

CHALLENGES OF SEMANTIC EXTENSIONS OF JIHAD POWER SYMBOLS VIS-À-VIS BOKO HARAM

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ABSTRACT

The Jihad power symbols conceptually encapsulate global imperialistic ambition of Islam and simultaneously serve as a non-stop inspirational source of Islamic collective group consciousness whereby committed Muslims are obliged to carry out ‘holy war’ on those in the ‘Abode of War’. Consequently, Boko Haram, an Islamist sect engages in massive extermination and destruction of both the non-adherents and their belongings with the intention to Islamise Nigeria. Inquires into religious extremism have been largely carried out from sociological, philosophical and doctrinal angles. However, beyond those domains this article conceptually investigates the interconnections between the Jihad power symbols as stipulated in the Qur’an and how their meanings expand via the Islamic collective effervescence, which consequences are noticeable in the activities of Boko Haram. Four texts, clauses and clause complexes associated with Boko Haram’s activities are purposively selected from print media publications, predominantly *TELL* magazine and subjected to intertextual analysis. The intertextual analysis bears the burden of demonstrating how the activities of Boko Haram serve as the vehicle for both own semantic extensions and that of Jihad, albeit negatively. Therefore, there is an acme need to re-interpret the Jihad power symbols to enable Muslims develop patterns of interaction that will guarantee the right of non-adherents to believe or do otherwise.

Keywords: Jihad power symbols, Islamic collective effervescence, Boko Haram, intertextuality, patterns of interaction.

INTRODUCTION

Jihad power symbols conceptually encapsulate global imperialistic ambition of Islam and simultaneously serve as a constant inspirational source of Islamic collective effervescence whereby (committed) Muslims are obliged to carry out Jihad on those in the ‘Abode of War’. Sequel to that, since 2009, when Islamic Jihadists took to arms against Nigerian government and the citizenry, Nigerian media has been fraught with extreme violent linguistic expressions. The lexical items involved in such usages are often hair-raising and are usually laden with ideological and sectarian sentiments. The hideous linguistic applications are usually occasioned by the activities of the Boko Haram sect, whose view is that, no belief, socioculture and political system is good other than its own. The sect exhibits extreme traits of religious, sociocultural and political intolerance. Consequently, the sect members murder, dismember and destroy material resources of those who do not share their views. Although some people who have sympathy for Moslem tend to suggest that Islam is not violent, one of the planks upon which Islam thrives totally negates such a suggestion. Illustratively, Muslim jurists severed the world into two sections: the ‘Abode of Islam’, territory under Islamic governance and the ‘Abode of War’, territory not under Islamic rulership. Every Muslim is obliged to summon the unbelievers (infidels) to accept the faith. Then, they became members

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of the Islamic community and their territories are annexed to the 'Abode of Islam'. Otherwise, they (those in the 'Abode of War') should be warred against and if defeated would become slaves. Their properties would become booty which is transferred to Islamic treasury (cf. Hunwick 1966: 292). Sequel to that, since Nigeria is under a Christian ruler, by the Islamic jurists' calculations, Nigeria is in the 'Abode of War'. Thus, all hell broke loose. Never in the history of Nigerian sociopolitical, economic and religious history is the psyche of the polity become so surprised, strained and bemused except in these years of continual Boko Haram's brutality and carnage. During the interdenominational service to mark the 2012 Armed Forces Remembrance Day, President Goodluck Ebele Jonathan, Grand Commander of the Federal Republic of Nigeria (GCFR) and Commander in Chief of the Armed Forces of the Federal Republic of Nigeria says:

This is a particular time when the country has major security challenges. There are explosions every day, people are dying and are being killed daily without any reason... The situation we have in our hands is even worse than the civil war that we fought... the challenge we have today is more complicated... I remember when I held a meeting with the elders from the north-east and some parts of the north-west where Boko Haram phenomenon is more prevalent, somebody said that the situation is bad that even if one's son is a member, one will not even know (Adetayo 2012).

A critical perusal of the extract from the president's utterances shows that the linguistic symbols associated with Boko Haram is laden with power. For instance, the statements have the power to make one afraid of going to the north-east and north-west, Nigeria. Power is the ability to work or to act. Subsequently, the symbols are capable of causing their carriers or possessors to act in certain ways. This is because; the powers of the symbols which are usually recaptured in words are located in their meanings. According to Ogden and Richards (1946: 31), "nothing whether human or superhuman is beyond the power of words". This view is also shared by philosophers such as Rottenberg and Winchel (2006: 314-338). Therefore, it is clear that symbols have powers, which are located in their meanings and which is the essence of name. Though naming is arbitrarily done in different sociocultures, it gives meanings to actions and events. Sequel to that, reality is structured in language which main component is symbol. Every symbol has power(s) which is capable of affecting people who access its meaning(s). Hence the term power symbol is conceived or reconceptualised as a better term than symbol alone. The meaning of symbol is realized at the sociocultural unit and encoded as concepts (cf. Ifesieh 2013: 48). Nevertheless, the ability of linguistic symbols to affect people who access their meanings is not inevitably unidirectional; whereas the symbols can affect people who know their sociocultural meanings, the people can also use the same with ebullience with the intention to either accentuate their powers, semantic extension or diminish them, semantic diminution.

Inquiries into religious fundamentalism have largely been carried out from sociological, philosophical and doctrinal angles. In their vast examinations of major works on religious fundamentalism, Haralambos and Holborn (2008: 445-457) sociologically hold the view that fundamentalism is a response to western secularization amongst proletariat or relatively deprived groups or groups who feel particularly endangered by social variation. However, Oshitelu (2008: 157) philosophically suggests that in Islam (which harbours many and leading fundamentalist sects in the world) for instance, God is totally separated from mankind. Therefore, the concept of communion between man and God could be considered a serious blasphemy, since God is not a 'Father' and has no 'Son'. Words like 'Father', 'Son' connote intimacy and logically communion. God is a Creator and Sovereign. Man's duty is to

submit to him immediately and completely. Doctrinally speaking, suffering or evil as evident in terror does not constitute a dilemma in Islam, since evil is part of God's purpose in the universe. That is, Oshitelu considers that fundamentalism is not a function of social variation. With this basic doctrine at the background, committed Muslims may have little if any concern for the people in the 'Abode of War' hit by terror attacks. Nevertheless, beyond the sociological, philosophical and doctrinal investigations of terror groups, Boko Haram being a typical example is examined linguistically here showing how its activities cause both Jihad power symbols' and own semantic extensions, which pose both hypothetical and real challenges to the Nigeria polity in particular and the world in general.

LITERATURE REVIEW

Boko Haram, Jama'atu Ahlis Sunna Lidda 'Awati Wal-Jihad (western education is forbidden), is a militant Islamist movement based in north-east, Nigeria. The group received training and financial support from Al-Qaeda in the Islamic Maghreb, and was named by the US as a terrorist organization in November, 2013. Boko Haram has its roots in the Qur'anic Jihad and it perpetrates Islamic agenda- to Islamise the world. A member of this Islamist movement is also called Boko Haram. Subsequently, Islam and its ritualistic entailments are conceptualized and documented in power symbols just like some other major world religions such as Christianity, Judaism, Hinduism, Buddhism, Shintoism, Taoism, Confucianism etc. The ritualistic entailments of Islam vis-à-vis the Jihad power symbols can be primarily found in the Qur'an which is the document that Muhammad, the founder of Islam received from Allah and from historical accounts of Muhammad's life written by Islamic scholars. A part of the Qur'anic Jihad power symbols reads thus: *Jihad is ordained for you and you disliked it and it may be that you dislike a thing, which is good for you and that you like a thing which is bad for you. Allah knows but you do not know*, Sura 2: 216. From this quotation, it is clear that Jihad is conceptualized as compulsory for all Muslims. However, the text also indicates that some Muslims had aversion to Jihad (holy war, the cause of Allah which is an essential condition for it to thrive (Maududi 2006:1-33)). But their liking, a thing which is bad for them (abstaining from Jihad) or disliking a thing which is good for them (engaging in Jihad) is inconsequential, because it is only Allah that knows; the adherents do not know. Therefore, all Muslims are obliged to adhere to the injunctions of Allah. Thus the Qur'an further stipulates: *March forth whether you are light or heavy and strive hard with your wealth and your lives in the cause of Allah. That is better for you if you knew*, Sura 9: 41. Sura 9: 5 says, *fight and slay the pagans wherever you find them, and see them, belittle them and lie and wait for them in every strategy of war*. More power symbols which connect to Jihad can be found in Sura 5: 33; 8: 12, 59; 9: 111, 123 besides many more.

Historically speaking, Muhammad demonstrated his unalloyed conviction of the message he received from Allah. Consequently, sixty-six battles were fought by his troop during his lifetime alone out of which he personally spearheaded twenty-seven. It was recorded that he lost one or two of his teeth at the battlefield at Uhud, 625 A.D (Moshay 2013: 62). Sequel to that, the Islamic prophet or the warrior prophet (cf. Karsh 2007: 10-22) can be seen as a man of grandiose imperial ambitions (Khan 2008). With his claim that 'there is no god but Allah' and that he was ordered to fight all men until they make the same claim, he introduced a universal religion, Islam which envisages a global political framework in which all human beings will live under Islamic imperialist regime either as believers or as subject communities. The claim was further underscored by his farewell address, which handed down a mission to all Muslims, *to fight all men until they say there is no god but Allah* (Ibn Ishaq 1955:118). Thus, ritual in Islam as documented in the Qur'an using the power symbols which

meanings are socioculturally encoded as concepts betrays a deep rooted sociopolitical, cultural cum economic and imperialistic tendencies.

The conceptual theory of meaning holds a considerable sway in accounting for the meaning of power symbols. It presupposes that since human beings, share the same kind of sense organs and therefore experience the world in more or less the same way; they have more or less the same basic idea about it. Their complex ideas are built up from the basic ideas derived from experience (Goddard 1998:8). For instance, if ethical laws of cause and effect were not constant and unchangeable, there would have not been a worldwide declaration of human rights. This is because, human rights incorporate moral ideas such as freedom, equality, justice and security. These moral ideals are fixed notions which have been accepted and entrenched in different national constitutions across the world (cf. Dzurgba 2008: 20). This accounts for the reason why nations are against terrorism, cyber crimes, armed robbery, rape, drug trafficking, advanced free fraud, etc. Sequel to that, power symbols as concepts are like pegs on which humans hang the meanings, which they keep in the store house of their minds. Concepts are the framework that binds together the details into a meaningful whole. Together with power symbols for objects, phenomena and events, humans learn sociocultural connotations, associations, emotions and value judgements (Maffi 1999:21). This is an empiricist view of meaning, because it emphasizes the importance of knowledge through the sense. But this view comes under attack: it is hard to explain concepts like time, causation and ideality in terms of sensory experience. As a last resort to this quagmire, the rationalist view is reached out to. It holds that the very simplest concepts are natural or innate property of the human mind activated by experience not wholly and solely derived from it (Gaddard 1998: 8; cf. Clark and Clark 1977: 298). In the same vein, Harris (1991: 323) notes: *many words (power symbols) that enter the language at various times get their initial meanings from the experiences that give rise to them rather from grammatical combinations*. He mentions further that meanings of power symbols may change or become specialized in the course of time on the basis of historical or sociocultural developments (that is, the consequence of hegemonic struggles) without apparent regard to the etymology of such power symbols or their syntactic combinations.

Subsequently, ritual can be defined as a nexus between power symbols and man's daily activities. Ritual simultaneously participates in man's activities and cognition. In other words, ritual offers purpose to man's activities and humanizes or dehumanizes him. Through ritual man is enabled to assert himself in the real world and through the same, man can either distort or maintain sociopolitical, economic and cultural equilibrium (cf. Crystal 1987: 12). Once there is an imbalance of any sort, man's end resort is usually appropriate ritual(s) to restore the status quo ante (cf. Ubrurhe 2003: 87). Therefore, both societal equilibrium and disequilibrium are engendered by way of ritual(s). In the same vein, Summers-Effler (2006: 135-136) in the ritual theory suggests that ritual(s) generate(s) group emotions, which are connected to power symbols, forming the basis for beliefs, thinking, morality and culture. Summers-Effler contemplates that, *interaction → emotions → (power) symbols → interaction* is a cycle which forms patterns of interaction overtime. He then asserts that the patterns are the most basic structural force that organizes a society. Interaction through the use of power symbols can generate emotional arousal, otherwise known as collective effervescence. Collective effervescence in turn is experienced as an elevated consciousness of group membership as well as a feeling that an outside powerful force has sacred significance. Sacred sentiment is then fused to the power symbols at the center of the group's ritual attention space. Through this association the ritualistic power symbols are made sacred in the interaction. Both the group and the sacred totem objects or/and power symbols of the group

have the capacity to arouse collective effervescence which has a moral quality; the things that give positive reinforcement to the group and its sacred power symbols are “good” whereas the ones that do otherwise or threaten the boundaries of the group are “bad” (Durkheim 1965). Sequel to that, in Islam, those who do not believe in and worship Allah are perceived by Muslims as giving negative reinforcement to their group. Therefore, they are conceptualized as infidels in the ‘Abode of War’. Thus, Jihad is carried out on them. The power symbols used to recapture the concept of Jihad in Islam is very strong and appeals, gravely to human emotions. Jihad is explained in Islam as not just a religious obligation, but a profitable business (cf. Sura 61: 10-12; 56: 10-57; 76: 13-31). In the Hadith, it is said to be the best method of earning blessings in both spiritual and physical spheres. Those that had fought assiduously in Jihad would be entitled to 500 houris (beautiful women, who are unaffected by natural pollution such as menstruation; they have ample, non-saggy and succulent breasts), 4,000 virgins and 8,000 non-virgins. The lowliest of the inhabitants of the paradise will possess 80,000 servants and 72 wives (Al Tirmidhi No. 5648 in Moshay 2013: 13). Women are to possess boys of perpetual freshness (cf. Sura 52; 56; 76). Evidently, in the *aljanah*, the adherents will be given powers to conduct tremendous sexual intercourse. By further implication, the adherents’ gonads are infinitely turgid (cf. Al-Quds Al-Arabi May 11, 2001). Therefore, the issue of erectile dysfunction and frigidity do not arise. Subsequently, sensuality is a major diversion and enjoyment in the Islamic paradise. Implicitly, Jihad is not extremism or fanaticism, but a normal behaviour, which has a great deal of positive semantic connotations in Islam (cf. Khwaileh and Khuwaileh 2012: 19-30; Huffman 2007: 354-355). Sequel to that, suicidality thought in Islam is not considered a psychosocial vulnerability factor. This is because, in Islam, there is a belief in the acceptability of suicide, for it has a great deal of profits and blessings in both physical and spiritual realms respectively. This in turn is a pattern of interaction that originates from the Qur’anic Jihad power symbols. Nevertheless, high inclination to suicidality is usually non-sacrosanct with low levels of religiosity, spirituality, hopelessness, substance abuse, aggression, poor interpersonal conflict resolution skills and social dysfunction (cf. Kaslow, Jacobs, Young and Cook 2006: 350). Often Muslims credit successes of their imperialistic expansionist movement to their total loss of fear of death. In the same vein, the growth of Islam in Africa, particularly in Nigeria was credited to Jihads led by Uthman Dan Fodio, a Fulani scholar and reformer (died 1817). However, in this 21st century, liberalization and democratization are placed at the front burner of the global political history and culture. This is a new world order which speaks against Islamic imperialistic tendencies. Consequently, the insurgent group, Boko Haram whose causal factor is the Qur’anic Jihad power symbols faces a serious re-conceptualisation problem, which is intrinsically symbolic and by logical inclusion linguistic in outlook. The re-conceptualisation problem has strong cognitive element because they are not prototypically natural (cf. Brown 1990: 17-46; Croft 1990: 48-73). The re-conceptualisation problem can therefore be seen as Idealized Cognitive Models (ICM), which emanate from the activities of the sect.

CONCEPTUAL FRAMEWORK

Boko-Haram has its roots in Qur’anic Jihad power symbols and it perpetrates Islamic agenda - to dominate the world. Sequel to that, patterns of interaction or behaviour in Islam as regards Jihad are engendered by the power symbols as documented in the Qur’an. The Jihad power symbols conceptually encapsulate the global imperialistic ambition of Islam and simultaneously serve as inspirational sources of Islamic collective effervescence, which bear an obligatory moral burden, wherein Muslims must carry out Jihad against those in the “Abode of War” until they declare that, ‘there is no god but Allah’ (i.e. they accept the

Islamic faith). The Jihad power symbols are cognitively and conceptually encoded and practically consist of events, which have a structure: committed Muslims, (Boko-Haram members) cause activities to happen by acting on individuals and/or their possessions in the 'Abode of War'. The event resultants are recaptured with ICM which conceptually extend the meanings of Boko Haram, which is a semantic extension of Jihad power symbols. The emanant meanings create psychological tension, terror in the polity and cause the citizenry to act in certain ways.

METHODOLOGY

Three (3) texts associated to Boko Haram are purposively selected from print media publications such as *TELL*, a renowned and respectable Nigerian magazine. However, one (1) text is taken from an online publication: URL: <http://www.naij.com/65903.html>. All select texts are either clauses or clause complexes. Since there is neither art nor science to find the cognitive events of the mind in abstraction, the select clauses and clause complexes are subjected to intertextual analysis using the Hallidayan systemic functional grammar (1985; 2004) as touchstone. In intertextuality, the core assumption is that no text exists in isolation; every text is connected to some other texts. Therefore, intertextual analysis involves history, literature, documentations of everyday activities and common sense (Chomsky 2000). Subsequently, the meanings of Boko Haram (Jihadist group) viz-à-vis the Jihad power symbols are shaped by the texts that emanate from the socioculture due to its activities. Therefore, intertextual analysis bears the burden of explaining how the activities of Boko Haram extend the meanings of both the Jihadists and its power symbols.

Data Presentation and Analysis

- (1) Aminu Yobo calls himself one of the followers of Sheikh Ibrahim El-Zakzakky and alive is their dream to see the day when Nigeria shall become an Islamic state!...whether the enemies like or not, Islam would rule the world (Suleiman November 2009:20).

Aminu Yobo's statements above foreshadow in existential and material processes the imperialistic ambition of Islam. Yobo implies that he is a being who subscribes to El-Zakzakky's ideas; that is, he calls himself a follower of El-Zakzakky. El-Zakzakky is the leader of the Shiite Islamic sect in Nigeria, whose ultimate goal was to establish Nigeria as an Islamic state. Besides El-Zakzakky, there are other five major Islamic groups seeking both political and religious reforms in the country: Ahmadiya Movement led by Ahmad Gulan; Khadiriyya led by Nasir Kabara; Izala led by late Abubakar Gumi; Tijjaniyya led by Isiaku Rabi'u and the Tariqqa group led by Dahiru Bauchi. Importantly, all the groups claim that they are on the right path prescribed in the Qu'ran by Allah and in the Hadith of Prophet Mohammad (Suleiman November 30, 2009: 20). The Shiite group was established in Nigeria in the 70s. Nevertheless, other sects had been in existence before it. But El-Zakzakky's group became more popular due to his charismatic and intelligent leadership. He brought about the era of elite fundamentalism. He was a graduate of Economics in Amadu Bello University (ABU), Zaria; but he never used his first class certificate in Economics for any civil service. Rather he devoted the intellectual ability he attained through western education in ABU to the pursuit of Islamic imperial ambition, where nations (e.g. Nigeria) would be run in line with Sharia promulgations. His followers are mainly found in the northern Nigeria, where he is said to have millions of followers (cf. Suleiman November 30, 2009: 21). Mohammed Yusuf, the late leader of Boko Haram was a member of El-Zakzakky's brake

way sect, Jama'atul Tajdidi Islam (JTI), an Islamic movement that advocates the establishment of Sharia in Nigeria. However, unlike his leader, El-Zakzakky, Yobo is a Senior Engineer at the Nigerian National Petroleum Corporation (NNPC) and marries a well educated civil servant. Despite Yobo's enlightenment, he has a strong sympathy for the cause of Allah. Thus he says, *whether the enemies like it or not, Islam would rule the world*. Who the enemies are and how Islam would dominate the world are not mentioned by Yobo. That notwithstanding, one can decipher who the enemies are and how Muslims might dominate the world from their actions, inactions and statements or in short through intertextuality. The enemies are Christians, the police, the army and all the government establishments which are not run according to the Qur'anic injunctions. Thus, Boko Harams kill Christians, attack police stations and military barracks and destroy any one against their cause irrespective of creed, ethnicity and sociopolitical stand (cf. Soyinka September 22, 2014: 19-29). Yobo's utterance betrays the autocratic nature of his belief as he says, *whether the enemy likes it or not*. In other words, contrary views are not important and cannot possibly be a sufficient setback for a full actualization of Islamic imperialistic ambition. The Yobo's utterance thematizes the non-recognition of the enemies' (infidels') views. This shows the importance Yobo and thousands like him attach to Islamic expansionist approach and agenda. The matrix clause which has been put at the rear and realized in the past subjunctive, *would rule...* is meant to down play the Theme of the clause complex. Arising from the experiences, Boko Haram's meaning is cognitively extended, viz: killer (of Christians), attacker (of police stations and military barracks) and destroyer of people (against their cause). Abu Hafsa says:

- (2) We were carrying out our religious activities in peace, but the police shot our men for no just cause and since that incident we have decided to arm ourselves to resist future aggression. I have no regret that I am being paraded; in fact, I am fighting for a good cause in defence of Islam and all Muslims (Lawal August 10, 2009:32).

Finally, Lawal reports that Hafsa claimed that it was their only passport to paradise, *aljanah*. A perusal through Hafsa's statements shows a strong inclination to his religious belief and commitment. He is a committed Muslim with a mandate to fight all men with all resources until they declare that, *there is no god but Allah*. Consequently, they burn thirty (30) vehicles and some churches: three (3) at Celestial Church, eleven (11) at Ekleyissan Yan'Uwa a, Nigeria (EYN), ten (10) at Deeper Life Bible Church and five (5) at National Evangelical Church Mission, all in Maiduguri metropolis (Lawal August 10, 2009: 13-34). They also kill many people. In the clause complex, he uses a material action process to describe what they do; giving it a positive semantic charge- *we are carrying out our religious activities in peace*. The burnings and killings (of 'infidels') are peaceful activities within the ambit of his faith. But his problematic is the failure of the state executive authority to positively conceptualize their way of life. Consequently, the authority attacks them. Using an adversative conjunction, *but* he negates the positive semantic implication of the first clause and subsequently maintains the conservative stance of the Islamic imperialistic mandate: *to strive by all means for the cause of Allah and fight all men until they declare that there is no god but Allah*, for he says: *I have no regrets*. Thus, Islamic leaders like El-Zakzakky, Osama Bin Laden and Bukar Shekau who epitomize Islamic Jihad through their utterances and actions further reinforce the power symbols of Jihad which eclectically work for collective effervescence of the adherents. Within his cognitive mental space, Hafsa sees no reason to regret his actions of killings and inferno. He is indoctrinated. Therefore, ideologically he perceives no cause for alarm, because his actions guarantee him a place in *aljanah*. Thus, Boko Haram's meaning is cognitively extended, viz: burner of churches and vehicles (not owned by sect members). Shekau says:

- (3) We need...to breakdown infidels, practitioners of democracy and constitutionalism, voodoo and those that are doing Western education in which they practice paganism...There is no president in Nigeria...No President in the world only Islam. I am not Boko Haram, I am Jamaatu Allus sunn li daawati wal Jihad (people committed to the propagation of the prophets teachings and Jihad) I don't care what you call me, you are in trouble. I am against government of the people by the people (<http://www.naij.com/65903.html>).

In the statements above, Shekau bares his mind on the disposition of his sect towards the Nigerian government and people. The first statement above is a multiple sentence which contains a mental process of COGNITION, *need to break down*. The Senser, Shekau cogitates; he believes that there is a necessity to bring down democratic institutions and those that aid it. To him running a constitutional government, formal schooling in the universities, secondary and primary schools as evident in western education is tantamount to paganism and is akin to a debased form of belief i.e., voodoo. Christianity of course spreads at the wings of western education. Therefore, killing Christians is a way of dismantling western educational structures. Then, he declares that there is no president in Nigeria and in the world in its entirety. He denies Boko Haram as his name. He maintains rather that he and his group are people committed to the propagation of the prophet's teachings and Jihad. By saying that he is less interested in what he is called (i.e., Boko Haram) and suggesting that the Nigerian citizenry are in trouble while at the same time denying the existence of nation states, he reaffirms the Islamic imperialistic agenda. One thing is clear, he and his group do not believe in any government that does not receive instructions and inspirations from the Caliphate and Qur'an respectively, because according to him only Islam should exist; no other belief, institutions, organizations, firms, governments and social clubs ought to live. Subsequently, defending the territorial integrity and fighting for the indivisibility of the country is abhorrence. This stance is reiterated severally by the group (cf. Suleiman July 4, 2011: 50; Mordi May 21, 2012: 43) Abu Qaqu, the spokesman of Boko Haram also makes similar pronouncement and reaffirms the sect's determination to fight constitutional democracy in Nigeria to the finish (Agbo September 10, 2012: 41). Sequel to that, Shekau insists that what he does is in the Qur'an and in the Hadith. After all, the symbolic representations in the Qur'an and Hadith are Allah's words. The power symbols in the Qur'an and Hadith are the sources of his inspiration and that of his sect members. Therefore, he swears not to stop waging war on all that do not share the views of his sect, because they are infidels (cf. Odeh February 3, 2014:16). All that stand against the religious and Islamic view of Shekau and his sect constitute the Phenomenon, which must be broken down. It is in line with the imperialistic and expansionist conception and the resultant patterns of interaction in Islam that Shakaun abducts the over 200 Chibok girls from a western school. He asserts that he takes the girls from a western school and threatens to sell them in his market. He might possibly marry them out at 12 or at 9 like it was done on his mother, Aisha and wife of (the) prophet (cf. Ejiiofor <http://www.naij.com/65903.html>). Shekau is the ninth most dangerous terrorist in the world. His confrontal violent campaign came to the limelight in 2009. He has no fixed address or place of origin. However, one thing is constant about him he remains unwavering in his unbending and strict Islamic ideology and agenda. Some people say he is from Kaduna, but settled in Shekau village in Yobe State. Some believe he is Kanuri who came from Yobe State. Many are convinced that he is a Nigerian. But Kashim Shettima, Borno State, Nigerian former governor says Shekau comes from Niger Republic. Shekau lacks formal education but has a stint in the local Islamiyya School in Maiduguri. He is also schooled in Ibn Taymiyya's philosophy with his mentor, Yusuf. Taymiyya is a 13th century scholar in Damascus, Syria,

who believes in the strict adherence to the Qur'an. Just like the Sunni scholar, Shekau's conviction about life is totally based on the Qur'an. His cast iron-belief in Islamic philosophy explains why he believes that Christianity, democracy and western education are pagan practices. Therefore, they are sinful; they are not found in the Qur'an (cf. Odeh February 3, 2014:16-23). Because of their belief that western education is sinful many Muslims jettison the idea of attending schools in formal institutions; rather they form groups and organize themselves in remote camps where they attend only Islamic indoctrination classes. For example, Darul-Islam is a puritan Islamic sect, numbering about 4,025 who is based in Tegina-Mokwa, Niger State, Nigeria whose leader is Bachir Abudullahi. The core claim of the sect for living in seclusion is that they desire to practice Islam the way Allah wants it and the way the prophet of Islam practiced it. They also claim that they share the idea that western education is good, but the children of the Darul-Islam settlement are not allowed to attend any government approved school. They are only allowed to attend a Qur'anic school put up in the settlement. The school teaches only Qur'anic education at the primary level. There is no clinic within the settlement; rather the sect puts up a look-alike clinic that is run using methods supposedly prescribed in the Qur'an. Officials in the Niger State Ministry of Health reports that the sect resists all attempts to vaccinate their children against polio and some other killer diseases that ravage some parts of the state (cf. Suleiman August 31, 2009: 22-24). Also, because Muslims read more or less the same script as evident in the Qur'an (and Hadith), they sympathize with the cause of Boko Haram. This is evident in the conspiracy of silence among the northern religious leaders, including most northern Muslim political leaders (cf. Suleiman June 25, 2012: 20-26; April 1, 2013; Soyinka January 19, 2015: 15-20). They neither take any drastic measure against Boko Haram nor speak vehemently against it. In the same vein, eleven days after Nigeria got her political independence on October 1, 1960, the Saduana of Sokoto, Sir Ahmadu Bello said, as reported by the *Parrot* (one of the then National Newspapers) on October 12, 1960:

The new nation called Nigeria should be an estate of our great-grandfather, Uthman Dan Fodio. We must ruthlessly prevent change of power. We use the minorities in the north as willing tools and the south as a conquered territory and never allow them to rule over us and never allow them to have control over their future.

Uthman Dan Fodio, popularly known as the Black Prophet had a zeal to reform Sudan. He was the founder of Sokoto Caliphate. Dan Fodio united the Fulani into an army, which he used to sweep through Sudan and subsequently, brought down the Hausa oligarchy of Sarkunas in the northern city of Gobir in 1802. Sequel to that, he changed the city's name from Gobir to Sokoto. Dan Fodio's son held the hereditary title of Saduana of Sokoto and founded the Northern Peoples' Congress (NPC). Cognitively, the meaning of Boko Haram is extended via its activities, viz: hater of democracy, constitutionalism and western education, hater of nation states and their presidents, lover of Islam, maker of trouble, abductor of more than 200 Chibok girls, fighter against constitutional government, possible seller of Chibok girls, and possible hander-out of girls between 9 and 12 years old for marriage. Pastor Ayo Oritsejafor, a two-time president of Christian Association of Nigeria (CAN) observes:

(4) Unfortunately, some of our security agents are more patriotic to their religion than to the nation. This is why, often times when they meet and decide to go and carry out some surprise arrests of Boko Haram members, instead of surprising the militants, they end up being the ones to be surprised (Soyinka February 6, 2012:52).

With the clause complexes above, Oritsejafor succinctly and tactfully sums up the conspiracy and sabotage, that beset the Nigerian security agents vis-à-vis the war against the terror group, Boko Haram. The first clause complex thematizes the clausal Adjunct, *unfortunately* which is developed in the Rheme, showing with a relational process, *are* that security agents pay more allegiance to their faith than the nation or country. In the second clause complex, the author cohesively connects to the first one using another relational process, *is* with the Identifier, *they* (our security agents), who are Identified as being *more patriotic to their religion than the nation*. This claim is then substantiated in the second clause complex with material action processes, *meet* and *carry out* and a mental process of COGNITION, *decide*. The Actor of all the material action processes remains the Nigerian security force, *our security agents*, whereas the Goal is the Boko Harams. The same security agents constitute the Senser with a mental process of COGNITION, *decide*, which has the Boko Harams as Phenomenon. The Nigeria military as both Actor and Senser fails to achieve their goal, i.e. (some surprise arrests of Boko Haram members) on account of the conspiracy and sabotage. Pastor Ayo Oritsejafor, a two-time President, Christian Association of Nigeria (CAN), is also the co-Chairman of the National Inter-Religious Council (NIREC) as well as the founder and General Overseer, Word of Life Bible Church, Warri with branches in different parts of Nigeria and abroad. Therefore, his views would likely reflect the mind-set of a great preponderance of Christians in Nigeria, who he represents. Pastor Ayo is of the view that Christians are at the receiving end in the Boko Haram's bloody campaign. As an instance, Bishop Oliver Doeme Dashe, Catholic Bishop of Maiduguri, who oversees Adamawa, Yobe and Bornu States, Nigeria said that the terrorists' attacks have a great deal of horrendous effects on Christians, church structures and ecclesial institution; there has been a mass exodus of Christians from the areas; the churches in the areas are under siege. The bishop also said that from the Catholic block alone far beyond 90,000 Christians have been displaced (cf. Soyinka and Dyikuk September 22, 2014: 22). Suleiman and Eni (July 23, 2012: 6) report that there is no doubt, that Boko Haram is bent on causing a religious fracas in Nigeria. The prime targets of the sect are churches, which it usually bombs on Sundays during the service. A typical example is the Madala, December 25, 2011 bombing of a catholic church during mass. Dozens of people lost their lives. On April 3, 2012 Boko Haram bombed a church on Easter day in Kaduna, killing and maiming dozens (cf. Suleiman and Eni July 23, 2012: 20-28). The security agents require stopping the activities of the insurgents because it is a threat to national security. These activities bring the atmosphere of chaos and make it pretty difficult for the nation to develop politically, economically, socially and technologically. In all and all, the Christian community in Nigeria view the Boko Haram insurgency as a pure aggression against Nigerians, especially the Christians therein and expects the Federal Government to defend them against the onslaught of the Boko Haram Jihadists. The Christian community also demonstrates a definite insight into the root cause of the insurgency as evident in the religious indoctrination mentioned by Oritsejafor in one of his submissions in a Special Interview (cf. Adeyemo, Soyinka and Kuyoro April 30, 2012:45-49). Orisejafor considers that the teachings coined out from the Qur'an are used by imams, Islamic preachers, scholars and sheiks on Muslims. Such teachings ideologically indoctrinate them and cause them to develop peculiar idealized cognitive models, which cause them to behave in certain ways, which are inimical to the overall development of the nation. Subsequently, Boko Haram's meaning is cognitively extended further, viz: bomber of churches on Christmas and Easter Sundays, surpriser of Nigerian security agents, causer of mass exodus of Christians from Yobe, Adamawa and Bornu States in Nigeria, besieger of churches, terrorist, causer of religious fracas, saboteur in government establishment e.g. the security parastatal, national security threat, promoter of political, economic, social and technological underdevelopment.

BRIEF DISCUSSION

What Islam is and what it does and what it will always be and do are all encapsulated with power symbols in the Qur'an. Since Islam became a formidable religious force around 630 AD with the capitulation of Mecca, its mode of expansion or convert winning has been majorly through the use of force: sword, ammunition, suicidality and bullet. Therefore, violence which often triggers fear and in extreme cases terror is a major driving force for Islamic growth, not persuasion. Muhammad, the founder of Islam fought battles against non-Muslims. He slew many. He did loot, took his adopted son's wife as his after getting him to divorce her (Moshay 2013). Sequel to that, Islamic terrorists the world over, who are characterized as fundamentalists are just actually devout followers of Muhammad. They follow his example and do the teachings of the Qur'an as explained to them by their imams, sheiks, mullahs etc. Subsequently, Islamic adherents engage in suicidality, bloodletting, arson, deceit, forced ejection and reoccupation, etc. Consequently, they promote socioeconomic, political and technological retrogression. Through those actions they extend the meanings of Jihad power symbols of which Boko Haram, which is a further semantic extension of Jama'atu Ahlis Sunna Lidda 'Awali Wal Jihad (people committed to the propagation of the prophet's teaching and Jihad), is one. It is pertinent to mention that the tradition of Islam encourages illiteracy via exclusion from the macro global educational framework. According to Arab Human Development Report 2003,

The illiteracy rate in the Arab world is not only higher than the world average; it is higher than the average in developing countries. For instance, the illiteracy rate in the Arab world is more than three times higher than in Latin America and the Caribbean, and illiteracy in the Arab world is increasing pp. 51, 151.

In the Northern Nigeria, so many Islamic sects live in seclusion just like the Darul-Islam in Tgina-Mokwa, Niger state. In such seclusion, Islamic adherents are taught and indoctrinated in strict Islamic ideology. Shekau, the Nigerian Boko Haram leader is a product of such teaching and indoctrination (in seclusion). Indoctrination resists argumentation, because it is dogmatic in its teaching approach. This is a major factor that slides the Islamic world into peril. This is because; reason is beclouded and frustrated through indoctrination. Nevertheless, argumentation is indispensable to the preservation of a free or democratic society. Reason being that, argumentation helps one to cope with the bewildering confusion of voices in the world. It offers one tools for distinguishing between what is true and what is false, what is valid and what is invalid in the claims of politicians and leaders. Argumentation helps to cultivate a citizenry that can reason for themselves. Therefore, choosing argument (i.e. persuasion) over force or evasion (as evident in Boko Haram's activities) has clear moral advantages for the society as well. Implicitly, argumentation and (formal) education go hand-in-hand. Formal education speaks for literacy and widespread literacy benefits every member of society, because only an informed citizenry can make responsible choices. Subsequently, one can claim that argumentation is a civilizing influence, the very foundation of democratic system (cf. Rotternberg and Winchell 2006: 4-9). But Boko Haram's leaders, whose inspiration stems from the Jihad power symbols are against constitutional democracy. One can therefore assert that the high rate of illiteracy in the northern Nigeria is a function of Islamic religious indoctrination. The high illiteracy rate diametrically reinforces the high poverty level in the region. For instance, the National Bureau of Statistics, NBC (2005) records that the three geopolitical zones in the north which house the greatest number of Muslims in the country have very high poverty ratings with north east (the centre of Islamic fundamentalism) in the lead.

CONCLUSION AND RECOMMENDATION

Islam is a major religion in the world and it has come a long way. Therefore, it has a very elaborate tradition. However, its Jihad power symbols encapsulate divisive, expansionist and imperial messages in strong and unalloyed terms. The messages cause the adherents to engage in terror attacks, suicidality, wanton destruction of lives and properties and various kinds of unwholesome activities against perceived non-adherents. Such occurrences are not only major challenges to national growth and development, but also have severe psychological consequences for the victims of the Jihadists' terror attacks.

Nevertheless, technologization with its attendant globalisation and industrialization has ushered in a new global template – democratization, for social reconstruction, re-evaluation and re-conceptualization of events in human culture and history. The new re-ordering by way of democratization which is often accompanied by liberalization transcends the old ways of thinking whereby conservatism, brutality and violence were practiced and condoned. Slave trade is no more practiced. It is not equally encouraged. Human trafficking and use of women as sex slaves are discouraged. Terrorism in the garb of Jihad is stiffly resisted by the international communities as evident in the case of Nigeria's Boko Haram insurgency and Iraq's forced occupation of Kuwait. Nigerian government receives both technical and political assistance from the USA, Great Britain, France and Israel for the war against terrorism. African Union (AU) recently contributes its own bit politically. The Union denounces terrorism. There is also a quasi-regional co-operation among the Economic Community of West Africa States, i.e. ECOWAS members to combat terrorism. However, the war against terrorism is not easy, because it is not only capital intensive, it leads to a great deal of human and resource casualties with the attendant rural-urban mass dislocations. In this 21st century, liberalization and democratization are placed at the front burner of global political history and culture. This is a new world order which speaks against Islamic imperialistic tendencies. Consequently, Islam with reference to Jihad faces a hard re-conceptualisation problem. As a panacea to Islamic extremism, there is acme need to explore a modern and secular re-interpretation of the Qur'anic Jihad power symbols to develop patterns of interaction that will give them democratic and peaceful features. It is only Islam with democratic and peaceful features firmly engrained in the modus operandi of its adherents that can guarantee and respect the right of others to believe or not to believe. Such a modern and secular interpretation should be done by Islamic scholars and doctors. The document originating there from should be made available to every Muslim.

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