

Analysis of the concept of revolution according to Malik bin Nabi

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Received: 16/10/2024 Accepted: 19/01/2025 Published: 31/01/2025

Abstract:

This study delves into Malik bin Nabi's conceptualization of "revolution," emphasizing its multidimensional nature as envisioned in his writings. Unlike conventional views that regard revolution merely as a political upheaval, Malik bin Nabi considers it a transformative process of civilizational renewal encompassing social, cultural, and intellectual change. According to his perspective, the success of any revolution hinges on fostering collective awareness and cultural preparedness through education and moral development. This paper aims to dissect Malik bin Nabi's approach to revolution, exploring its theoretical underpinnings, defining features, and applicability to modern socio-political movements, with a particular focus on its relevance to the Algerian liberation movement.

Keywords: Malik bin Nabi, revolution, civilizational change, social transformation, Algerian revolution.

INTRODUCTION

Revolutions have historically served as pivotal junctures in the trajectory of human societies, driving profound political, social, and cultural transformations. The 20th century, marked by global decolonization and liberation movements, saw the emergence of revolutions as mechanisms for asserting independence and reclaiming national identities. Malik bin Nabi, a prominent Algerian thinker and reformist, approached the concept of revolution through a distinctive lens, framing it as a comprehensive and purposeful journey toward civilizational renewal.

Bin Nabi's vision of revolution transcends the narrow confines of political rebellion, emphasizing the importance of intellectual and moral preparedness as foundational pillars of sustainable change. His writings present revolution as a structured process encompassing stages of preparation, execution, and consolidation. This study aims to critically analyze bin Nabi's theoretical framework, with a particular focus on its application to the Algerian revolution and its potential relevance to contemporary struggles for societal transformation.

Research Problem and Questions

This paper seeks to answer the following central question: To what extent do Malik bin Nabi's ideas contribute to understanding the dynamics of revolution? To achieve this, the study explores several sub-questions:

1. How does Malik bin Nabi define revolution, and what are its essential components?
2. What are the stages of revolution according to bin Nabi, and how do they interact?
3. How do bin Nabi's ideas align with or critique the dynamics of the Algerian revolution?

The Concept of Revolution According to Malik bin Nabi

Malik bin Nabi conceptualizes revolution as a transformative process that reconfigures the intellectual, cultural, and social structures of a society. He critiques narrow definitions that reduce revolution to mere political upheaval, proposing instead a broader understanding that encompasses moral and cultural renewal. Bin Nabi identifies three key dimensions that underpin a successful revolution:

1. **Clarity of Purpose:** A revolution must have clearly defined objectives, ensuring that all participants understand its goals and methods. Ambiguity in vision or strategy can lead to confusion and derail the movement.

2. **Continuity:** For a revolution to achieve its intended outcomes, it must sustain its momentum across all phases—from the initial spark of discontent to the establishment of new societal norms. Bin Nabi highlights the importance of perseverance, cautioning against complacency or internal discord that could compromise the revolutionary path.

3. **Collective Engagement:** A revolution's success relies on the collective will of its participants. Bin Nabi emphasizes the role of unity in achieving transformative change, warning that the rise of individualism or factionalism undermines the revolution's integrity.

Drawing from the Islamic tradition, bin Nabi presents the Prophet Muhammad's mission as the archetype of a revolutionary endeavor. He argues that the Prophet's transformation of pre-Islamic society exemplifies the holistic and enduring change that true revolutions aspire to achieve. Similarly, bin Nabi views the Algerian revolution as a reflection of these principles, underscoring the critical role of Islamic values and collective solidarity in mobilizing the nation toward independence.

1 Stations in the life of Malik bin Nabi

- Birth and upbringing:

Malik bin Al-Haj bin Omar bin Al-Khader bin Mustafa bin Nabi was born in the city of Constantine on the sixth of Dhu al-Qa'dah in the year 1323 AH, corresponding to January 28, 1905 AD¹. He was raised in a family consisting of his father, mother, maternal grandmother, and elder sister².

Ibn Nabi believed that being born during this period enabled him to witness a century of transformative change, connecting him with both the past and the future. He articulated this by stating that anyone born in Algeria in 1905 AD experiences a moment where their understanding bridges the end of historical development and the onset of future evolution³.

Raised in a poor family in the governorate, Ibn Nabi's parents prioritized his education, carefully attending to his upbringing to counteract the influences of colonialism. The family also adhered strongly to religious traditions⁴. During his early years in Constantine, Malik bin Nabi lived with his uncle and his uncle's wife, Bahija. However, following his uncle's death, his aunt returned him to his family in Tébessa due to her challenging financial circumstances. Life in Tébessa contrasted starkly with that of Constantine⁵. Children in Constantine enjoyed elegant playthings crafted from paper, whereas those in Tébessa played with simple wooden toys, often fashioned locally. The games in Tébessa were characterized by greater roughness and were influenced by local traditions, occasionally incorporating elements of magic and folklore⁶.

In Tébessa, Ibn Nabi attended a "kuttab," where he memorized the Holy Quran and learned the basics of arithmetic and Arabic⁷. Later, in 1920, he enrolled in a French school, where he studied for four years. Established by French colonial authorities in 1919, this institution aimed to train students and judges for the Personal Status Court under Islamic Sharia. Managed by the French authorities and

supervised by a sympathetic director, Louis Dournon, the school provided Malik bin Nabi access to contemporary press outlets, including the leftist newspaper L'Humanité⁸.

Ibn Nabi described the dire circumstances of this period in his memoirs: "My father struggled for a long time, with no means of livelihood or work. This period of my family's life was extremely difficult, especially after my uncle, who had adopted me long ago, died in Constantine. His passing forced his wife to return me to my family in Tébessa, causing grief for both of us. She did this because she could no longer support me due to her limited resources...

In this new environment, within an extremely poor family, I began to get to know my grandmother, Lammy. I listened to many of her stories and tales, which focused on good deeds and their rewards, as well as bad deeds and their punishments. These pious narratives unknowingly shaped my upbringing. One story about charity inspired me, at just six or seven years old, to take what I believe is the most significant action of my life. In our impoverished household, children often went hungry when the father lost his job, but my mother prevented this by sewing, making her the one who managed our empty money bag"⁹.

Despite these challenging family conditions, Ibn Nabi became deeply aware of the widespread poverty and deprivation in his society. Nevertheless, his family's emphasis on education and their unwavering commitment to his learning laid the foundation for his intellectual growth.

2. The concept of revolution according to Malik bin Nabi.

- **Concept of the Revolution**

Malik bin Nabi elaborated on the true meaning of revolution, emphasizing that it encompasses various definitions. However, he identified the most accurate definition as an urgent attempt to alter specific situations, provided the change is both practical and

purposeful. To effectively determine its objectives, three critical aspects must be considered:

- Identifying the aspects requiring change
- Establishing the means of change
- Defining the objectives of change¹⁰

Malik bin Nabi, along with A. Kad, frequently highlighted in various forums that the revolution led by the Prophet Muhammad, peace and blessings be upon him, serves as the ideal model for all revolutions. This revolution is considered the origin of transformative paradigms, opening extensive intellectual horizons.

In his book *Between Adulthood and Labyrinth*, Ibn Nabi stated: "If we consider Islam in terms of abstract history, we would see it as a great revolution that changed all political, social, moral, and cultural constructions in pre-Islamic society. It emerged under the most challenging circumstances and transformed everything, including the identities of its followers. Revolutionary growth was demonstrated in the truest sense of the term."

Thus, the revolution of the Prophet Muhammad, peace and blessings be upon him, represents the foundational basis for understanding transformative change and serves as the starting point for studying revolutionary phenomena. Malik bin Nabi further argued that each revolution requires a structured approach encompassing a set of principles and decisions¹¹.

B. The ideas of the revolution from the point of view of Malik bin Nabi:

The November Revolution is considered a glorious revolution that draws its breath from the glorious history of Islam, since it has its roots in the Mujahideen who faced the infidels, apart from the fact that the slogan of this revolution is Allahu Akbar. In any case, Malik recalled that the number of problems and desertions that appeared

after 1958 were the result of the departure from the first principles, the most important of which are the Islamic principles¹².

Malik bin Nabi is considered as one of the pioneers of the reform movement and played an important role in this movement. Therefore, he highlighted some of the ideas that he believes should be rooted in the minds of the mujahideen and leaders, including:

- We Muslims do not change our societies or impose changes on ourselves from outside
- The success or failure of the revolution depends on how its content is maintained or how it is lost along the way.
- The Islamic Revolution offers us a lesson in controlling behavior
- The revolutionary theory was developed only by the revolutionaries themselves since the construction of the motherland.
- A revolution cannot change a person unless it has a strong moral foundation
- Islam is the main ideological motivation that supports our heroic efforts during the Algerian revolution, apart from simplicity. of its ideology, which was represented in one idea and one word, which is independence

C: Specifications of the revolution

Malik bin Nabi believes that there are a set of general characteristics and characteristics of the real revolution that make it capable of changing man and society alike, which are as follows:

- **Continuity :**

There will not be a revolution whose goals will be reached if it does not last as long as possible. Therefore, withdrawal or disruption must come out of the minds of the revolutionaries to ensure that the

objectives are embodied on the ground. Malik bin Nabi explained this point to us in his words: "A group of social injustices can maintain a tremendous revolutionary energy, but if this energy explodes and explodes in extraordinary circumstances, it is not certain that the revolution will rise in the direction of the so. and there is no gap, so the continuation is a conditional request.

Therefore, based on the ideas of Dr. Malik bin Nabi, we are aware that the success of any revolution depends on its continuity and stability, regardless of the circumstances.

Clarity:

One of the most important features that the revolution should show is openness, especially in the goals and methods so that we do not see differences in the revolutionary actions, so that we do not lose the revolution. Elaborating on this issue, Malik bin Nabi says: The revolution should write a policy on the reason for the change so that there is no room for confusion, but if things are confusing and gossip, it is expected otherwise the revolution becomes vulnerable.

Replacing space and uncertainty is half the energy and volume and change and half the change¹³.

According to Malik bin Nabi words and expressions should also be clear, because their psychological effect is to express certain thoughts and attitudes.

• Collective:

This quality is a prerequisite for successful change. If we look at the history of revolutions, we can see that the success of each revolution throughout history has come from groups from the beginning of Islamic history to our current situation. We find that this phenomenon was observed in the revolution of 1954¹⁴, in which the entire population of Algeria was involved in the work of the armed group. This work in 7 years of struggle did not achieve the specific goal and desire of all. It means attaining absolute sovereignty.

Therefore, cooperation is the main characteristic of the revolution, and at the same time it determines the conditions of the revolution in which all classes and groups come together to achieve a specific goal. But¹⁵ if collectivity declines, individualism emerges, desires and ambitions arise. In the end, internal conflicts and wars that kill and end the revolution.

Through the above, we confirm that Dr. Malik Bin Nabi's study of the revolutionary phenomenon has shown us that the characteristics necessary to define revolution are continuous, clear and cumulative, and the success or failure of a revolution depends on its revolution. . The description of whether these features are absent¹⁶

Third: The relationship and position of Malik bin Nabi on the Algerian revolution.

3.The stages of the Algerian revolution when Malik bin Nabi and his relationship to it:

Malik bin Nabi divided the Algerian revolution into three stages:

Pre-revolutionary stage. Stage of Completion. Post-revolutionary post-independence

A. Pre-revolutionary stage:

Malik bin Nabi was not far from national politics and was a supporter of the national reformist movement to spread awareness before the First World War¹⁷.

Malik bin Nabi praised the work of the National Movement and the North African Star Party on behalf of Prince Khaled, who was one of the members who attended the reporting sessions for the North African Star.

Prince Khaled is considered by many to be one of the authors of the Algerian national movement, as all Algerian organizations that have emerged since 1926 have been influenced by him. Thus the revolutionary party organization formed by the North Africa Star in 1926 was created by Prince Khalid¹⁸.

Malik bin Nabi called for reforms and Moroccan unity and opposed the separatists in the Moroccan Student Union. We also attacked leftist intellectuals and bourgeois intellectuals.

He emphasized that the problems in the revolution until after the Second World War came from the movement of the party, and he was the supporter of the changes in the community of scholars. Muslim¹⁹. he wanted to defend the current state of Algerian nationalism and oppose unionism and nationalism.

Taking advantage of the celebration of the 100th anniversary of France's presence in Algeria, he and a group of his friends created the Association of Muslim Scholars. The most important thing he focused on was the publication of the correct teachings and knowledge of religion and the world according to the culture of the country.

identity, fighting heresies and myths, training teachers, building free schools and mosques, and establishing clubs and newspapers²⁰.

Malik bin Nabi knew the importance of the project carried out by the Association of Muslim Scholars. This project was to try to reform the Return the Algerians to the Book of God and the Sunnah of his Prophet Muhammad, peace and blessings be upon him, and spread the teachings of Islam throughout the country. Malik Bin Nabi agreed that the Association of Muslim Scholars has succeeded in achieving its goal due to closeness in heart and soul.

Malik bin Nabi did not deny the group's efforts to promote and promote Algerian Muslims in the framework of proper education. The master of the set was divided into two parts²¹:

First: This section, from the beginning of the reformation to the establishment of the Islamic Conference, has been the most admired by the son of the Prophet, because this section has reached the peak of forgiveness and its purpose is change soul first above the change of the group. According to that verse.

Second: Beginning with the beginning of the Islamic Conference on June 7, 1936, many national groups joined and Algerian demands increased. We remind them of the separation of Arabic as the official language of the country and the reformation of Islamic justice between the French and Algerians. Algeria was annexed by France while maintaining Algerian-Arab status and other claims. Malik bin Nabi here means the community of Muslim scholars have come to an end by asserting the rights, the future of Algeria is tied to the decision of France, which will only benefit him. Malik bin Nabi strongly criticized the scholars of the community²².

He criticized them in several aspects, including the non-observance of the laws and laws of change, which Malik bin Nabi considers one of the necessities of any political act of change, as the policy that is ignorant of the rules and foundations of the meeting can only be a state based on emotion in managing its affairs.

He also believes that the Muslim Scholars Association has deviated from the idea that change starts from the soul and then changes the world. He adds that the Association has fallen into the conditions of politics while it should have remained transcendent and realized that all solutions are in Algeria, where he says (by what booty they wanted to return from there and they know that the key to the issue is in the spirit of the nation and not elsewhere)²³.

Malik bin Nabi also mentioned that the association violates the equation of right and duty, as if duty prevails over right, this is an indication of renaissance and progress, while if the opposite is the predominance of right over duty, it indicates regression and weakness. He also believes that the Algerian man at this stage has overcome the tone of right over the tone of duty and forgot that his problem is not our rights and desires, but the prevailing habits and ideas we have.

B. The stage of completion (outbreak of the revolution):

One of the most important parts is that Malik bin Nabi is considered the foundation and cross of the revolution. Malik Bin

Nabi confirmed that in the uprising of November 1, 1954, the people who started the uprising and the farmers bore the responsibility on the shoulders of the workers sense.

According to Ibn Nabi: "Algerians made a revolution, the farmer took the burden of the worker and wanted the real things. The revolution was true A peasant revolution.

Not just the number of martyrs but also his spirit. An example is Martyr Yusuf ²⁴, a blacksmith, it was people like him who made the revolution, and the people who had a sense of tradition, did not ²⁵.

In an attempt to approach the picture and give a brief picture of the Algerian revolution, its beginnings, its motives and the main reasons for its occurrence, this issue will be discussed in detail without discussing the details of the event The topic is thorny and cannot be summed up in a few lines like this is to approximate the picture and the correct understanding of the reader only.

There is no doubt that the Algerian revolution was about the Algerian people who refused to let him live and submit to him.

The work of the Algerian national movement for the work of the Star of North Africa in Paris, led by Mosli al-Haj, wanted to restore the autonomy and independence of Algeria from 1933 to 1935, and this organization moved to Algeria and became Khalq Khalq. The party was disbanded in 1937 after a civil war and became known as the Movement for the Victory of Democratic Freedoms. Since the Hajj worshiper believed in the original, it was only by force that it was restored.

He established a secret military organization, a special organization to prepare for a military coup. This organization was discovered in 1950. The Movement for Victory for Democratic Freedoms was aware of the conflict between the leader of the party, Mosli al-Hajj, and some members, which suspended and paralyzed the movement. of this group. After the split crisis, Mohammad Boudiaf established the Revolutionary Unification Committee to try

to unify the ranks and reunite the divided ranks, but this effort failed²⁶.

After that, a meeting was held on the armed struggle, where the members of the organization of the party were present at the request of Mohammad Boudiaf. From this meeting emerged a group of 22 people, led by five people, with the overall coordination of Mohammad Boudiaf, known as the Committee of Six.

These six men met in secret on the second lunar month of 1954, and decided that the liberation revolution would take place at one o'clock after midnight on November 1, 1954.

In this event, the National Liberation Front and the National Liberation Army were born, which is considered a military branch, where Algeria was divided into five regions and a statement was issued. issued on November 1 in French and Arabic, in which the objectives of independence and the foundations for rebuilding the democratic Algerian state in accordance with the principles of Islam were set²⁷.

The Algerian revolution began on the night of November 1, 1954, with attacks on many places targeting sensitive areas of the French authorities, such as the headquarters of the gendarmerie, the police and the pass²⁸.

Malik Bin Nabi praised his opinion on the whole revolution and considered it a good example for third world countries suffering from injustice and injustice. He also believes that it is wrong for the revolution to close itself and its witnesses to reach the search for culture in Algeria and the whole world, as he has created here and lived and participated in there²⁹.

Malik bin Nabi considers the achievement stage as the most appropriate and important stage because it shows the meaning and nature of the change and redefines its goal, expressed in one word, independence. The Algerian farmer provided the information and carried the burden. The Algerian revolution was a revolution of the

peasants, based on the stories of the martyrs and the independent spirit.

He was the one who turned the revolution into jihad for the sake of Allah, something that scholars and workers could not do. He is far away spiritually and socially. As for the farmer, he is spiritually minded as an Arab Muslim. This increased his endurance and strength³⁰. Malik bin Nabi says about this: "The success and failure of the conversion depends on maintaining its content or losing the way, all of which are subject to the law, and so the revolution.

It does not end There is a long evolution in front of revolution and revolution again. The three phases in it meet not only through the addition of time, but also represent organic growth and historical development. If there is uncertainty in this growth and development, the result can disappoint expectations³¹.

Keeping the path, the path and the principle is the best way to ensure the success of the revolution without falling or deviating. Malik bin Nabi cites examples such as the relationship of those who are waiting for the movement of the revolution. Some of those who participated in the creation in the end, the institutions and national groups whose goal is not to support the revolution, but to pledge to other groups, will provoke these brothers³².

C. Post-Revolution (Maintaining the Revolutionary Path)

Malik bin Nabi paid great attention and importance to its seriousness and emphasized that the revolution must maintain its spirit after the end of the phase warning of conflicts and disagreements that affect its progress.

He called for the rise of sociology for the post-independence phase to fill the ideological void after the revolution, in order to monitor, evaluate and criticize the achievements of the revolution so that it does not lose or deviate from the original path followed from the revolution in the stage of preparation and completion, where Malik bin Nabi³³ said: "Sociology is mandatory in the country that entered the post-revolutionary to ask the question.

everyone who finds it strange. He added: "Sociology must be created so that the phase of independence is in the hands of those who oversee the state apparatus as a means of control inseparable from the planning apparatus."

Malik bin Nabi added that the homeland in which he claims sovereignty is similar to the problems of another country that is going through the same phase. He also mentioned that there are places where we consider censorship as "self-criticism", because self-criticism is a high moral and practical characteristic, and he called it psychological purification, which aims to free from laziness and inertia and to drive. to try to achieve moral unity and collective will in the country.

This successful method was implemented in the People's Republic of China, where it gave all Chinese citizens the opportunity to recognize their past mistakes and ease their conscience, so as not to be pressured and psychologically relieved³⁴.

Malik bin Nabi emphasized his desire to implement this policy in our country, Algeria, and said that in order to remove the contract of rejection, which has long blocked the path of the revolution, he also sees colonialism as the only benefit of the rejection of self-criticism, that is, the review of mistakes

4. Malek Ben Nabi's position on the Algerian liberation revolution:

Malik Ibn Nabi supported the liberation revolution as the fruit of their decolonization and had been waiting for it since the 1930s.

November 1 brought Algeria out of the impasse created by politicians and intellectuals, and I believe that the engineers of the revolution took this initiative after diving into the stage of the soul, which is one of the stages of the formation of civilization. The work was pure in the face of God Almighty and achieved the same goal and objective, and the door in this period was the religion that has always been one of the most important elements of the national identity and Malik bin

Nabi asked to all Algerians to support the revolution with all their efforts and money³⁵.

He stressed his hatred and criticism of the inauguration of some politicians to lead the revolution at the expense of the heroes who had legitimacy and were credited with establishing the Liberation Army.

As soon as Malik bin Nabi arrived in Cairo, he called the Liberation Front, in which he said, "As soon as I arrived in Cairo, I put myself at the disposal of those who speak on behalf of the Algerian revolution, and I was not convinced by the oral presentation, but I wrote to those in charge of this speech."

We see from this statement that Malik bin Nabi wanted to support the revolution and carry out his duties as a writer and wanted to publish his book "The Afro-Asian Idea", which he commissioned from the Bank Conference, held in Indonesia in 1955, as it is related to the Algerian cause, and his goal in this book was to support the revolution through some orientations related to the struggle.

As for his second duty, which he wanted to provide, it was to become a military nurse, in the ranks of the battlefield in order to be close to the revolution and to be able to write the history of the revolution.

His strong desire to support and support the revolution and join it either as a writer or as a nurse, but he did not receive a response from officials, as he expressed this with sorrow and sadness by saying, "Officials may have thought that the Algerian revolution did not need a volunteer, so they may have thought that my qualifications were not enough."³⁶

The reason for not responding to Ibn Nabi's message is still unknown, but Sadiq Salam explained that many of those who hold certificates were disturbed by the phrases used by Malik Ibn Nabi, such as the word "intellectuals". He also stated that he preferred illiterates in whom the Islamic spirit and instinct were other phrases such as Politic, which expresses the practice of useless politics by

"intellectuals" and the word "leaders" is a diminution of the word leader³⁷.

Malik bin Nabi edited the text of "Help Algeria" and published it on his account in several languages. It was a manifestation of the situation of the Algerian under French repression. He provided a response to those who blamed Malik bin Nabi and considered him not to have participated in the revolution. Despite his lack of official participation, he felt that he had done his duty to go to the French public opinion and the world, such as the leaders of the Liberation Army and the envoys of the National Liberation Front at the United Nation³⁸

Conclusion:

Malik bin Nabi emphasized that the success of any revolution is contingent upon individuals transforming their behavior and ideas, as reflected in the divine statement: "Indeed, Allah does not change the condition of a people until they change what is in themselves."

For Malik bin Nabi, the most exemplary revolution is that of the Prophet Muhammad, peace and blessings be upon him, which he regarded as the ultimate model to emulate in any revolutionary endeavor. This revolution transformed society from ignorance to enlightenment, laying the foundation for the great Islamic nation.

According to bin Nabi, a revolution is not an instantaneous event but a gradual process comprising multiple stages. These stages were evident in the Algerian revolution. The initial stage was one of preparation, characterized by the efforts of reform movements and national initiatives. This was followed by the stage of achievement, which culminated in a transformative and decisive outcome.

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Footnotes:

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