

CAMPAIGN FOR UNITY OF EGYPT REVOLUTION ON “FLAG, ANTHEM, TAKBIR”

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The Flag of the Revolution

How Did The Thought Start?

By the first day of 15 July coup attempt in Turkey, Turkish people flocked to streets declaring their opposition to the attempt of removing the elected government. There were many lessons to be drawn here. But the most remarkable one is the coherence and unity of slogans and ideas, that (those who flocked to streets) had nothing but Turkish flag, also the symbol of Ottoman Caliphate, in their hands.

While the Red Turkish Flag was waving in all the squares and the places held by everyone (against the coup attempt), we could only raise ours in the first days of the revolution at Tahrir Square before Mubarak was purged. This is notable. That is because we only noticed the treason of the soldiers and the crimes they committed after this moment. We realized that the fact that the army gave the impression that they remained silent about the revolution was all planned to stop it in the first wave and then suppress it afterwards with all

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its powers. From that moment on, the revolutionist Egyptian people avoided using the national flag and yet were unable to replace it with another standard. The fake history of the community and Egyptian people and the dangerous central role of the army which stood before every sort of reforms and revolutions throughout history were revealed later. The existential aim of the modern Egyptian army has never been to protect Egyptian people from external dangers since the invasion of Egypt and then the nearby regions by British forces; vice versa it existed to turn their weapons towards the public and mind the interests of the invaders though the people decided for the revolution to protect their rights.

While I walked with Turkish people (who resisted firmly) on the streets and squares of Istanbul I thought about the modern events in the Arabic region. The Tunisian people attempted for revolution in the last months of 2010 while the Egyptian people did (for revolution) in 2011, followed by Libya, Syria and Yemen people. The Egyptians had revolted against Mohammad Ali dynasty and British invasion in the same way in 1919. The Iraqi people had revolted in 1920 while Damascus people did in 1921. It was as if the community was revolting back today to complete the revolution of freedom, honour, justice and development which could not be accomplished by the ancestors.

With this obvious truth and the successful experience, inevitably I started thinking that the issue of Turkish people uniting flag, slogan and anthem is also necessary for our revolution and I found what we lost simply in the flag, slogan and anthem of Egypt revolution in 1919. Namely, I found it in the Egypt flag with the crescent, three stars and the green one inspired by the flag of Ottoman caliphate. I found it in the slogan “Ya Allah, Bismillah, Allahu Ekber” chanted by the Turkish people against the coup, namely in the “takbir”. In contrast to the anthem of today’s Egypt military republic, I found it in the lyrics of the anthem “İslimi Ya Mısır” for 1919 Egypt revolution by the poet Mustafa Sadık er-Rafi which is full of glory, jihad and dedication.

That moment, I decided to make a call to everyone to unite on the flag, slogan and anthem of 1919 revolution, the symbol of when Egyptians rejected fighting against Muslims and Ottoman Caliphate, the rejection of British invasion and the kingdom; the dependence of the regime and the traitor Egypt army on Britain.

A Historical Approach

The Position of Egyptian Army against Ottoman Caliphate in the First World War

The Egyptian Army joined British (English) forces and allies on three continents to topple Ottoman Islamic Caliphate.

*Africa:

- (1) They overthrew the attack by Senûsî Libya Kingdom to English army from the west.
- (2) They overthrew the attempts of Darfur Sultanate which fought against the invasion of South Sudan by the Englishmen.

*Asia:

- (1) The Egyptian Army helped prevent Ottomans attack on Palestine and Sinaa from the east.
- (2) The Egyptian forces fought at Damascus, Iraqi and Arabic Peninsula.

*Europe:

- (1) Egypt joined European forces with their engineers and 100.000 border guards.
- (2) Egyptian forces fought in four different European countries which were Belgium, France, Italy and Greece.

In that period, Egypt was an Ottoman district according to international laws and customs; yet it had two unique status as axis country.

First, due to privileges gathered from the Ottomans thanks to Mehmet Ali Pasha in 1841, the governance of the district was in the hands of one family, the “Khidivs”.

The second was that Egypt surrendered to British invasion in 1882 which left the governmental authority into the hands of British consulate that would turn into British Commission in contrast to legitimate authority.

By relying upon this, the British appointed pro-British King “Hussein Kamil” by discharging pro-Ottoman Khidiv “Abbas Hilmi II” while they invaded Egypt. Egyptian people kept chanting “Allah is great, Abbas will be back” (due to Abbas’ support for Ottomans) in their rallies against colonialism from 1914 to 1931. That Abbas is back in power sumbolically meant the end of British invasion and governance and that Egypt would become Ottoman district again.

The treason of Egyptian army to the Caliphate is the major reason behind that British and their allies defeated Ottoman State and the dismantling of the region with the unfortunate Sykes-Picot agreement. Along with the destructive economic crisis, this treason is one of the most important reasons for Egyptian People’s Revolution (1919) against monarchy and the invasion.

A British Barrack in “New Egypt” during the First World War



British Forces around el-Haram Region during the First World War



The Origin of Arabic Countries' and Egypt Flags

The origin of Arabic country flags is two flags.

1) The first flag is the Ottoman Caliphate flag in various forms with a crescent at the center, and a background with a colour of either green or red. The Ottoman flag with a white crescent on a red flag is that of Turkey now. Even Ataturk did not change this flag when he removed Caliphate.

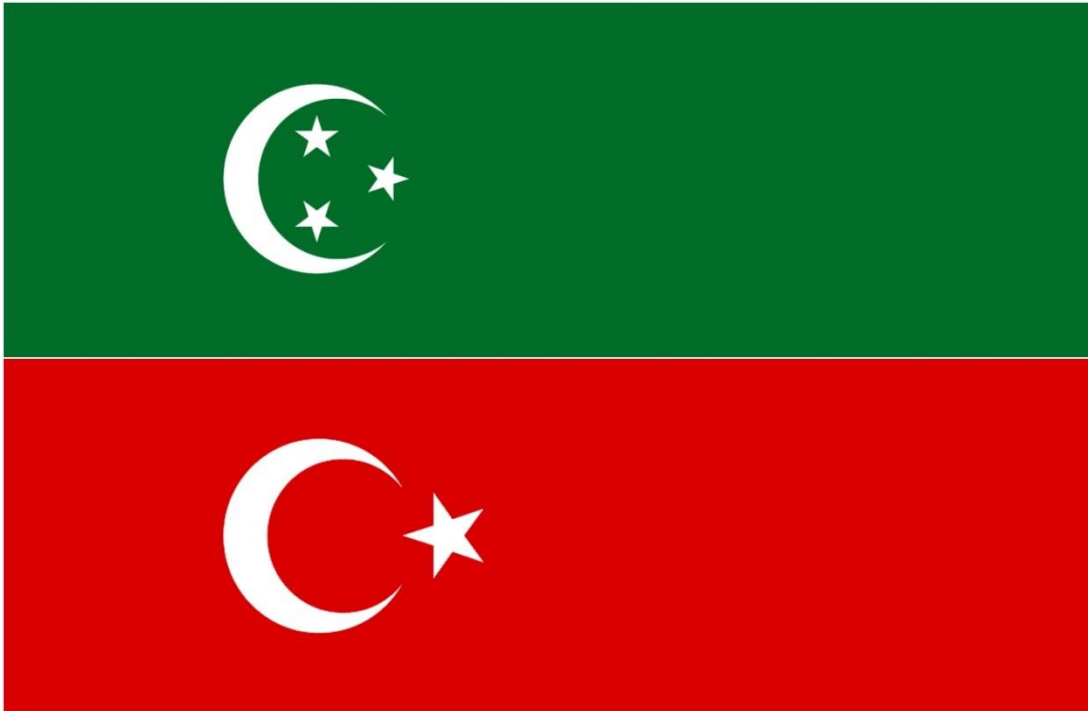
2) The second is the flag of "Great Arabic Revolution" led by Sherif Hussein which collaborated with the British then against the Ottoman caliphate. Mark Sykes, the one who signed unfortunate dismantling agreement, is said to be the original designer of this flag which consists of three belts in red, white and black colours and with a triangle on each belt.

Each flag has a crescent with a star at the center which is the extension of Ottoman flag in 1919 Egypt Revolution. It is the same case with flags also in Tunisia, Libya, Algeria. The flag in Turkey is also the extension of Ottoman flag where even Ataturk could not change despite removing caliphate.

Arabic flags which consist of four belts of different colors were derived from the flags of British allies. This also makes it clear why the Army and Abdu'n-Nasir were willing to replace the flag of Ottoman caliphate on which everyone agreed with the one which British Colonial Commissioner designed for Arab world. This refers to denial of caliphate and the loyalty (servitude and dependence) to invasion and colonial rulers.

The shock by the fall of caliphate in 1919 revolution shattered the hearts of Egyptians. Thus, they insisted for the return of Khidiv Abbas Hilmi II who was discharged because of his ties with Ottomans and they raised a flag resembling Caliphate flag to support the Union of

Great Egypt against British colonial rule. This green flag is our national flag that should return and on which all the Egyptian people should unite.



The Routes of the Operation

First of all: Flag, slogan and anthem are among the most important means used by the army as well as various media means to control the minds and loyalties and enslave the people. To ease these controls, it is aimed to gather people under their flag though some means. Since Abdu'n-Nasir times, we understand better why military dictators applied the method of militarising the state and their institutions.

The second is that the protection of systems, institutions and the standards are the indicators of ruling weakness or determination. Thus, every revolution has obtained a flag, which differed it from the regime it revolted against, a sanjak and a slogan around which the people gathered. It is certain from the experiences that this opens gate for counter coups and deep state mechanisms. So, we should get rid of an army which has mechanism controlling the public or at least we should diminish their influence on the heart of the people.

As the third: If we can not engage in a process that would end (knock out) military systems or mechanisms forever, we should expand the struggle to a larger context by varying it at ideological, consciousness or field level in accordance with the vision and the plan.

The fourth: It is not an operation of uniting the revolution on flag, anthem and takbir. Yet it is only the first step. Then it proceeds to economic encounter, and then to partial and complete civil disobedience, and then to gradual military revolt... This attempt will be taken to encounters at every level.

The fifth: 1919 revolution in Egypt is incomplete and counter revolution has surrounded it. 25 January revolution is also incomplete. Our role today is to integrate both revolutions (to unite them coherently) and realise their targets together.

As the sixth, the most important and the first of the wars that Egypt revolution should engage in through Egyptian state ruling is the return to flag, slogans and anthem of 1919 revolution by avoiding militarisation with the flag, slogans, and the anthem which signifies the denial of British invasion and the sovereignty of “Mehmet Ali Pasha” dynasty. Undoubtedly, the division of the country due to (British invasion and the hegemony of Khidiv Dynasty) and the well-known Sykes-Picot agreement, the loss of Palestine for the sake of British and Jewish interests to realise unfortunate Balfour Declaration are among the effects of the treason of the army to Islam and Muslims during the First World War.

The seventh: This is a call to return to the flag and anthem of 1919 revolution against British invasion and military monarchy we have not been able get rid of so far. We are still under the hegemony of military monarchy directly or via proxy; only that the monarchic hegemony of “Mehmet Ali Pasha” dynasty has been replaced by military monarchy.

The eighth: The instable and broken economic condition, despite not being an agreement of the people as a means of revolution, heralds a near outbreak which might end in one of the two easy scenarios.

- 1) A complete chaos, blood, worse remnants than that of Syria and Iraq script
- 2) That the army benefits from the chaos just as it did from 25 July Revolution which did not have a leader, a flag or a standard.

The Reason For The Timing Of Operation

Ten reasons lead us to the campaign for union on flag, anthem, takbir

- 1) There are no revolutions on earth without ideological references, slogans, standard and means.
- 2) It is the anniversary of July 1952 military coup and the beginning of state militarisation
- 3) The failure of July coup attempt in Turkey which is a resistance model that inspired Egypt revolution.
- 4) The anniversary of the massacre committed by the army on 14 August at Rabi and Nahda squares and the following massacres and the deformation of Egypt
- 5) The weakening of hegemony and enslavement mechanisms used by the army in their treason against the flag, anthem and slogans like Allahu Ekber as it was in the revolutions of 1919 and 1973 and the beginning of the revolution by resolving these mechanisms.
- 6) Libya and Syria revolutions are the most advanced and independent ones and different from other Arab spring revolutions. The reason for the greatness of these revolutions despite the sacrifices is their difference from the criminal regime through flag, anthem and slogan.

- 7) The replacement of the current flag and anthem which are the symbols of the militarisation of the state with the one in 1919 revolution as the denial of the invasion and the monarchy. Hence we deny invasion and the militarised state today; the army should know that there is a complete separation between us.
- 8) We need to integrate with our ancestors historically and connect 1919 Revolution with “25 July” revolution and answer their demands. We resume their role and they are our history. Their sacrifices for the sake of Islam, freedom, justice and pride are our sacrifices; and our sacrifices are one.
- 9) Step by step, the revolution requires that the means and flags have both spiritual and ideological identity, and audio and visual slogans. The crescent is the symbol of Islam, the values of July revolution which are three stars (freedom, justice, pride) is the symbol of the union of Egypt, Sudan and Libya.
- 10) This is the first and an easy step as the starting point of campaign for economic consciousness, and principally to unite the youth and leaders of the revolution on flag, anthem and takbir to bring the revolution back to streets of Egypt in a more passionate manner as

“Flag” ... Why?

This is the flag Muslim Egyptian people raised against the British invasion and the dynasty of the grandchildren of “Mehmet Ali” due to their coalition with the British against Ottoman Caliphate. It became the flag of Egypt in 1919 and it remained until the army changed it with this one since it is the Green National Flag.

What is the meaning of the crescent and three stars on the green national flag of Egypt?

There is no doubt about that the crescent symbolizes Islam, Caliphate, and the union of the Muslim community against British invasion, the three stars on “national” Egyptian flag symbolizes the union of Egypt, Nubiya and Sudan. They are also said to be symbolizing the union of Egypt, Libya and Sudan. Some scholars suggested that we should make the stars the symbols of well-known freedom, justice and pride on the glorious 25 July revolution.

Whether the purpose is the first tendency or the second, these stars symbolize both meanings in our revolution. Namely, they are the call and action as the first step to the union of Egypt, Libya and Sudan under the shadow of Islam and towards a complete Arab and Islam unity upon the basis freedom, justice and pride.

“Takbir” ... Why?

“The takbir revolution”

The slogan used by the Egyptians at 1919 revolution was “Allahu ekbar and tahya Egypt” meaning –Allah is great and Long live Egypt; the slogan of Egyptian people on October 1973 was “Allahu ekber” and people showed their heroism after the first treason by the army and before the shameful Camp David agreement.

Today with 15 July coup attempt, Turkish people and their leader resisted with their common slogan as the hadith says about the conquest of “Istanbul-Constantiniyye” “Ya Allah, Bismillah, Allahu ekber” against the failed attempt and also with the slogan used by the revolutionaries of Damascus people during the siege of Halep.

Today though the army uses fake and pretentious slogans as “Long live Egypt” they are actually the ones who reduce and ruin the honour of Egypt. The slogan and motto on which we should unite about the the revolution is “Allahu ekber, Allahu ekber”.

The evaluation: the essence of a slogan is takbir. The slogan should be one of the various takbir patterns which are “Allahu ekber- kebira” -Allah is undoubtedly the greatest-, or “Allahu ekber ve lillahi'l-hamd” -Allah is the greatest and you thank in every way to Allah-, or “Allahu ekber ve tahya Mısır” – Allah is the greatest and Long live Egypt.



“Anthem” ... Why?

In contrast to the current military anthem which does not call for the denial of invasion and submission, and which is rather like a sensitive song than a national anthem of a free and sovereign state, the anthem titled “İslimi Ya Mısır” by the Egyptian writer and poet “Mustafa Sadık Er-Rafi” with the lyrics stressing respect, jihad and sacrifice was the national anthem of Egypt between 1923 and 1936 after the success of Egyptian people against the invasion and military kingdom in 1919.

Look! You can find how honour, jihad and sacrifice are stressed in the anthem of revolution in contrast to the anthem of a military republic.

The Flag of the Revolution or “The Kingdom”

It is a real mistake to name the flag of revolution as the flag of the Kingdom under the influence of military press and with no research about the situation. The name of this flag is “national” flag since it is the sole basis of the flag people raised during the revolution of 1919. And it is also the flag which was agreed by the people and pushed everyone to act as one with aim of surrounding the revolution with the motto “bila hıms” against the king and the British.

Who can tell us to drop Egyptian national flag since the kingdom had to accept due to social pressure as did the one who tells to drop the flag since the politics and the army had to declare since it is the extension of revolutions of 25 January and 30 January or since Haftar raised during the Libya revolution!!!

Our goal in the unity of the revolution on flag, anthem and takbir is integration with our ancestors since we resume their roles and are their extensions. More importantly, that the revolution has means, flags, ideological and spiritual identity step by step; avoiding the mechanisms of the army in influencing the people and that the criminal soldiers are aware that there is a complete separation between them and us.

There is a huge difference between the practices of “Revolution” and the comfortable life of “Opposition”. The opposition falls into the traps of the regime and protects means such as flag, slogan, anthem, press etc. And mostly, the oppositions and reformists can not manage the revolutions; it is never the case in history. We all need to draw lessons from the history and the revolution as soon as possible.

(1923-1956) National Flag of Egypt.



Conclusion

The revolutions of Arab spring took place in five countries... two of them raised their special flags... and three of them kept the flag and the mechanisms of the regime.. counter revolution got back with more crimes and brutality in the latter ones and murdered the revolution and the revolutionaries.

The revolutions using their own flags and peculiar mechanisms advanced despite sacrifices. And there is no victory without sacrifices on earth.

To conclude: This campaign is not the unity but the first step to the unity of revolution on flag, anthem and takbir. Step by step, through the increase of economic clash followed by small and mass revolts, and then with gradual military revolt it is aimed to reach conflict at every level until the regime is toppled. Freedom is close to those who fight for it indeed.

Help us with all your power...