Cyber jihad as a virtual invitation into terrorism activities: Multimodal critical discourse analysis of Rumiyah and Inspire magazines

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Abstract

In the past several years, Europe has experienced brutal terrorist attacks, mainly in Belgium, Germany, France, and England. Hundreds of people lost their lives over a short period of time. Lately, the increasing opportunities of cyberspace have led to a propaganda boom with political, religious, and ideological agendas moving toward social media and virtual magazines. Although it is easy to make connections to the rise of the Islamic State, it is essential to search for the reasons behind the obvious answers.

This thesis applies a multimodal critical discourse analysis (MCDA) and uses Social constructivism as theoretical basis. The investigation will examine cyber jihad characteristics, ideological arguments within The Islamic State (ISIS) and Al-Qaeda´s (AQ) socially constructed reality, and further similarities and differences of the virtual magazines *Rumiyah* and *Inspire*. Throughout close-reading and analysis of six selected articles of each latest published issue it becomes clear that ISIS and AQ include several different characteristics of cyber jihad in their articles. The magazines promote jihad by using cyberspace as a modern telecommunications outlet, intentionally using loaded textual writings and visual images to produce an emotional response in their audience. It may also seem as ISIS and AQ is framing a narrative of their own constructed reality. The constructed reality is anchored into the ideology of establishing the Islamic State and carry out terrorism activities. The analysis further uncovers several differences and similarities between *Rumiyah* and *Inspire*. The publications both appear organized, planned, and structured, and the structures appear nearly similar, containing a front page, content list, and strategically organizing articles by theme. *Rumiyah* is deeply anchored to the ideological idea of educating their audience in moral, law-related, and historical events. *Inspire* rather aims to educate its audience in concrete details on how to carry out terrorism activates with step-by-step methods, and contains less theologically anchored material.

The aim is to access and understand the cyber jihad issue, and further investigate and increase knowledge about the impact virtual magazines have by its linguistics and visual images.

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One of the main challenges of writing a master thesis has been the motivation, it has been frustrating at times. However, after an intensive year, I am grateful for having the opportunity of handing in this thesis.

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TABLE OF CONTENTS

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7.0 NORMALIZING VIRTUAL EDUCATION FOR TRAIN DERAIL OPERATIONS

8.0 FINDINGS AND CONCLUSION

9.0 BIBLIOGRAPHY

Chapter one

Introduction

1.0 Introduction

Cyber jihad is a global issue. During the late-modern age, political change on an international level led to more open borders between countries. Europe has experienced new challenging times with political, religious, and ideological propaganda being issued by governments, non-governmental organizations (NGOS), and single individuals in cyberspace. In this dynamic and diverse world, the recruitment methods of jihadists are changing rapidly.

In recent years, the Islamic State (ISIS) and Al-Qaeda (AQ) have developed a propaganda apparatus anchored in cyberspace. Additionally, the rise of virtual propaganda has led several individuals into terrorism activities. (Rogan, 2006, p. 32) On July 2010, AQ published its first virtual magazine, *Inspire*, for propaganda purposes, with the aim to inspire (as the name suggests) people worldwide to carry out terrorism activities abroad or in their home countries. Subsequently, jihadists have increasingly produced numerous different virtual propaganda magazines, including *Rumiyah* magazine by ISIS, in order to encourage youths to undertake terrorism activities. (Liang, 2015, p. 1-4) Therefore, the trends of virtual propaganda and terrorism are hotly discussed among politicians and ordinary people alike. Such trends create uncertainty among people, as terrorism can strike anywhere at any time.

Terrorism uses several forms of unlawful threats or violence to instill fear and coerce societies. Terror attacks have simply changed the world's thoughts about security and politics. Almost every European country has experienced terrorism in one form or another. While some European countries only have experienced terror attacks that are small in size and scope, others have suffered major and comprehensive attacks from AQ and ISIS. This type of violence led the General Assembly of United Nations on 12 February 2016 to adopt a resolution to prevent violent extremism. Violent extremism is often linked to terrorism, which has led political leaders to focus on the issue of propaganda in cyberspace. This issue includes the rising flow of foreign fighters threatening the security of various nations by keeping up with terrorist activities. (United Nations, 25.12.2015) European countries are worried about returned foreign fighters who have been radicalized by virtual propaganda content in cyberspace, combat-trained by terrorist organizations, and who then perform terrorist attacks in their home countries. This

fear has led authorities to focus strongly on underlying factors that can lead people into terrorism activities.

Lately, politician have also desired increased research on the process of radicalization. This research suggests that the issue is connected to primary structural needs, internet influence, and the importance of extreme religious, political, or ideological ideas from different regions. (Reed, A. & Ingram, J, H. 2017. P. 2-4) Army Brigadier General John Custer, as head of intelligence at United States Central Command which was responsible for American troops in the war of Iraq and Afghanistan, said in 2009 that he knows where their enemy finds its inexhaustible supply of suicide warriors:

"I see 16, 17-year-olds who have been indoctrinated on the internet and turned up on the battlefield. We capture them and we kill them every day in Iraq and Afghanistan. It's a self-fulfilling prophecy that's exactly what the jihadists' internet is there to do." (Cyber Jihad CBS NEWS, 2009, 1:18)

1.1 Research questions

Within this study, I want to further disentangle the characteristics of cyber jihad, uncovering arguments of ideological constructed reality and investigating similarities and differences between *Rumiyah* and *Inspire* magazines. Likewise, the overall aim of the thesis is to access and understand the cyber jihad issue. Access to this information will be obtained by the qualitative research of multimodal critical discourse analysis (MCDA) in light of a social constructivism theoretical framework, combined with my own self-made definition of cyber jihad. Since cyber jihad is an unknown term both in daily language and dictionaries, it is important to define the term in order to understand the issue properly. For the purposes of this thesis, the term "cyber jihad" describes both a multi-technological and radically polarized postmodern time. Jihad must be understood not as its original spiritual definition in Islam (internal struggle to live life as a faithful Muslim), but rather as the violence-based ideological distortion of terrorism. Simultaneously, the term cyber must be understood as the blurred boundary between "real" and "not real". (Europol, 2017, p. 1) This concept of cyber and jihad can be understood similarly to the term propaganda, but I believe the term cyber jihad fits the modern problem more accurately.

The self-made definition of cyber jihad is as follows: "*Intentional use of loaded textual writings or visual images to produce an emotional response in order to promote jihad by using cyberspace as modern telecommunication.*"

Likewise, propaganda in this thesis is defined as "*an organized deliberate attempt to influence to influence many people, explicitly or implicitly*". (Marlin 2013, p. 11) In particular, *Rumiyah* and *Inspire* meet these criteria. However, this propaganda can occur in images, videos and texts on many different channels such as Instagram, Facebook, Twitter, Snapchat, Telegram, websites and not just magazines.

Ideology, another concept that is vital to understanding cyber jihad, can be understood as the following: "*Ideologies are patterned clusters of normatively imbued ideas and concepts, including particular representations of power relations. These conceptual maps help people navigate the complexity of their political universe and carry claims to social truth.*" (Steger, b, M. & James, P. 2015, p. 2010)

The thesis aims to provide a better understanding of the ties between cyberspace and jihadi propaganda, but also how ideological representations of the world present social truth to its audience. The research questions have therefore been selected not only due to interest, but also to their relevance to the time in which we live.

The main research question of this thesis is: *What are the characteristics of cyber jihad in Rumiyah and Inspire magazines?*

The above main research question also leads to two sub-questions:
1. *Which ideological arguments within their socially constructed reality do they present?*
2. *What are the similarities and differences between Rumiyah and Inspire magazines?*

In the first research question, "characteristics" is defined as "*pertaining to, constituting, or indicating the character or peculiar quality of a person or thing; typical; distinctive.*" (Dictionary, 2018) Similarly, "argument" in the sub-questions refers to "*a discussion involving differing points of view.*" (Dictionary, 2018) "Socially constructed reality" defined as "*the development jointly constructed understanding of the world, and people's construction of artifacts*". (Galbin, 2014, p. 82)

1.2 Objectives and theme

As previously mentioned, the aim of this thesis to access and understand the cyber jihad issue. The research questions will be answered by MCDA and supplementing this method with the theoretical framework of social constructivism as basis. Therefore, the nature of this study lies in the relationship between visual images and textual linguistics. However, the primary viewpoint will be phrases, words, and concepts in textual writings and visual images that can be linked to the research question (and therefore to the characteristics of the cyber jihad discourse), but also to arguments within their socially constructed reality, similarities and differences between *Rumiyah* and *Inspire.*

I will conduct a close-reading approach of six selected articles in the English-published pdf copy of *Inspire* magazine's last published 17th issue titled "*Train derail operations*", and six selected articles from the last published 12th issue of ISIS's *Rumiyah* magazine titled "*It will be a fire that burns the cross and its people in Raqqah*".

1.3 Importance of the field

Cyber jihad has become an increasing challenge for democracy, and the causes and effects of this pervasive, global issue have been thoroughly scrutinized. In the last few years, historically high levels of all kinds of propaganda have been found throughout Europe, including a substantial amount of jihadi propaganda. As a result, Europe has seen a negative development range of indicators that include both arrests of foreign fighters and jihadi terror attacks. (Vergani, m & Bliuc, A, M. 2015, p. 7-8) By means of a critical approach, this study will further examine ideological power relations that are undesirable in society. In this way, the study focuses on the creation of meaning "inside" society, and more precisely how certain cyber jihads can be analyzed through virtual propaganda magazines by applying the social constructivism framework. The subject is interesting from a social point of view because extended research on cyber jihad has an impact on a constructed social, religious, political, and ideological reality created through cyberspace.

Likewise, an increasingly globalized world of physical migration and increased human communication across borders will bring a new era of challenges that did not exist a few years ago. Europe has witnessed dozens of young radical jihadists joining ISIS in Syria and Iraq. The media coverage of these controversial events has been widespread regionally, nationally, and

globally. Notably, the threat of single individuals, radicalized on the internet and plotting strikes in the dark, is rising globally. (Wiemann, 2012. p. 2) Additionally, while the cyber jihad discourse seems less extensive, it is perhaps more essential than the terrorism discourse.

Early in 2014, the importance of this field was underscored by regional coverage that seven Norwegian men had travelled from a small neighborhood in Fredrikstad, Norway for the purpose of joining ISIS as militant jihadists. Some of these men have since died in Syria and Iraq, while others have returned to Western countries. Events like this has led to concern among politicians and various security services, which have increased their focus on the consequences of returning jihadists. (Fredrikstadblad, 2016) Furthermore, new legislation and aggressive prosecution practices against returned jihadists have increased in various countries. As a result, several jihadists have been convicted in the Norwegian court in recent years for participating in terrorism activities abroad. (Vergani, m & Bliuc, A, M. 2015, p. 7-8)

Subsequently, counterterrorism experts have been concerned about the growth in availability of virtual magazines in cyberspace. The Norwegian expert in Islamism violence Thomas Hegghammer has stated that the next ten years will experience an increasing rise of Islamic terror. (Hegghammer, 2016) Therefore, the importance of preventing young people from spending their spare time reading jihadi propaganda cannot be underestimated. AQ uses many digital tools for the promotion of independent operations in their global distribution. (Sivek, 2013, p. 3) It is therefore essential to research beyond what is commonly known, and to search for knowledge about what is happening in extreme ideological environments on the internet. Gabriel Weimann (2012) describes this negative direction as a "*virtual pack*". Individuals who read jihadi magazines on the internet receive a package of information distant from the real world. A pack that contains loaded language characteristics and ideological elements from terrorist organizations. These jihadists often seem to operate alone, but Weimann states that they are linked together through a global network in cyberspace (Wiemann, 2012.):

"The internet is clearly the running theme between most of the plots included in this dataset and it appears to be a very effective tool: it provides a locus in which they can obtain radicalizing material, training manuals and videos. It provides them with direct access to a community of like-minded individuals around the world with whom they are connect and in some cases, can provide them with further instigation and direction to carry out activities. Many of the individuals in the dataset demonstrate some level of social alienation – within this

context, the community provided by the internet can act a replacement social environment that they are unable to locate in the real world around them. " (Wiemann, 2012.)

This description clarifies the role and the rising influence of cyber jihad among the targeted audience. Although people believe ISIS is defeated in Syria, ISIS news agencies still spread videos, links, pictures, and magazines throughout cyberspace about jihad and terrorism activities. Youths uses cyberspace more than ever, and the use of streamed videos and magazines for terrorism purposes is rising. Accordingly, on May 12, 2018, ISIS's Amaq Media released a video of a young French Muslim who spoke about his testament prior to launching a knife attack in Paris. He killed one innocent person and injured several more. In the video, he calls upon others to join the ranks or commit acts of terrorism in the homeland, specifying those in Britain, Germany, and France. He also declares allegiance to ISIS leader Abu Bakr al-Baghdadi. Consequently, the essence of propaganda is intended to be opinion forming and its mechanism is manipulative. (Skillicorn & Reid 2014, p. 2-9)

The ideological interests of ISIS and AQ that inspire their virtual propaganda form a perspective that is rarely seen by people who do not belong to their groups. The normative culture is in this case influenced by a socially constructed reality of radical Islamism which consists of the undesirable behavior of a group and is heavily tied to functionalism with an emphasis on social stability and integration. Therefore, I am not considered as objective, but as an "involved outsider" (Hermann, 2001). I am not the target audience of *Rumiyah* and *Inspire*. Rather, I am an individual the magazines'creators speak out against and want to kill in terror attacks or terrorism activities.

Investigating such loaded and radical magazines is a complex and challenging task. This thesis has provided me with an opportunity to identify and explain the ways in which constructed ideological viewpoints are negatively influencing their audience through cyberspace. As mentioned above, I am not considered objective in this thesis; objectivity is not the goal when choosing MCDA as methodological approach. From the moment, I formulated the research questions up until the product was finished, I was influenced by both my own agenda and the social field to which I belong. The researcher will always be influenced by the existing knowledge and perception of lived experiences in his or her work. These lived experiences are often transformed into subjective opinions and perceptions of the social realities which are experienced. Therefore, it is important for the researcher to have an open mind, but also to

reflect upon the role of an involved outsider, which will affect the study in different ways. It is a given that my subjectivity will affect the study in different ways based on excluded or included factors.

1.4 Scope and motivation for the study

Ever since I started on the Master's Degree in Religion, Society, and Global Issues at the MF, Norwegian School of Theology, Religion and Society I have been interested in the terrorism, Islamism, and propaganda discourse. My interest in research of cyber jihad is based on a curiosity of how virtual propaganda influences and motivates people into extreme ideologies in this new era of cyberspace. Additionally, while there have been several acknowledged contributions of the field over the last few years, there is still need for more comprehensive research on cyber jihad. Both *Rumiyah* and *Inspire* magazines have already been linked to terrorist attacks in Europe (The Telegraph, 2018), which touches me on a personal level. I will therefore learn and gain more knowledge of this field. This thesis will further outline the impact of propaganda which is limited to radical Islam and more specifically to Islam-related material. The intended and targeted audience of *Rumiyah* and *Inspire* magazines is Muslims, but also the western population. The analysis will deal with uncovering ideologically negative power relations and the cyber jihad discourse. The scope of the thesis is limited to propaganda regarding Islam and ideological direction of jihad, and the scope and delimitations are more precisely defined in the following chapters and subsections.

1.5 Previous research

ISIS and AQ literature is found in academic literature, reports and books from institutions all over the world. The research primarily focuses on topics regarding the propaganda discourse of foreign states or non-governmental organizations against Western countries. The other significant issue of research regarding study of propaganda is the largely negative view of the discourse (Hegghammer, 2016), as propaganda is often considered to be destructive.

However, the new propaganda discourse of terrorism and subjects regarding terrorism were organized after the terrorist attacks on World Trade Center in September 2001. Since the link between propaganda and terrorism has been considered a cause of conflicts, the studies of cause were advanced and began increasing in popularity. Lately, a significant amount of research has been performed on AQ. Superficially, enough research has also has been done on ISIS, although this group has only existed for a few years. The research popularity of ISIS has been substantial

due to the strong focus on the group in the media, while research on AQ has decreased in scope and essentially disappeared from the forefront of media in Western societies. (Skillicorn & Reid 2014, p. 1) Due to relatively few studies addressing such radical material as these magazines represent, most of the existing literature addressing the cyber jihad of *Rumiyah* and *Inspire* is constantly developing, and most of this research is published in English. Despite the lack of research on this subject, however, there are certain articles that focus on the issue, some of which are mentioned in this chapter.

Susan Currie Sivek, a technology researcher and professor of mass communication from Oregon in the United States, wrote the article "*Packing Inspiration: AQ's Digital Magazine Inspire in the Self-Radicalization process",* which discusses radicalization and the *Inspire* magazine by AQ in 2013. This paper is a study of social influence and political communication that focuses largely on the recruitment of individuals who carry out "individual jihad". The analysis findings build on the jihadist ideology that weaves a narrow interpretation of Islam and appropriates Western popular culture to maximize the publication's potential for motivating readers toward violence. (Sivek 2013, p. 548-608)

In late September 2014, the Canadian scientists David Skillicorn and Edna F. Reid (2014) also wrote an article about the language used in jihadist magazines *Inspire* and *Azan*. In the article, titled "Language use in Jihadi magazines inspire and Azan", the authors examined the use of language of influence, (language that creates emotional feelings in its audience) in the magazine. By a semi-automated approach to assess the quality of the language of influence and using semantic models, Skillicorn and Reid saw the singular value decomposition (a symmetric matrix with positive eigenvalues in linear algebra), as a middle ground between the high-level abstract analysis and word counting. The two authors focused on language through their study, and among other subjects they have mapped the language of influence by exploring how well the magazines are able to deploy influence as well as the publications' reactions to successes and failures. (Skillicorn & Reid 2014, p. 1-2)

Similarly, Gabriel Weimann, a professor of communications at the University of Haifa, Israel, wrote the article "*Lone Wolves in cyberspace*" in 2012. Weimann focused on lone-wolf terrorism as a serious threat to public safety. The perspective in this article is the use of online communication platforms, and reveals the importance of understanding lone wolves as individuals radicalized through cyberspace. (Weimann, 2012)

Lastly, the German political scientist and researcher Julia Musial (2016) wrote the article "'*My Muslim sister, indeed you are mujahidin' – Narratives in the propaganda of ISIS to address and radicalize Western women. An exemplary analysis of the online magazine Dabiq.*" This text analysis of *Dabiq* addresses women, with nine narratives outlined in the article. "*The investigation of both images and strategic and use of language in the considered articles indicate how the narratives are constructed* (…)" (Musial, 2016.) in the magazines. Musial's article also stresses religious and gender-based narratives as part of the radicalization process in the lives of young Muslims on a global scale.

1.6 Thesis overview

This thesis will be divided into nine chapters. The first chapter includes a brief introduction of the theme, research question, objective, importance of the field, scope and motivation, previous research, and thesis overview.

Chapter 2 presents the study's background, a historical perspective on terrorism and cyberterrorism. I will explain facts and discuss both the terrorism and the cyberterrorism discourse. It is important to offer the reader a small historical introduction into these themes for a better understanding of the reading before explaining the theoretical perspectives.

Chapter 3 outlines the theoretical perspectives, which in this thesis are based on the idea that all communication is constructed through the social world. Social constructivism is explained as a basis for the MCDA, and considered both a theory and a method and is therefore implemented as a supplement to the framework.

Chapter 4 contains the methodological approach of the thesis. I will explain MCDA as a method and how the data is collected and selected. This is accomplished based on Fairclough's three dimensional CDA: text, discourse practice and socio-cultural practice. It is important to have a good methodological basis for evaluating the context and the role of discourse. Lastly, I will explain reliability and variability issues in this thesis.

Chapter 5 is the contextual chapter of cyber jihad which explains and discusses the definition of several terms and themes. It is important for the reader to understand the discourses before explaining the textual sources that were selected from both *Rumiyah* and *Inspire.*

Chapter 6 presents the analytical chapter *Legitimizing the establishment of the caliphate*. This chapter contains the analysis of the six selected articles from the *Rumiyah* magazine. These articles are explained before the visual images and textual writings are analyzed. The analysis includes the search for hidden ideological power, presented arguments, characteristics of the research questions and further similarities and differences between the magazines.

Chapter 7 presents the second analytical chapter *Normalizing education for train derail operation* and contains the analysis of six selected articles of the *Inspire* magazine. As in Chapter 6, the articles are explained before the visual images and textual writings are analyzed, and the analysis contains the search for hidden ideological power, presented arguments, characteristics of the research questions and further similarities and differences between the magazines.

Chapter 8 presents the summary of and conclusions about my findings and the results of the analysis. By discussing the results with research, I hope to introduce the reader to the cyber jihad phenomenon along with the presented arguments of their constructed reality framed by ISIS's constructed reality.

Chapter 9 contains the thesis's bibliography. The sources are listed alphabetically, not chronologically.

Chapter two

Background

2.0 Introduction:

In this part of the master's thesis, it is essential to construct a historical basis for the analytical process. It is important to define and explain different historical concepts and current phenomena to acquire a complete understanding of the framework. In addition, both *Rumiyah* and *Inspire* contain historical and contemporary aspects of ISIS, AQ and terrorism approaches that need further explanation.

2.1 Historical background

Historically, terrorism began far away and many years before ISIS and even AQ existed. Similarly, the history of propaganda manuals and magazines can be traced back to 1800s when anarchists produced bomb-making manuals. Several examples have been seen in the 1900s, such as *The Anarchist Cookbook* and *The Urban Guerilla*. Likewise, history provides several instances of terror activities and attacks that were carried out based on knowledge from "how-to guides" in manuals and magazines. (Reed, A. & Ingram, J, H. 2017, p. 3) However, the phenomena constantly changed through the ages. Modern terrorism seems to have evolved through four so-called "waves." The first one was the "Anarchist Wave" which began in the 1870s; the second was the "anti-colonial wave" of the 1920s, followed by the "new left wave" in the 1960s and the current "religious wave" that was initiated around 1980. These waves overlap and include many different terrorist organizations. (Rapoport, 2002, P. 2) It is tempting to believe that the Soviet invasion of Afghanistan to defend the dictator against rebels in 1979 was the start of this religious wave. At this point, young men already flocked to join the rebels as foreign mujahidin (people engaging in jihad) Some men saw the fight as a religious and holy struggle, but some developed extreme views of the world which departed from the Islamic norm. (Hegghammer 2010, p. 3-5)

Among these mujahidin was Osama bin Laden, who at this time was a well-educated Saudi-Arabian young man with extreme views of the world who would later become the founder of AQ. Bin Laden thought that Arab secular and religious leaders had become too influenced by the materialism of the West. He wanted to reestablish traditional moral and ethical values of

Islam. By this time a man from Jordan called Abu Musab Zarqawi, who did not get along with Osama bin Laden, also came to Afghanistan as a foreign fighter. He quickly gained power that helped him to reach further popularity among men in the region. (Hegghammer 2010, p. 3-5) Zarqawi is today considered the creator of ISIS. (Liang, 2015, p. 1)

Ten years later, in 1989, the Soviets withdrew from Afghanistan and the foreign fighters returned home. At this time, Osama Bin Laden expanded AQ into a global network outside Afghanistan. The less successful Zarqawi formed his own group with a goal of fighting Islam's enemies, but this group foundered, and the group later returned to Afghanistan which was now ruled by the Taliban. The Taliban had at this time become a political rebellion group with major influence among its citizens. Furthermore, on September 11, 2001, AQ attacked the United States in the largest attack from a terrorist network in history (Vallee, 2015, p. 3-5). The United States answered the attack by invading Afghanistan with justification from NATO's article 5, means that an attack against one member is considered as an attack against all members of NATO. Osama bin Laden fled to Pakistan where he sought shelter for many years; Zarqawi similarly fled to a lawless and remote corner of Iraq. (Hegghammer 2010, p. 5-8)

Two years later, on March 20, 2003, the United States transformed Middle East and set the stage for the rise of ISIS. US President George W. Bush invaded Iraq for the purpose of removing and capturing Saddam Hussein, ending his dictatorship and disbanding his army. This action resulted in thousands of Iraqi soldiers joining the insurgency. Many jihadi groups saw this war as a repeat of the Soviet invasion of Afghanistan in 1979, which made many people of the region angry at the United States and led to an increasing sympathy for counterclaims against the invasion of Iraq. Zarqawi gained significant support among young people and became a jihadi superstar. Accordingly, his group, later to be known as ISIS, became Iraq's most ruthless terrorist organization. The group's aim was to attack Shia Muslims, who were Iraq's majority population. (Liang, 2015, p. 1) Furthermore, by 2004 AQ had become weakened, and resulted in less attention from sympathizers and Western media. AQ therefore attempted to bolster its image by forming an alliance with Zarqawi's group in Iraq. This project failed, however, when Zarqawi died in an airstrike in 2006 and AQ in Iraq was largely defeated. (Byman, 2015, p. 2006) After spending several years attempting to control Iraq, the United States withdrew from the country in 2011. However, later in 2011 a new rebellion known as the Arab Spring spread across the Middle East, especially in Syria. Protesters were flooding the streets to show their dissatisfaction with the leader of Syria, Bashar al-Assad. (Vallee, 2015, p.

3-5) The popular protest movement against the authoritarian government in Mena further spread to nearby countries, continuing throughout 2012. The Assad regime feared that the world would intervene and fought aggressively back against the protesters, violently cracking down on them, which led to civil war in Syria. (Liang, 2015, p. 3-4)

By 2011 and 2012 in Iraq, the group renamed its name into ISIS, but was still allied with AQ. ISIS in Iraq was led by the religious leader Abu Bakr al-Baghdadi, who started a new AQ branch in Syria. This branch was named Jabhat al-Nusra and fought along with the rebels in Syria, who in 2013 were taking control of forces that sympathized with AQ in Syria and Iraq. This group was becoming the cruel and feared terror organization that today is known as the Islamic State of Iraq and Syria (ISIS). Later in 2014, ISIS expanded in power and strength when Bashar al-Assad tolerated its rise in the region, hoping that attention would be deflected from him onto the rebels and ISIS as a terrorist group. This action divided his enemies within Syria, and foreign powers focused much more on ISIS as a threat to the world peace. The rise of ISIS was tolerated in the region because of corruption and the unstable situation. In July 2014, ISIS became even stronger and controlled large sections of Iraq and Syria. Thousands of sympathizers flocked from Western countries to help the group recreate the caliphate from ancient times. (Liang, 2015, p. 4-5) ISIS also gained sympathizers abroad that carried out terror attacks in places such as Beirut, Sinai, London, and Paris. These sympathizers were often inspired by ISIS propaganda in cyberspace. (Rogan, 2006, p. 32)

2.2 Terrorism and cyberterrorism

This section discusses acts of political, religious, or ideological violence by non-state actors. Firstly, the terrorism discourse will be explored before cyberterrorism is discussed. In recent years, some extensive research has been done in this field. While there is no international consensus on the definition of terrorism, most people connect the term with physical violence. A broad definition based on common features among academics can appear as follows:

"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. Threat- and violence-based communication processes between

terrorist (organization, (imperiled) victims, and main targets are used to manipulate the main target (audience(s)), turning it into a target of terror, a target of demands, or a target of attention, depending on whether intimidation, coercion or propaganda is primarily sought." (Schmid & Jungman, 1988, p. 28)

Outside of that broad definition, it is often more useful to talk about what terrorism is not. In particular, terrorism is not organized crime. Firstly, terrorism is politically or socially motivated, whereas organized crime is profit motivated. Secondly, people involved in organized crime do not seek media attention, as terrorists often do. Thirdly, unlike most terrorist groups, organized crime does not desire governmental recognition. Terrorism is also not violence carried out by a mentally ill person. (Masciandaro 2004, p. 3-5) It is often carried out by non-state actors using unlawful violence to influence states or populations to achieve the actors' goals. For example, the non-state actor Mon Haron Monis took hostages during a siege in a café in Sydney, Australia in December of 2014. He claimed it was an official attack on Australia by the Islamic State (ISIS). However, after the siege ended, many people, including Australia's Prime Minister Tony Abbot, agreed that Monis was mentally ill at the time and should therefore not be considered a terrorist. As Monis was killed in the siege, his true intentions and affiliations remain unknown. (The Guardian, 2014.) Subsequently, research has indicated that nearly half of "lone wolf" attacks are perpetrated by mentally ill individuals. (Pantucci 2011, p. 34-40)

Bruce Hoffman in 2006 formulated an academic viewpoint on the terrorism discourse that seems to put forward definition even smaller in scope:

"[Terrorism is] the deliberate creation and exploitation of fear through violence or the threat of violence in the pursuit of political change. All terrorist acts involve violence or the threat of violence. Terrorism is specifically designed to have far-reaching psychological effects beyond the immediate victim(s) or object of the terrorist attack. It is meant to instill fear within, and whereby intimidate, a wider "target audience" that might include a rival ethnic or religious group, an entire country, a national government or political party, or public opinion in general. Terrorism is designed to create power where there is none or to consolidate power where there is very little. Through the publicity generated by their violence, terrorists seek to obtain the leverage, influence, and power they otherwise lack to effect political change on either the local or an international scale." Hoffman (2006, p. 40-41).

This detailed definition illustrates the terrorists' intentions to weaken existing institutions and structures by spreading fear throughout society, often through random violence that targets innocent civilians in daily life. (Amstutz, R. 2013 s. 159) However, terrorism differs from armed violence of states, wherein conventional wars involve soldiers and military and political installations. Therefore, terrorism is carried out by non-government agents.

Lately, discussion of cyberterrorism has occurred in the public debate. Cyberterrorism is another type of terrorism in which information technology and computers are used for sabotage. Cyber-terrorists use computer code to attack targets, sabotaging critical infrastructure, for example, to bring down financial institutions or markets or terrorize people by using computer code. In fact, the only external attack to ever achieve these aims was the state operation "*Stuxnet*", which attacked the Iranian nuclear program. (Rogan, 2006, p. 9) Because there is little or no general knowledge about the issue, information security researcher Dorothy Elizabeth Denning (2000) offers the following definition of cyberterrorism:

"Cyberterrorism is the convergence of terrorism and cyberspace. It is generally understood to mean unlawful attacks and threats of attack against computers, networks, and the information stored therein when done to intimidate or coerce a government or its people in furtherance of political or social objectives. Further, to qualify as Cyberterrorism, an attack should result in violence against persons or property, or at least cause enough harm to generate fear. Attacks that lead to death or bodily injury, explosions, plane crashes, water contamination, or severe economic loss would be examples. Serious attacks against critical infrastructures could be acts of Cyberterrorism, depending on their impact. Attacks that disrupt nonessential services or that are mainly a costly nuisance would not." (Denning, 2000, p.1)

This definition points out that every activity that is performed in cyberspace by network or a computer and results in physical violence against people or property can be considered cyberterrorism, including hacking or hacktivism, which can lead to major destruction on human or materials. The people behind such acts can be hackers who are also state employees or non-governmental hackers who commit crimes for the pleasure of annoying others.

Chapter three

Theory

3.0 Introduction

This chapter will cover the theoretical basis of the thesis. In order to answer the main research question, the methodological approach must be built around a theoretical framework. This theoretical framework consists of concepts that further demonstrate the broader understanding of social constructivism in relevance to the topic.

I believe the combination of the theoretical approaches of social constructivism, MCDA, and my own self-made definition of the term cyber jihad may complement each other and form a solid foundation for the thesis. Although most versions of the methodological approach of critical discourse analysis (CDA) are deeply rooted in theory, this term will further be explained in the methodology chapter. (Wodak & Meyer, 2009, s. 23)

3.1 Theory

Theories offer explanations and guidelines for behavior and actions, providing a set of lenses through which parts and aspects of textual writings and visual images can be read, analyzed, and observed. (Klette, 2011, p. 4) The theory of social constructivism and the MCDA have limitations in how they can be implemented as analytical tools. Therefore, these theories will be supplemented and reinforced with the definition of cyber jihad; this combination will contribute a new way of creating and exploring the themes within the propaganda discourse. The theoretical approach is therefore used to understand, interpret, and explain social phenomena during the analysis. However, MCDA will have the most impact on this thesis.

3.2 Social constructivism as basis for Multimodal critical discourse analysis

In addition to MCDA, as previously mentioned, this thesis is further based on the social constructivism framework, which means that the world is constructed within our own reality and knowledge. This framework is a sociological theory of knowledge according to which human development is socially situated and knowledge is obtained through interaction. (Jorgensen &Philips, 2002 p. 5-6), It is therefore the researcher's task to analyze how this process takes place practically. (Skrede, 2017. P. 76)

According to Jorgensen and Philips (2002), social constructivism is a term for theories about our society, and embraces four premises shared by all social constructionist approaches. Firstly, our knowledge should not be treated as objective truth. Secondly, the world is a "*product of historically situated interchanges among people*". (Jorgensen & Philips, 2002, p 5, and thirdly, "*the link between knowledge and social processes are created by social processes.*" (Jorgensen & Philips, 2002, p. 5) Finally, the link between knowledge and social action means that different social understandings of the world lead to different social actions. (Jorgensen & Philips, 2002, p 5) Knowledge and identities are contingent in principle, and relatively inflexible in the social life. It is reasonable to assume that the four criteria suggested by Jorgensen and Philips are important to consider during the preparation and analytical processes of the research.

The 1996 book *Social Construction of Reality* by Peter Berger and Thomas Luckmann has had substantial impact on the perspective for decades. The perspective mainly concerns how interaction creates a common reality in human society (Skrede, 2017, p 76), including in particular mental representations or concepts that ISIS and AQ create within interactions between their audiences in cyberspace. In addition, this theoretical approach brings forth the importance of identity, ideas, and interaction in the international system, revealing how the human world is not simply natural but "constructed" through the actions of the actors themselves. Fairclough (2010) suggests that many of the concept we presume to be true are not applicable in any other places or timeframes, leading to the absence of ultimate truth within your own reality. (Skrede, 2017. P. 76) This theory is related to classic relativism, which claims that the world can only be judged in relation to other humans and not by comparing it to an ultimate truth standard. (Skrede, 2017, p. 79) In particular, the Western state wants to promote solutions and possibilities to remove the problem of cyber jihad, while the social constructivism perspective wants to understand the processes between actors and their constructed ideologies in *Rumiyah* and *Inspire*.

This approach further considers people's understanding of reality to be continuously shaped by their expenses and the situations in which they are located. In particular, a basic idea in this direction is that language can never be a neutral medium. The use of language implies a certain perspective on the world on the part of the user. (Jorgensen & Fillips, 2002 p. 5) The same political group can, for example, be called "terrorist", but also "freedom fighters" or "lone jihad operator" depending on whether support or condemnation is being expressed. Different

understandings of the world will lead to different actions, some of which are imaginable and some unthinkable. Although we construct different worlds in different cultures at different times with different worldviews, humans consistently have an understanding of the world that is culturally and historically conditioned. As a result, our ways of understanding society and the world are maintained by social processes and created through social interaction by debating what is true or false. (Jorgensen & Philips, 2002 p. 5-6) Humans create their worlds based on their own personal perspectives, which depend on the ways in which adolescence, culture, and society are experienced. (Jorgensen and Philips, 2002 p. 6-7) This variability is what makes this analysis so difficult. Even though the methodological approach aims for objectivity, as a Western citizen, it is crucial to be aware of the perspective through which the approach is being viewed.

Furthermore, having a completely relativistic mindset of everything as a social construction is not appropriate. To believe that the targeted audiences of *Rumiyah* and *Inspire* have a delusion of the world as a social construct is relatively common, but there are also objective realties in this world. Therefore, I believe that a completely socially constructed approach to this study is not appropriate. It is important therefore to consider whether there is a moderate form of this approach. According to Fairclough, we can accept a moderate version of the claim that the world is textually constructed, but not an extreme version. This is why being aware that our own worldview and self-reality are constructed by social processes in a moderate way must and will not be underestimated in a task like this. Such underestimation can downplay the environmental certainties of our external world and lead to relativism. (Fairclough 2003, p. 8-9) It does not seem to deny the existence of real objects, but is concerned with the meaning of the sentences that are added to the objects as well as the fact that opinions about the phenomena affect the actions taken. Social constructionism is not considered especially controversial, but is a relatively normal viewpoint because different lifestyles and cultures are explained more clearly.

Due to the study of cyber jihad, the subjective and social origin is symbolic and interpretative. Research can make us more aware of how we act against propaganda and socially constructed worldviews that are destructive for democratic states. Social constructivism explicitly acknowledges that the linguistic categories used to understand propaganda are not real or natural in an objective sense, but are rather a product of the beliefs that members of a society have constructed in their environment. (Jorgensen & Philips, p. 5-6) This acknowledgement

can therefore be brought back to the establishment and meaning of content in terms that we use to understand the world. We act and interpret actions within the sociocultural context that we have created.

Chapter Four

Research Methodology

4.0 Introduction

My previous chapter disclosed the theoretical perspectives. This chapter deals with methodological perceptions applied in conducting qualitative research.

This chapter also explains briefly the methodological approach that has been chosen for this thesis, MCDA. The methodological approach is used in a variety of ways, but is often associated with the British linguist Norman Fairclough. It is also Fairclough's understanding of the methodology that is used in this thesis. Firstly, the MCDA will be conducted to analyze the images of each articles, before further conducting CDA for the textual writings. Secondly, the chapter will focus on why the analysis has been performed, how it has been performed, and what it has accomplished, in addition to discussing theoretical approaches of peer-reviewed researchers. Lastly, an explanation of validity and reliability along with the challenges facing MCDA as a method will be presented.

4.1 Research methodology

Research always starts with a question. Therefore, it is important to ensure that the audience and researchers agree on what the concept means. To do this, it is essential to define the concepts.

The methodology is itself the tool in a research project. This tool can be defined as a systematic plan for gathering and analyzing observations about the world. Therefore, it becomes essential to systematize the collected data in order to analyze it for further understand of meaning behind the textual consensus. Øyvind Bratberg (2016) asserts that without a method, there is nothing that separates research from everyday knowledge. (Bratberg, 2016 s. 12) Therefore, the importance of following methodological guidelines through the writing process must not be underestimated by the researcher.

The application and selection of tools depend on the limitations, scope, and research question. Nevertheless, CDA is not a procedure that should be tailored to match any project, but should instead match the characteristics in the project process. (Jorgensen &Philips 2002, p. 76) The

analytical tools for this study are selected, changed, and considered in a constituted process through the analytical chapter. By following Fairclough's steps of methodological tools, the analysis will be able to follow a guideline and pattern of general facts through writing phase. By combining theory and analytical findings from MCDA, the subsection of the relationship between analytical findings and theory will appear more clearly. This combination will clarify the trends between analytical findings from only two magazines, one of each issue. Simultaneously, it becomes easier to keep track of the trends that appear more visible and lean on a more solid foundation.

4.2 Qualitative Research

Conducting qualitative analytical research relies on textual and visual image analysis. I chose qualitative research rather than quantitative statistical investigation because my research questions are produced with the aim of discovering more qualitatively the characteristics and elements of textual writings and visual images in *Rumiyah* and *Inspire*.

Qualitative approaches often focus on subjective data that is not easily coded into numbers. The emphasis of qualitative research is on words and feelings rather than numbers. (Repstad, 2007, p. 25) As a result, it is not always necessary to generalize in qualitative research. This method tends to work with fewer subjects or respondent cases, but analyzes each case to a deeper level. (Repstad, 2007, p. 17) These techniques are specifically developed to analyze qualitative data using content, text, and conceptual analysis. This thesis therefore depends on the textual analysis approach, in particular MCDA, to examine relevant narratives from *Rumiyah* and *Inspire.*

There are various criteria for qualitative research associated specifically with written texts. Firstly, the texts must be readable. Secondly, they should not have been produced for research purposes. Thirdly, the texts must be available for analysis and research. Fourthly and finally, the texts should be relevant to the research process (Bryman 2012, p. 543). This assignment meets all four requirements, as *Rumiyah* and *Inspire* magazines are available, relevant, readable documents produced for ideological reasons. Similarly, the qualitative approach can also be characterized as a way of thinking about conducting qualitative research. The approach can engage in an in-depth inquiry of a social phenomenon by combining social reality, theories, and the analytical tools. These aspects will support the findings by providing an understanding of a social phenomenon explored through the totality of a constructed reality in *Rumiyah* and *Inspire*

magazines. Bryman (2012) explains this process as giving the researcher opportunity to see the phenomenon through the eyes of the people being studied. With this in mind, the analytical process will obtain good qualitative findings which will accordingly close the gap in social research that quantitative research is unable to fill. (Bryman, 2012, p. 398)

4.3 Explaining the Discourse

Throughout an MCDA, it is essential to understand the meaning of discourse. However, the word discourse usually means conversation or discussion. More importantly, it suggests that the words we choose reveal our attitude aspects of life. However, Fairclough defines the phenomenon of discourse as "language use conceived as social practice". Discourse as a phenomenon manifests itself in practice in a variety of ways, which Fairclough defines as a "*way of signifying experience from particular perspective*". (Fairclough, 2000. p, 135This thesis focuses on just such a discourse. Accordingly, my attitude people that join terrorist organizations is revealed through words, particularly the words jihadist, freedom fighter, terrorist, foreign fighter, and martyr. Consequently, the selected words influence the audience and are presented through a social world. However, Bratberg (2014) asserts that discourse involves both what is being said and what is reasonable to believe within a given community. Discourse should be understood as a *"structure that makes sense of the text; a structure that sets the framework for sender and recipient, giving a cognitive and normative basis for action"*. (Bratberg 2014, p. 29-30)

Furthermore, a discourse is understood as the way we use language in different aspects of life, for example, when we interact in the public sphere or we use language in family relations. Similarly, a discourse can also occur in written form such as *Rumiyah* and *Inspire,* but also in visual images. Therefore, discourse can mean a regular conversation, but also denote a coherent array of linguistic units expressed in a given context. This context can also be termed as a text. I interpret this as finding meaning beyond the sentence in virtual propaganda. For example, is it reasonable to assume that jihadists have a different discourse than a doctor writing his annual.

There are some exact definitions and boundaries of what is considered discourse and what is not. Jorgensen and Phillips (1999) offer a more open approach to the term of discourse: "*A discourse is a definite way to talk about and understand the world (or a section of the world)"*. (Jorgensen & Philips, 1999, p. 9). I believe this sentence provides a suitable definition of discourse. Consequently, cyber jihad represents a unique understanding of the world. The

jihadists' ideological worldview is an interpretation that a small percentage of the world's population share with them. As a result, different worldviews and understandings will lead to different actions, where some actions are disliked by the majority.

4.4 Multimodal critical discourse analysis

This thesis as mentioned contains an MCDA of visual images in combination with a linguistic CDA. Although language is not the same as textual writings, it can transfer concept of textual writings into concepts of linguistics for visual analysis. (Skrede, 2017, p. 96) Meaning are created not only by language but also by visual elements such as images, colors, modality, eye contact, and angles. (Machin, 2013, p. 347) The analysis of visual images will function alongside the CDA of textual writings.

MCDA is not only interested in how individuals use different signs to communicate (such as how the color red may mean danger, for instance), but also in the underlying meaning of the sign, in this case, the color red. If the red color appears strong, blurred, or weak, the meaning changes with the color strength. An advertisement will not have a diluted red-color; an intense and powerfully colored car is used to connote a high-quality product. (Machin, 2013, p. 30) However, because MCDA is meant to illustrate how images work ideologically, it is not enough to describe an approximate value of different modalities. The researcher must clarify what the meaning and effects of the different modalities. (Skrede, 2017, p 100-101)

4.5 Critical discourse analysis

This thesis is partly based on Norman Fairclough's three-dimensional model for CDA, which emerged in the late 1980s as a programmatic development in European's discourse studies. Since then, this model has become one of the most influential branches of textual analysis, providing a step-by-step method for a more comprehensive and orderly analytical process.

Fairclough explains that CDA tries to unite and determine the relationship between three levels: 1.) text, 2.) discursive practice (writing, reading, speaking, and hearing), and 3.) social practices as the larger social context that influences the text and discursive practices. Therefore, in discussing cyber jihad, the people producing the texts would be terrorists or scientists, and the perspective that includes criticism of power suggests that the researcher ask how the discursive practice is used to break or legitimize social structures. (Hodges et al., 2008) The analysis can also strengthen critical language awareness among readers and producers, illustrating the

influence of this discourse in areas where the analysis indicates that the discourse had an adverse effect. However, what effects are considered unfortunate will depend on the readers view.

Fairclough is known as one of the prominent and leading figures in language, society, and discourse. He states that texts have a number of features that potentially convey ideology, including vocabulary, metaphors, imagery, grammar, courtesy conventions, premises, and other institutionalized frameworks for communication as well as different structures and styles. The difference between discourse analysis and CDA is that the latter is problem-oriented. Fairclough sees texts as ideological if they construct, reproduce, and transform social power relations. (Fairclough, 2003, s. 1-2) *Rumiyah* and *Inspire* magazines are complex texts that combine language with visual images. The language seems at first glance to be ideological, through the creation of a radical representation of the world as "a social process". (Fairclough, 1989, p.19) Accordingly, Fairclough describes the discourse order as the historical impression of socio-cultural practice on a discourse, but also as a social order in its discursive form. Discursive practice has a dialectical interaction with other social practices. By this, Fairclough means humans are creating rules and guidelines through understanding and meaning. (Fairclough, 2003, p. 10). We employ CDA when power is used in a way that has unfortunate consequences for certain social groups. Power is often tolerated because it is hidden and depicted in a way that would not be tolerated if it was completely visible. This dynamic is easily detected in the analysis of these radical magazines; although the writers do not participate directly in military or terrorism activities, the understanding of meaning is based on extreme Islamic ideology, which demonstrates that humans are mutually committed to each other.

French professor Michel Foucault also has great interest in the linguistic field, concerned with how power is exercised through language. Accordingly, Foucault tries to link linguistic text analysis with macro and micro sociological perspectives. Foucault's methodological approach is text oriented aims is to bring three different types of analysis together. (Fairclough, 1995, p. 2) In doing so, Foucault is using analysis of social practice, analysis of discursive practices, and textual analysis. He distinguishes between discursive practices and other social practices by using the discourse about the linguistic phenomena: speech, sociological systems, and written words. Conversely, Fairclough points out that discursive guidance is expressed through ideological guidelines for social relations and pragmatic norms for interactions through language and other communication forms. He describes genre as a way of using the language

in connection with a specific social activity. (Fairclough, 1995, p. 31-33) For example, he uses the term text to describe the configurations of genres that are conventionalized in a particular historical context. However, both ISIS and AQ use visual images, speech, written words, sociological systems, and videos in their propaganda on social media platforms such as Twitter, Facebook, and Instagram. Fairclough is concerned about a broad spectrum of power and discursive practices in *Rumiyah* and *Inspire* that includes visual images and text. Likewise, the language in *Rumiyah* and *Inspire* reflects a constructed reality that is exercised through power.

4.6 Fairclough's Model

Fairclough developed a model for CDA. He assumes that any instance of language is a communicative event.

Accordingly, CDA is a model that seeks more information about how language use reflects on social problems, ideologies, and patterns with the intention of raising critical reading awareness. As such, the textual analysis must be supplemented with contextual analysis. Firstly, the text must be interpreted based on the production, distribution and consumption terms that surround it (discursive practice), how it relates to current genre and text norms, and what context is found in other texts. For this, we must discuss how the discourse practice establishes, affects, and influences by other sociocultural practices that are not directly linked to the text.

Fairclough assumes that language helps people to affect change and can therefore be used to change people's behavior. Any form of language is a communicative event with three dimensions: text, discourse, and social practice. Discourse is the collection of words and characters we choose when we speak or write. When Fairclough talks about discourse analysis, he distinguishes three levels of discourse for analytical purposes, but in social life these dimensions coexist and can therefore be used in different textual analytical projects. (Jorgensen & Philips, 1999) This coexistence is exemplified by the fact that the words we choose makes us feel that we are taking part in a certain community. Any text contains a form of interpretation. An individual can be a foreigner in one community, a Syrian citizen in another, and a refugee in yet another. However, the word we use are important. The way we talk about any subject can change the view we have on the subject, which suggests that language is not neutral. Language often contains assessments, values, and attitudes that the sender will convey to the recipient. Furthermore, language creates opinions and in a certain way characterizes people's attitudes, meaning that it also creates social practices and relationships. Language is therefore the power

behind our communication and forms our social community though words. In every location where people live there the same types of communication are often found. (Fairclough, N. 1989) Language and communication are linked to the societies in which we are located. However, this location needs not be physical. Cyberspace has created new areas for communication where the same attitudes can be shared through different communication devices, so that people can create power in their social communities by using words to spread the norms and traditions of their organizations.

The textual analysis can begin once the discursive context has been clarified. The results will be linked to the overall socio-cultural practice to which the discourse and the text belong. However, there is no blueprint for the three dimensions, which often overlap: analysts, for example, begin with a sense of the social practice in which the discourse is embedded.

The three-dimensional analytical model outlines Fairclough's analytical process, which can contribute to a clearer understanding of the structure's composition. Still, the analysis has many precautions, and it is therefore important to follow a procedure with concrete analytical explanations together with the theory of social constructivism. Although the model is fully implemented, in Western academic fields it has been criticized at certain points. For example, the model is difficult to use and understand, even though there has been much literature published about it. The discursive practice is explained in relation to the social constructivist practice, and the main research question's task is to uncover the characteristics of cyber jihad that *Rumiyah* and *Inspire* may possess. The main emphasis will be on the differences between author and audience. In addition, the model works differently from culture to culture, especially when considering low and high context culture where people speak indirectly and use visual images to explain certain situations. Sometimes the focus is on what is not being written or said. However, there is no one style with which to conduct this CDA. I see the model as highly useful when it comes to determining what the sender wants to convey to the recipients, but also when I want to determine what behavior the sender wants from the recipients.

4.7 Data collection & sampling procedures

For this thesis, the data collection method is MCDA, or more specifically propaganda magazine analysis. Firstly, MCDA will be conducted to analyze the images of each article before further conducting CDA for the textual writings. By exploring visual and textual characteristics and

elements of virtual magazines *Rumiyah* and *Inspire* I hope to increase understanding about the significance of the field.

The magazines are easily accessible through simple internet searches. I collected my primary data, the 12th issue of *Rumiyah* magazine ("*It will be fire that burns – the cross and its people in Raqqa*") and the 17th issue of Inspire magazine ("*Train derail operations*"), from Jihadology.net. The analysis involved using analytical tools to investigate the downloaded volumes that are stored on my computer. It is also important to mention that this thesis contains existing data. The methodological approach therefore features an unusual qualitative collection method that differs from common methods such as interviews and observation collection.

The data consists of the most recent issue each of *Rumiyah* and *Inspire*. Six articles from each magazine where analyzed. This sampling procedure is called purposive sampling, which is more or less a sampling technique relying on the researcher judgement of choosing. Images of each article were described and catalogued by a label further described in chapter five. Similarly, all six articles in both issues were classified into categories. Articles that included similar content in each magazine were categorized prior to analysis for additional qualitative investigation. According to authors Potter and Wetherell (1987), there is no correct, natural limit to the choice of material. (Potter and Wetherell 1987, p. 162) Due to scope and space constraints, I restricted my material to only two issues of English language-written virtual propaganda.

In addition, I have struggled to collect data in the correct way. The analytical gathering procedure became far more difficult than initially assumed. The authors who describes methodological frameworks such as Bratberg and Fairclough use an unnecessarily difficult language that is not particularly reader-friendly. I have had significant trouble understanding how to gather the material and interpret the analyzed data in order to fit the thesis, although detailed descriptions of the process exist in the literature.

According to Fairclough, analyzing discourse is an essential resource for anyone using language data, but many researchers cannot obtain as much data as they would like because they are unsure of how to analyze and investigate their material. (Fairclough, 2003, p 7) Therefore, this thesis will follow different sources by using a step-by step guide from different scientists, but mainly Fairclough's textual analysis checklist. By following these methodological tools and

steps, the analytical chapter combines the focus of grounded academic research and the importance of control between chapters.

4.8 Reliability and validity

To assess the quality of research, we use reliability and validity. The reasons for this choice is to make sure that we are reading serious research. It cannot be assumed that research is of high quality.

Reliability is associated with quality and often refers to the repeatability of findings, implying a critical assessment of whether the research has been conducted in a reliable and trustworthy manner. (Thagaard 2009, p. 198). According to Bryman, the term involves the question of whether the results of any given study are repeatable, (Bryman, 2012, p. 46) i.e., whether another researcher who used the same method would achieve the same results. Therefore, it becomes more important that the researcher argues for reliability by explaining how the data has been developed during the research process.

However, the problem of using CDA is that the method cannot strictly control the criteria for reliability and validity. It has been questioned whether CDA is a sustainable form of social science research, and the method has been critiqued by several institutions. CDA cannot be fully assessed with the same strict criteria of validity and reliability, which specifically use the quantitative research method, because the research is based on an empirically interpretive tradition rather than a quantitative experimental tradition. Simultaneously, it is important when using this method "*to rely on a broader understanding of validity, such as the validity of research in the broader sense (…)*" and it must "(…) *be given a clear representation of the basis for a particular interoperation and the implications that follows*. (Bratberg 2014, p. 54)

However, the researchers should specify how they reach their results. Therefore, the reliability and validity of this thesis is achieved by ensuring that the study can be tested to a certain extent. To this end, I have explained the selected research decisions and methods. I have formulated a research methodology that can be tested to a decent level, although this method is more difficult and less relevant than other methods.

According to Bryan (2012), validity is concerned with the integrity of the results and conclusions of the research. It is the interpretation of data that is validated, not the measurement.

Therefore, the interpretation process must be carried out with high quality. The analytical research process of *Rumiyah* and *Inspire* must be concrete and visible. Bryan (2012) also states that a conclusion is true if it is based on true premises. (Bryan, 2012, p.45). Therefore, it is important to sample the data with Fairclough's step-by-step method to increase the chance for the data to appear valid and correspond accurately to the real world; it is at this point that the data will appear to be founded on true premises.

Chapter five

Context: Cyber jihad

5.0 Introduction

It is important when reading this thesis to have a clear definition and understanding of the different terms and discourses. I will start by explaining the meaning of virtual jihad in cyberspace. Secondly, I will clarify and define aspects of cyber jihad to avoid misunderstandings of the term. Lastly, I will explore the and explain detail of ISIS and AQs cyber caliphate and its determination to succeed, before explaining the textual sources *Rumiyah* and *Inspire*.

5.1 Virtual jihad in cyberspace

In recent years, the internet has created a whole new society within the communication discourse. This creation has led cyberspace to become an important tool for various jihadist movements. As a result, the Information Age is providing new challenges for security agencies. President Obama addressed the importance of fighting ISIS within cyberspace at the Summit on Countering Violent Extremism in early 2015 and said:

 "(....) the high-quality videos, the online magazines, the use of social media, terrorists Twitter accounts – it's all designed to target today's young people online (....)" (CNN NEWS, 2015)

The quote illustrates that the world has begun to face the problem of cyber jihad. Politicians now see how important the underlying impact of terrorism is. However, possession of *Rumiyah* and *Inspire* is not regulated in Norway as it is in the United Kingdom, although it may often seem as though such restrictions are on the horizon.

One of the main distributers of cyber jihad material in cyberspace today appears to be ISIS. The media center for ISIS is called Al-Hayat and was established in the early spring of 2014. Looking their further expansion, they created a logo similar to the Arabian TV channel Al-Jazeera. This logo is seen all over the news, and further pictured in one of ISIS most important propaganda tools, *Rumiyah* magazine. The content of *Rumiyah* includes various reports from ISIS-controlled areas and frontline statuses of warfare, as well as religious texts. However, both ISIS's and AQ's propaganda apparatus are well organized with several modern platforms

through which they distributed their message. By promoting the idea of a physical caliphate and encouraging their audience to carry out terrorism activities, these groups try to spread the message of their worldview. (Gambhir, 2016. p. 10) It is assumed that ISIS strategically employs talented and charismatic people to recruit on the internet youths who sympathize with their ideology. (Venhaus, 2010. p. 8-9) Accordingly, Thomas Hegghammer states that no virtual propaganda is produced by an inner core of any jihadist or militant movement, observing the difficulty of determining the link between AQ's leadership and the virtual publications' editors. Islamist propaganda such as *Inspire* is often produced by individuals with entrepreneur backgrounds and no direct ties to or involvement with militants and militant activities. (Hegghammer, 2010) Some of these individuals may also be specialized in textual writings and visual image design.

5.2 Cyber

The role of cyberspace in terrorism activities was brought to light in a major way after the Boston Marathon bombings in April 2013, when the jihadist was radicalized by the *Inspire* magazine. (Liang, 2015. P. 2) As a result, security agencies started to intensely trace terrorists in order to prevent future incidents.

For instance, cyberspace is a global domain within the information environment that uses internet access to further connect to information's technology infrastructures. In computer communities, therefore, "cyber" often refers to computer systems, information systems, and knowledge about the internet. (Cavelty & Brunner. 2016. p. 4) Although the term is often associated with science fiction and futurism, the concept of cyber is more popular and relevant than ever before. The term "cyber" aims to highlight the boundary between the "real" and "cyber" (as in not real) dimensions of life. (Euorpol, 2017, p. 1) Accordingly, the American poet Jon Perry Barlow wrote in a declaration of the independence of cyberspace that it is a world that is everywhere and nowhere, but is not where bodies live. (Barlow, 1996) In 1993, an article by John Arquilla and David Ronfelt called "Cyberwar is coming" was published to attract attention to this subject. The authors used the term cyberwar, which was a war of knowledge based in a digital world. The article argued for a shift in society and how this shift would create a new arena for conflict. Conflicts would not occur in battlefields as they used to do; instead they would occur in cyberspace, a virtual war which would be hard to determine. (Arquilla & Ronfeldt, 1993) These conflicts underline the successful campaign of

the idea of terror as a stream of images, hidden messages, and textual linguistics in an effective battle of psychological tools for recruitment. (Liang, 2015. p. 6)

5.3 Jihad

Jihadism, like the word jihad from which it is constructed, is a difficult term to define. No general meaning has been developed and the term often seen as a virtual moving target. (Hammer & Rothstein. 2012. P, 263.) In addition, the term has become highly popular among the Western media in recent years. Subsequently, the media has been criticized by Muslims that the term has been constructed in Western languages to describe militant Islamic movements that are perceived as existentially threatening to the West. Muslims say that the term literally means "very helpful". (Hellestveit, C. 2005, p 70)

Similarly, Hellestveit (2005) says that jihad is one of the main principles of Islam and means that a person should use all of their power on a concrete task; in this context, the term is often used to defend Islam against both inner and outer enemies through spiritual or physical struggle. (Hellestveit. C2005, p 70) Inner enemies are often defined as sin against god or battle of the devil, while the outer struggle often consists of forces that threaten Islam as religion or the Muslim community. However, as mentioned earlier, this thesis does not use the term of jihad as the original spiritual meaning in Islam, but rather the violence-based ideological distribution of terrorism found inside the textual writings and visual images of *Rumiyah* and *Inspire*. (Antinori, 2017, p. 1)

Furthermore, in recent years, jihad has by Western media been associated with terrorism, violent extremists and holy wars. This association seems to be used by religious and political leadership to legitimize violence, even though holy texts in Islam have few definite definitions of jihad. In Islam's early times, jihad was termed as offensive, whereas in recent years it has been defined as defensive to protect Islam from threatening forces, but sometimes with offensive and aggressive tools. (Rapoport, 2002. p, 10-11) Similarly, aggressive, one-sided, and offensive interpretations of religious verses from the Quran, Hadiths, and other Islamic sources have been seen as a reason for jihadism and violent terrorist acts. (Hellestveit. 2005, p 70) An example of this is from *Inspire* Magazine, although *Inspire* has a more practical approach to terrorist acts. These practical approaches are in particular bomb recipes and assassination advice, and are often grounded theologically and ideologically in sacred texts. An example of this is:

"From among them, was the call directed towards the Muslims in the West to carry their responsibility and duty toward this great religion. And their motto was still the same. - Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers, it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing. (4:84)" (Inspire#17, p.3)

This way of using religious verses from sacred texts is also illustrated throughout the first subsection of *Rumiyah*'s 10th issue, "*The Jihad in East Asia*":

Allah Said, *"it is He who expelled the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but (the decree of) Allah came upon them from where they had not expected, and He cast terror into their hearts"* (Al-Hashr 2). (Rumiyah #10, p. 1)

Although all the great world religions have used and still use sacred texts to legitimize violence, it is important to point out that the vast majority of Muslims interpret their sacred texts as peaceful. Furthermore, there are only a small number of jihadist that interpret these verses in an extreme direction. These views are illustrated in both *Rumiyah* and *Inspire*, and are therefore often taken out of contexts and referred to as cyber jihad.

5.4 Cyber jihad

The term cyber jihad is characterized by the globalized internet usage among ISIS, which represents itself as the cyber caliphate in its war against the West. (Antinori, 2017, p. 6). To suggest and describe a complete description of the word cyber jihad that is both attainable and desirable, its essential to focus on the meaning of the definition. The term must be concrete in order to create a definition that is useful to the thesis. In the Oxford Dictionaries, the word "definition" is defined as a "*the formal statement of the meaning or significance of a word, phrase, idiom etc.*" (Dictionary, 2018) However, my self-made definition of cyber jihad as mentioned in subsection 1.2 is defined as the "*intentional use of loaded textual writings or visual images to produce an emotional response in order to promote jihad by using cyberspace as modern telecommunications.*" The term cyber jihad further provides and describes a clear picture of the unclear system we live in. The definition shows us how modernity meets tradition in a postmodern global world.

5.5 Cyber caliphate

ISIS maintains a variety of different social media platforms in their aggressive message-sharing. Harleen Gambhir (2016) says that ISIS supporters share propaganda on Twitter, Telegram, Zello, Tumblr, Snapchat, Silent Circle, WhatsApp, Kick, Last.fm, Instagram, Alrawi, Archive.org, Google Drive, ISISsingles.com, Quora, Skype, Threema, WordPress, YouTube, and JustPaste.it. (Gambhir, 2016, s. 25) These different platforms illustrate the vast scope of the communication channels that are used to spread ISIS's message.

Between 2011 and 2014, the estimated number of foreign fighters in Syria and Iraq was between twenty and thirty thousand. (Gambhir, 2016) ISIS's campaigns generally expand and develop an enormous propaganda apparatus, which is one of the most effective tools for expansion and recruitment. (Snow, 2003, s. 21) Both *Rumiyah* and *Inspire* can easily be located by using ordinary search engines in different languages, particularly in English, French, Arabic, and Russian. The magazines are accessible on many different websites and can easily be read by jihadists, researchers, and mainstream internet visitors. Nevertheless, there are no statistics regarding how many people actually read or possess these magazines. In order to spread their message to their target audiences, ISIS and AQ members have released a large number of online propaganda magazines prior or in addition to *Rumiyah* and *Inspire*:

Konstantinyye is an Islamic propaganda magazine which was first published on June 2th, 2015 by ISIS. The name is taken from the Turkish city of Istanbul and its focus is to criticize the Turkish Kurdistan Workers Party (PKK) and the Turkish leaders. The magazine appears less professional than *Rumiyah*, which has replaced *Konstantinyye's* position by offering different languages.

Dar al-Islam is a French language propaganda magazine from ISIS which also was replaced by *Rumiyah* in 2016. The magazine appears quite similar to *Rumiyah* in both quality and graphic design.

Istok is a Russian language propaganda magazine from ISIS, similarly replaced by *Rumiyah* in 2016. As with *Dar al-Islam*, the magazine appears quite similar to Rumiyah in both quality and graphic design.

Al-Shamikha is an exclusively AQ magazine which only targets women and children by promising a great life under the caliphate of Islam. The life is glorified with promises of opportunities together with a foreign fighter inside the caliphate.

5.6 Textual source 1: Inspire magazine Issue 17

On July 11th, 2010, the virtual magazine *Inspire* was released by Al-Qaeda (AQ), and has been published regularly ever since. Even though this new magazine was similar to other series, *Inspire* possessed a creativity, quality, and effectiveness that earlier series lacked. (Brachman, 2010. P. 10) The main task of the magazine was to *Inspire* people into terrorism activities.

The magazine contains high-quality textual writings and visual images. Furthermore, it stands out from *Rumiyah,* published by ISIS, by teaching the reader to become a militant jihadist. (*Brachman, 2010, p. 14)* The visual images and textual writings often include bomb recipes and illustrations of knife assassinations or truck killings. The Boston bombing on April 15, 2013 is one example of the extent to which these magazines influence their audience. Dzjokhar Tsarnajev, one of the bombers, told American authorities how he had read and used the bomb recipe in the *Inspire* magazine before planning the attack. *(*Telegraph, 2017)

As previously mentioned, the AQ effort is to recruit individuals in the Western countries to carry out "individual jihad" and participate in terrorist activities. *Inspire* motivates its readers by providing different words backed by AQ's ideological elite, and contains an interactive platform that includes more brutal sections in its issues. (Valle 2015, p. 23) The brutality of its ideology is exemplified and illustrated in the 15th issue of *Inspire*: *"An action by a Lone Mujahid, is considered a great obligation and an awaited strike to the enemies of Allah."* (Inspire#15, p. 44) *Rumiyah*, with a more religious approach than other jihadi magazines, demonstrates that in addition to religious justifications and ideological messages, magazines also encourage youths into terrorist acts by legitimizing and normalizing revenge or hatred: *"As the Crusader continue to wage their vicious campaign on the lands of Islam in the wilayat of Iraq, Sham, Khuasan, Sinai and elsewhere, they are constantly reminded of the painful reality that this honorable ummah has men – heroes who gallantly demonstrate with their operations against them that their howitzers, Tomahawks, white phosphorus bombs, and MOABs, which they rain over the heads of the Muslims and their homes, will be met with blades that plunge into their bodies, vehicles that unexpectedly mount their busy sidewalks, smashing into crowds, crushing bones, and severing limbs, and bullets that pierce their filthy bodies while they are in*

the midst of their foul enjoyment (...). (Rumiyah #9' p. 46) It is well documented that *Rumiyah* and *Inspire* are sources of terrorism and are damaging societies. (Sivek 2013, p. 1). However, the exact effect of these magazines is difficult to judge due to lack of research in the field. What is certain is that the ideology combines a powerful narrative of religious verses with a general explanation of jihadi propaganda in order to define the world as divided into two different sections. Therefore, Fairclough argues that language and media presentations may seem ideological in that they create and reproduce power relations in society. Discursive practice is closely linked to social practices, thereby reflecting relationships and processes between people. Both *Rumiyah* and *Inspire* are ideological magazines that portray a constructed reality. Through discursive practice, the reader creates a social practice that can at worst lead an individual into terrorism acts which can lead to terrible consequences.

Rumiyah and *Inspire* are legal in accordance with the law in most countries, but there are exceptions. Possession of the *Inspire* magazine without a reasonable excuse in the United Kingdom has been prosecuted. In particular, highly educated Ruksana Begum, age 22, was arrested in 2012 for having two editions of *Inspire* on her mobile memory card. The metropolitan police mention this material as useful for preparing or committing an act of terrorism. She was sentenced to one year in jail, but released after serving half her sentence. This sentence displays how serious this issue is for the United Kingdom. Metropolitan coordinator of counter-terrorism Stuart Osborne said, *"The public should be in no doubt that Inspire is a terrorist publication with the ultimate aim of encouraging attacks. Today's sentencing reflects the fact that processing a copy of terrorist publication is a serious offence. Anyone caught in possession of this, or any other terrorist material, can expect to be brought before the courts".* (The Guardian, 2012)

Chapters/articles in 17th Issue of Inspire magazine: *"Train derail operations"*	Pages	Number of visual images/photos	Content
Targeting means of transportations: - Advice for martyrdom seeker (Analyzed) - Rulings on lone jihad (Analyzed) - Imminent threat (Analyzed) - Security for the lone mujahid (Analyzed)	8 - 63	12	Explaining historical events of oppression between USA and Muslims, theological and practical advice for jihadists, theological and practical reasons for attacking civilians in the West, and finally how jihadists can protect themselves from surveillance, with the insurance of Allah.
Open source jihad: Train derail operations: - Designing the derail tool (Analyzed) - Field tactics (Analyzed) - Passenger train routes in America	64- 98	96	Explaining history of railways, historical train derailment occurrences, methods of targeting trains, how to place objects on the tracks for the purpose of derailing the train, how to produce derail tools and routes of trains in America.
Exclusive: - Editor's letter/Yahya Ibrahim - Official statement: Regarding the - American raid in Qaifa - Hear the World - Analyzing Lone Jihad Operations - Inspire interview with Sheikh Abu Musab Abdul-Wadood - Timeline: Train derail in America	3,4,6,17,32,56	10	The magazine/manual has several different articles, interviews of leaders, letters, illustrations, and analyses which lie between the articles. In particular, the Lone Jihad Operations illustrates several attacks carried out by terrorists rated by their success. None of the pages within the exclusive category are analyzed in this thesis.

Figure 2.1 Brief graphical overview of the articles in the 17th issue of *Inspire* magazine

5.7 Textual source 2: Rumiyah magazine Issue 12

In the summer of 2014, ISIS released the first issues of the virtual magazine *Dabiq* for the global audience. (Liang, 2015, p.4) As its name suggest, the magazine is named after the geographical area of Dabiq, which is 10 km from the Turkish border and a close distance to Aleppo, fell to Kurdish forces in Syria several years later. (P. Wignell, S Tan, K O'Halloran & R. Lange 2018 p 1.), and posing a significant loss for ISIS. The last Prophet in Islam, Muhammad, declared, "The last hour will not come (…) until Muslims vanquished the Romans at 'Dabiq or al-Amaq'." This statement made Dabiq a symbolic location for the final battle of an approaching apocalypse, which led to ISIS's main virtual propaganda source needing a name change. (BBC, 2016) Fifteen issues of *Dabiq* were produced before the branch of media output in the ISIS inner circle, AL Hayat Media Centre, decided to change the magazine's name to *Rumiyah,* thereby permanently replacing *Dabiq*. (Liang, 2015, p.4) *Rumiyah* was first published on September 6, 2016, and refers to Rome, Italy, which ISIS dreams of conquering for symbolic and political reasons. (Europol, 2017, p. 1) Rome features in Islamic apocalyptic prophecies described in Hadith as the site of an end-of-times showdown between Muslims and "Roman" enemies. (Valle, 2015 p. 4)

Although geographical areas are important to ISIS, the focus of unity, greatness, and power came not through such areas, but through social relations, social media, and cyber jihad. The goal of the terrorist group's propaganda apparatus Al-Hayet Media is to recruit sympathizers on a global scale through cyberspace. (Liang, 2015, p. 6) However, even though each magazine is similar in thematic structure, *Rumiyah* is a shorter version of the previous *Dabiq* magazine. Each *Rumiyah* issue has different topics which focus on areas of ISIS interests. The content is divided into a religious, political, and militant objective, but also includes frontline status and warfare reports. The dimensions and subsections are divided into different parts. For example, the 12th issue of *Rumiyah, "It will be fire that burns the cross and its people in Raqqa",* is divided into seven different articles. The last part is called "*Military and Covert Operations*" and has a brief overview of "military operations" and the latest terrorism acts by jihadists in Western cities.

Chapters/articles in 12th issue of Rumiyah magazine: *"It will be a fire that burns – The cross and its people in Raqqa"*	Pages	Number of visual images/photos	Content
Foreword	4 - 5	2	The foreword section presents an introduction about the fact that all ISIS fighters are prepared to fight in the cause of Allah to their last drop of blood.
The Muslim society between human reality and misleading fantasies (Analyzed)	6 - 8	1	The article clarifies the aspects of a virtuous society. All societies contain social illnesses, lust, and misconceptions.
A Mujtahid's memories from the battle of Mosul (Analyzed)	10 - 16	4	This a broad history of a mujahidin's life and battle among the like-minded, and the challenges against the enemies.
Rulings related to giving da´wah to the harabi kuffar (Analyzed)	18 - 23	3	The article discusses the rules for missionaries among disbelievers (people that don't believe in Islam), instead of fighting them. The article contains theological and practical advice.
Important advice for the Mujahidin. Part 2 (Analyzed)	24 - 31	6	This article is designed to motivate and legitimize terrorism activities against Westerners, but especially Americans. It contains extremely disturbing images of the American Nicholas Berg slaughtered by a jihadist.
It will be a fire that burns the cross and its people in Raqqah (Analyzed)	32 - 35	4	This article contains an interview with a jihadist about the upcoming fight in Raqqa against Christians and which supplies jihadists can expect to use against their opponent.
The female slaves of Allah in the houses of Allah (Analyzed)	36 - 39	2	Article about females contains theological guidelines of women's role in households.
Military and covert operations	40 - 45	6	This article describes several successful assassinations and terrorism activities carried out by ISIS. Accordingly, the focus is on several pictures containing graphical illustrations of destroyed military vehicles, tanks, and planes of the enemy.

Figure 2.2 Brief graphical overview of the articles in the 12th issue of *Rumiyah*

Chapter Six

LEGITIMIZING ESTABLISHMENT OF THE ISLAMIC CALIPHATE

6.0 Introduction

This chapter will further examine the characteristics, arguments, and similarities and differences between *Rumiyah* and *Inspire* according to the research question. This discourse is about the belief of authorities and even society itself that this emerging discourse has a negative impact on world peace and stability. I will seek to broaden the understanding of cyber jihad discourse in *Rumiyah* by identifying its underlying ideological power relations that are related to the research question.

Furthermore, as mentioned, I am going to analyze each article of the most recently published issue of *Rumiyah*, number 12, which is called "*It will be a fire that burns the cross and its people in Raqqa*", as well as the most recent volume of *Inspire,* issue 17, entitled "*Train derail operations*".

6.1 The Muslim society between human reality and misleading fantasies

The article "*The Muslim society between human reality and misleading fantasies*" is the first article in this three-page-long issue of *Rumiyah*. The visual appearance consists of a cover headline included in an ancient oasis city within a brown background and followed by text. Simultaneously, the traditional structure continues in the two remaining pages on a white background with black lettering.

The article seeks to clarify Allah's authority over societies and define what is reality and what is not. Consequently, the article focuses on the misleading fantasies that remove the focus from God, and the real reality in which humans live. The author discusses the establishment of the Islamic State, which is a prophecy that Westerners do not want to acknowledge. The Prophet Muhammad's society is exemplified as the ideal for Muslims today in order to establish the Islamic State as resembling the ancient society of greatness. Accordingly, the article shelves the ancient society of prophet Muhammad and warns about wickedness becoming prevalent in Muslim society. Likewise, the article equates sinners and Muslims who return from jihad.

6.1.1 Legitimizing the caliphate

This article begins with an image that contains the title "*The Muslim Society: Between human reality and misleading fantasies*". The title's typography gives an immediate sense that the text describes the unclear and blurry image of this articles front image. Except for the unclear and blurry image, the background is brown and looks like an oasis in the desert. The combination of the image and the background complement the text. (Skrede, 2917. S. 117) The compositional meaning suggests that this oasis is not only a collection of buildings, but also a unique motive of the traditional and ancient society of the Prophet Muhammad, several hundred years after Christ. Steven Luke's (2005) three-dimensional view of power states that the most effective form of power is the that which individuals do not acknowledge. (Lukes, 2005, s. 25-37) Therefore, it seems natural to point at the images as ideologically interesting for the audience. Many people consider the Prophet Muhammad's ancient time and society as ideal, and therefore the depiction of this time appears emotionally loaded and may influence its audience ideologically.

The distanced camera angles make these buildings on the front page appear in an inferior position relative to the viewer's dominant and more powerful point of view (Kress & van Leeuwen, 1996) Consequently, the camera angles and sandy gravel conditions create a sense of a place that is forgotten and difficult to recreate or raise from the ashes. Accordingly, the nearly invisible human figure in a white coat seem to represent truthfulness. The contrast in the background in conjunction with the brightness will fall within the background light, and Machin often associate this brightness with truth (Machin, 2011, s. 61) The low modality can lead the audience toward the idea of an inaccessible, mysterious, and exciting world that unbeliever cannot access, but which Muslims have the opportunity to enter. (Skrede, 2017. P. 99) Equally, this kind of visual modality seems related to cyber jihad: ISIS is framing the Prophet Muhammad's ancient society as special. Therefore, characteristics of modality may cause internal conations toward a glorified ancient history.

However, the article also contains an underlying linguistic heading that says, "*The prophetic State…Which the deviants don't want*". (Rumiyah, #12, p. 7) With this line the author is already creating distance between the West and Muslims that are conducting heresies, or enemies who are uninterested in an Islamic state. Accordingly, the author is using religious language with several references to how Prophet Muhammed established the "real" state in ancient Madinah.

Therefore, the prophesied ancient state of Muhammad has recently arisen in Iraq. The author states that there are several heretical groups of Islam that are criticizing the prophetic state:

"For this reason, when the Islamic State of Iraq was established, the followers of the deviant groups and the parties of fitnah were among the first to defame it, and what they used to criticize about it most was the poverty it contained and the mushrikin's ability to kill and imprison its soldiers, turning a blind eye to the condition which the state of the Prophet was in, and ignoring the fact that a state only becomes an Islamic state due to the rulings of the Shari'ah being superior therein, and not due to the number of gold bars or piles of dollar bills in the coffers of its central bank, nor due to the size of its army or the number of planes flying in its skies." (Rumiyah, #12, p. 7)

Through the positioning of "us" – the people of the prophetic state – and "them" – the deviants – the author is enforcing a polarized mentality narrative where the "in" group is serving the upcoming prophetic state of Muhammad which is anchored in Sharia law, while the unholy "out" group are serving symbols of material wealth. Simultaneously, the author is framing an existential confirmation of a conservative, theologically deterministic, and anti-liberal power over the audience. (Skrede 2017, p. 116) The writer therefore promotes an existential assumption that the society of Islamic states is the most virtuous:

"A society that lives in the shade of the Islamic State today will never be more virtuous than the society of the Sahabah, and it is not possible for us to stipulate such a condition on it, nor is it possible for us to falsely claim that it is free of sinners or free of those who commit oppression either against themselves or against others, and in this regard, both the mujahidin and the sinful who remain behind from jihad are equal." (Rumiyah, #12, p. 8)

The author does not describe any negative assumptions a society under the rule of the Islamic State; such assumptions are not necessary to express because the text "*assumes that the reader shares the same value system about what exists*" (Fairclough, 2003, s. 57) Furthermore, the author is clearly identifying the sinner as an "out" group to go along with the "in" group, which is referred to as the mujahidin. In the narrative of conducting jihad, those carrying out terror attacks or fighting for the advantage of the Islamic State are considered part of the "in" group. Consequently, the author removes the acting subject by using the linguistic tool of nominalization, meaning deliberately use of a word which is not a noun (Skrede, 2017, p. 115) Directly declaring both the mujahidin and the sinful who refrain from

jihad as equal is a way of camouflaging responsibility and removing the acting subject. Simultaneously, the use of such language may be associated with the cyber jihad discourse; the language is loaded and produces an emotional response in sinners who struggle with their relation to God.

It seems that ISIS desires to conquer enemies that are "near" themselves, in particular in their regional geographical areas:

"*So this society, whose members were characterized by their imam, was infiltrated by many munafiqin, those who concealed within themselves kufr, plotted against Islam and the Muslims – with some of them even plotting to kill Allah's Messenger g – incited the kuffar against the people of tawhid, and allied with the Jews and associated with them, despite manifesting Islam, attending the Jumu'ah and daily prayers with the Muslims, and partaking with the Muslims in battles and raids. And yet no one defamed the society of the Sahabah on the basis that it contained many munafiqin, nor did anyone defame the army of Allah's Messenger g on account that one-third of the army during one of the battles was comprised of munafiqin who withdrew from the battle before it had even begun*". (Rumiyah#12, p 8)

In all, it seems that the author addresses the enemies that ISIS desires to conquer as those who are living in a nearby ISIS caliphate. He is creating an alternative world of meaning, the positive vision of an extinct society. Accordingly, the Islamic state is being promoted as the ideal governance, prophesied and now rebuilt. Therefore, ISIS is framing the ideological power that defines their socially constructed world by using several characteristics of cyber jihad; in fact, the author tries to offer a sense of emotional rationality regarding building the new caliphate of the Islamic State in Iraq.

Furthermore, the author seems to build up a narrative of a prophetic state from ancient times, being challenged, but still standing strong. Similarly, the author intentionally inserts the narrative of the cyber jihad discourse to produce an emotional response from the audience. This tactic may have unfortunate consequences for certain social groups, especially those who exhibit characteristics that are affected by the narrative of cyber jihad discourse. At worst, this discourse could create a lone jihad operator sitting at home but living through a virtual world in cyberspace.

6.2 A Mujahid´s memories from the battle of Mosul

 "*A Mujahid´s memories from the battle of Mosul*" is a personal story written from a battlefield viewpoint in Mosul. Although the article has a different historical form than several other articles of *Rumiyah* and *Inspire*, certain rhetorical similarities may still be found. The informative article contains four images, whereas the text appears on six out of seven pages. The Mujahid´s story describes his experiences at the front, and simultaneously, how the enemy's warplanes strike the jihadists while fighting among destroyed houses. Mujhadis is referred to Muslims that will carry out jihad and martyrdom operations (terrorist attacks). Accordingly, the clearly structured article offers further theological praises to God, in particular how Allah will guide and protect the audience on the path while drones and war planes strike and hunt the mujahidin. Likewise, the main character in the article conducts several conversations with like-minded mujahidin. In particular he writes about a doctor fighting against the enemy although he is hurt, and the braveness of the people who searched under the rubble for others who might be alive after three consecutive airstrikes, well aware that the planes would return for more strikes.

6.2.1 Legitimizing a mujahid's battle memories

Unlike several other articles, the anonymous author of this article has included five images from the battle in Mosul in "*A Mujahid´s memories from the battle of Mosul*". The author's visual expression seems to create positive emotions in a dramatic and hopeless situation by telling the story textually in combination with visual images. The images represent different emotions that the mujahidin felt and appear chronologically along with the story.

The first image is typically a close-up image containing white typographically-written text. Similarly, the doctor who appears in the third image is wearing a white coat. White, as previously mentioned, often referred to truthfulness, a characteristic that may fall within the cyber jihad discourse of religious conations, although the typography is not a very loaded text. (Machin, 2011. 61) Pursuing this point further, the author has chosen to use the color white to increase the credibility of the text.

Different camera angles on all four images, excluding the cover image (the first image which appears edited), inform the audience about the position of camera in relation to the focus point in the motive. All four images contain a motive that is related to warfare, constructed around the binary of the battle in Mosul. When the author includes a normal perspective of an aiming

soldier, a doctor, and some broken buildings, the images appear real. These images are clear, clean, and bright. In brief, this creates emotional feelings among the audience. Images of this type appearing inside propaganda magazines is considered cyber jihad; the photographer creates harmony and wealth out of war. Such images will also be considered a hidden use of ideological power related to the images' constructed reality. The author seems to legitimize the geographical area and individual stories by framing clear, clean, and bright images of warfare as good and right. The textual writings are framed as an individual story of the main character himself. However, while it is an individual story, the anonymous author is the main subject. The author is writing about a dramatic world surrounded by enemies on the ground as well as in the air. The author and his allies are protected by a supernatural God. As long as God wills it and the mujahidin live correctly, they overcome everything:

"But Allah c distanced the smoke from us, towards the direction of the murtaddin – praise be to Him – except that the dust of the destroyed building nearby completely obscured our vision. When the dust had cleared, that same sniper came to me with a smile on his face as he was intending to relocate to another position, saying, "With Allah's permission, that dust will not be joined in my nose or yours, or in the noses of any of the mujahidin who breathed it in, together with the smoke of the fire of Jahannam, as the Prophet g said, 'The dust in the path of Allah and the smoke of Jahannam do not ever combine in the body of a slave'" (Reported by Imam al-Bukhari in al-Adab al- Mufrad, and elsewhere). Then he followed that by saying, "Do you know that this smoke was the most hateful smell in my life? But now I find it pleasant!"
(Rumiyah #12, p. 11)

In this quotation lies a religious influencing strategy aimed at the audience. Although the main character is located between pillars of smoke underneath a rainfall of airstrikes, the mujahidin are obtaining full protection in a combination of excitement and adrenaline rush. Accordingly, it seems important to the author to legitimize the action of a sniper mujahidin. The author is thereby framing a metaphorical nomination of the "sniper", for the purpose of hiding the actor through a passive construction. (Fairclough, 2003, s. 220) Similarly, the active subject is also hidden, which contributes to the concealment of what really happens in such a situation: shooting humans.

Considering that the author seems to legitimize the use of weapons and positively comments on killing through metaphorical nomination. *"Do you need a skilled sniper in that place?" (Rumiyah, #12, p. 1)*. The Author deliverable use a word which is not a noun, this passage can

be considered a form of loaded language which emotionally affects the audience in several places throughout the article and is therefore included in the cyber jihad discourse.

"In the same area I met up with a brother who was a sniper from the Caribbean. He overheard me communicating in English with one of the non-Arab brothers, and so he approached me, attempting to recognize the voice, and when we spoke he said, "Do you need a skilled sniper in that place?" I said to him, "Send him!" And so he sent me his brother and the stepson of his brother, Abu Dharr al-Bosni, who is a mujahid in his prime years of age – 15 years old – from Bosnia Herzegovina. (Rumiyah, #12, p.11-12)

In this subsection, the author seems to appeal to Westerners and minors of the same ideology, even those without Arabic affiliation. The ideology of ISIS is framed by legitimizing warfare for the minor Abu Dharr al-Bosni, who is fifteen years old and from Bosnia Herzegovina, through a value assumption that fifteen is the prime age when one is a "sniper" mujahid. (Skrede, 2017, 56). Furthermore, the ideological reality of ISIS is in this case creating a landscape of value between the text and the audience by using several rhetorical characteristics of emotionally loaded language, which falls under the cyber jihad discourse.

We engaged in conversation with his brother, and I asked him about his path to guidance and how he arrived at the Islamic State. He replied, "I read about jihad in the Quran and contemplated its verses, such as the statement of Allah c, 'Go forth, whether light or heavy' (At-Tawbah 41), at which point I began to search for the path to jihad. When the Islamic State was announced, my brother and I raced towards it, and Allah facilitated for us the path to reach it, and to Him belongs all praise and grace." So I said to him jokingly, "We will return to the Caribbean as conquerors – with Allah's permission – and eat from your fish, and from its coconuts and bananas.""

The author justifies and legitimizes jihad firstly with verses in the Quran, and secondly by making jokes about enjoying the delights of the Caribbean with Allah's permission. This section seems to be anchored in the humoristic intelligence of the audience by legitimatizing the narrative of self-education, wherein the author is constructing a reality in which the audience needs to search for the path of jihad. Within this narrative, ISIS has legitimized their aim of portraying the rising Islamic caliphate as funny, but also important and meaningful.

To sum up, the author seems to implement several characteristics of the cyber jihad discourse due to legitimized violence and hatred humans being justified religiously and ideologically.

However, the author's legitimation is aimed toward the Western audience, as the author tries to relate ISIS's worldview to youths. Therefore, the author is drawing characteristics and elements of both visible and hidden ideologically anchored loaded language which may affect the audience.

6.3 Rulings related to giving da´wah to the harabi kuffar

Due to the ideological underpinnings of *Rumiyah*, the article named "*Rulings related to giving da'wah to the haribi kuffar*" includes theological involvement and praise for Allah when discussing the rules regarding proselytizing disbelievers prior to fighting them. The unnamed author has used three images along with textual writings divided into six pages and incorporated to reveal the selected message.

Furthermore, the article discusses the ruling of those who are disbelievers, as opposed to those who became disbelievers after previously being Muslims. In particular, the article addresses the ethics of killing unbelievers.

6.3.1 Legitimizing jihadi missionaries

The front-page image contains the typographical writing "*Giving da´wah to the harabi kuffar*", which is related to the policy of conveying the message of Islam to an Arabian non-Muslim or an unbeliever. The author's choice of the color white is intended to produce truth about the ideologically loaded message. (Machin, 20011, s. 61) In addition, the main emphasis of the visual image is to give the audience an ideologically leading emotional feeling linked to spreading the message of Islam. Consequently, the author uses several visually loaded features to ideologically influence the audience with characteristics of the cyber jihad discourse. This use can also be seen as an element of ISIS's constructed reality. ISIS is therefore framing their ideology of legitimizing missionaries by constructing a trusted reality of an upcoming caliphate.

However, the religiously-themed slogan is reengaging and enhances the curiosity of the message receiver, while imposing a particular view on proselytizing in Islam. Similarly, the visual depiction of the supposed Muslim missionary represents the hidden connection between the textual writings and the visual image. The dark color of the missionary along with his horse is usually associated with secrets, hidden meanings, and untold stories. (Machin, 2011, s. 55) Similarly, the low modality is deliberately used by the author to influence the audience emotionally with characteristics of the cyber jihad discourse. The audience receives

impressions that convey to Muslims a slightly mysterious and exciting world that only Muslims can enter. Simultaneously, the bright and dimmed backgrounds make it difficult to perceive meaning as if we were somewhere in the image, meaning that the image contains low modality (Kress & van Leeuwen, 2006, p. 159)

Complementary framed images depict the author's visualization of his own view of the message the article wants to present. The front image transforms the audience into observers. Since the person is not individualized, the observer will associate himself with the theme rather than the individual presented in the image. (Machin, 2011, p. 112) In particular, the author uses this element to substantiate the article's message, legitimizing this position by presenting elements as argument of ISIS ideological constructed worldview.

Simultaneously, the second image contains ideological elements related to a socially constructed view that few people share. Several masked people riding the camera capture and maintain the audience's attention. This image creates an impression of the convergence of natural and social forces, wilderness and jihad, suggesting the legitimization of jihadi activities through the intertextual writings "*the religion cannot be established except through jihad*". This argument is typically ideologically supported among the like-minded, and seems to be presented through high modality in conjunction with high quality loaded visual images that include characteristics of cyber jihad, thereby legitimizing the killing of unbelievers in the name of Allah.

Lastly, the author presents an image of a critically injured or perhaps dead boy with the underlying inscription "*The Crusaders' indiscriminate bombing shows no mercy to the young, nor to the elderly*". (Rumiyah # 12, p. 22) However, the high camera angle in the second image makes these objects appear in an inferior position relative to the viewers dominant and powerful point of view (Kress & van Leeuwen, 1996). In particular, the image contains a naturalistic high modality, presenting the image as it appears when the audience stays in the same room. The color modulation contains a "*modality of senses*" in order to emotionally feel and enter a role of emphasis. (Machin, 2011, p. 56), Therefore, the image is linked to the cyber jihad discourse of loaded language by deliberately affecting the audience's emotions. In addition, the colors imply that the content is true, and along with the underlying inscription it creates emotional feelings, it seems ideologically and therefore may influence the audience by legitimizing ISIS's revenge the West.

"'When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to emigrate from their land to the land of the Muhajirin, and inform them that if they do that then they will enjoy the same rights as the Muhajirin and will have the same obligations as the Muhajirin. If they refuse to emigrate, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims. If they refuse, then seek from them the payment of jizyah. If they agree, accept it from them and withhold from fighting them. If they refuse, seek Allah's aid and fight them.' (Reported by Muslim)." (Rumiyah #12, p. 20)*

Among the missionaries, the author is positioned as the savior and the West as the rescued. The author also is drawing a direct line to the steps Muslims must take to influence and call the unbelievers to Islam. The unbelievers must emigrate from their country in offer to gain same benefits; if they refuse to do so, *"they will be subject to the rule of Allah"* and have *"no share in the war booty"*. (Rumiyah#12, p. 20) To be a Muslim, one must to reject Western-based societies and emigrate. A Muslim who continues to live in Western society only will cause him- or herself to live in sin. Through these instructions, the author is outlining a system of legitimate action against people who refuse to follow Islam: *"If they refuse, seek Allah's aid and fight them"* (Rumiyah#12, p. 20) This directive demonstrates how the author is framing the ISIS ideology of violence in order to fight the unbelievers by the blessing of Allah. Such framing can lead to the separation of will from behavior, wherein individuals make a greater effort to carry out terrorism activities, because they have to and not because they want to. (Sennet, 1998, p.31)

"Likewise is the case with assassinations, which the companions of Allah's Messenger carried out when they killed some Jews. Al-Bukhari reported from al-Bara Ibn 'Azib, who said, 'Allah's Messenger g dispatched a group of Ansar to Abu Rafi', so 'Abdullah Ibn 'Atik entered upon him in his home at night and killed him as he was sleeping.'" (Rumiyah, # 12, p.20)

The author's narrative about giving a second chance if unbelievers refuse the message of Islam ends in this subsection. The author is removing the human element, normalizing the acting subject by replacing it with an unnamed hadith. "*What is apparent from the hadith is that it is not a condition to give da'wah before fighting those whom the da'wah has reached.*

And al-Bukhari gave this hadith the title, "Chapter on Killing the Sleeping Mushrik".
(Rumiyah, #12, p. 20) Everyone who reject the message of Islam is legitimized target of killing. The author is primarily shifting responsibility by removing the acting subject and toning down the action to legitimize killing of the unbelievers. However, it is within this narrative that the author reveals this passage to contain characteristics of cyber jihad discourse by using loaded language to deliberately influence the audience killing.

All things considered, the author is framing proselytizing among unbelievers and outlines the Muslim rulings regarding the process. To be a Muslim, as mentioned above, one must reject Western society and emigrate to a Muslim country; failing to do so renders one a legitimate target for being killed. The author is clearly framing several characteristics of the cyber jihad discourse. The emotionally-loaded influence is delivered both by visual images and textual writings. In addition, the author deliberately uses elements of color, modality, genre, typography, and position in order to illustrate ISIS's socially constructed worldview.

6.4 Important advice for the mujahidin - Part 2

"Important advice for the mujahidin – part 2" is the fourth article in the 12th issue of *Rumiyah*. The article contains six visual images divided into eight pages of text and credited to the author Shaykh Abu Musáb Az-Zarqawi.

The aim of this article is to give advice on how a proper Muslim should behave to behave properly of Allah will and to experience heavenly wonders. The author is framing a narrative of the consequences of failing to follow religious and ideological codes based on the mujahidin's worldview.

6.4.1 Legitimizing advice for the mujahidin

The images in this article are remarkably different visually from previous articles. Firstly, the front page appears as a non-naturalistic image containing low modality, hiding meaning in a blurry background. (Skrede, 2017, p. 96) In contrast, the remaining images do not seem to be as extensively edited and contain several different colors, therefore appearing more naturalistic. The reddish-brown background color appears nearly black, and as mentioned previously, a black background can symbolize that the image contains hidden meaning (Machin, 2011, p. 61) and may draw attention to an inaccessible, mysterious, and exciting world. (Skrede, 2017, p. 99) Humans can, to some extent, search the mysterious, as for example religions. In addition, humans also search for the truth, which the white typographical "*advice*" sentences are representing (Machin, 2011, s. 61) Therefore, modal elements in this image may influence

humans emotionally without them being aware of it; such characteristics fit the cyber jihad discourse.

These images are constructed around a binary opposition to the constructed world of ISIS. Similarly, the front-page image contains several typically mujahidin-dressed ISIS fighters wearing weapons, and hiding their faces from the camera angle. The human element is eliminated by the absence of eye contact. (Skrede, 2017, 106) In addition, the image does not contain empathy as it would if the mujahidin were looking at its audience. Since the readers cannot be individualized in this instance by means of eye contact, they associate themselves with the subject instead of the individual. (Skrede, 2017. P 106) By hiding faces, ISIS develops several metaphorical associations about concerns and neglected thoughts. (Machin, 2011, s. 122-123) These associations enhance the curiosity of the audience and invite them into the thoughts of the mujahidin involved in the image. (Skrede, 2017, 106) In this way, the author uses ideological elements of ISIS's constructed worldview to attract the audience's attention. Moreover, these elements suggest and argues for the audience to come and join the mujahidin where they are. Similarly, Kress & Lewuwen distinguish between top and bottom images. The upper part is "ideal" and illustrates what the mujahidin can offer in terms of wisdom, unity, security and safety, while the bottom part symbolizes what is "real" and contains information about the content. (Kress & van Leeuwen, 2006, p. 186-193) The typographical writings strengthen the emotionally loaded image and suggest that the "real" life is with the mujahidin fighting for Islam.

The remaining images contain historically and culturally valuable architecture. The image portraying the Umawi Masjid Mosque in Damascus is pictured with the promise of returning to Allah's Sharia law. The image invites the audience to participate in the Islamic culture of Damascus by using a naturalistic image containing high modality. As a result, the image seems realistic, containing a light background to symbolize the truth of Islam. (Skrede, 2017, p. 96) In contrast is the third image, which creates a polarized atmosphere between "the kuffar" (unbelievers) and our "brothers" with an image of Muslims carrying carpets in front of American soldiers inside Camp Bucca in Iraq. The fourth image contains extremely graphic visual content of the American Nicholas Bergs being beheaded by Abu Musáb Az-Zaraqawi. This image contains several characteristics of cyber jihad by containing ideological elements of ISIS's socially constructed worldview. The appearance of Bergs' head will most likely create an emotional response stemming from the undesired murder of a Western journalist. Similarly,

the image's aim is to invoke fear and illustrate what the mujahidin can do to Western citizens. Lastly, the author includes two nearly similar naturalistic and realistic images containing a high modality of sharp colors to create a sensory emotional feeling. (Machin, 2011, p. 56) Images of the former head of the Association of Muslims Scholars in Iraq, Harith Al-Dari, and John Brady, the head of missionary activities during the American invasion of Iraq. (Rumiyah #12, p. 31), contain the subtitle "*traitor*" to convey to the audience the author's perspective of ISIS's ideology.

The article creates a historical narrative of Mongols, Turks, Persians, Arabized Arabs, and Armenian Christians as inferior enemies of Muslims, because while the Muslims are fewer in number, they have Allah on their side:

"*And in this occurrence – i.e., the one in the time of Shaykhul-Islam – the enemy, Mongols and other Turks, Persians, Arabized Arabs, and their likes from among the apostates, including the Armenian Christians and others have mobilized. And this enemy came down next to the lands of the Muslims while they are between bravery and reluctance to fight, with the Muslims opposing them being few in number, and the Mongols' aim being to seize the land to exterminate its people, just as those ones previously came down in the surroundings of Madinah against the Muslims.*" (Rumiyah #12, P. 25)

Through the textual writings, the author is positioning a religious approach of being obedient to advice from the mujahidin:

"*And during the year of the Trench there was a strong coldness and a harsh wind, by which Allah turned the Ahzab away from Madinah, as He c said, 'And We sent upon them a wind and armies [of angels] you did not see' (Al-Ahzab 9). And likewise, this year, Allah multiplied in it the snow, rain, and cold, in contradiction to what is common, until most people disliked that and we used to tell them, 'Do not dislike that, for indeed in this lies a wisdom and mercy from Allah.' And this was from the greatest means by which Allah turned away the enemy.*" (Rumiyah #12, p. 25)

The author is addressing a religious narrative of punishment of those who do not listen to the advice of the message. When the author promotes the consequences of denying Islam, he is framing a reality that about "them", and "they" position unbelievers in a collective "out" group in order to argue against or warn about denying advice. The author is therefore framing religious

arguments of a socially constructed reality anchored in ISIS ideology. The author's narrative of ISIS's ideology contains penalty of not listen to advice, and for not believing the same narrative. Therefore, the author is also framing the absence of ultimate truth, which contrasts with the social constructivist framework who says that everything must be seen from its own perspective. (Skrede, 2017, p 76) Similarly, the religious narrative includes several religious and ideological historical elements related to how the author creates power through the loaded language of the ISIS-constructed reality when stating the following:

"*Then some people started to doubt the validity of the fight against the Tatars, because they displayed Islam completely, like some of the defeatists do now concerning the fight against the army of the tawaghit. Ibn Hazm r said in al-Muhalla that there is no greater crime after disbelief than forbidding jihad for the sake of Allah and ordering to surrender the womenfolk to the enemies of Allah.*" (Rumiyah #12, p. 27)

The ultimate goal for the author is to implement a narrative in the audience that doubting Allah is a crime. However, since critical discourse analysis will seek to change the given reality, this section should be connected to the cyber jihad discourse. The author uses loaded language to argue for the audience to listen to advice, and further removes the acting subject when distinguishing between unbelievers and the Muslim community (Ummah). The author is therefore legitimizing items and processes which are not produced by activing individuals. (Fairclough, 2010h, s. 459)

 "*And we say, if the Ummah would have drawn its swords, stood up, mobilized its armies, and moved towards Washington in pursuit of revenge, and then the slaughter came, with the winds changing direction and scattering the armies...then it would have been a different matter, but where is my Ummah concerning that which transpired and is still happening to the Muslims in Iraq,*" (Rumiyah#12, p. 29)

"*Slaughter came*" and "*towards Washington*" (Rumiyah #12, p. 29) do not contain human elements which can relate to the cyber jihad discourse of deliberately using loaded language to legitimize and normalize actions in order to tone down historical events and influence the audience. *(Skrede, 2017 p. 115)* In addition, the author is framing hatred for missionary John Brady, claiming that Brady is responsible for the missionizing presence in Iraq and for spreading "*false creeds*" that will "*spill their blood*" and make them "*kill themselves*". (Rumiyah #12, p. 31) By referring to the missionaries as false creeds and unfavorable to his

own worldview, the author does not recognize the world as socially constructed and presents elements of his own ideology. The characteristics of cyber jihad discourse are represented by loaded language, in particular the declaration that missionaries will "*kill themselves*" when trying to spread the message of Christianity in Iraq (Rumiyah #12, p. 31)

Overall, the article uses religious and ideologically adversity to convince the audience to believe in Allah; failing to do so can lead to severe consequences, such as what happened to the journalist Nicholas Berg. The author is speaking to both believers and unbelievers alike, exhorting them to take the article seriously. The article therefore exhibits characteristics of cyber jihad, portraying elements of ideological narratives which are undesirable to democratic countries in the West. Further, the author is using several techniques similar to those utilized in the *Inspire* magazines, including graphical images, loaded language, and the consequences of not following Allah.

6.5 It will be a fire that burns the cross and its people in Raqqah

The article "*It will be a fire that burns the cross and its people in Raqqa*" contains four images distributed over four pages, one image on each page. The article is an interview with an unknown ISIS military commander in the city of Raqqa in Syria. The unknown author and interviewer has divided the article into "Question" and "Answer" sections, and narrates to the audience the mujahidin journey at the battlefront of Raqqa.

The ISIS military commanders are telling the audience about Raqqa's religious, tactical, and strategic importance to ISIS's plan of creating a caliphate. According to the article, the enemies' campaign against the mujahidin is based on crushing the plan for an Islamic caliphate. However, the mujahidin facilitate methods for fighting and striking the enemy both in Raqqa and deep in their own territory, guaranteeing victory if the Muslim fighters trust in Allah.

6.5.1 Legitimizing warfare

Visually, these four images contain less strong graphical content than the previous article. However, the white typographical writings of "*It will be a fire that burns the cross and its people in Raqqah.*" fits with the front-page image of several houses struck by a bomb. The burnings of the bomb are clearly related to the message that the article is framing. In addition, the modality and quality of the image appears low. However, as mentioned in earlier textual analysis, a white background can symbolize truth; similarly, is it reasonable to believe that the white color of the typographical writings symbolizes that the ISIS author is anchoring the

images in a trustworthy manner. In addition, is the black bottom background is separated from the top by a curved brown line. Black backgrounds can be interpreted as carrying hidden meaning (Machin, 2011, s. 61); the front page can therefore suggest the missing half of the image. The audience can only imagine what will happen to the rest of the houses that are hiding something mystical and brutal action behind the black background. The author's use of color is directly related to hidden ideological elements of ISIS's constructed reality. In particular, the author is using the cyber jihad discourse to implement characteristics in order to influence the audience.

The front page is divided in two, wherein the top image represents the "ideal" and contains the visual representation of a bomb that struck several houses. The representation of "real" is placed on the bottom, containing a black background and white typographical writings with explanations. The linguistic meaning of the "real" typographical writings, "*It will be a fire that burns the cross and its people in Raqqah",* is strengthened by the composition. The bombing is presented as the ultimate aspiration, since it is the "ideal" of the image that simulates the strike. The "real" on the bottom strengthens the "ideal" at the top as it supplements the audience's visual emotional perception, which fits with characteristics of the cyber jihad discourse and contains elements of the hidden ideological power of the ISIS-constructed worldview and therefore an invitation by ISIS to violence.

The high camera angles make the houses in the image appear in an inferior position relative to the audience's powerful and dominant point of view (Kress & van Leeuwen, 1996) This point of view does not invite the audience because they are observing the airstrike from a distance. However, the light-yellow explosion is a typical view of an airplane strike, and can appear ideologically loaded to an audience that has similar constructed worldviews as the author. Therefore, the distance and camera-angle can be seen as characteristics of the cyber jihad discourse.

The second image is a high-modality and naturalistic visual representation of ISIS martyr Abu Muadh At-Tunusi looking at the camera and its audience. The audience is recognized in a manner that requires some form of response. (Kress & van Leeuwen, 2006, s. 117 – 119). Abu Muadh At-Tunusi appears serious toward the low camera angle, which may address a balance of power between the audience and the martyr. (Kress & van Leeuwen, 2006, s. 140) The audience can likewise become martyrs if they follow the same constructed ideological reality. Abu Muadh At-Tunusi may search for compassion of martyrdom from its audience in order to

humanize the image. The social relationship established his look may lead to emotional ideological connections within the audience; in particular, they may feel empathy, which means that this image also contains characteristics of the cyber jihad discourse.

The third image appears in the middle of the article and might contain some of ISIS weapon depot. The high modality and naturalistic image appears as a direct attempt to influence its audience by indirectly saying, "This can be yours". The depiction of clean and highly technological weapons therefore contains elements of the ISIS-constructed reality by promoting its ideology of legitimizing warfare.

Lastly, the fourth image contains a high camera-angled image of the "*Furat dam*" (Earthen dam close to Raqqa in Syria). where several American raids were repelled (Rumiyah #12, p. 35) The image contains an overview of the dam with a high camera angle and appears to be relative to the viewer's dominant and powerful point of view (Kress & van Leeuwen, 1996). As a result, the image seems to create an ideological impression of cyber jihad by using naturalistic strategic signification and the importance of ISIS's conquests to emotionally influence its audience.

Similarly, the textual writings contain ideological power relations of ISIS defending their caliphate against enemies (Fairclough, 20110h, s. 28). It is therefore important to interpret and explain the social reality and how it could and should have existed. (Kalleberg, 1992, s. 1) As mentioned earlier, this article contains questions and answers and is based on the interview genre, which is "*language use associated with a particular social activity*" (Fairclough, 2003, s. 66) The author seems to legitimize the fighting in Raqqa by using ideological elements of historical significance and strategic importance, whereas ISIS is narrating to the audience about jihad on the frontline:

"Raqqa is significant for another special reason beyond its military and strategic importance, as it was among the first cities which the mujahidin conquered – by the grace of Allah c – and in which they spread the pure 'aqidah of tawhid and waged war against kufr in all its various forms. Raqqah was the base from which the Islamic State expanded, and the center for the Khilafah's operations on the various fronts. As for its strategic importance (…)" (Rumiyah, #12, p. 32)

The article's narrative contains several notions about ISIS's enemy, the Christians, as well as the assertion that ISIS's strategic geographical areas are by Allah's grace manufacturing

weapons, including drones, anti-building weapons, and sniper weapons:

"Another means we employed was that we set up workshops for the repair and maintenance of weapons, and also for the purpose of manufacturing weapons after the Islamic State – by Allah's grace – demonstrated a talent for developing weapons, such as aerial weapons, drones, anti-building weapons, sniper weapons, silencers, explosive devices, and other types of weapons which Allah has bestowed upon the mujahidin and which we have not yet revealed." (Rumiyah#12, p. 34)

Within this narrative, the author and the mujahidin frame and communicate an ideological constructed reality of the Islamic State, where using violence to conquer, maintain, and protect geographical areas is legitimized as a requirement of fulfilling Allah's will. Further, the cyber jihad discourse is framed within several characteristics of discursive practice, in particular, the nominalization and passivation of the acting subject:

"As for the operations that failed, Allah c facilitated for some of our brothers to set up several ambushes and to wait for the murtaddin to carry out a special forces raid, anticipating that this would occur in certain areas which the Crusader army demonstrated its inability to penetrate." (Rumiyah#12, p. 35)

In this section, the author is framing violence and hatred through a passive construction, exhibiting characteristics of the cyber jihad discourse by explaining violence as "operations" and "a special forces raid". The author seems to thereby be hiding responsibility and acting subjects, by means of nominations., thus using word which is not a noun. (Machin & Mayr 2012, p. 137-138) The author wishes the audience to understand the importance of serving Allah, but also to ideologically understand the purpose of the Islamic State by toning down violence into things and processes. (Fairclough, 2003, s. 220)

To summarize, the author and the mujahidin are framing several characteristics of the cyber-jihad discourse. Color, background, and camera-angles were all deliberately selected and presented in the four visual images that appear in the article. The article frames the ideological idea of protecting the Islamic State by using weapons against the enemy in order to keep geographical areas defended.

The author is conducting an interview to increase the reliability in order to ideologically strengthen the worldview that is presented. The constructed ideological worldview is also

presented by using several discursive practices such as religious arguments, nominalizations and passive constructions.

6.6 The female slaves of Allah in the houses of Allah

"*The female slaves of Allah in the houses of Allah"* article written by an unknown author, and is divided into three pages containing two images of the Quran.

The argumentative article attempts to legitimize and persuade women to support jihadism and urges them to obey their husbands, which is considered equal to fighting and achieving martyrdom. The author uses cultural, religious, and tactical guidelines for women leaving the house.

6.6.1 Legitimizing female slaves in the name of Allah

The article contains two different images of the same theme, both from the Quran. The main image is the front-page image which includes the white typographical writings "*The female slaves of Allah in the houses of Allah*". The white and bright colors are continuous in the front-page image, for the purpose of creating a sense of the great truth of the Holy Quran and its great message to females supporting jihad in particular. Conversely, the darkened background in the second image represents the hidden message of the Quran. One must read closely between the lines to uncover the real truth. (Machin, 2011, s. 61) The Quran indeed has significant cultural, historical, and religious value, and is therefore displayed in the center of the image in order to maintain the viewers' attention. The Quran is made salient in the image, demonstrating that it's the carrier of meaning (Kress & van Leeuwen, 1996) Therefore, the short distance related to the camera angle is leading to the audience's worldview. The prominent depiction, distance to the viewer, and religious significance in Islam are all characteristics that fit the cyber jihad discourse if these characteristics are connected to the article's name.

As previously mentioned, the article urges women to obey their husbands, which is asserted to be equal to fighting and achieving martyrdom: "*Convey to the women my greetings and say to them, 'Indeed, obeying one's husband is equal to that [in rewards].*" (Rumiyah #12, p. 38). Here, ISIS is communicating clear elements of their own Islamic ideologically. The socially constructed worldview for their own inner-group is also represented as the author frames guidelines for leaving the house: "*It is upon a woman who wishes to leave her house and go to the masjid to ask her husband for permission, and it is forbidden for her to go to the*

masjid having put on perfume and beautified herself." (Rumiyah #12, p.37) By putting forward the narrative of women's inferiority and declaring the use of perfume and beautification illegal, the author is framing the ideology of radical Islam, a system of ideas anchored in the cyber jihad discourse. The cyber jihad discourse includes the deliberate use of emotionally-loaded language, which fits several sections and sentences of the article, in particular the passage instructing women to sit in the back of the car:

"Hamzah Ibn Abi Usayd al-Ansari reported that his father narrated that Allah's Messenger g came out of the masjid and the men had mixed with the women on the road, so he said to the women, "Remain back, as it is not for you [women] to dominate the road." (Rumiyah #12, p. 37).

In this section, ISIS is framing an ideological direction of Islam that is unfortunate for certain social groups. (Fairclough, 2015, s. 26-27) Most countries allow women to drive cars and use perfume. The article concludes by further justifying the legitimization of women denying their own free will in the following section: *"So let her beware of coming to the masajid in order to disobey Allah therein, whether by manifesting her beauty, or wearing perfume, or raising her voice, or being noisy and excited."* (Rumiyah #12, p. 38) The way ISIS claims that women raising their voices are disobeying Allah reveals their narrative and ideological direction of religious and culturally-explained, socially constructed reality.

Overall, the article contains several characteristics of the use of loaded textual writings and visual perceptions to influence the audience. Due to the article's theme, it appears that ISIS is framing a narrative of an extreme religiously- and ideologically-justified direction of Islam.

Chapter Seven

NORMALIZING VIRTUAL EDUCATION FOR TRAIN DERAIL OPERATIONS

7.0 Introduction

This chapter addresses recurring topics found within characteristics of cyber jihad discourse that are analyzed for discursive aspects. The first section, in order to provide a general overview of the characteristics expressed by *Inspire's* creators, seeks to broaden the understanding of cyber jihad discourse in *Inspire* by identifying its characteristics.

Six articles of the latest issue of *Inspire* Magazine Issue 17th "*Train derail operations"* will be analyzed. This analysis is conducted to uncover further characteristics of cyber jihad in text and images, as well as the similarities and differences between *Inspire* and *Rumiyah*.

Firstly, a short summary of each article will be provided. Secondly, Fairclough's model will be employed as an analytical tool for visual images and textual writings as a part of social practices. Lastly, the article will be evaluated dialectically and related to larger structures in society.

7.1 Targeting means of transportation: Advice for martyrdom seeker

This article was originally designed as a letter with the inscription "*Advice for martyrdom seeker*". The front image is the only image throughout the three-page article, which credits Hamza Usama Bin Laden as an author. Firstly, the author praises Allah and bestows peace upon Muhammad, the last prophet of Islam. The author then sends greetings Muslims in America, the West, and Palestine, before stating that this article is advice for people who will carry out martyrdom operations.

According to the article, Allah will protect Muslims, for he is the strongest equipment in war. If an individual prays to him, he will make that individual succeed. Accordingly, this belief encourages the audience to choose the right target and right weapons to inflict crippling losses on those who have disbelieved. Prioritized targets include everyone who transgresses against pure religion, or against the prophet, i.e., Christians, Jews, Russians, and people from NATO-allied countries.

Lastly, the author urges the martyr to send a message to the media during the "operation" conveying five concrete messages. The writer also urges martyrs to collect information about their target, and to take care and put trust in Allah before carrying out the "operations".

7.1.1 Normalizing advice for martyrdom seeker

The article contains an image of a typographical written sentence, "*Advice for martyrdom seekers in the west*", with a pencil on the side. Except for the image, the article's motive appears as a traditional brown letter. This motive implies that the tradition of ancient times must advise people in the liberal audience to carry out terrorist attacks abroad. This motive is reinforced due to the old appearance of the background. The image can thus be interpreted as an ideological substantiation of the elements appearing as typographical writings of the AQ-constructed worldview. Simultaneously, the image conveys at least two ideologically metaphorical associations: that of a wise person offering traditional high-quality advice, and a theologically knowledgeable person with strong computer imaging skills. The image contains a low differentiation of colors, in sense of a consistency of relatively few colors occurring. Therefore, the image is an instrument of gusto and affective meaning. (Skrede, 2017. P. 126)

The textual part of the article has a theological anchoring Islam, where the claimed author Usama Bin Laden calls for martyrdom against several nationalities. The message's speech functions seem too often be presented through the martyrs as the grammatical agent, and the audience is ordered due to how the text is presented, in particular "*Fear Allah*", "*Follow in the steps of martyrdom seekers before you*" and "*If you are unable to find these, target American crusaders.*" (Inspire, p. 14-16) Subsequently, it is reasonable to assume that sentences containing modality marks shape social practices when the audience reads the article. (Fairclough, 2003, p. 168) The characteristics of cyber jihad may also occur further when the audience receives orders through discontinued modality. Human worldviews are socially constructed, which often leads people to follow what others say or write.

Accordingly, the use of the term "*martyrdom operation*" (Inspire # 17, p. 15) in the article is assumed to create certain metaphorical nominalized representations which help the operator remain hidden; such concealment is made possible by a passive construction in which a terrorist attack is referred to as an "*operation*", thereby hiding the responsibility of carrying out the attack behind a neutral term. The same occurs when American bombing raids are toned down; through passive construction, the agents involved in the attacks are able to take less

responsibility for war actions. (Machin & Mayrin 2012, p. 137-138) AQ is framing hidden ideological elements of their constructed worldview while implementing a non-metaphorical representation of the process, i.e., God will have mercy on those who carry out terror attacks and remain as martyrs. Therefore, due to the passive construction, the responsibility is reduced to a minimum and the audience may want to seek Allah's mercy.

The author frames an existential assumption that "*There is no help or power except from Allah.*" (Inspire # 17, p. 15). In particular, this narrative assumes that only Allah can help or give power. Consequently, the sentence can be criticized from a liberal economic point of view. For example, in a capitalistic Western society, family, financial wealth, and material objects offer help and create power, and God has perhaps less frequent impact. Therefore, it is reasonable to assume that the author has ideological or religious assumptions in his own structural social conditions. (Fairclough, 2003, s. 58-59). Texts can cause changes in knowledge, beliefs, attitudes, and values. (Fairclough, 2003, s. 8) The article has narrated and inspired the audience to become a martyr of God, by attacking selected targets. As a result, the article serves as an ideological foundation for external reasons to become a martyr by carrying out terrorism activities. Likewise, such martyrdom is often justified religiously and theologically with characteristics of the cyber jihad discourse by framing loaded language related to the Quran or ideological assumptions based on the AQ-constructed worldview.

Consequently, critical research is revealing the requirements that limit human creative power and prevent democratic development (Splichal, 2008, p.29). People who read cyber jihad material do not necessarily have terrorism activities as their main priority, but rather the genuine desire to satisfy God. The analysis of this article indicates that freedom of thought tends to be manipulated and some of what is written complies with the characteristics of cyber jihad.

7.2 Targeting means of transportation: Rulings on lone jihad

The article "*Rulings on lone jihad*" is divided into two sections. The 16th issue of *Inspire, "The 9/17 Operations*", contained the first section which talked about "civilians", its scope, use, utility, and rulings. Likewise, the second article named "*Targeting Civilians*" speaks about disbelievers in the context of a Western population that is at war with Muslims. Both articles are credited to the same author, Sheikh Hamd bin Hamoud Al-Tameemy. The second article, "*Targeting Civilians*", presents an image on its front page unlike "*The 9/17 Operations*" article.

All men who are able to participate in wars, except for those who are excluded (the sick, the old and children), are considered combatants on the basis of Sharia and not civilians as stated by their modern laws. Every adult man should fight against America, Britain, or France. The article is also written to the audience with a call to kill disbelievers and enemies of Allah. However, the audience that chooses to kill disbelievers must follow specific rules. Early on, the author divides disbelievers into categories of those who shall be killed in Jihadi activities (except for priests) and the old, the blind, the sick, people with chronic diseases, wage-workers, and farmers. In addition, the article encourages the audience to attack military personnel and military bases, checkpoints, and barriers, but emphasizes that attacking civilians may cause more desired damage.

In contrast, people that are excluded from fighting are divided into two categories: firstly, women, children, and the insane; and secondly, the blind, the old, the priests, the crippled, and wage workers.

7.2.1 Normalizing the rulings on lone jihad

As previously mentioned, the article has an image inscribed typographically with "*The Rulings on Lone Jihad*", along with the author's name. Linguistic writings in the image thereby serve the purpose of the article. The image supplements the text, and contains the same ideological ideas. (Skrede, 2017. P.117)

The image's terror-related theme catches the audience's attention early, especially the depiction of a person walking along the platform of a train station. The person who can be referred to as a lone jihad operator is carrying a red bag. The motive is inevitably referred to as a "Train derail operation". The immediate thought about the bag's content that it is a bomb, or equipment meant for carrying out terrorism activities fitting AQ´s ideology.

The image is black and white except for the bags; meanwhile, a relativity normally-dressed man walks away from the point where the image was snapped. Kress states that this visual technique is often the bane and barely visible elements of an image function best ideologically. (Kress, 2010, s. 69) The potential meaning behind the black image barely occurs to the audience. However, a black background can indicate that something is being kept hidden, (Machin, 2011, s. 61) specifically, how the lone operator should turn away from the material world and focuses on the hidden tools that will lead to a successful train derail operation. If the person was walking

the audience, the effect of the image would be different. However, considering that a person has deliberately edited and formatted the image, the subsequent effect meets the characteristics of cyber jihad. The author probably sought to intentionally influence the audience's emotional response when choosing red-colored bags.

Shortly after viewing and processing the image, the audience is exposed to textual loaded stimulus. This leads us to internal text relations about loaded grammatical conditions. (Fairclough, 2003 s. 36) The author's narrative gives the audience an early insight into what textual consensus is being discussed:

"Al-kasaani says in Badai' alsanai' after mentioning who is permissible to be killed and who is not in Jihad, "Originally in Jihad, anyone (among the disbelievers who is) able to fight is permissible to be killed, whether he participated in the fight or not. And anyone besides them is not permissible to be killed, unless they participate in the battle physically, or mentally by giving advice and opinions or by motivating others to fight - and any other similar activity." (Inspire #17, p. 21)

In order to increase credibility, the author refers to a scholar with knowledge about which people are permissible to kill or to be killed in jihad or terrorism activities. The author continues to hide the actor by saying, *"Originally in Jihad, anyone (among the disbelievers who is) able to fight is permissible to be killed, whether he participated in the fight or not (…)"* (Inspire #17, p. 21), instead of saying *"Originally in Jihad, anyone (among the disbelievers who is) able to fight is permissible to be killed by the conductor of 'the lone jihad', whether he participated in the fight or not (…)."* The actor can be called several descriptions based on how he or she is socially constructed: lone wolf, fighter, jihadist, terrorist, freedom-fighter. In addition, partial or complete removal of the active subject legitimizes the killing of disbelievers. Consequently, when the author uses passive construction to remove the actor, it is reasonable to assume that this choice produces an emotional response in the audience (Fairclough, 2003, p.220), and as a result may contains characteristics of cyber jihad.

The audience is further indirectly asked to understand that Muslims have suffered from the West's oppressive regimes, especially those of America, Britain, and France. By rationally understanding that fighting these countries is nearly a duty for an adult man, one also recognizes the sufferings of Muslims in the Prophet Muhammad's lifetime:

"Therefore, every adult man, able to fight in America, Britain or France is a combatant, willingly or unwillingly (commonly referred to as soldiers). It is lawful to kill him, if the call of Islam has reached him, even though he does not directly participate in the fight or if his country has not initiated the fight. Verily, there is no safeguard for a combatant, i.e. if we assume that America never fought the Muslims, and there was no covenant between her and the Muslims, then it is permissible for us to initiate the war with them because it is (referred to as) a country at war (with Islam). This occurred in the time of the Prophet (]), the time of the companions and the Muslims after them. So what about today, when the western countries, such as America, Britain and France, have shown open hostilities towards Muslims. Killing millions of Muslims, and making them experience the worst of sufferings." (Inspire, #17, p. 22)

The author is further appealing to the audience by using speech functions, in particular deontic modality., by indication how the world ought to be. This use of modality reveals the author's method of expressing opinions and facts, (Fairclough, 2003, s. 164-165) as is evident when the author says, "*It is lawful to kill" (Inspire, #17, p.22).* Overall, the author's sentence selection of deontic modality is a kind of normalizing killing. It may therefore be reasonable to assumes that this technique produces an emotional response to promote jihad, and therefore can be characterized as cyber jihad.

In sum, this text's narrative is less influenced by the theological justifications of authorities, drawing the line between the rulings about the people the authorities deem it acceptable to kill or not to kill. The article does not, however, include much discussion about recommendations on how to carry out train derail operations, as the front-page image suggested.

As mentioned earlier, text can cause possible changes in knowledge, beliefs, attitudes, and values. (Fairclough, 2003, s. 8) In particular, when we receive manipulations of our emotional feelings through conscious and unconscious information, through characteristics of cyber jihad, for example, these manipulations may alter our knowledge, values, attitudes, and belief system. The human world view is socially constructed and affects us through interaction within other humans' ideological power.

7.3 Targeting means of transportation: Imminent threat

"*Imminent threat*" is a four-page article produced by an unnamed author, but narrated by the Sheik Usama. The author combines two edited visual images and textual writings to promote warnings against Western countries, especially America.

Firstly, Sheik Usama warns about the oppressions of Muslims, and against the ongoing support for the Jewish-occupied Palestinian land. Further, he speaks about the sanctions against the people of Iraq, which led to deaths of almost a million children.

Secondly, the author writes about several occupations, wars, and immoral crimes committed in Iraq, Afghanistan, Somalia, the Philippines, Vietnam, and Hiroshima and Nagasaki. Sheik Usama says that the Americans killed people, destroyed infrastructures, and wiped out everything under weak arguments and false pretenses.

Lastly, the name of the article also reveals that the Sheik Usama is serious about his warnings. He urges the Muslim audience to fight against injustice, and urges Americans to fear terror and death.

7.3.1 Normalizing imminent threat

In order to understand the relation between language, power, and ideology, we analyze images. (Skrede, 2017. P 94) These images may frame elements of AQ´s ideology; based on the typographical writings, colors, and hidden messages, the images may also fit the cyber jihad discourse of conducting loaded language. This article contains two graphically edited images. At first glance, the first one does not appear to belong in the article "*Imminent threat*". However, because the text promotes the relevance of the image, it becomes evident that that image is indeed appropriate to the article.

The image in question includes multiple sentences containing terror activity-related references to historical attacks or themes that the author will use to earn credit among the audience. The author is using these events to normalize terror, either to gain support among the like-minded or to scare and threaten Americans. Examples of the terrorism activities about which the author is bragging include open source jihad, hidden bombs, train derail operations, *Inspire* magazine, professional assassinations, homemade grenades, pressure cooker bombs, Gan-bernindo attacks in San Bernardino CA, Boston marathon bombings, Orlando shootings, and Chattanooga shootings.

The image contains a deep red-colored map of America in combination with the typographical writings. The typographical phrase *"Ideas do not need VISAS"* is seen in conjunction with the

textual part and is perceived as a threat against Americans. Typography is an effective and metaphorical aspect of visual communication which is utilized in this image to threaten America. (Skrede, 2017.p 101) Simultaneously, the white typography together with a white background containing clearly visible images of previous issues of *Inspire* combine to promote truth, which urges America to take the threat seriously. (Machin, 2011, p. 61) Moreover, the deep and intensely red-colored map of America symbolizes blood. If the loaded modality of expressing the image by using blood becomes strongly saturated, it causes an emotional impact on the audience and fits the characteristics of the cyber jihad discourse.

Lastly, the second image contains several effects edited into the images that appear on the front page. The black-and-white image contains a black aim point crosshairs with a red dot in the middle of the map. As mentioned before, the white background is associated as truth, and the black map is associated with something being kept hidden, (Machin, 2011, s.61) i.e., death to America. Another point worth noting is the black-and-white dressed man who looks at the audience. By making eye contact, he demands a response. (Kress & van Leeuwen, 2006, s. 117-119). This eye contact can be interpreted to mean that he demands responses from two different groups: sympathizers, to convey that he is serious about injustice of Muslims; but also Americans, to whom he is issuing a warning.

In addition, the author draws direct lines between American's military usage and the suffering of Muslims. The author is framing Sheik Usama as a leading authority figure with historical and geographical knowledge about the political relationship between East and West. However, the author describes the humanitarian reality as Sheik Usama perceives it, and uses deontic modality to describe how Muslims should act on the basis of his social position and power. (Fairclough, 2003, s. 168)

"If we organize and fight with our sisters and brothers we can stop this war, we can stop this government and create a better world, if not then you will harvest what your hands have sowed - fear, terror and death by new creative and destructive Lone Jihad operations, executed by men from your own homeland. Men whose boots have not touched the lands of Jihad in Afghanistan or Sham and whose names have never been in the FBI or CIA black lists. O Americans, you will never be safe till you force your government to change its oppressive policies towards us and get its last soldier out of the Muslim lands." (Inspire #17, p. 29)

In accordance with the article, Sheik Usama uses threatening rhetoric and characteristics of the cyber jihad discourse in the way he intentionally and emotionally urges the audience to conduct terrorism activities. Sheik Usama does not say that the action of America and other Western countries can lead to a catastrophe, but rather to a casual chain of terrorism activities formed by categorical epistemic modality. Based on this description, Sheik Usama delineates how Muslims should act by using high deontic modality. The Muslims have no choice; they must act by carrying out terrorism activities. It is not Sheik Usama who is the object of this obligation, but rather the Muslim world, which is referred to by the pronoun "we". (Fairclough 2010a, s. 287) Further, the circumstances are major political oppression from Americans, while the subjective actor is people carrying out terrorism activities inside America through a deterministic and pessimistic worldview. (Skrede, 2017. p. 62) The author is leading the reader through a problem-solving structure: the problem is American oppression and the solution is fear and terror, which excludes other choices for the audience. (Fairclough, 2010a, s. 288) Likewise, the author makes theological citations from the Quran to explain the superiority with which Americans value themselves as a first world nation while viewing other countries as the second and third world.

"Allah says in Quran,

{And (both) the Jews and the Christians say: " We are the children of Allah and his loved ones} *[5:18] {Because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)."} [3:75]*

{Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!} [40:29]" (Inspire #17, p. 29)

The author makes it clear that Sheik Usama is part of the "in" group of Muslims, and that the "out" group of Americans also includes Jews and Christians. Whenever the author is using theological citations in order to promote his own constructed worldview, he is emotionally affecting the audience. Religion is vastly important for a large percentage of humans, and when citations from holy texts are used in the context of spreading fear, this use fulfills he criteria of cyber jihad discourse, since it is intentionally emotionally affecting the audience.

Taking everything into consideration, the author is normalizing Sheik Usama's warning about the imminent threat against America and Westerners. Sheik Usama appears to be warning that if America does not begin to treat Muslims and the Arabian Peninsula well, then the country

will suffer the imminent threat which may involve terrorism activities. The author employs several characteristics of the cyber jihad discourse, in particular the polarization between the Muslim world and America. The author uses rhetorical and religious tools to emotionally incite fear and hatred toward the oppression Americans have inflicted on the Muslim world. Similarly, America's grandiosity will lead to the destruction of the Muslim world if Muslims do not react quickly by carrying out terrorism activities.

7.4 Targeting means of transportation: Security for the lone mujahid

"Security for the lone mujahid" is the first of a two-part article and concerns psychological security; part two, expected to appear in Inspires next (currently unpublished) issue, will likely discuss bodily security. The article contains one graphically edited front page image that includes textual writings and another image. The article's unknown author firstly describes and cites theologically reasoned protection strategies for the lone mujahid.

In particular, every believer in Allah should attain complete security in this world and the hereafter. In addition, every Muslim should prioritize keeping loyalty to other Muslims rather than non-Muslims. Finally, the author promises Allah's protection for every Muslim who believes in God during a terror operation.

7.4.1   Normalizing security for the lone mujahid

Each article in this issue of *Inspire* contains a front-page image, and this article is not an exemption. The image depicts a black-dressed lone mujahid standing with his back to the camera. The audience assumes an observer role that can provide different metaphorical associations. The audience may hold the same beliefs as the person depicted in the image, accordingly confirming this person's worldview in an ideological sense (Machin, 2011, pp. 133-114) This association may be interpreted as an element of an AQ´s-constructed worldview hidden among metaphorical associations to create power relations. In addition, the black background combined with the black-hooded jacket visualizes the hidden gem of lone jihad operations. (Machin, 2011, s. 61) Terrorism activities in this article are associated with fear of governments, police, and intelligence services; as a result, the lone jihad operator must go underground and keep a low profile. The black image conveys to the audience that they must hide for security reasons. Simultaneously, the position and location of the lone mujahid is interested to note, as it calls for various metaphorical associations about the audience's worldview. (Skrede, 2017, p. 106) The figure's back turned toward the camera seems to remove

the human dimension. An element that may create fear and loneliness; the lone mujahid must believe in Allah to gain security. (Kress & van Leeuwen, 2006, s. 117-119) Such intentional use of emotional and ideological tools to impact the audience meets the cyber jihad discourse criteria. In addition, the image is decontextualized with a light brown color which creates low modality and removes the naturalistic dimension. (Skrede 2017, p. 99) However, the aim of MCDA is to find tools which can reveal ideological power relations that create undesirable conditions. (Skrede 2017, p. 93) This dimension is absenting here due to the fact that the image is edited and does not appear realistic, although it still inspires emotional ideological feelings which are related to power.

The image also contains the light-colored typographical headline *"Security for the lone mujahid"*. Machin believes this kind of bright light means truth. (Machin, 2011, s.61) In line with this understanding, the editor uses bright light to improve the validity of psychological security given by Allah; this technique combines loaded language with color, creating emotional attraction and meeting the criteria of cyber jihad discourse.

The textual writings start in the middle of the front page. The author promptly begins to theologically explain Allah's faithfulness toward the trustworthy who believe in him as the only God. An interesting feature of the text is how it constructs a relationship between security and God, which is typical for texts that contain characteristics of cyber jihad. The author is therefore intentionally emotionally influencing the audience by using loaded and religious language. Furthermore, the audience must make a choice to be a "right worthy Muslim" or a "shirk" (worshipping others than Allah).

"When a Muslim neglects or desists from performing Islamic duties, he immediately loses this security. The degree of psychological security in a person is in relation to his implementation and commitment to the commands of his religion. The holy Quran has summarized and explained this, placing a base rule for psychological security, Allah says; {It is those who believe and confuse not their belief with zulm (wrong i.e. by worshiping others besides Allah), for them (only) there is security and they are guided}[6:82]" (Inspire #17, p. 60)

The section illustrates that the article is painting religious narratives to make people perform Islamic duties. Fairclough identified social positioning and power relations as modality to shape social practices. (Fairclough, 2003, s.168) Consequently, modality affects people's

choice to perform or refrain from actions. Similarly, using rhetorical means, the author may frame a theologically reasoned argument by indirectly establishing strong deontic modality. Even if the author not using "have to" or "must", the audience is intentionally being emotionally induced to perform Islamic duties.

"When a Muslim decides to perform a military operation, having the confidence he needs and knowing that Allah will be pleased, he should then move on to the next step; which is having confidence on the feasibility and benefit of the operation politically and militarily, even if it be on the long run and even if he will not be there to see the outcome." (Inspire #17, p. 62)

Further, the author is consistently and deliberately framing passive construction. (Skrede, 2017, p. 16) By writing "a *Muslim decides to perform a military operation",* the author is pacifying the subject instead of writing "*The military operation was decided on and performed by Muslim."* Similarly, the author is framing sentences in an ideologically-selected direction by hiding the actor. (Machin & Mayr, 2012, s. 138) The actor framing nominalizing a type of grammatical metaphors social processes as things or units instead of processes, in particular "*military operation*" and "*Islamic duties*". Although the actor is mentioned as "*a Muslim*", the hidden meaning is to carry out terrorism activities related to *Inspire* magazine. Therefore, the metaphorical selection can legitimize and normalize terrorism activities.

In sum, all of these ideological, rhetorical, and visual hidden characteristics of cyber jihad affect the audience through emotional influence. Similarly, the article normalizes terrorism activities by using metaphors that remove severity in order to normalize violence.

People construct their worldview socially and that worldview is influenced by humans. (Skrede, 2017, p.76) Therefore, it is reasonable to conclude that this article is framing its effect on the audience by normalizing terrorism activates: by doing Allah's will individuals will gain security, even if they die.

7.5 Open source jihad: Designing the derail tool

"Designing the derail tool" is the sixth article in the 17th issue of Inspire, and demonstrates a shift from argumentative articles focused on advising the audience about ideological, theological, and cultural social practices to practical manuals for creating train derail tools. Accordingly, the manual belongs to the second section of the magazine: "*Open source jihad (…) a resource manual for those who loathe the tyrants; includes bomb making techniques,*

security measures, guerrilla tactics, weapons training and all other jihad related activates." (Inspire #17, p. 70) The manual contains information about a disaster for the repressive imperialistic nations and allows Muslims to train and carry out attacks at home instead of risking unsafe travel abroad.

The author of this manual is credited anonymously as "*The Aq-Chief*", and explains in detail and with step-by-step illustrations how to derail a train. The author uses detailed visual images to explain how to craft derailing tools and textual writings to describe the process. The manual contains 85 images divided into 19 pages illustrating the crafting processes along with textual explanations. Accordingly, the crafting processes are divided into (1.) Creating the mold (2.) Preparing the reinforcement steel (3.) Preparing the strengthening screws (4.) Preparing the mixture for the reinforced concrete (5.) Preparing sheet metal for holding form the derail tool on the rail (6.) Supplement procedures.

7.5.1   Normalizing designing the derail tool

Graphics outlining the process of creating train derail tools contain high-quality, detailed images for conducting terror attacks. However, the first visual image that appears on the front page stands out from the others. This image suggests how a train derail operation might look after carrying out a terror attack using tools created from this manual. The image may contain characteristics of the cyber jihad discourse by its strategic placement to emotionally influence the audience. An image containing several burning train cars from a high camera angle makes these objects appear to be in an inferior position relative to the viewer's dominant and more powerful point of view (Kress & van Leeuwen, 1996) This point of view influences the audience by distancing them the incident. Visual distance contains the same emotional resonance as social distance, which is often selected to provide a communicative effect. (Skrede, 2017, p 109) This effect may lead the audience to ignore the fact that terror attacks may cause deaths, but rather focus on the religiously or ideologically emotional effects of the benefits of AQ´s-worldview.

The remaining images illustrate the crafting process by combining naturalistic images taken by the crafter and drawings of length, height, and depth. These images are used to convey naturalistic practical instructions that are difficult or impossible to describe textually. (Skrede, 2017, p. 93) Each image depicts the crafted objects at the center of the image, which maintains the audience's attention on those objects. This placement suggests practical benefits for the

audience, as opposed to promoting political or ideological power relations as does the manual's front-page image. Kress and van Leeuwen emphasize the importance of understanding how power can be achieved through different modalities. (Kress & van Leeuwen, 2006, s. 14) Accordingly, it is relevant to mention the typographical writings and its colors. Throughout the article the color red is used typographically. The saturated red-colored modulation is consistent throughout the article, which affects the audience's emotional attachment of sensorial code orientation toward the crafting process. (Skrede, 2017, p. 100) Consequently, it is ideologically paramount that every step of the crafting process is important and handled carefully so as to not miss out or fail the project. The color usage is not randomly selected, but intentionally chosen to deliberately affect the audience emotionally on a practical and ideological basis. Due to the color composition, the strong modality appears to ideologically fit the characteristics of the cyber jihad discourse.

The textual writings in this article contain less religious and ideological implementations than previous articles. The difference is that this article appears as a manual, rather than an actual article. However, it does contain several ideological and religious textual writings related to the cyber jihad discourse. In particular, is the author early on frames Allah´s approval to carry out train derail operations:

"In this edition, we will – by the will of Allah – present a simple method for targeting trains. It involves derailing a train from the railroad by placing an object on the tracks. And its purpose will be changing the direction of the wheels and thus derailing the railroad car from the tracks." (Inspire # 17, p. 70)

In the opening line the author urges the audience to carry out train derail operations by presenting simple methods to target railroad tracks for the purpose of changing the direction of the wheels, thereby normalizing terror attacks by conveying the theological approval of Allah. Throughout this section, the author is enforcing a framework of cyber jihad discourse that emotionally calls upon the audience to carry out terrorism activates. Nonetheless, the author does not use any other theologically- or ideologically-loaded justifications in this article. The remainder of the article contains only practical illustrations and descriptions on how to create an already existing *"industrial train derail tool"* that is normally used by the staff when breaks fails:

"This tool is used by the track management staff when; the brakes on the train fail and when the continuation of the train's journey on the railroad will result in an accident. Thus the track management intervene and prefer to derail the train so as to minimize the amount of damage." (Inspire#17, p.71)

The author is normalizing the homemade derail tool's quality and efficiency by framing how easily the audience can create a tool used by professional and educated engineers, and then utilize it to carry out a terrorist attack.

Taking everything in the article into consideration, it becomes clear that this article builds on a cyber jihad discourse wherein the author is normalizing terror attacks by explaining the process as though it was the work of an everyday train rail engineer. Through systematic usage of images, colors, and practical explanation, the author justifies terror attacks by the will of Allah.

Although the article does not contain equal amounts of religious and ideological content as previous articles, the author is removing the severity of the manual, describing the crafting process as if it was a form of normal handicraft. The author's normalization of such a major incident as derailing a train is in my opinion a form of cyber jihad, because depicting the derailment a train as a normal activity could influence the audience by excluding the severity of the action.

7.6 Open source jihad: Field tactics

"Field tactics" is the seventh article in the 17th issue of *Inspire* and the second article in the section "*Open source jihad*"; as mentioned above, this article also demonstrates a shift from argumentative articles focused on advising ideological, theological and cultural social practices for the audience to practical manuals for creating train derail tools. The article contains nine images divided onto four pages that explain different outcomes of derailing trains with the tool explained in the "*Designing the derail tool*" article.

In addition, the author explains trains and categorizes them based on speed and in which countries the trains operate. Further, the audience is exposed to three different conditions that lead to execution of a successful derail operation: (1.) High speed, (2.) Overcoming the security measures, and (3.) Aftermath of a derail. Similarly, the author differentiates between two primary situations, the first of which is collision and the second derailing from high ground.

7.6.1 Normalizing the field tactics

Images, like texts, are bearers of ideologies (Skrede, 2017, p. 117) The image in this article containing the most ideological characteristics fitting the discourse of cyber jihad is imaging a mujahid on his path to carry out the derail operation. Consequently, the article *"Field tactics"* front-page image is quite similar to the front page used in *"Security for the lone mujahid"*. Both images contain a black and grey background, while the audience's point of view sees a person from behind. As previously mentioned, this is a tool used by the author to maintain the audience's attention and confirm the depicted person's worldview in an ideological sense (Machin, 2011, pp. 133-144) The author is trying to lead the audience into terrorism activities, which is the author's selected theme. The author's socially constructed worldview is deliberately transferred in order to ideologically normalize terrorist activities for the audience.

In particular, the black image symbolizes mystery and danger. (Machin, 2011, s. 61) Therefore, is it essential for the person walking on the railway to be careful of intelligence services, and governments, and to overcome practical security measures. Simultaneously, the back of person calls for metaphorical associations (Skrede, 2017, p. 106) The point of view symbolizes that something secret is going to happen. (Machin, 2017 p. 61) The person proceeds on his or her own path toward the goal of carrying out a terrorist attack, which characterizes the cyber jihad discourse. The author deliberately creates an emotional and ideological reproduction of the same socially constructed worldview. Similarly, the image containing the train derailing tool is described and crafted in *"Designing the derail tool"*. The tool contains a strong reddish color that calls for the audience's attention. (Skrede, 2017. P. 100) The color is being used in a way that enables the audience's mind to understand that the tool is essential to in order to carry out a successful terrorist attack that will derail a train.

The remaining images contains trains driving on railways or involved in accidents. The high camera angles make the trains appear to be in an inferior position relative to the viewer's dominant and more powerful point of view (Kress & van Leuwen, 1996). This point of view represents the perspective of an individual placing a derail tool onto the railway, thereby creating a notion of the author's normalization of terrorist attacks. If the person in the front image placed a derail tool onto the railway, it might look like an accident. Such characteristics support the argument that these images contain features of the cyber jihad discourse.

The textual writings underneath the typographical headline of "*Field Tactics – Derail Tool*" contain a mixture of historical events and train derail operation education. The author references several events without referring to reliable sources. In particular, the author promotes a value assumption which confirms an existing controversial worldview containing ideological and religious extremism, because the text "*assumes that the reader shares the value system it's based on*" (Fairclough, 2003, s. 57)

"The second type, derailment of trains with hazardous materials (HAZMAT), is an issue that makes the different security agencies sleepless. The transportation committee in America drafted a report after the events of 9/11, in which they mentioned the reality of this breach and how difficult it is to control. They declared that 83 million tons of hazardous materials is annually transported by trains in America. And that these trains pass through major U.S. cities and thousands of small towns which are located across the railroad tracks." (Inspire #17, p. 92)

This passage assumes that it is the hazardous materials making security agencies lose sleep, and that trains containing hazardous materials appear to be threatening. Simultaneously, this sentence is opening for different interpreations, while closing others by referencing the transportation committee without citing reliable sources. Additionally, as in previous articles, the author increases the substantiation process by using nouns. (Fairclough, 2003, s. 12) *"Train derail operation",* which is consistent throughout the article, removes the acting subject from human relations, serving to camouflage responsibility and tone down the action of derailment. (Skrede, 2017, p 115) Therefore, deliberately conducting and implementing metaphorical nominations to ideologically convince the audience to carry out a terrorist attack hidden in a metaphorical "*train derail operation*" could be characterized as cyber jihad.

All things considered, the article contains several characteristics of the Cyber jihad discourse. Even though previous articles contain significantly more religious or ideological characteristics of the discourse, this article employs several implementation methods used throughout the 17th issue of *Inspire "Train derail operations"*. However, in my opinion the author is normalizing terrorist attacks by deliberately using loaded language and visual images to influence the audience.

Chapter Eight

FINDINGS AND CONCLUSION

In this thesis, my aim has been to access and understand the cyber jihad issue by conducting MCDA of visual images and textual writings and supplementing this method with the theoretical framework of social constructivism. The analysis was performed by the close reading of six selected articles from each of *Rumiyah* and *Inspire* magazines, thereby helping me to uncover ideological worldviews of both ISIS's and AQ´s and explore the hidden influence that these worldviews have on the target audience.

8.1 Characteristics of cyber jihad

Throughout the analysis of both visual images and textual writings, it became clear that ISIS and AQ are framing a particular narrative through their own constructed ideological reality of establishing the Islamic State or carrying out terrorism activities. The analysis revealed that *Rumiyah* and *Inspire* include several different characteristics of cyber jihad in every analyzed article.

The magazines seem to promote jihad by using cyberspace as a modern telecommunications outlet, intentionally using loaded textual writings and visual images to produce an emotional response in their audience. The analysis uncovered several different tools used. In particular, *Rumiyah* deliberately uses high quality images to promote jihad. Disregarding the front-page images, the magazine exhibits a tendency to present its images as naturalistic, clear, clean, and bright. The usage of high modality and strong colors to promote jihad in the authors' desired view has been further uncovered: white is often used for truth and black for hidden symbolism in order to strengthen the emotional response to the image. Similarly, through the use of detailed camera angles and poll of distances, it seems as ISIS and AQ are influencing their audiences to promote jihad by removing the feeling of being interacted in war actions, and tone down brutal actions.

Fairclough (2003) argues that "*discourse figures alongside bodily behavior in constituting particular ways of being, particular social or personal identities*" (p. 26). Following this idea, it can be said that the worldview being created by ISIS and AQ has the capacity and power to ideologically affect their audiences by framing visual images in a certain context. In particular,

ISIS induces an emotional response by employing images of dead children bombed by enemies. This tactic seems to occur as a tool in order to further promote empathy among the audience; including images of beheaded Western journalists further illustrates this capacity. Furthermore, the front-images are often edited and divided into two different parts. The top image represents the "ideal" which contains graphical and visual representation of a particular theme. The representation of "real" is often placed on the bottom, containing textual writings of the message. The linguistic meaning of "real" seems too often referred to as promotion of jihad and contains loaded language, such as ISIS's narrative of establishing an Islamic State or AQ's narrative of carrying out terrorism activities.

Throughout the textual writings, my usage of CDA also uncovered several characteristics of the cyber jihad discourse. In particular, the textually passive construction in *Inspire* seems to tone down the responsibility of carrying out violence, beheading, warfare, or terrorism activities, hiding such activities behind the neutral term "*operation*", or removing the acting subject by religiously justifying actions through citing hadiths or the Quran. Therefore, the notion of jihad seems to further be promoted by legitimate or normalizing actions that that will earn reward. Likewise, several articles further appeal to the audience by using speech functions, deontic modality in particular. These tools reveal ISIS's and AQ's methods of expressing opinions and facts. (Fairclough, 2003, s. 164-165) These methods are especially evident when ISIS particularly states, "*It is lawful to kill" (Inspire, #17, p.22).* The selection of deontic modality in *Rumiyah* and *Inspire* may therefore further be assumed to produce an emotional response from their audiences. In fact, ISIS and AQ seem to narrate authoritative loaded characteristics by promoting jihad throughout every article.

8.2 Ideological arguments

As mentioned, throughout the analysis of both visual images and textual writings, it may seem as though ISIS and AQ is framing a narrative of their own constructed reality. The reality is anchored into the ideology of establishing the Islamic State and carry out terrorism activities.

In particular, they are framing interpretations and references of hadiths that are concepts in which every Muslim believes. However, ISIS and AQ seem to be shaping the interpretations in both *Rumiyah* and *Inspire* by eliminating any other understanding of the concepts to a point where the audience believes that the only choice they have is to join a violent jihad. For example, is it often referred to the global Muslim population with the pronoun "we" (Fairclough

2010a, p. 287) and asserts that Muslims have no choice other than carrying out terrorism activities. ISIS and AQ furthermore narrate arguments of their ideology by using these high deontic modality pronouns by removing the acting subject in their arguments for carrying out terrorism-activities or establishing the caliphate, to tone down killing of others.

In addition, the analysis also uncovered that *Rumiyah* and *Inspire* are referencing the monotheism of Islam several times throughout the text. The magazines present that Allah is the only law ledger of the divinely Sharia law, and Muhammed is his prophet. In particular, this view is significantly illustrated in *Rumiyah's* second article, "*The Muslim society between Human reality and misleading fantasies*": "*(...) among them were people who associated themselves with them but in reality, were not from among them. On the surface, they were Muslims, but on the inside, they were disbelievers (...)*" (Rumiyah #12, p. 11) and further prioritizes targets for killing as "*(...) everyone who transgresses against our pure Religion, or against our beloved Prophet. Next, look out for Jewish interests everywhere*". (Inspire #17. P.15)* In brief, it seems that ISIS and AQ take the narrative of monotheism to a completely different level than previous interpretations of regular Islam. This narrative led me to uncover that several articles of *Rumiyah* and *Inspire* seem to be deeply anchored in the ideological reality of loyalty and disavowal, i.e., the concept of us versus them.

8.3 Similarities between Rumiyah and Inspire

Throughout the analysis, uncovered several similarities between ISIS's and AQs textual and visual approach were uncovered. Both publications seem to address their content toward sympathizers of jihadist ideology, the jihadist community itself, and the populations of Western countries; both magazines contain high-quality layouts, images, and text. The publications both appear organized, planned, and structured, and the structures appear nearly similar, containing a front page, content list, and strategically organizing articles by theme.

When it comes to visual images, is it difficult to see a difference in the quality of content in the selected articles. However, the multimodal analysis did uncover several similarities. In particular, the articles contain loaded images for promotion of jihad, i.e., cyber jihad content. This content is uncovered and evident in the use of color to provoke an emotional response. For example, both ISIS and AQ use something so simple as the color white to promote truth and black to make messages appear hidden. The color red is used several times to point out vital objects, areas, or weapons and illustrate the importance of danger and scope. In addition, several

images in both *Rumiyah* and *Inspire* articles appear within high camera angles that makes these objects and places appear to be in an inferior position relative to the viewer's dominant and more powerful point of view (Kress & van Leeuwen, 1996) In particular, the camera angles often present an overview of terror activities or strategically important places, that may tone down terrorism activities.

Furthermore, it seems that ISIS AND AQ are putting forward several similarities between their constructed narrative of reality; for instance, both groups normalize and legitimize terrorism activities by using violence as a requirement of fulfilling Allah's will. Therefore, it appears that *Rumiyah* and *Inspire* contribute to maintaining one of their common perceptions of Western civilizations versus their own constructed ideological worldviews, i.e., the concept of us versus them. This concept is found throughout the majority of articles analyzed, and further seems to be a common feature among the like-minded. The findings reveal a clear pattern: these uncovered elements of ISIS's and AQ's ideological narratives may present violence and terrorism activities in a way that may promote jihad. Similarly, these cyber jihad magazines are published in cyberspace and may therefore reach a wide audience from all over the world.

8.4 Differences between Rumiyah and Inspire

The goal of *Inspire* appears to be to motivate jihadist attacks in Western counties by single individuals, whereas *Rumiyah* is in addition putting forward the narrative of establishment of an Islamic State ruled by Sharia law. Furthermore, within this narrative *Rumiyah* is deeply anchored to the ideological idea of educating their audience in moral, law-related, and historical events. *Inspire* rather aims to educate its audience in concrete details on how to carry out terrorism activates with step-by-step methods, and seem to contain less theologically anchored material.

In particular, AQ illustrates the crafting process by combining naturalistic images and interpretive drawings of the length, height, and depth of their derail tools. These images, unlike most of *Rumiyah's* images, are used to present practical instructions to create derail tools for terrorism purposes. (Skrede, 2017, p. 93) Each image depicts the crafted objects at the center of the image, maintaining the audience's attention to those objects. These instructions suggest practical benefits for the audience that wants to craft the tools, rather than aiming toward laws and morals according to jihadists. It therefore seems that AQ is targeting like-minded individuals who already share their worldview, whereas ISIS seems to aim toward a broader

spectrum of audience. In particular, an interesting aspect emerging from the analysis of ISIS's concerns is the increasing focus on females in "*The female slaves of Allah in the houses of Allah*". ISIS is educating its audience by legitimizing a reality where women are forbidden to wear perfume or behave excitedly; this type of ideological moralization is not found within AQ's narrative.

8.5 Interpretation of results

This thesis mainly aimed to determine whether *Rumiyah* and *Inspire* magazines, contained characteristics of the cyber jihad term, and further ideological arguments, before looking for similarities and differences between them to understand and increase knowledge about the impact linguistics and visual images may have on its audience.

The findings from this thesis suggests that *Rumiyah* and *Inspire* seem to contain characteristics of cyber jihad term that may promote jihad. It also suggests that ideological arguments of ISIS and AQs constructed reality may influence its audience by a certain impact, to a moderate level. The analysis also found that both magazines particularly seem to use similar color connotations, camera angles and themes. However, they also appear different since *Rumiyah* seems more theologically anchored into establishing Islamic state, and *inspire* contains more practical advice for carrying out terrorism activities.

Somewhat surprisingly, it appeared as the magazines contains less loaded textual writings than loaded visual images. Indeed, research done by Skillicorn and Reid (2014) concludes that *Inspire* contains informative language, which seem to match my findings about differences, it appears as *Inspire* is more informative anchored than, *Rumiyah* magazine. (Skillicorn & Reid, 2014, p. 13) Research also surprisingly suggests that terrorist often seems to "*seduce*" (Weimann, 2012, p. 86) another on the internet by online communication, rather than using loaded language to promote jihad. However, this may not weaken my findings about loaded language fitting the cyber jihad term, because research also suggests a high "*jihadist language*" use in Inspire. (Skillicorn & Reid, 2014, p. 13) Research further suggests Inspire to be suitable for recruiting its targeted audience through "*self-radicalization*" although it is challenging to research effects. (Sivek, 2013, p 18) This "*self-radicalization*" may indicate reading of virtual propaganda magazines. Therefore, it seems to highlight and support my findings about ideological arguments of ISIS and AQ constructed reality may use loaded textual writings and visual images to promote jihad.

Overall, this thesis suggests that ISIS and AQ uses characteristics of the term cyber jihad in their articles, thus loaded language Intentional use of loaded textual writings or visual images to produce an emotional response in order to promote jihad by using cyberspace as modern telecommunication outlet. The research also uncovers presented ideological arguments of their socially constructed reality, and lastly several similarities and differences between the two magazines. It is essential to consider that this study was only conducted by two different publications of each magazine. Further research is needed to study a larger number of magazines before a more comprehensive and general conclusion can be drawn.

Chapter Nine

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