

The Forbidden word: A Deliberate Misinterpretation of EL-Dood's Poems

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Abstract

Allah says” I worship not that which you worship, Nor will you worship that which I worship” “And I shall not worship that which you are worshiping. “ Nor will you worship that which I worship. “To you be your religion, and to me my religion”(30: 109). The Quran declares absolutely that “there is no compulsion in religion “(2:256), God is sufficient to bring down the consequences of people’s evil action upon them. “Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not” (68:44). “Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone” (74:11). The above stated verses from the holy Quran indicate the essence of freedom that one has to enjoy. The verses mentioned earlier and many others tell us frankly that Allah, the Almighty is the Mankind Creator and responsible fully of his/her deeds and actions. That is to say, no one on earth has the right to curb mankind’s freedom of expression or movement.

Similarly, there are so many verses in the Bible that follow the same track. To mention only a few “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.” Galatians 5:1

“Then you will know the truth, and the truth will set you free.” John 8:32

“So if the Son sets you free, you will be free indeed.” John 8:36

A logical question may spring up in the researcher’s mind- Why do people deliberately practice oppression and suppression. The answer to this question stems out of the fact that the rapid spread of fanaticism could be the main cause. However, the point of departure on which the researcher builds his argument based mainly on his personal experience regarding the issue of freedom as being represented in EL-Dood’s poems and misinterpreted by authorities is the main focus of this study.

Introduction

The purpose of this paper is to identify the relationship between the powers of darkness and power of light. Power struggle as being practiced by elves always makes the body of light go into long hibernation and stagnation. The natural result of this rats marathon will be the lack of creativity and creation.

Wise nations develop quickly when the rein of words is set free in the space of reality. On the contrary, nations may lag behind if words are curbed and mouths stitched. The inevitable outcome in such atmosphere will remain hostile, unforgiving and unenlightened, but one of the scholar says “behind this mask there is more than just flesh. Beneath this mask there is an idea – and ideas are bulletproof”. On the backdrop of this introduction, lies behind the core of the paper.

The word plays a critical role in any peace process and development. It has the potential to bring people together or divide groups even further (fission and fusion strategy). Thus, peace lovers must accept the role that word plays and develop strategies that utilize media to dilute group divisions and promote peace. But when media is directed towards certain groups, ethnicity or culture as reflected in the Sudan’s situation, things won’t go forward and ignorance will prevail.

Concept of Freedom

Ibn Khaldoun sums the interplay of freedom and morality when he says “Those who, of their own free will and without any compulsion, act according to the Qur’an and the Sunnah [the practice of the Prophet] wear the turban of freedom. To put it more clear, the holy Quran in many verses publically supports and advocates the idea of practicing freedom as embodied in the following verse:

“Let there arise from amongst you a group(s) which calls to al-Khair (Islam), enjoins al-ma’aruf (good) and forbids al-munkar (evil), and they are the successful ones.”

This order in the Qur’an to establish a group is an order to establish political parties. This is because the verse has determined the duty of this group as the call to Islam, enjoining the Ma’aruf (good), and forbidding the Munkar (evil). The duty of enjoining Ma’aruf and forbidding Munkar is general and not restricted. It therefore includes the rulers and this implies holding them accountable. The holding of the rulers accountable is a political task performed by political parties and it is the most important task of political parties. Thus the verse indicates the obligation of establishing political parties which would call to Islam, enjoin Ma’aruf and forbid Munkar, and would hold the rulers accountable for their actions and conduct.

If we look at it from other perspective, one can find that in the ‘Declaration of the Rights of Man and of the Citizen,’ a fundamental document of the French revolution states in article 11: “The free communication of ideas and opinions is

one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.” Approved by the National Assembly of France, August 26, 1789.

Article 19 of the Universal Declaration of Human Rights adopted by the UN in 1948 states “ Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers” Therefore freedom of speech forms one of the cornerstones not only of the western way of life, but of eastern way of life as stated by the holy Quran and for them is considered a fundamental human right. The most tormenting part of it lies on the practicability and applicability as each sees best in the Arab world and here comes the differences in concept and practices. For more illustration, if practice of freedom may lead to throne shaking or for his/her reputation might mar then freedom should go to hell!! This is the doctrine in which the leadership believes in Sudan!

Noam Chomsky summed up the western concept of freedom of speech when he said: "If you believe in freedom of speech, you believe in freedom of speech for views you don't like. Goebbels was in favour of freedom of speech for views he liked. So was Stalin. If you're in favour of freedom of speech, that means you're in favour of freedom of speech precisely for views you despise.”

Freedom starts with a principle of self-control, also known as self-ownership. In a free society, each and every person has legal control (or "ownership") of their own body and mind. As such, the concept of freedom refers to a certain type of political empowerment. It refers specifically to equal empowerment. In other words, a free society is one with an equal distribution of legal rights and in which each and every person has as much legal rights as possible.

Again, The famous First Amendment to the US Constitution states “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.” December 15, 1791.

The Bitter Experience

In this paper, the researcher tries to reflect his own experience in time of fear and oppression. In order to express his anger of the miserable situation his country

reaches and to picture it in a realistic way accompanying with him the only weapon that he has which is the **pen**, because as the researcher believes, the language of violence never settles problems. He, instead, believes entirely on culture of peace- therefore, the only resort on which one can spell out his grievances and misery is the pool of poems. The researcher sets out to write his own poems depicting and picturing the feeling of worry and anxiety. He seems weight down by all cares and afflictions of life in his beloved country.

The researcher one day feels that he has to present his experience of writing poems for the council of Faculty of Arts, where he works; but to his surprise, the dean looks at it mockingly and ironically- why, firstly, because the writer is not a loyalist, hence he has been labeled of practicing blasphemy, secondly, the writer belongs to the western part of the country- means he supports the rebel movements as the NCP supporters think. The conflict of ethnicity begins. What makes the matter worst and compounds the dispute further is the regular reports by the security agents to the National Security and Intelligence Office which in turn believes every story told.

In the process of time, the researcher receives an offer from the British Council to read his poems at the Oxford University. Upon arrival home he has been exposed to all forms of torture and destructive criticism. The series of the chasing continues since then.

Last year, he got an invitation letter from the University of Vlora, Albania to participate in an international conference. To his surprise, he finds himself in the list of the banned personnel. Again, two charges released: Supporter of rebel movements and practicing of **intellectual threat**. He fails to understand the latter charge. The security personnel show him some of his poems which as they think cause **intellectual threat** to the students' minds! They do such things deliberately to put people off the scent.

The disastrous Poems

The poems under question are written by an amateur who is shouldering the cares and pains of his wounded country. But they cause for him a lot of problems and anxiety.

The Land of Never Never

Life that is much more chaotic!!
Life that is much more meaningless!
Thrusts the worthless into an unexpected prominence!
Social foibles and the incongruities of daily life
Make the world into an endless rat race;
Pyramids' peaks replaced the groundless base!
Rein of wordless world, percolated through this barren time;
Images of nothingness swathe the now airless citadel of knowledge!
Salient features of melancholy characterize our stilted
Speechless, soulless and restless cemetery!
People are peopled on a peopleless summit,
But perched on easily drifted sandy dunes!
Wriggling wretchedly for a seat, for fame to gain!
Wrestling conventions are done with great fanfare;
Theatre of the absurd is presenting a fallacious farce entitled
THE FUTILE FUSS,
Stay agape, miss it not!

Arab's spring

Call on her and
Scent your breath
From her scent!
Forget not to honor
Us a call,
For our scentless soul incensed only
By your soulful scent!

Cannibalism

A small ambitious elf kept on galloping rapidly
Panting heavily to scramble over a gigantic rocky mountain!
Gushing blindly over himself!
It is gibberish – he is goody, goody!
This road is untrodden by elves
Not a short walk to cover in a day,
Great glory is the citadel, upon which the aspiration is sealed,
Pegging a banner is not an easy journey as many elves think!
It is a complicated one!
If the elf wants to get up to the
Peak victoriously and happily
He needs to pay for his happiness!
Plunging into means of vice and wickedness
Will never settle the elves high upon the castle.
Temptations are irresistible -Only for the weak,
Weak before the irresistible temptations lose conscience.
Conscience is what we await for to return from
Its haphazard meander around the globe!

An Apple of Hypocrisy

An apple of hypocrisy presented to the theatre of Nihilism!!
The dazzling lights of the stage of reality
Clear up the grey areas of fraud!!
Hyenas, gibbons, foxes and wolves
Station on corners that each sees best!
The apple is the gift of the RED DEVIL!!
Each slyly trying to snatch it,
Getting the blessing.
With heartfelt joy to send it back to the DEVIL
Aiming to please Him!!
The DEVIL wedging himself amongst the HONEST!!
Stealthily beckoning to the DISHONEST!
Serpent of smoke ascends upward,
Smacks of scandal creep in,
The fleshy apple blasts

Small fleas of shame that all it yields!

A sly Fox

A sly fox invites the Doves and Serpents for a banquet!
This invitation, punctuated by previous small ones
Behind the curtain!
Serpents' saliva flow, waiting impatiently,
For the would be Dukedom!
Doves, innocently, stare for a twinkling star
The fox, cunningly, combs the distances,
bare-foot to and fro
Polishing his known image and bleaching his yellow teeth!
For the swivel seat, the fox, shamelessly pants!
His words begin to suggest an inviting dubious transaction!
News of feigned hospitality spread
The honorable maintain a distance- watching!
The banquet's time draws nearer.
Avenue: on a high place.
Serpents and doves pile up,
The fox, on their bodies, climbs up,
Kicks the heap out!
Looks down at their scattered bodies!
On high, upon the summit,
The fox laughs!
Doves wander,
Serpents scavenge,
Honorable, still on yonder

Conclusion

Freedom of expression, I believe, is a way to freedom of body and soul. The souls that fly far off beyond horizon in the world of confidence, capacity building, togetherness, oneness, unity, integrity and solidarity. Let us come together and answer the call of communal life whereby the doctrine of love replaces hatred, fusion replaces fission, discussion replaces argument, intimacy replaces differences. I will conclude, by referring to P.B Shelly's "love philosophy"

The fountains mingle with the river
And the rivers with the ocean,
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountains kiss high heaven,
And the waves clasp one another;
No sister-flower would be forgiven
If it disdain'd its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea—
What are all these kissings worth,
If thou kiss not me?

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