

Islamic State 2016: Back to Basics

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In Dabiq 13 IS was sending the message masked by the dominant discourse of the issue that it was now returning to its root core discourse of the end times/apocalypse and the methodology to be applied to realise the apocalypse. In Dabiq 13 the article “Kill the Imams of Kufr” pronounced takfir on the House of Saud and its scholars but the ruling on apostasy was absent from Dabiq 13. In Dabiq 14 the ruling was proclaimed and a war within Islam especially Sunni Islam was announced. For IS the present battlefield is within Sunni Islam and the West is part of this battlefield. The target of attack in the West is the leaders of movements within Sunni and Sufi Islam and in Dabiq 14 a to do hit list is presented. In the Middle East the targets are the House of Saud and its scholars and the Muslim Brotherhood which in effect means Saudi Arabia and Egypt are the new battlefields. What IS is after is the replication of the attack models used in the West in these states especially in the urban areas to which Egypt is especially vulnerable. In Dabiq 14 IS presents its new discourse of Shahid by presenting details of the biography of specific persons involved in the Paris 2015 and Brussels 2016 attacks that articulates a new discourse of iS to those of the West seeking to attack the West. It is a discourse that is formulated to expose and debunk the discourse used by recruiters on the ground in the West on the right and proper path to being shahid and those suited to be shahid and to release a new methodology of the path to martyrdom. By extension the already problematic Western discourse of radicalisation has some catching up to do as the paradigm is in further dire straits. It is then necessary to deconstruct the IS discourse of the apocalypse as presented in Dabiq 1 to place in context what is the nature of the vision that is basic to the public discourse of IS.

In Dabiq 14 the article titled: “The Knights of the Shahadah of Belgium” presents a break with reports done on Shahids in previous issues as a variety of detail is presented contained in a new discourse of recruitment for those seeking martyrdom. The article begins with the presentation on Ibrahim al-Bakrawi or Abu Sulayman al-Baljiki one of the suicide bombers in the attack on the Brussels airport 2016. IS states: “While incarcerated, he followed the news about the atrocities against the Muslims of Sham. Something clicked and he decided to change his life, to live for his religion.” There is no indoctrinator in prison that exposed Abu Sulayman to the Salafi Jihadi discourse his was a personal epiphany that led to his personal decision not to undertake hijrah but jihad in the West. So in prison concern for the affairs of IS can trigger an epiphany and the embrace of jihad bypassing the need for an indoctrinator. You can accept the path of jihad without bothering to become versed in the Salafi Jihadi methodology of IS and bypassing the obligation of the hijrah as Shahadah trumps this path and its methodology. Anywhere in the West a Muslim can then change and accept jihad and carry out a suicide attack without bothering to undertake the path dictated by the present dominant methodology. Death for the cause of Islam at the hands of the enemies of Islam trumps the present dominant methodology of IS and other Salafi Jihadi organisations. The article continues: “Abu Sulayman was known for his bravery and generosity before and more so after he was guided by Allah.” The Muslim who changes and embraces martyrdom and is martyred is a special Muslim placed in a special category as that Muslim is guided by Almighty Allah (swt) to martyrdom. IS states that individuals must not be encumbered by those who insist that the Muslim is not versed in the ways of Islam and his piety is sub-standard or lacking therefore unsuitable for being Shahid. The special Muslim must be freed of all encumbrances thrown up persons who are not special Muslims therefore embrace your epiphany and act on your decision to seek martyrdom on your own. IS insists that Abu Sulayman was guided and special as follows: “It is firstly due to Allah and then to Ibrahim and his brother that the raid in Paris took place.” Ibrahim/Abu Sulayman and his brother Khalid were special, guided Muslims who were necessary to the Paris 2015 attacks and then became Shahids when they took part in the Brussels 2016 attacks not Abaaoud. Special and guided Muslims who embraced their task in the West without undertaking hijrah and without making themselves known as IS jihadists to Western security apparatuses. They are then the examples of the new model and methodology of attacking the West from

in the West by those of the West not Abaaoud.

The article continues with Khalid al-Bakrawi or Abu Walid al-Baljiki the Brussels 2016 metro station bomber and the brother of Abu Sulayman as follows: “A man of strong character, a natural leader, Khalid was guided while in prison after having a vivid, life-changing dream.” Khalid/Abu Walid set out on his path to IS and jihad by dint of an epiphany triggered by a dream in prison. The article states: “After leaving prison, full of conviction and steadfastness, he started giving da'wah in his neighborhood, calling the youth to make hijrah to Sham.” The dream in prison quantitatively changed Abu Walid for the better seen in his personal traits and in his action in support of IS. The article continues: “All preparations for the raids in Paris and Brussels started with him and his older brother Ibrahim. These two brothers gathered the weapons and the explosives.” Abu Walid moved from spreading the message of IS to being one of two with his brother Ibrahim operatives charged with procuring the matériel necessary for the Paris 2015 attacks. After the Paris attacks Abu Walid had a dream which indicated to him that he must now become a Shahid in an attack on the West. The article states: “After the blessed raid in Paris, he saw another dream, which motivated him to carry out an istishhadi operation.” “He then heard a voice in the dream telling him that he was created only to worship Allah and ordering him to fight for His cause and make his word supreme.” Abu Walid is instructed via a dream to now deepen his commitment to the cause of Allah (swt) by waging jihad as his role as facilitator is now over. The article states that Abu Walid then had a third dream in which his brother and a third man is present. The article continues: “I had a pistol and Abu Sulayman had a belt. I told him to give me his belt, as I would feel better having it.” “I detonated my belt, killing the soldiers.” “I then saw my soul and those of the three soldiers. All of a sudden, the soldiers' souls burned and vanished and suddenly, the banner of Islam-represented in the dream by the flag of the Islamic State-came out of the earth and was shining brightly. My soul then became full of light.” “He then heard a voice in the dream telling him that he had achieved deliverance.” Abu Walid in the dream accepts the explosive belt of the suicide bomber, felt comfortable with it and did detonate the belt. His action exalted Islam and IS for in the dream they are one and the same and he was rewarded with the deliverance of his soul whilst the souls of the enemies of Islam were destroyed. The dreams led him to his fate and allowed him to view the glory of his action and the reward he earned thereof. Abu Walid is then the potent example of the new model and methodology by which to attack the West. The gift of his dreams indicate that he was chosen and called to the task of being Shahid a call to which he listened and a task which he embraced and executed selflessly making him the quintessential Muslim of the West for the West a model to be taught and emulated by Muslims the world over. A model Muslim of the era of the Khilafah that never embarked on hijrah to IS but was called and performed in keeping with the calling. A new model to limit the terrain of the previous models propagated by IS. A new model for the realisation of the end times/apocalypse.

The article next presents the profile of Najm al-Ashrawi or Abu Idris al-Baljiki the other suicide bomber in the attack on Brussels airport 2016. The article reports that Abu Idris undertook hijrah for Syria in 2013 where he joined an affiliate of al Qaeda in Syria but left this group and joined the IS when the war between the Jawlani Front and IS broke out in Syria. Abu Idris was a front line soldier for IS as he participated in battles against the Free Syrian Army, the Jawlani Front and the forces of the Assad regime and was wounded in battle twice. The article also reveals that it was Abu Idris who prepared the explosives used in the Paris 2015 and Brussels 2016 attacks which meant that Abu Idris died at the Brussels airport by explosives he prepared and triggered by his own hands: the model Shahid. IS describes Abu Idris as an Istishhadi as a result of the example, model and methodology exhibited by his actions. The article reveals the following: “After healing for several months, he began to train in order to realize his dream of returning to Europe to avenge the Muslims of Iraq and Sham for the constant bombing by crusader warplanes. Upon completing his training, he traveled the long way to

France to execute his operation.” Abu Idris was trained and facilitated in his departure from IS to Europe because his mission was accepted and supported by IS. Can members of IS' fighting units simply walk away and successfully return to their countries of origin especially in the West against the wishes of IS? How are they then making this counter hijrah journey successfully especially to the West against the wishes of IS? Are specific groups or individuals on an approved IS mission to the West being afforded cover in groups/individuals moving back to the West? How did Westerners and especially non-Arabs who speak little or no modern Arabic escape the clutches of IS and capture or death by the forces arrayed against IS in Syria and Iraq then safely traverse a state/states bordering Syria namely Turkey, Lebanon, Jordan and Iraq evading scrutiny by the state security apparatus of the state and then purchased a return ticket to the West? These are IS fighters with groups and individuals intent on hunting them and at minimum to inform the security apparatus of their whereabouts. Where did these returning IS fighters acquire travel documents and the finances for their upkeep on their journey back to the West and to purchase their means for return travel to the West? Did these returning IS fighters use the “long means” of return to the West IS speaks of? Hard questions for the politicians and the national security apparatus of states to which they are returning a question already answered in Europe.

The article ends with the profile of Muhammad Bilqaid or Abu Abdil-Aziz al-Jazairi who died in a firefight with the security forces in Brussels before the 2016 attacks. The article states: “He was a man full of wisdom, the commander of a group of inghimasi troops.” “When he heard that Abu Idris wanted to return to Europe to execute an istishhadi operation, he immediately decided to accompany him and assist him in his mission.” As Abu Idris did he survived the sweeps after Paris 2015 and was involved in putting in place the attack on Brussels 2016 when the security forces attacked the apartment in Brussels where he and others were holed up in. The article states: “Though he had the ability to escape with his team, he decided to make this his final stand and to ensure his brothers a safe exit.” IS does not in the article name Abu Aziz a Shahid as he failed to execute the mission he left IS for he is simply named a Defender of the Mujahidin. IS has therefore stated its strict standards for naming a Muslim who died in battle a Shahid. Under this new standard Abaaoud and the failed suicide bombers outside the football stadium in Paris 2015 do not qualify as Shahids. A bloodied fighter of the IS sent on an IS mission to the West is only Shahid when the mission is accomplished. Those who have never fought for IS and are in the West are judged by an entirely different standard as they are the new model and methodology.

In Dabiq 14 the article titled: “Kill the Imams of the West” flows with the discourse of the article “The Knights of Shahadah in Belgium” and defines the discourse of the article “Kill the Imams of Kufr” in Dabiq 13. The article in Dabiq 14 states: “In reality, there are only two religions. There is the religion of Allah, which is Islam, and then the religion of anything else, which is kufr.” “Therefore, anyone who falls into kufr has left Islam, even if he claims to be a Muslim.” The duality is then Islam acceptable and good/non-Islam rejected, evil and kufr. But IS goes further by insisting that a Muslim can embrace kufr negating Islam even if the Muslim is a practicing Muslim involved in the public displays of Islamic methodology. These Muslims insist they are devout but for IS they have long embraced kufr and have by their actions left Islam. This position of iS then involves passing judgment on the veracity of the Muslim's adherence to Islam. The article continues: “The person who calls himself a 'Muslim' but unapologetically commits blatant kufr is not a munafiq (hypocrite), as some mistakenly claim. Rather, he is a murtadd (apostate). The difference between nifaq (hypocrisy) and riddah (apostate) is that a munafiq conceals his kufr and openly manifests Islam, quickly apologizing if ever his cover is blown. The murtadd, on the other hand, openly commits his kufr after ascribing to Islam.” A munafiq is then salvageable under Islam but an apostate's brand of Islam is compromised with kufr to the point where there is no return to Islam for them.

Having established the difference between hypocrisy and apostasy amongst Muslims IS presents its ruling on apostasy as follows: “The ruling of the person who commits riddah is that he is killed, unless he repents before he is apprehended.” “It should then be no surprise that Amirul-Muminin Abu Bakr al-Baghdadi (hafidahullah) declares that any of the apostates from the sahwat or otherwise who repents to Allah and surrender themselves to the Islamic state will be guaranteed amnesty... But those who are caught before they repent, then there is no amnesty for them and theirs shall be a painful and fatal-punishment.” How do you repent before IS takes hold of you and prove to IS that you did repent of your embrace of kufr and returned to the fold of Islam? Do you repent in public before witnesses that IS accepts as reliable witnesses? One expects that other members of kufr for IS are not reliable witnesses. Do you then repent and upload to YouTube? IS insists that to repent whilst in the custody of IS is not valid as one expects many acts of contrition to evade losing your head at best if you are lucky on that day. The message is then clear that the House of Saud and their official imams are murtadd, the Muslim Brotherhood is murtadd and the sentence is death at the hands of the Muslims of the Khilafah.

In the article in Dabiq 14 specific members of Sufi, Salafi and Salafi Jihadi Islam in the US, UK and Canada are named as apostates creating what is in fact a to do hit list. The Muslim minority in the West is a small minority and in the public gaze and especially vulnerable to Muslim on Muslim violence. The to do hit list also creates soft targets of the groups the individuals listed belong to thereby enabling attacks on the listed individuals and persons who belong to and gather under the aegis of the groups these individuals belong to. The question that arises is the willingness of the security apparatuses of the states where these targets reside to expend the necessary resources on a long term basis to harden these targets of IS in the West on a long term basis? These groups can very well find themselves on their own. IS has then set its operational sights on a new soft target that will speak volumes to its commitment to purge Islam of kufr and its fitness to lead Muslims today. The article ends as follows: “One must either take the journey to dar al-Islam, joining the ranks of the mujahidin therein, or wage jihad by himself with the resources available to him (knives, guns, explosives, etc.) to kill the crusaders and other disbelievers and apostates, including the imams of kufr, to make an example of them, as all of them are valid-rather, obligatory-targets according to the Shariah, except those who openly repent from kufr before they are apprehended.” It is obligatory on all Muslims of IS to wage war on the imams of kufr and the other apostates within Islam as they must be made an example of the power of Islam and IS to punish those who seek to destroy Islam from within. To wage war on the apostates of Islam is obligatory as Islam must be protected, purged and renewed and this is the task of the vanguard of Islam raised up with the task of clearing a path to the apocalypse/the end times. A fixation with war on the crusaders distracts from the compulsory task necessary to setting in motion events that culminate in the great battle that will be won by Islam and the great bounty grasped thereof by the mujahidin alive after that apocalyptic battle. The great battle involves the crusaders, their defeat and destruction for all times so battles with the crusaders before the great battle are wasteful skirmishes that distracts from accomplishing the necessary task to starting the apocalyptic path to the great battle. This is the purging of Islam as Islam corrupted over the centuries must be purged in order to grasp its central role in the path to the great battle. To purge Islam war must be waged on the apostates of Islam led by the imams of kufr hence the need for a new order of battle.

In Dabiq 1 an article titled: “Until it burns the crusader armies in Dabiq” states: “Abu Hurayrah reported that Allah's Messenger (sallallahu 'alayhi sallam) said, 'The Hour will not be established until the Romans land at al-A'maq or Dabiq'.” The time frame of the apocalypse commences with the arrival of the Romans in the region to the north of Aleppo, Syria specifically at Dabiq or al-A'maq. “'Then an army from al-Madinah of the best people on the earth at the time will leave for them'.” The army to oppose the Roman landing in Syria/Sham is raised at Madinah/Medina comprising the vanguard

chosen/raised up to face the Roman invasion. This is an army of Muslims. “ 'So they will fight them. Then one third of them will flee; Allah will never forgive them. One third will be killed; they will be the best martyrs with Allah. And one third will conquer them; they will never be afflicted with fitnah. Then they will conquer Constantinople.’” Faced with battling the Romans one third of the vanguard of Islam will flee the battle shirking their duty. One third will be killed in battle and will become premier martyrs of Paradise and the surviving one third will defeat the Romans and never waiver in their faith. The surviving one third will then conquer Constantinople indicating the physical and material rewards for those survivors of the battle with the Romans. The final battle of the apocalypse is the battle between Isa/Jesus who leads the vanguard in battle against the Shaytan and his allies where Shaytan and his allies are exterminated. In the article IS justifies its attempt to seize control of Dabiq because of its importance in the time line of the apocalypse thereby justifying the move from Iraq into Syria and the declaration of the Khilafah in existence in Iraq and Syria. But by Dabiq 13 and 14 the use of the Hadith has created more problems that it solved which blunts the spear point of the discourse of IS. By Dabiq 13 there is no Roman army on the ground at Dabiq, Syria and IS is paying a hefty and costly price for its expansionism in the face of the Western and Russian air onslaught. The very Hadith quoted by IS in Dabiq 1 now raises serious questions of the veracity of IS. The entry of IS into Syria did not originate from Madinah, Saudi Arabia to face a Roman army on the ground in Dabiq. In the absence of an invading Roman army the vanguard of Islam to be amassed in Madinah cannot be constituted as it can only exist to engage and defeat the Roman army and the army of Shaytan. The army of Shaytan can only be constituted after the defeat of the Roman army and the sacking of Constantinople by the vanguard of Islam. In the absence of the invading Roman army at Dabiq there is no trigger to the apocalypse. To-date there is no invading Roman army as the presence of IS has failed to trigger the sought for invasion as in Iraq and IS in Syria is faced with paying on a daily basis a huge price for its sojourn into Syria. Why? This question expresses the choke point apocalyptic movements all face at one time in their existence and they all to-date have responded with graphic extremist violence both inwardly and outwardly. The IS discourse of rebuttal posits that the invading Roman army at Dabiq has not appeared because the vanguard of Islam has not and cannot appear, gather and coalesce at Madinah as all the sites of note in Islam in the Arabian peninsula are under the control of the apostates and their apostate imams of kufr. The potential of the vanguard must exist at Madinah until constituted and called to action to enable the Roman invasion at Dabiq. The present vanguard of Islam, IS, must now remove the fetters placed in the course and evolution of the end times by eliminating the apostates and their apostate imams of kufr in control of the holy sites of Islam and by extension the Muslim world. IS is then visualising and selling a discourse of a post Khilafah apocalyptic role that is obligatory and vitally necessary to realising the apocalypse. A course of action that seeks to unleash a wave of Muslim on Muslim violence in the Middle East and the world.