

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Attacks by terrorists have been reported the world over. In Nigeria, the Boko Haram terrorist organization first launched an uprising in 2009, leading to nearly a week of fighting that resulted in the death of about eight hundred (800) people. The group went dormant for more than a year before reemerging in 2010 with a series of assassinations. On August 25, 2011, the United Nations building in Abuja was bombed leaving over twenty seven (27) people dead and many others seriously injured. On October, 1, 2011, the same Boko Haram launched twin bomb blasts which claimed eleven (11) lives in Abuja (*Newswatch* 10-12). Prior to this period, on October 1, 2010, two cars loaded with bombs exploded near the Eagle Square; the venue of Nigeria's 50th independence anniversary celebration, killing over ten (10) people. What about the abduction or kidnapping of people and the vandalizing of pipelines by the Niger Delta militants which have almost become a monthly occurrence? As at September 2001, more than 6,000 people have been killed in terrorism-related violence that began since 1999. It is far from exaggeration to say that terrorism and civil disturbances in Nigeria have claimed not less than 300,000 lives. Writing in the year 2006, Alubo calculated that:

Because of the level of terrorism and civil disturbances in the country, a figure of over 300,000 deaths would not be an over estimation. This appalling situation thus, makes it more plausible to project that terrorism and civil disturbances have become defining characteristics of Nigeria's return to democracy in the wake of the 21st century till date (qtd. in Awara 9).

On the international scene, terrorist attacks are frequently reported. On February 26, 1993, when the World Trade Centre in New York City was bombed for the first time, six people were killed and more than one thousand people were injured (cbsnews.com). On August 7, 1998, the embassies of the United States located in Kenya and Tanzania were attacked in nearly simultaneous truck bomb explosions, causing the loss of two hundred and twenty four (224) lives (washingtonpost.com intl). The most devastating terrorist attack in the history of the U.S. was the September 11 2001, mayhem. On September 11, 2001:

the United States became victim of the most deadly and devastating act of terrorism with the destruction of the Twin Towers of New York's World Trade Centre by means of hijacked passenger aircraft, and a similar onslaught on the country's military HQ, the Pentagon (Omega, 83).

As a result of these attacks, different governments of the world have come together to declare war on terrorism. This notwithstanding, the spate of terrorist attacks and killings seem not to have abated. It is as if nothing has been done when we consider the spate of killings by terrorists. The Al Qaeda leader, Osama Bin Laden has been killed, yet his organization still carries out terrorist attacks. Mohammed Yusuf, the founder of Boko Haram has been killed; yet it did not decrease the violent attacks by the group. In fact, his death was followed by many more reprisal attacks from Boko Haram. Many mainline terrorist operatives around the world have been killed or imprisoned by the anti-terrorist or counter terrorism coalition forces. The objectives of all these counter terrorism efforts in the words of President George W. Bush include "reducing the disease that is attacking the world". Unfortunately, the world is still being bedeviled by terrorism. Several global and regional conferences have been held by different world leaders against terrorism. Regardless of all these concerted efforts, the so-called war on terror has not yielded the expected quick and decisive results. We have discovered that despite the spirited efforts and strategies employed

by world leaders and organizations to combat terrorism, they have paid little attention to the key role language plays in terrorism.

Undoubtedly, it is a known fact that in any human activity including terrorism, the role of language is obvious. It is the tool used to advance communication. Language is an important tool used in communicating ideas. We use language to structure our world. Language not only determines how we see the world, but also what kinds of actions are possible. Therefore, knowledge of language entails the understanding of how to use language to do things in the right circumstance. In this case, terrorist leaders use language to recruit people for Jihad against their perceived enemies. They expect to achieve their far-reaching political goals of over powering the state and instituting sharia. Those who seek or exercise political power and those who write the speeches for political leaders understand well the utility of language. Every speaker and every political movement seeks, consciously or otherwise, to impose its own labels, concepts, terminology, and definitions on listeners.

According to Jorgen Staun:

Language is man's greatest and most malleable tool, long thought to be not only the key to learning, but a sine qua non for human intelligence. Therefore, skillful speakers like terrorist leaders explore this advantage. Language constantly changes shape; is capable of infinite permutations, and yet, despite our differing experiences and definitions of meaning, remains the one inescapable medium of inter-personal communication. In many respects, however, language is also the mirror of the speaker, not just his tool. As such, it serves the speaker's intentions and simultaneously provides insights into the user. (www.diis.dk-jst@diis.dk)

The questions that are apt at this juncture are:

What kind of language do these terrorist leaders use in their interactions? Who are these people (terrorists)? What beliefs could they hold so strongly that they are willing to violate every ethical precept for their cause, and for which they were willing to die in an act of suicide? What psychological drives, ideological convictions, religious beliefs, institutional loyalties, cultural or ethnic affiliations, financial rewards, or sense of desperation lead such people to such acts? Why do terrorists act the way they do - killing the innocent, publicizing their crimes to the entire world, and describing themselves, as freedom fighters on a holy mission seeking justice? Why do their claims resonate with and inspire some, but fall on deaf ears to others? Why are such activities so resistant to prevention? Finally, what emotions are evoked in an individual that will make him or her to maim or kill his/her fellow man? What do people gain from terrorism? What have they lost by engaging themselves in terrorism? What kind of linguistic manipulation could make people do what they do? (Kegley 5)

Questions and acts such as these, though perplexing, have inspired the researcher to do a study on the language used by terrorists that has enabled them to achieve such high degree of success.

Terrorism has caused indescribable pains and anguish to people. It has brought about destruction of many lives and property. It has shaken global peace. Worst of all, it has so far refused to succumb to all the efforts being put in place by different governments to suppress

it. The amazing thing about terrorism is that the perpetrators (terrorists) are always bold to take responsibility for the attacks, and even make themselves known. The media are always used to publicise their atrocities.

The thrust of this study therefore is to investigate the language used by terrorists that has made it possible for them to captivate or, in many instances cow large audiences of sympathizers, followers or victims. A thorough study of the language used by leaders of terrorist organizations is, therefore, crucial at this point. This study includes not only an investigation into the kind of language used by the terrorists, but also the study of the ideologies they express, the various audiences, the channels used in communicating to the audiences and the effects this variety of language has on the people/audiences.

The decision to study the language used by terrorists is an appropriate one for several reasons. Richard Jackson submitted that the groups, active for more than two decades are sophisticated operators whose primary targets have been the United States of America in particular, its allies, the military agencies, nations' political and industrial establishment, non-combatants and non-Moslems. Over the years, terrorists have killed uncountable number of people and have attacked iconic buildings in major cities in and outside Nigeria. Again, as a number of works have reminded us, political reality is a social construct manufactured through discursive practices and shared system of meaning: language does not simply reflect reality it actually co-constructs it (6). Consequently, proper understanding of the language used by the terrorists' leaders is unattainable in the absence of a critical deconstruction of the terrorists' language.

In addition, power is a social phenomenon and constantly needs to be legitimized: language is the medium of legitimation (Jackson 6). Thus; the deployment of language by politicians/terrorists is an exercise of power and without rigorous public interrogation and critical examination, unchecked power inevitably becomes abusive. Going by the above,

academics have a normative responsibility to act and to challenge the lies and obfuscations of terrorists; and this is critical for strengthening and securing a society (Jackson 7). An ethical duty has therefore, been laid upon all to cross examine and scrutinize the language used by terrorists. This will help in discovering other better and more superior linguistic techniques of countering the terrorists' narratives in addition to military action and other strategies.

In the course of this investigation, the researcher adopted two linguistic approaches appropriate for the inquiry of this nature, namely: Critical Discourse Analysis (CDA) of Norman Fairclough and Searle's Speech Acts Theory (SAT).

1.2 Statement of the Problem

The language used by terrorists is full of rhetorical devices and deliberate discourse of danger. The language also contains narrative structures with themes that address mainly the Moslem nation's social problems. (marginalization ,many injustices against the Moslem nation). These themes are also familiar and acceptable to the audiences. The language has strong religious contents and sentimental appeals. This is because the speeches are directed to target mainly the Moslem community. With this language, many acts like invitation, instigation, and indoctrination to terrorism are performed.

Although researchers from diverse disciplines and persuasion have shown various degrees of interest in terrorism, none of the works known to the researcher is done on the speeches of Shekau, Osama Bin Laden and Al-Baghdadi from the main principles of CDA and Speech Acts Theories for the analysis. The paucity of research about this particular issue motivated the researcher to study this prominent subject.

As we have earlier stated, the language used by the terrorists under study contains subject matters or themes or linguistic features that appeal to the Moslem audiences' sensibilities (the terrorists' major audience). The choices of their words fall into the latitude

of the audiences' acceptance too. This study, therefore, explores how recruitment of terrorists and the incitement to terrorist acts are invariably influenced by effective use of language spread to the audiences by the extremists under study.

1.3 Purpose of the Study

This study aimed at investigating the language used by terrorist leaders: Osama Bin Laden, Shekau and Al-Bghdadi in the speeches they delivered at different occasions for justification of their cause and for recruitment. The study is carried out within the main tenets and principles of CDA and SAT's approaches to analysis. The researcher examined the speeches critically in order to find out:

- i. The linguistic features in the language used by the terrorists.
- ii. The critical elements or critical determinants in the choice of language used by the terrorists.
- iii. The acts terrorists perform with their language.
- iv. The main ideologies which exist in the language used by the terrorists
- v. The rhetorical tools and style that enabled the terrorists communicate their messages to win the hearts of their audiences.
- vi. How the language used by the terrorists in the social media enhances recruitment of followers and the dissemination of their narratives.
- vii. The effects of language used by terrorists on the audiences.

1.4 Significance of the Study

This study is of paramount importance since it attempts to provide us with a perspective about the persuasive and intimidatory strategies adopted by Shekau, Bin Laden and other terrorists to get their audiences to believe in their narratives. Besides, it tries to prove that the best way to determine (and, of course, understand) terrorists' language is by the use of the major principles of CDA and SAT. By this understanding, the various

authorities concerned will find more effective linguistic methods of countering the terrorists' dangerous narratives because effective use of language holds the potential of forestalling terrorism. Youths will be better enlightened to see the speeches of the leaders of terrorist organizations as mere deceit and terrorism as mere waste of time, lives and property.

1.5 Scope and Delimitation of the Study

The study is delimited to the analysis of fifteen speeches- five (5) speeches of Abubakar Shekau of Boko Haram, five (5) speeches of Abubakar Al-Baghdadi and five speeches of Osama Bin Laden.

The researcher's choice of Boko Haram is because the sect is based in Nigeria and generally accepted by both Nigeria and international communities as a deadly terrorist organization. In fact, according to the rating of Jenna Martin in his article entitled "A Closer Look at Five Most Dangerous Terrorist Groups on the Planet" published in June 2017, Boko Haram is rated as the deadliest.(ww.dotsbs.com.au/gui) .The deadliest terrorist attack experienced by America when World Trade Centre was destroyed in 2001 was carried out by Al-qaeda terrorist group hence the motivation. Finally, ISIS is an off-shoot of Al-qaeda but are propagating a more drastic and more extremist message so it will be interesting to study their language.

In addition, the type of terrorism whose language use is researched on is religious/political terrorism. The current menace and catastrophe in terms of insecurity, loss of lives and property is as a result of religiously motivated terrorism spearheaded by the Sunni Moslem extremists. This motivated the researcher to do a study on the language used by these terrorists. Again, language is a medium of communication. What is communicated can have positive or negative effects on the hearers. Considering the global impact of terrorism, the researcher is motivated to do a study of the terrorists' speeches with a view to finding the connection between the language used in the speeches and terrorists' violent activities.

These speeches are selected through a simple random sampling out of more than thirty speeches they have made mainly through the media. Using the principles of CDA and SAT, the research focuses on the expressions that portray their ideological stand (jihad, hejira, anti-West sentiments, Caliphate), marginalization and the perceived injustices against the Moslem nation by the West. Expressions either as words, phrases or sentences that carry or feature Moslems' anti-West hatred are selected or also brought out as data. They are grouped accordingly and analyzed.

1.6 Research Questions

The following research questions guide the study.

1. What are the themes/contents/ linguistic features of the language used by terrorists?
2. What are the critical determinants in the choice of language used by the terrorists?
3. What speech acts do terrorists perform with their language?
4. What are the ideologies expressed in the language used by terrorists?
5. What rhetorical tools and style were critical in enabling the terrorists effectively communicate their messages and win the hearts of their audiences the way they did?
6. How has the language used by terrorists in the various social media platforms enhanced the dissemination of the terrorists' narratives and the recruitment of more followers?
7. What are the effects of the language used by the terrorists on their audiences?

CHAPTER TWO

Review of Relevant Scholarship

CONCEPTUAL FRAMEWORK

2.1.1 Terrorism

Studies have shown that there are at least two hundred definitions of terrorism. In fact, Simon Cottee reported that there are at least two hundred and twelve (212) definitions of terrorism across the world, ninety (90) of them are recurrently used by governments and other institutions (6). The term is so loaded with conceptual problems that a totally accepted definition of it still does not exist. The irony is that the recurrent theme of terrorism has become the daily part of the political drama of modern times. One just needs to turn on the TV to hear about it constantly. Nevertheless, the following definitions will help us to understand the concept of terrorism.

According to Alex Schmid and Albert Jongman:

Terrorism is an anxiety-inspiring method of repeated violent action, employed by (semi) clandestine individual, group, or state actors, for idiosyncratic, criminal, or political reasons, whereby in contrast to assassination, the direct targets of violence are not the main targets. The immediate human victims of violence are generally chosen randomly (targets of opportunity) or selectively (representative or symbolic targets) from a target population, and serve as message generators.

For David Rapoport, “terrorism is the use of violence to provoke consciousness so as to evoke certain feelings of sympathy and revulsion”. This definition avoids limiting perpetrator or purpose. It allows for a range of possible actors (states or their surrogates, international

groups, or a single individual) and all putative goals (political, religious, or economic (qtd. in Hoffman 40).

Terrorism according to an American historian and political commentator, Walter Laqueur, is the use of threat or the use of violence, or a method of combat, or a strategy to achieve certain targets. It aims to induce a state of fear in the victim ruthlessly and does not conform to humanitarian rules. Publicity is an essential factor in the terrorist strategy.

From the above exploration into what scholars have said with regard to terrorism, certain deductions can be made for the purposes of this study namely:

1. Terrorism can be objectively defined by the quality of the act, but not by the identity of the perpetrators or the nature of their cause.
2. All terrorist acts are crimes.
3. All terrorist acts involve violence or the threat of violence, coupled with explicit demands.
4. The violence terrorists commit is to create fear (i.e. terror, psychic fear) and is frequently directed against civilian targets.
5. The purposes of the attacks of terrorists are for (1) political (2) religious or (3) ideological reasons. Ideologies are systems of belief derived from world views that frame human social and political conditions.
6. The actions are often carried out in a way that will achieve maximum publicity.
7. The terror is intentionally aimed at noncombatant targets (i.e. civilians and iconic symbols), and the objective is to achieve the greatest attainable publicity.
8. The perpetrators are usually members of a fringe, clandestine organization.
9. Terrorists often claim credit for their acts.
10. Their acts are intended to produce psychological effects beyond the immediate physical damage and that is the hallmark of terrorism.

11. Misuse of language by both the terrorist leaders and the anti-terrorists fan the flames of terrorism (www.adl.org).
12. Most acts of terror are carried out to pursue political, social, ideological, religious and philosophical objectives fueled by wrong use of language.

In view of the above deductions, we can define terrorism as any act or threat of violence at the innocent citizens or iconic buildings that occurs in the advancement of an individual or collective criminal agenda or extremist ideology majorly fueled by inflammatory, provocative, inciting and hate-filled outbursts or speeches of the extremists. These speeches orchestrated by Islamist extremists contain carefully crafted exaggerated stories of the injustices faced by a group of individuals (Moslem community in this study) and anti-Western messages. These extremists' narratives intentionally harp on fictitious stories using all available means of persuasion, social media outlets, and deadly propaganda to set the stage for violence and ferocious attacks from their recruits. Nevertheless, the type of terrorism that is currently a global concern is that perpetrated by Islamist extremists and that is religious/political terrorism.

2.1.2 Classification of Terrorism

In her article entitled "Types of Terrorism" Gloria Evangelina Anzaldua in (www.kibin) outlined the following as some forms of terrorism. They are: state terrorism, religious terrorism, right wing terrorism, left wing terrorism, pathological terrorism, issue oriented terrorism, separatist terrorism, narco terrorism, criminal terrorism, sexual terrorism, domestic terrorism, international terrorism, psychological terrorism, political terrorism, cyber terrorism and agro terrorism.

Nevertheless, the focus of this present study is on the religiously motivated terrorism. Terrorism can be motivated by religious ideologies and grievances. Religious terrorism is particularly dangerous due to the fanaticism of those who practise it and their willingness to

sacrifice themselves for the cause. Religious terrorists are more likely to use “all in” tactics such as suicide bombings. This is made possible by religious teachings used to justify and even encourage this kind of self-sacrifice.

2.1.3 Language

According to Okeke et al, language is among the human natural phenomena that has attracted extensive consideration from scholars. However, one recurring feature in most scholarly views is that language is a means of communication. No doubt, language is important to man in social survival as water and food are to man for biological and chemical sustenance. McLaughlin has defined language, for instance, as "the system of arbitrary verbal symbols (and non-verbal means) that speakers put in order, according to a conventional code to communicate ideas and feelings or to influence the behaviour of others" (19). It is the means that is readily available to human beings in the communication of ideas and feelings. Language is one of the features that distinguish human social life from other animal creatures.

According to Fromkin et al, "the possession of language, perhaps more than any other attribute, distinguishes humans from other animals. To understand our humanity one must understand the nature of language that makes us human" (3). Thus, language is very important because it enables one to speak and be understood by others who are intelligible in the same language. The functions of language in human social life are enormous. It is a binding force, a unifying and cohesive mechanism. In fact, there is society because there is language.

The efficacy of language lies in its meaning potentials. Michael Alexander Halliday in Webster, submitted that language is "meaning potential: a system and process of choice which typically goes on below the threshold of attention, but can be attended to and reflected

on under certain circumstances most typically, though exclusively associated with the evolution of writing" (404). Language expressively manifests as compendium of words, phrases, clauses and sentences, but are chosen by users, and strung together systematically, to express meanings that are appropriate in a particular context. Essentially, language use is interpreted against the background of its context. Borrowing from Finnegan, "people use language principally as a tool to do things: request a favour, make a promise, report a piece of news, give directions, offer a greeting, seek information, extend an invitation, request help and do hundreds of other things..."(302).

They further stated that what one did with language could produce positive or negative consequences. Therefore, knowing the use of language is not simply a matter of knowing how to structure words into phrases and sentences to encode messages and transmit them to a second party, who then decodes them in order to understand what is intended. Similarly, language use does not simply involve encoding and decoding of messages or just attaining grammatical competence where every sentence would have a fixed interpretation irrespective of its context of use. It also embodies our ability to use language accurately, appropriately and flexibly to reflect context and message. It involves the ability to make language perform the intended need of the user within the given context. Every situation expects peculiar mode of language use, just as every occasion expects a fitting dress mode. A mode of language use that is at odds with its context is likely to ignite misunderstanding, confusion and sometimes reprehension. (Okeke et al www.ca-journals.org).

2. 1. 4 Language, Terrorism and Counter Terrorism

In discussing the relationship between language and terrorism, Okeke et al argued that Critical Discourse Analysis (CDA) is relevant in drawing a link between language and terrorism. This is because what exists in terrorism is a manifestation of power play and

ideological contradictions. Bloor and Bloor aptly captured this in their expression that “one man’s terrorist is another man’s freedom fighter” (129).

Relating this to language use, they state that, “Freedom fighters are people on our side and terrorists are the enemy“(130). This expression captures the kind of language proxemics used to manipulate the psychology of terrorism. The use of the possessive our side in contrast with the enemy reflects the politics of closeness and farness associated with power politics that sometimes result in attack and counter attack. Jain et al. have argued that such social discrimination is often used by “self-proclaimed intellectuals and corrupt men (who) condemn those who do not tread their favoured paths. They form groups to bulldoze others with the terror of numbers. Their language then becomes a vehicle of this form of terrorism“(qtd. in Okeke et al 89).Both leaders of terrorist organization and anti terrorists use language. What one says should be sieved so as not to fan the flames of terrorism.

As already stated, terrorism is a type of organised violence motivated by instinct to protect and propagate ideological interest, be it political, religious or economic. What this implies is that every terrorist attack seeks to uproot an unfavourable system. The justification or otherwise of such violence depends on the stand point of who is concerned about it. Again a system cannot fold its arms to receive organised attack and be uprooted. There must be reaction aimed at containing and or countering the attack (Okeke et al 84).

It is a known fact that the popular mode of countering terrorism up to date is militarized counter. This involves the use of military might and instruments of violence, bombardment of perceived terrorist base, arrest, torture, imprisonment or possibly killing the perceived terrorist(s), disruption of terrorist network by seeming superior network, imposition of sanctions etc (Okeke et al 84).

However, as stated earlier, part of the sins of terrorism is the attack on innocent people. But experiences have also shown that militarized counter to terrorist activities often

results to the same sin. In an attempt to counter terrorism, innocent people lose their lives, security officers on the counter mission also lose their lives or are maimed, people are displaced and dispossessed of their property, hunger and sicknesses of different names and mortality impacts set in. Even where such terrorists are subdued, there is usually no guarantee that they would not regroup and re-strategize. Rehabilitation of displaced persons often suffer from political maneuvers and celebrated rhetoric from political leaders who exploit such as another window for embezzlement and diversion of public fund. No doubt therefore, there is the need for alternative approaches. According to Imobighe and Eguavoen, it is

Unrealistic to think that after allowing adversarial relationship to escalate into violence, we can then impose rules to determine the instruments to be used or the targets to be selected. A more rewarding approach is to work towards the elimination of violence in conflictual relationship in order to put a freeze on war and terrorism (Okeke et al 84).

Also, the Organization of African Unity, O.A.U (now African Union, A.U) recognized this in their Lusaka manifesto, cited in Imobighe and Eguavoen, which states that:

If peaceful progress to emancipation were possible, or if circumstances were to make it possible in the future, we would urge our brothers in the resistance movements to use peaceful methods of struggle even at the cost of some compromise on the timing of change (21).

What these imply is that violence, both as liberation struggle, terrorism and or counter terrorism has not helped matters globally. This work therefore makes bold to say that one rewarding approach to managing terrorism is the effective use of language.

2.2 Terrorism and Social Media

In a study by Gabriel Weimann from the University of Haifa, Weimann found that nearly 90% of organized terrorism on the internet takes place via social media. According to Weimann, terror groups use social media platforms like Twitter, Facebook, YouTube, and internet forums to spread their messages, recruit members and gather intelligence. Terror groups take to social media because social media tools are cheap and accessible, facilitate quick, broad dissemination of messages, and allow for unfettered communication with an audience without the filter or "selectivity" of mainstream news outlets. Whereas, previously, terror groups would release messages via intermediaries, but now, social media platforms allow terror groups to release messages directly to their intended audience and converse with their audience in real time. Weimann also mentions in "Theater of Terror", that terrorists use the media to promote the theatrical like nature of the premeditated terror (qtd. Taylor 15).

2.2.1 Terror groups using social media

i . Al-Qaeda

Al-Qaeda is noted as being one of the terror groups that uses social media the most extensively. Brian Jenkins, senior advisor for the Rand Corporation, commented on Al-Qaeda's dominant presence on the web:

While almost all terrorist organizations have websites, Al Qaeda is the first to fully exploit the internet. This reflects Al Qaeda's unique characteristics. It regards itself as a global movement and, therefore, depends on a global communications network to reach its perceived constituents. It sees its mission as not simply creating terror among its foes but awakening the Muslim community. Its leaders view communications as 90 percent of the struggle. Despite the risks imposed by intense manhunts, its leaders communicate

regularly with video and audio messages, which are posted on its websites and disseminated on the Internet. The number of websites devoted to the al Qaeda-inspired movement has grown from a handful to reportedly thousands, although many of these are ephemeral (Brian, e-ir.infor).

The Taliban has been active on Twitter since May 2011, and has more than 7,000 followers. Tweeting under the handle @alemarahweb, the Taliban tweets frequently, on some days nearly hourly. This account is currently suspended. In December 2011, it was discovered that the Somalia-based terror cell Al-Shabab was using a Twitter account under the name @HSMPress. Since opening on December 7, 2011, the account has amassed tens of thousands of followers and tweets frequently. Shortly after a series of coordinated Christmas bombings in Kano, Nigeria, in 2011, the Nigerian-based terror group Boko Haram released a video statement defending their actions to YouTube.

ii. AQAP (Al Qaeda on the Arabian Peninsula) and Islamic State (ISIS/ISIL/DAESH)

Islamic State has emerged as one of the most potent users of social media. In many respects, Islamic State learned its propaganda craft from Al Qaeda on the Arabian Peninsula (AQAP). However, IS quickly eclipsed its mentor, deploying a whole range of narratives, images and political proselytizing through various social media platforms. A study by Berger and Morgan estimated that at least 46,000 Twitter accounts were used by ISIS supporters between September and December 2014. However, as ISIS supporters regularly get suspended and then easily create new, duplicate accounts, counting ISIS Twitter accounts over a few months can overestimate the number of unique people represented by 20–30%.

However, as the November 2015 attacks in Paris demonstrate, IS also uses old-fashioned methods of communication and propaganda. Lewis notes that the attacks in Paris represent the sort of 'propaganda in action' which was a method developed by the 19th

century anarchists in Europe. The November 2015 IS attacks were perpetrated without prior warning, largely because the operatives met face-to-face and used other non-digital means of communication.

As terrorism gains influence and territory in Nigeria, Kenya, the Middle East and some other parts of the world, its social media presence has expanded its influence well beyond the battlefield. Terrorists not only employ social media to spread their messages and recruit followers, including westerners, but also to empower their supporters to take part in the process. Terrorists' sophisticated use of social media-a blue print that will likely be copied and expanded globally as well, serves as a stark reminder of the role social media plays for terrorists around the world.

2.2.2 Dissemination of Terrorist Propaganda

Although various older terrorist organizations have maintained Twitter accounts since at least 2010, they often did so as a secondary means of communication. Terrorist propaganda was generally made available on extremist forums, featuring downloadable content such as magazines, videos and brochures. Neo terrorists have disseminated information almost exclusively via Twitter, where they can quickly share their views around the world and enable supporters to take part in that process. ISIS also relies on this network of support to increase the reach and influence of its messages. Twitter users are also able to conceal their identities more effectively than on forums and other social networking sites. And while Twitter accounts can be and indeed, sometimes are shut down by Twitter, new ones can almost always be immediately established.

ISIS has maintained Twitter accounts for several of its official media outlets, including Al-Hayat media, which mostly distributes polished propaganda pieces in Arabic, although it also maintains Twitter feeds in various other languages, including English, Al-Medrar, which publishes in a variety of languages, Platform Media, which primarily tweets

news updates in Arabic and Al-Battar media, which has English and Arabic feeds that tweet news, graphics, official statements, and videos. In addition, multiple ISIS regional groups maintain Twitter feeds posing news, images and video of their activities (Weimann 15).

ISIS has also attempted to branch out to alternate social networks such as Friendica: Quttier in particular were quick to remove the group's presence from their sites. In August 2014, following ISIS's online release of a video depicting the beheading of an American journalist, Diaspora removed ISIS accounts on its site and Twitter adopted a more active policy of removing ISIS and pro-ISIS accounts (which it had already been doing to some extent prior to the release), suspending accounts that posted imagery from the video. However, ISIS has been adapt at quickly reinstating to twitter accounts.

ISIS official Twitter accounts are augmented by supporters, some of whom seem to have quasi-official status. The Markaz al Islam Twitter feed, for example, has not only promoted ISIS propaganda (primarily in English), but has also directed supporters to the English-language Facebook pages (continuously replacing pages as they are removed by Facebook for content violation) that do the same. Several other feeds appear to serve similar roles. Such supporters are often active in a variety of language and on a variety of platforms, including Twitter, Facebook, Instagram, and the question and answer service Ask.FM. Supporters can also sign up for an app for Android through Google Play called "Dawn of Glad Tidings" as a way of receiving information from ISIS on the smart phone. When they do so, ISIS also gains ability to post Tweets from users' Twitter accounts – which therefore become defacto ISIS propaganda outlets (Weimann 15).

ISIS also organizes hashtag campaigns, skewing trending terms by encouraging supporters to repeatedly tweet various hashtags such as #AllEyesonISIS or #CalamityWillBefallUS. The goal is that these terms will then trend on Twitter, vastly increasing the visibility of tweets with ISIS's message. Similarly, ISIS encourages tweets of "active

hashtags,” or hashtags that are already trending. Thus, it will encourage its supporters to tweet ISIS messages with popular hashtags such as world cup so that people searching for those hashtags will inadvertently come across pro-ISIS posts.(qtd. in Taylor 15)

2.3.1. Persuasion

Persuasion is to make somebody believe something; to convince somebody. It is the extension of information exchange, hence we need the ‘force’ of information (logical reasoning, facts, statistics, figures and data) to persuade someone (Lomax 6). Therefore, persuasion without information base is an empty rhetoric. Ngwu (15) maintains that persuasion requires the skills of informative speech. But, it combines these skills with diplomacy and strategy. Many scholars believe that the power, impact and influence of persuasion is enormous. A demagogue can use the power of persuasion to move his nation to an unnecessary war with another nation. This is what the world is experiencing now. Anarchists have used powerful language to cause terrible problems in the world. Persuasion can also be used to end a war and make peace. No matter how much one does, no matter how engaging one’s personality may be, one will not advance far in politics if one cannot use language to persuade individuals into action.

Persuasive speaking is a spoken discourse that is planned so as to modify the beliefs, values, attitudes and behaviour of others in directions intended by the speaker (Tedford 274). According to Beltinghans (2), persuasion “is a conscious attempt by one individual to change the attitude, beliefs or behaviour of another individual or group of individuals through the transmission of some messages”. It is the “human communication designed to influence others by modifying their beliefs, values and attitudes” (Simon 15).

In speechmaking, the speaker’s language serves two key functions: the semantic function and the stylistic function. The semantic function concerns itself with how words

work and the stylistic function concerns itself with the speaker's choice and arrangement of words for maximum clarity and persuasiveness. Because words are symbols, they do not literally transfer meaning from the mind of the speaker to the audience. Rather, they stir up meaning that is already present in the mind of the listener.

Style concerns the word a speaker chooses and the way he or she puts those words together to communicate his or her ideas effectively to others. It is the speaker's characteristic way of using the resources of the English language. "It is one's use of language to express one's ideas to one's audience". To achieve persuasion there are important elements of styles that are of particular concern to public speakers. They are: appropriateness, clarity, vividness, etc. All these are also pragmatic principle.

i. Appropriateness

Persuasive speakers use styles that are natural to their personalities and suitable to their audiences. They do not pretend to be who they are not. In their speeches they make reference to their profession, family background, religious beliefs and even their educational attainment.

ii. Clarity

The proof of a good communication is that the medium of communication which is language conveys a clear meaning and performs the very function of communication. Clarity remains a basic requirement of effective communication. This view is corroborated by Blankenship (2) who said that "messages of high credibility reflected a clearer oral style than did messages of low credibility sources. In other words, audiences have a higher respect for speakers who are clear than for those who are not". In order to be clear on a subject, the speaker should first understand the subject thoroughly himself, and then communicate the subject by using language that meets the standards of simplicity, familiarity and concreteness.

Clarity means that the language should be easy for the audience to understand, incorporating the qualities of simplicity, familiarity and concreteness. In the words of Dolly Chinwe Ekpunobi:

pragmatics to a great extent rests on the ability of the speaker to think and speak appropriately in any given situation; appropriateness and clarity of language by public speakers are therefore of great importance (qtd. in Okeke 25).

iii. Vividness

Speaking in a vivid style means that a speaker uses language that is colourful, fresh, and lively: Such language stirs the senses, causing the listener to form striking mental images that intensify interest and quicken the imagination.

iv. Logos or Logical Proof in Speech

More than the application of figurative language, the leaders of terrorist groups were able to penetrate the hearts of their audience with their excellent maturity in the use of “available means of persuasion”. As stated in the preamble to this section, available means of persuasion consists of three major forms of support. They are: Logos or logical proof (evidence and reasoning). A speaker who speaks with strong evidence, that is, using examples, statistical evidence and authoritative statement on the subject or topic of discussion will capture the attention of the audience.

v. Ethos or Ethical Proof in Speech

Added to Logos is their credibility otherwise called Ethos or ethical proof. People are influenced more by speakers whom they like, respect and trust than by those that arouse their hostility and suspicion. As Aristotle observed in the Rhetoric, “the character of the speaker is

a cause of persuasion when the speech is so uttered as to make him worthy of belief". (qtd. in Tedford 285)

A speaker's credibility is also the same with maxim of quality. Ethos can be defined as a set of attitudes that the audience holds concerning the speaker. The three key attitudinal elements of this set as identified by Aristotle and sustained by modern research, are good character, competence, and good will. Speakers who are perceived as trustworthy, knowledgeable and friendly are more effective than those perceived as immoral, incompetent or hostile. Credibility is achieved by any speaker by the reputation that precedes him or her (prior ethos) and by what he or she says or does during the speech itself (demonstrated ethos).

vi. Pathos or Emotional Proof

The third means of persuasion available to any speaker is pathos or emotional proof. Emotional proof (also described as "appeals to audience psychology") refers to those elements of the speech that motivate listeners by stimulating their emotions, needs, and values. Appeals to emotion include speech material that stir "positive" feelings such as joy, happiness, or elation and "negative" feelings such as fear, anger or pity. Appeals to needs include those identified by psychologist A. H. Maslow, namely, our physiological, safety, social, esteem and self-actualization needs. Appeals to values include those identified by psychologist Milton Rokeach, namely, "instrumental values" (specific behaviours that we prefer) such as honesty, reliability, ambition, and courage and "terminal values" (ultimate goals of existence) such as world peace, family security, personal freedom, equality and wisdom.

2.3.2 Persuasive Techniques in Language of Terrorism

Persuasive language techniques, especially in speech, take their name from the Greek noun for a professional speaker, rhetor (the equivalent is orator). Atkinson suggests that political speech writers consistently rely on a range of powerful techniques such as alliteration, allusion, asking questions and suggesting answers, lists (especially of three items), metaphor, parallelism and repetition (qtd. in Rozina and Karaptjina 63).

To see these rhetoric devices in action, observing the speeches written for politicians is a helpful approach. The second part of this section introduces some of the most common rhetorical devices, which have been used by politicians from different countries and eras. Examples for each device are provided to enable the reader to recognize, assess and compare the use of these devices in different contexts.

Some of the more common persuasive devices in terrorism rhetoric as discussed in the article of Maya David with the title, Language, Power and Manipulation: The Use of Rhetoric in Maintaining Political Influence are presented in this section.

Metaphor and Simile

Metaphor is a figure of speech that describes a subject by asserting that it is, on some point of comparison, the same as another otherwise unrelated object. Metaphor is a type of analogy and is closely related to other rhetorical figures of speech that achieve their effects via association, comparison or resemblance including allegory, hyperbole, and simile. Metaphor helps to simplify concepts in the complex domain of politics. Kumaran Rajandra argues that metaphor can convey a particular ideology, separate or unite participants on a topic. (qtd.in David,165).

A simile on the other hand states an explicit comparison by using the words like, as, or than, such as: Blind as a bat or as fast as the wind.

An example of metaphor is the one used in John F. Kennedy's Inaugural Address in January 1961:

“The energy, the faith, the devotion which we bring to this endeavour will light our country and all who serve it, and the glow from that fire can truly light the world. And so, my fellow Americans, ask not, what your country can do for you. Ask what you can do for your country.”

George W. Bush, also uses a metaphor when (in a State of the Union address) he describes the American faith in freedom and democracy as “a seed upon the wind, taking root in many nations.”

The extract below is taken from speeches of Najib, the current Malaysian prime minister:

“...this journey is a marathon and not a sprint”

Another Metaphor is “Axis of Evil metaphor” that was used by President George W. Bush in his State of the Union Address in 2002 to represent Iran, Iraq, and North Korea.

On the other hand, the Iranian leader Imam Khoemini used the metaphor “The Great Satan” as a derogatory epithet for the United States of America in some Iranian foreign policy statements. The term was originally used by Iranian leader Ruhollah Khomeini in his speech on November 5, 1979 to describe the United States whom he accused of imperialism and the sponsoring of corruption throughout the world. Ayatollah Khomeini also occasionally used the term “Iblis” (the primary devil in Islam) as a metaphor to refer to the United States and other Western countries.

Many of the metaphors used in political speeches like terrorism emphasize “faith” as a prominent factor to move the public and induce belief. It seems the leaders in Asian and Muslim countries make more use of the element of religion for the purpose of persuasion.

Allusion

Allusion or an indirect or casual reference to a historical or literary figure, event, or object, is used as a rhetorical device in terrorism discourse. This is another powerful technique which refers to, or even quotes a powerful phrase that the audience may already know. Allusion can be used as a linguistic strategy to avoid direct face threatening acts.

Ronald Reagan's speechwriter, Peggy Noonan, borrowed an image from John Gillespie Magee's poem *High Flight* to explain the disaster in 1986 when the Challenger space shuttle exploded:

“We will never forget them (the crew), nor the last time we saw them this morning, as they prepared for their journey and waved goodbye, and slipped the surly bonds of earth, to touch the face of God.”

(Magee's poem begins: “Oh, I have slipped the surly bonds of earth” and ends “...I've...Put out my hand and touched the face of God.”)

Two sources of allusion found in Taiwanese political discourse are popular Chinese literary works and biblical references.

One example is when Taiwanese president Lee Teng-hui used a biblical allusion during the 1996 Taiwanese presidential election, associating himself to Moses rescuing the Israelites from Egypt and promising an attempt to get to the Promised Land. A reference to Chinese literary works for the allusions used by Taiwanese politicians is the case of former Taiwan provincial governor James Soong, who was called Sun Wu-kong, one of the main characters in *Journey to the West*, by President Lee Teng-hui at a press conference.

Lee's choice of Sun Wu-kong, a household name for Chinese, is significant because Sun Wu-kong is a monkey who possesses supernatural power and who accompanies Tripitaka (the monk), along with his three other animal disciples, to obtain the Buddhist Scriptures. For many Chinese literary scholars, the novel is regarded as a religious allegory,

and the central theme of the novel can be interpreted as a pilgrimage of karmic redemption (qtd.in David 166).

Altaf Husain, a Pakistani political leader refers to an important historical event to achieve the sympathy and acceptance of his audience:

”Pakistan is the gift of the sacrifices of our elders. Hindustan’s minority province Moslems sacrificed two million lives. We are the heirs to those two million. We are the Muhajirs, the founders of Pakistan... We gave blood for it.”

Also in his later speeches, Hussain reused this theme of sacrifice as his rhetoric moved to incorporate the disenchanting in Pakistan.

Lists of Three

Political speeches, (terrorism inclusive) need to communicate righteousness. Repeating certain phrases helps to make the ideas contained in the speech sound like common sense to the audience. This repetition and emphases will persuade the public to accept the ideas and the concepts that the politician tries to induce. Repetition is one of the most effective rhetoric tools to activate the mental schemata. Manipulating these schemata creates an “ideology” and persuades the public to willingly accept it as their own.

A particular way of repetition is the “three part list” in which new ideas or information is presented three parts. The first part is supposed to initiate an argument, the second part emphasizes or responds to the first and the third part is a reinforcement of the first two and a sign that the argument is completed assisting the audience by suggesting when it is appropriate to applaud. Famous 3 parts is Churchill’s Blood, Sweat and Tears. Presenting statements in groups of three is appealing, thus, political speakers use three part lists to augment their arguments.

According to Atkinson's theory of rhetorics, “a limited range of rhetorical devices, such as three-part lists and contrasts, are consistently effective in “inviting” the applause of

the audience to political speeches”. Three-part structures and lists are memorable and resonant in many kinds of texts. Here are some examples:

The grandest of these ideals is an unfolding American promise that everyone belongs; that everyone deserves a chance; that no insignificant person was ever born. (George W. Bush, Inaugural Address, 2001).

Two examples taken from Nasser, former Egyptian Prime Minister’s speech in 1957 are: We call for liberty; And we call for independence;
And we call for the Arab race; We encountered many conflicts; Long conflicts; Bitter conflicts;

Anaphora or Repetition

Politicians and terrorists often repeat key words or themes throughout a speech. This technique is widely used as a cohesive device in many types of specialized discourse as well as in everyday language. Some examples of this device: Suthep is a Thai politician, who makes use of repetition and list of three devices in his speeches.

“He bought many provincial governors, he bought many provincial policemen, he bought many election committees and he also used his populist schemes to lure many people to support him.”

This is another example from Zulfakar Ali Bhutto (former prime minister of Pakistan) in a political rally:

”O my colleagues, o my colleagues, o Muslims, o Muslims,

This nation will become a great nation of the world, so will you work, will you serve, will you fight, will you die, will you struggle, will you do with sincerity, will you do with faith, will you swear to do.”

Circumlocution

Through circumlocution politicians are able to avoid the obvious and save face (qtd. in Fawwaz & Mahmoud 327). These politicians are also able to make (ir) relevant additions and thus to elaborate in detail their own group's beneficial action and horror stories about their enemies (Van Dijk, 2000). On the contrary, politicians may resort to selection and mentioning only information hurtful to them for partisan reasons. Hyperbole or exaggeration is an effective discourse tool employed when the politicians are engaged in circumlocution. Depending on the study sample we would in general claim that the terrorists use circumlocution as a tool to convince the audience about their messages. What holds important for us is to examine how they use this and links the findings with the CDA stages mentioned above in order to establish a strong floor for our findings.

Intertextuality

Intertextuality is one of the important communicative strategies used by political leaders. It involves borrowing from previous texts or text-types in creating a new one. Actually, intertextuality is a very good persuasive strategy to get the listeners to consider what the speaker says. That is because you would market your

idea according to others' speeches or written works, it becomes as super-evidence for what you call for (qtd. in Al-Hak and Mahmoud 325). We can therefore maintain that intertextuality is a tool of interaction between the interlocutors of, for example, a speech. This effect is by and large depicted in the speeches of Abubakar Shekau, Baghdadi and Osama Bin Laden. The trio used this strategy when the need arose or when they propagated ideas that were completely or partially compatible with their listeners; or fell within the latitude of acceptance of the majority of their audiences.

Invocation/Apostrophe

Invocation is defined as the act of invoking or calling or appealing to a higher authority deity, spirit, etc. for aid/help, protection, inspiration, or the like. It is any supplication or petitioning for help or aid. It is a form of prayer invoking God's presence especially one said at the beginning of a religious service or public ceremony. It is an entreaty for aid and guidance from a Muse, deity etc. at the beginning of an epic or epiclike poem.(<https://www.theclassroom.com>) When you turn to an authority for help in proving your point or relying on the authority, it is a sort of invocation.

Invocation is also the act of calling on God, a god a saint, the muses etc. for blessing, help inspiration, support, or the like. This technique of calling on a higher being for help is noticed in the speeches of both political and terrorist leaders

In speech, invocation is used by a speaker to invoke or ask for cooperation, assistance or help. Such a speech should aim to inspire audience members and give them knowledge and motivation to move forward with a specified task. The speech must come from the heart.

Apostrophe on the other hand as a literary device is when a speaker breaks off from addressing one party and instead addresses a third party. This third party may be an individual, either present or absent in the scene. It can also be an inanimate object like a dagger, or an abstract concept such as death or freedom. Because there is a clear speaker and change of addressee, apostrophe is most commonly found in plays. It does, however, sometimes occur in poetry and prose. Apostrophe always addresses its object in the second person. The word “O” is often used to signal such an invocation. Examples of apostrophe are:

Juliet:” Yea, noise? Then I’ll be brief. O happy Dagger! This is thy sheath; there rust, and let me die”.

”Oh what a world it seems we live in”.

“Oh ,Starbucks, how I love you! Your medium dark roast allowed me to survive that meeting”

Politicians and terrorists and indeed good speakers use apostrophe to express their own inner state.

Using Specific Pronouns for Specific Purposes

Linguistic elements such as pronouns may be used to convey very different purposes. They can be used both for the purpose of clarification and concealment of elements in a situation. For example the use of the first person singular pronoun “I” declares who is responsible while using the first person plural pronoun “We” can have the purpose of making the status of responsibility not very clear.

Inclusive “we” is used when the individual or group of individuals spoken to, are

included within the referential area of the pronoun. Exclusive “we”, however, excludes the individual or group of individuals spoken to from its intended referential scope.

An example of exclusive “we” from Obama’s Presidential campaign 2007:

...That is the price of serving your country. And we honor it, every single one of us here today. We come here today first and foremost to say to our troops how proud we are of them, how grateful we are for their service to country, and how much we support them even as they carry out a difficult task and a difficult policy. No matter what our feelings about the war, we support the troops.

He makes a distinction between “you” and “we” in this extract. Another example of inclusive use of “we”:

Members of Congress, we must work together to help control those costs and extent the benefits of modern medicine throughout our country” (Bush 2004).

“Beyond all differences of race and creed, we are one country, mourning together and facing danger together” This excerpt is part of Bush’s speech after the attack of World Trade Centre (Maya, 168).

2.4 Empirical Studies

Not many studies have been done on the relationship between language and terrorism or on language used by terrorists. Nevertheless, there are studies done in related topics like language used when reporting terrorism, the meaning of the word, “terrorism” and others. In this section, some of the works are looked at.

A work titled: *A Critical Discourse Analysis of Three Speeches of King Abdullah II* is carried out by Fawwaz Al-Abed Al-Hak and Nazek Mahmoud Al-Slebi of Yarmouk University, Irbid, Jordan in 2015. CDA was used as a tool to analyse the political speeches

delivered by king Abdullah II in 2007, 2010 and 2011. The purpose of the study is to bring out the major mechanism of persuasion involved and the ideologies which exist in those speeches. The sample of the study consists of three speeches the king delivered on different occasions using the macro and micro analysis of discourse as put forward by Fairclough. The findings are as follows: The king uses circumlocution as a tool to convince the audience about his messages. He also uses the word (must) which in all his speeches, this use is very significant because the word accompanies certain word which provide us the clues about the social context which is regarded as the backbone of the three stages of the CDA, represented by Fairclough. What is more; King Abudullah II uses pronouns 'we', 'I', 'you' in a very meticulous techniques so as to underlie the core issues he wants to deliver.

In 2014, Ken Uchechukwu et al of Federal University of Technology, Owerri jointly carried out a research entitled, "Language Use, Communication and Terrorism in Nigeria, a Critical Discourse". The purpose of the study was to examine how effective the use of language and other communication tools could be harnessed to address the scourge of terrorism in Nigeria as against military action. The study adopted as its theoretical background, Critical Discourse Analysis. The paper sought to assert that effective use of language and other communication tools hold great possibilities of engendering mutual trust and peaceful co-existence, and by extension, the potential of forestalling terrorism.

In the same year 2015, another work was carried out by Amaryllis Georges. The title of the work was "ISIS Rhetoric for the Creation of the Ummah". The purpose of the study was to examine the Moslem Ummah (Moslem Community), which seeks to lay emphasis on the unity of an international Moslem community based on the supremacy of Islam. CDA was applied for the study. The finding was that Al-Baghdadi's rhetoric has been used to: (1) establish ISIS as the new threat to world order. (2) Institute areas of Syria and Iraq as a converted caliphate. (3) Reinforce Al-Baghdadi's claim as the caliph of this caliphate (4)

Create a clear demarcation between the West and the East, between evil and good, and between non believers (kufr) and the believers (mu'miun).

“Language Power and Politics: Critical Discourse Analysis and the War on Terrorism” is another work. The researcher is Richard Jackson. The work was carried out in the University of Manchester and published in the 49th parallel – An Interdisciplinary Journal of North American studies in the year 2014. The main purpose of the study was to cross examine and scrutinize the language of counter terrorism and how to challenge it. This was done by cross examining and scrutinizing the language of political leaders, and challenging what they say rather than just passively and uncritically absorbing it or reproducing it in academic discourse. Critical Discourse Analysis was employed to examine the official language of war on terrorism. To do this, the researcher examined over 100 speeches, interviews, and public addresses given by senior members of the Bush’s administration to congress between September 11, 2001 and January 31, 2004 as representative sample of more than 6,000 such texts on the subject of America’s “War on Terrorism” for that period. From the research, it was found out that: (i) official language of counter – terrorism is an abusive exercise of hegemonic power. (ii) The nature of the political discourse has prevented the consideration of alternative paradigms and approaches to counter – terrorism (iii) The inbuilt logic of the language, and the privileging of only certain kind of knowledge, has circumvented the kind of in – depth, rigorous and informed debate that a complex political challenge such as terrorism.

Still on empirical studies is this research carried out by Maya, Khemlani David of University of Malaya, Kuala Lumpur, Malasia. The topic of the research is: *language, Power and Manipulation: The use of Rhetoric in Maintaining Political Influence*. The purpose of the study is to provide some background knowledge on the rhetorical division used by politicians to persuade their audiences toward their political aims using CDA as its theoretical base. The

conclusion drawn from the research is that the brief comparison between the speeches of politicians in different parts of the world with different background highlights the similarity of the techniques and devices they use. The public, despite their historical, cultural, ideological or geographical differences, can be persuaded, guided or manipulated by their political leaders.

Al Ghazali, F carried out a work with the title:” CDA: How can Awareness of CDA Influence Teaching Techniques”. It was a conference paper presented at the University of Birmingham in February 2007. The purpose of the study is to highlight the implications of CDA approach to text analysis for language teaching. The conclusion drawn from the study is that Fairclough's approach to CDA asserts that the production of discourse is not isolated from the existing social power, but affects and is affected by it. Competence in CDA deepens students' understanding of the topics they read and promotes an ability to investigate the maneuvering many writers often employ in composing texts.

The Language of Terrorism: Al-Jazeera and the Framing of Terrorism Discourse was a PhD study carried out by Taufik Ben Ammar .This work took place in Washington, DC in December 9, 2009 of Georgetown University. Through the analysis it was found out that Al-Jazeera not only informs its audience, but creates information audience as well. Moreover, Al-Jazeera responds to, and is influenced by, not only the Arab cultural context of interactive exchange, but also Western frames, formats and structures of information dissemination. The end result of this environment is an ever-evolving form and flow of exchange creating a constant meta-discursive negotiation of the terms employed in discussions involving terrorism. The study used critical discourse analysis (CDA) to analyze terrorism discourse on Al-Jazeera's talk shows.

Speech Act Analysis: Hosni Mubarak's Speech in Pre-Crises and In- Crises in Egypt by Oluchukwu Asadu of Nnamdi Azikiwe University, Awka is another work. The study

performed a Speech Act Analysis of Hosni Mubarak's pre crises speeches and noted the various factors inherent in the speech that manifested and determined the psycho – social situation of the country. To embark on the research, the researcher collected some statements of Hosni Mubarak's speeches in his pre-crisis and in –crises governance of Egypt made in 1981 and 2011 respectively. The findings that came from the work showed that ex-president Mubarak overstayed his welcome in Egypt.

Another study was carried out by Chris Uchenna et al of the University of Nigeria, Nsukka in 2013. The topic of the research was: *Socio Pragmatic Analysis of Boko Haram's Language of Insurgency in Nigeria: Implications for Global Peace and Security*. The paper sought to delineate the communicative character of the language of insurgency and underscored its socio-pragmatic imports as revealed in the sect's spokesperson. The researchers adopted Speech Acts Theory for analysis. The intentions of the researchers in the work were to:

- (i) Do a three-level analysis of the statements of Boko Haram as speech acts.
- (ii) Examine the extent to which the upsurge of insurgency has fostered a climate of fear, anxiety and insecurity in Nigeria.
- (iii) Encourage the current political leadership of Nigeria to dispense with its clueless knee-jerk, woolly, and automated promises to “fish out the culprits’ and adopt a more innovative response to the security challenges.

The findings from the research showed that the parlous security situation summons on the part of Jonathan's administration brought a renewed kind of commitment to a radical overhaul of the nation's security agencies with a view to repositioning them to effectively grapple with the emergent security challenges. Besides, the consistent use of carefully chosen word conjured a frightening sense of Armageddon, which is certain to befall Nigeria if the sect's demands are not met.

Junlung Wang is another researcher who did a study titled: *A Critical Discourse Analysis of Barack Obama's Speeches*. This work was researched at the School of Foreign Languages, North West Normal University, Lanzhou, China in the year 2010. In this thesis, the author applied Halliday's systematic functional linguistics and CDA to analyse Barack Obama's presidential speeches. The author used these approaches to find out the formal features of Barack Obama's speeches. Its aim was to explore the relationships among language, ideology and power and to find out how to use the power of speeches to persuade a public to accept and support his policies.

From the thesis, the researcher concluded that CDA can explore the relationship among language, ideology and power. It provides a new idea and method for analysis.

In 1988, a study was carried out by Schmid and Jongman at the University of Leiden (Netherlands). The two researchers adopted a Social Science approach to figure out how to best define terrorism. They gathered over a hundred academic and official definitions of terrorism and examined them to identify the main components. They discovered that the concept of violence emerged in 83% of definitions, political goals emerged in 65%; causing fear and terror in 51%, arbitrariness and indiscriminate targeting in 21%, and the victimization of civilians, noncombatants, neutrals, or outsiders in 17.5%. What Schmid and Jongman actually did was a content analysis of those definitions. A content analysis is a careful, thorough, systematic analysis and interpretation of the content of texts (images) to identify pattern, themes, and meanings (20).

On 11th March, 2004, four trains were bombed by terrorists during rush hour in Madrid, Spain. About a hundred and ninety people died, and close to two thousand persons were injured in the attacks. As a result of the unprecedented terrorist attack, The Club de Madrid, in March 2005, organized a unique conference entitled *International Summit on Democracy, Terrorism and Security*. The summit aimed to promote a vision of a world

founded on democratic values and committed to effective co-operation in the fight against terrorism. Club de Madrid produced a paper from the conference entitled: “Addressing the Causes of Terrorism 11th March 2005.

More than two hundred of the world’s leading scholars and expert practitioners explored the issues of democracy, terrorism and security in an unparalleled process of scholarly debate. The discussions conducted through a system of password-protected web-logs and the analyses of the speeches given by the leaders of official delegation. The discussions that took place during more than twenty panel sessions came out with the following findings:

- Terrorism is a crime against all humanity. It endangers the lives of the innocent people. It creates a climate of hate and fear. It fuels global divisions along ethnic and religious lines. Terrorism constitutes one of the most serious violations of peace, international law and the values of human dignity.
- Terrorism is an attack on democracy and human rights. No cause justifies the targeting of civilians and non-combatants through intimidation and deadly acts of violence.
- Any ideology that guides the actions of terrorist is firmly rejected. Their methods are decisively condemned
- Only freedom and democracy can ultimately defeat terrorism

Following a report in 2005 about the perceptions of Arab Moslems, a research was conducted. In this research, 2,420 people were interviewed in the U.S and Western Europe by Monica Novoa, the campaign coordinator of the drop the 1 – Word Campaign to eradicate the use of dehumanizing language in the media and public discourse. The result of the interview was that terms like Islamic or Moslem are linked to extremism, militant, Jihad as if they belonged together inextricably and naturally (Moslem extremist, Islamic terror, Islamic war, Moslem time bomb). The recommendation at that time was that “Western media organization

must see normal Moslems in everyday life as professionals, educators, parents, community leaders and participants”, if youths joining terrorist groups must reduce (www.salan.com/2012/ or (credit: Renters/Denis Poroy April 20, 2017).

Still on empirical studies is this research titled “*Profile of Islamic Recruits in 2008 by the British intelligence Agency M15.*” Several hundred individuals known to be involved in or closely associated with violent extremists’ activities including Jihadist fundraisers and would be suicide bombers formed the case study.

The result or the finding after this most detailed and comprehensive research showed that Moslem terrorists in the West are a diverse collection of individuals, fitting no single demographic profile, nor do they all follow a typical pathway to violent extremism. As in other countries, they tend to be either converts or second generation native-born children of legal immigrants.

Adeshina, Lukuman Azeez, of the University of Ilorin carried out a research which studied.” *The Role of the Media in Reporting Terrorism: A personal view point.* The work was carried out at the University of Ilorin in 2009. The study aimed to find out whether or not media narrative on terrorism was exaggerated in such a way as to create fear in people rather than allaying their fears. It also tried to evaluate the objectivity and accuracy of media reportage on terrorism. The conclusions drawn from the study are as follow:

- The negative labeling and definition of the terrorists might have some effect in terms of how they are framed and perceived in the minds of the audiences
- The language of media coverage of terrorism promoted undue publicity for the terrorist and immeasurable fear, real or imaginary, in the minds of the public.

Another study entitled “*A study of Terrorism Discourse, in Taifale Newspaper of Kenya*” was carried out in 2013, by the duo of Florence Indede and Sangai, Mohochi of the Maseno University, Kenya. The research investigated discourse on national and international

terrorism in Taifaleo, a daily published in Kiswahili language in Kenya. The main objective of the study was to analyze the language used in reporting terrorism news in the newspaper and the intention was to find out how the language used in those specific news items created bias in presentation of terrorism news. The researchers began by marking and separating parts of the newspapers that had reports on terrorism, and analyzed them over a period of one year. The study revealed that there was bias in the way this newspaper reported terrorism news. The biases that were noted were mostly caused by discourse structures that were provided by either the reporters or the sources they quoted.

Another work in 2013 entitled *Terrorism and the Quest for Freedom in Twenty-First Century Nigerian Fiction* was written by Iwara, Freedom Achibong. This work was carried out at Nnamdi Azikiwe University, Awka. It began with the search for a global understanding of the common menace of terrorism and ways of surmounting it. It examined the works of three modern Nigerian novelists that depicted and demonstrated religious, domestic, sexual, and political terrorism, and concluded that:

- Reconciliation and tolerance will go a long way in uniting Nigerians thereby putting an end to terrorism and senseless quest for freedom by the diverse geo-political regions of the country
- Good governance will help reduce terrorism
- Many Nigerian writers and humanists condemn terrorism
- The quest for freedom should often be a positive action to solve the problem of man in the contemporary society
- Terrorism is the greatest threat confronting human existence in this century.
- Peace, reconciliation, tolerance, regeneration and good governance are advocated as measures to eradicate terrorism and other forms of violence in Nigeria.

Another study entitled “*The Role of the Mass Media in the fight against Terrorism and the Instrumental Use of Women in Boko Haram Insurgence in Nigeria*”, was carried out by Omega, Christie U. of University of Port Harcourt, in’ 2015. The research set out to examine the activities of Boko Haram, provided sufficient evidence of a shift by Boko Haram to include women and girls in its terrorism in Nigeria and to suggest the strategies the mass media could adopt in combating this form of gender-based violence. Using case study as research design, the researcher collected data from a variety of sources, which included the print and electronic media. Interview schedule was also employed.

From the study, it was observed that the mass media have an enormous role to play if Boko Haram’s tactics of including women and girls in their activities is to be combated. The study concluded that, to effectively address the problem of this form of gender-based violence (GBV) in Nigeria, the media should:

- Have to brace up to the task of uncovering cases of GBV by the Boko Haram sect,
- Follow the cases up in the law courts,
- Regularly report and give prominence to the reportage of cases of GBV,
- Organize debates on the issues of GBV by way of agenda setting and
- Carry out in-depth analyses of issues concerning GBV in fuller appreciation of their watch-dog role.

2.5 Summary of Relevant Scholarship

A review of related literature to the present study has been carried out in this chapter. The review has been conducted under two sub-headings: Conceptual Framework and Empirical Studies. Under the Conceptual Framework important key-words that helped in understanding the study were explained. Finally, we have examined some empirical studies on the relationship between language and terrorism and language used by terrorists both in

Nigeria and elsewhere. The effects of language used in reporting acts of terrorism are also identified.

It is important to note that only two out of the various studies available to the researcher discussed language and terrorism. Nevertheless, none of the works examined so far, examined the language used by terrorists from the windows of CDA and SAT and the powerful effects of the language used by the terrorists on their ability to enlist, recruit or incite supporters or followers by the use of the social media. This is an obvious gap in scholarship and literature. This study intends to bridge the above gap in literature. It aims at establishing that recruitment of terrorists and the incitement to terrorist acts is invariably influenced by effective use of language and the media propaganda, deployed to spread inciting narratives and actions of the radical terrorist leaders under study.

CHAPTER THREE

Theoretical Framework and Methodology

Language is obviously important in the process of communication. The speeches of Osama Bin Laden of the Al-Qaeda terrorist organization, Abubakar Al-Baghdadi of ISIS and Abubakar Shekau of Boko Haram have been analyzed using the linguistic theories discussed in this chapter. The objective is to find out how the language used in their speeches help to foster terrorism and recruitment of members for terrorism. The techniques adopted in carrying out the study are discussed in this chapter under the following subheadings:

3.1. Theoretical Framework

3.2. Research Design

3.3. Sources of data

3. 4. Method of Data Analysis

3.1 Theoretical Framework

This section explores the linguistic theories that have enabled the researcher to do proper analysis of the speeches of Abubakar Shekau (Leader of Boko Haram), Osama Bin Laden (Leader of Al-Qaeda) and Abubakar Al-Baghdadi (Leader of ISIS). Linguistic theories of Critical Discourse Analysis (CDA) and Speech Act (SAT) were used. A brief insight was, therefore, given to what these linguistic theories are.

3.1.1 Critical Discourse Analysis (CDA)

Critical discourse analysis (CDA) is a branch of discourse analysis commonly used for analyzing political spoken and written texts. Fairclough (72), a pioneer in modern CDA, defined it as:

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

The concept of hegemony was proposed by Antonio Gramsci. In a Gramscian view, politics is seen as a struggle for hegemony. Hegemony emphasizes how power depends upon achieving consent and the importance of ideology in sustaining relations of power.

There is also a broader definition of CDA offered by Fairclough and Fowler. They submitted that CDA treats discourse as a social practice and analyzes the influence of social, political and cultural contexts on discourse. Since CDA sees discourse as both produced and

shaped by ideology, it stresses the essential linguistic characteristics of social relationship, social structures and the power distributed among them.

Critical discourse analysis (CDA) is used in different fields. However politics is regarded as the most important social fields in which CDA plays its valuable role. For this reason, CDA sometimes is called political – critical discourse analysis containing both political discourse and critical discourse.(qtd. in Jalali et al 9) He goes to say that based on contemporary approaches in CDA, political – critical discourse analysis deals with the reproduction of political power, power abuse or domination through political discourse, including various forms of resistance or counter-power against such forms of discursive dominance (Fairclough 1995; Van Dijk 1993).

In the book of Critical Discourse Analysis: *The Critical Discourse of Language*, Fairclough stated that language is connected to social realities and bring about social change. In the above-mentioned book he argues that government involves the manipulation and use of language in significant ways, and is particularly concerned with the linkage between language, ideology and power relations within society. In” *Language and Power*”, Fairclough distinguishes between power "in" and "behind" discourse. The former is concerned with discourse as a place where relations of power are actually exercised, for example power in "face-to-face" spoken language (as all of the candidates under this study confirmed it), power in cross-cultural discourse where participants are from different ethnic groupings and hidden power of discourse of the mass media. The latter (power behind discourse) states that how orders of discourse are shaped by relations of power. The term "ideology" has several definitions out of which Fairclough chooses two: the first definition states that ideology is "any social policy which is in part or whole derived from social theory in a conscious way" and the Marxist definition according to which ideologies are, when struggle for political power is at issue, "ideas which arise from a given set of material

interests" (Fairclough 77). Fairclough also regarded the description of the formal features of text as an important element of CDA.

Van Leeuwen (1996) offered several techniques used by social actors as follows: Inclusion and Exclusion deals with incorporating and deleting the social agents intentionally or unintentionally. Suppression means making hidden. It also means excluding both social actors and their activities so that no trace is left in the representation. Back grounding is a kind of exclusion that leaves traces in the representation. It means that something is deleted in a specific activity but its effect or trace is manifested in other part of the clause. Thematization deals with paying more attention to a word or phrase. In Activation social actors are presented as active and dynamic forces in an activity. In Passivization, social actors are presented as undergoing an activity. Personalization and depersonalization: the former occurs where something inanimate takes the characteristics of human being and in the latter human being takes characteristics of inanimate things. Determination: it occurs when the character of social agent is clear but in indetermination this character is vague and unspecified. In determination, social agent may be one person or consist of several individuals. The former itself is from three types including a) Reverseness in which social actor has two different and reversal roles, b) symbolization in which an ideal and symbolized agent is replaced by a social agent, c) implicature is an inference meaning created at the result of floating one or more conversational maxims of Grice. Association means where two or more social actors associate to each other to perform a social activity(jihad, coordinated attacks) and "we" is used among the agents but in dissociation it means that the social activity can be done by each of them not all of them. A typical example of this is Lone-Wolf attacks. Differentiation and Indifferentiation: differentiation is a kind of separation between two social agents, social activities or social conditions (such as separation between rich and poor people). In Beneficiation the social agent benefits from a social act. Beneficialization

may also be realized by participation. In this case beneficialized agent is recipient or client in relation to a material process or receiver in relation to a verbal process. In Abstraction a special characteristic is abstracted from a group of people and it refers to the members of that group. Generalization and specification: in the former social actors can be represented as classes but in the latter social actors can be represented as specific identifiable individuals.

In critical analysis of terrorists' speeches, we can say that one of the most important factors for terrorists to succeed is the use of skillful language and their ability to persuade and impress their audiences. Discourse is not just a mental and lingual issue but it contains thoughts, emotions and excitements. The priority of a discourse is not necessarily rooted in reasoning power of that discourse but the priority of a discourse is a variable of mental and rational factors on one part and emotional, inductive and persuasive factors on the other part.

It is crucial to state that discourses are partial and positioned, and social difference is manifest in the diversity of discourses within particular cultural contexts. In this direction, the content of political propaganda is also very important in terrorists' speeches. The more a political discourse is related to the general political culture of a society, the more the success percentage of that discourse will be.

As we have recently stated, the present study used the method of Critical Discourse Analysis (henceforth CDA) for the analysis. CDA appeared in the 1980s as an approach toward the combination of language studies and social theory (Fairclough 1992) and it stems from a critical theory of language which sees the use of language as a form of social practice. CDA has been used in different subject areas. After publication of some important books such as Teun Van Dijk's *Prejudice in Discourse*, Norman Fairclough's *Language and Power*, and Ruth Wodak's *Language, Power and Ideology*, CDA has emerged as a significant paradigm of research within linguistics.

Fairclough (1989, 1995), as a pioneer in modern CDA, identified his approach to a study of language as "critical language study" and proposed some approaches such as linguistics, sociolinguistics, pragmatics, cognitive psychology, artificial intelligence, conversation analysis and discourse analysis. It tells us how language can be represented from different point of view. It is a kind of relationship between or among ideas, power, language and the ordering of relationship within society.

Fairclough and Wodak (271-80) summarize the main tenets of CDA as follows:

- CDA addresses social problems
- Power relations are discursive
- Discourses constitutes society and culture
- Discourse does ideological work
- Discourse is historical
- The link between text and society is mediated

We would state here that CDA is a thorough perspective and a salient tool to analyze the speeches delivered by Shekau, Baghdadi and Osama. By sticking to its main principles and themes, it is possible to lay down the main strategies employed by the terrorists in order to get the audiences whoever they are believe in his ideas.

In the present study, through the window of CDA, all hidden realities underlying the discourse of terrorism were identified. Words like Jihad, Hegira, creation of Caliphates and Anti –West sentiments found in the speeches were good indicators of the ideologies of the terrorists. Words/expressions that portray relational value such as power relations and interplay of power were also observed. In this circumstance, the demonization of the kufra and the West(the bad out-group) and the presentation of the Ummah as innocents ,pure and humiliated(the saintly and good in-group) seen in the speeches is an interplay of power. We

also noticed that social practices like killings, suicide bombings, violence and destruction of lives were normalized and legitimized through the deployment of language

3.1.1.1 Ideology

According to Luke as discussed in the paper entitled *The Use of Language in Political Rhetoric: Linguistic Manipulation* by Karapetjana and Rozina, ideology refers to the systems of ideas, beliefs and practices, and representations, which operate in the interests of an identifiable social class or cultural group (112).

Ideology has been viewed from the perspectives of descriptive linguistics, sociolinguistics, systemic linguistics and the ethnography of communication. On a theoretical level, descriptive linguistics approaches the investigation of language for politics as a ‘synchronic object of study’ It does not see ideology as a possession of people’s minds or as a corpus of abstract ideas residing in their consciousness. It views ideology as an object that has a material social existence in language, text and discourse. Selected theories of sociolinguistics refer to language for politics as the source of speech, discourse and text. Being influenced by social context, an utterance and/or a text is an exposure of individual goals, which tend to reflect accepted social rules, norms and procedures. In most models, sociolinguistics examines ‘the ideological role of discourse in the formation of the speaking subject’. Systemic linguistics views language as a social semiotic system and stresses the relationship existing between social structure and language, on the one hand, and the relationship between language development and its use, on the other hand. The linguist claims that it is not only the text but also the semantic system that characterize the social system and the social structure. Pecheux in his work *Language, Semantics and Ideology* ‘offers the analysis of the direct relationship existing among the ideology, discourse and language. Kress and Fairclough” support the idea that political discourse is mediated by institutions which, in turn, position readers and writers, speakers and listeners in different

positions of power and knowledge. Moreover, Fairclough asserts that ideology is represented through discourse and that ‘discourse is dialogical, produced by and producing the social relations of addressors and addressees’ (Luke 112).

Thus, it could be asserted that politicians are and have to be concerned about using the language in order to communicate with the prospect audience: they make speeches, address the audience in the newspapers. In other words, regimes being either democratic or totalitarian have to communicate in order to inform, persuade, advertise, issue their rules and regulations, legislate and alike.

Van Dijk views ideologies as “the mental representations that form the basis of social cognition, which is the shared knowledge and attitude of a group” (29). Ideologies, the trigonal interpretation of cognition, society and discourse according to Van Dijk (5) form the foundation of the social representations and practices of group member, including their discourse. The first component, cognition, which refers to a system of ideas, places ideologies in the symbolical field of thought and belief. According to Van Dijk (4), ideologies show a number of basic dimensions:

- (1) Membership devices (gender, ethnicity, appearance, origin etc) who are we?
- (2) Actions: what do we do?
- (3) Aims: Why do we do this?
- (4) Norms and values: what is good or bad?
- (5) Position: What is our position in society, and how do we relate to other groups?
- (6) Resources: What is ours?

What do we want to have/keep at all costs?

There are some of the basic categories that define social cohesion and constitute the basic self-schema that organize ideologies in addition to being social in so far as they are associated with group interests, conflict and struggle, ideologies may be deployed to

legitimate or contest given distributions of power and dominance. Furthermore, ideology is associated with discourse in that ideologies are expressed and reproduced in society. But while discourse is not the only vehicle for ideology it plays a specific role in its reproduction and validation. Finally, in the definition of ideology accepted in this research, it is stated that ideologies belong to groups; this does not imply that all group members at all times act according to the values of that specific ideology. Group members participate in different social groups, and they may exhibit conflicting group affiliations and alliances in their talk and text, depending on the context (Djik 37).

3.1.1.2 Language and Power

Both verbal and non-verbal modes of communication exert influences on people. A leader ought to be conscious of his use of language as well as his social conduct, bearing in mind that his actions may communicate violence to the psyche of the ruled, hence could engender reactions that may take different forms, violent and non- violent. This point of view was also held by Chinedu-Okonkwo et al. They opined that political leaders should understand that by virtue of their positions, their opinions are generally respected and obeyed by their constituents. As such, the same utterance coming from a political leader and a non-political leader can never have the same perlocutionary effects on the people. For example, they argued that the fear and suspicion arising from the connection of some statements by highly placed people with Boko Haram sponsorship stemmed from the fact that such highly placed people enjoyed appreciable level of unquestionable followership among their constituents. Their followers believed that they had access to the truth about the true state of affairs in the country. Again, they were also capable of having access to instruments of violence. This may be fallacy though, but it exists as part of the temperament of the people. Political leaders should therefore realize that their utterances are interpreted beyond their ordinary person.

Their social positions exert considerable contextual tenor and influence on their utterance and other social behaviours. After all, some other individuals may have made greater threats, but theirs went not unnoticed (86).

In their article entitled “The Use of Language in Political Rhetoric”, Gunta Rozina and Indira Karapetjana stated that:

One obvious feature of how language operates in social interaction is its influential and instrumental relationship with power. It is generally accepted that influential power inclines people either to behave in certain ways or make people adopt opinions/attitudes without exerting obvious force on them. It operates in such social spheres as advertising, culture, media and politics. In other words, if we resist the influential power, we are not usually the subjects to some penalty or trouble. In contrast, instrumental power is explicit power which is imposed by the state, by the laws and conventions of this state and by the institutions and organizations we work for. Instrumental power operates in such social spheres as business, education, and in various types of management. Thus, it can be asserted that in many, but not in all cases, if we resist instrumental power, we might be subjects to some kind of penalty. (113)

They, however, admitted that “in some spheres of social activity, such as politics or law, both kinds of power may be present at the same time. For example, we are subjects to current laws, which often enforce penalties for wrongdoing, but some legal processes, such as trial by jury, rely on the attempts to persuade those who are involved in them. (114). Similarly, terrorists like politicians use instrumental power by imposing laws and taxes in their “caliphates” or areas they occupy. In all the territories conquered by Boko Haram in

Nigeria, ISIS in Syria and Iraq, instrumental power is imposed. However, they also seek to influence the public to endorse their ideology thus imposing their influential power.

3.1.1.3. In-group and Out-group

Djik states that different (discourse) research has shown that ideologies often appear in polarized thought, opinions, action, or discourse where prejudicial discourse is characterized by a positive representation of itself (the in-group: “US”) and by a simultaneous negative characterization of the other (the out-group: “them”) . Crucial in this case are the representations of social positions, of in-groups and out-groups, and of their association with what is defined as good and bad. One way to exhibit these ideological frames in discourse is to identify certain structures and strategies that contain a positive self (in-group) presentation and a negative other (out-group) presentation .These structures and strategies include the following taken from Djik (144):

Describing/attributing positive action:

In-group	Out-group
Emphasis	De-emphasis
Assertion	Denial
Hyperbole	Understatement
Topicalization	De-topicalization
-Sentential (micro)	
- Textual (macro)	
High, prominent position	low, non-prominent position
Headlining, summarizing	Marginalization
Detailed description	Vague, overall description
Attribution to personality	Attribution to context

Explicit	implicit
Direct	Indirect
Narrative illustration	No storytelling
Argumentative support	No argumentative support
Impression management	No impression management

These specific semantic strategies are well known in the social psychology of attribution and intergroup relations that realize positive in-group- presentation and negative outgroup-presentation (foregrounding). The reverse is seen with the presentation of negative acts, which generally aims to De-emphasize negative in-group qualities and emphasize negative out-group descriptions and attributions (or backgrounding). Moreover, Linville and Jones (qtd. in Dijk 144) assume that less extensive knowledge about out-groups and emphasis on the in group will probably lead to more polarized structures. Thus, the formal structures of text and talk in general, and of news in particular, tend to favour the in group and they often derogate or problematize the out- group.

3.1.2. Speech Act Theory

Speech Acts Theory was first postulated by J.L. Austin in his famous book: *How to Do Things With Words*. Austin points out in his work that speech or utterances are actions and that language can be used to do things (qtd. in Hurford 232). He also criticizes other philosophers of language on the grounds that they gave much attention to only sentences which state some facts but that these form only a small percentage of tasks that can be performed by saying something. He talks about a class of utterances called performatives, “which do not state fact but are themselves the performance of actions”. These are what he referred to as speech acts. The linguist Dijk, supports Austin’s view when he opines that:

What is usually meant by saying that we do something when we make an utterance is that we accomplish some specific, social act. For example, making a request, a promise, giving advice and so on are usually called speech acts or more specifically illocutionary act. (195)

Dijk concludes that there seems to be a distinction between production of some sounds and execution of social action, but in the real sense, production of sounds and accomplishing a complex social action co-occur.

Stubbs (169) argues that if the coherence of a discourse sequence cannot be explained by reference to surface or formal links, then the analysis must rest on underlying acts which are performed by the utterance. He lists three entities in a discourse to which the analyst may refer. These are surface linguistic forms (cohesive ties), proposition (cognitive links) and speech acts (textual cohesion and illocutionary force of the utterance) (qtd. in Ezeifeka). Stubb's third entity in discourse is speech acts and that is the concern of this work. Searle (16) defines speech acts as "the basic or minimal units of linguistic communication". He goes on to assert that "the unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence... but rather the production of the symbol or word or sentence in the performance of the speech act". Akmajian et al (327) define it as "acts performed in uttering expressions". For Umera-Okeke (125), a speech act is an act that a speaker performs when making an utterance including illocutionary act; that is, the intent of the speaker; propositional act (making reference and predicating); perlocutionary act, that is, the effect of the utterance on the addressee.

However, Yule (132) believes that the use of the term speech act covers actions such as "requesting, commanding, questioning and informing". What Yule is saying is that a particular linguistic form is followed by its function whereby the form is described in the

syntactic analysis and the function as language use. To illustrate this, Yule used the following:

Statement	Form	Function
Did you eat this food?	Interrogative	Question
Eat the food (please).	Imperative	Command (request)
You ate the food.	Declarative	Statement

He goes further to distinguish between direct speech acts from indirect speech act. In using forms such as: “Did he...? Are they ...? or Can you...?”, a direct speech act is produced. The speaker is demanding information from someone. Looking critically at the statement ‘Can you pass the salt?’, though in a question form, cannot be seen as a question, but rather as a request. Therefore, the listener is expected to perform the action of the request. This is seen as an indirect speech act. For Mey (119), speech acts are produced in actual situations of language use by people having something “in mind”. Such products, according to him presuppose a producer and consumer human agents, whose intentions are relevant and indispensable to the correct understanding and description of their utterances.

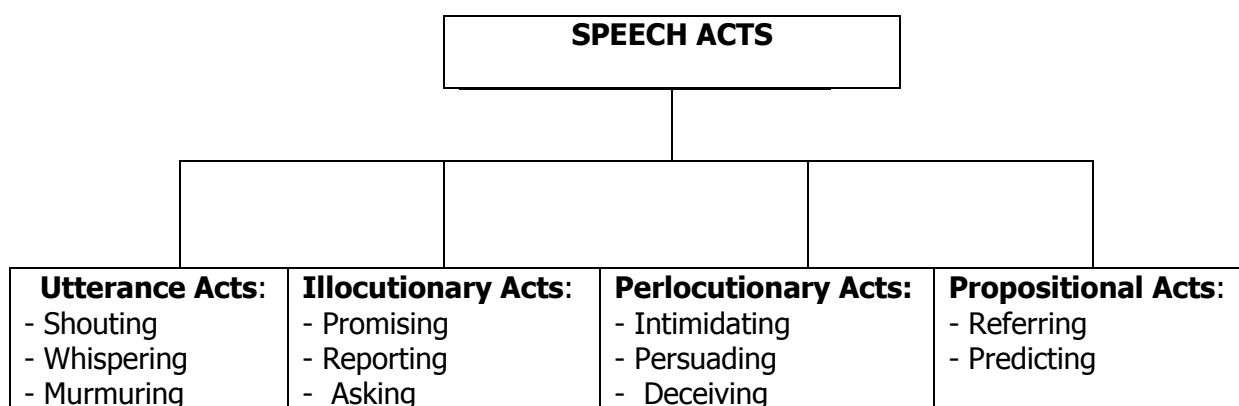
It is important to note that the appropriate terminologies to be used to describe speech acts were not in existence at the initial stage and theorists invented one based on the works of Austin (qtd. in Hurford 232) and Searle (34). They opine that speech should be described in different types of a chain. Searle developed four criteria for better classificatory procedure which are:

- Illocutionary point (the force of the speech act)

- Direction of fit (the way the speech act fits the world, and or the world of the speech act)
- Expressed psychological state (of the speaker: a brief may be expressed as a statement, an assertion, a remark etc.)
- Content (what the speech act is 'about' e.g. 'a promise' to attend the party has the same content as a 'refusal' and so on).
- Reference (to both speaker and hearer(s) and
- Contextual conditions of speech acting, that is, the societal framework in which a speech act has to be performed in order to be valid (Mey, 119).

Austin and Searle opined that speech should be described in different types of actions.

They categorized the different types of speech-act into four major aspects as shown below:



i. Utterance Act: An utterance act is that which consists of the verbal employment of units of expressions such as words and sentences. This is the act of uttering sounds, syllables, words, phrases and sentences (Akmajian 327). Austin refers to it as Phonic Act producing

series of bodily movement which results in the production of certain sound (2). This type of act (utterance act) on its own is not regarded as important because it is not communicative. It could be made by animals and machine or a voice synthesizer. In performing an utterance act, one usually performs an illocutionary act, or a perlocutionary act.

ii. Illocutionary Acts (also called the Performatives)

This is the core of any theory of speech acts. (Crystal 21). According to Austin in Akwanya (118), it is an act performed in saying something and the attitude the speaker intends to express about proposition. Akmajian also calls this “an act performed in uttering something”. Locutionary act says something while illocutionary act uses the locution for a particular purpose - to answer a question, to announce a verdict, to give a warning, etc. In the words of Akmajian et al:

Illocutionary acts can often be successfully performed simply by uttering the right explicit performative sentence with the right intentions and beliefs, and under the right circumstances. (201)

Illocutionary acts are central to linguistic communication because they form a large part of our everyday speech which are filled with statements, suggestions, requests, proposals, greetings, etc. through which we get the hearer to recognize what we have said and what attitude we hold towards the propositional content of our utterance.

Stubbs (158), asserts that felicitous performance of certain speech acts such as appointing, christening, excommunicating people or terminating appointments require that their speakers or writers have social roles bestowed on them by the framework of some social institutions (for instance, the university setting, the House of Assembly). The interpretation of speech acts is, therefore, a socio linguistic enterprise and it is very essential in the study of discourse analysis which is the study of language use in certain profession and political setting.

iii. Perlocutionary Acts

Perlocutionary Acts refer to the effect that a particular illocutionary act has on the second person, the receiver of the utterance. For example, the effect of a promise might be to reassure somebody, or persuade somebody to act in a certain way. Widdowson (13). According to Akwanya (132), a perlocutionary act applies only to oral discourse. It presupposes a concrete speech situation involving a speaker who intends by his/her utterance to achieve a specific effect on a particular hearer. Whereas perlocutionary act, that is, the effect of the speaker's utterance on his/her listener, cannot be captured in writing, the locutionary and illocutionary acts can.

iv. Propositional Acts

According to Widdoson (12), what are referred to as propositional acts in an utterance, are those statements which can only be understood by making a connection with an appropriate reference, within the context of a conversation. For example, if a text of a conversation reads, "The taxi will be here in a quarter of an hour." The definite article 'the' provides an appropriate contextual connection since it signals that what is being referred to is common knowledge between the people engaged in a conversation. (The taxi we talked about; the one you asked me to order). The adverb 'here' and the prepositional phrase 'in a quarter of an hour' locate the utterance in a particular context of place and time shared by the participants. Widdowson concludes that without these contextual coordinates, the referential possibilities of the expression would be endless. 'Here' could be anywhere and 'in a quarter of an hour', any time. As long as the conversationalists mutually recognize their coordinates, appropriate reference is achieved.

Searl's Speech Acts Theory (SAT)

Searle took a philosophy of language approach to speech acts in an attempt "to give philosophically illumination and description of general features of language". He aimed to

answer various questions in his approach; what is the difference between saying something and meaning it? How does the hearer understand what is meant? (Searle 1969).

The term "speech acts" is used to define "an utterance that has performative function in language and communication" (Searle 1969) and was originally used by his mentor J.L. Austin in his theory of locutionary, illocutionary and perlocutionary acts. Drawing on these linguistic practices of Austin, Searle used his framework to base his own thesis that "talking is performing acts according to rules".

When it comes to explaining speech acts, Searle suggests three different concepts; rules, prepositions and meaning. He was particularly interested in the illocutionary act of promising performatives and so set out to describe these concepts based on the conditions of this performance of promising. As part of his theory of a rule-governed language, Searle made a distinction between regulative and constitutive rules. In his book "An essay of philosophy of language" he states that "regulative rules regulate independently existing forms of behaviour but constitutive rules do not merely regulate, they create or define new form of behaviour" (Searle, 1969). For example, take the rules of American football; the touchdown rule is constitutive versus the no taunting rule which is regulative. A second concept, prepositions, provides the content of the illocutionary act which can be used in different types of acts. For example, "Lucy will you sit down" "Lucy, sit" "would you sit down Lucy?" all provide the same prepositional content even though they are different forms of illocutionary acts. In terms of meaning, Searle revised the ideas of Grice and proposed modification in insisting that not only is meaning rooted in the speaker's intentions but also by a matter of convention (Searle, 1969). Based on his ideas one can say that the speaker initially intends for the hearer to recognize his/her intention to produce that perlocutionary effect and secondly, he/she intends that this is indicated by the hearers understanding of the meaning of

words used in the context. All these intentions can only act jointly with conventions of words for effective communication (Elswyk, 2014).

The notion of promising is an action referred to as a performative. Searle's theory of performatives is that "some illocutionary acts can be performed by uttering a sentence containing an expression that names the type of speech act". These are called performative utterances. He insisted on the importance of distinguishing between different kinds of performatives; utterances, verbs and sentences. For Searle, performatives can be used in different ways, one can use it to assert or make a declaration.

For a speech act to achieve its purpose the correct conditions must be in place. These conditions are called felicity conditions. Thus, a sentence must be grammatical and felicitous to be performed correctly. Originally, in a concept by Austin, there are 3 types of felicity conditions; preparatory conditions, a sincerity condition and a fulfillment condition. Searle later refined this changing the fulfillment condition to essential condition and introduced a fourth condition called the propositional content condition. Consider this example: A. I jokingly say to friends "I now pronounce you man and wife" I have not actually married them because I do not have the authority to these words to have the correct illocutionary force thus the speech act fails. The felicity conditions of marrying couples rely on the legal position of the speaker (qtd.in ukessays.com/es).

Searle offered characterizations of linguistic elements in attempt to give a clear depiction of the difference between one illocutionary force and another. There had been previous attempts by Austin to distinguish between such elements in which he established five basic acts; vindictive, executives, commissives, expositive, behavitives. Searle ultimately believed "that the taxonomy needs to be seriously revised because it contains several weaknesses".

One major weakness being that Austin did not determine a clear principle or set of principles on which the taxonomy was based upon and thus there was overlap between categories (Searle, 1976). Therefore, a new list of new categories he regarded as the basics of illocutionary acts were formed. Firstly; (1) declaration which effects immediate changes in the institutional state of affairs, "I swear"; (2) expressives which express a psychological state and how the speaker feels, e.g. congratulating; (3) commissives which is an act of getting the speaker to do something you require, e.g. threatening or promising; (4) directives which are attempt to get the addressee to do something, e.g. demanding. Finally (5) assertives: which represent the state of the situation, e.g. describing (Searle, 1972).

To summarize, Searle's philosophic approach to speech acts proposes that speaking a language is a behaviour determined by constitutive rules. He further implies that one performs an illocutionary act by promising, directing and questioning and perlocutionary acts are affective if it has the correct effect on the hearer. These acts are governed by linguistic concepts and rules and successful communication can only occur if these are in place. Searle develops Austin's ideas in a way that provides a clearer and in depth understanding of different kinds of speech acts and the role they play in speaking.

Methodology

3.2. Research Design

The qualitative descriptive research was adopted in this study. According to Anaekwe, "Descriptive research is concerned with the collection of data for the purpose of describing, and interpreting existing conditions on practice, beliefs, attitudes etc" (34). "It is an empirical inquiry that uses multiple sources of evidence to investigate a contemporary phenomenon within its real life context" (qtd. in Wimmer and Dominic, 136). Quantitative research was also adopted. The study involved the analyses of the speeches and narratives of

Abubakar Shekau, the leader of the Boko Haram, Abubakar Al –Baghdadi, the leader of ISIS and Osama Bin Laden of Al- Qaeda terrorist group using the linguistic theories discussed in this chapter.

Considering all the above-mentioned explanations, this study adopted the framework of CDA proposed by Norman Fairclough from three important items of language, ideology and power and Searle's S AT in the analysis of the data elicited from the speeches of the three terrorist leaders already mentioned. These approaches were used to detect the speakers' discursive skills and structures and to discover how the language they use in terms of the acts they perform, the themes discussed, ideologies expressed, persuasive techniques and power relations can help them have a dominant discourse to attract positive responses from their audiences. In other words, the design is geared towards studying how the language terrorists use can fan the flames of terrorism and facilitate the recruitment processes or otherwise.

3.3 Sources of Data Collection

The data used in this study include propaganda messages, linguistic expressions that contain the terrorists' ideological stand, themes or subject matter, expressions that portray the injustices/maltreatments (real or perceived) meted to the Moslem community (Ummah) by the West, their justification for terrorism and acts terrorists use the language to perform. All these are extracted from the fifteen speeches which are part of the compiled works by Elodie Aparad and Meredith Taylor published in the Internet. They are selected by the Simple Random Sampling Technique. Also secondary sources include documented materials from the libraries, interviews in publication, related published and unpublished materials of what scholars have done, printed media (*Daily Sun and News Watch*).

These speeches are selected because they are long and have their English

Language translation. This enables the researcher do an in-depth linguistic analysis of the data.

3.4 Organisation of Data

Each terrorist's speeches are grouped together. Specific code is assigned to each speech for easy reference. For example, Abubakar Shekau's speeches appeared as (AS) 1, 2, 3, 4, 5. Al-Baghdadi's speeches appeared as (AB) =1, 2, 3, 4, 5. Osama Bin Laden's as (OB) 1, 2, 3, 4, 5. In analyzing the data, the variables appeared as texts. The data marked as texts, were brought out from the speeches and analysed. Finally, all the speeches were collated as appendix. All the data brought out from the speeches were arranged according to the questions they answered using the analytical tools of CDA and SAT.

3.5. Method of Data Analysis

The method the researcher has adopted for the analysis is quantitative and qualitative methods of analyses. The approach employed to examine 'The language use by Terrorists' is known broadly as Critical Discourse Analysis and Speech Acts Theory. CDA approach is at once both techniques for analyzing specific texts or speech acts and a way of understanding the relationship between discourse, social and political phenomena. By engaging in concrete, linguistic textual analysis, that is, by doing systematic analyses of spoken and written language, critical discourse analysis aims to shed light on the links between texts and societal practices and structures, or the linguistic – discursive dimension of social action (Jackson 6).

SAT analyses the role of utterances in relation to the behaviour of speakers and hearers in interpersonal communication. Searl's SAT which is an extension of Austin's three level analyses known as the locutionary Act, the illocutionary force and the perlocutionary effect was also used to analyze the speeches.

Using the techniques of persuasion suggested by Atkinson, Van Leeuwen and Thomas Tedford, the researcher examined critically the fifteen speeches of Abubakar Shekau,

Abubakar Al-Baghdadi and Osama Bin laden. Extracts from the speeches under study are used as data for the analysis. The extracts are segmented into the following subheadings:

1. The linguistic features/themes/ contents of the language used by the terrorists.
2. The critical determinants of the language.
3. The ideologies
4. Acts performed with the language.
- 5 .Rhetorical tools and style deployed by the terrorists.
6. How the language is used in the various social media platforms for information dissemination and recruitment.
7. The effects of the language on the audiences.,

She then analyses them using the approaches already mentioned.

CHAPTER FOUR

Presentation and Analyses of Data

In this section, we present the data sieved out from the speeches of Boko Haram's leader Abubakar Shekua, ISIS and Al-Qaeda leaders Abubakar Al-Baghdadi and Osama Bin laden respectively .After isolating the parts of the speeches directed to the audiences (the moslem community, the "kufra" or the "disbelievers", the states and some government officials) used to justify the reasons for terrorism, the items are analysed to identify the ways language is used by Shekau, Baghdadi and Osama to look for support or sympathy and for recruitment. The following guidelines are used to identify these linguistic ways. They are:

- The peculiar contents/themes/linguistic features in the speeches.
- The choice of words/diction.
- The ideologies expressed in the language.
- The use/ adoption of their language in Social Media platforms for information dissemination and recruitment.
- The acts terrorists perform with their language.
- The effects/consequences of their language on the audiences.

These data are then analysed using Fairclough's CDA and Searle's approach of analyzing data as the case may be.

Research Question 1

Linguistic features/themes/contents of the language used by the terrorists

One of the main tenets of CDA is that it addresses social problem. It introduces the social concerns through a range of technique which enables the readers to develop the awareness of language and ideology and provide practice in analytic skills applied to various types of discourse (Bloor and Bloor 1) CDA helps the researcher to identify those specific elements of the context which control and rekindle those interactional processes that occur in language that language used to control other individual persons in order to direct or persuade them. (Uyanne, Chukwualuka et al 98). In view of the above the problems of the Moslems nations is subjugation by the West, Israel. The intentions of the terrorists are to inoculate the audience with hatred against the west, relation and vengeance so they harp on these themes to achieve that. They employed persuasive technique of repetition, rhetorical question, sarcasm to address their social problems

Using CDA approach of analysis, we have elicited data from the speeches of Shekau, Baghdadi and Osama which focus on the ways language used by the terrorists brought out

the major themes or linguistic features contained in the language they use .Some words which show the major themes/linguistic features are highlighted and analysed.

4.1 Text 1: Religious Motif

One can find strong religious content in the terrorists’ speeches. Look at the following examples. The sources of these speeches are shown in the appendices. In 3 (AS), Shekau uses religious language to denigrate Nigeria’s security agency in these words:

We give thanks to Allah. We thank you, Allah because you put an end to the barrack of the pigs ...dogs Almighty Allah , Allah we give you thanks as you asked us.

In 4 (AB), similar religious language and reference to the Koran is deployed in

I testify that there is no god except Allah alone without partners and I testify that Mohammed (peace and blessings be upon him) is his slave and messenger. (O you who have believed, fear Allah as he should be feared and do not die except as Moslems) (Al ‘Imran; 102).

1 (OB) Praise be to Allah who created the creation for his worship and commanded them to be just and permitted the wrong ones to retaliate against the oppressor in kind.

The adoption of the word “testify” to support “that there is no god except Allah” is of immense significance. It constructs Al-Baghdadi as a figure of authority; the supreme Caliph to his Caliphate. This is a strategic move that Al-Baghdadi makes as it cements him as the supreme leader of the jihadist camp and in effect places Zawahiri, the leader of Al-Qaeda, in the sidelines. This declaration is a reaction that is partly due to the threatened status of Al-Baghdadi within the global jihadist camp ranks following a dispute between Al-Baghdadi and

Zawahiri, which caused the latter to openly criticize and expel ISIS from Al-Qaeda's associations.

Another characteristic of these speeches is the use of religious discourse as part of campaign propaganda. Expressive and assertive speech acts prominent in these excerpts brought about the attitude of the speaker and represent the situation of things.

Most of their audiences are Moslems. These prayers direct or indirect speeches from the Koran and the Moslems stories can help the speaker to win the sympathy and supporting of the audience. They make the speeches full of charisma. Their leaders have consistently used religious rhetoric in an attempt to justify the sect's brutality score – setting and provocations (Thurston 6). By thanksgiving and recognizing Allah, Shekau, Baghdadi and Osama illustrate theological bedrocks of Islam much like any other religious speech would. Lexemes like “*praise*” and “*fear*” are recurrent throughout to endorse the certainty that a virtuous moslem must fear Allah, obey Him and fast during the holy month of Ramadan (Georges 7).

4.2 Text 2: Hate speech

Elements of hate speeches dotted the narratives of terrorists. Examples of this theme are noticed in these speeches:

2(AS)

Would you like to taste losses, pain, death and all what you tasted in Iraq again ...? O Westerners, your governments have lost their minds, and they will let you pay the cost of their stupidity, the Islamic State is too strong, so you must yield to it, not fight it.

2(AB)

Yes, verily the plot of shaytan (satan) is weak. America came to Iraq leading a frenzied crusade...The crusaders thought that no one would be able to overcome them; however, Allah mighty and majestic disgraced them and showed us the weakness of their plot.

2(OB)

I couldn't forget those moving scenes, blood and severed limbs, women and children sprawled everywhere. Houses destroyed along with their occupants and high rises demolished over their residents, rockets raining down on our home without mercy. The situation was like a crocodile meeting a helpless child, powerless except for his screams. Does the crocodile understand a conversation that doesn't include a weapon? And the whole world saw and heard but it didn't respond.

Language in this context has been used to construct identity. Notice the deployment of the words “shaytan”, ”lost their minds” “...stupidity” to qualify America and other democratic nations. This kind of language “essentializes the West/Americans/non Moslems as both satanic and morally corrupt.”In subsequent texts where Osama compared the actions of America with that of a “crocodile meeting a helpless baby is use of a powerful discourse and an act of demagoguery which de-contextualizes and de-historicizes the actions of America emptying her of any political content, while simultaneously de-humanizing them” (Jackson,17)

4.3 Text 3: Threat language.

Threat language is one of the themes in the language used by terrorists. Examples are in 3(Sh). In a 24-minute video, Abubakar Shekau, factional leader of Boko Haram threatens to carry out “mother of all attacks” on Abuja and the army chief, Yusuf Burutai.

He continues by saying:

.... We will shock them with attacks never seen before in no distant time. This is time to fight, it is time of jihad. We are not killing fellow Moslems.... We fight and kill those who God has ordered to be fought, those we call non-believers are people so called by God (Daily Sun, Tuesday, August 1, 2016, page 6).

Speaking to Civilian JTF, Shekau threatens thus:

From now on, my focus of attack is going to be the Civillan JTFI swear by Allah's holy name that I will slaughter you. I will not be happy if I don't personally put my knife on your necks and slit your throats. Yes! I'll slaughter you! I'll slaughter you! And I'll slaughter you again and again.

In 2 (AB), Al-Baghdadi issues a general call to arms to all Moslems, urging them to emigrate to ISIS territories and to fight ISIS's enemies whom he calls the enemies of all Moslems in this persuasive tone:

O Moslem! O you who claim to love Allah (the Mighty and Majestic), and claim to love His Prophet (peace be upon him)... if you are truthful in your claim, then obey your beloved and fight for the cause of Allah.

- If the United States bombs Iraq, every citizen is a legitimate target for us
- This is a message for every American citizen. You are the target of every Moslem in the world wherever you are.
- For every drop of blood shed of the Iraqis, America will shed a river of blood.
- Every American doctor working in any country will be slaughtered if America attacks Iraq.
- Don't come to Iraq unless you want another 11thSeptember to happen (ibid)

Provoking fear is the name of the terrorists' discourse and game. They do this by feeding the public through the social media, video clips, television etc. When vulnerable youths read these their narratives, they think they are super-humans, indestructible and larger than-life. The result is their rushing to be enlisted as fighters. Therefore, it can be asserted that in this case, language has been indirectly manipulated by these skillful speakers (terrorists) to achieve their goals (recruitment of members).

Another ubiquitous feature of the discourse of the language of terrorism is the scripting of a perpetual state of threat and danger (Jackson 6). These discourses of danger are scripted for the purposes of maintaining inside/outside, self/other boundaries. They write the terrorists' identity and they are for enforcing unity on unruly and complacent Moslem

4.4 Text 4: Revenge/Retaliation Narratives.

Narratives with heavy content of revenge or retaliation are integral part of the terrorists' language. Below are examples of such features.

1(AS)

I will also kill Obama if I catch him. I will kill Jonathan, if I catch him. Just like you want to catch me and kill me.

Boko Haram remained focused on seeking revenge against its enemies, a focus that informed its campaign of rural brutality and skeletal state-building in 2014–2015.

5(AB)

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

The word “revenge” is foregrounded here for emphasis. In 5(OB) Osama speaks in this manner:

Allah knows that it had never occurred to us to strike the towers. But after it became unbearable and we witnessed the oppression and tyranny of the American/Israeli coalition against our people in Palestine and Lebanon, it came to my mind.

In this section, three persuasive strategies are employed by the terrorists to win the hearts of the people.

The In-Group and Out-Group Phenomenon

Shekau and others label the out-group signified with the pronouns “they” “them”(the West, Jews and non Moslems) as “oppressors and “tyrants” and the in-group “us”, “we”(Moslems) as the victims and the oppressed

The constant reminder of the atrocities committed by the enemy out –group provokes the desire for "an eye for an eye" type of revenge. The speeches present the interplay of power and knowledge through which the out-group (the West, the” kufra”) are delegitimized and partly demonized, while the in-group(the terrorists, the Ummah) are portrayed as a victim. In addition, it also provides the in-group members with the belief that they are righteous, pious, honest and credible. Simultaneously, the members of the out-group are dishonest, immoral and considered to be a source of evil. The out-group primarily causes all the real life problems which the in-group has to face. The in-group also expects members to hold some prejudice, and hostility for the members of the out-group.

To sum up, the sense of moral superiority justifies the corrosive measures against the out-group. The in-group holds the out-group responsible for the perceived injustice and grievances of the in-group members. Therefore, it “denies equal status, treatment” and peaceful co-existence for the members of the out-group.

Inclusion/Exclusion

Another characteristics of terrorists' discourse found in this section is the employment of Van Leeuwen's technique of *'inclusion/exclusion'*. Inclusion is incorporating the social agents intentionally to commit acts of violence. Jihad is a group's project hence the use of Leeuwen's association persuasive technique. This technique is used in many places in the speeches.

Pronouns are used to signal roles (such as agency) and for self-reference and identity (Van Dijk,2000). For example, the opposition between "us" and "them" may signal polarization of in-groups and out-groups. These men use the pronouns in a very meticulous technique so as to underlie the core issues they want to deliver.

The terrorists understudy focus on the first and second person pronouns more than the third person pronouns in the speeches indeed. Such a focus creates a state of affair of balance between the speaker and the hearers in order to get these speeches accessible and direct to the point. This balance helps them to get the audiences more involved in their underlying ideas. This usage is of paramount importance since it discovers the main issue of these speeches, to be active not passive, which, in turn, reflects completely one of the principles of CDA which looks at discourse as social practice. This use demonstrates how the discourse is a social practice more than a merely linguistic one.

Besides, using these pronouns build up a state of intimacy between the interlocutors. This state is essential to build up a common floor for further understanding and working together. All of these implications, in fact, reflect the social practice and pragmatic implications of using such a pronoun.

In retaliation for this perceived injustices, he struck the World Trade Centre –the economic heart of the U.S. This is also an example of the well-known mimetic nature of violence .The instinctual psychological tendency to respond to an act of violence with

identical or greater violence, to mimic the attacker which has been a feature of virtually every terrorist and counter-terrorist campaign (Dijk 2000)

Directive Speech Act

The data extracted from the themes/linguistic features discussed in the speeches portray the use of directive speech act “to express our anger and hate... as a very important moral gesture” and declarative speech act have the perlocutionary effect of revenge, anger, hate, intimidation.

Within the atmosphere created by the present discourse of terrorism, it shows that these terrorist organizations are employing exactly the same discursive strategies. All appeal to victim-hood and grievance, all enlist religion as supreme justification, all frame the struggle as one of good versus evil, all demonize and dehumanize the other “side” and all claim the mantle of a just holy war/jihad. The result of this discursive mirroring is predictable: the killing of civilians without pity or remorse, by suicide bombers hoping to force the American military out of Iraq and Saudi Arabia (49thparallel/jackson1.htm).

The concept of the Ummah is repeated and further outlined to comprise of every Moslem globally. Al-Baghdadi paints these Moslems with a brush of victimization as individuals persecuted and in despair. Even in Moslem nations, Moslems are labeled as underdogs, which is crucial in creating a symbolic divide within society - between the underdogs (the sufferers) and the others (the subjugators). By way of redressing the dishonor, anger, and frustration amongst Moslems and optimism for a celebrated future, Al-Baghdadi strives to form the Islamic State as a lodestone for Moslems in search of a brotherhood an identity, and a cause to fight for.

For these disenfranchised people in search of solidarity, the Caliphate serves as a powerful Islamic empire for believers, reminiscent of the religion’s golden age. It is deduced, therefore, that, without jihad and piety to Allah, Moslems worldwide have been repressed by

others who have robbed the Moslems of their control (Khosrokhavar, 28). But now the holy war brings with it the emergence of the Ummah, a “warm community” (Khosrokhavar, 237). Unlike one’s previous “cold” society, this Ummah“ is more than warm; it is effervescent, and it brings meaning to the life of the believer and assigns an ideal to it, namely the merciless combat against the arrogant Occident where imperialism goes hand in hand with godlessness and moral depravity” (Khosrokhavar, 237)

Without any debate, Osama and the like ride in the vehicle of language to achieve this feat. This is a typical situation that has exposed and explored the ways language can be used to persuade and manipulate both individuals and social groups” (Moslem Society) which is one of the major concerns of CDA (Bloor and Bloor, 1).

The analyses so far is in corroboration with the submission of Bloor and Bloor (1) that the major concern of CDA (Critical Discourse Analysis) is to explore “the ways language is used to persuade and manipulate both individuals and social groups”. CDA basically is also reflected more in the analysis. It stresses the importance of context in the interpretation of language and it refuses to see language as a collection of bald words and sentences, but as symbols of communication manipulated by users to achieve social goals. Language is used to capture the structures, injustices, sufferings and prejudices of the people. The responses to this first research question of this work dealt sufficiently with that.

4.5 Text 5: Grievance Narratives

Expressions that express grievances abound in the language terrorists use. Some of these expressions carved out from their speeches are:

In 3(AS), Shekau laments of how:

Everyone knows the way in which they killed our leader. . Everyone knows the kind of evil assault that was brought against our community. Beyond us,

everyone knows the kind of evil that they have brought against the Muslim community of this country periodically: incidents such as Zangon Kataf... These are the things that have happened without end.

For Shekau, Boko Haram was the victim. This is well expressed in:

“They’re fighting us for no reason, because we’ve said we’ll practice our religion, we will support our religion and stand on what God has said.”

In 1(OB), Osama laments that:

The people of Islam have suffered from aggression, iniquity and injustice imposed by the Zionist-crusader alliance and their collaborators...

Here again, the injustices (perceived or real) experienced by the Ummah as a result of Western democracy and politics are always brought to the fore. This is a linguistic technique of thematization used by Shekau and his fellow terrorists to persuade the audiences to accept their argument for terrorism.

By the deployment of language of victimhood, terrorists sought to activate Moslems’ feelings that different groups—Christians, the State, the West—had humiliated Moslems inside Nigeria and around the world. Shekau warned his followers that the sect’s enemies would not rest until they had crushed the group and stolen its women.

Shekau and the other terrorist leaders are constructing a new world of clearly demarcated characters; where the West and Nigeria Government are cruel, and the moslems including the terrorists are kind, where the West are hateful, moslems are loving. This highlighting and amplification is necessary to inscribe the essential qualities of “insiders outsiders” and plays through a movie-based mode of the simple opposites of “good guys and bad guys” (Jackson 6).

Moreover, members of the Islamic Jihad often see themselves as, “Oppressed and threatened defenders of Islam more than seeking the spread of Islam”. They insist that they have the right and duty to set up an Islamic state ruled by strict Islamic (Sharia) law. Whether due to past actions or inaction, Western powers are generally highlighted as primary oppressors, the United States in particular. A typical example of this is captured in the aforementioned texts.

Following a litany of grievances and perceived injustices, in the document (Fatwas) Osama calls upon all Moslems “to express our anger and hate... as a very important moral gesture”, and “to spread rumours, fears and discouragement among the members of the enemy forces”.

Osama goes on to express more grievances by stating that the Ummah had been desecrated by Americans “without anyone (in the global community) listening or responding.” America’s international relations were said to cause pain and suffering about which “we do not hear anyone protesting or even lifting a finger to stop it.”

Osama alleges that the roles were reversed “after eighty years... (and) the hypocrites (rose) up to lament these killers who have scorned the blood, honor, and holy places of Moslems.” The world stayed silent when the Umma was desecrated, but when America was attacked “the whole world cried out” in support for the United States.

These contrasting principles prompted Osama to retaliate against perceived wrongs suffered by the Moslem community caused by Western foreign policies. Again when Osama laments “the world stayed silent”, that is the use of overstatement aimed at getting the sympathy of his hearers. There is no way everybody in the global community was silent.

In Osama’s role as an organizer, he sought to inspire and recruit Moslems to join his cause by reminding them of religious obligation. He declared “every Moslem must give what he can to help his religion.” Osama depicted America as waging a war against “Islam and its

people on the pretext of fighting terrorism” and followers were asked to “rise up and defend (their) religion.”

Osama’s message was intended for both Moslem and non-Moslem citizens around the world. The majority of the speech was intended for the global audience, while parts were directed at certain designated audiences for different reasons. The Moslem community was specifically addressed in an attempt to convert fighters to join his cause. The American citizens were also targeted in an effort to explain to them his objectives for the conflict.

The world was said to have been divided “into two camps: one of faith, with no hypocrites, and one of unbelief.” This clarified the idea that the evil West and its allies stood against the virtuous Moslem communities.

The structure of the speech is best described as the narrative-dramatic form as described by Campbell and Burkholder (24). In the narrative-dramatic structure, a perception of reality is depicted by putting together pieces that would help to understand the whole situation. Using this method of listing examples of transgressions associated with American foreign policies and religious imagery, Osama wants to legitimize his claim that the 9/11 hijackers were vindicated.

Numerous examples of religious imagery, alleged crimes, historical claims, and analogies were used as supporting material. Strategies that were applied throughout the message include a fortiori, labeling, enthymeme and repetition. Frequent references to God demonstrated to his audience that he was following the dictates of his faith. The religious statements also served as an attempt to gain credibility among the Moslem community. A figurative analogy was used to compare the Greek hero Achilles to America (ibid)

Through all these linguistic strategies, the terrorists intend to convince and instigate the audience to support them in their call for jihad. This is important because in the words of Alex Thurston, “the process of convincing and generating approval of institutionalizing jihad

goes beyond propaganda. In fact, it requires the establishment of an entirely novel lexicon, an account that bolsters and promotes endorsement and concurrently suppresses any reservations” (5). In this case, language constitutes the apparatus by which brutality is driven (Georges 5).

The choice of these features/themes seen in the language used by terrorists as already discussed is as a result of many factors -environment, religion etc. If environment, ones religious inclination and history can shape ones thought and worldview, terrorists’ language is bound to contain all the features described above. This assertion is also in tandem with the views of Van Dijk that speeches and texts are interpreted alongside one’s upbringing and life’s experience. CDA according to Fairclough is also concerned with the relationship between interaction and social context. Expressions of hate, retaliation and grievances in the terrorists’ language, therefore, is the product of such conditions – their history, experiences of injustices (real perceived) and the audience being spoken to.

CDA also concerns itself with power play in a social context. Thus, the deployment of language by the leaders of these terrorist organizations is an exercise of power. Without rigorous public interrogation and critical examination, a good number of youths might be bought over by their language.

The deployment of the directive speech act in the statement “to express our anger ...are to spread rumours ... discouragement is necessary for instigation to violent acts.

In this section, the analysis has shown that CDA is used to focus on the social power that language is used to influence dominance, discrimination, manipulation and all other aspects of social inequality

4.6 Text 6: Persuasive Techniques.

CDA engages directly with specific texts in an effort to discover how discursive practices operate linguistically within those texts. In essence, CDA is concerned on how grammar, syntax and sentence construction reinforce the meanings and effects of the discursive constructions contained in a given text (Jackson18),

From the foregone, in this section, the data from the speeches are analysed textually and used to bring out the persuasive techniques deployed by Shekau, Osama and Baghdadi to direct, persuade and manipulate the audiences.

1. Allusion

The language applied to the domain of terrorism is rich in the use of phraseological allusions. According to the Latvian Linguist Naciscione, “phraseological allusion” is an implicit mental reference of a phraseological unit which is represented in discourse by one or more explicit image-bearing components hinting at the image (qtd. in Rozina, 115). The name of a dramatic event in history carries a full allusive force of the event itself. For example, in any speech on terrorism, the use of 9/11 or September 11, is a reminder of the catastrophic attack of America by Osama Bin Laden’s terrorist group, Al-Qaeda on the 11th September, 2001. In his article titled “The Four Waves of Rebel Terror and September 11. David Rapoport wrote thus:

“September 11, is the most destructive day in the long, bloody history of rebel terrorism (36). “...we need to understand why the 9/11 terrorism was directed at the United States ...” (Stohl 84).

From the linguistic perspective, allusion exhibits certain important semantic peculiarities; the primary meaning of the word or phrase often serves as a vessel into which the new meaning is assigned to; thus, it results in a kind of interplay between two meanings. It is generally accepted that the essential function of allusion is to give indirect reference to a

historical, literary, mythological fact or to the fact important for a certain community or for a specified segment of society. Example “Chibok girls” is a reference to the 279 girls captured by Boko Haram in Chibok in Borno State as reported in the media. ≠“Bring Back Our Girls Campaign”. “Our girls” is a reference to the same 279 girls captured by Boko Haram while “Chibok” is a reference to the place the kidnapping took place. “Sambisa Forest” is generally a reminder of the headquarters of Boko Haram terrorists. Examples are as follows in 1 (AS):

Just because I took Chibok girls in a Western school, they are worried.
I am the one that captured your girls, and I will sell them in the
market.....they should go.

4 (AS)

We didn't suffer any losses in Sambisayou can't even enter
Sambisa you liars.... People of Chibok, let me tell you today, you still
have to prepare for a longer Bring Back Our Girls Campaign.... We
didn't suffer any losses in Sambisa....

In 2 (OB)

...and the policy of the White house that demands the opening of war
fronts.... Has helped Al-Qaeda to achieve enormous results.

Therefore, phraseological allusion in the rhetorics of terrorism serves as an implicit mental reference to the image of a phraseological unit being represented in a discourse by one or more image bearing components. (Rozina,116). Other phraseological allusions are: white House, Aso Rock, Raqqa etc. White house is the official residence of the American President.

In the 2 (OB), Osama made mention of “white house” more than five times. Example, “and the policy of the White House that demands the opening of war fronts has helped

Al-Qaeda to achieve enormous results”. Raqqa is the headquarters of the caliphate established by ISIS

ii. Repetition

In the course of persuading the Moslems to take up arms, many words, phrases, and sentences are repeated for emphasis. This technique runs throughout their speeches and is referred to as foregrounding. Instances of repetition and words foregrounded are in 5(AB):

So take up arms, take up arms... and fight, fight

So kick it, trample it, and leave it.

And O Ummah of Islam, listen and comprehend...

O Ummah of Islam, indeed the world today has been divided...

...so by Allah, we will take revenge! By Allah, we will take revenge.

In his speech titled, "A Message to the Mujahideen in the Month of Ramadan," the phrase "O Mujahideen" was repeated in every line of a paragraph. Another example of repetition, this time in close succession is:

O Revealer of the Book...,

O he who is swift to account...,

O Allah, defeat the parties...,

O Allah deal with America and its

allies from the Jews the crusaders, the Apostates and

the Atheists.

The reiteration of "O mujahideen" in the path of Allah" and "O Allah" is used for amplification purposes and as an invocation.

The repetition of references to God and his role in the 9/11 attacks as seen in speech A (OB) demonstrated the idea that this was a religious endeavor.

Examples of repetition are seen in 5(AS). To retaliate for Sanusi's utterances in the media against Boko Haram, Shekau rains abuses at him in this manner:

Sultan of Kano, you're late yes, you Sultan of Kano, Sultan of the banks, Sultan of money. Yes, you, Sultan of money.

With a rhetorical question, he completes "You Sultan of Kano, is this the way you practice religion? The religion of democracy...of Western education?"

All the phrases and words highlighted are repeated.

Repetition undoubtedly is a well-known universal rhetorical device and its use is for emphasis sake. No wonder then that Yankson opined that "the stylistic effect of pattern repetition is to emphasize those items and structures that have been repeated so as to place the message they carry at the forecourt of the reader's mind (Ezenwa-Ohaeto & Oyewole, 174).

Repetition as a linguistic technique is used by Osama Bin Laden also. In 2 (OB), White House is repeated up to five times within a space of fifteen sentences. Moreover, the word "and" is used in almost at the beginning of all the lines in that speech entitled "Bush's Hands are covered with Blood". This technique of beginning a sentence with "and" is known as Syndeton in language study. Examples are:

And so it has appeared...

And it was to these sorts of notion...

And even more dangerous and bitter for America

And it all shows that real loser.... Is you

And it's no secret...

And the same goes for your allies.

And know that And among that which read in their gestures.

The repetition of the coordinating conjunction in ‘and’ is also an element of foregrounding and the invocation of ‘O Ummah of Islam’ repeatedly gives this speech a stylistic effect.

iii Metaphors

For example in 5(AB), Baghdadi uses metaphors to describe the mujahideen as “the lions of the creed, who are holding unto hot coals”

...as the lions of wala and bara (allegiance and enmity for Allah’s sake).

... as the predators of Al-Anbar...

... as lions of the Caliphate.

Al-Baghdadi uses a slave metaphor all through his sermon titled “The Creation of Ummah” by identifying his audience as “slaves of Allah” and continues with this metaphor by swearing that the “day will come when the Moslem will walk everywhere as a master...with [their] head raised high.” The use of the lexeme “master” implies that their self-worth will be well-maintained and that Moslems will become the oppressors not the oppressed, a stark contrast from the image of a “slave.” Indeed, he pledges that “...the time has come for you to free yourself from the shackles of weakness;” the term “shackles” representing the slave-like status Moslems have been subjected to. He likens those waging jihad to “soldiers” and expresses their battle encounters by applying language like: “loud,” “thundering,” “heavy boots,” “trample,” “destroy,” “rise,” “camps,” and “trenches.”

Another ubiquitous motif (Jackson 6) in the speeches is the ‘hero’ narrative which again is modeled on popular entertainment scripts heroes and villains’ theme. The language used by terrorists’ is no difference continues Jackson. The terrorists who struck the World Trade Centre and others who keep on inflicting pains, destruction and catastrophe are seen as heroes. In one sense, this could be seen simply as national therapy ---a way of giving encouragement, meaning and respect to the lives lost by these mujahideens in their many

terrorist attacks. However, in its discursive function, it is also the inscribing of the heroic mujahideens who are the opposite of the cowardly enemies of the ummah. It is the rendering of the jihadists who are risking their lives to fight for the persecuted ummah, restoration of the caliphate and outsting of democracy until 'sharia of Allah' is restored.

Elevation to the status of hero is more than just leading by example, however, heroes are above criticism or moral judgment. Heroes are free to act as they see it, even if sometimes involves crossing the lines of public morality and their shortcomings are quickly forgiven because by definition their motives are honest.(Ibid).

A figurative analogy was also used to compare the Greek hero Achilles to America. Osama states that "God has struck America at its Achilles heel and destroyed its greatest buildings." In this comparison, both gods helped to destroy an indestructible entity by hitting him in his weak spot. In the Greek myth, the god Apollo directed an arrow to the one place that could kill the warrior Achilles, his heel (Hamilton 201-202). Osama believed the God, Allah, directed the arrow that struck America at its figurative "Achilles' heel."

President Bush was labeled as "the head of global unbelief, behind the Hubal of the modern age." Hubal was the pagan moon god (Lawrence 105). The Prophet Mohammed was responsible for leading followers of Islam away from believing in such false gods (Lawrence 105). As stated earlier, it was believed by his followers that Osama had a similar career path to that of the Prophet Mohammed. This subtle implication illustrates that Osama was on the same religious journey as Mohammed to free his people (power play). Labeling Bush as a false God creates the enthymeme that concludes that Osama is the righteous leader. In the modern day crusade "America and its supporters" are construed as the false god of the "modern age" (Lawrence 105). Osama gained credibility from his followers by referencing the perception that he is to lead the Islamic faith away from the false God (Western influences) and direct it back to the strict Wahhabi sect of Islam (Wahhabism).

iv. Irony

Another literary device used in the discourse of terrorism is irony. Notice the following ironical statement with the foregrounding of the word terrorism in this manner in

4 (AB)

...because terrorism is to disbelieve in those slogans and to believe in Allah.

Terrorism is to refer to Allah's law for judgment. Terrorism is to worship Allah as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār – infidels]. Terrorism is for the Moslem to live as a Moslem, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up.

But terrorism does not include the killing of Moslems in Burma and the burning of their homes Terrorism does not include the dismembering and disemboweling of the Moslems in the Philippines, Indonesia, and Kashmir....

At this point in the same speech, Al-Baghdadi cleverly outlines what does and does not constitute as terrorism. His irony-laden tone describes what the Western world labels as terrorism but paradoxically disregards the vicious acts against Moslems. This discrimination and cruelty is meant to appeal to every Moslem regardless of their location, as he brings up cases from all corners of the world.

v. Groups of Three

For example, in 4 (AB), phrases like: “Whoever was heedless must now be alert,” “Whoever was sleeping must now awaken,” “Whoever was shocked and amazed must comprehend.” The above three statements are examples of the rule of three, used in rhetoric to create tension and build up, which is ultimately unconfined as Al-Baghdadi puts a face to the tyrannical perpetrators: “the agents of the crusaders and the atheists, and the Jews”- an additional application of the rule of three., Throughout the sermon, the Jews are not

capitalized, which could suggest that Al-Baghdadi is endeavoring to dwarf and reduce from them as people

.Other examples are from 4(AS). They are:

“Peril, peril, peril be upon you”.

“We killed, burned and set free more than two thousand of our brothers”.

“We destroyed, killed and burned”.

“Danger, danger, danger”!.

From the analysis of the data in this section, we discover that the speeches present the interplay of power and knowledge through which the out-group is delegitimized and partly demonized, while the in-group is portrayed as a victim. In addition, the content of the speeches provides the in-group members with the belief that they are righteous, pious, honest and credible. Simultaneously, the members of the out-group are dishonest, immoral and considered to be a source of evil. The out-group primarily causes all the real life problems which the in-group has to face. The in-group also expects members to hold some prejudice, and hostility for the members of the out-group.

To sum up, the sense of moral superiority justifies the corrosive measures against the out-group. The in-group holds the out-group responsible for the perceived injustice and grievances of the in-group members. Therefore, it “denies equal status, treatment” and peaceful co-existence for the members of the out-group.

V1. Analysis of frequently used words and phrases in the speeches of Abubakar Shekau, Al-Baghdadi and Osama Bin Laden.

Using Shekau’s 4(AS), Al-Baghdadi’s 4(AB) and Osama’s 4(OB) as sample speeches for the analysis of frequently used words and phrases, below is the result.

A quantitative analysis of the speeches under study explains the significance of particular words and phrases, which when used repeatedly create significance. A keyword study of commonly used words and phrases produced the following results.

Pronouns Used in the Speeches

Table 1

Subject Pronouns Used		Speeches and Frequency		
No	Pronouns	4(AS)	4(AB)	4(OB)
1	We	51	17	22
2	I	52	1	12
3	You	122	53	14

As shown in the table above, it is very clear that the pronoun “we” was used in all the speeches with fifty one (51) times in 4(AS), seventeen (17) times in 4(AB) and twenty two (22) times in 4(OB). This frequency is very significant because it establishes the mutual correlation between the speaker and hearer to work in association with each other. Besides, using this pronoun builds up a state of intimacy

between the interlocutors. The use reduces the distance between the speaker and the audience, not minding the disparity in their ages, social status education and professions etc. It may include both the speaker and the listener into the same arena, and thus make the audience feel close to the speaker and his points. This state is essential to build up a common floor for further understanding and working together. All of these implications, in fact, reflect the social practice and pragmatic implications of using such a pronoun.

The second pronoun used is "I" with fifty two (52) mentions in 4(AB), twenty four (24) in 4 (AB) and twelve (12) in 4 (OB) followed by "you" with one hundred And twenty two (122) mentions in 4(AS), fifty three (53) in 4 (AB) and fourteen (14) in 4(OB). It seems that Shekau, Baghdadi and Osamna depend more on the personal level to establish common understanding in between, but with no negligence of other people's role in such project (terrorism) in this circumstance. We can therefore conclude that the trio is all self - driven leaders in political actions which are highly represented in their local and international anti –West and terrorism campaigns.

The very significant thing here is that the three terrorists in their speeches use the pronouns in a very meticulous technique as basis for the central issues they want to present. They focus on the first and second person pronouns more than the third person pronouns. Such a focus creates a state of affair of balance between the speaker and the hearers in order to get these speeches accessible and direct to the point. This balance helps them to get the audience more involved in their core ideas.

This usage is of supreme importance since it discovers the major issue of these speeches, to be active not passive, which, in turn, reflects completely one of the principles of CDA which is discourse-as-social-practice. The use shows clearly how the discourse is a social practice more than a merely linguistic one.

Table 2

Genitive Case Pronouns

Speeches and Frequency

No	Pronouns	4(AS)	4(AB)	4(OB)
1	Our	7	11	6
2	Your	24	35	8
3	My	22	0	0

Table 3

Objective Pronouns

Speeches and Frequency

No	Pronouns	4(AS)	4(AB)	4(OB)
1	Us	41	11	9
2	Me	4	0	3

As shown in Tables 2 and 3, the same findings can be drawn. In detail, Shekau and the others use the pronoun “our” in order to establish the mutual correlation between them and the hearers to work in cooperation with each other and to build up a state of intimacy in between. Nevertheless, objective pronouns are not used much in the speeches in order to be away from the idea of being passive. They make sure that their audience holds an active role for the different issues alluded in the speeches.

In summary, political pronouns are used to signal roles (such as agency) and for self-reference and identity (Van Dijk 2000). The terrorists placed emphasis on creating a demarcation between the believers and the nonbelievers by using pronouns like “we,” “you,” “us,” “our,” “your,” “they,” and “their.” In addition, these pronouns demarcating the “Us versus “Them” theme, hint at inclusiveness and unity of the in-group. The opposition between “us” and “them” may signal polarization of in-groups and out-groups. Again the use of the word/words” us “or “all of us” is a deictic technique used in order to create a close relationship with the audience. This is also a persuasive technique.

Table 4

Frequently used words/phrases

Speeches and Frequency

No	Words/Phrases	4(AS)	4(AB)	4(OB)
1	Mujahideen	2	6	13
2	Allah	86	74	38
3	The Jews	0	3	14
4	Ummah	0	4	0
5	Muslims	1	14	36
6	America	2	2	28
7	Islam	3	7	9

8	Disbelievers/heathens/Infidels/enemies of Allah	5	6	6
9	May Allah/We thank you Allah	25	3	11
10	Democracy	2	2	3
11	I swear	8	0	0
12	My brothers/sisters	13	3	6
13	The West	3	7	5

The analysis of data in table 7 shows that the word “Allah” is used the most throughout the three speeches sampled, with a tremendous count of eighty six (86) times in 4(AS), seventy four (74) times in 4(AB), and thirty eight (38) times in 4(OB). This phenomenon can be attributed to their emphasis on associating Boko Haram, the Islamic State and Al - Qaeda with Islam. The results of the keyword analysis show the three speakers’ incessant effort to incorporate vital Islamic text into their speeches in order to sanction their cause, “Allah,” “Lord,” “May Allah/ He, We thank Allah /Him/You”, and “religion” being prominent. Keywords and phrases like “Muslims,” “mujahidin,” “the Jews,” “your enemy,” and “Ummah of” “Infidels/heathen detractors”, “My brothers/sisters” “democracy is a sin” are all linguistic tactics intended to create social inclusion and social exclusion, through which the out- group is demonized by the in- group and also to create relational value.. Having enumerated the many injustices suffered by Moslems by different governments of the world, there is the urgent need to retaliate hence the use of such threat language and words like “I swear”, ”let’s slaughter/kill”, “Infidels”/”heathen detractors/enemies”/” oppressors of Islam”. The call is to the youths who are enticed by adventure ,one symbolized by Jihad ,its myths and its promises .The terrorists’ words are vehicles for such imagined ,fantasized Jihadist ideal (Apar,41).

America and the Jews are target and the greatest enemies of the terrorists hence the frequent mentioning and blaming of them more than other nations. For instance, discrimination and injustices against the Ummah (the in – group) are seen to be mostly perpetrated by the West especially “America”(the out- group) as sold in the narratives of the terrorists hence an acceptable reason for retaliation against “the violent oppressors”. Such an opposition between “us” (the in – group) and “them”(the out- group) may signal polarization of in-groups and out-groups. Besides, labeling and scripting the out- group by the terrorists in –group is a case of a speaker achieving his/her intentions and purposes by using words to convince and persuade an audience through manipulation.

“Democracy” introduced and practised by the West as against Sharia according to the common views held by all the religious terrorists is responsible for most of the atrocities experienced in the world hence its amplification as an evil practice as well as constant demonization of the practitioners(the out-group). Both must be fought against.

The important thing to note here is that the three terrorists in their speeches use pronouns in a very meticulous technique so as to underlie the core issues they want to deliver. They focus on the first and second person pronouns more than the third person pronouns, indeed. Such a focus creates a state of affair of balance between the speaker and the hearers in order to get these speeches accessible and direct to the point. This balance helps them to get the audience more involved in their underlying ideas.

This usage is of paramount importance since it discovers the main issue of these speeches, to be active not passive, which, in turn, reflects completely one of the principles of CDA which is, discourse-as-social-practice. This usage also demonstrates how the discourse is a social practice more than a merely linguistic one.

Instances of Intertextuality, Invocation and Circumlocution in the three Sample Speeches

Table 5

No	Speeches	Instances of Intertextuality	Frequency
1	4(AS)	Discussed below	2
2	4(AB)	Discussed below	16
3	4(OB)	Discussed below	10

The table above shows clearly that all the speakers use intertextuality in their speeches. This use by Shekau, Baghdadi and Osama can be recognized as a timely and purposeful use. This claim would be validated through the following direct borrowing from the Hadith (life and sayings of Mohammed as reported by his followers), Sunna and the Koran (direct words of Allah through Jibril). References from these religious books are used to justify Jihad, to call on all the Moslem nation

to take up arms against the West and non Moslems and to hate democracy, America and its allies. Some examples are:

How mistaken we were to have allowed the White House to implement its aggressive foreign policies against the weak without supervision.

These words were part of the last wills and testaments by some of the victims of 9/11 before the collapse of the building. Osama quoted it to support his call for vengeance on America.

Abu Hurayrah quoted the Prophet of Islam as saying:

A believer should not be stung twice from the same hole, do not make democracy the cost for the thousands who were killed from you, do not make democracy the cost for the carnage that are under the ruins of the homes that were demolished over the women, children and elderly, do not make democracy the cost for displacement from homes and living in tents , do not make democracy the cost for the honors of our girls and women that were violated since I swear by Allah, it is the worst cost and the worst gain and beware O' people of Al-Sham from corruption; corruption is to be ruled by man-made laws after all these sacrifices,

Ibn Taymiyyah Rahimahullah said in the Fatwa:

Who implements on earth other than the Book of Allah and the Sunnah of His messenger; then he has spread corruption on earth so do not accept corruption because in your reform is the proof for the goodness of the Ummah of Islam.

In the Hadith narrated by Al-Tayalisi in his Musnad from Muawiya , the most truthful has said:

When the inhabitants of Ash-Sham become corrupt, then there is no good for you, so beware O' people of Al-Sham that the Ummah of Mohammed peace and blessings of Allah be upon him be defeated from your side, since the cloud is about to disappear from the skies of our dear Ummah for the bright sun of Islam to rise carrying warmth, safety, security, pride and well-off life for every Moslem and every boy and girl because all of them have a right in the treasury of the Moslems.

What is more, these references are attempts to encourage the Ummah to both hate and fight the non Moslems and (their perceived enemies) and for more effective role in terrorism.

Aisha (one of the wives of Mohammed) said:

I heard the messenger of Allah peace and blessings of Allah be upon him said: “Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people”. (Narrated by Tirmidhi rahimahullah)

From speech 4(OS), in order to buttress his points as regards the sufferings of the Moslems, refers to a letter written to the king in this excerpt:

...and during the Gulf war, a letter with over 400 signatures was sent to the king demanding reform, lifting oppression and the implementation of corrective measures. The report described the intimidation and harassment suffered by the leaders of the society, the scholars, chiefs of tribes, merchants, academic teachers and other eminent individuals.

The media carried out the plan of the enemy of idolizing cult of certain people and spreading atrocity among the believers to repel the people away from their faith and religion.

He quotes religious material that indicts the press thus:

Almighty Allah said: Those who love (to see) scandal published broadcast among believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know it} [Al Nur, verse 19].

Indeed, the terrorists resort to intertextuality as a tool for persuasion. Using intertextuality in such a way obliges the interlocutors to adopt their point of view.

Again, this professional use of intertextuality reflects the interpretation stage of CDA – getting the audiences, especially the Moslem nation absorb the message the terrorists want to deliver, (justification for terrorist attacks, retaliation and anti-West sentiments) ; hard evidence for such involvement is important to be introduced to the target audience.

Al-Baghdadi, Osama and Shekau in their ‘declaration and directives’ persuade the Moslems to enlist as jihadists who will fight the enemies of Allah in this temporary life as Mohammed did. The continuous reference to Prophet Mohammed is to give credence and authenticity to this invitation.

Table 6

No	Speeches	Instances of Invocation/Apostrophe	Frequency
1	4(AS)	Discussed below	25
2	4(AB)	Discussed below	13
3	4(OB)	Discussed below	20

Examples in Shekau's 4 (AS)

“Praises to the Prophet and requests for Allah’s Blessing].

After this, I greet you, my brothers and sisters in Islam. May Allah give us patience and continue to give us, his servants the strength to accomplish his work

“May Allah make us His servants. We are the disciples of the prophet Muhammad; peace and salvation be upon Him. May Allah prevent us from following the Whites, from following the Black infidels; from following the Democrats May Allah prevent us from following anything that He didn’t order in His book. There is no intelligence, no thought, no power, and no knowledge outside of Allah. May Allah help us in His magnificence? Allah, we thank you.

Examples in Baghdadi's 4(AB) are:

1. Truly all praise belongs to Allah. We praise Him, and seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and from the consequences of our deeds. Whomever Allah guides can never be led astray, and whomever Allah leads astray can never be guided.

2. I testify that there is no god except Allah – alone without any partners – and I testify that Muhammad (peace and blessings be upon him) is His slave and Messenger.
3. {O you who have believed, fear Allah as he should be feared and do not die except as Muslims} [Āl ‘Imrān: 102].
4. O Mujahideen in the path of Allah, be monks during the night and be knights during the day.
5. Take up arms; take up arms O soldiers of Islamic State
6. O Ummah of Islam...stand up and rise.

Examples in Osama’s 4(OB)

O God, the faithful Islamic scholars, and the nation’s righteous youths have been taken in captivity.

O God, dispel their worries, give them comfort and strength

O God, people of the cross [Christians] came with their men and arms and desecrated the land of the two holiest sites. The Jews are spreading and causing havoc in Al-Aqsa Mosque, [route of the Prophet].

O God, dispel them, divide them, shake the ground under their feet.

O God, place them under your immolation, and protect and deliver us from their evil O God, punish them and show them your great power.

O God, defeat them and grant us victory.

O God, you are our refuge and strength, you are our helper, and with you we fight. Sufficient unto us is God, how good a trustee.

O God, those young men came to defend your faith and raise your banner high, O God, help and support them.

O God, give the Muslim youths strength and guide them

O God, make peace between them and unite them, give us steadfastness and patience, strength and aid us to conquer the unbelievers.

O God, do not burden us with heavy laden that we cannot bear, like you gave our ancestors. Forgive and have mercy on us, you are our God, aid us to conquer the unbelievers.

O God, guide us so that we can be strong and degrade the unbelievers, bestow kindness upon us and put an end to the forbidden.

O God, pray for your servant and Messenger Muhammad, his family and followers

From the analysis of the data above, we can see the reiteration of some phrases like “may Allah...”, ”O God”, O Mujahideen in the part of Allah”, ”O Ummah”. All these are for amplification purposes and as an invocation. Invocation is defined as the act of invoking or calling or appealing to a higher authority deity, spirit, etc. for aid/ help, protection, inspiration, or the like. In speech, invocation is used by a speaker to invoke or ask for cooperation, assistance or help. Such a speech should aim to inspire audience members and give them knowledge and motivation to move forward with a specified task. The speech must come from the heart.

All the terrorists appeal to higher powers for help and guidance: in this case Allah. Terrorism involves destruction of lives of both the terrorists and the anti-terrorists. so this invocation is necessary. Apart from amplification purposes, invocation is a strong linguistic strategy used to appeal to the emotions of the listeners to join in the project of terrorism. They all make requests to God and the audiences for help. In *Language and Power*, Fairclough believes that there is a close relationship between request and power.

The use of “I greet you, my brothers and sisters in Islam “and .constant repetition of “ May Allah... us”, in Shekau’s invocation shows a kind of politeness in his discourse and has relational value based on Fairclough’s framework , “ May Allah give us patience and

continue to give us, His servants, the strength to accomplish his work”. This statement shows corporate ideologies which stress the unity and solidarity of a people. This is also a persuasive strategy.

Table 7

No	Speeches	Instances of Circumlocution	Frequency
1	4(AS)	Discussed below	15
2	4(AB)	Discussed below	10
3	4(OB)	Discussed below	19

Examples in 4(AS)

Your subjects are the ones...making fun of Koran

Your subjects are the ones indulging in fornication

Your subjects are the ones supporting Bush, Clinton and Obama.

Your subjects are the ones watching movies, building stadiums and playing football

Examples in 4(AB)

Indeed, the Ummah of Islam is watching your jihad with eyes of hope, and indeed you have brothers in many parts of the world being inflicted with the worst kinds of torture. Their honor is being violated. Their blood is being spilled. Prisoners are moaning and crying for help. Orphans and widows are complaining of their plight. Women who have lost their children are weeping. Masājid (plural of masjid) are desecrated and sanctities are violated. Muslims' rights are forcibly seized in China, India, Palestine, Somalia, the Arabian Peninsula, the Caucasus, Shām (the Levant), Egypt, Iraq, Indonesia, Afghanistan, the

Philippines, Ahvaz, Iran [by the rāfidah (shia)], Pakistan, Tunisia, Libya, Algeria and Morocco, in the East and in the West.

So raise your ambitions...

examples from 4 (OB)

It is not concealed from you that the people of Islam had suffered from aggression, iniquity and injustice imposed on them by the Jewish-Christian alliance and their collaborators to the extent that the Muslims' blood became the cheapest and their wealth and assets looted by the hands of the enemies. Their blood was spilled in Palestine and Iraq. The horrifying pictures of the massacre of Qana, in Lebanon are still fresh in our memory. Massacres took place in Tajikistan, Burma, Kashmir, Assam, Philippine, Fattani, Ugadin, Somalia, Eritrea, Chechnya and in Bosnia-Herzegovina. Massacring Muslims that sent shivers in the body and shook the conscience. All of that happened and the world watched and heard, and not only did not respond to these atrocities but also with a clear conspiracy between America and its allies prevented the weaklings from acquiring arms to defend themselves by using the United Nations as a cover. Muslims became aware that they were the main targets of the Jewish-Crusader alliance of aggression.

The analysis of use of circumlocution shows that the terrorists harp and amplify or foreground certain issues which form the core of all of their speeches.

These core issues are as follows:

(1) The many injustices suffered by the Moslem nation

(2) The evils associated with democracy and Westernization as against

Sharia.

(3) The occupation of America in the two holiest sites

(4) The America's role in these injustices;

(5) The call for working together against the potential dangers through Jihad,

hegira, creation of caliphates and (cooperate and lone-wolf attacks).

(6) Justification for terrorism and war against America and its allies.

The highly frequent mention of the above is of course a kind of hyperbole or exaggeration which is held to be of the tools of circumlocution. The continuous projection and presentation of these injustices in such a repetitive manner is employment of Van Leeuwen's thematization persuasive technique aimed at igniting in the audiences, especially the Moslem audience, strong hatred and animosity against non Moslems. The consequences of this hatred are several terrorist attacks experienced all over the globe. .

Another effective persuasive strategy noticed in the data is scripting identity. In their efforts to convince the hearers, the out- group (America, Jews, "disbelievers") and the in- group (Moslem nation, terrorists) must be negatively and positively scripted respectively. The

repetition of “your subjects...” being associated with evil atrocious activities in 4(AS) is a way of achieving that and also for exclusion effect.

”... you have brothers in many parts of the world being inflicted with the worst kinds of torture. Their honor is being violated. Their blood is being spilled. Prisoners are moaning and crying for help. Orphans and widows are complaining of their plight. Women who have lost their children are weeping. Muslims’ rights are forcibly seized in China, India, Palestine, Somalia, the Arabian Peninsula, the Caucasus, Shām (the Levant), Egypt, Iraq, Indonesia, Afghanistan, “their treacherous agents in power to rule the Moslems with an iron fist”

These words are meant to demonize the out- group and it is also for social exclusion..

“Soon, by Allah’s permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved. Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off. “

Moslems here (the in-group) are given the identity of oppressed people who through fighting their oppressors would be free.(social inclusion).

“...O soldiers of the Islamic State!” is a typical example of using emotive diction and apostrophe to penetrate into the hearts of his audience. “For your brothers all over the world are waiting for your rescue...” Expressions like this stress unity and solidarity of a people and when terrorists use expression indicating solidarity, they really speak about relational value.

Research Question 2

The Critical Determinants in the choice of language used by the terrorists

In this phase, the rhetorical tactics used are evaluated through developing an understanding for the surrounding elements of the speech. As described by Campbell and Burkholder, this requires an understanding of the historical-contextual framework, Osama as a rhetor, the audience, and other persuasive forces. (Campbell and Burkholder 50). We therefore, identify those elements that determine the choice of language used by the terrorists. We analyze them to show how they not only help to influence the attitudes of the terrorists towards their perceived enemies (America, other democratic societies and non Moslems) and the world at large, but also the choice of their language. Those critical determinants are:

4.7 Text 1 – Historical Experiences.

In 2(AS), Shekau points out the Moslems' ordeal in the hands of the perceived enemies in this text.

Everyone knows how *they killed our leaders*, and everyone knows how they *treat us*. What they have been doing to Moslem people

The injustices in terms of abuses experienced by the Moslem community at different period, places and by various governments are expressed in these expressions. 'They killed our leaders and what they have been doing to Moslem people' are reminded to the Moslems by these terrorists. These ill-treatments are weaponized to incite them for violent action.

Again, by reminding the audience of abuses against Nigerian Moslems, Shekau in that text wants to revive feelings of injustice and stoke desires for revenge. To make his speech more poignant, Shekau here evokes the cannibalism practised against Moslems. Whether or not they were true, such rumors of cannibalism often accompanied inter- community violence

in Nigeria. Here, they serve once again to provoke anger and instigate armed confrontation (Aparid 28).

4(AB)

...Indeed, you have brothers in many parts of the world being inflicted with the worst kind of torture

4(OB)

In this speech using antagonistic tone mixed with emotive and inciting diction, and historical events, Osama reminded the Moslems not to “forget the dropping of the Hbombs on the cities with their entire populations of children, elderly and women...”

By constantly harping on the humiliation/maltreatments of Ummah, they employ a very important Van Leeuwen’s persuasive technique of thematization. Thematization deals with paying more attention to a word or phrase.

By employing words and expressions like – “inflicted”, “torture”, “blood is being spilled” by Al- Baghdadi and “raped”, “citing a figure of 600,000 Iraqi children dead” by Osama, they paint these Moslems with a brush of victimization, as individuals persecuted and in despair. Even in Moslem nations, Moslems are treated as underdogs, which is crucial in creating a symbolic divide within society – between the underdogs (the sufferers/victims) and the other (the subjugators) (qtd. in Georges II). Delving into stories and history is a great strategy of using persuasive technique of narrative paradigm and logos/logical proof to convince the audiences.

4.8 Text 2: Culture

Some argue that Islamic culture and civilization (represented in this study by the Sunni extremists) and Judo – Christian culture (represented by the West and democracy) run in different lanes. When these two cultures clash, there are flash points. Terrorists harp on these critical elements in order to get followers. These data elicited from the speeches corroborated this assertion.

In 4(AS), Shekau states that:

Only those who follow Allah’s way will be spared. Those that follow modernity and Western leaders will be killed. Western education is a sin, University is a sin, stop going to university, bastards.

In 4(AB), Baghdadi declares that:

The Moslems today posses boots that will trample the idol of nationalism, destroy the idol of democracy and uncover its deviant nature ...they accomplish this by attacking dazzling and deceptive slogans such as; civilization, peace, co-existence, freedom, democracy, secularism, baathism, nationalism, patriotism, among other false slogan.

In 1(OB) Osama states that, “freedom” and “democracy” are actually “terror”. Terrorists have the impression that Western civilization has done more harm than good to Islam. Using words like ‘trample”, “destroy” and “boot” portray there is war being waged against the West, and the carriers of democracy are being won.

Concerning the role of Western education and democracy in the society, Osama and others emphasized on their objection for them. The strategy that existed in those statements is

using of disagreement. According to Fairclough, political speakers use disagreement in their speech in order to exercise “influence and power”.

Also, in the mentioned sentences, an experiential value is used. This is depicted in their negative attitude towards Western education and democracy expressed thus: “Western education is sin democracy is idolatry”. “Western Education is sin... democracy is terror”. Negation is the basic way to distinguish what is not the case in reality from what is the case.

4.9 Text 3: Religion (Islam)

This section analyses the religious influence on the language used by the terrorists through the data carved out from their speeches. It is important to note that these terrorists whose speeches we are studying are all Sunni Moslems vast in Islamic culture and jurisprudence and holy writ .In addition, the messages are mainly targeting Moslem audience. This is one of the reasons their diction is influenced by the Koran and Islamic histories; a proof of how one’s religion can influence one’s diction in writing or speaking. Instances of the influence of religion on their diction are:

2(AS)

I swear by Allah’s holy name that I will slaughter you.... Yes, I’ll slaughter you. I will slaughter you.... I’m the one who’s going to kill you.

4(AB)

Truly all praise belongs to Allah. We praise him, and seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and from the consequence of our deeds.

(OB)

The words of his message about attack on World Trade Centre include numerous religious references thus;“ Allah Almighty granted success...for the hijackers to destroy America”.

The Moslem community was specifically addressed here in an attempt to convert fighters to join their cause. Religious statements also serve as an attempt to gain credibility among the Moslem community.

4.10 Text 4: Ideology

Their ideological stands are great influence on their speeches. Their belief in Jihad, Hejira, and Caliphate occupies the centre pages of their speeches. The following data elicited from the speeches expose their ideologies.

The call to Jihad is seen in these data below. These data portray how the ideology of the terrorists influence their language. In 4(AS), Shekau expresses in these words:

I order you to grab your weapons and slaughter those infidels. Kill, kill, kill.

Such call to fight Jihad resonates in the words “weapon” “slaughter and kill”

In 2(AB)

Support the religion of Allah through Jihad in the path of Allah. Go forth, O mujahidin in the path of Allah. Terrify the enemies of Allah and seek death in the places where you expect to find it, for the dunya (worldly life) will come to an end, and the hereafter will last forever.so march forth to your war O Moslems. It is the war of every Moslem....

In this speech, Al-Baghdadi introduces the concept of Jihad and Mujahideen as an ideology. By using expression like “support the religion of Allah ... Go forth, O Mujahideen ,,,, Terrify the enemies... and seek death..., he somehow shows a power in this speech.

The use of “so march forth to your war” “O Moslems, it is the war of every Moslem” is a deictic technique that terrorists use in order to create a close relationship with the audiences; this is also a persuasive technique. Also in political discourse like terrorism, when speakers use the phrases “we” all of us”, they serve corporate ideologies which stress the unity and solidarity of a people. When they use the expressions indicating solidarity, they really speak about relational value. All these put together are powerful tools to convince the audiences about their messages.

In 4(OB)

The ruling to kill the Americans and their allies, civilians and military is an individual duty for every Moslem who can do it in any country in which it is possible to do it....

It is important to notice the effective strategies used by all the three speakers to call for jihad. They employ two of the Van Leeuwen’s persuasive techniques of Association which means two or more social actors associate to each other to perform a social activity and Dissociation which means that the social activity can be done by each of the social actors. The following expressions are examples of these techniques: “...go forth oh mujahideen” (association) used to call for collective response and “...individual duty for every Moslem...” (dissociation) used to encourage the audience to attack the enemies individually.

The data on hejira are seen below. In 2(AB), Baghdadi appeals to the Moslem audience to:

Return to your land and remain in your homes and seek shelter after first seeking shelter with Allah, with your people in Islamic States, for you will find therein, by Allah's permission, a warm embrace and a safe refuge.

4(0B)

I would like here to alert my brothers, the mujahideen ("holy warriors") ...to protect this (oil) wealth and not to include it in the battle, as it is a great Islamic wealth and a large economic power essential for the soon to be established Islamic State, by Allah's permission and grace. The existence of such a large country (Saudi Arabia) with its huge resources under the leadership of the forthcoming Islamic State, by Allah's grace, represents a serious danger to the very existence of the Zionist State in Palestine.

The pieces of advice contained in these statements of Shekau and Osama have two techniques simultaneously; one of them is persuasive technique of using emotive language to create a sense of consensus in audiences and the other technique is using relational value of politeness in their language captured in this expression: "I would like here to alert my brothers, holy warriors..."

Terrorist language stresses that there is no substitute to hijrah (emigration) - those who are able must rush to this all-encompassing brotherhood. Those, however, who are capable to emigrate but do not do so will find a place in Hellfire. "For Jihadists, Moslems performing religious rituals without engaging in jihad are fake Moslems, not genuine ones. An authentic Moslem has to be unafraid of death, steadfast and confident in his lot as preordained by Allah" (Khosrokhavar 29). Those who rush to their Caliphate as Mujahideens (emigrants) and die for the sake of Allah will go to Paradise. Thus, the paradox attached to this utopia: like any utopia, one secures their entry only via sacrifice, in this case, their life.

By decreeing himself as Caliph, Al-Baghdadi's proclamations carry the standing of obligatory decrees that cannot be violated. This turns anyone contesting him into an enemy of Islam, whether Moslem or not. Osama calls for Jihad. By this invitation he seeks to inspire and recruit Moslems to join his course.

The leanings of these terrorists (Osama, Shekau and Baghdadi) from the data are unmistakable. The choice of words by the terrorists is influenced by their attitudes towards the West as a result of their religion, culture, history. According to Van Dijk, the attitude a person has, has an influence on their views of various issues. That attitude affects their writing and thus appears in the texts they present.

Research Question 3

Acts Terrorists Perform with their Language.

4.11 Text 1 Locutionary Acts in the Terrorists' Language.

Here we present a sample of the speeches of Shekau, Baghdadi and Osama as representing the locutionary Acts (acts of uttering them).

2(AS)

You Jonathan cannot stop us like you boasted; instead we will devour you in three months like you are boasting. If death is your worldly gain, for us, it is eternal victory to die working for Allah.if Allah asks me to kill someone, I will kill him and I will enjoy killing him like. I am killing a chicken....bastards all of you that practice democracy are fools

More attacks are on the way, and by the will.....

1 (OB)

I say to you that security is an indispensable pillar of human life and that free men do not forfeit their security, contrary to Bush's claim that we hate freedom. No we fight because we are free men who don't sleep under oppression. We want to restore freedom to our nation, just as you lay waste to our nation. So shall we lay waste to yours (USA)... This in addition to our heavy experience in using guerilla warfare and the war of attrition to fight tyrannical superpowers, as we, alongside the Mujahedeens, bled Russia for ten years, until it went bankrupt and was forced to withdraw in defeat... So we are continuing this policy in bleeding America to the point of bankruptcy. As to America, I say to it and its people a few words: I swear to God that America will not live in peace. Before peace reigns in Palestine, and before all the army of infidels depart the land of Mohammed, (peace be upon him).

4.12 Text 2: Analysis of the illocutionary Acts of Boko Haram, ISIS and Al-Qaeda (performatives).

This analysis has been done using Searle's typology of speech acts in general and this typology is applied on the following marked speech acts taken from the speeches. According to Searle's theory, which is adopted for this analysis, utterances are assigned to one of five possible speech acts or illocution: assertive, commissive, directive, declarative and expressive. In the framework of these Speech Acts, the series of actions which Boko Haram, ISIS and Al-Qaeda groups perform through the instrumentality of those locutionary acts are analysed. Expressed in another way, the selected utterances in the speeches of Shekau, Baghdadi and Osama are worth analyzing. We also group the acts they perform with Language (intentions of the speakers) under the following sub-headings.

Invitation

(i) The invitation to join the jihad, to enlist as a Mujahideen and to run to the caliphate is a recurring act of terrorists. For example, in 2(AS), Shekau invites the people to join in jihad. This call is expressed in these directives.

“O Moslems in relation to the command of your lord...to fast in one verse and *commanded you with jihad and fighting in dozens of verses*”.

(ii) The invitation to perform hejira as in 1(AB)

And we call upon *every Moslem every place to perform hejira to the Islamic state (caliphate)* or fight in his land wherever that may be.

(iii) Invitation to enlist as a “*mujahideen*” (*soldier of Allah*) “for the cause of Allah”

It is worthy to note here that these terrorists’ intentions are declaration of fight. If one cannot join in the fight by coming to the caliphate due to one reason or the other, the directive here is to “fight in his land wherever that may be. All these invitations to jihad, hejira, caliphate etc expressed in the speeches are examples of *directive speech act*.

A directive speech act occurs when the speaker expects the listener to do something as a response. For example, the speaker may ask a question, make a request, or issue an invitation. Many directive sentences are posed as questions so they are easy to identify by the presence of a question mark .However, the language here is informal and often ungrammatical; so many directives are posed as a question mark. Furthermore, many directive speech acts are not stated as a question but as a request for assistance. Finally, some sentences that end in question marks are rhetorical in nature and do not represent a directive speech act. This class includes commands, suggestions and orders (Yarahmadil and Olfatiz 16).

Al-Baghdadi and Shekau in their ‘declaration and directives’ persuade the Moslems to enlist as jihadists who will fight the enemies of Allah in this temporary life as Mohammed did. The reference to Prophet Mohammed is to give credence and authenticity to this invitation. The deployment of “valiant men”, “heroes” “limbs” to describe the mujahideen is to encourage them to push on because they have already gained victory over the “crusaders”

Intimidation

‘Launching attacks ...’, ‘more attacks are on the way’, “launch endless and violent attacks ...”, “devour you” as seen in 2(AS) are all declaratives expressing threats issued by Shekau to intimidate Nigerian Citizens and its government.

In 1(AB) the expression in ‘.... They sleep with rage filling.....’

In (OB), “...bleeding America to the point of bankruptcy” “Nobody in the United States will feel safe” and in 1(AB), “for every drop of blood shed of Iraqis, America will shed a river of blood” are declarative speech acts. These declaratives full of threats, warnings and literary devices are just to instill fear in the audiences and to intimidate them.

Searle defines declarative speech acts as statements that bring about a change in status or condition to an object by virtue of the statement itself. For example, a statement declaring war or a statement that someone is fired. As soon as addresser utters the words, the very utterance brings about a change in the hearer’s world. The perlocutionary effect is immediately felt on the hearer. The class includes betting, declaring, resigning, passing a sentence, answering, appointing, nominating, applying, etc. These speech acts are uncommon. Therefore, the frequency of the use of these speech acts is very less (ibid).

Inspiration

Terrorists’ language performs the act of inspiring their audiences to go into violence fearlessly because of eternal reward. This view is captured in the expressive in 2(AS):“For us,

it (death) is eternal victory to die working for Allah”. Baghdadi tells the audiences to “come to the land of honour and search for shahada (martyrdom). “Land of honour” refers to the caliphate (directives).

Notice also another directive speech acts inform of advice and encouragement to the mujahdeens by Baghdadi:

If you feel terrified, close your eyes and imagine yourself inside paradise. Think of your hoor (virgins) that are awaiting you as well as meeting the prophet.

Indoctrination

Examples of the assertive speech acts used for indoctrination are in the following words of Shekau in 1(AS) where he wants to persuade his audiences to hate democracy thus:

Everyone knows democracy is unbelief
Constitution is unbelief.....Allah has forbidden it in the Koran and in countless
hadiths of the prophet (all) that are going on in Western schools

The assertives in 2(OB) are expressed in:

“Americans are conspiring against us until even the countries that belong to Islam join their side.....*I swear by God, by Allah.....that America will know no peace.....*for permitting the Isreals to wreck havoc and sin in Palestine.” Shekau on his part pours curses and abuses on his addressees to former President Jonathan and all those “practitioners of democracy” in these assertives: “*dogs*”, “*fools*”, “*pigs*”, “*fools*”

A curse is an appeal or prayer for evil or misfortune to befall someone or something. Cursing is such a speech act, which is full of emotions and accompanies an imaginary world or power. This is the act, which always functions negatively when directed towards the

addressee. Most of the time the person who gets angry with someone, uses his word as a sharp weapon. In the last lines there is a state of praising. The expression “*raise your heads high*” and “*lions of the desert*” in reference to the Moslems and the mujahideens depict a state of praise used by Baghdadi and Osama. It expresses deep emotional feelings towards the praised.

The illocutionary purpose of praise seems to consist in expressing one’s positive judgment. The speaker may or may not wish to please the addressee and may or may not wish to let other people know what his judgment is. But the only invariant purpose seems to consist simply in saying what one thinks (ibid).

According to Searle, the purpose of assertive class is to commit the speaker to the truth of the expressed proposition. That is to say the speaker wants to make the listener believe the truth of what he or she said. It is the assertive speech act that most closely resembles Austin’s constative utterance. The speaker asserts a proposition that represents a condition or a state of affairs that in principle could be true or false (Yarahmadi and Olfatiz 17).

Assertive speech acts are statements of fact, getting the viewer to form or attend a belief. Here, the speaker’s words reveal the beliefs he/she is uttering about external world. English verbs that function as explicit assertive include: various verbs that differ from one another by force or strength of the assertion (Yarymadi and Olfatiz www.textroad.com Aug. 20, 2018).

The commissive speech acts in 2(AB) are used to indoctrinate the Moslem youths by demonizing the enemies of the terrorists. The expressions below are typical examples of using commissive speech acts to achieve one’s purposes.

“So take up arms, take up arms,. and fight, fight.

The illocutionary point of commissive speech act is to commit speaker to perform some future action. This kind of speech act even called intended act. In conversation, common commissive speech acts are promise and threats. In message boards, these types of commissives are relatively rare; however, we found many statements where the purpose was to confirm the readers that the writer would perform some action in the future. The class involves promising, vowing, refusing, threatening, pledging, guaranteeing etc.

Extremist groups have preyed on the youths at colleges, Universities and even European prisons with their radical doctrines expressed in the performatives. “The Radical doctrines can profoundly affect how people interpret their situation, and how they respond to efforts to mobilize them. Through these radical doctrines containing the ideological messages of the terrorists, recruitment is on the increase. Moreover, young people who do not share the sufferings of Moslems join terrorism. These rebels, without a cause, are consequently instrumentalized by radical organization (Al-Qaeda, Boko Haram and ISIS) that have a strategic agenda. (The Observer, 7 December, 2003).

The foregoing represents a sample of terrorists’ illocutionary acts, which are intended as actualization of the locutionary acts. For these illocutionary acts to generate requisite illocutionary force, they are expected to obey the appropriacy condition.

Moreover, declarative speech acts deployed in the speeches have linguistic elements that “appeal to audience psychology” They are those elements of the speech that motivate listeners by stimulating their emotions, needs, and values. Appeals to emotion include speech material that stir “positive” feelings such as joy, happiness, or elation and “negative” feelings such as fear, anger or pity. Appeals to needs include those identified by psychologist A. H. Maslow, namely, our physiological, safety, social, esteem and self-actualization needs. Appeals to values include those identified by psychologist Milton Rokeach, namely,

“instrumental values” (specific behaviours that we prefer) such as honesty, reliability, ambition, and courage and “terminal values” (ultimate goals of existence) such as world peace, family security, personal freedom, equality and wisdom. For some of the listeners, it is only through Jihad that these needs can be met.

Research Question 4

The ideologies expressed in the language used by terrorists

An essential notion of CDA according to Fowler and Hodge is that linguistic choices are ideologically and sociologically driven. In other words, orators opt for vocabulary and grammar choice which are consciously or unconsciously “principled and systematic” (qtd. in Georges 5). CDA also identifies the specific elements in speeches which control and rekindle the interaction processes that occur in language. Based on these facts, in this phase, we identify those specific elements that express the ideologies which they use to direct, control and persuade their audiences particularly the Moslem audience and analyse them.

The major ideologies expressed in the terrorists’ speeches are Jihad, Hegira, creation of caliphate and retaliation against the West for their numerous perceived injustices against the Moslems.

4.13 Text 1: Jihad

As concerning the promotion of Jihad, Shekau strongly believes in using it to fight against the Western countries, non-Salafi Muslims, Christians and Jews. Moreover, he uses the language of the Koran to challenge his audience on the need to take up arms and fight the Western countries in order to remove the evils associated with them. He speaks thus in the speech presented on March, 2014;

...I order you to grab your weapons and slaughter those infidel fools, kill, kill kill, slaughter, slaughter, slaughter, slaughter! Don't spare the elderly, the women; the mad ones, or the fake converted. Put an end to all those who offend Allah. Refusing to practice the religion is an offense toward Allah.

Techniques like repetition and alliteration used by shekau play a great role in emphasizing his ideology of jihad. He repeats the phrase "*kill them*" so as to stamp his ideas on the followers. Other examples are in the words embedded in the initial position of the speech where he retorts in this manner:

I swear by Allah's holy name that I will slaughter you.... Yes, I'll slaughter you. I will slaughter you.... I'm the one who's going to kill you.

In 4 (AS), Shekau goes further to invite other Moslems to join him in this fight against the civilian JTF thus:

I call on all my followers and brethren wherever you are, to rise and take up arms and start killing the vagabond. Kill them, kill them and kill them. Now our religion and our way of worship is nothing but killings, killings and killings! Kill and slaughter but don't eat them. You should spare the old, women, the lunatic, and the repentant. In the name of the Almighty Allah,

killing is my mission now. Let's kill them, my brothers, let's kill them all.

We'll depart this world if necessary, but let's kill them all.

Baghdadi also believes deeply in Jihad. Using the language of propaganda, he seeks to convince his audience that indeed fighting the “disbelievers” is a task that must be done by every true Moslem in order to restore true/pure Islam. He uses the language of the Koran to challenge his hearers on the need to engage in Jihad in order to restore true/pure Islam. Jihad and Hejira are, therefore, the two moral duties above all else essential for future caliphate for any true Moslem.

In 2(AB), Baghdadi urges the Moslems to fight because of the injunction of the Mighty and Majesty which said:

O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell – and wretched is the destination} [Al-Anfāl: 15-16]. {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} [At-Tawbah: 39].

For Baghdadi, every true Moslem must embark on a Jihad with the simple reason that ‘Islam was never for a day the religion of peace but the religion of war’ after all “your prophet was dispatched with the sword... and was ordered with war until Allah is worshiped alone”.

Foregrounding of words like “kill ,killing and slaughter “is employment of Leeuwen’s theamatization(bringing to the frontal position) Terrorists use this technique of quoting the

portion of the Koran that encourage killing for two reasons:(1) To justify acts of violence through religion.(2)To inoculate them with a mentality of animosity against the infidels thereby preparing the minds of the youths for battle and violence.

Notice the contradictions in the speeches of Shekau. In one instance, the instruction is...’don’t spare any one’. In another instance,” “Spare the old”This is a case of interpreting text to please the speaker’s intentions and according to context. Scholars like Hugeux observes that “Shekau is a crazy guru who speaks incoherently with expression of murderous madness against a backdrop of global Jihad,” (Apard 20). Nevertheless, Shekau develops his own rhetoric, and as a master in the art of provocation, he deliberately exploits the local need for social revenge. By denigrating, ridiculing and insulting the highest political and religious authorities in the country, -people to whom one usually shows only praise and respect, he ensures that his ideas gain popularity.

4.14 Text 2: Hejira (immigration to the caliphate.)

In 2(AS) Shekau gives an insight of the kind of State he is advocating for. He, therefore enjoins the Moslem audience to immigrate because: Our State is ruled by the Book of God; our State establishes the Sunna of our Prophet, Mohammed.

4(AB)

O Moslems everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah’s grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. Therefore, rush O Moslems to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis.

O Moslems everywhere, whoever is capable of performing hijrah (emigration) to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory

4(OB)

The existence of such a huge country (Saudi Arabic) with its huge resources under the leadership of the forthcoming Islamic state, by Allah's Grace represents a serious danger to the very existence of the Zionist state in Palestine.

4.15 Text 3: Anti- West (especially America) and Democracy

Using syndeton and repetition Shekau warns in 2 (AS):

And for your information, Western education is forbidden. University is forbidden. You should vacate university, you should leave university. I hate university. You should quit university, I hate it, bastard.

In 1(OB), Osama states that America was depicted as “the nation that punishes the weak man who has profited from the death of one of its sons, but absolves someone from a more privileged background who has profited from the deaths of a thousand of its sons.” “‘Freedom’ and ‘democracy’ are actually just terror, just as resistance is labeled ‘terrorism’ and ‘reaction.’” Osama presumed that it was not possible for the umma to defend itself without being labeled as terrorists.

Osama stated that the umma had been desecrated by America “without anyone [in the global community] listening or responding.” America's international relations were said to cause pain and suffering about which “we do not hear anyone protesting or even lifting a finger to stop it.” Osama alleged that the roles were reversed “after eighty years... [and] the hypocrites [rose] up to lament these killers who have scorned the blood, honor, and holy

places of Moslems.” The world stayed silent when the umma was desecrated, but when America was attacked “the whole world cried out” in support for the United States. These contrasting principles prompted Osama to retaliate against perceived wrongs suffered by the Moslem community caused by Western foreign policies.

4(AB)

Al- Baghdadi makes a call to all Moslems to accept the Caliphate as their state and calls on them to “rush” to their territory, a “khilāfah” where all Muslim’s are accepted, irrespective of their ethnicity or country of origin. This “khilāfah” is the terror group’s version of a utopia; a land that will unshackle the global Muslim from his oppressor.

The language used by the terrorists is coloured with overtones of Islamic ideology strengthening the cause for which hijrah and jihad are obligatory acts under the authority of the terror groups. They consolidate their argument by selecting passages from the Koran or Islamic education to justify their political project. By applying verses from the Koran and Islamic scholarship, they effectively “controls [the] most influential discourse” concerning Islam and therefore has “more chances to control the minds and actions” of numerous vulnerable Moslems (Van Dijk, 355). While some may at first feel discomfort exposed to the language, they lack the semantics or standards of determining how to communicate such reservations (Van Dijk, 355). With time, and as the discourse becomes all the more cemented within society, they may likely abandon doubt entirely and view the abhorrent treatment of disbelievers (non-Moslems) as rational and ethically acceptable (Van Dijk qtd. in Georges 17).)

1(OB)

President Bush was labeled as “the head of global unbelief, behind the Hubal of the modern age.” Hubal was the pagan moon god (Lawrence 105). The Prophet Mohammed was

responsible for leading followers of Islam away from believing in such false gods (Lawrence 105). As stated earlier, it was believed by his followers that Osama had a similar career path to that of the Prophet Mohammad. This subtle implication illustrated that Osama was on the same religious journey as Mohammad to free his people.

Labeling Bush as a false God created the enthymeme that concluded that Osama was the righteous leader. In the modern day crusade “America and its supporters” were construed as the false god of the “modern age” (Lawrence 105). Osama gained credibility from his followers by referencing the perception that he was to lead the Islamic faith away from the false God (Western influences) and direct it back to the strict Wahhabi sect of Islam (Wahhabism). (Taylor 32).

In summary the competing persuasive forces surrounding these messages are Bin Laden, Shekau, Baghdadi and other like – minded anti-West Islamic radicals against the America and its allies. Both sides in this conflict represented themselves as being on the defensive side of the war and fighting against the evil oppressor. The hijackers were interpreted as defending Islam and protesting atrocities perpetrated on the umma. The West believed they were seeking retaliation for the 9/11 attacks and fighting against those opposed to freedom and democracy. President Bush asserted to Americans that “we defend not only our precious freedoms, but also the freedom of people everywhere” (“President Bush’s Speech”).

These messages relied heavily on religious reference to validate the belief that the conflict was a crusade. The terrorists deployed their ideologies in their speeches so as to garner supporters for their profiles. The writing of identity of West as the victim/evil and ummah the victor (we/us) are all for recruitment by manipulating words. Terrorists use these techniques to spread their ideologies to the people. They formulate their sermons in a manner interpretative of religious discourse in order to relate it to their strategies for a caliphate by

inviting all dissatisfied Moslems to perform hejira and to partake in jihad from all over the world and to identify themselves as its ummah (Georges 4).

Research Question 5

Rhetorical tools and style that enabled Shekau, Baghdadi and Osama communicate their messages and win the hearts of their audiences

Osama and the others knew that nobody could literally transfer meaning from one's mind to the mind of another person, they were very careful to use words that come as close as possible to stir up their intended meaning. They understood the importance of audience analysis in speechmaking and so chose the vocabulary level and the specific words and phrases that best stimulate the meaning they were trying to communicate to their audience.

4.16 Text 1. Appropriateness

Osama, Baghdadi and Shekau spoke in styles that are natural to their personalities and suitable to their audiences. They do not pretend to be who they are not. In almost all the speeches, they would always talk about their family upbringing and where they were coming from. They would always quote the Koran, showing their upbringing and profession (Imams). Since they were vast in Arabic studies, they cultivated a natural style based on an adequate vocabulary from the Koran and correct use of grammar yet not highly complex and difficult to follow. In summary, they used the language or vocabulary that their listeners accepted as appropriate for public discussion as against the language that the audience perceived as anti-Islamic, embarrassing, or otherwise offensive.

What is more, all the speakers used a speaking style that was appropriate to the occasion irrespective of their profession. For example, as politicians and Jihadists, their speeches were persuasive. The persuasive nature of their speeches resulted in flexibility in the

use of words that stirred the imagination and motivated attitude change. For example, when Baghdadi, announced the establishment of a Caliphate in Mosul, in 5(AB) ,it was appropriate for him to challenge his audience on the need to emigrate by saying:

So return to your lands, and remain in your homes, and seek shelter after first seeking shelter with Allah, with your people in the Islamic State, for you will find therein, by Allah's permission, a warm embrace and a safe refuge.

When Osama Bin Laden persuaded the Ummah on the need to fight America by depleting America's resources, he said:

First we obliterate America. By that I don't mean militarily. We can destroy America from within by making it economically weak, until its markets collapse. When that happens, they will have no interest in supplying Israel with arms, for they will not have extra funds to do so (Bin Laden et al 177).

4.17 Text 2. Vividness

Osama, Shekau and Baghdadi used vivid language to gain and hold the interest of their audiences. Vivid language is especially important in achieving persuasion. In persuasion, the speaker often needs to go beyond holding interest, to painting colourful word pictures that energize his or her appeals for decision and action. The sensible use of lively, colourful language (poetic diction) strengthens persuasive speaking. To add vividness to their speeches thereby achieving persuasion, Bin-Laden, Baghdadi and Shekau used poetic diction such as figures of speech; which include metaphors, repetition, alliteration, personification. As we stated previously, repetition is the art of repeating a sound, word or phrase or using of series of sentences arranged in parallel structure and beginning with the same words. The

three speakers extensively used repetition to add vividness to their speeches in order to achieve their desired effects on their audiences. For example, Baghdadi used metaphors to describe the mujahideen as “the lions of the creed, who are holding unto hot coals”

...as the lions of wala and bara (allegiance and enmity for Allah’s sake).

... as the predators of Al-Anbar...

... as lions of the Caliphate.

Al-Baghdadi uses a slave metaphor all through his sermon in 5(AB) by identifying his audience as “slaves of Allah”.

The speakers employed also the use of repetition in their speeches. In 4(AB)” the phrase “O Mujahideen” was repeated in every line of a paragraph. As the speech progressed, he sought for divine help thus:

O Revealer of the Book...,

O he who is swift to account...,

O Allah, defeat the parties...,

O Allah, deal with America and its allies from the Jews, the Crusaders, the Apostates, and the Atheists.

This is a case of” invocation of the muse”

Another poetic device used is irony .The use of this figure of speech has already been extensively discussed in this study.

4.18 Text 3. Ethos or Ethical Proof in Speech

. Successful speakers as Shekau, Osama and Baghdadi could demonstrate their credibility at the time of the speech with content that was logical and well-organized, by delivery that was direct and lively and by fluency (using good vocabulary, grammar and pronunciation). In other words, the speeches should obey the cooperative principles of maxim of relevance, manner and quality. Notice Baghdadi's argument on what constitutes terrorism. The logicity of those expressions below coupled with the iron-laden tone is a proof that he is indeed a master of oratory and a well educated man versed in Islamic jurisprudence.

... because terrorism is to disbelieve in those slogans and to believe in Allah.

Terrorism is to refer to Allah's law for judgment. Terrorism is to worship Allah as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār – infidels]. Terrorism is for the Moslem to live as a Moslem, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up.

But terrorism does not include the killing of Moslems in Burma and the burning of their homes. Terrorism does not include the dismembering and disemboweling of the Moslems in the Philippines, Indonesia, and Kashmir.

4.19 Text 4. Logos or Logical Proof in Speech

Shekau, Baghdadi and Osama were not exception to this fact. In their speeches, they did not just talk in emptiness. They presented their speeches with substantial evidence using historical references, statistical data, examples and government of the day as the case may be.

Speaking against perceived Western subjugation of Moslem communities in many places in the world like Beirut, Palestine etc, Osama reminded his audience in his October 7, 2002 "Letter to America" of how:

Our Islamic nation has been tasting the same for more than 80 years of humiliation and disgrace, its sons killed and their blood spilled, its sanctities desecrated. God has blessed a group of vanguard Moslems, the forefront of Islam, to destroy America. May God bless them and allot them a supreme place in heaven, for he is the only one capable and entitled to do so. When those have stood in defense of their weak children, their brothers and sisters in Palestine and other Muslim Nations, the whole world went into an uproar, the infidels followed by the hypocrites.

Osama also made use of historical references in order to empower his emotive diction thereby heightening the emotional appeal of his message in this manner:

A million innocent children are dying at this time as we speak, killed in Iraq without any guilt. We hear no denunciation, we hear no edict from the hereditary rulers. In these days, Israeli tanks rampage across Palestine, in Ramalla, Rafa and Beitalala and many other parts of the land of Islam (dar al-islam), and we do not hear anyone raising his voice or reacting. But when the sword fell upon America after 80 years, hypocrisy raised its head up high bemoaning those killers who toyed with the blood, honour and sanctities of Moslems.

By the time he was done with his speech, the people were electrified, energized and poised for action.

On his own part, Abubakar Baghdadi tactically used the words of the founding fathers and Osama Bin Laden to bolster the logical proof of his speeches. From his speech,

“Give Good News to the Believers”, praising his battle successes that led to the declaration of the Caliphate in Iraq and Syria, he made reference, to the late Mujahideen, Sheik Abu Mujab Al-Zarqawi... whom “Allah also gave success to inflict severe losses on the enemies of Allah Almighty from Kuffar (disbelievers) and apostates.... He also alluded to the statement of “our mother Aisha” (prophet Mohammed’s wife) who warned that:

Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. (Narrated by Tirmidhirahimahullah)

4.20 Text 5. Pathos or Emotional Proof

The use of pathos by Dr. Al-Baghdadi and Osama was obvious in the speeches they delivered against wars. Diction that appeals to human needs as identified by Abraham Marslow was noticed in their speeches. The content of their speeches revealed that their major concern was the (exaggerated wicked propaganda) suffering and calamity that would be brought upon the Moslem community as a result of wars in Iraq, Kuwait and Palestine and America’s foreign policies. The Narrative Paradigm (one of the theories of persuasion) used here is to appeal to the ethos, pathos and logos in persuading his (Baghdadi’s) audience. Examples are seen in the following expressions.

A million innocent children are dying at this time as we speak, killed in Iraq without any guilt”and “Our Islamic nation has been tasting the same for more than 80 years of humiliation and disgrace, its sons killed and their blood spilled, its sanctities desecrated.

Analysis of the data in this section shows that in trying to achieve appropriateness, vividness, clarity, logos, ethos and pathos in their speeches, Baghdadi creates an image of “lions” to describe the mujahideens. In fact, he uses the expression to highlight the idea he wants to deliver- the prowess, unconquerable and predatory nature of the mujahideens. This image has creative standpoint to encourage all the interlocutors (jihadists) not to relent rather they should fight harder and has metaphorical standpoint in depicting lions as victory.

Personification which is also referred to as personalization by Van Leeuwen is another characteristic feature used in the data in this section. Personalization occurs where something inanimate takes the characteristics of human being (qtd. in Fairclough, 27-28). We notice this use by Osama in:

In these days, Israeli tanks *rampage* across Palestine... But when the *sword fell upon America* after 80 years, *hypocrisy raised its head up high bemoaning* those killers who toyed with the blood, honour and sanctities of Moslems.

In trying to capture the emotions of the audiences, Osama uses these creative images to reflect the actual state of affair. The speaker is forced to use figures of speech to bring out the real situation and to maintain the exact condition or in the words of Fairclough the social practice.

Hyperbolic statements or exaggeration or over generalization of fact in the expression. “...and we do not hear anyone raising his voice or reacting”.... “the whole world went into an uproar...” are concrete examples of the usage. Osama indicts the whole world for not speaking out. There is no way everybody would have spoken in one voice either to condemn or praise what happened. Certainly, the use of hyperbole in this situation is an

effective discourse tool employed to show his listeners that only very few nations love the ummah. That is why he keeps on mentioning only information hurtful to the hearers.

In addition, when Al- Baghdadi makes references to the words and writings of the founding fathers, Osama Bin Laden's *Fatwa* and alluding to the statements of Aisha (Prophet Mohammed's wife) as narrated in the works of some Islamic scholars and also to the Koran to bolster the logical proof of his speeches he is employing a very powerful persuasive technique and communicative strategy known as intertextuality. Intertextuality as one of the important political communicative strategies involves borrowing from previous texts or text-types in creating a new one. Actually, it is a very good persuasive strategy to get the listeners consider what the speaker says. That is because one would market one's idea according to other speeches or written works. It becomes as super-evidence for what one calls for (Waaijman 2010). So it can be maintained that intertextuality is a tool of interaction between the interlocutors, of say, a speech. This effect is by and large depicted in Baghdadi's speech. He uses this strategy when the need arises or when he markets his idea which is completely or partially compatible with the listener's one.

Baghdad here borrows extracts from one of the most beloved and respected persons in Moslem world in the person of Aisha and also one of the jihadists' most respected persons (Osama Bin Laden) whose sayings are respected to support his campaign for terrorism, as a tool for persuasion and a way of making the audiences adopt his point of view.

Osama applies a relational value when he used the pronoun "we" in the expressions "First, *we* obliterate America...." "*We* can destroy America...." Using this pronoun establishes a mutual correlation between the speaker and hearer to work alongside with each other. It also builds up a state of intimacy between the interlocutors. This state is essential to build up a common floor for further understanding and working together (jihad). All of these

implications, in fact, reflect the social practice and pragmatic implications of using such a pronoun.

Research Question 6

The language used by terrorists in the social media for dissemination of the terrorists' narratives and recruitment of more followers.

Extremists of all kinds are increasingly using social media to recruit, radicalize and raise funds, and ISIS is one of the most adept practitioners of this approach. Terrorists have proved fluent in YouTube, Twitter, Instagram, Tumblr, internet memes and other social media. Its posting activity has ramped up during a recent offensive reaching on all time high of almost 40, 000 tweets in one day as they marched into the northern Iraq, city of Mosul, Here, we break down some of what the terrorists are doing in popular social media platform. ISIS sophisticated use of Social media- a blue print that will likely be copied and expanded upon by other terrorist groups as well serves as a stark reminder of the role Social media plays for terrorists around the world. Terrorists use their language for the following puposes:

Posting threats to enemy countries

Example, when ISIS resumed fighting in Iraq, fearing U.S intervention against their advancements, launched a Social Media campaign called a “*warning to the American people*”. Official ISIS Twitter accounts encourage followers to post threats against the U.S on Social Media with the hashtag calamity willbefallus. Among the official ISIS suggested tweets are:

If the United States bombs Iraq, every citizen is a legitimate target.

For Propaganda Purposes

Propaganda is a form of biased communication, aimed at promoting or demoting certain views, perceptions or agendas. Propaganda is often associated with the psychological mechanisms of influencing and altering the attitude of a population toward specific causes, position or political agenda in an effort to form a consensus to a standard set of belief patterns. (Bruce, Britannica.com). For this author, propaganda is information that is not impartial and is used primarily to influence an audience and further an agenda, often by presenting facts selectively (perhaps lying by omission) to encourage a particular synthesis, or using loaded messages to produce an emotional rather than a rational response to the information presented. The term propaganda is associated with a manipulative or jingoistic approach (Diggs-Brown, 48). The following are some of the propaganda used by terrorists to manipulate the public.

The glossy 16-page guide written by Samir Khan, an American who served as the top propagandist for the Yemen-based branch of Al Qaeda, who was killed by US Hellfire missiles during a drone attack, has the following:

If you feel terrified, close your eyes and imagine yourself inside paradise. Think of your hoor (virgins) that are awaiting you as well as meeting the prophet. (.dailymail.co.uk/news/article-2144590/Al-Qaeda-English.). That was Khan's advice to recruits on how to cope with the life of a Jihadist.

Another notable example is the Islamic State (also known as ISIS, ISIL and Daesh). Through this online propaganda, it not only touts its violent acts against "non-believers", but also the lifestyle the group claims to offer its members, referred to by some within the group as "*Five-star Jihad*". They recently announced the opening of a luxury hotel in Mosul, complete with a photo spread of the facilities. They have also marketed their "caliphate"- an area about the size of Belgium the terror groups are in control as a utopia.

Furthermore, in order to lure new recruits into a new life in the caliphate, ISIS women many of whom are young, are on Twitter and Tumbler, updating their followers about their *lives and portraying ISIS territory in an overwhelmingly positive light*. To further prey on the Western audience, they have released propaganda videos featuring foreign fighters who speak Western languages and can encourage others to come to Syria to wage violent Jihad or help in some other way. Unfortunately their “Utopia” caliphate has been overrun by coalition forces. Mosul is no more in the hands of the ISIS.

Some ISIS propaganda also focuses on their *military strength*, calling on followers to join in the fighting. They issued English – language magazines called “*Dabiq*”, featuring 50 pages of graphics and articles on ideology, theology, humanitarian service, philosophical justification for the organization and its ideology, praise of the organization, and quotes from American military and political figures. They described ISIS’s strength and urged readers to move to their territory or at least pledge allegiance to the organization. They released a number of propaganda posters explaining the “*virtues of swords*”, “*virtues of seeking martyrdom*” and the benefit of “*racing towards Jihad*”. These can be seen on the organizational Twitter accounts as well as on the accounts of its regional affiliates (adl.org/combating-hate/international-extremism-terrorism).

Propaganda through Pictorial language

Images of militants engaging with children distributing food and performing other social services are exposed to the public. In April 2014, ISIS released a video featuring former German rapper-turned-ISIS-Militant Denis Cuspert. He engages in a snowball fight with fellow extremists, and he states in German:

Now you see...here in Syria, we also can have fun... That’s Jihad, jihad makes fun...and we have fun here with the children...come on, we invite you to Jihad.

The video later shows how ISIS found and executed someone they claimed to be a sorcerer-a scene meant to show the extent to which it is working to eradicate evil and implement Islamic law and values.

The performance of such act will have high approval from Islamic audiences who are looking for the restoration of pure Islam .This way, terrorists have used language to manipulate the people.

The *Khairah Ummah* video was released in multiple versions for Western audiences, with subtitles in several languages, including English, French Russian and Turkish. In June 2014, ISIS began posting a series of short videos called “mujatweets” (named ostensibly for their brevity) to You Tube. The videos are designed to depict ISIS as a charitable organization, beloved by civilians and establishing a better society. The first episode depicts an apparent European recruit singing a song in German praising ISIS. The second episode shows clips of children *having fun* with ISIS militants. The third episode features an apparent Syrian chef-an everyday civilian-who explains how good life is now that ISIS controls his region in these words:

We are secured here. Come to the land of Our Father. Come, rush, run.

It is a land for every true Moslem.

Another propaganda released in July 2014, takes a slightly different tack, following an apparently German ISIS member who visits supposed wounded militants in a hospital, telling viewers “Come to the land of honor and search for Shahada (martyrdom). The fourth episode is in German with English subtitles that reads;

Fight everywhere you see yourself. O fearless mujahideens.

Brave soldiers of the Caliphate. Sharia is established by Allah.

Shun democracy.

By August 2014, ISIS had released 8 Mujatweets episodes in total.

Some ISIS propaganda also focuses on the work the organization is doing to establish a supposedly model Islamic State. Along with multiple short Tweets and messages by the organization and its supporters praising a coming caliphate, the organization has released highly popularized videos such as “*Khairah Ummah*”, a fifteen minute film released in June 2014 and promoted on multiple twitter feeds and on Facebook that shows an ISIS member “*Reminding*” shopkeepers to go to the mosque on Friday and not to *display manikins with women’s clothing, among other things*. This, he explains, creates, “*the best Ummah (community) produced for mankind*”.

Like that of other terrorist organizations, ISIS propaganda does not shy away from graphic military imagery. It regularly posts images of shootings, crucifixions, beheadings and mass executions it claims to perpetrate, as well as images of individuals it claims as martyrs. These can be seen on organizational Twitter accounts as well as on the accounts of its regional affiliates.

As of November 16, 2014, following the beheading of former U.S. Army Ranger Peter Kassig, there have now been five recorded executions of Westerners taken captive in Syria. James Foley, David Cawthorne Haines, Alan Henning, and Steven Sotloff are also among the men kidnapped and executed by ISIS. The videos of the brutal beheadings are both posted online by ISIS, where they can be viewed by anyone using their own discretion, and sent to government officials as threats.

Posting the executions online allows the terrorist groups the power to manipulate and cause havoc among the population viewing them, and the videos have the ability to instill fear within the Western world. The videos are typically high production quality and generally show the entirety of the gruesome act, with the hostage speaking a few words before they are killed on camera (numun org/blog/wp-content/). They (terrorists) also use hashtag//ALLEyesOnISIS to post these videos. This is part of their intimidation strategy

aimed at pacifying the areas they control. By showing extreme violence to their enemies they utilize the propaganda value of fear (18). This text below is an excerpt of one of such postings.

We took it forcibly at the point of a blade.

...and the people's necks were violently struck.

And soldiers that do not see hardships as being difficult.

And lions that are thirsty in battle having *greedily drunk the blood of kufr (infidel)*.

These pictures exhibiting beheadings that sent shockwaves around the globe and the words in the bold letters portray the minds of the writers; which is deep rooted hatred against the enemies. They also show a deliberate construction of discourse of fear in the society. Referring to the terrorists as "lion" is scripting the discourse of brevity. The terrorists many a time take such act of violence as "bravery" and not "cowardly". Practices that are evil and unacceptable to the society are legitimized through language. Here, language has been used to bring out the intentions of the speaker.

To Call For Jihad

Other Social Media efforts tout ISIS's military strength, calling on followers to "*join in fighting*". The "*Ya Junod Al-Haqq Hayya*" video released early in June 2014, feature prominently displayed English subtitles of a song bragging about ISIS's military conquests and its ability to instill fear in its enemies. Later in the same month, a video called "*Haya alal-Jihad*" or "*Let's go for Jihad*" featured a song in German, with prominent English subtitles, with the lyrics. "*Brothers join us/we slaughter until the day of Judgment,*" and proclaims that ISIS members "*love to die*". The song was accompanied by images of

explosions, casualties and fighting ISIS members. Another message urges Western recruits to stay on their home “sand, rocks or grass “and attack “America in its own backyard”

In one of his postings in the Social Media, Baghdadi uses the direct words of Allah in the koran to call for jihad thus:

...the Almighty says, fight with them until there is no more persecution and religion should be only for Allah(39 Surah Al-Anfal).

By verbatim quotation of Allah’s words in the Koran, apart for authentication, Al –Baghdadi wants to make this a religious issue. This is an example of the use of language to rally people towards a cause that may not necessarily be relevant to all the people included in the call.(Indede et al 283).

“Your democratically elected governments continuously perpetuate atrocities against my people all over the world. And your support of them makes you directly responsible, just as I am directly responsible for protecting and avenging my Moslem brothers and sisters. Until we feel security, you will be our targets. And until you stop the bombing, gassing, imprisonment and torture of my people we will not stop this fight. We are at war and I am a soldier”.

That is the statement posted in one of the Social Media platforms by Sidiq Khan in 2005. Sidique Khan is the alleged “ring-leader” of the London 7/7 bombers. “*We are at war*” and “*I am a soldier*” which was stated by Mohammed Sidique Khan draws upon a discourse of war, which sees dying in war as a patriotic act, thus legitimizing that one gives one’s life for one’s country.(Staun 6)

The magazine’s earlier issues attempted to encourage Americans to join terrorist training camps abroad by depicting an almost summer-camp like atmosphere.

ISIS has created its own English language magazines that are distributed on Twitter as well. Its first attempt, The Islamic State Report, primarily featured images with headlines and

quotes from the Qu'ran, along with occasional short essays praising ISIS. Various news items in the report included brags about killing sorcerers and information about grain distribution and implementation of Islamic law in relation to giving charity and tax.

Invitation to the Caliphate

Terrorists use Social media platforms to invite people to the caliphates “.... *That any true believers should emigrate to the caliphate.*”

Emigrate presupposes journey so it is calling you to make a trip to caliphate. This tweet comes from Baghdadi that, “*hejira (or emigration) to the land of Islam is obligatory*”. Those who cannot emigrate to the caliphate, are encouraged to go for “*lone Wolf attacks in Western nations.*”

By “lone Wolf attacks in Western nations” the speaker here uses a powerful persuasive technique suggested by Van Leeuwen. This technique is known as *dissociation* where two or more social actors are participated in a social activity and the social activity can be done by one of them not all of them. Many violent attacks including suicide bombings that take place locally and internationally are in response to such injunction.

This threat is becoming of increasing concern for countries that already have a hard time potential extremists, some of whom carry out attacks on their own terms without being directed by any leaders within the terror group itself This is a classical case where skillful leaders can use language to persuade people so as to achieve their objectives.

CDA focuses on the social power that language is used to influence dominance, discrimination, manipulation and all other aspects of social inequality (Chukwualuka et al 98).The implication of this statement is that these terrorists have used carefully chosen words to market this “caliphate” as a utopia. Again the word ‘true believer’ has already brought a

demarcation in the social context-- the group of “believers’ (Moslems) and “disbelievers.”(non Moslems/kufr). Every other person who does not emigrate to the Caliphate to partake in jihad etc have been scripted “disbeliever”. The aim of this scripting is to encourage bias and negative attitudes against the enemy “other’-a way of controlling the minds of the listeners and using language to influence dominance and discrimination.

All these, techniques however, are deployed in the language to manipulate the audiences’ sensibilities to support the terrorists’ project.

Instructions to Recruits

An online article entitled *Glossy English Language Guide on How to Join Al-Qaeda and Commit Acts of Terrorism*, jointly written by Susannah Hills and Leon Watson and published on August 14th 2015 in MailOnline, gives a summary of some of the instructions given by Al Qaeda to intending jihadist from the West. The glossy 16-page manual entitled *Full Expectation*, was published by Al- Qaeda. It contains guides or rules that recruits must follow, as well as recommendations on how to cope with the hardships and dangers of life as jihadists. This English manual was issued as a guide for Westerners wanting to become terrorists. The Guide targets Western recruits. Some of the instructions issued in the guide under the title Cleanliness, was written by a top Al Qaeda operative Samir Khan. He was later killed in Yemen in September 2011 in a US air strike. They include the following advisory:

In some cases, you will be staying with a few brothers in a tight room or house. In order to avoid unnecessary problems, encourage yourself and your brothers to clean the room(s) on a regular basis. As for your, a daily shower is ideal but not possible in many cases. If you feel terrified close your eyes and imagine yourself inside paradise. Think of your hoor (virgins) that are awaiting you as well as meeting the prophets.

The guide further instructs intending jihadists to refrain from asking too many questions; to expect some discomforts from sometimes sleeping rough in open fields or hard ground; and while camping out during operations or training, to ensure that they remove their foot wears and thoroughly wash their feet at every three days. For those intending jihadist residing in Western countries or America, the manual instructs them to keep their identities and operations top secret; to ensure that their wives and children are not entangled or endangered by not keeping them close to theatres of conflict or jihadist operations. It went further to encourage them to launch lone-wolf attacks against America and the West in their own backyard. (dailymail.co.uk/news/article)

Research Question 7

4.21 The effects of language used by the terrorists on their audiences

We have already analysed the illocutionary acts of Boko Haram, ISIS and Al-Qaeda in this work in answering Research Question Three. They are grouped into four namely:

Invitation

(i) In 2(AS), Shekau invites the people to join in jihad using the speech act of these directives:

“O Moslems in relation to the command of your lord...to fast in one verse and *commanded you with jihad and fighting in dozens of verses*”.

(ii) The invitation to perform hejira as in 1(AB)

And we call upon *every Moslem every place to perform hejira to the Islamic state (caliphate)* or fight in his land wherever that may be.

(iii) Invitation to enlist as a “*mujahideen*” (*soldier of Allah*) “for the cause of Allah”

. All these invitations to jihad, hejira, caliphate etc expressed in the speeches are examples of *directive speech act* and these terrorists' intentions are declaration of fight. If one cannot join in the fight by coming to the caliphate, one can join by "fighting in his land wherever that may be".

Intimidation

'Launching attacks ...', 'more attacks are on the way', "launch endless and violent attacks ...", "devour you" as seen in 2(AS) are all declaratives expressing threats issued by Shekau to intimidate Nigerian Citizens and its government.

In 1(AB) the expression in '...They sleep with rage filling.....'

In (OB), "...bleeding America to the point of bankruptcy" "Nobody in the United States will feel safe" and in 1(AB), "for every drop of blood shed of Iraqis, America will shed a river of blood" are declarative speech acts. These declaratives are just meant for intimidation purposes of the audiences.

Inspiration

Notice the expressive speech act used to inspire and encourage the Mujhideens to go into Jihad in 2(AS), "For us, it (death) is eternal victory to die working for Allah". come to the land of honour and search for shahada (matyrdom). "Land of honour" refers to the caliphate (directives).

"If you feel terrified, close your eyes and imagine yourself inside paradise. Think of your hoor (virgins) that are awaiting you as well as meeting the prophet".

Indoctrination

The Moslem nation are always persuaded to hate democracy and Western Civilization in the following speech acts:

Assertive speech acts in Shekau 1(AS) as he persuades his audiences to hate democracy thus:

Everyone knows democracy is unbelief. Constitution is unbelief.....Allah has forbidden it in the Koran and in countless hadiths of the prophet (all) that are going on in Western schools “Americans are conspiring against us until even the countries that belong to Islam join their side.....*I swear by God, by Allah.....that America will know no peace.....for permitting the Isrealis to wreck havoc and sin in Palestine in 2(OB)’’*

Commissive speech acts to achieve one’s purpose as seen in 2(AB)“ So take up arms, take up arms and fight, fight.

The corresponding illocutionary force of these aforementioned acts as a result of the radical doctrines and ideological messages of the terrorists spread in those speeches are:

(i) Increase in the recruitment of terrorists evidenced at the rate with which a good number of young people who do not share the sufferings of Moslems join terrorism; this set of young people from all over the world troop to Sambisa Forest in Nigeria, other countries like Syria and Iraq to be enlisted as Mujahideens.

(ii) Destruction of lives and property as a result of global terrorist attacks.

(III) Increased hatred for the West especially America and its allies.

These rebels, without a cause, are consequently instrumentalized by radical organizations (Al-qaeda, Boko Haram and ISIS) .These series of actions ignited reactions from the audiences. What is more, they also exerted huge effects on the audiences.

In this section therefore, the third level of the speech acts theory referred to as perlocutionary acts is applied. We, therefore, examine the effects, which the illocutionary

force or the performatives have on the listeners/readers/audiences. The audiences are identified as follows:-

- The ordinary citizens (victims of terrorism)
- The governments/State of Nigeria
- The international community
- The terrorists' sympathizers
- The Moslem audiences

The effects of terrorism on the audiences as a result of the illocutionary force of the illocutionary acts of Boko Haram, ISIS and Al- qeada are mostly drawn from comments from authentic sources other than the sample speeches alone.

Psychological effects

i Ordinary Citizens

One defining effect elicited by the illocutionary force is the expression of pains and agony by the victims of terrorism. According to Nwosu et al, "bombings carried out by Boko Haram effectively turned the festive season into a mesh of sorrow tears and blood leaving at least 41 persons dead- possibly the worst Christmas day killings in the history of Nigeria" (qtd. in Agbedo et al, 53). The worst hit by the suicide bombing were the Dike and Obiukwu families, whereas Mrs. Christiana Chioma Obiukwu lost her husband and five children, Sir Emmanuel Obiukwu lost his four daughters to the Christmas Day carnage at Madalla. (Agbedo et al 53).

A news report entitled 'Boko Haram; Adazi 12 buried amidst wailings and agitations; has this:

Sorrow, agony and anger were written visibly on the faces of the thousands of citizens whose tears surged like flood as the caskets bearing the remains of the 12 victims were laid at the St Andrew's Catholic Church, Adazi Nnukwu field for funeral mass (Agbedo et al 53).

After 9/11, these comments came from Kegley concerning terrorism;

The ubiquitous threat of terrorism intrudes into the lives and thinking of people throughout the world. Its story is a human story, deeply personal and often tragic, that provokes great fear and intense outrage... there are circumstances in which only a fool is unafraid (57).

In this section, we examine the reactions elicited by the perlocutionary acts from different audiences as we have already shown above.

ii. Reactions from Nigerian Government

The immediate response elicited from the Federal Government was outright condemnation of Boko Haram's murderous campaign and its avowed determination to crush the insurgency. Each of such dastardly incidents elicited a kind of automated or fixated response from the government. For instance, when he visited Kano to pay condolence with the Emir of Kano, Alhaji Ado Bayero in the wake of multiple bomb blasts that claimed no fewer than 200 of lives on 20 January 2012, President Goodluck Jonathan declared that the Federal Government will not relent until terrorism is wiped out in the country. His words:

The people doing this are not spirit. They are among us. I seek the cooperation of all towards getting those involved in the havoc arrested. I assure Nigerians that the government will intensify its security in Kano and all over the country to unravel the misery behind this act. "What is good for us as a nation is to

look at our neighbours, to know what they do to enable us fish out these miscreants because if we don't, one day, it may be against us. We will not rest, until these terrorists are wiped out.” (thenationonline.net).

iii. The International Community

There has been greatly increased attention in the United States to defence against terrorism over the two decades since the American embassy was seized in Tehran. Training in counter-terrorism by government agencies and even businesses has expanded greatly in recent years. Counter-terrorism measures (U.S. defense) include the sensitive acts of infiltration. Electronic surveillance, interception of mail and phone calls, and the sharing of information among intelligence services about the characteristics and behaviours of profiled individuals and groups. (Kegley 175).

iv. Moslem Audiences

The effects of terrorist activities attributed to Islamic extremists on their Moslem audiences have generally been mixtures of tears, jeers and cheers. There have been displays of agony, abhorrence, ambivalence, acquiescence and even active assistance to Islamic terrorists and their activities.

Tears by many innocent, peace-loving traumatized Moslems who are casualties of Islamic terrorist activities. Jeers by critical Moslem commentators who are traducers of both the motives and or methods Islamic terrorists; whom they accuse of hijacking the Islamic religion for violent political ends.

Cheers by a small but fanatical Moslem group who see the terrorist as heroes and revivalist of their religion, fighting for their common cause. These commend Islamic terrorists both for their motives (establishment of universal sharia law and Islamic caliphate),

and their methods(of violent attacks on the world of unbelievers as exemplified by America, the West and even liberal Moslems). Indeed, many of such groups/youths, local and foreigners are joining terrorist organizations. Osama in 2(OB) asserts, “despite all the barbaric methods, (Americans use, they) have not broken the fierceness of the resistance. The mujahideen, thank God, are increasing in number and strength.”

Susan Sachs’ article in the New York Times also quoted an Egyptian college student who believed that Osama was “defending the Arab’s rights, since all Arab leaders are silent... we agree with him on his point of view, but we do not agree with his methods” (qtd. in Taylor 34).

There is however a significant percentage of acquiescent or complacent Moslems who support the motives of the terrorist but quarrel with their method of indiscriminate use of violence against perceived enemies of Islam. This group does not openly support or even condemn Islamic terrorists. They however diplomatically state that Islam is a religion of peace which abhors the killing innocent people while carrying out attacks. They then ask the governments fighting the terrorists to dialogue with them and address their religious demands, which if followed to its logical conclusion entails the dismantling of modern and Western democratic system of governments, and the enthronement of the Islamic caliphate based on sharia law.

In their work entitled: *Socio-pragmatic Analysis of Boko Haram’s language of Insurgency in Nigeria: Implications for Global Peace and Security* by Agbedo et al reported that in reaction to the spate of killings and destruction of property in the North by Boko Haram, Northern leaders of thought, elite, and the elders called on the federal government to grant amnesty to members of Boko Haram. Stakeholders in the North had been advocating amnesty for members of Boko Haram, but the call made by the Sultan of Sokoto, Alhaji

Muhammad AbubakarIII, on March 5, at a meeting of the Central Council of Jama'atuNasril Islam in Kaduna was like a watershed in the pardon advocacy.

The Sultan told the meeting, which took place on the eve of Jonathan's two-day visit to the Boko Haram hotbeds of Borno and Yobe states, "We have been hearing about terrorism everywhere and every day. I want to use this opportunity to say that we have heard in the news that Mr. President will be visiting Maiduguri in a couple of days. "We want to use this opportunity to call on the government, especially Mr. President, to see how he can declare total amnesty for all combatants without thinking twice; that will make any other person who picks up arms to be termed as a criminal." It is noteworthy that no attention or mention was made on how to compensate or rehabilitate the victims of Boko Haram terrorist atrocities. Rather the emphasis was on amnesty for the perpetrators of terrorist atrocities.

If the amnesty is declared, the majority of those young men running would come out and embrace that amnesty and some of them have already come out because we have heard some of the stories in the newspapers."

In that same work, it was captured that a faction of the sect rejected the amnesty offer, saying the group did not ask for it. Spokesman of a faction of the sect, Abu Dardam who spoke on the Hausa service of the BBC stated that they are rejecting the amnesty because they don't recognize democracy as a form of government and that the group does not agree with the constitution of the Federal Republic of Nigeria. His argument is that justice can only be found in the Holy Koran, that is Sharia system of government.

The leader of the militant Boko Haram Islamic sect, Abubakar Shekau, on his own part yesterday, rejected the idea of any potential amnesty deal which the Federal Government may offer the sect members if the committee set up to look into it gives the go-ahead. Shekau, in a 30-minute audio recording, where he spoke in Hausa, Arabic and English declared that his group had "not committed any wrong to deserve amnesty". He said it was

the government that should be seeking amnesty from his group and not the other way round, adding that even though the sect was the one wronged and the one that should be asked for amnesty, it was not ready to grant any pardon to the government. He said: “We are the one to grant them pardon. Have you forgotten their atrocities against us?”

The man in the video later threatened the lives of anyone claiming to be a representative of Boko Haram. “We are surprised that today it is the Federal Government saying it will grant us amnesty. Oh God is it we who will grant you amnesty or you are the one to grant us amnesty? “What have we done? If there is room for forgiveness, we are not going to do it until God gives us permission to do it. Have you forgotten your sin, have you forgotten what you have done to us in Plateau, the State you called Jos? We emerged to avenge killings of our Moslem brothers and the destruction of our religion. Was it not in Plateau that we saw people cannibalizing our brothers?”

According to Searle, “a command may be appropriate if, and only if the hearer is believed to be able to carry out the action proposed ... by the speaker” (qtd.in Akwanya 119). We can therefore evaluate the fulfillment of the appropriacy conditions to all the utterances made by Shekua, Baghdadi and Osama, by examining available data that graphically portray the effect of terrorist propaganda on their sympathetic audiences worldwide. In a report by Ashley Kirk published in the Telegraph of March 2016, estimated that since 2011, between twenty-seven thousand (27,000) and thirty-one thousand (31,000) foreign fighters from about eighty-six countries, migrated to Iraq and Syria to go and fight for ISIS as mujahideen or foreign jihadist. Out of this number, 6,000 were from Europe alone. <https://www.telegraph.co.uk>

In August 201, Boko Haram in Nigeria, the world acclaimed deadliest Islamic Terrorist organization, (with membership strength estimated by United States to be up 4000), aligned itself with ISIS changing its logo and flag to those of the Islamic State. (Boko Haram Fast

Fact: edition-m.cnn.com). From the above data we can infer that global Islamic terrorist propaganda has achieved a high degree of appropriacy with their Moslems audiences.

Reaction from George W. Bush

And 9/11 signaled the spectre of permanent terrorism throughout the globe, unless unchecked, As the US President George W. Bush pictured the in his January, 2002, State of the Union address, thousands of “dangerous killers”, “ticking time bombs” are roaming the globe and eager to destroy. They are especially dangerous because these networks of global terrorists “threaten us with the world’s most destructive weapons” (Kegley 2)

Furthermore, there has been increased hatred for America and the West. Violent attacks of terrorism have increased.

This view is corroborated in the statement on the Al-Qaeda’s attack on World Trade Centre. The statement goes like this:

“three years later, nineteen determined men killed some three thousand people in the worst terrorist attack in history, striking New York and Washington, DC. The Pentagon itself, headquarters of the DIA, was hit. (Chaliand and Blinz 20).

Austin and Searle’s speech acts have been able to demonstrate in various ways how human beings that possess linguistic and communicative competence use language to perform different types of action. In other words, making use of language to communicate goes further to perform action. Such action in turn, generates ripple effects on the hearers, from whom such action elicits reactions of variegated dimensions (Buluon et al, 60) as witnessed in this section. The utterances made by Shekau, Baghdadi and Osama perform many actions. The hearers’ reactions are clearly seen.

The effects of the language used by terrorists on the people/audiences are, therefore, summarized as follows:

- Terrorism employs the technique of guerrilla warfare and many of their speeches to the public are through the media-social media, posted letters to television and radio houses. In fact, they have burgeoned the world of social media and they have been incredibly successful.
- Many Moslems are becoming radicalized.
- Many of these radicalized Moslems are joining these terror group fighters.
- ISIS' sophisticated use of social media serves now as a blueprint that is copied by and expanded upon by other terrorist groups as well serves as a stark reminder of the role social media plays for terrorists around the globe.
- There is now increasing numbers of Americans and other westerners seeking to join in terrorism. Current reports estimate that between 12,000 and 15,000 foreign fighters, including as many as 100 Americans are currently engaged in the conflict in Syria and Iraq (Stern & Berger, <http://www.businessinsider.com>).
- Governments and authorities around the world are now developing more effective strategies for countering terrorists' highly successful recruitment campaign.
- Terrorists are gaining support from ordinary people although this is minimal. Notice the reactions of the Northern People Elders' Forum.

4.22 Summary of Presentation and Data Analysis

In this chapter, the speeches of Osama Bin Laden, Abubakar Shekau and Abubakar Al-Bagdadi were examined. Using the analytical tools of Fairclough's CDA and Searle's SAT, the data carved out from their speeches were analysed. From the data, it is clear that their heartaches were their perceived injustices against the Ummah (Moslem nation) which resulted in a victim /victor, oppressed/oppressor discourse occupying major part of the speeches. Democracy encourages these injustices. Only through creation of a caliphate can the Ummah have freedom and security hence the persistent call for hejira and jihad in the terrorists' narratives.

Through their language use, Shekau and the others attempt to resurrect the governmental system of the early Moslems in the modern era through a creation of a caliphate. A caliphate as a system of government is considered by "believers" to be a divinely sanctioned religious monarchy that invests power in the hands of the caliph which AL-Baghdadi declared himself as one in 2(AB) (Special Report).The caliphate is therefore highly romanticized by jihadist, as it hearkens back to an era where the Moslem empire was a rapidly expanding and powerful force .It is therefore not surprising it a motif in the language used by terrorist. CDA has been used to discover this power play in the speeches and to identify their ideologies and how terrorists used them in their language to control the Moslem audience mostly, in order to direct or persuade them (Chukwualuka et al, 101).

From the analysis, it is clear that the discourse of the language used by terrorists relies on a powerful mix of analogy (If fighting for freedom is terrorism, America is the worst terrorists), amplification (West and America want to 'destroy the Ummah'), use of visual imagery (exposition of beheadings and killings in the Social Media by ISIS),popular entertainment tropes (mujahideens as heroes) foundational meta-narratives (Ottoman's war

,scene of Beirut and Afghan War, the fight for institutionalization of Sharia as against modern civilization) and “ubiquitous over-arching Manichean frame(good versus evil, either you are with us or you are with the West” (Jackson 9)

CHAPTER FIVE

Findings, Conclusion, Recommendations and Suggestions

The aim of every spoken or written piece of work is to inform, educate, enlighten or expose certain things about the topic one is discussing in line with the audience involved. Through speeches, words and sentences are carefully chosen and manipulated by speakers to achieve a specific and desired effect on the reader or listener, irrespective of the medium used. This goes to show that language is at the centre of every conflict in the world, terrorism inclusive. Effective communication is transmitted through language by words written or spoken. This chapter, therefore, summarizes our findings resulting from our investigation of the language used by the terrorists and the linguistic choices in the public speeches of Abubakar Shekau, Osama Bin Laden and Abubakar Al-Baghdadi...

5.1 Findings

The findings of the study show that there are different strategies the terrorists in focus use to deliver their messages and get their audiences believe in them. These strategies are discussed below.

The researcher observed that the terrorists explored fully the persuasive techniques suggested by Atkinson and David Maya in their speeches. Some of these techniques are literary devices like emotive diction, alliterations, metaphors, repetitions, irony, phraseological allusions, repetitions, metonymy, personification, irony, exaggeration and so on.

These literary devices helped the terrorists give detailed descriptions of events, phenomena and circumstances in their call for Jihad, Hegira and establishment of caliphates.

They also used these literary devices to unequivocally state and communicate their political stands and ideologies.

The phraseological allusions employed in the speeches occupy a significant role because the terrorists used the image to appeal to the imagination of the audiences, create figurative language, which extends the literal language, and contributed to presenting successful images being backed up by utterances/statements often left unspoken, but which the listener or reader can immediately process.

Metaphor as a rhetorical device of political discourse is employed in the speeches. Ability to understand metaphors and to use them is characteristic of mature linguistic competence. Shekau and the others used metaphor to persuade their audiences to buy their ideas by creating linguistic images that are based on a relationship of similarity between two objects or concepts or similar semantic features where denotation transfer occurs.

Intertextuality is another important persuasive strategy employed by the terrorists to pass across their messages to the audiences. References to known religious books gave authority and credibility to their claims. The effect is seen in the positive way the Ummah responded to the terrorists' narratives and propaganda.

Apart from these literary devices, the researcher found out also a great use of Van Leeuwen's persuasive techniques in the speeches. These techniques are thematization, generalization, amplification, association, dissociation, inclusion/exclusion etc. The combination of all these persuasive techniques attracted their audiences to their side.

Theamatization and assertive speech acts have been successfully deployed by the terrorists to continuously broadcast and amplify to the audiences all the injustices unleashed to the Ummah by "the world". They, the jihadists like Shekau, Baghdadi, and Osama understood the power of groups' dynamics in warfare; terrorism is a guerilla kind of war and

jihad is a collective project. They therefore used Van Leeuwen's association persuasive technique to call on all Moslems to lend a helping hands by coming to the caliphates and join in the fight. No stone should be left unturned and so in the speeches they also encourage those who cannot emigrate to the caliphates, to indulge in "lone-wolf" attacks in their different countries of habitation. In this regard, Van Leeuwen's dissociation technique has been deployed.

The illocutionary force of such continuous victimhood narratives (thematization), call for both collective (association) and individual attacks (dissociation) are constant attacks on the Western nations/perceived enemies, deep-rooted murderous hatred and antagonism for the West especially America and also Israel.

Besides, their utterances were a combination of locutionary acts and illocutionary forces. The analysis of the terrorists' performatives revealed that all these acts of invitation to (Jihad, caliphate, to perform Hegira), indoctrination, intimidation, inspiration and even instigation were expressed in the Searle's typology of assertives, commissives, declaratives, directives and expressives speech acts.

The locutionary acts of (invitation to jihad,,intimidation, inspiration, indoctrination) matched by its corresponding illocutionary force have thrown up a lot of issues bordering on the colossal loss of human lives and property, national security challenges and threat to global peace. For example, the burgeoning sectarian insurgency has polarized Nigerians along the traditional, ideological, religious, ethnic, and geopolitical fault lines. The implication of this is that their speeches achieved the intentions of the speaker which the audience also comprehended.

In addition, the researcher found out that information and persuasion were the thrust of their speeches. They wanted to use their speeches not only to inform their audiences, but to motivate them to participate in the fight for Jihad, freedom and injustices against the Moslem

nation. Our analysis of their speeches showed that Osama Bin Laden, Al Baghdadi and Abubakar Shekau were committed Moslems and were versed in the Koran. Their Islamic convictions extensively influenced their language. In pursuing and propagating their dreams, they used a lot of Koranic language

From the study also, we found out that these terrorist leaders interpret the Koran in the ways that suit their purposes. They select the portions of the Koran that authenticate their actions in their utterances: public or private. If those speeches were made with a little bit of caution, putting into consideration what unchecked words can cause to the audience/world, militant activities and insurgencies would have been reduced or not existing at all.

Shekau, Baghdadi and Osama skillfully manipulated words not only to suit their themes, but also to amplify their call to their fellow Moslems to rise and shine and seek for a caliphate through hejira and Jihad to the land of freedom. One of the semantic strategies used to achieve this is through positive in-group (Moslem World) and negative out-group (The West, Israel and their perceived enemies) presentation (foregrounding). The reverse is seen with the presentation of negative acts, which generally aims to de-emphasize negative in-group qualities and emphasize negative out-group descriptions and attributions (or backgrounding). Thus, the formal structures of text and talk in general, and of news in particular, tend to favour the in group and they often derogate or problematize the out group. Their skill in the use of language brought about unprecedented paradigm shifts in Moslems' relationship with America, Israel and the West, establishment of caliphates in Iraq's Mosul, Raqqa in Syria and Sambisa forest, in Nigeria, more terrorist attacks, suicide bombings and the trooping of young men especially from Western countries to join in the Jihad. It is important to know at this juncture that all these their caliphates have been overrun by government's coalition army.

Apart from the application of figurative language, Shekau, Baghdadi and Bin Laden penetrated the hearts of their audiences with their excellent maturity in the use of “available means of persuasion”. They presented their speeches with strong evidence otherwise logos or logical proof, adeptness and audacity. They seemed not to care whose ox was gored as they delved into national issues like economic sanctions on Iraq by UNO, waging of wars in Iraq, Palestine, “jungle justice” against Yusuf. Their rhetorical prowess in handling any topical issue was however exaggerated.

We also found out that Bin Laden, Baghdadi and Shekau tried to use rhetoric that would discredit the intentions of American foreign policy makers, Western World and democratic nations to strengthen their credibility or ethos/ethical proof. For example, Osama believed that it was through America’s aid that citizens in Moslem communities (Iraq, Palestine) suffered and that America is conspiring against us (Moslem nation) until even the countries that belong to Islam (join) their side (Bin Laden et al, 194).. This is a power play between the “they” (Americans) labeled as bad ones, and ‘us’ (the Moslem nation) portrayed as the innocent, oppressed ones. Probably, this contributed to why Osama, through different methods in his speeches, repeatedly addressed the American audience with the purpose of communicating his justification for 9/11. He also used his religious belief to appear righteous in stating his justifications for 9/11, he used emotive diction to appeal to the audience to empathize with his cause. Unfortunately, the American audience who had been repeatedly fed through the media against Osama did not listen to him. This is CDA in action.

Improvisation, sarcasms and exaggeration of form and words characterized Shekau’s style; his sayings, often excessive and even vulgar, constituted part of a deliberate communication strategy.

Through the analysis of appropriateness, clarity and vividness, we found that the terrorists made their audiences more easily to understand and accept their speeches by means of speaking in styles that were natural to their personalities and suitable to their audiences. They always quoted the Koran, they understood their subject matter very well and so incorporated language that met the standards of simplicity, familiarity and correctness. The sensible use of lively colourful language (poetic diction) seen in the figures of speech, to painting colourful pictures energized their appeals for decision and strengthened their persuasive speaking.

Another observation is that choices of words made by Shekau, Bin Laden and Baghdadi reflected various aspects of their personalities such as educational attainment and religious orientations. They were so crafty like the biblical Absalom that they could steal the hearts of the Moslem audience with their linguistic choices and diction.

In addition, one of the main tenets of CDA is that it addresses social problems. Linguistic features/themes like hatred, retaliation, grievances and subjugation discussed in the speeches are fully highlighted and explored to address such social problems. These themes fall into the latitude of acceptance of the audiences. Religious motif/language and grievance narratives were deliberately used for wide acceptance, authenticity and credibility

The keyword analysis show that these terrorists use words to create a demarcation between the believers and the nonbelievers, between evil and good by using pronouns/phrases/words like “we”, “us”, “our”, “your”, “they”, “their”, “moslems”, “mujahideens”, “camp of” “the Jews”, “your enemy”, and “Ummah of”. All these are all linguistic tactics intended to create social inclusion and social exclusion.

Furthermore, a close examination of the speeches revealed their magnificent commitment to the use of propaganda and picture language in the various social media platforms as powerful tools to recruit and inspire volunteers. They understood the significance of the social media in promoting their cause.

Finally, the researcher observed that in spite of all the linguistic and persuasive techniques deployed by the terrorists in their speeches to get support from the audiences to embrace hook, line and sinker their ideologies, Sunni Moslems have never been particularly keen to embrace radical ideas en masse let alone the ruthless violence that is an integral part of their messages. Certainly, not all Moslems are of the militant variety. It is the militants who, in our day, dominate the news because of their violent attempts to impose Islamic beliefs on the world. The large majority of the Moslems do not follow the path. (The famous people. com. Nov 21, 2017).

5.2. Conclusion

This work critically analyzed the linguistic tools employed by Osama Bin Laden, Abubakar Shekau and Abubakar Al-Baghdadi in their speeches. We selected their fifteen speeches. The aim of the analyses was to examine the language used by the terrorists and how it is used to achieve so much support and recruitment. Consequently, the researcher studied their biographies and the impact of their speeches on the audiences.

We began this work by first explaining the reasons for embarking on the study. We also explained the topic and the significance of the dissertation. Again, we stated the motivation for the study, the purpose of the study and highlighted the problem we were trying to solve.

The literature review was divided into two parts namely: Conceptual Framework and Empirical Studies. The Theories of CDA and SAT were used for the analysis. Besides, studies on the opinions and contributions of scholars/authorities on terrorism were made. We also reviewed the works of not less than ten researchers on similar topic.

The methodology used in our study, area of study and the sources of data collection were clearly stated. The researcher analysed the constructions, contents and contexts of fifteen selected speeches of these terrorist leaders and made significant findings which were highlighted above.

The study has made an attempt to show that terrorists communicate in order to inform, influence, issue commands, persuade and so forth.

In view of the above stated, the researcher has come to the following conclusions:

1. The linguistic manipulation can be considered as an influential instrument of terrorism/political rhetoric because terrorism/ political discourse is primarily focused on persuading people to take specified terrorist actions.
2. Language plays a significant ideological role because it is an instrument by means of which the manipulative intents of terrorists become apparent.
3. Language applied in terrorism discourse uses a broad range of rhetorical devices at the phonological, syntactic, lexical, semantic, pragmatic and textual levels.
4. In the present time societies, terrorism basically dominates in the mass media, which leads to creating atmosphere of fear and insecurity in the society which is one of the intentions of the terrorists.
5. The language deployed in the various social media platforms are so manipulative and persuasive with propaganda and exhibitions of pictures of violence done by the terrorists. These are therefore, packaged into perversely dramatic “theatre” productions, and are then broadcast via social media in an attempt to capture the

attention of an “audience” sitting at computers scattered around the globe. The success of recruiting members shows the potency of their on-line “theatre”.

6. Social media’s language in reporting terrorists’ activities creates fear and tension on the public.
7. Moreover, the narratives of the terrorists are language of propaganda, persuasion, hate, threat, grievance and indoctrination. Their successes are possible because of the ways their leaders manipulate language to the audience and the generality of the public.

In summary therefore, the religious and political rhetoric, verbal excesses, word use, vocabulary and choice of expression used by Osama, Baghdadi and Shekau all combine to illustrate their ideas and they play a considerable role in both the reception of their ideology and perception of the movements. (Aparid, 41) What is more, despite Osama’s death, the overrunning of Isis and Boko Haram’s caliphates, their radical terrorist movements and war continue.

In the light of the above, the researcher is bold to surmise that language is a veritable instrument for terrorism; without the instrumentality of language, terrorism would have been a foregone phenomenon.

5.3 Recommendations

Speeches are portent weapons for motivation, inspiration, challenges and self-actualization (Anagwonye, 17). Skillful speakers, therefore, manipulate words not only to suit their themes, achieve their objectives but also to target side line and impressionable audience. Shekau, Baghdadi and Osama were able to control the minds of these gullible Moslems in terrorism by personal determination, sacrifice and hard work through the weapon of language. The researcher, therefore, makes these recommendations.

- That the younger generation, and in fact anyone that has been endowed with the gift of the garb, should eschew themes of violence, hate, revenge in their speeches.

- Words in speeches should be coloured positively and constructively so as to achieve positive effect. Non-violent method of protest should be imbibed and advocated for by all those who seek to bring positive changes in the society.
- That section of religious books that encourage violence, Jihad or crusade should be dropped.
- That the speeches of these leaders should be studied with a view to finding out the catastrophic results of inflammatory language and avoid them.
- Contemporary secular and spiritual leaders who aspire to free the society from the scourge of oppression, repression, tyranny, dictatorship, unhealthy discrimination, political manipulation and moral decadence would look at the words of Jesus Christ and the speeches of Martin Luther king Jnr, Nelson Mandela and Mahatma Gandhi
- Social media companies should be urged to stop hosting content from terror groups. They should stop using their tools.

5.4 Suggestions for further studies.

Since it has been established that there is a strong connection between language and terrorism, we suggest for further researches into the language used by terrorists using different analytical tools other than the ones used in this study and other ways to stop terrorism in the world.

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APPENDICES

Authors	Speeches and Titles	Sources
Abubakar Shekau as (AS)		
Speech 1 as 1 (AS)	On Chibok Girls May 5	Video messages,
Speech 2 as 2 (AS)	Message of Abubakar Shekau to Goodluck Jonathan, president of Nigeria (Jan 11, 2012)	communication Strategy, and verbal excercises:
Speech 3 as 3 (AS)	Horrifying speech on Baga and Doro (Baga in Borno State) (March 25, 2014) Attack of Giwa Camp (March 25, 2014)	The words of Abubakar Shekau by Elodie Apard
Speech 4 as 4 (AS)	Message of Abubakar Shekau to Goodluck Jonathan, president of Nigeria (Jan 11, 2012)	https://www.naij.com/65903 .
Speech 5 as 5 (AS)		
Abubakar AL-Baghdadi as (AB)		
Speech 1 as 1(AB)	So Wait, Indeed We, Along With You, are Waiting (Oct 8, 2001)	
Speech 2 as 2(AB)	March forth Whether Light or Heavy (Oct 8, 2001).	
Speech 3 as 3(AB)	Give Good News to the Believer	
Speech 4 as 4(AB)	A message to the Mujahideen and Moslem Ummah in the mouth of Ramadan.	
Speech 5 as 5(AB)	Declaration of Caliphate.	

Osaman Binladen as OB		
Speech 1 as 1(OB)	Martyrs Retaliate on Behalf of the Poor (Oct. 7, 2001).	A Rhetorical Analysis of messages to
Speech 2 as 2 (OB)	Bush's Hands are (covered with Blood) (Oct. 30, 2004).	America by Osama Bin laden
Speech 3 as 3 (OB)	There is no shame in this solution (Jan 19, 2006).	By Meredith Taylor Rhode Island College.
Speech 4 as 4(OB)	Declaration of War Against Americans Occupying the land of the two Holy Places.(1999)	Digital Commons at Ric 2013 https://digital commons
Speech 5 as 5(OB)	A message to the Americans.	

Please Note:

AS stands for Abubakar Shekau

AB stands for Abubakar Al-Baghdadi

OB stands for Osama Bin Laden