

No Title: culture of apostasy in Egypt

January, the country's celebrated liberal weekly Roz al-Yousef came out with excerpts from the filthy and profane book, The Satanic Verses. There was little surprising in this...

The culture of apostasy in Egypt goes back early this century. It owes itself to European and Orientalist influences partaken by native lackeys and propagated especially by secular elements of Lebanese Christian background. These Lebanese had established newspapers and publishing and dominated Egyptian media and publishing industry. These media served the political as well as cultural interest of the British and were patronized and protected by them.

The stock in trade was at that time was seduction and subversion; not to attack but to create doubt by creating controversies about Islamic ideas or institutions. This tactic bore fruit in 1924 when for the first time in Islamic history, a so called Muslim scholar, an Al-Azhar graduate, occupying the post of a high court judge, came up with the thesis that Islam did not give any concept of rule or government and, therefore, there was no basis for Islamic rule or Islamic state.

It so happened that the gentleman, Ali Abdul Raziq, had simply plagiarized an exactly similar orientalist thesis that said that Islam did not give any system or theory of rule, and, therefore, it was wrong to talk about Islamic rule.

The second onslaught, an audacious attack on the Quran itself, came two years later. Taha Husain, who had failed his exams in Al Azhar, had been given a doctorate by the Sorbonne University in France. His thesis denied the solidly accepted view that pre-Islamic jahilyah poetry was the main source material for the history of the Arab nation, and claimed that the Quran should instead be seen as a book of Arab history...

[He] was, trying, in a subtle way, to relegate the Quran as a book of Arab history, because, he viewed, the Quran as a reflection of the environment in which it was revealed. In other words, the Quran was not the eternal word of God, it was a product of its time, age and environment.

Then came some secular women from the alienated upper crust of Egyptian society. They had come out on the streets of Cairo to call ostensibly for the liberation of Egypt from British occupation, but used the occasion to throw away their Hijab (veil). This anti-imperialist march, led by Huda Shairawi, someone connected with the court, was in actual a surrogate movement for the adoption of Western imperialist culture.

Then as now the great Islamic institution Al Azhar passively watched these movements growing bolder and bolder in their attempt to subvert and undermine the basic foundation of Egyptian society. The official ulama were involved in serving themselves rather than Islam and instead of God were looking towards either the King or the British High Commissioner.

It was during these days that the late Sahikh Mustafa Sabri published a four volumes work titled "The Position of Reason, Science and the World in relation to the Lord of the Worlds and His servants, the Messengers." Shaikh Mustafa Sabri was the last Shaikh ul Islam in the Ottoman caliphate... Any one interested in foisting secular and liberal thought over this leading country in the Muslim world (Egypt), he wrote, will sow the seeds of nationalism and disunity, and seek abrogation of Islam as a political order. And this cannot happen without attacking the basic source of Al-Islam, in particular the Quran, the Prophet (peace be upon him) and the historical role of the Islamic State, the Shaikh ul Islam warned.

The cultural crusade to defame and devalue the fundamental sanctities of Islam, to sow division and confusion, and to abolish and abrogate Islam as a political order and a way of life has not come to an end. In fact it appears to be gathering courage and momentum.

Excerpts from:

"A History of Treason and Apostasy."

Impact International,

February 1994.

