

Islamic State's New Discourse of Dabiq and the Islamic Apocalypse in Rumiyaḥ 3

An Attempt to Spin Defeat at the Hands of the Kaffirun

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The Islamic State's Discourse of the loss of Dabiq in Rumiya 3

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In the article: "Towards the Major Malhamah of Dabiq" in Rumiya 3 Islamic State (IS) presents another discourse to mitigate the loss of Dabiq and the consequent damage done to its discourse of the Islamic apocalypse/end times articulated in Dabiq 1 and thereafter. This new discourse is rooted in Surah 2:210 of The Quran and a series of hadith dealing with the Islamic apocalypse to address the defeat of the Islamic vanguard that was supposed by its actions to trigger the end times at Dabiq. The question then is why the defeat of IS at Dabiq at the hands of the kaffirun and their apostate allies? How can the Islamic vanguard, the elite charged with triggering the end times through their actions be defeated by the kaffirun and their apostate allies?

Surah 2:210 sets the tone of the discourse of damage control according to IS. The Surah states as follows: "Or did you suppose you should enter Paradise without there had come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were so convulsed, that the Messenger and those who believed with him said, 'When comes God's help?' Ah, but surely God's help is nigh."

Islamic State's use of Surah 2: 210 in the discourse is illustrated by this statement: "Rather, the hardships and calamities increase the believers-during their efforts and battles-in patience against tribulation, contentment with Allah's decree, and certainty of the actualization of what Allah and His Messenger (uwbp) have promised them, whereas the munafiqun and the sick-hearted have doubt and, therefore; they mock and attack the promise of Allah and His Messenger (uwbp)," Hardship and tribulation is given for the vanguard of Islam on its path to Paradise then expect the same on the path to triggering the Islamic apocalypse. Those Muslims who question the veracity of the process involving tribulation and hardship are questioning the certainty of the realisation of the promise made by Allah (swt) and His Messenger which makes them apostates demanding their cleansing from the ranks of IS. All Muslims who question the discourse of Islamic State are then apostates and will be excised from the body of Muslims/the Ummah for the good of Islam. The necessity for trials and tribulations arise from the following: "Rather, Allah is merely luring them forth from where they do not

know, such that they work diligently to actualise Allah's plot and their future punishment." The loss of Dabiq is then part of Allah's (swt) plot to defeat and rid the earth of the kaffirun and their apostates and the hardship and tribulation suffered by Muslims cannot indicate Allah's abandonment of Muslims as: "as the thought of evil, that the Almighty and Wise (swt) will abandon His religion and His allies, rather, that He would even make His enemies and their world triumph until all the religion is forever for other than Him-" For Islamic State Allah is limited by the need for Muslims to wage war on the enemies of Islam to ensure the obedience of mankind to the dictates of Islam hence Allah must deliver on the promise made. A discourse of shirk as it insists that the power of the All Powerful can be limited by the agenda for humankind that is the product of the All Powerful. Are the tribulations and hardships of Muslims in this world devices that serve the All Powerful (swt) in the process of ensuring that humans are worthy of the promise? If Yes, then Allah (swt) can never be dependent on humans to preserve the integrity of Islam in this world. In its quest to rescue its failed discourse of the Islamic vanguard and the Islamic apocalypse the discursive agents of IS are venturing further into the realm of shirk as their epistemology is not Quranic but of the Enlightenment of the North Atlantic.

The loss of Dabiq by Islamic State is then explained via the concept of minor battles that flow into the huge final battle. The final battle will inevitably come and with it the defeat of the kaffirun and their apostates but does the IS know when this time table will be manifested? The article states: "thinking that the soldiers of the Islamic State couldn't distinguish between the minor battle of Dabiq and the Major Malhamah of Dabiq, and accordingly, if the Islamic State were to withdraw from Dabiq, it would not be the bearer of the prophet's victorious banner in the major malahim before the Hour," There are then a minor battle of Dabiq which IS lost to the kaffirun and the apostates and the major battle of Dabiq follows where IS the vanguard will be victorious. Why didn't IS say this in Dabiq 1? Islamic State has of necessity to posit the signs of the coming Malhamah creating a discourse of assured hope as follows: "The great events unfolding now in Northern Sham-in Dabiq and its surroundings-are but signs of the coming malahim, inshaallah. These great events will force the Crusaders-sooner or later-to accept the terms of the Jama'ah of the Muslims, a truce that is precedent to the Major Malhamah of Dabiq." What great events are taking place

on the battlefield at the time of publication of Rumiya 3 that will force the kaffirun and the apostates to seek a treaty that will pause hostilities with the Islamic State? Where on the battlefield is Islamic State inflicting losses to the extent to force the kaffirun and its apostates to demand a truce? Another instance of reverse engineering a discourse driven by denial where the insistence on interpreting apocalyptic texts to justify a worldview and a strategy has as in all other cases with apocalyptic cults failed miserably. The entire key to the new discourse of the Islamic State is the expected truce between the kaffirun (the Romans) and their apostates and the Islamic State for the failure of the truce leads to war and the conquest of Rome. For the truce to materialise the Islamic State must be a force to be reckoned with on the battlefield of Sham and to date there is no sign of this.

Islamic State insists: "This war of attack and withdrawal occurring in Dabiq and its surroundings-the minor battle of Dabiq-will inevitably lead to the Major Malhamah of Dabiq, even if a withdrawal were to precede it by Allah's decree." The loss of Dabiq by Islamic State is not the result of the incompetence of the leadership of IS but the Will of Allah (swt). Was it then the Will of Allah (swt) to purposely set out to seize Dabiq to justify the apocalyptic discourse of Dabiq 1? Apparently no! The article states: "Indeed, the Malhamah will come about after that which Allah and His Messenger have promised is materialised," Where in the Quran did Almighty Allah (swt) promise this? Will the promise materialise in the present epoch/space and time? What proof does Islamic State offer that this is the epoch of the end times? No treaty no great battle at Dabiq but with no powerful Islamic military entity on the ground there is no need for a truce.

Islamic State's rejoinder is as follows: "These are the events of the Major Malhamah of Dabiq: battle and struggle, killing and fighting and pain and hope. The muwahhid mujahid merely needs to have patience and conviction during his ribat and battle until Allah divides the word of His enemies, scatters their hearts, ignites discord among them, and makes their hostility against each other." For Islamic State it's only the direct intervention of Almighty Allah (swt) that will precipitate the need for the kaffirun and their apostates to seek a treaty. Why then does Almighty Allah (swt) need Muslims to militarily engage with the enemy on the earth when Muslims are incapable of precipitating the path to the major battle? In keeping with Islamic State's reading of Surah 2:210 the lot of the

Muslim is then war, killing and being killed, personal suffering and hope. You then undertake Hijrah to IS for these rewards understand this reality for Islamic State is an apocalyptic cult.

In a deconstruction of Surah 2:210 the key concepts are: Paradise, come upon, like, passed away, afflicted, misery, hardship and convulsion. Paradise: in Surah 2:210 Paradise is the level 1 verb Janna with the meanings: to cover, outspread, active participle: jinn passive participle: one possessed, mad. Paradise is then the expression of a condition where Muslims are covered by the bounty of Allah (swt), where the bounty of Allah (swt) is outspread over Muslims. The issue then is not the place but the condition of existence encapsulated described as Paradise reserved solely for Muslims. The primary aim of Muslims can only be to abide by the terms and condition of the contract that enables being covered by this condition of existence nothing else. The central issue then is the terms and conditions of the contract let by Almighty Allah (swt). Come upon is the imperfect action Yati from the level 1 verb Ata which means: to come, to come to, to come upon, to approach, to go, to give, to bring, to perform, to commit and the active participle: one who comes, coming. In the verse 2:210 a condition then came upon Muslims which was not their prior condition. Why and who willed it? Like is the masculine noun Mathal which means: likeness, similitude and example. The affliction that came upon those predecessors a likeness of it then is due to those addressed in verse :210. Passed away is the perfect action of Khala the level 1 verb which means: to be free, to go privily, to pass away and the active participle to have been in force before. Those who passed away are also free. Affliction is Massa from the level 1 verb Massa which means: to touch, to befall, to visit (with affliction), verbal noun to afflict and a touch. Muslims then have affliction visited on them, are touched with affliction, are befallen with affliction and are afflicted. Affliction is the condition where you lose a special status and existential condition through being visited by affliction which opens the door, tears the veil to enable hardship and misery. Who then unleashes affliction upon Muslims and why? Misery and hardship in the Quranic verse are Ba'sa the feminine noun with the meaning: hardship, bodily misfortune and tribulation is derived from the level 1 verb Bi'sa which belongs to a family of verbs known as the "verbs of praise and blame" and they are not conjugated. Hardship is Darra' the feminine noun meaning hardship, tribulation and adversity of the level 1 verb Darra which

means: to hurt, harm, injure, the verbal noun harm, injury, affliction, hurt, which cannot hurt or profit, active participle one who hurts, hurting. In the verse Bi'sa and Darra' are linked with Ba'sa used as the synonym of Darra'. Ba'sa indicates that the hardship is as a result of the failure of Muslims to abide by the terms of the contract resulting in blame with Darra' as the hurt applied as a result of the blame. Blame in itself is then tribulation and tribulation is not complete without hurt, harm and injury. When the affliction rips the veil of the bounty of Almighty Allah (swt) this is the result of blame and the hardship premised on hurt and injury is a given. Almighty Allah (swt) is the entity that unleashes the affliction on Muslims as a result of our failure to abide by the terms and conditions of the contract. The impact of this affliction, the reward of this blame is to convulse the guilty Muslims. Convulse is Zulzila the perfect passive of the level 1 verb Zalzala meaning: to convulse, to shake, verbal noun shaking, convulsion, earthquake. Guilty Muslims will be convulsed with the affliction because the effectiveness of the affliction lies in its use of the life structure of each guilty Muslim as the platform for affliction: our body, our minds, our souls, our lusts, our desires and all the structures that flow from these and others. If we define ourselves by making war our guilt will yield to us our affliction by being decimated by our enemies. Affliction and the blame that triggers it is not arbitrary unlike Job of the Old Testament. This then is the lesson of Surah 2:210 which clearly has nothing to do with an Islamic apocalypse on which the Quran is silent. Why?

There is a potent message to Islamic State in Surah 2:210 for if you insist that you are the vanguard of Islam charged with conquering the kaffirun and their apostates and you continue to suffer successive defeats on the battlefields at the hands of your enemies. Much worse the Muslims you exercise power over continue to be deluged with affliction as a result of your actions by your hands and that of your enemies then the message is clear Islamic State inhabits the realm of blame where affliction, misery and hardship are the products of your actions for Muslims. One can die on the battlefield in the state of blame the identity of the enemy and the reason given for fighting and dying cannot cancel the state of blame for Almighty Allah (swt) has no bloodlust as the God of Christianity. For the state of blame exists because of the personal failing of the Muslim the product of the breach of contract nothing else. To believe and teach otherwise is to enter the realm of the Dajjal.

“The Koran Interpreted” A Translation by A J Arberry

Hanna E. Kassis “A Concordance of the Qur’an”