

Uniting in Faith

H A R U N Y A H Y A

When humanity's present living conditions are scrutinized, the need for alliances among believers become apparent. Social ills, among them conflicts, wars, genocide, poverty, famine, social injustice, and moral degeneration, pose a serious threat to many countries. Moreover, a great number of innocent people suffering under those conditions are desperately waiting for a helping hand to be extended. Conscientious people around the world are trying to help them. Aid packages are dispatched to areas affected by famine, peace envoys are trying to protect people in war zones, and efforts are being made to curb crime and decadence. But these efforts are regional and limited to finding solutions to the most pressing issues. In fact, it is actually possible to eradicate all kinds of human suffering and to bring happiness, security, and prosperity to the world.

However, achieving this goal depends on identifying the true causes of such ills - the decline of religious morality - and eradicating their ideological basis. The fact that the law of the strong prevails throughout the world is partly responsible for this situation, for this attitude engenders a social model based upon self-interest. Even more seriously, it has replaced acceptance, love, sympathy, compassion, and cooperation with conflict, greed, and dispute. In short, it disregards humanity's obligation to serve God, view this life as a realm of testing designed to win His good pleasure, and strive for the Hereafter.

The ideological changes that took place in the nineteenth century laid the foundations for the spiritual collapse in the next century. Whereas the majority of people believed in God's existence until that time, these changes enabled atheism to become a major influence. In the eighteenth century, such materialists as Denis Diderot (d. 1784) and Baron D'Holbach (d. 1789) asserted that the universe had existed forever and that only matter existed, and this view found an ever-increasing following in Europe. In the nineteenth century, atheism expanded further with the influence of such thinkers as Ludwig Feuerbach (d. 1872), Karl Marx (d. 1883), Friedrich Engels (d. 1894), Friedrich Nietzsche (d. 1900), Emile Durkheim (d. 1917), and Sigmund Freud (d. 1939).

Charles Darwin (d. 1882) did the greatest service to atheism by devising his theory of evolution, which was designed to oppose creation. Darwinism provided an allegedly scientific answer to the question of how humanity and other life forms emerged - a question that atheists had never managed to answer until that time. He proposed that nature had a mechanism that could enliven dead matter and give rise to millions of species. Many people, unfortunately, believed this erroneous idea.

At the end of the nineteenth century, atheists had formulated a worldview that, they claimed, explained everything. They postulated that the universe was not created, but had existed since eternity and thus had no beginning. They assumed that its clear order and equilibrium was coincidental and devoid of purpose. Darwinism claimed to answer the question of how humanity and all other beings were created. Marx and Durkheim provided atheistic answers to history and sociology, and Freud did the same for psychology. These theories, however, were shown to be baseless and without merit by the scientific, political, and social developments of the twentieth century. And, moreover, discoveries in astronomy, biology, psychology, and social behavior completely destroyed atheisms' propositions.

During this period, however, movements based on Darwinism and materialism devastated humanity. Such ideologies as communism, fascism, racism, nihilism, and existentialism caused people great sorrow and engendered countless conflicts, wars, and calamities. Their aftereffects continue to be felt today, albeit with a lesser impact, and certain circles persist in defending Darwinism as a scientific fact.

At present, the burden of responsibility rests upon the shoulders of all conscientious believers to do something about the global situation created by all ideologies opposed to religious morality. All Christians, Jews, and Muslims should join in this effort, for they are the target of these atheistic ideologies. Therefore, the sincere People of the Book and sincere Muslims must cooperate, join forces, and tell the world of Darwinism's false worldview, which is based on materialism, not science. All of the other anti-religious ideologies (e.g., communism, fascism, racism) as well as decadence must be fought together on an ideological level so that the world can enjoy peace, tranquility, and justice in the near future. When this great task has been completed, suffering, hardship, killing, calamity, injustice, and destitution will make way for enlightenment, calmness, prosperity, wealth, health, and good fortune.

In the present environment of hardship and troubles, sincere Jews, Christians, and Muslims must be even more

accepting, conciliatory, complementary, and respectful of each other. They should not forget that unity, togetherness, and cooperation bring success, and that dispute, argument, and conflict bring nothing but weakness. The current situation demands the immediate formation of such an alliance.

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