

## The Islamic State's Discourse of Ribat

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On Pg. 26 of Rumiya 4 the article "The Virtue of Ribat" presents the discourse of Ribat of Islamic State. For Islamic State ribat is the steadfast acceptance, commitment and actions of a Muslim to wage war on the enemies of Islam. This discourse of ribat is then complementing the discourse of jihad and enhancing the discursive construct of fighting to the death. Hijrah, jihad and fighting to the death are immutable constituent components of the ribat of the Islamic State. In the article "The Virtue of Ribat" a single Quranic reference is made: Sura 3:200 which reads as follows: "O believers, be patient, and vie you in patience; be steadfast; fear God; haply so you will prosper." In the order of the text we need then to study the verb forms translated "patient", "vie you in patience" and "steadfast." Patient is the verbal noun SABR of the verb SABARA from the root verb \* S B R which is translated: to be patient, to endure patiently, to keep steadfastly, to persist, to restrain oneself, the verbal noun is translated: patience, forbearance, steadfastness, firmness, endurance, perseverance, the active participle is translated: patient, enduring, longsuffering, steadfast; (ma asbard how patiently he shall endure). "Vie you in patience" is the imperative SABIR of the level three verb SABARA from the root verb \* S B R which is translated: to excel or vie in patience. This is the only occasion where SABIR is used in the Quran. Steadfast is the imperfect action YURABITU of the level three verb RABATA from the root verb \* R B T which is translated: to be firm, to be steadfast. This is the only occasion where YURABITU is used in the Quran.

The discourse of ribat of Islamic State diminishes the potent message and beauty of this verse of the Quran and attempts to mask the meaning forthcoming from the verbs of the Quran. The word ribat is not found in the text of the Quran. These are simply words created by adding vowels to root verbs to create transliterated words in English used to propagate adherence to a specific discourse. Catch words to motivate and mobilise action with towards a strategic end and the west has swallowed these instruments of mobilisation uncritically which they use to view Islam through and to sum up all Muslims the best example being the verbal noun jihad which is used 4 times in the Quran. Another case is taqwa the feminine noun translated god-fearing, godliness and fear which is

another catch word for Islamic State in its discourse of jihad and fighting to the death but in the power verse Sura 3:200 taqwa is not used for “fear God” as the imperative ITTAQI of the level three verb ITTAQA which is translated: to fear (God), to be god-fearing, (active participle) god-fearing. The feminine noun taqwa will not suffice as the imperative of ITTAQA is used with a clear message for Muslims on the operational structure of patience, to vie in patience, steadfastness and being god-fearing that is key to Muslim regeneration.

Sura 3:200 has then no appeal to fight until death and no specific reference to Muslims waging war on the enemies of Islam. This verse states an imperative binding on all Muslims without exception seen in the imperative it's framed in demanding that we be patient, we vie for patience and vie for the reward of Islam in a state of being patient thereby we attain the existential condition of being steadfast. This is the existential condition expected of all Muslims which must impact all our daily actions without exception not the exclusive reality of a vanguard called to fight to the death. The Islamic State and its discourse of ribat cannot envisage the glory of the message of Sura 3:200 and that is the tragedy of all discourses of Islamic extremism.