

Analysis of Islamic State's Discourse to Muslims of the West 1

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Preface

I have written and published the following works on Islam and Islamic Discourse: “Jihad in Trinidad and Tobago July 27th 1990” 2002 which dealt with the Jamaat al Muslimeen and the attempted coup d'etat of 1990 in Trinidad and Tobago, “The Al Qaeda Discourse of the Greater Kufr” dealt with the discourse of Al Qaeda and that of Islam of South Asia and “Salafi Jihadi discourse of Sunni Islam in the 21st century” 2011 which dealt specifically with Salafi Jihadi discourse in the 21st century with a focus on Anwar al-Awlaki and Abu Muhammad al-Maqdisi. With this initial analysis I begin publishing my series on Islamic State (IS) a most significant evolution of Salafi Jihadi discourse that demands understanding.

This analysis is based on the deconstruction of articles by IS addressed to Muslims of the West published in Dabiq the English language publication of IS. In Dabiq 12 an article titled: “O you who have believed protect yourselves and your families from fire” by Abu Thabit Al-Hijazi. In the article Abu Thabit stated that he is a Muslim of the West who made hijra/migrated to Sham/Syria and IS. Abu Thabit commences his discourse by stating that his mother brought her children to the West from an unnamed Muslim land to the West an action which she lived to deeply regret and she insisted to him to leave the West with his family for IS. Abu Thabit from the start of the article is establishing his lineage of piety that commenced with his mother. Abu Thabit states: “as my mother said every family that comes here suffers one calamity or another with respect to their children. What she was referring to, as she went on to clarify were the countless Muslim youth in the West who get themselves tangled into drugs, alcohol, gangs, promiscuity, and other vices and social illnesses over which any decent Muslim family would weep for its children.” A Muslim family in the West will pay the price of losing its children to the way of life of the West that contradicts the Muslim worldview. Abu Thabit's mother then taught him the necessity of fleeing the West for IS to save the children of his family. What then is the condition of Muslims of the West who refuse to flee the West for IS and how will IS treat with them?

Abu Thabit in his article introduces the concept of the severity of kufr compared to breaches to the moral code of Islam. Kufr in Islam is the worldview of rejection of the discourse of Almighty Allah (swt) therefore anathema to all Muslims. Abu Thabit is insisting that living under the domination of kufr is an apex transgression for Muslims that trumps breaches of the moral code of Islam. Abu Thabit states: “And yet as terrible as these vices maybe, the fact remains that many still downplay the severity of kufr in comparison with other sins.” Muslims in the West willingly accept living under the hegemony of kufr whilst they insist on the application of censure to Muslims accused of breaches of the moral code/Sharia law. These then are those Muslims who willingly live in the West and abide by the dictates of kufr but insist on the application of Sharia law to Muslims of the West. Abu Thabit states: “I need to make it clear that this is addressed to Muslims who are risking their entire Hereafter by continuing to live under the authority of the crusaders waging war against Islam or in lands ruled by apostate tawaghit governing by man made laws.” To willingly accept the hegemony of the crusaders of the West and their apostate dictators of the Muslim world is then to embrace and surrender to kufr rather than to the will of Almighty Allah (swt). By this surrender to kufr the Muslim is then no longer a Muslim and can have the fatwa of Takfir pronounced on them a Muslim, for IS the only Muslim is Sunni abiding by the model of the Salafs, judged as takfir can now be killed as punishment for this grave sin by IS.

Abu Thabit continues with the introduction of the concept of the 'blessed ones' as follows: “In such a scenario, the blessed ones are often those who are able to survive with their Iman intact and a mountain of sins to answer for on the Day of Judgment.” Muslims of the West who hold fast to the Islamic belief system (Iman) are also guilty of infractions of the moral imperatives of Islam as a result of the anti-Islamic Western environment they live in. In this Western environment the “blessed ones” of Islam in the West are those who hold fast to the Islamic belief system but are unable to perfect their

daily practice of Islam because of the environment of aggressive kufr that envelops them. The Muslims of the West who carried out the attacks on Paris 2015 and Brussels 2016 are examples of the “blessed ones” who chose to attack the West and its kufr order rather than undertake hijra to the Muslim lands of IS. The “blessed ones” have then two choices in this discourse: undertake the hijra or wage war on the West in the West. In waging war on the West in the West their mountain of sins must be an issue only for the Day of Judgment and must not exclude the “blessed ones” from entry to the ranks of those destined to become Shahids in the war on the West. Abu Thabit is by this discourse embracing the Takfiri methodology of war exhibited by the attacks on Madrid 2004, Paris 2015 and Brussels 2016 and is offering Muslims of the West two choices: hijra from the West or being mujahid in the war on the West. Abu Thabit states: “I say to them, you are the ones who willingly choose to live like sheep in a land of wolves, so don't blame the wolf for coming to snatch its prey! What led you to herd your family to the lands of the crusaders in the first place, and what keeps you and those residing in the lands of the apostate tawaghit so firmly fixed in place, refusing to perform hijrah to the Islamic State.” Those who choose to live as sheep in the lands of kufr deserve everything they receive at the hands of the agents of kufr. The discourse is positing hijra to IS as the primary choice but there is another course of action for Muslims of the West that flanks that of hijra and that is for the “blessed ones” to become soldiers/mujahid in the war on the West in the West. The state of being mujahid/shahid is conceptualised, raised and justified as a viable and desirable path to liberation from the lands of kufr and the mountain of sin for the “blessed ones” of the West. The solution where sheep would now evolve into wolves and wolf packs with their specific lifestyles and their mountain of sin intact until the liberation of being shahid.

Abu Thabit continues as follows: “then don't expect your Lord to bless your endeavor to reside peacefully in the lands of the kufr for the sake of pursuing the luxuries of this world, all the while neglecting your clear-cut duties towards your Lord and His religion.” A Muslim in the West can then reside in the West only for the express purpose of making war on the West. This express purpose trumps all other obligations under Islam as you can pursue a lifestyle that flouts Islamic principles for the express purpose of remaining off the radar of the state security apparatuses and amassing the finance and material necessary for the attack. The devotion to the duty of attacking the kufr order even if it means loss of one's life places the attacker in a special category of Muslim in the West: the “blessed ones” as they have embraced fully their duty to attack the kufr order where they live in a selfless manner. The methodology utilised to attain the successful end is glorified and exalted by the strategic end attained. The Brussels 2016 attackers are then “blessed ones” whose actions glorified and exalted the methodology utilised as those in the Paris 2015 attacks placing this methodology on the playbook for attacks that follow. The message of Abu Thabit is then masked and enclosed within the IS discourse of hijra to Muslims in the West.

To view an alternate discourse /worldview with racist contempt whilst you deride the core concepts of this alternate discourse renders one incapable of experiencing the impact of the discourse on the perceptions of Muslims in the West and the motivational triggers activated by this IS discourse. In this discourse the sensibilities of Muslims in the West are assailed by the position that it is impossible to be a Muslim in the West and it is the Muslim family and the children of Muslims that will fall prey to the assault of the West. A Muslim that fails to protect her/his children is then a failure as a Muslim parent. Those who respond to this assault especially those already alienated in a Western social order are then open to be impacted by the choices offered by the discourse. The aim is not mass conversion as attacks on civilian targets only require small bands of committed individuals to be successfully executed. Such is the pointed strategy of the discourse of IS. To experience this impact you must believe and since you do not you have then to listen to those who do believe and have problems with IS but you do not listen to such Muslims. But Muslims do lie to the kafir when speaking

of Islam and Muslims in fact many routinely do so without hesitation. The politicians and national security apparatuses of the West have then painted themselves into a box canyon and their escape route is to put words into the mouth of Islam creating a version of Islam in the image and likeness of the West. The innocent then pay dearly for this failure born out of racist arrogance.

In Dabiq 11 an article was published dealing with the movement of Muslims from Syria and Libya to Europe. The article titled: "The danger of abandoning Darul-Islam" states: "Although the obligation of hijrah is clear, a mistake is regularly committed by claimants of Islam, and that is in choosing their destination for 'hijrah'. They always choose the lands of the Christians for their destination." These Muslims leaving from Syria and Libya for the EU are moving from Darul-Islam to darul-kufr as the IS exists making hijra to IS obligatory. The migration to darul-kufr is then haraam hence these Muslims are described as "claimants of Islam" not Muslims indicating the fatwa of Takfir has been pronounced and these "claimants of Islam" are now targets of IS. The article states: "And with the revival of the Islamic State, hijrah is to the Wilayat of the Kilafah." To refuse to migrate to IS is then to deliberately abandon Darul-Islam for darul-kufr. The article states: "Therefore, it should be known that voluntarily leaving Darul-Islam for darul-kufr is a dangerous major sin, as it is a passage towards kufr." This choice of darul-kufr over Darul-Islam for IS is a "dangerous major sin" which IS will act upon. The article states: "Going back to darul-kufr is certainly a major sin that can reach the level of apostasy if it entails, for example, voluntarily moving to a land where the person will be forced into kufr, as the excuse of coercion is not valid when the individual brings this condition upon himself. Similarly is the case if he agrees to stipulations of kufr- such as cooperating with the kuffar against the Muslims-so as to be permitted entry into darul-kufr." The Muslim migrant is pronounced apostate whenever a part of the daily practice of being Muslim is forbidden by kufr law or they willingly give up such practices. Those that inform on Muslims putting them at risk at the hands of the kufr state are apostates. Note in the section of the article quoted such persons are never described as Muslims. The migration to the EU nullifies and negates the condition of being Muslim and opens the individual to reprisals from IS. Apostasy is a capital crime for IS punishable by beheading within the bounds of IS how then can the apostates in the EU be punished?

In the North Atlantic especially the EU the strategy calls for attacks of soft targets namely civilians that provoke a social and political backlash against Muslim migrants and Muslims of the West. The rise of the neo-Nazi political movements now termed nationalist by the media across the EU is visualised by IS as the most preferred outcome of its strategy to simultaneously attack the EU, the Muslims of the EU and the Muslim migrants to the EU. What is most desired by the strategists of IS is the widespread rise in violent attacks on Muslims in the EU and ultimately the closure of the borders of the EU to Muslim migrants. The strategy postulates that an intensification of discrimination against Muslims of the EU and an outbreak of violence against them will increase the volume of Muslims moving from the EU/West to Darul-Islam and more importantly of Muslims of the West/EU becoming soldiers/mujahid in the war against the West in the West. What is then sought is the replication of Brussels 2016 across the EU with Germany being the new prime target.

The countries where Muslims are the majority and the migrants to the EU flee to on their way to the EU involved in the war against the IS are also targets and in this Turkey is the prime target. One can expect with the application of the new policy of Turkey being the policeman of migrants to the EU the exploitation of soft targets encompassing Muslim migrants and employees of the Turkish state charged with policing these migrants to be attacked in graphically violent attacks. These attacks will send the dual message from IS of war on the apostates of Turkey and apostate migrants to kufr. The next target is Lebanon a target of great discursive significance given it is the home base of Hizbollah the Shia militia that dared to intervene in the Syrian conflict against IS. The strategy therefore calls for in Lebanon a sectarian civil war between Shia and Sunni that has significance for destabilising an

area of grave importance to the apocalyptic discourse of IS and its realisation. To reclaim Raqqa and Mosul from IS will not end the threat posed by IS it will in fact evolve it into a new terrain of engagement already glimpses of which are presented in the suicide bomber attacks on any event where civilians gather in numbers as at sporting events seen in Iraq. The reality is that real estate reclaimed from IS is totally destroyed and incapable of maintaining the lifestyle enjoyed before the conquest by IS and there are lessons in this reality of wastelands. IS reminds one of the devastation of the conquests of the Mongols and Tatars on Islam and the impact these conquests had upon Islam in their aftermath that continue to impact Islam today.

In Dabiq 7 an article titled: "Interview with Abu Umar Al-Baljiki". Abu Umar was known in the West as Abdelhamid Abaaoud and his name change was to reflect his loyalty to IS and the adoption of a new name/identity to affirm the existence of the Kilafah as a new epoch in post colonial Islamic history. All links to family, clan and lineage are removed and the country from which hijra was made to IS is now part of personal identity. Baljiki is the English transliteration of the Arabic word for Belgium. In the interview Abu Umar indicated that he returned to Europe with two other male members of IS who were also from Baljiki/Belgium namely: Abuz-Zubayi al-Baljiki and Abu Khalid al-Baljiki. Abu Umar states that all three were chosen by Allah (swt) "to travel to Europe in order to terrorize the crusaders waging war against the Muslims." To migrate to IS and then return to Europe to make war is the will of Almighty Allah (swt). First the hijra which is obligatory and the return to make war is also obligatory as it is the will of Allah (swt). By extension the three men were also chosen by Allah (swt) to carry out the will of Allah (swt) indicating that all three comprise the vanguard of the army of Allah (swt) in this world charged with ensuring the unfolding of the end time/apocalypse. Abu Umar continues: "We spent months trying to find a way into Europe, and by Allah's strength, we succeeded in finally making our way to Belgium. We were then able to obtain weapons and set up a safe house." The group of three penetrated EU borders, obtained weapons and set up a safe house in the EU in spite of the national security apparatuses of the EU member states. Abu Umar insisted again that this accomplishment was the result of Allah's (swt) support of the IS and their mission.

Abu Umar continues: "Abuz-Zubayr and Abu Khalid (rahimuhumallah) were together in the safe house and had their weapons and explosives ready." "After a gun battle that lasted about 10 minutes, both brothers were blessed with shahadah, which is what they desired for so long." Both Abuz-Zubayr and Abdul Khalid desired and sought martyrdom through military engagement with the kafir and their wishes were realised. Abu Umar was not present at the safe house when it was raided but was identified by the security apparatus. Abu Umar states: "The intelligence knew me from before as I had been previously imprisoned by them." Abu Umar's criminal record in the EU fingered him as an associate of Abuz-Zubayr and Abdul Khalid. On his escape from the EU to Sham/Syria Abu Umar states: "Alhamdulillah, Allah blinded their vision and I was able to leave and come to Sham despite being chased after by so many intelligence agencies." The discourse is insisting that the vanguard is guided and protected by the power of Almighty Allah (swt). In keeping with this IS discourse Abu Umar states: "All this proves that a Muslim should not fear the bloated image of the crusader intelligence. My name and picture were all over the news yet I was able to stay in their homeland, plan operations against them, and leave safely when doing so became necessary." This vanguard that comprises IS fighters must not fear undertaking missions in the EU and the West as they are recipients of gifts that befuddle the kafir. This discourse was strengthened when Abu Umar returned to the EU and took part in the Paris 2015 attacks with impunity. This statement of Abu Umar also throws light on his decision to flee the terrain of battle alive in Paris 2015 alive and then set about soliciting aid from his personal contacts apparently in a bid to again flee the EU to Sham/Syria to once again prove his credentials of a blessed prominent fighter of the IS vanguard. Abu Umar sought to live and thereby be able to propel his discourse where all possible outcomes have a single, same explanation: it was the

will of Allah (swt) that was devised to grant him prominence and power in the ranks of IS.

Abu Umar was then a legend in the ranks of IS created by the incompetence of the intelligence agencies of the EU that enabled his admitted two known incursions into the EU. Abu Umar used his first incursion and escape from the EU as the basis of a discourse to frame and broadcast his notoriety as an operative in the land of the kafir with the full support and compliance of the leadership of IS. IS used Abu Umar and his image to propagate the discourse of the fighters of IS especially in the land of kufr being showered with gifts by Allah (swt). IS through Abu Umar was propagating the discourse of glimpses of Paradise dispensed to the fighters of the vanguard whilst still alive on Earth seeking to create the expectation of much much more when the fighter enters Paradise though the route of being Shahid. Abu Umar states on these gifts as follows: "I suddenly saw my picture all over the media, but alhamdulillah, the kuffar were blinded." I was even stopped by an officer...but he let me go, as he did not see the resemblance! This was nothing but a gift from Allah." Allah (swt) then repeatedly intervened in Abu Umar's favour showering him with the gifts that ensured his safe return to Sham but interestingly not to ensure the success of the mission as that failed miserably but the standard answer is: the failure was the will of Allah (swt). The safety and return of Abu Umar to Sham was then paramount not the successful completion of the mission. The safety of the individual is uppermost which trumps death as a Shahid seen clearly in the failure of three individuals to die even though taking part in Paris 2015 and Brussels 2016 and this position has now created attackers who evade death at all costs and when caught seek to make deals to their benefit. The value system of the West has then triumphed over the IS assault on the EU and therein lies the organic difference between IS and Al Qaeda.