

# **HUMANISM**

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**Abridged by: Safdar Hasan Siddiqi**  
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God has created the humans as conscious human beings with the capability to create ideas and things. (shs)

Dialogue between believers and atheists is a means of attaining objectives that are common to all people of goodwill.

Politicians and social activists who work directly with the masses cherish social peace, justice and national equality, and in the struggle to implement these principles defend unity regardless of their attitude to religion.

Education and enlightening work should be directed to implementing in all its magnitude the principle "man is a friend to man, a comrade and brother." It should be directed to helping man find a place in life, also to instilling in people the desire to dedicate their work directly to society and to people, so that their full and spiritually rich life becomes earthly happiness. This work requires active love for man and irreconcilability to the illusions, myths and ideas that prevent him from living a socially meaningful life.

The need to do people good – not to think only of one's own advantage, profit, success, business – does not spring up all by itself. To promote the good of society and man in the name of man and the whole of society and not for the sake of blessings in the world to come. It requires the emancipation of man's consciousness, its release from delusions and superstitions about society and man in general.

Social and spiritual development of society is strongly influenced by the emancipation of from religion (i.e. dogma, cliché and religious customs). The emancipation of consciousness, that is of the spiritual life of society from religion, is truly a universal process.

Man's cultural development and spiritual life does not consist in ousting religious themes from his store of knowledge. The denunciation of religion is not a denunciation of culture.

The believer is more inclined to look at the ground than at heaven. It is by earthly means that he seeks to settle the problems disturbing him. Even in matters that are considered religious and divine the believer of today is directed by commonsense, experience and the cineraria of modern civilization.

As a matter of fact, the conception of the divine in the minds of the masses has never been any too clear. Humbleness, blind faith, complete submission to the will of God, ceases to be standards of behaviour in people's life.

The features and principles of the epoch following feudalism were expressed in se cular terms. The emancipation of social thought and ideology from religion reflected the emancipation of social life and consciousness.

God (not gods) is alive and real. His acceptance by man adds strength to man's endeavours. Humanism as a law of life and principle of activity should be both in the name of God and man. Man needs God as a means of consolation and as an intermediary in relation with other people, (shs)

There is a biblical saying "Faith without works is dead." The Christian conception of humanism is "good works must be performed in the name of faith."

Peace is an absolute value, a good and blessing. A stable peace on earth, irrespective of race, nationality and religious beliefs, is indispensable for eliminating absolute evil.

The goals of social justice and racial and national equality are being interpreted by the masses as human ideals and universal values. The concepts of "good" and "evil" have a universal content.

There are forces in the world today, working to create conditions in which man can be happy on earth, without suffering from frustration, spiritual burden and want of a illusory world. These are the forces able to lead the masses in the struggle for implementation of humanist ideals.

Realistic humanism considers all aspects of man's life and being, and advances a concrete programme for satisfying every man's material and spiritual requirements, hence the requirements of society as a whole.

It is essential that everything should be done so that the problems for the solution of which man addresses God are settled here on the earth by earthly means.

Life itself, in its main spheres, carries out enlightening and educational missions. Society helps people find their place in life, reveal their better qualities, talents and gifts and it helps them find happiness and meaning in life here, in this world. The “unfettering of consciousness” from its chains and superstitions goes hand in hand with every individual’s realization of his own social significance. If a man realizes the social significance of his labour, it gives him the feeling that his life is full, that he himself is of value.

Man’s alienation from society is not something to be mended by a decree or by force. It is still a matter of the future for society to work out proper ways of settling all problems arising before man in his relations with the social system. Another important thing is to make these relations clear to every individual. Each man should be helped to become an active member of society, able to guide social life.

Let each man become an active member of society, able to guide social life.

The forces which have set themselves the goal of realizing man’s spiritual, material and social aspirations on earth are a basic component of the present-day world. One must seek within the framework of real life a positive answer to the question of the meaning of being.

The hopes of religious leaders is pinned on the reactionary forces in society and on the bourgeois (ultra conservative) institutions.

Lenin wrote: “Unity in the revolutionary struggle of the oppressed class for the creation of paradise on earth is more important to us.”

The purely theological virtues – humbleness, blind faith, complete submission to the will of God – cease to be standards of behaviour in people’s life. On the other hand, the need to perform good deeds and the very understanding of these deeds as universal human ideals benefit the social struggle. It is the good deeds that become a platform for real cooperation of the working people.

The Church and religion have a role only in a feudal and capitalist society. (shs) It is the good deeds that become a platform for real cooperation of the working people.

It is impossible to turn back to a stage the human race has already passed or will inevitably pass. Going back to the former antagonistic class society would be regression. There is need for working people's unity in the struggle against reactionary social forces. What is of utmost importance is the desire, readiness and ability to participate in the struggle for peace and social progress.

Religion had for ages served the masses as a form of expressing their despair and a protest against it. Today it is the expression of protest rather than despair that has become the essence of the masses' spiritual life and practical activities. Previously the Church had taught the people that the word of God applied to individual relationships, without questioning the economic and political regime in which men, whom they considered exploiters, may go to church. The Church has always preached submission and condemned rebellion, thus contributing to the continuation of exploitation of one class by another. The Church's mission is to prove that inequality in social and property status is just and eternal, that poverty is blessed, whereas poverty is evil. To extol it as a blessing is to insult those who are really poor. Social injustice, inequality in social and property status and exploitation of one class by another is the evil of the present time. The Church has been unable to eradicate evil on earth, and has itself brought much wickedness. The Church disarms man in his just struggle for a better life on earth. It distinguishes class inequality in human relationships and does it in favour of those "on top". It sings its "God, rest his soul in peace" over the usurper and the victim.

The class struggle is not a theory: life itself creates the struggle. In our world money is the principle source of rights and authority. Class ethics contain moral values and instill genuine virtues. It is the task of class struggle to do away with the class struggle itself by way of eliminating its causes. Self-sacrifice, real brotherhood and solidarity are tempered in the struggle against social injustice. Class consciousness leads one to revolt and participate in the collective struggle in order to become a man. It is the task of the

class struggle to do away with the class struggle itself by way of eliminating its causes.

The establishment of social justice, that is, the realization of social ideal of humanists of all times is based on the socialization of the means of production.

Unity of mankind in the struggle for the establishment of universal values is undermined by attempts to weaken the people's front by artificially dividing it according to the principle of religiosity.

Fasting and praying is good in itself, but this is not the main thing. The main thing is to serve people through the love of God. Everyone's happiness lies in serving people/

There is much satisfaction in learning. Knowledge broadens views, deepens convictions and gives a feeling of time spent pleasantly and with use.

The purpose of life is to constantly improve the material conditions and also to strive for self-perfection. Building a life, permeated with love for people, and strengthening this feeling in every individual gives our life a special meaning. Life is full of meaning only if it is devoted to the service of lofty ideals and goals.

The believer considers that everything good, reasonable and really valuable comes from the principles of divine truth which he follows in his life.

The extent to which the acceptance of religion is justified at the present time is how strong is man's need in it for the solution of his earthly problems.

Not every man who goes to church (or mosque) and officially belongs to a religion is truly a believer.

Man should have enough courage to realize his actual position in life, to enter the battle with reality and conquer it.

Religious philosophy and contemporary metaphysical and dogmatic philosophies leave man at the mercy of external forces and circumstances that are totally alien to him. A man becomes a blind instrument, a means in the hands of other people who have appropriated the monopoly right to be the only infallible interpreters of the world beyond.

Lenin maintained that the enlightenment and education of masses required patient and tactful work, such as would permit no offending of religious feelings

That philosophy is humane which reveals the truth, which tells man of his real position in the world and shows him practical ways of building his personal and, also, common happiness..

Religious preachers warn believers against worldly temptations, instill in them guardedness and distrust in relations with people of a different frame of mind, frighten them, and urge them constantly to purify themselves and strengthen their belief. They disunite people, alienate believers in the name of eternity and heavenly salvation. Creative and critical thought represents a mortal peril to them.

Doctrines and policies should be judged from the point of view of whether they made people better or worse. There are common practical standards of judgments which have come down to us through the ages..

The human soul needs kindness and ingeniousness and not reasoning. People will get tired of reasoning. They will want to listen to simple people and simple words. Utter helplessness and intellectual bankruptcy distinguish the people who call themselves guides of people's souls.

If man is pleased with his life, there is no need for him to do bad things. Man should be surrounded with beauty, he should see and feel it. Then it will help him to live and seek moral perfection. The beauty preached by the Church is invisible, hence useless. Present day religion has no influence on either people's good or bad traits. The people's ethical behaviour depends on their social nature, is determined by their attitude to each other and to society, and not really a result of being religious or not.

One should adopt the following traits: a friendly smile, gentle manner, flawless tact, politeness, complete absence of vanity, never finding faults with anyone, only sometime making a subtle hint. Don't be too strict – we all make mistakes. Besides we are not entitled to judge.

It would be a good thing to leave behind at least a working model. Man disappears as a biological system. But if you consider the supreme system – humanity – there's something left. Humanity is just a system made up of people. It also includes the product of their activity. Man dies and the models continue to live a life of their own. Humanity grows constantly. People learn more and more facts about the world.

Human cognition is a collective process. We draw our knowledge of the world in the greater part from models made by our predecessors or contemporaries.

The models of social behaviour, morals and ethics are developed in man from early childhood. Elementary moral code was established in ancient times, even before the appearance the religions we know today.

Society must not only ensure proper upbringing – inculcate proper social programmes – but also create conditions under which there can be no overstress on the instincts.

The human body is a terribly intricate machine! We are helpless before it! If the heart stops for more than five minutes the cerebral cortex dies. Living systems differ from lifeless ones only in their complexity; only in their programmes for processing information. Man is only a machine which operates according to very complicated programmes. Man will design the most complicated electronic machines which will stimulate life. Man will then become immortal. Not all of him, but his brain, his intellect and probably his feelings.

The desire to have maximum pleasure and avoid unpleasantness is the main mechanism motivating our actions.

Society must teach children well and inculcate correct social programme.

A human being is always engaged in some activity or other.

Man must work for others, even if it is unpleasant, so that everyone shall live better.

The modern man cannot live without society these days. The pleasure of social intercourse, not only with his near ones but with strangers as well; the pleasure of activity which evokes a response in other people; these have become necessary for man's peace of mind.

If you want to keep your faith, keep away from the clergy. The role of the Church as the opium for the people is blunting their striving for the right to a genuinely happy life, free from oppression and inequality. The simpletons only lived by the traditional rites and did not perceive the essence of religion (faith).

Ideology (as understood today) is a sphere where a person has to be with somebody and against somebody.

The Creator had expended on his creatures so much strength and wisdom that to reveal it require of humanity thousands of years of history, social progress and scientific knowledge.

The Creator has been removed from his creation and transplanted Him from the physical world into the world living beyond mental perception, from an area seemingly real into that definitely unreal, making Him a fiction.

The genuine truth of scientific knowledge had deeply cut into the dark forest of religious prejudice and superstition. People with broad outlook and education are being brought up

Religion's "refining influence" on society, which is torn by contradictions, is insignificant, because of routine, narrow-mindedness and stupidity of the priestly caste. Misfortune and suffering, uncertainty and fear of the forces outside man's control strengthen religion and nourish it. Almost all the priests are afraid of an interest in science, of a striving of light, and of a broad outlook among ecclesiastical students. They are preachers of darkness and backwardness. Religion has paced the idea of God in the sphere of the imperceptible.

Only a complete break with religion (a compilation of rites and customs) could reconcile one with conscience and consider oneself an honest person. Any religion is only a distorted projection of the real relations of human beings with nature and among themselves, a reflection of clashes between classes and of class ideology.

Religion played a positive role at some stage of the development of human society. But what was useful and progressive at one stage could not remain so at the next stage. The serving of religion involves unjustified expenditure of human energy and ability, serving for the sake of the preservation of illusions and distorted ideas about the world and its essence. There is imperative need to give all one's strength and knowledge to real and creative work, even if a small one.

Be more inquisitive and bolder, do not be afraid if raising a question. A person should decide things for himself.. Everyone has a right to be a human being above all, always and in everything; not to look for props on the side; to feel himself, in spite of his short individual existence, which can be likened to a spark in the night, the creative flame of human progress. I have no joy outside the joy of



humanity, and there can be no joy of humanity when the units making it up are suffering.

In the world of men, a man, if he is a man, cannot be indifferent. Here is where the essence and justice of humanism is rooted. Humanism outside man and people is an empty eggshell.

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