

CAPITALISM AND THEREAFTER

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In the course of historical development the forms of social system are altered, the economic and political conditions change.

Ideas become a material force when they grip the minds of the masses.

The labour activity of people forms the foundation of human society. Labour is a natural condition of human life. Labour is the exclusive characteristic of man. People must actively influence nature's bounties to obtain everything necessary for their life. They apply their labour to objects given by nature. Labour is the producer of all material and cultural wealth.

The wealth of the earth, its minerals, soils and the climate are the sum-total of natural conditions which human society possesses.

An improvement in the instruments of labour, replacement of old instruments by new, enhances man's power over nature.

Man actively influences nature by his labour, extracting from it more and more useful objects for himself.

The labour activity of people unites them in social groups of varying scale and character. Labour is thus the basis on which human society rests.

Production aimed at satisfying man's vital needs is the most important historical activity of people.

Labour power is man's ability to work. This is the sum-total of man's physical and mental qualities, which make him capable of working.

With the development of production and improvement in the means of production, people develop their capabilities and acquire new production skills (partnership with nature, not struggle against nature, is the principle of development; it should be a struggle to understand and to utilize the forces of nature. – SHS). Improvement

of the means of production and development of labour power signify an expansion of the power of human society over forms of nature. Level of moral and spiritual development is the determining factor in human destiny – SHS).

The working man himself, the class of direct producers, is the basic productive force of society.

The primitive man was weak and helpless in the face of nature around him, although he possessed much greater physical strength than the man of today.

The economic structure of society is the system of production relations prevailing in the given society. The transition from one type of production relations to another occurs as a result of social revolution.

Exploitation of man by man consists in that some people live at the expense of others, whereas the working masses create all of society's wealth. Any exploitation of man by man consists in the appropriation by the exploiting class of the surplus labour of the exploited class.

The natural process of social development takes the form of a forward movement from the simple to the complex, from the lower to the higher. Each socio-economic formation was a definite stage in the historical development of society.

The social system of production is the sum-total of production relations arising between people at each given stage in society's development.

At one time there had been a society in which there was neither profit nor capital nor wages. The real development of society had begun only with the emergence and development of capitalism and its intrinsic relations. Only Marxism was able fully to bring out the narrowness and fallacy of the ideas about the eternal and natural character of the capitalist system and its intrinsic economic categories.

Knowledge of the laws of nature gives man a powerful instrument for subjugating the blind forces of nature and employing them in his interests. Discovery of the laws operating in social life gives people a basis for practical activity, which rests on a knowledge of these laws.

Economic laws are of an objective nature; they exist independently of the will and consciousness of the people; they themselves determine their will, consciousness and intentions.

Capitalism

History shows that capitalism is the last social system based on the exploitation of man by man. The laws governing social development determine the historical doom of capitalism. It is the historical mission of the working class to build a new society free from exploitation of man by man.

Capitalism brought a swift growth of the productive forces inconceivable in the past. Under capitalism all the fruits of technological progress are accompanied by greater exploitation and insecurity of the producers of all this wealth – the working masses. Capitalism rapaciously treats the basic productive force of society – manpower. Capitalism has become an obstacle to the further extension of man's power over objects of nature.

The demise of capitalism opens up the way for the boundless extension of man's power over (the objects of) nature.

When capitalism took the place of feudalism, it was a progressive social system. Having discharged its historical mission, capitalism is increasingly turning into a brake on the further progress of society.

In capitalist society, means of production are distributed in such a way that they are a monopoly at the disposal of a small group of capitalists, while the working people are doomed by the capitalist way of distribution to an insecure existence and all kinds of hardships.

As a matter of fact, capitalism superseded another exploiting system, feudalism. Open brigandage, conquests, enslavement, every possible form of deception and fraud – these are the ways in which conditions for the birth and development of capitalism were created during the disintegration of the feudal system.

Capitalism presupposes the existence of two opposed classes: the bourgeoisie (the possessors of material gains) and the proletariat (those devoid of material necessities). At one pole are a handful of people who own all the wealth, all the means of production. At the other pole is the mass of the disinherited, who have neither means of

production nor means of subsistence, and for this reason they are compelled to sell their labour power. The capitalists are getting richer, while the working class is getting poorer

Accumulation of great wealth in the hands of a few received a tremendous impetus in the epoch of the great geographical discoveries (5th and 16th century).

Plunder of rich overseas countries was one of the biggest sources of primitive accumulation of capital in Europe, England above all.

In capitalist society the bulk of goods is produced for sale. Production for the purpose of exchange or sale is called commodity production in contrast to the national production in which the products of labour are consumed in the same economy in which they are made. The requisites for the emergence of commodity production are: (1) social division of labour and, (2) private ownership of the means of production.

With the general spread of commodity production under capitalism, production is no longer in the hands of small producers but of capitalists.

In capitalist society increasingly more people receive huge incomes without lifting a finger (unearned income), solely because they own big capital.

Capital is not a thing but a definite social relation of production. It is the social relation between the class which owns the means of production and the class deprived of these means and therefore compelled to submit to exploitation. A definite social system in which buildings, machinery, raw material, finished goods are the monopoly possession of the capitalists turns the means of production into means of exploitation, that is, capital.

Capitalism is based on the fact that the means of production are the private property of a few people – the capitalists and the landowners.

In capitalist society man encounters the domination of private property at every step throughout his life.

The satisfaction of the worker's vital needs is necessary to meet his labour power in such a state that it can be applied. (The vital needs are more than maintaining his subsistence i.e. education and leisure - SHS).

As the slaves were in the past, today the poor are a necessity and a natural foundation for the modern society. (SHS)

Capitalism is converting the surplus labour of the workers into cash. Money can again be put into circulation as additional capital, which brings new surplus value. Under capitalism, the craving of surplus value is boundless.

The threads of poverty and the fear of death bind the wageworker to the owner of the means of production from starvation.

Bourgeois society is a huge intuition for the exploitation of the overwhelming majority of the people by an insignificant, constantly shrinking minority.

The capitalist system is based on the exploitation of labour by capital.

It was not the machines as such that were the enemies of the working class, but the capitalist way of applying them. By increasing the productivity of labour, the machine augments society's wealth. The machine opens up an immense field for the application of science in production, for making labour more creative in character. But under capitalism the worker is turned into an appendage of the machine. Capitalism precludes the employment of technical progress in the interest of the working masses, in the interest of all society.

Capitalist exploitation hand over all the fruits of technological progress to the non-working classes.

Class-consciousness is a necessary ingredient of social development. It makes them realize that it prepares the conditions for the replacement of capitalism by a new, higher, system.

Capitalism is a social system in which anarchy, that is, planless production prevails. The anarchy of production is a law of capitalism. Over-production crises periodically hit capitalist countries. During a crisis the working people are unable to satisfy their most immediate needs. Bourgeois economists offer such means as arms race and war as a remedy against crises.

Capitalism does not care in the least for satisfying the needs of the people. (In this system whole nations are placed in the hands of a few people (SHS)

When concentration of production reaches a high degree it leads to the rise and spread of monopolies. The domination of

monopolies is the basic feature of imperialism, which therefore is called monopoly capitalism.

The aims of monopolies are to capture control of production and market and utilize it for the extraction of super=profits. Dominating entire branches of the economy, the monopolies are able to sell good at inflated prices. Monopoly prices above all signify a sharp decrease in real wages Ruining peasants and robbing urban consumers, the monopolies pocket the huge difference between the prices at which the peasant sells and the consumer buys from produce. The oppression of the monopolies is arousing sharp dissatisfaction among the people.

Banks collected the money incomes and savings of all sections of the population and made them available to the capitalists. (A certain percentage of bank capital, in proportion to the incomes and savings received from low-income groups, should be reserved and made available to small business and industry – SHS).

Banking and industrial capital merge and form finance capita. That is why imperialism is also called the epoch of finance capital. In each capitalist country the key positions of the entire economic life are concentrated in the hands of a few of the richest industrial monopolists and bankers. The destinies of any capitalist country are decided by a few of the biggest financial and industrial monopolists, the omnipotent financial oligarchy.

The small group of the biggest capitalists actually possess tremendous power in any capitalist country, regardless of its political system, constitution, and so on.

One-fifth of all the American families have incomes too small to satisfy their needs. 33-35 million Americans often live without hope, below the minimum requirements of human decency. Negroes are barred from the more skilled trades, most of them are forced to live in slums, and they receive for the same work much smaller wages than white workers.

Finance capital has enmeshed the entire capitalist world in its nets. In quest of profit the monopolists are exporting capital abroad, primarily to the economically backward countries where there are rich sources of cheap raw materials and extremely cheap manpower. In these countries the monopolists buy up the national resources for a

song and set up their enterprises. This how the monopolies ruthlessly rob the peoples of the dependent and oppressed countries.

In reality the spread of capitalism throughout the world led to the enslavement of the overwhelming majority of mankind by monopoly capital of a few industrially developed countries.

Capitalism arises spontaneously, and is not being created according to a purposive plan.

Imperialism

The main economic features of imperialism are: (1) concentration of production and capital (2) monopoly banking capital (3) export of capital (4) International monopoly unions of the capitalists (5) territorial division of the world by the biggest capitalist powers. Imperialism is a special stage of capitalism and the eve of the socialist revolution

The economic essence of imperialism consists in the replacement of free competition by the domination of the monopolies. Imperialism is parasitical or decaying capitalism. Imperialism is moribund capitalism which itself has become a hindrance to further development of society.

The historical inevitable transition from capitalism to socialism occurs when the majority of the people realize that capitalism has exhausted its possibilities and has become a hindrance to the further development of society.

Mankind as a whole is living in the epoch of transition from capitalism to a higher social system, to communism, or Islam (SHS)

Our age is an age of colossal advance of productive forces, an age of unparalleled progress of science and technology. If it so far has not out an end to the poverty of hundreds of millions, has not brought abundance of material and spiritual wealth to all mankind, only capitalism is to blame.

In the principal capitalist countries the arms race devours more than half and at times up to two-thirds of all the budget revenue and up to one-fourth of the national income. This has tremendously increased the tax-burden, brought on inflation and a rise in the cost of living.

The manufacture of armaments which do not satisfy any material or spiritual needs of man is tantamount to a nation dumping

into the sea a considerable part of its national income. Miniaturization of the economy is inhuman not only because it is fraught with the danger of a horrible thermo-nuclear catastrophe. It is also inhuman because, from the viewpoint of commonsense, it is absolutely impermissible to convert human labour and material wealth into useless lethal weapons, dangerous for mankind, at a time when poverty continues to be the lot of millions in the developed capitalist countries, and young developing states are badly in need of resources to eliminate their technical and economic backwardness and raise the living standard of their people.

The arms race and the inordinate expansion of war production inevitable brings about stagnation and at times a direct drop of output in peaceful branches of the economy which manufacture consumer goods. This further accentuates uneven development, disproportionately and chaos in capitalist production as a whole.

The imperialist powers dominate the overwhelming majority of mankind.

Colonialism

Colonialism reduced to economic backwardness and material and spiritual poverty many peoples with an ancient culture. Colonialism brought starvation to the richest countries with inexhaustible natural wealth and industrious population. The only industrial commodity delivered to the colonies in abundance was liquor. Disease and drunkenness led to degradation and rapid extinction of entire peoples. Such is the picture of the blessings which capitalism brought to the peoples in the colonies.

The colonial system of imperialism is inseparably bound up with an unusual intensification of national oppression and racial discrimination. At the monopoly stage capitalism has become the greatest oppressors of nations.

The imperialists established in the colonies and semi-colonies a regime giving officials, military men, merchants and fortune hunters from the metropolitan countries the rights of a "higher race".

Colonies and young states are compelled to buy from the capitalists monopolies goods at inflated price and sell them raw material and food at very low prices. The imperialists are interested in keeping the colonies economically backward.

For two-thirds of mankind there is only one doctor per 6,000 people.

The monopolies have artificially restarted the development of industries of vital importance for the economic independence of these countries. The workers in the colonies are made to toil 14-16 hours a day for low wages; staggering poverty and ruin is the lot of the peasants.

The entire course of history dictates the need for the complete and final abolition of colonialism in all its forms and manifestations.

However magnificent the achievements of science and technology, they by themselves do not determine the destinies of the people. The miraculous achievements of automated production are so far inaccessible to the overwhelming majority of mankind. In industrialized capitalist states automation is fraught with the threat of mass unemployment.

The contemporary epoch is the process of the rejuvenation of mankind.

Capital, both in private hands and monopolies (national as well as international), must be curbed (SHS)

Three main processes characterize the epoch of the general crisis of capitalism (!) the process of building the new world in the countries where the socialist revolution had triumphed.: (2) the process of breakup of imperialism's rule in the colonial world under the blows of the oppressed peoples for national liberation (3) the process of aggravation of all the contradictions in the countries remaining under the rule of capital, the process of maturing in these countries of the perquisites for the transition to the new socialist or Islamic system.

Inherent in capitalism is the threat of starvation for the majority and the profit motive for the minority. Under the domination of private property the overwhelming majority of the people are property less toilers, while only a negligible clique of exploiters have the chance of getting rich.

Under capitalism the working class passes through a hard school of labour and struggle.

Economic System of Socialism

The building of socialism can be started only after state power passes from the bourgeoisie to the working class. On gaining state power, the working class takes away the means of production from the bourgeoisie and turns them into public property. Only then are the production relations of capitalism replaced by socialist production relations.

The emancipation of labour from the yoke of exploitation, the abolition of the economic slavery of the working people also signifies the abolition of the exploiting classes with their parasitism, contempt of work and false morality.

The socialist revolution eliminates the anarchy of production. It signifies a transition to the planned organization of social production. An economy based on social property can develop only according to plan.

The socialist revolution awakens and draws the broadest masses into the making of history. Socialism is the living, creative endeavour of the people. Energetic participation of the people in building a new life is the law of the socialist epoch.

In the course of the socialist remaking of society the working people clearly see that their basic interests fully coincide with the interests of the working class.

A socialist revolution is fully possible without war. Today there are favourable opportunities to utilize more diverse forms for the transition to socialism in various countries. In all cases naturally the transformation of capitalist society into socialist society is a deep revolutionary process. Political leadership of the working classes headed by its advanced organized part, a political party, is an indispensable and decisive condition of this transformation.

In the present-day conditions many countries have the possibility of utilizing the parliamentary way for the transition to socialism. But where reactionary forces will offer stubborn resistance, the use of coercive measures to suppress the resistance of the reaction is inevitable.

The state born of the proletarian revolution has not only titanic tasks but also real possibilities for accomplishing them because this state, abolishing exploitation of man by man, introduces genuine democracy for the first time in history.

The socialist state draws up long-term and current national economic plans and arranges their fulfillment and overfulfillment

The Islamic state should act as the organizer of the masses. The material objectives of Islam and communism are the same though the means to achieve them are to some extent different, especially the moral aspect. (SHS)

The budget is an all-embracing financial plan of the socialist state activity.

In socialist society, production is conducted not for the enrichment of individuals but to satisfy the needs of the people. The aim of socialism is the ever fuller satisfaction of the growing material and cultural requirements of the people through the continuous expansion and improvement of social production. Socialism has no other aim. Socialist society is continuously extending and improving industry and agriculture to raise the material and cultural standards of the people.

In socialist society improvement in the life of the people depends only on the level of social production, the rise in the productivity of labour and the quantity of the goods produced. The more of life's necessities and comforts are produced in a socialist society the more it opens to the peasants and workers the way to a well to do and cultured life.

The socialist state works to increase the material and cultural wealth, which the people need.

Labour makes man great. On the other hand, the exploiting classes regard labour with the same hypocrisy as religion. In socialist society labour has become the basis of human relations. It holds a place of honour, and is accorded the highest social appreciation. The place of man in society and the respect he enjoys are determined by his labour, his personal services to society.

A social system, which has no employment and its entire sequel – gnawing uncertainty of the morrow and the threat of poverty and privation – should be avoided.

In socialist society the younger generation confidently enters life not afraid of the morrow, not knowing the threats of finding no place, of being "redundant".

In socialist society rights are directly and closely connected with duties. Under the bourgeois system most of the duties fall on to the right less exploited majority.

Members of socialist society learn to regard labour as their prime social duty. "He who does not work, neither shall he eat". These words express the great idea of abolishing all forms of unearned income, idleness and parasitism.

Socialism is being built by people who came from capitalist society.

Under socialism, the welfare of each worker directly depends on the labour he contributes. The more and better one works, the higher the remuneration he gets. At the same time the faster the wealth of society grows, the bigger the share each man receives, both in the form of wages and as benefits and various privileges and payments from the public funds (free education and medical services, social insurance benefits, pensions to workers and collective farmers, etc.). Therefore conscientious fulfillment of his duty by every worker and observance of the social interests create pre-requisites for raising the well-being of all participants in production.

A radical change in the position of labour in a society which has taken the road to socialism, creates a new attitude of the worker to production, the attitude of an owner who is interested in the growth of labour productivity and strives to work better and more efficiently.

Capitalism attained a labour productivity beyond the reach of feudalism. Socialism is achieving a labour productivity higher as compared with capitalism. Labour productivity is raised by replacing manual labour by machines and replacing obsolete machinery and equipment by new ones. The rise in labour productivity is the foundation for the growing wealth of socialist society. From a means of producing surplus value the machine becomes a means for improving the welfare of the people.

Socialism ensures the most favourable conditions for the development and utilization of all the achievements of science and technology in the interests of the society as a whole.

A good system precludes exploitation of man by man and the possibility of unemployment. It combines technological progress with full employment of the population. Workers have no reason to be afraid of rapid technological progress. Technological progress raises

the efficiency of production and also advances the special training and general education of the working people, which also corresponds with their interests. Highly skilled workers and specialist for all branches are reared.

After capitalist relations are abolished crises disappear. In a socialist society production is conducted not to make profit for the capitalists but in the interests of all of society, all the working people.

The transition from capitalism to socialism is the main content of the present epoch. The transition was initiated by the great October Socialist Revolution in Russia. In our epoch world development is determined by the course and results of the competition between the two opposed social systems –socialism and capitalism. This competition covers all aspects of social life, but underlying it is the rivalry in the economic sphere.

Islam cannot rise as a universal power until the socialist forces weaken the capitalist system and other capitalist countries do not get subdued by the socialist forces. The dream of an Islamic system cannot become a reality unless capitalist mastery and economic exploitation are not achieved.

The aim of the socialist countries is to overtake and surpass economically the most developed capitalist countries. Within 20 years after the socialist revolution the Soviet Union advanced to first place in Europe and second place in the world in industrial production and become a powerful industrial-agrarian state.

Socialism is a higher social system as compared with capitalism. Socialist relations of production are free from exploitation of man by man. These are relations of cooperation by equal and free members of society, relation of mutual assistance and comradely emulation in joint work. These relations afford scope for the stimulation of the people's creative initiative, activity and energies, the florescence of their talents and abilities. These are genuine human relations, which differ from the relations of exploitation and fierce competition prevailing under capitalism.

Socialism opens up full scope for accelerated technological progress, while contemporary capitalism is gripped in the vice of insoluble economic and social contradictions.

A good system should satisfy fully and better the national and cultural requirements of all sections of the population, of society as a whole and each member individually.

From socialism to Communism – Islam

The utopians reflected the aspirations and hopes of many generations of people groaning under oppression and exploitation. The utopians were men of noble heart and lofty mind. They expressed the dreams of the ordinary people for a happy life. But they did not understand the real laws governing social development. They held that the ideas rule the world, and for this reason many of them tried to persuade the ruling classes to abandon exploitation. They placed their hopes of creating a just and happy society not in the peoples but in the powers that be.

The great teachers of the working class Marx and Engels converted socialism from an Utopia into a science. They demonstrated that society would arrive at a better stage not as a result of good wishes but because of the objective laws of development.

For each man to receive according to his needs a tremendous growth of society's wealth is required first and foremost. Society must have an abundance of the material and spiritual necessities and comforts of life. Where can it get them from? All the good things of life are created by human labour. Consequently, labour productivity must be exceedingly high and the scale of production must increase tremendously. In other words, a colossal advance of society's productive forces is required.

To achieve full communism labour must become the prime inner requirement of man.. When the technology of production is unusually developed and the culture of the people greatly advanced, every form of work will be of a creative nature. And creative endeavour gives a man supreme satisfaction. Then it will no longer be necessary to encourage people materially. Labour itself will become a source of satisfaction and pleasure for man and he will invest free all his creative abilities and all his energies into his work. Then all members of society will be able to receive the means of livelihood free.

Communism is a classless social system with one form of public ownership of the means of production and full social equality of al

members of society; under it, the all-round development of the people will be accompanied by the growth of the productive forces through continuous progress of science and technology; all the springs of cooperative wealth will flow more abundantly, and the great principle "from each according to his ability, to each according to his needs" will be applied. Communism is a highly organized society of free, socially conscious working people in which public self-government will be established, a society in which labour for the good of all will become the prime vital requirement for everyone.

Mankind is now on the threshold of a genuine scientific and technological revolution. This profound upheaval has been prepared by the signal achievements of modern science and technology, and through it the mastery of nature's forces by man.

The peaceful use of atomic energy contains tremendous potentialities. So far man has learned to employ this kind of energy only for destructive purposes. When man's creative ideas and efforts tame and harness this energy, society will obtain an inexhaustible source of extremely cheap, almost free power.

In the non-too-distant future man will be able to transform deserts into blossoming gardens, reshape continents and oceans, change the climate on Earth etc. Man's power over nature will assume unparalleled dimensions and society will control ever more fully the elemental forces. An exceedingly high stage in the planned organization of the entire social economy will be attained.

The elaboration of new methods of drawing people into work through material incentives is one of the basic tasks in building the new society. But from this it does not follow that the material incentive remains the only stimuli. On the contrary, socialism, alongside material stimuli gives rise to powerful moral stimuli.

Full social equality of all members of society will be achieved as a result of building communism. The aim of communist production is to ensure the continuous progress of society, to give each member of society material and cultural things and benefits in conformity of his needs, individual requirements and tastes.

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