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Jihadism au rebours: supremacism narrative and Islamic contemporary thought for a counter-Hegemonic discourse

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According to its colonial project, Europe imposed a political and cultural understanding of State Nationalism and religious homogeneity (Cuius regio eius religion) on the world during the nineteenth - twentieth centuries.

On this twofold process emerged from the last ‘60s an increasing “Religious Nationalism” narrative within the Arab world, but also Israel, Turkey and Iran through which a Supremacist religious discourse internally came out. Neo- Wahhabite Islam and Orthodox Judaism as well as the “Clash of Civilization” theory were politically backed becoming the frontrunner of a new Global conflicting target.

In parallel, S. Qutb as Abul a'la al-Maududi's thought has been lenghtily identified as the "Islamic" anti-Hegemonic reply to European Colonialism and US Neo-Colonialism as the basement of a contemporary Islamic Supremacist discourse.

However, it would be necessary to focus on the real consistency between Islamic religion and its concrete "Exclusivist", as on both authors' subdued unconscious influence towards Western Colonialist as Western supremacist lucubration too. The Indian Subcontinent author, who had a certain influence in shaping the idea of National-Islamic Pakistan could be also considered as one of the best advocate of a clear European Colonialist country homogenization process founded on the already named adagio Cuius Regio Eius Religio.

In parallel, the most Pan-Islamic S. Qutb's narrative should be reconsidered in relation to his written letters from Us during the two here permanence there.

Is the Islamic contemporary Supremacist narrative more influenced by Western thought then from a real Islamic understanding?

The main instrumental action to this new ideological content has been the rise of “religious violence” – or better the globalization/internalisation of “Islamic Global Jihad” – assuming it as an exclusivist and defensive/offensive agenda, both during the last part of the Cold War in Afghanistan and after it, with the deflagration of the Balkans, as a huge factor of fragmentation and control on the Arab-Islamic countries.
However, contrary to propagandistic narratives, the hegemonic actions of Empire have not only been the troublemaker of this situation, but also the real contributor of the same through different actors (Israel, Saudi Arabia, Iran).

This paper will critically analyse the Western manipulation of the Jihad concept and implement a theoretical and practical understanding of “Liberation” and “Jihadism” as an artificial or fabricated outcome within the colonial discursive framework, starting with a “deconstruction” of this anti-hegemonic narrative. The anti-colonial discursive framework of resistance to Empire adopts the same colonial methodology, using violence and sectarianization. This situation is not only impracticable but hopeless.

This paper will argue also that it is necessary to re-consider the Jihad concept as part of an anti-hegemonic discourse based on Liberation Theology, Arab-Islamic Consciousness and inter-religious inclusivism.