

# The Discourse of Death of Islamic State fully revealed in Rumiyah 2

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The article "Stories of the Steadfastness from the lives of the Sahabiyyah" in Rumiya 2 completes the exposition of the discourse of death of Islamic State presented in this publication (see my previous article on Rumiya 2). The article states: "Jannah, the precious commodity of Allah, is the most blissful place and the ultimate aspiration, to which the believers race and for which competitors should compete. Minds are unable to fathom its blessed essence. The eloquent orator is unable to describe it with words. Yet it is encircled by thorns, not roses, as the blood and severed limbs of those who purchased it bear witness, and willingly sacrificing oneself is the highest form of generosity." Jannah, the Paradise of bliss characterised by sensory overload where Muslims enjoy this condition before the end of time that is the Day of Judgement is a commodity devised by Allah (swt) for Muslims to enjoy. Why is Jannah a commodity? The IS discourse insists that it of such high value to Muslims there by sought by Muslims who are willing to pay the price demanded for entry into Jannah. In fact, for IS entry to Jannah is the be all and end all of being Muslim as it's the "ultimate aspiration" of a Muslim leading to a competitiveness among Muslims to win the prize of Jannah before other Muslims. What is the cost of entry? The blood of Muslims purchase entry to Jannah as the death of the Muslim is the necessary prerequisite. Islamic State is then insisting that their God is a blood thirsty God driven by blood lust which is fed by the blood of the obedient followers of this God. This God has then created a commodity that is sold for the blood of the followers in return for sensory pleasures that stem from the physical structure of the human body proving blood lust. This discourse of Islamic State is extra Quranic and in fact is reflective of the concept of a God needing a perfect sacrifice, the shedding of pure blood in expiation for the sins of humankind. This is shirk. Muslims must then accept, commit to and execute the sacrifice of their life thereby expressing the ultimate generosity in Islam. But is this death an act of generosity to the Muslim who carried it out? Why does the All Powerful (swt) need a Muslim to pursue death and to entice such death with a commodity called Jannah? To resort to this strategy questions the very power of Almighty Allah (swt) over all the created and is in fact questioning the veracity of the concept of Tawhid. Islamic State is then abiding in the same discursive terrain as Jim Jones,

David Koresh and Shoko Asahara not Quranic discourse where the strategy and its discourse is now outside of the pale of Islam.

The lesson here is that when the strategic imperative of the engagement with the enemies of Islamic State demands all Muslims including their children who hold allegiance to Islamic State will be called upon to embrace, commit to the generosity of Jannah and shed their blood. This call will apply to all theatres of operation in the world especially in specifically targeted theatres as Europe and Turkey. The message is now clear now “deradicalise” (whatever that means) that!

The article continues articulating the discourse as follows: “It is the perfect, divine management of affairs, a wound for a wound, and a state for a state, and the believers, some of them are shuhada, and all of them are tested in order to be distinguished, and thus the pure rise above the foul.” Not all Muslims are then destined to be martyrs but all Muslims shall be tested to their core to cull the herd thereby ensuring that the best and chosen the vanguard emerge and drive the Islamic agenda on earth. The Shahid is then an elite designation within Islam as they are dead but in Jannah enjoying the bliss of sensory perceptions but divorced from the course of events on earth. The Shahid is then a call to specific action which separates the Muslim undertaking the action from Islam on earth but the reward of sensory pleasures is the measure that creates this new condition of conscious existence. Why then doesn't the leadership of Islamic State all embrace, commit to and execute the action necessary to enter Jannah? The article then presents the focus of its discourse Muslim women, wives and mothers. The article states: “The muwahhidah must not assume that she is exempt from such tests and trials. Rather, the woman and the man-regarding this-are similar. She could play a major role in keeping her husband and children steadfast.” Muslim women are subject to the same trials and tribulations as their male counterparts but are they eligible to embrace and commit to the action that earns them Jannah? From the text quoted apparently not as they are called upon to be enablers but the article presents the example of Sumayyah Bint Khayyat as follows: “As for Sumayyah, Bint Khayyat, the mother of ‘Ammar Ibn Yasir, then she was the seventh person to accept Islam and the first person to attain shahadah, thus quenching the tree of tawhid with her blood. Yes, O Muslimah, the first blood to be shed for the cause of ‘la illaha illallah’ was the blood of a woman.” Islamic State has now made its case to mobilise Muslims without a

gender barrier to embrace and commit to the task of earning entry to Jannah. It is now insisting that the strategy employed by its affiliate in West Africa, Boko Haram, is now to be employed when necessary and where necessary in its wars with its enemies. The article also presents the example of al-Khansa Bint 'Amr as follows: "Al-Khansa achieved what she sought, and her four sons went out seeking death in its most expected places. All of them were killed in single day, and when the news reached her she only said, 'All praise belongs to Allah, who honoured me through their being killed, and I hope from my Lord the He will unite me with them in the abode of His mercy.'" Al-Khansa is the primary model of the Islamic State's ideal Muslim woman one who raises her sons in the path of accepting and committing the task to attain Jannah and having the command over her sons to ensure that they did act upon their commitment. The personal cost to her is part of the test she must undergo as a Muslim. The question of the strategic yield purchased by such loss of life does not arise and to question the decision of the ruling elite ensures your loss of life by graphic means at the hands of those wielding power within the Islamic State. Reminds one of Adolf Hitler and his third Reich that will last for one thousand years.

The article ends with the strategic statement as follows: "How great Allah make these women! They did not sit and cry, lamenting during the hours of hardship and tribulation. Instead, they carried the weight of the religion and the Ummah on their shoulders, helping a husband, and inciting a son... The Muslimah should take women like these as her role models." Included in the list of Muslim women role models was one example of a Shahid and of a mother who insisted that all of her sons must embrace and seek death on the battlefield. Clearly Islamic State is now by this discourse indicating that Muslim women will now be deployed as combatants seeking to attain Jannah and one expects that the al-Khansa brigade will be part of this force but not the only element of it. Take note!

What is apparent from Rumiya 2 is the intention of Islamic State to create its own version of the People of the Trench, a People of the Trench 2.0, where Islamic State made the ultimate sacrifice thereby writing a hymn to the Shahids of the Islamic State to be sung affirming the notoriety of the Islamic State across time. Islamic State is now moving to create a pantheon of martyrs that will resonate within popular culture and be used as recruiting and motivating instruments. In this strategic move they intend to be the prominent contributor of

martyrs within the Salafi Jihadi worldview ensuring their presence within the memories and culture of the practitioners of the Salafi Jihadi worldview on the ground the world over with the demise of the Khilafah. Martyrdom then trumps the loss of the Khilafah such is the strategic hope.