Summary

Rhetorical devices in Al-Qaeda and Islamic State manifestos

The object of the analysis in this book is the variety of rhetorical devices contained in Al-Qaeda and Islamic State manifestos. In their image-building and indoctrination campaigns, these organisations draw from Arabic political and religious rhetoric that is deeply rooted in the norms of the classical art of oratory (ar. *balāġa*) and the rules of liturgical discourse, which combines religious and political components (*ar. ḫuṭba*). The discussion contained in this publication aims at providing evidence of the fact that using respective rhetorical figures and tropes has an impact on the audience's emotions and determines the effectiveness of the message, and also the activity and popularity of radical Islamic circles in the public life and mass media.

This book is composed of five chapters, an introduction, conclusion and an index of names. Chapter One is devoted to political Islam and the ideology of radical Islamic groups and focuses on familiarising the reader with the features of the terrorist groups in question. Chapter Two deals with the concept of contemporary political and religious rhetoric in the Arabic world and it discusses such issues as classical *balāġa*, Islamic liturgy and the Western concepts of rhetoric. This chapter also provides an overview of contemporary research on the use of the rules of *balāġa* in political and religious discourse.

Chapters Three and Four bring the discussion closer to the main objective of this publication, as they deal with the use of particular rules of classical Arabic rhetoric as applied by Al-Qaeda and the Islamic State. Chapter Three deals with the manifestos of Osama bin Laden and Ayman aẓ-Ẓawāhirī published in the period 2001–2011. The analysis contained in Chapter Three leads to the conclusion that for the Al-Qaeda leaders the *maʿānī* criteria were of special importance, as they contributed to the narration of particular speeches focused on the concept of the contemporary crusades, creating a negative image of opponents and, at the same time, a positive image for jihadists. Al-Qaeda manifestos also adhered to the rhetorical devices that stem from liturgical discourse. This is especially the case when it comes to the use of the notion of *iqtibās*, which has significant persuasive power due to its referring to Qur'an verses respected by the majority of the target audience.

What also contributed to strengthening the Al-Qaeda message were various tropes and rhetorical figures that are categorised as belonging to *bayān* i *badīʿ*. The manifestos

were dominated by numerous metaphors, analogies, anaphors and antitheses that were meant to discredit political opponents and, at the same time, glorify the members of the organisation.

The discussion in Chapter Four leads to the conclusion that Al-Baġdādī's speeches follow the type of rhetorical narration suggested by Al-Qaeda. For instance, Al-Baġdādī pays special attention to the structure of his sermons.

The research presented in Chapter Five points to the fact that the success of the Islamic State's persuasion lay to a great extent in its ability to reach various target groups across the world through novel technological and internet solutions. Some of the most characteristic factors in the Dā'iš indoctrination campaign was the use of social media, tabloidization of the message by following the rules of visual rhetoric such as evocative graphic and colours, emotionally loaded photos, poignant headlines and comments with a clearly ideological bias.

It has to be highlighted that irrespectivel of the types of communication channels that used the traditional form of manifestos and sermons or the novel solutions in the form of social media, Al-Qaeda and the Islamic State introduces a particular model of political and religious rhetoric that draws on the rules of the classical *balāġa*.

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