

Interrogating Salafi Jihadi Discourse with Quranic Discourse Part 2

©Daurius Figueira

September 2016

Interrogating Salafi Jihadi discourse with Quranic Discourse (Part 2)

This process started with the article “The cruel myth of Western de-radicalisation discourse” and continues by placing central concepts of Islamic State’s discourse to Muslims of the west under interrogation by Quranic discourse.

Salafi Jihadi discourse insists that western democracy is a *taghut* or an idol which has replaced the hegemony of Almighty Allah (swt) with that of the power structure and the elites of democracy. Western democracy is then idolatry and all those in the west who take part in the order of democracy are idolaters including Muslims of the west and as a result worthy of a state of permanent war in fact democracy demands permanent war between Islam and the west. In the Quranic text there are 7 roots from which words grow from that are translated idol in English but Salafi Jihadi/IS discourse uses only one verb and its derivative from a single root which is the root * T GH Y from which *TAGHUT* the masculine noun grows from the form 1 verb *TAGHIYA* and is translated into English as: to be insolent, to be over bold, to transgress, to exceed proper bounds, to rage, to rise, to go astray. The verbal noun of *TAGHIYA* is translated insolence, contumacy and the active participle: insolent, wayward, wicked. The masculine noun *TAGHUT* then describes sources of wickedness such as idol/s, demon/s and sorcerer. The Salafi Jihadi discourse is insisting that democracy is a source of wickedness as it’s a transgression of the laws of Allah (swt) specifically the law that establishes the system of governance of Muslims which is the rule of the maximum leader in the Khilafah. Muslims who then take part in the democratic model in entities where Muslims dominate the population are then transgressors and idolaters for democracy presents a concerted threat to Islam.

In the Quranic text there is a root from which the verb grows which expresses the condition of being idolatrous which interrogates the Salafi Jihadi discourse of what constitutes idolatry. The root is * SH R K and the form 1 verb is *SHARIKA* with the verbal noun *SHIRK* translated: the act of associating, ascribing partners, partnership and is found 5 times in the Quranic text. The masculine noun *SHARIK* (plural *SHURAKA*) is translated: one who shares, an associate, a partner is found 40 times in the Quranic text. The form 3 verb *SHARAKA* is translated to share and its imperative form *SHARIK* is found 1 time in the Quran.

The form 4 verb *ASHRAKA* (with the preposition *bi-*) is translated: to make someone a partner or associate, (*ashraka bi-Allah*) to associate something with Allah (swt), to ascribe partners unto Allah (swt), to be idolatrous, (*alladhina ashraku*) those who have associated with Allah (swt), the idolaters, polytheist. This is the verb of the Quranic text that illustrates in detail what is idolatry in Quranic discourse. In the Quranic text the perfect action of *ASHRAKA* is present 18 times and is translated into English as: idolaters, associated, associate, associating. The imperfect action (*Yushriku*) is present 48 times and is translated associate, associates, associated, associating. The imperative (*Ashrik*) is present 1 time and is translated associate. The imperfect passive (*Yushraku*) is present 3 times and is translated associated. The active participle (*Mushrik*) is present 49 times and is translated idolaters, idolater, idolatresses, associating. The form 8 verb *ISHTARAKA* is translated a partner, a sharer and is present in the Quranic text in its active participle derivative (*Mushraik*) 2 times. Do Muslims who take part in the democratic process associate democracy with Almighty Allah (swt)? Do we elect those charged with daily governance with the intent to associate them and venerate them to be partners with Almighty Allah (swt)? If those we elect begin to associate themselves and insist that they are partners with Almighty Allah (swt) do we fail to rebuke them and remove them from power? The answer is obvious and the Salafi Jihadi discourse is using a specious argument at best for the intent of the discourse is to insist to Muslims that the only form of governance in the Quran is the rule of a male maximum leader in conjunction with his oligarchy the Khilafah which is another attempt to insert words into the Quranic text.

The Quran has no specific instructions on the structure of governance for Muslims and a geographical entity dominated by Muslims. The Quran details the nature of the power relations between Almighty Allah (swt) and a Muslim and the transformation a Muslim must undertake of her/his worldview, perceptions and behaviour pattern to be worthy of the rewards of this power relation. This existential condition of being Muslim as stated in the Quran illustrates the reality that Muslims must be able to choose those charged with governance and must wield the power to remove them when they transgress the terms and conditions set by Almighty Allah (swt) in the Quran including the negative impact upon the Muslim quest to fulfil the terms of their contract with Almighty Allah (swt). In this context the governance structure of the Islamic State is then a failure and a threat

to Quranic discourse as it seeks to abrogate the contract between Almighty Allah (swt) and Muslims by its actions as the government of an Islamic state.

The discourse of the Islamic State on Muslim emigration to the west and the compulsory return of Muslims to the Islamic State is another Salafi Jihadi weapon deployed against Muslims of the west that must be interrogated by Quranic discourse. In the Quranic text the root * H J R grows the form 1 verb *HAJARA* which is translated in English: to forsake, flee from, leave off, abstain from, abandon, to talk foolishly. The verbal noun is the act of forsaking, abandoning, leaving. The passive participle is that which is abandoned, shunned, forsaken. The form 3 verb *HAJARA* is of great importance to this interrogation as it is translated in English: to emigrate. The active participle is one who emigrates, an emigrant. Every single use of this verb in the Quran refers to Muslim emigrants as follows: the perfect action: 2:218, 3:195, 8:72, 8:74, 8:75, 9:20, 16:41, 16:110, 22:58, 33:50 and 59:9. The imperfect action (*YUHAJIRU*): 4:89, 4:97, 4:100, 8:72. The active participle (*MUHAJIR*): 4:100, 9:100, 9:117, 24:22, 29:26, 33:6, 59:8, 60:10. In all of the verses quoted Muslim emigration is taken for granted as it's an accepted strategy for Muslims to cope with realities that impact their daily lives as Muslims. Muslim emigrants are noted for their submission and devotion to Almighty Allah (swt) because of their abandonment of their way of life for the sake of preserving their lives as Muslims and by extension the Islamic project. There is then no ridicule and venom for Muslim emigrants in these Quranic verses for Muslim emigration is an accepted strategic response to a power relation where Muslims must flee from the threat to the safety and sustainability of Islam. Salafi Jihadi discourse insists on engaging militarily and enraging a threat that its adherents can never militarily conquer as again revealed by the destruction that is raining down, invited by the Islamic State, on Muslims within its borders. The Quranic text then presents the strategic choices of emigration and battle when Muslims are faced with threats to Islam. Salafi Jihadi discourse attempts to silence the Quranic alternative of emigration whilst it proclaims the order of permanent war. But the salient question that arises from the textual journey of this article is: can any Muslim fulfil the contractual obligations between Almighty Allah (swt) and the Muslim by being transfixed with prosecuting a war of conquest with the unbelievers of this world?

It is fitting to end this article with the interrogation of the discourse of the Khilafah. The discourse of the Islamic State insists that an Islamic state ruled by a maximum leader in which all persons within the domain of this state have pledged allegiance to this maximum leader is the basis of the Khilafah. But this state is defined by its task to prosecute a war of conquest against all unbelievers and those Muslims deemed apostate by this state. The desired power relation of this state is total submission both internally and in its external relations. The Islamic State insists that this Khilafah is the only Quranic form of governance for Muslim social orders all others are idols/taghut.

In the Quranic text the root *KH L F grows the form 1 verb *KHALAFA* which is translated: to succeed, to be a successor, to come after, to do in someone's else place (or after one leaves), one who stays behind. (See 7:150, 7:169, 19:59). The active participle *KHALIF* (9:83) is translated "behind". The masculine noun *KHALF* is translated: a succession, a succeeding generation, from behind, after, behind. The crux of the issue is the masculine noun *KHALIFAH* plural *KHALAIF* which is translated: viceroy, successor and the plural viceroys, successors. *KHALIFAH* is the Salafi Jihadi viceroy/Khalif but the plural form *KHALAIF* is more commonly used in the Quranic text which indicates that there were pluralities of viceroys appointed by Almighty Allah (swt) in the history of the interaction between mankind and Almighty Allah (swt) through the ages. Why in this age founded upon the covenant contained in the Quran/Final Revelation there is a single viceroy? Why is the Quran silent on this and the manner of appointment by Almighty Allah (swt) for the Quran states repeatedly that in the past ages Almighty Allah (swt) alone appointed viceroys and in this age all Muslims are commanded to READ the Quran? In the following Quranic verses, the singular and plural of viceroy/s and successor/s are used to translate *KHALIFAH/KHALAIF* and the verses also insist that Almighty Allah (swt) alone makes Muslims successors on this earth which indicates that in this age all Muslims are successors/viceroys. These are the instances where this masculine noun was used in the Quranic text: 2:30, 6:165, 7:69, 7:74, 10:14, 10:73, 27:62, 35:39, 38:26. The discourse of the maximum leader is suspect as where is the evidence presented to Muslims that al-Baghdadi was in fact appointed viceroy over all Muslims on earth in the Quranic age of today by Almighty Allah (swt)? The fact that there is none points to the nature of the covenant between Almighty Allah (swt) and Muslims in the Quranic age.

What must be understood is the fact that Salafi Jihadi and Deobandi discourse are hegemonic over the majority of Muslims living in the west and there is a progressive blurring of the lines of demarcation between both discourses since the attacks of September 2001 and the events thereafter. This is illustrated by the dance between the Taliban and Al Qaeda to this day. Generations of the children of Muslims of the west have been raised on a diet of the extremist worldview of either of these discourses and the syncretic variant that has emerged. A Muslim raised on such a worldview has been exposed to and socialised by a discourse of extremism and violence and it's up to the individual to react as socialised to do by the discourse to the triggers of behaviour that are part of the perceptual structure of the individual. Persons who have converted to Islam with the personal history and worldview that render religion affirmed violence attractive are very vulnerable to the conditioning mechanisms and the triggers of behaviour of these extremist discourses and readily adopt the behaviour pattern common to a violent cult. Their understanding of the religion is learned by rote from a venerated leader without any form of critical reflection and study as in a cult hence their acceptance of violence uncritically. These persons are a grave threat to deal with but they are rendered vulnerable by their major operational weakness: the veneration and dependence on the motivator and their inability to be flexible in the absence of the motivator. The deeply motivated Muslim raised on a diet of extremism presents an entirely different threat that emanates from operational flexibility generated by discursive sophistication where motivation is self-generated and the worldview is driven by target attainment by any means necessary even those that abrogate Islamic principles. Therein lies the gravest threat to the west from within the west and Islamophobia is its steroid.

References

“The Koran Interpreted” A Translation by A. J. Arberry (1996 Touchstone USA)
Hanna E. Kassis (1983): “A Concordance of the Quran” University of California Press USA