The Inevitability and Absoluteness of the Islamic State: One Belief – Different Concretizations

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The Sixties and the Seventies of the Twentieth century has witnessed an active Islamic awareness, calling for the establishment of a state or government based on Islamic Chariaa as a source for deriving legislative, judicial and executive laws. These theoretically abstract calls for the establishment of an Islamic state or government entered the stage of concretization in the Eighties when setting up the first Islamic government in Iran in the form of what has been known as ‘Wilayat Al Faqih’ ‘Governance of the Jurist’ (Khomeini, 1970). This example and others, including the case of Sudan and the pivotal role of Hassan Abd Allah al-Turabi in establishing an Islamic state, benefited a lot from the early experience of the so-called “The Muslim Brotherhood”.

These historical events all meet in the belief that a state based on Islamic law would be a state where all the forms of the ‘current corrupted’ era will be inevitably absent; it is an alternative state (Hofmann, 1992; Alqasas, 2012). Such a belief derives its strength, let’s say, from a nostalgic confidence in the fact that coming back to the Islamic system of governance during the Prophet era or the Guided Caliphate period is the only possible solution for the present experienced economic, social and political dilemmas.

Morocco, in this regard, does not make the exception in that the Islamic consciousness started officially with ‘two central experiences’ one of ‘Achabiba AL Islamiya’ (The Islamic Youth) in 1969 followed by another of ‘AL Adl Wal Ihsan’ (Equity and Benevolence). These two experiences were followed by a number of other experiences, named ‘organizational expressions’ (Darif, 1999), such as ‘Harakat Al Islah Wa Tajdid’ (Reform and Renewal Movement), ‘Harakat AL Badil Al Hadari’ (The Civilization Alternative Movement), ‘Harakat Attawheed Wal Islah’ (Unification and Reform Movement) and ‘Al Haraka Min Ajl Al Oumma’ (The Movement for the Nation).

In view of the above account, and because it is inevitably believed by a number of Muslim individuals as well as communities that the setting up of the Islamic state is but a question of time; a fact that is highly supported by a number of quranic verses/texts and prophetic sayings which keep emphasizing that the Islamic state is a sort of future reachable, inevitable and absolute outcome, the focus in this paper is to be on the two elements of inevitability and absoluteness - proportionate to the concept of the Islamic State - and how they are embodied in the perceptions of partisans belonging to three politico-religious bodies.
1. Party of “Justice and Development” (Hizb Al Adala Wa Tanmiya) from Morocco. Adopting a participative process based on the belief that politico-religious change can be achieved through political integration. Accordingly, the party is currently leading the Moroccan Government.

2. Group of “Equity and Benevolence” (Jamaat AL Adl Wal Ihsan) From Morocco. Adopting a non-participative process based on the belief that change cannot take place since political corruption is highly prevailing; still, the group has never opted for carrying weapons.

3. Militant Group of “The Islamic State in Iraq and the Levant” (DAESH) based mainly in Iraq and Syria. Adopting a martial process based on the belief that the group is God’s Caliph on earth, claiming politico-religious guardianship over Muslims. Thus, the group is worldwide declared as danger N° 1 because of its terrorist practices.