



A Critical Analysis of Salafi Discourse in Contemporary Arab poetry based on Fairclough's Critical Discourse Model (A case study of Diwan Al-Siasiyat by Ahmed Muharram)

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Introduction

Ahmed Muharram, one of Egypt's modern Islamist poets, has portrayed the idea of returning to the original Islam in his works. To identify the foundations of reformist Salafi discourse in Muharram's poetry, this article examined the Salafi discourse in Ahmed Muharram's political court.

Discussion Method

The research using Fairclough's critical discourse as a guide. In this sense, three levels of description, interpretation, and explanation were used to study this poetry.

Discussion and review of the topic

One of the most significant subjects to have entered the social-political sphere, as well as the literary sphere, in the past 100 years is the idea of Salafism as a realist phenomenon that has since developed into a discourse. This concept, understood idiomatically, is the outcome of a historical trend in Islam that views itself as submissive to the virtuous predecessor (Salaf-e-Saleh) in terms of religious observance and emulates the Prophet of Islam (pbuh), his companions, and subordinates in deeds and beliefs. The Salafi movements, however, which are the result of Ibn Taymiyah's misinterpretations of the ideas of monotheism, polytheism, tradition, and heresy, are what we witness today in the political and social spheres. However, Seyed Jamaluddin Asadabadi, the man who started the changes in Islamic society, was the one who first put out the Salafist discourse, which is seen as a subset of the idea of going back to the original Islam or Islamic fundamentalism. This reformist or moderate Salafi movement aimed to free Islam from imitation and stagnation via moral, cultural, and political rebirth. Seyed Jamal believed that Islam itself holds the key to the salvation of the diseased Islamic community. Ahmad Muharram, an Egyptian nationalist and Islamist poet is influenced by Seyyed Jamal Al-Din Asadabadi and Mohammad Abdo's Salafi tendency deal with issues such as the formation of the Islamic society, returning to authentic Islam and the Qur'an, incompetent rulers, ignorance, neglect and weakness of will in the people, and the fight against colonialism.

Conclusion

The results of the research indicate that the three axes of Islamism, nationalism, and ethnic-Arabic tendencies are consolidated in Muharram political poems based on Islamic philosophy. These three axes have been used to guide the selection of words and expressions at the level of description. The reformist Salafi discourse in Ahmed Muharram's poetry is influenced by the Salafi inclination of Seyed Jamaluddin Asadabadi and Muhammad Abdo toward issues like the establishment of the Islamic society, returning to true Islam and the Qur'an, inept rulers, ignorance, neglect, and a lack of willpower in the people, as well as the struggle against colonialism. In terms of interpretation, the poet has made connections between his poetry and political, religious, and cultural ideas. Muharram's extensive use of Quranic terminology and expressions demonstrates both his command of the text and his steadfast commitment to Islam. He views Islam as the religion of fulfillment and the source of all wisdom. Muharram's political poetry demonstrates the indissoluble link between literature and society at the level of explanation. The political poems of Muharram are manifestations of an Islamist poet's dedicated spirit during a period of significant political, social, and economic events and developments that lasted for more than 50 years in the Islamic and Arab worlds. The solitary identity found in this poetry has only one significant source: Islam. This sense of identity segregation demonstrates the poet's mentality to be heavily influenced by Islamic thought. Additionally, Muharram's Salafism possesses the identity of resistance among Castells' three identities. This identity was developed as a result of the Salafist movement's rejection and devaluation by the social order at various points in history. On the other hand, opposition to the traditional and secular discourse of Egyptian society, as well as references to the past and the ideal society, are ideas that have cultivated and developed the poet's Salafi identity of resistance. These ideas, which exhibit the Salafist movement's protest strategy, group them with Elivia Roa's political Islamists. Muharram calls on the populace to convert back to the Salaf and resurrect true Islam to end the chaos of the time while harshly criticizing the government and the populace.

Keywords: critical discourse analysis, Fairclough, Salafism, Ahmed Muharram, Modern poetry.

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