

The influence of ikhwanul muslimin to the social political changes in Egypt: a study of ikhwanul muslimin's role since 1928-2003

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Abstrak

<i>The research of this thesis aims to know the position of Ikhwanul Muslimin's movement which grows and develops in Egypt, track the genealogy and the history of Ikhwanul Muslimin, the concept and the movement as well as the prominent figures who have influence in the social political movement in Egypt. Besides describing the position of Ikhwanul Muslimin, the research also tries to reveal its influence to the social political changes in Kinanah.

In the research, the writer uses qualitative approach with descriptive study method through literature study and interview with experts in this field. One of the findings is that the influence of Ikhwanul Muslimin upon the social political changes in Egypt is very dominant through the interaction process of the prominent figures and the followers of Ikhwanul Muslimin with the Egyptian leaders.

Since its existence (1928), the political map in Egypt has entered new era. The policies of the leading authority in Egypt have experienced changes, rise and fall, because of their interaction with Ikhwanul Muslimin. The writer classifies the interaction between Ikhwanul Muslimin and the government of Egypt into two periods. They are pre-revolution and post-revolution.

First, was pre-revolution period. The encounter between Ikhwanul Muslimin and Egypt government were often colored by conspiracy, oppression, which later welcomed with demonstration and competition in fighting for power. Ahmad Mahir Pasha's government frightened their rooted power, until they tried to hamper Ikhwan in election competition by counterfeiting the result of the election, hampering the candidates and arresting the Ikhwanul Muslimin's activists. The strict policy towards Ikhwan was also inherited by Ahmad Mahir Pasha's substitute, al-Nuqrasyi Pasha who suspected Ikhwan as the responsible one for the killing of Ahmad Ivlahir Pasha. Al-Nuqrasyi Pasha's policy had brought about demonstration by Ikhwanul Muslimin, which resulted in the stepping down of al-Nuqrasyi in February 15, 1946.

Looking at the two-generation leadership - Ahmad Mahir Pasha and al-Nuqrasy Pasha - which failed, Ismail Shidqi Pasha who replaced al-Nuqrasyi attempted to accommodate the aspiration of Ikhwanul Muslimin. His leadership strategy was to approach Ikhwanul Muslimin and persuade its prominent figures to cooperate. This brought advantages to the government, but disadvantaged Ikhwanul Muslimin which got attack and slander from Wafd and Communist Parties. They also accused that Ikhwanul Muslimin was on the government side while they would always be critical towards the government's policy.

Second, post-revolution period. There were three government in Egypt that included Ikhwanul Muslimin in this post-revolution era; directly as well as indirectly, through confrontative radical interaction and also

moderate one.

First, the era of Gamal Abdunnasser. Although Nasser and revolution got the support from Ikhwanul Muslimin at first, Ikhwanul Muslimin opposed it after it was proved that Nasser didn't intend to build Islamic country, and promoted nationalism and socialism of secular Arab instead. When the relationship with Ikhwanul Muslimin became worse, sporadic war occurred between the government and the Ikhwanul Muslimin, which in many occasions turned out to be violence. Finally in 1966, Nasser decisively eradicated Ikhwanul Muslimin until its roots, executed the main ideologist Sayyid Qutb and other figures, arrested and jailed thousands of people, and chased after other members that they hid or ran into exile. Before the end of Nasser period, the country had shackled religious institution and gagged Islamic opposition, including Ikhwanul Muslimin.

Second, Anwar Sadat era, who governed from 1971 to 1981, inherited Egypt from Nasser. He got the authority when Arab was beginning to get up from its fall in 1967 and after Nasser's death. Sadat realized this condition, so that he tried to form his own identity and political legitimating, taking advantage of Islam to eliminate Nasseris and left group. But, Sadat's accommodative policy didn't last long, authoritarian covered Sadat back and the eradication to his opponent was greater, including to those who criticized his home affair and foreign affair policies. This act reached a peak in 1981, when Sadat jailed more than 1500 people from all walks of life; Islamic activists, lawyers, doctors, journalists, lecturers, political opponents and previous governmental ministers. These restrains triggered the more radical Islamic opposition which finally culminated in the killing of Anwar Sadat, in November 3, 1981 by the followers of Jamaah Al-Jihad while he was visiting the military parade commemorating the 1973 war.

Third, Husni Mubarak, who was previously the vice president, filled in the position of president with new spirit and strategy. The style of President Muharak as well as the awakening of Islam experienced changes in the 80s after the death of Sadat. While the Islam awakening's style in 1970s revealed as confrontative and violent movement, in 1980s the Islamic movement entered the main stream and the organization of Islam activists.

Mubarak's policies were more careful, attempting political liberalization and tolerance, while at the same time he took quick and decisive action to those who wanted to use violence to oppose the government authority. He carefully separated religious opponents, political opponents, and direct threats to the country. Mubarak's government was more accommodative to its opponents, giving space for them to voice their aspiration. He thought that Ikhwanul Muslimin and other religious opponents were proves of Islam awakening, and also the search of their relation format with the country.</i>