

TENTH ANNIVERSARY OF THE FOUNDATION OF THE REPUBLIC

Excerpts from speech delivered by Kemal Ataturk on the
Tenth Anniversary of the Foundation of the Republic
Delivered on the 29th of October at the Ankara Hippodrome

The Turkish Nation!

We are in the fifteenth year of the start of our way of liberation. This is the greatest day marking the tenth year of our Republic.

May it be celebrated.

At his moment, as a member of the great Turkish nation, I feel the deepest joy and excitement for having achieved this happy day.

My citizens,

We have accomplished many and great tasks in a short time. The greatest of these is the Turkish Republic, the basis of which is the Turkish valiancy and the great Turkish culture.

We owe this achievement to the cooperative progress of the Turkish nation and its valuable army. However, we can never consider what we have achieved to be sufficient, because we must, and are determined to, accomplish even more and greater tasks. We shall raise our country to the level of the most prosperous and civilized nations of the world. We shall endow our nation with the broadest means and sources of welfare. We shall raise our national culture above the contemporary level of civilization.

Thus, we should judge the measure of time not according to the lax mentality of past centuries, but in terms of the concepts of speed and movement of our century.

Compared to the past, we shall work harder. We shall perform greater tasks in a shorter time. I have no doubt that we shall succeed in this, because the Turkish nation is of excellent character. The Turkish nation is intelligent, because the Turkish nation is capable of overcoming difficulties of national unity, and because it holds the torch of positive sciences.

I must make it clear with due emphasis, that a historical quality of the Turkish nation, which is an exalted human community, is its love for fine arts and progress in them. This is why our national ideal is to constantly foster and promote, with all means and measures, our nation's excellent character, its tireless industriousness, intelligence, devotion to science, love for fine arts and sense of national unity.

This ideal, which very well suits the Turkish nation, will enable it to succeed in performing the civilized task falling on it in securing true peace for all mankind.

The Great Turkish Nation, you have heard me speak on many occasions over the last fifteen years promising success in the tasks we undertook. I am happy that none of my promises have been false ones which could have shaken my nation's confidence in me.

Today, I repeat with the same faith and determination that it will soon be acknowledged once again by the entire civilized world that the Turkish nation, who has been progressing towards the national ideal in exact unison, is a great nation. Never have I doubted that the great, but forgotten, civilized characteristics and the great civilized talents of the Turkish nation, will, in its progress henceforth, rise like a new sun from the high horizon of civilization for the future.

The Turkish nation,

I express my heartfelt wish that you will celebrate, after each decade elapsing into eternity, this great national day, in greater honor, happiness, peace and prosperity.

How happy is the one who says "I am a Turk."

Source: <http://www.columbia.edu/~sss31/Turkiye/ata/ata.html>

THE NEW ARAB GENERATION

Michel Aflaq

Excerpt from lecture: In Memory of the Arab Prophet

Delivered on the 5th of April 1943 at the University of Damascus

Dear attendees,

We are today celebrating the memory of the hero of the Arabs and Islam, an Islam that has been born through pains Arab pains and these pains have come back to the land of the Arabs much more fiercely and deeply today than anything the old Arabs of the Jahiliyah had known. So this should inspire in us a cleansing corrective revolution such as the one carried (before) by the banner of Islam. There is no one to accomplish this but the new Arab generation, who alone can understand its need and is capable of carrying it through. That is because the pains of the present have prepared this generation to take on the responsibility of this revolution, driven by the love for their land and its history, and enabling them to discover its spirit and direction.

We members of the new Arab generation carry a non-political message that is based on faith and ideology, not theories and rhetoric. We are not afraid of that sectarian group that carries foreigners' weapons, that is driven by a chauvinistic hatred of Arabism, because Allah, nature, and history stand on our side. They do not understand us because they are foreign to us. They are foreign to the concepts of truth, substance, and heroism and are a small, insignificant, and superficial forgery.

Those who will understand us are only those with life experiences who understand the life of Muhammad from the inside of its moral experience and in its historical destiny. Only the earnest, who reject lies, hypocrisy, back-stabbing, and gossip in every step they take, will overcome these obstacles and keep advancing, increasing their vigor as they move ahead. Only those who suffer will understand us, those who have been infused with the bitterness of their pain and the blood of their wounds, and envision a positive scenario of the future of Arab life, a picture which we wish to be happy and content, rising strongly, filled with luster and purity.

Only the believers will understand us, those true believers in Allah. We may not be seen making a show of praying with those praying or fasting with those fasting, but we believe in Allah because we are in dire need of His guidance. Our burden is heavy, and our path is difficult, and our goals are distant. We arrived at this faith and did not start with it. We gained it through hardship and pain, and we did not inherit it nor receive it as an inheritance in traditional ways. For those reasons, this conviction, this faith is very precious to us because we

have ownership of it and it is the fruit of our hard labor.

I cannot imagine a young Arab man who comes to understand the harm that has penetrated the heart of his nation and realizes the dangers that threaten its future, especially those coming from outside it, and at the same time, fails to realize that the Arab nation should continue its life to fulfill the message it has not completed as of yet, and to realize its potential which it has not completely fulfilled yet, and that the Arabs have not spoken yet all that they should speak, and have not done yet all that it is in their power to do.

I can not imagine that such a young man will relinquish the belief in God, which is the belief in truth and the necessary victory of what is true, and will fail to dedicate himself to work in the path of ensuring the victory of that which is truth.

Translated by Mr. Ziad Shaker el Jishi, and revised by Mr. Husayn al Kurdi, Mrs. Xavière Jardez, and Ms. M. Yoshinari.

Source (and for full text): <http://albaath.online.fr/English/Aflaq-00-In-Memory-of-the-Arab-Prophet.htm>

THE 50-POINT MANIFESTO OF HASSAN AL-BANNA

1936 (Excerpts from 50 points)

A. Political, judicial and administrative sectors

- 1- An end to party rivalry, and a channeling of the political forces of the nation into a common front and a single phalanx.
- 2- A reform of the law, so that it will conform to Islamic legislation in every branch.
- 3- A strengthening of the armed forces, and an increase in the number of youth groups; the inspiration of the latter with zeal on the bases of Islamic jihad.
- 4- A strengthening of the bonds between all Islamic countries, especially the Arab countries, to pave the way for practical and serious consideration of the matter of the departed Caliphate.
- 5- The diffusion of the Islamic spirit throughout all departments of the government, so that all its employees will feel responsible for adhering to Islamic teachings.
- 6- The surveillance of the personal conduct of all its employees, and an end to the dichotomy between the private and professional spheres.
- 8- An end to bribery and favoritism, with consideration to be given only to capability and legitimate reasons [for advancement].
- 9- Weighing all acts of the government acts in the scales of Islamic wisdom and doctrines; the organization of all celebrations, receptions, official conferences, prisons and hospitals so as not to be incompatible with Islamic teaching; the arranging of work-schedules so that they will not conflict with hours of prayer.

B. Social and educational sectors

- 2- Treatment of the problem of women in a way which combines the progressive and the protective, in accordance with Islamic teachings, so that this problem - one of the most important social problems - will not be abandoned to the biased pens and deviant notions of those who err in the directions of deficiency or excess.
- 14- The confiscation of provocative stories and books that implant the seeds of skepticism in an insidious manner, and newspapers which strive to disseminate immorality and capitalize indecently on lustful desires.
- 20- The annexation of the elementary village schools to the mosques, and a thoroughgoing reform of both, as regards employees, cleanliness, and overall custodial care, so that the young may be trained in prayer and the older students in learning.
- 21- The designation of religious instruction as a basic subject in all schools, in each according to its type, as well as in the universities.
- 22- Active instigation to memorize the Qur'an in all the free elementary schools; making this memorization mandatory for obtaining diplomas in the areas of religion and (Arabic) language; the stipulation that a portion of it be memorized in every school.
- 24- The cultivation of the Arabic language at every stage of instruction; the use of Arabic alone, as opposed to any foreign language, in the primary stages.
- 25- The cultivation of Islamic history, and of the national history and national culture, and the history of Islamic civilization.

27- An end to the foreign spirit in our homes with regard to language, manners, dress, governesses, nurses, etc.; all these to be Egyptianized, especially in upper class homes.

28- To give journalism a proper orientation, and to encourage authors and writers to undertake Islamic, Eastern subjects.

Economic sector

1- The organization of zakat (charity) in terms of income and expenditure, according to the teachings of the magnanimous Sacred Law; invoking its assistance in carrying out necessary benevolent projects, such as homes for the aged, the poor, and orphans, and strengthening the armed forces.

2- The prohibition of usury, and the organization of banks with this end in view. Let the government provide a good example in this domain by relinquishing all interest due on its own particular undertakings, for instance in the loan-granting banks, industrial loans, etc.

Source: <http://pointdebasculecanada.ca/articles/1456.html>