

# PAKISTAN AND THE KEMALIST REVOLUTION -II

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STUDENTS' VOICE

25 March 1954

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After discarding Islam, Turkey bowed down before nationalism and the structure of modern Turkey is raised on this foundation. Mustafa Kemal was a staunch nationalist. Zia Gokalp and his hand of intellectuals propagated the creed of Turkism and paved the way for the Kemalist revolution. But nationalism has totally failed to achieve the Millennium. It has developed into the greatest menace of the modern age—a spectre haunting humanity. The experience has been so bitter that even the historian is imparting the advice to stop courting nationalism, which is tantamount to courting disaster. Toynbee says:

"There are, of course, other Western ideas and institutions which are doubtful blessings, and one of these is our Western Nationalism. The Turks have become as strongly infected with Nationalism as with other Western notions, salutary or pernicious. And we have to ask ourselves what is going to be the consequence of the intrusion of this **NARROW H E A R T E D** Western political ideal into an Islamic world, whose own ancestral tradition is that all Muslims in spite of differences of race, language and habit are one. Now, in a world in which distance has been 'annihilated' by the progress of Western technology and in which the Western way of life is having to compete with the Russian way of life for the allegiance of all mankind, the Islamic tradition of the Brotherhood of Man would seem to be a better ideal for meeting the social need of the times than Western traditions of sovereign independence for dozens of separate nationalities. In the new situation in which the western world finds itself since the Second World War, its internal partition into about forty sovereign independent national states is **THREATENING TO BRING ABOUT THE FALL OF A HOUSE DIVIDED AGAINST ITSELF**. And yet the prestige of the West in the world is still high enough to make the **WESTERN VIRUS OF NATIONALISM** still infectious, It is to be hoped that, in the Islamic world at any rate, the spread of this western political malady may be arrested by the strength of Islamic feeling for unity. A world-wide political and social unity is necessary for us and for our salvation today, in an atomic age far more urgently than it has been in the past"

(The World and the West,  
p. 30-31)

### **NATIONALISM- RUINOUS FOR PAKISTAN**

That is not all. Pakistan cannot survive without, Islam. Nationalism cannot suit us for a moment. It cannot come to our help because—

- (i) Muslim India has always fought against it and Nationalism has lost all its glamour for the nation. It cannot win their hearts. Both are foes and cannot be wedded together.
- (ii) Pakistan is not a geographical unit—and nothing is common between the two wings except religion. With Islam, they stand united: with nationalism, they are divided and destined to perish. (God forbid!)
- (iii) The provincial, parochial and linguistic animosities which are eating at the vitals of Pakistan and are threatening its survival, are the children of nationalism. These menacing tendencies can be fought with Islam alone. Nationalism would sound the death-knell of Pakistan—Islam alone can lead it along the path of survival and prosperity.

Turkey and Pakistan, on this count too, are poles apart.

5. Moreover, the revolution in Turkey owes itself to the personality, statemanship and popularity of Mustafa Kamal and the brilliance and far-sightedness of Zia Gokalp, We may seriously differ with the two stalwarts but will never hesitate to say that they were great thinkers, had powerful personalities and were enjoying the confidence of the masses. Turkish people loved them and were prepared to die at this bidding.

But can Pakistan boast of any such leader! With all the respect for our Westernized leaders, we must say that their rank and file do not carry any an oh personality, In the ruling coterie there is not a dynamic single personality—and the leaders do not care for the real public support. In our country leaders are "imposed", they come direct from the skies. Public will has no say in the matter. In this political context, we wonder on what grounds the westernized make g rattle about Turkey!

### **REVOLUTION— AND AFTER**

The tree is known by the fruits it bears. Let us see what happend in Turkey after the Kemalist Revolution.

It would be height of dishonesty to regard every change and reform bad and condemn that by bell, book and candle. After the revolution, so many reforms were made which helped the nation to rise from the mire of poverty and decadence. But this too is a fact beyond any shadow of doubt that all that took place was not necessary, good or prudent.—So many mistakes were committed, so many follies were made, so many absurdities were upheld that (he mind is set to doubt regarding the sincerity or vision of the pioneers of the revolution. The following points will make the statement clear.

A systematic attempt was made to purge Islam from the Turkish life. The Ulema were rebuked and mighty torrents of vituperations were poured upon them. Islam was ridiculed and religious education was banned. Azan in arabic was banned. Arabic was banished and Turkish revived. The Arab script was changed (March 26, .1920) and Latin script was adopted (Nov. 3, 1928). Use of Fez was -stopped by law(Nov. 25, 1925) and the English hat was introduced —and soon after It European clothing was introduced for all circles of the populace. Islamic Law was repealed and the Swiss Code and German and French Penal Law were adopted. The word of Islam" was scratched off the constitution and so beastly and planatastic was the wrath against Religion ' of submission to Allah that even mosques were closed, down—For instance, two most famous mosques of Istanbul Aya Sophia and Fatih .Mosque were banished changed into museum and depot respectively. Mustafa Kemal openly declared that he wants to follow "along the pathway of European civilization in which any backward glance to the Islamic past could only be a hindrance." .His frenzy against religion was so great that, the historian records that:

"He (Mustafa Kemal) sneered openly at religion. He made it clear that for him the religions man, the men who went to the mosque and prayed, must be a knave, or a fool, and, in cither case, useless.

"This opinions of Mustafa Kemal were the faiths of I he Peoples Party, no that it, became fashionable to sneer at religion and unwise and even dangerous to practice." (H.C. Armstrong in "Grey Wolf").

This clearly shows that silly fanaticism of the loaders of the revolution.

### **ATATURK'S "TOLERANCE"**

All political parties were dissolved and a dictatorial regime was established. Attaturk could admit of no Opposition and his INTOLERANCE was so great that even Hume. without whom he would never achieve the revolution could not escape the fallows of the. exile. (All his lengthy sermons on tolerance and tirade againsu religious intolerance apart-.). Here again a instance would further illustrate that point:

"In 1926, following a not very professional attempt on his life HE HANGED WHAT AMOUNTED TO THE ENTIRE LEADERSHIP OF THE OPPOSITION. Among those he allowed to be sentenced to death and executed were Col. Arif, who had been his commander-at-arms in the Greek compaign, and djavid Bay, the best financial mind in turkey. Kemal had a CHAMPAGNE PARTY in his lonely farmhouse at Chankeya near Ankara to celebrate the occasion (leaders of the Opposition being hanged that night K. A) and invited all the diplomats. Returning home at dawn, they saw the corpses hanging in the town square."

("Inside Europe By: John Gunther)

—This is the way "tolerance" works;

### **DISCONTENT AGAJNST**

KEMALIST The verdict of the Turkish people is also very eye-opening. Mustafa Kemal once tried to allow political activity and loaned his iron grip. Within three months it was evident that discontent was smouldering in the veins of the people.

"It was as if head lifted the top from a holing cauldron First he heard a few mutterings, a newspaper or two risked a hold article, a speaker or two dared a, criticism. When the police took no action (as it used to take— K. A.), the muttering; grew into growls, the growls swelled up into a great roar of complaints." "From every part of the country and from every class it came, staggering Mustafa Kemal with its volume and bitterness. Gagged for ton years, the Turkish people had sat silent and submissive. Now they spoke out it was the roar of the nation at last voicing its discontent. Here and there it burst out in controlled fury"

"Finally there came a warning, a serious revolt round the town of Menemen. (Grey Wolf: Armstrong).

The criticism became so severe and so bitter that "Attaturk, the tolerant", could not tolerate that for a minute and the iron hand of dictator muzzled o very voice and gagged all opposition... and then every thing was O. Kay: All calm! All obedience! Long live the great Revolution ! ! !

### **KEMALISM ROUTED**

After the death of Attaturk, the first free elections were held in 1950 and the Peoples Party of Attaturk lost the elections very badly. Peoples Party could secure only 69 seats in a house of 487. After a rule of 27 years, Attaturk Party was thrown out of power...in the very first elections ! .Does

it not provide a clue to the riddles of Kemalism? More light will be thrown by the fact that the Democratic Party which defeated the Peoples Party promised the people to revive Islamic culture and encourage the practice of the tenets of Islam.

"Since 1950 there has, however, been a change, and religious life has to a certain extent revived. Some religious teaching is now permitted in schools, and the Government at times associate itself with religious worship."

The Middle East (1953 p, 314)

And it is now a known fact that Nur Party and Millat Party and many other powerful groups in Turkey are courageously fighting for the cause of Islam and are proving a headache to the westernised men—in—power,

These are the facts of the 60s and have placed them before the intelligentsia of our country Let us shed all illusions and think in the light of reality, and we cannot but say that the clap trap about is simply...

### **"MUCH ADO ABOUT NOTHING"**

It is a deception and a conspiracy—and we openly declare that it cannot succeed (Insha- Allah). In the end, we want to make it clear that it is stupidity, pure and simple, to regard a discussion on the merits and the demerits of the Kemalist Revolution as something that will spoil the relations between Turkey and Pakistan. If this is true, then we should neither criticise capitalism nor Communism for that will affront many great countries whose goodwill we cherish and with whom we have friendly relations. It is our right to judge the merits and demerits of every ideology and this does not cast any aspersion on our relations. To think on terms otherwise, is the privilege of the ignorant!

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