



ARAB SOCIALISM IDEA OF JAMAL 'ABD AL- NASIR

Wisly Wahab

wislywahab@uinib.ac.id

Universitas Islam Negeri Imam Bonjol Padang

Abstract : *Many observers valued that Nasir's socialism can't be separated with communism and non- Islam economic theory, but Nasir together with his supporters has a principle consistently and commit to prove Arab Socialism that proclaimed has Islamic root. May be this special character that distinguishes it from the others.*

By the width of the area as covering of Nasir's Arab Socialism and takes part in the need of the same Moslem ethnic, formulates social change in Egypt, and also formulates again social- culture which is being going to rise in Arab world, so the focus of this socialism directs to " Islamism " form.

Keyword : *Arab Socialism, Jamal 'Abd Al-Nasr*

A. PREFACE

Characteristics thought of intellectual social-politic in Egypt and Eastern Islamic States is dominated by controversy between Egypt national secular class with Islamic class. It had been occurred since in early 19th century. The fighting of these two classes was represented by the followers of different teory that the debate became heavy and heavy for long time (Al-Tahtawi, 1826-1881).

Especially in Egypt, the controversy both of them had born social-political change fastly. The appearing condition seen more distinct after happening the scrambling of power from the ruler in that time – The King of Faruq – that performed by a military gallant group of Egypt under the command of Jamal 'Abd al-Nasir. Then this event more known by mentioning " July23rd 1952 Revolution (Anthony Nutting,t.t.:144). Jamal Abd Nasir – since the revolution event – considered as famous figure of political conflict in Middle East. The effort that committed by him was

appraised as symbol of Egypt complete independence; and it's reasonable one then he considered as a figure of modernization in Islam world.

In time for eleven months, in fact on July 18th 1953, Egypt was proclaimed as Republic State. The alteration of government to republic system had put an end to Monarchy System that implemented by Muhammad Ali and his descendant for one and half centuries. In that time, Egypt coincides to be ruled by own prince of Egypt.

The appearing of Jamal 'Abd al- Nasir – for following he is mentioned Nasir – gives self confidence and glad against Egypt people. He is a considered leader who is able to remove the government whom he had flirted with the west. His achievement especially in increasing the rank of Egyptian and Arabic nation generally can't be escaped from an important modernization that performed by him, namely in application of social justice that mentioned by Arab Socialism.

Socialism idea that published by Nasir is the thought of people economics order in reaching the level of social justice that owns Islamic root. At least, this statement will denies the notion of some scientists whom they said that Arab Socialism which practiced by Nasir is not able to be separated with the Marx thought (The Cairo Newspaper, in Charis Weddy, 1976:49). Based on the above assumption, so this writing attempts to explain on the roots of Arab Socialism, namely Arab Socialism according to Nasir and its implementation. Because it's considered has close correlation with the core of problem, so biography of Nasir is also to be joined.

B. AUTOBIOGRAPHY OF JAMAL 'ABD AL- NASIR

Nasir was born on January 15th 1918 in Iskandariah town. He is one of lucky Egypt son, because he can take part from basic education- ibtidaiyah – until university level namely military academy. In 1938, he was able to complete his military education in *Kulliyat Harbiyat* by *jayyid* predicate (Ibrahim Ahmad al-Adawi, t.t.: 98).

Beside his military talent, fortunately Nasir also has insight in politic and social well-known enough. His military talent tendency had been shown since he was in high school. Patriotic and national feeling that grow in his chest had been proven for the need of nation and state, namely when he together with his friends had taken demonstration to oppose England. Encouragement against the national consideration had been influenced hardly by reading insight widely on heroes and modernists of Egypt and

Arab world. Some of his reading reference books are heroism of Salahuddin al-Ayyubi and Baybars- the conquerors of the cruel Mongol soldier- in 'Ain Jalut. The writing of al-Tahtawi, Sa'ad Zaglul, and Mustafa Kamil are also the ones which strongly influences his personality (Charles D. Cremens, 1967: 26-27).

Many military achievements had been accomplished by Nasir after graduating from military academy in 1938. Even though something that is interested to be mentioned is the offer that came from him personally to involve into the war field between Palestine and Israel. Although Mufti of Palestine, Amin al- Husaini, receives it responsively, but he doesn't get agreement yet from the government. Then, because of all Arab countries had taken part in war against Israel, Egypt also decided to sent troop and Nasir together with his troop had been sent to Palestine (Ibrahim Ahmad al-Adawi, t.t. : 90).

What had happened beside the defeat of Palestine, especially Egypt, from Israel after beating hardly where it's city had been bombed. According to Nasir, the defeat of Egypt in Palestine war was caused by the corruption of the rulers such as the purchase of broken weapon by The King of Faruq (Gamal Abd Nasir, 1956: 24). After the event of defeat, Egypt political situation undergoes fluctuation fastly that influenced the economy social system of society. This situation became worse by intervention of England in King Faruq government, and then encourages the gallant young to perform revolution in July 23rd 1952.

C. THE ROOTS OF ARAB SOCIALISM

“Tying of the faith is the heart of democracy”. This Mohammad Hassanein Haykal’s Statement (Charis Waddy, 1976: 45) is parallel with the words that brought forward by Habib Bourguiba,” We don’t confess that there is need in class struggling. Our efforts must be focused against struggling the crime, but no fighting against man each other- our brothers (H. Bourguiba, 1963: 316).

Some efforts that had been committed by Arab states nowadays gave the basic for nation life which based on Islamic principles covers various aspects. Saudi Arabia Kingdom, Republic of Pakistan and the various forms of Socialist Government in Arab States that differs each other, but whole have been influenced strongly by prophecy concepts and the First Moslem Community in Madinah.

The Arab socialism itself has many forms. In Egypt, its first form inclines to problem solving as appearing in one state nowadays namely: freedom, poverty, learn ability and the lowest income. This condition is also experienced by Beathist regime in Syria, Iraq and Neo Destour Bourguiba movement.

All the chain of the problem had been seen as global case today, from the side of International between the rich nations with the poor ones. The trend as development which appears at recently about the thought of socialism in Arab world is being faced to the issues that threaten all mankind, and especially non-block countries- the under developed countries. The new source and some ideas of this problem have come from those who have background as

Moslem. Some of them are President Boumedienne and President Gadafi who follow the voices of Arab Socialism Pioneers in Egypt.

D. ROOT AND PRINCIPLE

Islamic principles on the problem of Arab Socialism are based on the core distinguishing that begun from materialism dialectic.

One of them who contributed against the need of independent Arab Socialism is Abdel Moghny Said. He hold as Secretary of Work Force Minister until 1975. He is also active since he was in senior high school in underground movement opposes Egypt ruler. By that way, he and Anwar el-Sadat must dwell cell in the second world war, when both of them must be arrested by the England government. After the war, he established socialism movement in Egypt. Many books had been written by him, and his famous work is on the Education of Workers. He took journey in various states in Sofyet Union, East and West Europe. In his book Arab Socialism (Abdel Moghny Said, 1972: 24-25), he seeks the pure concept in the form of thought and practice of Holy Qur’an and Prophet Tradition.

Exactly, the concept of Arab Socialism has existed since some centuries before appearing Modern Arab Socialism. Its roots had been planted in a long distance before Marx (Charis Waddy, 1976: 46). Whole of it derives from Islam and inheritance of Arab nation culture.

All of the huge religions had been born from the regions at the eastern of Middle Ocean that is always mentioned as the region of Arab Nation. Encouragement to struggle for these social values had been found in

all of these religions, but the completeness of its teaching and development just be gotten in Islam. It had been explained in Holy Qur'an, for instance places moral standard as the basic for polite behavior and the better for human correlations. Those religions are able to help the weak people and increase the standard of man life. At previous revelations the messages had been delivered such as: "without intimidation and arrogantly but politely". In the first period of Islam, stressed the justice economic concept in giving equal profit hardly in its application.

Without involving theology aspect, it's impossible to know the correlation of social, Islamic economic and principles that had influenced the thought of Arab Socialism in its time Islam teaches that God must be correlated not only to correct moral and ethic but also to emancipate social and economic aspects.

Al-Qur'an gives a basis for history moral interpretation which is deeper and larger than what had been brought forward by Karl Marx, because it covers both namely moral and material aspect. While Marx only concentrates to material aspect that hardly influenced by philosophy materialistic evolution at its time. Religion isn't poison for people. The huge religions don't need against class community, but their goals are equalization, justice, and contentment. All the principles which meant in Islam but aren't received by Marx, can be found and tent to socialism.

E. EGYPT NATIONAL CHARTER

After Egypt revolution, various questions appeared on basic of

nationalism concept that followed by the Egyptian. Ten years later a National Charter had been stated as a guidance which has a character as ideology against the basis of theory for nationalism in Egypt.

This charter had been become the basis to stand against the purpose of the Egyptian in correcting and determining their destiny. At least, the success of revolution had given five characters of goal:

First, to bear a desire for a revolution that denies all of limitation and boundary against the rights of people.

Second, on the concept of front line revolution that moves to fulfill the claim of people.

Third, to plant a deep feeling of history on the trust that man is able to influence it.

Fourth, is an open posture in effort to find experience wherever in this world which can get gain from it, while how to escape from extremism.

Fifth, is the firm faith against God, Prophet, and secret message that delivered by Him to all mankind wherever and whenever as a guidance for justice and truth (Abdel Moghny Said, 1972: 92).

Egypt revolution had been reverberated by principle of democratic socialism to establish social justice for all people and to increase better standard of life for each inhabitant as proclaimed by Nasir in building new economy system in Egypt. Some writers, then mentioned that the thought of Nasir by Nassirism, Nasiriyah or more popular by calling Arab Socialism, even by Islam Socialism (Albert Hourani, 1991: 407).

F. ARAB SOCIALISM AND COMUNISM

To know the problem of Socialism theoretically, of course can't be forgotten from the thought of Karl Marx – a Germany philosophy as descendant of Jew and expert in field of sociology and economics. The book as be reference of this problem is *Das Capital* (John J.Donohue and John L.Esposito, 1984: 165). The appearing of various criticisms against the Marx' thought just making completeness. It's not a strange one if then, it has many sympathies and followers, even taken as an ideology.

Marx's communism manifesto had been published in accurate moment, namely when the revolution wave began hardly in Europe in 1848. Marx found class conflict in community that had made chaos of world. The function of government just as the protector of feudal minority race, but there is nothing effort in building of prosperity together.

Such as the basic thoughts of communism states that environmental condition economic formation creates thoughts, but there is nothing more obvious thought system that can shows the truth of the thesis. According to Marx, but on the contrary that the thoughts of course change economy and socialism (Mukhtar Ahmad, 1986: 234).

Although the thought that contained in Marx's Communism Manifesto had stressed disagreement against the Capitalism Concept that causes to lose many people because of class opposition, but if seen at side of Islam teaching there are many distinguishings that pierces the eyes and basic one. Then, how this doctrin

can enter to heart Moslem people. Obviously, Muhammad al- Bahiy (Muhammad al- Bahiy, 1986:234) found the chain of communism teaching that entered into modernization of Islamic teaching, especially there is inclination Arabic literature against Marxism after second world war. Commonly, Marxism thought had been entered slowly in usage of art terms, then Marxism thought entered into the thought of Moslem people such as ideas which possibly accepted by them.

Commonly, Communism propaganda are based upon three main problems, namely: **First**, opposition against the spiritual values, moral and ratio. **Second**, opposition against limitation of woman position in community of non-communist. **Third**, humiliation against the land owners, capitalist; but to respect highly against labourers. By entering these three thought into the Islamic states cause shifting position the promoters of religion, to shout the freedom of woman, to ask about the personal property rights against against land and industry (Muhammad al-Bahiy, 1986: 235).

What is the comment of Nasir's Socialists against communism that considered in previous page – an article of Cairo al- Ahram newspaper – August 4th 1961 : “ Communism and Arab Socialism each other has the big problems, although the history is not able to explain all of them or to spree out something about them based on the facts of history (Kemal H. Karpat, 1968: 156).

Beside the explanation which brought forward by Gadafi, in the same with Nasir's tone from a number of his speeches, he also had explained the

difference between those two systems :
“ He stated that he had heard whole of it is on the notion that mentioned our socialism regime as a compromising between communism and Capitalism I didn't see the truth in it The cold war is a struggle between two fortifications, the problem of social faith is a small but the sharp one. All of them are the heart, mind, and soul problems. The Social faiths don't cause to grow roots strongly and their growth, but just by heart, mind, and soul of man. The wish of a nation not only can be applied depend on the last kind of thought which owned but also the soul that has correlation obviously with the teality which can be seen today. You aren't able to stand at the middle way among your heart, mind, and soul.

Does socialism opposes religion? Someone says like that; but this circumstance will be meaning that religion agrees squeezing. In fact, The religion never says this one. The others said whether we are communists? There is great difference between communist and us. Communism doesn't believe religion, but we believe religion and the freedom of feath. Communism is dictator against proletariat inside of a class. In our national charter, we have underlined that there is no place for dictators and the same kind of them in the earth of Egypt. More then that, because Communism will destroys bourgeois, namely capitalist and feudalist by force, but we have proclaimed that the force isn't our law.

If Communism prosecutes the existence of social justice as we perform, then is by this way makes us communist? of cause not. Both

Christian religion and Islam teach the principle of social justice.

At last, some of world inhabitant have claimed us as Marxism followers, it's not true entirely. However, we never belittle communism because it's a philosophy that has important meaning, but communism denies the existence of religion. It is that distinguishes between us and communism, and places us on the opposite line. Our Socialism is separated and Communism is in other side (Interview with al- Ahrām, Abdel Moghny, op.cit.,1960: 66-67).

G. IMPLEMENTATION OF NASIR'S ARAB SOCIALISM

A new Community Order that wished by Nasir is the form of dynamic community, cooperation, and uses a part of own property for welfare all together and state. So, the basic of Socialism that needed by Nasir is the economic growth for welfare of all people but it's not for a few people as occurred in the past (Abd Hamid Bukhait, 1965: 447-448).

Furthermore, Socialism that had been proclaimed by Nasir was the effort to establish the justice and equalization for the welfare all of mankind in shaping the distribution of prosperity between individual and group, but it always paid attention against individual property. The effort that must be performed by giving investment for state to build factories and industries that its profit used together between community and state (Abd Hamid Bukhait, 1965: 448).

To launch this idea, he knows well the religious sensitivity among the people is high. So that, to anticipate this condition he had made cooperation with theologian of Moslems, because

the legitimacy of them was needed as the important one. Syaikh Mahmud Shaltut, a theologian Moslem and in that time as a rector of al- Azhar University, gave a guarantee that Arab Socialism is neither commensurate and nor contrary with Islam. The statement stated in his writing by the title “ al- Isytirakiyyat wa al- Islam “ (Jhon J. Donahue, 1984: 174). A part of his writing, Syaltut said that Islamic doctrine also had mentioned a clear statement about what is be called by Islam Socialism then will be applied by those whom they have confessed the truth of Islam. Is there, the question of Syaltut, someone whom he is able to find more perfect socialism then Islamic Socialism?

It's said as Arab Socialism, because the basis of democratic socialism is implemented in the area Republic of Arab Assocation and established in the dweller area of Arab nation. Such the explanation that delivered by Nasir before declaring laws of *al- Mitsaq al- Wathaniy* 1962. He also explained that Socialism is the way for freedom of people, and it's impossible to be realized except there is equality of allotment from the revolutionary state (Abu Hamid Bukhait, 1965: 449-450).

H. CONCLUSION

To base on to analysis of Nasir's Arab Socialism that supported by the resource of history data which can be trusted as mentioned above, so this thought in fact stems from high concerning the condition and social status of people economy in Arab World region, especially Egypt.

Many observers valued that Nasir's socialism can't be separated with communism and non- Islam

economic theory, but Nasir together with his supporters has a principle consistently and commit to prove Arab Socialism that proclaimed has Islamic root. May be this special character that distinguishes it from the others.

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