

Death of Muslims at the hands of the Kaffirun will ensure
victory for the Islamic State the Discourse of Rumiyaah 2

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The Death of Muslims at the hands of the Kaffirun will ensure victory for the Islamic State the Discourse of RumiyaH 2

In an article in RumiyaH 2 titled: "Glad tidings of Imminent Victory to the Patient" Islamic State unveils its discourse of the necessity of the death and suffering of Muslims to the conquest of the kaffirun by IS and in this discourse the kaffirun are the persecutors and the killers. The discourse of imminent apocalyptic victory triggered by the seizure of Dabiq by the vanguard is now discarded replaced by the discourse of slaughter and persecution at the hands of the kaffirun which is necessary to certain, eventual victory. What is most noteworthy in this discourse is the use of the People of the Trench as an example and illustration of this discourse when the lessons of the People of the Trench are not congruent with this IS discourse. The People of the Trench suffered persecution and mass murder because of their refusal to turn their backs on their commitment to the All Knowing (swt) to the point of death but they refused to respond to their persecution and mass murder with war. Their resistance was their refusal to surrender and then mass murder not war which beckons as a glaring example of an alternate discourse to the discourse of constant war of IS. The most noteworthy instance of the IS discourse of the article is the discursive construct that this persecution, suffering and mass murder at the hands of the kaffirun is necessary and compulsory for the eventual conquest of Constantinople and Rome by the Khilafah as it exercises hegemony from east to west.

The noteworthy construct is articulated as follows: "And whoever thinks that the conquest of Rome and Constantinople will be made through empty words-not wounds-is confused and mistaken!1" The note at the end of the article states: "The conquest of Constantinople comes after very many martyrs and wounds, as in the events leading up to it, one third of the Muslim army is killed in the Malhamah against the Crusaders who encamp in Dabiq. The triumphant survivors thereafter advance through their jihad until they reach Constantinople and lay siege to it. Only then, after much blood and sweat, does the takbir and tahlil of the patient and persevering muwahhid mujahidin cause the defences of the city to collapse." The loss of Dabiq, Syria by the Islamic State to the Turkish military and their paramilitary minions in 2016 is then the basis for the new discursive construct where Dabiq is occupied by the military of the Crusaders and becomes the battleground for the clash between the army of Islam and army of the

enemies of Islam. The war of Dabiq and the victory of the army of Islam at great loss of one third of its army enables the march to, assault on and conquest of Constantinople. The conquest of Constantinople by the army of Islam is also achieved at great loss and sacrifice made by the army of Islam. Victory of the army of Islam over the enemies of Islam is only assured with great loss and sacrifice made by Muslims. In fact, the watchwords are loss of life, sacrifice, patience and perseverance results in victory over the enemies of Islam and this is only possible by the mujahidin who are immersed in Tawhid and its methodology the muwahhid mujahidin. An exclusive category of mujahidin is necessary as only those of the Salafi Jihadi worldview and methodology can effect this victory. Islamic State continues to articulate the Salafi Jihadi discourse of the end times/the apocalypse which is not the only discourse of the apocalypse within Islam today toeing the mainstream line in this article as it seeks to immerse itself in mainstream Sunni Salafi Jihadi discourse at present. Does this open hand of embrace to the Salafi Jihadi mainstream now involve conciliation with AQAP, AQIM and the Nusra Front in Syria?

What is apparent from this IS discourse is that Turkey is the apex target of engagement as Syria and Iraq become the swamp that drags the state of Turkey into an expensive adventure. With the impact of the blowback of this adventure on the homeland intensified by asymmetrical warfare in Turkey against the state. Is a working alliance with the Kurds now on the strategic agenda?

The other discursive constructs of the article will now be presented. The article states: "Allah (swt) created His slaves and made tribulation constant for them, so that the pure become distinct from the corrupt, and that those who perish may perish upon clear proof and that those who live may live upon clear proof. Thus, there will be no consolidation without trial, no victory without hardship, and no ease without difficulty." Muslims/slaves of Allah (swt) are then purged of the unworthy, the backbiters, the corrupt and the fakers by constant tribulation that is the product of the agenda of the All Knowing (swt). The removal of the dross results in a superior product capable of realising the victory that the agenda of the All Knowing (swt) realises. Central to this process of purification and hardening is the shedding of the blood of the slaves of Allah (swt). The article states as follows: "The path to Allah (swt) and what He prepared for the believers therein of immense reward is a costly path, and these costs cannot be expended

except by true believers, those whose hearts are attached to Allah alone,” To reap the benefits of being a slave of the Almighty (swt) the journey through trials and tribulation is mandatory as it is only the purified, steeled slave that is capable of attaining the stage of access to the great reward. The process of culling the herd is then part of the agenda for accessing the great reward making the shedding of Muslim blood necessary to accessing the great reward. One issue that arises from this discourse is the identity of those shedding Muslim blood as the Islamic State in the daily management of its Khilafah has taken more Muslim lives in this era than the kaffir. The discourse reminds one of Jim Jones and the mass murder of the Peoples Temple, Jonestown, Guyana and Shoko Asahara of Aum Shinrikyo, Japan. Illustrated by this statement: “Indeed, one who does not have a scorching beginning will not have a shining end. So there is no consolidation until the trials are intensified and the constraints are tightened, as Jannah is only promised to the truthful men and women. Therein they shall gaze upon Allah’s face, which is the highest of blessings and the dearest of hopes. Could that be attained through abundance and pleasure in the dunya, while not being affected by hardship? **Rather, it is attained by being killed beneath the shade of swords.**” In light of this statement David Koresh of the Branch Davidians of Waco, Texas must be added as the Islamic State in Rumiya 2 has now by its own words joined an elite transfixated with death.

Islamic State cites from the Quran Surah The Cow/2: 214 which states “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 with 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.”¹ Surah 2: 214 is cited as the justification for its fixation with death but Surah 2: 214 can only insinuate for IS its position which is not the product of Surah 2: 214 but the product of the definition of the agenda for Muslims being only wars of conquest. Surah 2: 214 makes it clear to all Muslims of whatever age that the adoption of the Din does not exempt one from human suffering, infirmity, injustice and oppression. This reality ensures that those who became Muslims for all the wrong reasons are faced with on a daily basis the nagging question of why become and remain a Muslim when there is no personal profit to be had in the here and now. This device not constant wars of conquest is what ensures that the

munafiqun within Islam are always clearly manifest and visible to Muslims who want to see them in their specific reality. It is then not by coincidence that more attention is devoted to the munafiqun in the Quran than the kaffirun which questions the basis of Islamic State's fixation with the kaffirun. Which is the basis of its discourse of constant wars of conquest that feeds its death fixation. Potently illustrated by the embrace of the People of the Trench by IS in the article as follows: "just like what was offered by the People of the Trench, whom the taghut of their time completely eradicated, leaving no person of them alive. And they- after believing in the Lord of the boy- watched as the kuffir dug the trenches and lit fires therein, in order to cast into them those who were steadfast and would not apostatise. But that did not even scratch at the surface of their Iman, nor did it budge them from their religion, until even a woman came holding her baby boy while hesitating to throw herself into the fire, so her child said to her in encouragement, 'Dear mother, have patience, for you are upon the truth.'" The discourse of the Islamic State is insisting that the act of suicide rather than submission of the People of the Trench is the exemplary condition required of all Muslims. But there are other conditions that flow from the action of the People of the Trench that clash with the discourse of IS. When faced with the ultimatum of the oppressive ruler why didn't the People of the Trench go to war with the oppressor even though they were militarily outmatched and outgunned? This is the course of action IS demands for all Muslims of the West to make war on a dominant enemy where we are outmatched and outgunned which means certain failure, death and grave damage to the propagation of the message of Islam/Dawa. In this article IS embraces the People of the Trench to propagate the cult of death when the abiding lesson of the People of the Trench is the acceptance and acting upon the condition that death is preferable to rebellion against the All Knowing (swt) and driven by this mind-set the strategic imperatives are formulated in this era to avoid creating the condition of the ultimate choice by our actions and to staving off the actions of others that present this threat. That is why you vote in an election in the West to stave off such a threat that emerges on the political landscape when it arises as it has in the West boosted by the actions of IS. Action is demanded of us nothing less.

At this point the following from the Quran must be considered: Surah 2: 256 "No compulsion is there in religion. Rectitude has become clear from error.

So whoever disbelieves in idols and believes in God, has laid hold of the most firm handle, unbreaking; God is All-hearing, All-knowing.” In an era where rectitude is clearly demarcated from error there is no compulsion in religion. How in this era of unchanging demarcation wars of conquest are now compulsory to force acceptance of a religion when the Quran states clearly that it is because the boundary between rectitude and error is so clearly demarcated that there is no compulsion in religion? The very sustainable existence of the Quran destroys the need for wars of conquest. Those Muslims who assault this unyielding demarcation and contravene the ban on forced religious conversion then by their actions trigger this action: Surah 8: 53 “That is because God will never change His favour that He conferred on a people until they changed what was within themselves; and that God is All-hearing, All-knowing.” At this point the methodology employed is: Surah 2: 251 “Had God not driven back the people, some by the means of others, the earth had surely corrupted; but God is bounteous to all beings.” One expects that the kaffirun will be used to drive back rebellious Muslims for the preservation of the order of the Earth. Why then is the absolute ban on compulsion in religion necessary and must be policed by the All Knowing? Surah 13: 40 states “Whether We show thee a part of that We promise them, or We call thee to US, it is thine only to deliver the Message, and Ours the reckoning.” And Surah 2: 272 “Thou are not responsible for guiding them; God guides whomsoever He will.” Wars of conquest for the purpose of forced conversion to a religion is the usurpation of power and roles not allocated to Muslims by Almighty Allah (swt) hence it’s an act of sublime rebellion. This imperative of Almighty Allah (swt) revealed in the Quran also defines the Islamic discourse of war. This discourse is potently summed up in Surah 2: 14 “Prescribed for you is fighting though it be hateful to you. Yet it may happen that you will hate a thing which is better for you; and it may happen that you will love a thing which is worse for you; God knows and you know not.” This is one of the quotations the Salafi Jihadis love but not in its entirety for obvious reasons as there is only uncertainty and blowback promised as Islamic State is learning the hard way.

What is plainly apparent is the reality that Islamic State is the product of Western colonial discourse rooted in the Enlightenment project masked with a veneer that insists it is Islamic. Islamic State as is late 20th century Salafi Jihadi discourse is the child of Western colonial and neo colonial domination of the

Muslim lands at the level of the idea. In this subservient discourse the worldview, the discourse and paradigm of the West frames Salafi Jihadi discourse ensuring that Islamic State and Salafi Jihadi discourse can never spark an era in which Quranic discourse is hegemonic in the 21st century. A subservient discourse can only constitute facsimiles of Quranic discourse that spawns monsters that create space for further Western hegemony at the level of the idea under which Quranic discourse survives and exercises hegemony over a minority of Muslims. Such condition might well be the will of the All Knowing (swt) only time will tell.

Notes

1. "The Koran Interpreted" a translation by A. J. Arberry (1996) USA
Touchstone