

MUCH ADO ABOUT ISLAMIC
SOCIALISM – CONFUSED
TALKING IN PAKSITAN

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There is an interesting" story about, same blind men, who wanted to know what an elephant was like but the poor fellows obviously could not see the Himalayan animal. They tried to perceive the animal with the help of their hands. One got to the feet, and shouted. "Oh! the elephant is like a wall The other touched the ear and declared it to be a big fan. The third caught hold of the tail and his verdict wan: "No. No. Elephant resembles a snake!" All shouted hoar.-e —but. none could see the reality. Unfortunately similar is the case with our professional politicians, The cries we hear from here and there very much resemble the out-pouring of the blind men. Are they not uttering:

"Pakistan is an Islamic democracy."

"Ours is going to be a secular state "

"Pakistan's constitution would be based on the principles of Islamic Socialism."

"We will have Islamic Secularism."*

"I believe in socialism, but Islamic; socialism of course !"

We wonder what these people think of Islam. Islam is not like an amulet which can be tied to any "ism". It is not a straw cap which can be put on any head. It is not a rubber stamp which can sanction any stupidity. Islam is a complete way of life, nothing lacking, nothing superfluous. It has its own philosophy of life, its own moral values, cultural set up, political system and principles of economic organisation and social relationships. It cannot be bracketted with any other "ism"

Islam is a complete social order—so is the case with socialism. It is materialistic in nature and content- Its principles of economic organisation are radically opposed to Islam, There is not the least resemblance between the two—and "Never {he twain shall meet".

We ask those who brag about "Islamic Socialism" to define and explain it. Do they think that by pasting the label of Islam on Socialism they can make it Islamic Socialism is a child of the Secular Western Civilization and materialism runs through its veins. Marx said:

"Communism begins where atheism begins."

and that :

"Feuerbach represents materialistic humanism in the order of thought and communism represents it in the order of social action." Lenin declared that:

'Marx said, religion is the opium of the people, and this postulate is the corner-stone of the whole philosophy of Marxism with regard to religion."

and that:

"Down with Religion—Long Live Atheism.

* Don't think it is an innovation of the present writer. Mr. Isphahani our High Commissioner in London said that Pakistan won't be a religious state because Prophet Muhammad did not establish s.;ch a State. The state he established was n m-communal.

"The dissemination of Atheist view is our chief task." The programme of the Communist International included the fight against religion:

"The fight against religion, the opium of the people, occupies an important position among, the task of the cultural revolution. This fight must, be carried on persistently and systematically."

(The Programme of the Communist International—1928).

Communism starts with the denial of God, Life after Death and Divine Guidance. It thrives on antagonism, hatred and class- struggle and believes in violence and destruction and bloody revolutions as the royal roads to success. It interprets history in terms of economic conflict* and denies the existence of any inviolable moral code and derogates man to the position of animals, a slave of the calls of the libido. Communism stands for socialisation cradle-grave regimentation and political dictatorship. Thus in all aspects of life Islam and Communism are poles apart.

Our objections can not be brushed aside by saying : "Oh, that is true only of Communism—not of Socialism." We remind that those who have studied social philosophies cannot be bluffed in this manner. There is no difference between Socialism and Communism so far as their philosophy or programme are concerned. The Communist Manifesto is the recognized and authoritative statement of the aims and methods of the Socialist movement. The recent publication of the Labour Party. "Communist Manifesto— The Socialist Landmark", is an instance in point. (A detailed discussion can be seen in "Socialism" by Paul M. Sweezy).

There is some difference between "social democracy" and "Communism" no doubt, but that, too, is in the realm of political set up and not in philosophy or programme. Social democrats want to socialise in instalments and not by a stroke of violent revolution. They want to change the order democratically—to assassinate democracy in a democratic way, but their values of life and concepts of economic justice are not much different. Hence the similarity, from our viewpoint! To us, they are species of the same genus—and the virus is common in all!

How can then Islam and socialism be wedded into a couple! The term "Islamic Socialism" smacks of confused thinking. Let our leaders realize that confusion of thought is not a political qualification.
