



**RELIGIOUS SOCIALISM GIVES BIRTH TO A DYNAMIC WORLD: A CRITICAL  
REVIEW OF DIALECTICAL MATERIALISM AND HISTORICAL  
MATERIALISM**

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**Abstracts**

This study discusses Indonesian scholar, Abdullah bin Nuh, criticism on Karl Marx's materialism concept. He argued that this theory is a symbiosis of capitalism and secularism that lead to communism. The theory aims to refract the existence of God and may produce authoritarian and dictatorial rulers. The researcher used a qualitative approach with the literature review method. Nuh's essay on Islam and Materialism firmly explores and scrutinizes Marx's historical and dialectical materialism by employing several approaches including philosophical, scientific, and scientists' opinions. According to Nuh offered a new balanced concept that is also in harmony with religion, which is religious socialism that has to be freed from atheism and materialism.

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**Introduction**

The main argument of this study is to reveal the weaknesses and the dangers of Karl Marx's dialectical and historical materialism theory that can threaten the global community harmony. With Émile Durkheim and Max Weber, Karl Marx are known as the founders of modern sociology (Antonio 2011). Marx's philosophy has been widely disseminated by his followers. His philosophical concept was slightly influenced by his predecessors, one of them was Hegel. Both of them were attempted to reformulate and reproduce contemporary historical thinking using normative power towards transhistorical values (Sartori 2014). In addition, Karl Marx also proposed communism, which was developed based on Hegelian philosophy as its substantive principle. Marx adopted Hegel's philosophy of using reason to create a rational state and slightly combined it with criticism of modern social conditions. Marx's communism is arguably a Hegelian product because it refers to the philosophical point of view and a summary description of the developing reality of the goal to be achieved (Berki 1990). Today, the world's intellectuals are extremely anxious about the transformation of ideas initiated by Marx (Oizerman 2017; Siebert 1983). One of them is historical materialism's influence in causing global conflicts. In one of their studies, Eric Herring and Doug Stokes unveil that the acts of

global terrorism and wars are caused by a mix of critical realism and historical materialism (Herring and Stokes 2011). In political terrorism, historical materialism is exploited as a substantive theoretical instrument to enhance a history specifically. On the other hand, critical realism has a role to develop theoretical and methodological underlying assumptions or an essential source of criticism and reciprocal reinforcement. Roy calls this an 'underlabourer' (Bhaskar 1998). This study supports the hypothesis that radicalism and global terrorism are on the rise, and that they pose a significant threat to the life of state sovereignty, which was born under the influence of Marx's ideology (Haron and Hussin 2013; Orhan 2010).

The Indonesian nation is a nation of diverse tribes, cultures and languages (Candra et al. 2020), Raden Abdullah bin Nuh (hereinafter is referred to as Nuh) is a Muslim scholar and patriotic Indonesian hero who participated in the struggle for Indonesia's independence from colonialism. In his work *Islam dan Materialisme* (Nuh 2015), Nuh criticized Marx's mindset that was saturated with materialism ideology so that the root of this term, communism, refracted God's existence, which contradicts religious teachings (Levin 1997). In line with Nuh, Hawne Hasan Hama in his study, entitled *A Comparison between Marxism and Islamic State's Salafi Jihadism*, compared Marxist orthodoxy theory with Salafi's ideology of an Islamic state. According to him, Marx's theory has similarities and differences with the current Salafi's ideology. Both started their revolutions with minorities and did not believe in making concessions to achieve their objectives. The difference is their revolution goal. In this case, Salafi gave birth to the Islamic State, while Marx created the Communist State. The result of these two ideas has long been regarded as an authoritarian political ideology rife with aggression (Hama 2019). Despite the fact that Marx's theory has been widely criticized by scientists and other philosophers, scientific practitioners in this century, including Indonesian scholars, have paid close attention to it (Carver 1972; Chitty 2011; Choat 2016; Cocks 1983; Doel 2008; Farihah 2015; Graham 1993; Horii 2017; Hudis 2004; Jordan and Macmillan 1967; Megill and Park 2017; Niemi 2011; van Ree 2020; Sinn 2017).

This study does not claim that Nuh's ideas in *Islam and Materialism* are the most precise, since it is believed that it is less ethical, and theories will be crucial to evolve in the future as globalization and technology advance. Furthermore, this approach is not intended to monopolize information. In this study, Nuh argued that if Marx's materialism is allowed and disseminated into the modern society's mindset, Nuh's in-depth study and examination would affect undermining the state system and transforming modern society's behavior and perspectives on religion. As mentioned above, Herring discovered evidence-based on scientific analysis proclaiming that terrorism is often exploited as an instrument of the capitalist (Herring and Stokes 2011). Capitalism is a transitional dynamic in which some members of the capitalist ruling class, comprised of a coalition of capital owners and administrators, state elites, and larger social elites, attempt to fight or work with the dynamics of transformation to protect and advance their interests (Maher and Thomson 2011; McKeown 2011). It is similar in Islamic teaching where well-known Muslim scholars, both classical and contemporary, such as Ath-Thabari, Ibn Katsr, Al-Qurthub, Sayyid Thanthawi, and others believe that materialistic existence is dangerous to a Muslim's identity because it keeps them away from Allah (Ath-Thabari 1994; Thanthawi 1987).

In agreement with Nuh, Lebowitz (2011) demonstrated that capitalist globalization must be confronted by socialist globalization because its effect on the global community is enormous (Lebowitz 2011). Nuh's religious socialism is comprised of four main steps that strengthen the argument. First, it reveals Marx's fallacy in seeing substance as the primary source of life. Second, Nuh provides criticism and rebuttal to dialectical and historical materialism. Third, he develops new theories about pure religious socialism, free from atheism and materialism. Finally, the phenomenon of the rise from atheism to theism. By using the "critic from inside" approach, he

attempted to rectify Marx's understanding by using the opponent's argumentative viewpoint and the study knife of philosophy, science, sociology, and scientific opinions. This study can provide a significant contribution by providing new interpretations and novelty related to the concept of a new product, which is religious socialism that can straighten out Marx's philosophy, which is destructive to divine spiritual values.

## Methods

This article tries to present a critique of Mark's concept with his materialism concept, and Nuh proposes a new theory in the form of a religious socialism concept that is free from atheism and materialism ideologies. So that the right approach used by researchers is a qualitative approach with a literature review method.

## Results and Discussion

### Material in a Scientific Point of View

According to Nuh, Marx's materialism is based only on a tangible matter, which is the essential constituent of the world, and only its forms, processes, or aspects reached by the senses are considered truly exists. It implies that the universe exists as a result of substances and is not created by God (Nuh 2015). Nuh believed Marx's ideas were based on an axiom or an assumption in which a meaningful condition is constrained by the physical world or material elements. The Quran mentions the creation of the universe and one of the hypotheses that are almost in line with its standardization is the Big Bang Theory, which was proposed by Albert Einstein and later confirmed by Hubble's experimental research when he invented the telescope (Afifah, Ayub, and Sahidu 2020). According to this theory, the universe was a solid matter, erupted (period of separation), and then transformed into a plume of smoke (Sada 2016). Several famous Muslim scientists have weighed in, including Ibn Rushd, who is known for his Cosmological theory. According to him, the universe was not created all at once; rather, the act of creation has been ongoing since *Azaliy* (the age of nothing) and continues to this day (Al-Khalq Al-Mustamir). Creation cannot be perfect all at once, particularly when it comes from something that did not exist before (*creatio ex nihilo*). Therefore, evolution must be interpreted as the transformation of one element into another (Mustofa 2018). It was found that Nuh employed seven approaches to criticize Marx's idea of materialism, including physics, chemistry, philosophy, genetics, physiology, psychology, biology, and the opinions of leading scientists to show that material is not the end of it all.

Nuh started his argument by quoting Louis Pasteur's theory of disease germ. The assumption of Marxism law of "created into existence in its own" was refuted by this study. Louis Pasteur was the first scientist to note the virulence of microbes' ability to harm their hosts and was the first to discover the connection between germs and disease (Solunke 2018). Louis Pasteur (1822-1895) is regarded as a leading scientist who ushered a new age in biology and medicine (Berche 2012). Thanks to his contribution, a new discipline of medical specialization was developed in France in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, rise to a new clinical and laboratory term called *la pathologie infectieuse* (Contrepois 2002). His experimental study started with crystals of a fermented wine byproduct. In his study, he discovered that living microbes play a role in the fermentation and decay processes. Pasteur's theory questioned spontaneous generation theory. His observation of the epidemic in silkworms is allowing him to pinpoint the role of certain germs in infectious diseases. The discovery of the cholera vaccine was the catalyst for the development of immunology. Because of this, Louis Pasteur is widely credited as the father of anthrax and rabies vaccines. According to Nuh, Pasteur's experiment has rebutted Charles Darwin's *The Origin of Species* (1859), which became one of Marxism's main arguments. In this case, his simple pumpkin experiment not only put an end to the concept of living and

non-living things but also laid the foundation for the law of biogenesis. Despite the fact that Pasteur's study was strongly criticized and denounced by other scientists, he stands firm in his convictions. Louis Pasteur is a devout Christian who believes in God as the Creator of all living things (Gillen and III 2008). Pasteur's findings support Nuh's claim that life can only come from life and the general law that rules the universe of beings is not "happened on its own" law as the materialists claim.

Nuh's second approach is genetics. Genetics is closely related to studies of heredity and cytology in science. According to Nuh, genetics has revealed the fact that when an offspring inherits certain traits, it also possesses individual differences. For Nuh, genetics has revealed the presence of a complex hereditary system and the enormous power of these tiny genes that determine the condition of all body cells and provide animate beings with traits and personalities. He argued that it is ludicrous that all of this happened by chance as Marxists believe. This discovery strikes at the heart of Darwin's theory of evolution as well as materialist atheism. Nuh's idea is supported by a cytologist named Painter who can prove that the genes of the hypothetical factor have a role in the transition of traits from parents to their children along chromosomes (Nuh 2015). The complexity of the gene inheritance mechanism has inspired scientists to further pursue discoveries. One of them is Eduardo C. Lau's preimplantation genetic process, which is a method for determining the genetic status of embryos produced by in vitro fertilization (IVF) before pregnancy (Lau 2012). Another example is a study that demonstrates the complexities of parental genotype inheritance by crossing certain traits (Atnaf, Mohammed, and Zelleke 2013). Nuh believed that the empirical evidence provided by experts has opened the global view that it is unlikely for the dynamic process of genetic inheritance to happen just like that (Dudley 1973; Hamilton 1964; Jeevan et al. 2020; Maita, Mareovich, and Peralta 2014; Natarajan et al. 2020).

Nuh's third approach is from Physiology where he asked materialists to look at the human digestive system. Nuh noticed a perfect and orderly mechanism that all food of different types is chemically extracted, and then the beneficial nutrients are delivered to the cells in the body in a calculated and sufficient manner so that each cell received only what is required, gradually transforming into bones, hair, teeth, nails, nerves, and so on. The eye, as a soft and delicate visual instrument, is made up of several parts. If one of the parts is disrupted, the vision will be impaired. Even though the thickness is entirely no more than thin parchment, the net over the eye of the reflective lens consists of nine layers. The final layer is made up of 30 million rods and three million cone-shaped parts and bars, all of which have their cones neatly arranged. Then, why do the rays of light fall on them backward? According to Nuh, it proves that there is a Creator who has fitted the visual apparatus behind the web with millions of sensitive nerves to allow for chemical separation. In this case, Michael P. W. Grocott agrees with Nuh that advancement in medical research is inextricably linked to progress on the frontiers of human survival. He argued that the study of human physiology in extreme environments is extremely beneficial (Grocott 2008). In another study, Grocott believed that technological advancements can create translative models and integrative human physiology (Grocott and Montgomery 2015). The translational study is one of the keys to potential success that can benefit human health (Apiou-Sbirlea et al. 2015). The physiology study is similar to what Nuh understood. For him, a great design that neatly follows complex rules confirms the existence of a Creator who did construct the perfect mechanism.

In addition, Nuh also used a metaphysical approach to dissect Marxism. Nuh used a straightforward analogy to prove the existence of a Creator who is not a part of the universe's material elements. A chair is used as a seat and is made up of various materials such as wood, iron, nails, glue, and so on. However, we can all agree that the carpenter, not the chair's constituent parts, was the one who is responsible for its creation. If it is analyzed further, it

could be seen that the wood is made up of basic elements such as oxygen, carbon, and hydrogen, and that the material elements of these basic elements are atoms, and that the atomic material is made up of proton, electron, and so on. This atomic number is the most fundamental scientific substance that science has discovered in this century by observational scientific methods (Nuh 2015). Nuh further explained that the answer to all questions about the substance that comprise everything will be God.

One modern scientist, Sigmund Freud (1856-1939), a professor in the field of neurological science who studied the nervous system and all of its disorders, demonstrated the theory of hysteria and its treatment by hypnotic suggestion. With Jean Charcot, a pathologist and neurologist from France, he attempted to prove that the cause of hysteria is paralyzed hysteria caused by hypnotic suggestions. The experiment result was reported in his book *Studien Uber Hysterie* in 1893. His book explores the idea that hypnotic suggestions can help people with hysteria (nerve disease, mental movement, and sensation disorders). Then, he refined his study in his next book, *Die Traumdeutung*, that was published in 1900, followed by *Psychopathologie des Alltagslebens* in 1904, and finally *Drei Abhandlungen zur Sexualtheorie* in 1905 (Nuh 2015). *Die Traumdeutung* explains the perception of dreams where Freud believes that it is an important element in psychoanalysis. The sections of dreams that are remembered are symbols of unconscious mental behavior occurring during sleep when the will is no longer active and conscious self-control is temporarily stopped. The founder of modern psychology, Sigmund Freud, studied the human mind and claimed that the subconscious mind dominates the conscious mind (K J SIBI 2020). Sigmund Freud's idea is in line with Azadkhan's analysis who suggested that psychoanalytic theory can be applied to reading texts to discover the significance of meaning within (Niaz, Stanikzai, and Sahibzada 2019).

Nuh argued that Sigmund Freud is a scientist who was influenced by Charles Darwin's theory. Therefore, according to Freud, humans are materialistic animals. Nuh criticized Freud's viewpoint by looking at Islamic teachings on the elements of oneself and humans. In Islam, humans are neither angels nor devils, though their degree of evil can often degenerate to be worse than the devil and vice versa. Islam encourages its followers to be balanced in all things. Even if it is for the sake of nobility, Islam does not tolerate imbalance because all facets of Islam must be considered inseparably. This is indicated in the words of the Prophet Muhammad: "*La Rabbaniyata fil Islam*" means there is no monasticism in Islam. From an Islamic perspective, humans are made up of bodies, purpose, and spirit. Islam opposes some extremist groups' viewpoints on sexual activity, which they consider to be a despicable act. In fact, to avoid harming society and oneself, Islam allows several things like eating, drinking, and even having sex within safe limits. This is confirmed in the Quran Surah Al-A'raf (7) verse 32. Allah permits adornments as long as it is practiced in a wise, disciplined, and orderly manner. To conclude his critique of Sigmund Freud's view, Nuh clarified some of the observations made by Western and European intellectuals about the supernatural. Nuh quoted the book of William James, a well-known psychologist, *The Varieties of Religious Experience* that recounted an incident in which he had contact with supernatural entities in 1884. Furthermore, Erik J. Dingwall, the author of *The Unknown Is It Nearer?* that tells a story about meeting someone who had died in 1917. In Indonesia, according to literature, General Ahmad Yani's mother was said to have seen him coming to visit her in Central Java at the exact moment he was killed by communists in Lubang Buaya, Jakarta.

### **Nuh's View on Historical and Dialectical Materialism**

In *Islam dan Materialisme*, Nuh argued that Marx's ideas can be summarized into at least seven propositions. 1) The signs of a community's uniqueness in terms of politics, social life, and culture are a function of how people carry out the economic process. 2) History is shaped

by a series of class struggles in which people compete for economic interests that are incompatible with one and another in the face of scarcity. 3) Feudal systems have vanished due to the rise of a middle class whose economic interests are dependent on trade expansion in industrial factory-made goods. 4) According to Marx's predictions, the capitalist industrial society will eventually perish under the circumstances that are produced by itself. 5) Amid a crisis, the proletariat (poor) is increasingly self-aware and persists in being stimulated, resulting in a peculiar process for self-destruction: the proletariat (poor) is increasingly self-aware and persists in being stimulated, eventually controlling the means of output in a worsening crisis as a result of unemployment. 6) The existence of Leninism (expansion and addition) to Marxism, according to which the collapse of capitalism's system occurs not only as a result of a prolonged recession that causes unemployment but also as a result of competition for trade and capital expenditure due to narrow markets that lead to global monopoly intervention. In such a situation, the working class would then attempt to seize power and impose a socialist agenda headed by communists. 7) Once the socialist state who are working on behalf of the industrial proletariat in a stage of "dictatorship of the industrial proletariat" is in control, productivity will continue to grow without interruption and real income will rise to the point that true communism is possible. According to Nuh, this hypothesis is very likely to come true because socialists would eradicate it due to the contradictions that have existed in capitalism since its creation. Karl Marx has been predicted in several of his books.

Furthermore, Nuh attempted to assess the validity of Marx's historical materialism theory, according to which history is described as a society's social, political, religious, and mental state as a result of its circumstances and economic processes. This economic situation is influenced by energy and the means of production. Therefore, the means of production is the primary driving force behind human history (Farihah 2015; Oittinen 2015; Peck 2016). According to Marxism, the real foundations that rest based on relations of production are the social, cultural, political, religious, historical, and other aspects of relations since this production relationship determines the type of ownership rights that applies in society and it is the one who determines the process wealth distribution. Meanwhile, the essence of politics, law, thought, and religion is determined by the manner of ownership rights and the distribution of the means. Thus, according to Marxism, there are two types of resistance in society. The first is the resistance between the growth of the productive forces and the ownership right relationship, which becomes an impediment. The second is a class contradiction between a class that defends the productive forces and another that preserves old relations in which the latter contradiction is the result of the first (Nuh 2015). As a result, according to Marxism, victory is always on the side of the new since the means of production are the driving force of history.

In this case, Nuh used the birth of a state as an example to try to rectify Marx's historical materialism. Of course, Marxists would argue that economic conditions and class opposition play a role in the birth and development of a state. The winning class would then establish a political instrument, the government, to defend its economic interests and preserve its status. Therefore, a state is established to safeguard certain classes. Nuh believed that the birth of a state may be founded on recognition of the value of working together to solve all of life's problems. Nuh cited Egypt as an example of a country where its people worked together to arrange all aspects of irrigation as a result of river floods. Thus, a state was created to direct people through life and to manage all operations that are difficult but essential for public life. The Egyptian clergy held a high place in the state apparatus, not because of their social status, but because of their role as a result of their superior competence over the common people. Aside from the concept of collaboration in problem-solving, another principle is the presence of religious influence, human inner satisfaction, and so on.

Some scientists, such as Karl Federn, criticized historical materialism, claiming that history would proceed in an infinite stream where nobody knows the beginning of the end. Since history lacks a *terminus a quo*, it is difficult to determine which of its components is a thesis, antithesis, or synthesis. In agreement with Federn's assessment, in his scientific analysis, Dr. Jordan demonstrated that the idea of historical materialism is ambiguous. Further, he argued that Marx's philosophy adopted Plekhanov's and Lenin's philosophy in the formulation of the theory (Jordan and Macmillan 1967). In his work, *The Theory and Practice of Communism*, Carew Hunt claimed that Marx's historical theory would only have a fictitious effect on history. The Normandy victory, for example, would be viewed solely as a synthesis of Roman and Anglo-Saxon cultures or as a thesis whose antithesis and synthesis are the Plantagenet and Tudor periods, which is obviously incorrect and fatal. Nuh also sensed a danger when history was being evaluated using Marx's theory. He believed that this action would not provide an objective standard of measure with sense and rationale of actions or ways of working or doing something in history.

Furthermore, Nuh also challenged Marx's extremist attitude towards historical materialism, where Marx stressed once again in his book, *The Critique of Political Economy*, that two variables are present in production: productive forces and relations of production. According to Marx, the latter factor is originated from the former factor, giving the idea that productive forces and relations of production are the primary causes of the formation of history. Whereas, according to Nuh, other factors are more significant than Marx's theory, which is the spirit of thinking and the desire of the human will. He argued that the productive forces evolve automatically by discoveries resulting from human thoughts and wills. Nuh's argument was supported by Koestler:

*"Marxian society has a basement-production, and an attic-intellectual production; the staircase and the lifts are missing".*

In reality, Marx was aware that there is an interconnection, which is a link between the upper and lower sections. Marx dismissed this study even though if his experiment succeeds in establishing the connection, it will be clear where the validity of Marx's theory lies, whether it can be accepted or completely dismissed. On the other hand, Antonio Labriola expressed a different viewpoint, questioning the validity of Marx's historical materialism theory. Labriola is referring to the natives of North America and the fact that they did not achieve a degree of civilization because Europeans introduced wheat and domestic animals, which did not exist priorly. Furthermore, Nuh's included another driving force in the flow of historical transition, which is the birth of great people all at a certain time. He used Isaac Newton, a prominent physicist who invented the law of universal gravitation after being inspired by an apple falling on his head, as an example. Nuh argued that Marxists tend to hide this fact from the public because it will destroy the existed economic theories, as Hessen, a Marxist, did. Another flaw in Marx's historical theory, according to Nuh, is that Karl Marx was not considered an expert in his field. As it has been known Karl Marx was not a real historian and he just cited several scientific theories from many experts. The fact that Karl Marx was not a great historian may have reduced the legality of his work and the degree of confidence it has among intellectuals.

Apart from historical materialism, Karl Marx developed dialectical materialism, which is Marx's school of philosophy states that there is a dynamic relationship between matters and the general nature of change and its radical character and that everything that has reality is in the process of changing itself. According to Marx, it consists of opposing forces of motion that bind everything while also transforming everything into something else. In this case, Nuh employed science to demonstrate the fallacy of Marx's theory, as stated in the previous discussion. Nuh declared unequivocally that neither the element nor the supreme cause of the universe could be obtained from matter itself, but it could be obtained from some other cause

and that natural forces would decide the course of their inclination. To make the concept to be easier to understand, Nuh compared it to the creation of chairs. Wood, iron, glue, and other materials have to be used to make chairs. Despite the fact that these components make up a chair, it is the chair maker who makes the chair a chair. Therefore, according to Nuh, dialectical materialism is incompatible with science, which has proved its validity and reality.

To summarize the study, Nuh's perspective on Marx's class theory is presented. It is considered important because Marx's philosophy has hypnotized many countries around the world, including Indonesia. In his theory, there are at least two classes, which are socialism and communism. According to Marxist, communism is a stage of social progress that follows socialism. Communism is characterized by an abundant economy in which the state as a restraining force is considered unnecessary because class animosities have vanished. Therefore, the values that can be applied throughout the communism phase are, "from each according to his ability, to each according to his needs." Marxists believe that it will be accomplished when socialism has existed. According to Marx, socialism is a level of society with the following characteristics: a) abolition of class, the solution to the class system by creating a classless society, b) the transfer of political apparatus into the hands of the proletariat (workers, peasants, poor, etc.) by establishing a dictatorial government capable of realizing the historical task of socialist society, c) nationalizing the state's resources and capitalist means of production, making them the property of the entire society; d) distribution based on the principle of "from each according to his ability, to each according to his needs." Several studies focus on the ideals of Marx's communism have been conducted by several intellectuals (Burkett 1999; Campbell 2012; Engels 1925; Marx and Frederick Engels 1969; Struhl 2007; Sullivan 2005).

Nuh disagreed with Marx's class theory, as well as socialism and communism. He based his criticism on many warning signs if Marx's philosophy is realized. According to Nuh, one of the risks is the emergence of an absolute dictator, whose power is uncontrollable by all, leading to fears that a cult that is defying the dictator will emerge. It happened in the past during the dictatorial reign of Firaun. In *Islam dan Sosialisme*, it can be seen that Nuh's idea is in line with Muslim intellectual Mirza Mohammad Hussain who claimed that in Islam, moral orientation is clearly etched on the conscience of society, while in the Marxist system, there is only utilitarianism (the spirit of finding benefits) wrapped in a thin veneer of politeness moralism that is almost invisible. Nuh also criticized the dictatorial regime's existence that would be followed by a system of terror. In such regime, oppression and tyranny will be rampant and the dictator will use the slogan "defend the people" to show their authoritarian stance. On the other hand, the state apparatus and the police will be instructed to use their power solely for personal gain. The nationalization of mass production sources and means will be another threat. Of course, this goes against Islamic teachings, which preserve each individual's property rights.

### **From Atheism to Theism**

In Nuh's work entitled *Bebaskan Dunia dari Kebancuran*, there is a quote from a Western writer who was desperate for the complete moral failure of an atheist materialistic culture. S. C. Hackett, in his book *The Resurrection of Theism*, expresses an interesting viewpoint, arguing that there is a weak but growing movement from atheism to theism. Sir Richard Gregory, in his book *Religion is Science and Civilization*, agrees with Hackett and claims that:

*"The two main factors that have influenced human development at all levels of civilization are religion and science. Science is stingingly important for our lives in the light of commitment to high ideals, and religion defines the essence of life for the vast majority of humanity, so both should find a common ground for work."*

Sir Richard Gregory's argument, according to Nuh, confirmed that there is no disagreement between science and religion. Gregory believed that faith and empirical science



are not mutually exclusive. Intellectuals who subscribe to religious ideologies and schools sometimes claim themselves as scientific humanists. They believed that the true good resides in human improvement that can be achieved through educating human reason and contributing various scientific benefits. This idea contradicts Marxist beliefs that consider religion as a drug for the mind in a mystical and ritualistic context and according to Nuh, this is a general heresy. As a result, most modern American and European societies rejected God's presence, which is a tragedy. Descartes, in line with Gregory, argued that science is a method to distinguish between truth and falseness until it is obvious. This statement indicates that Descartes was one of those who believed in the existence of God.

In his book *Science in Our Lives*, Ritchie Galder claimed that the historical conflict was not between science and religion, but between science and obscurantism that opposes the advancement of knowledge and denies anything that is in opposition to the current system. Nuh recognized that the world could revert to religious teachings. It is proven by Albert Einstein's theory of relativity in 1905 that demonstrates that humans cannot perceive the universe objectively from the outside, but only relativistically because humans are a part of it. Planck and Hainsberg, in agreement with Einstein, explained that humans cannot perfectly describe the universe in a rational, empiric manner. According to Nuh, understanding religion safely and purely, and putting science in its place is the only way to free Europe and the United States from the danger of materialism.

### **Religious Socialism Gives Birth to a Dynamic World**

Religious teachings, according to Nuh, contradict the principles and theories of atheism and materialism because they reject non-material entities such as the existence of the spirit and others. These principles give birth to human understanding that concludes that Allah is a result of human creation, Allah is created by imagination, and Allah cannot be separated from human imagination (Patrick L. Gardiner, Feurbach, 1969). However, it should be noted that Nuh does not rule out liberalism, imperialism, and science.

Nuh argued that under President Soekarno, Indonesia was a powerful attempt to merge socialism with the core of religious teachings regarding the belief of one Almighty God. As a result, religion was not considered wishful thinking, but rather as a focal point for many people's lives around the world. In contrast to Indonesia, socialism in European countries is compelled to be founded on atheism and materialism, causing fear and concern in modern European society about God's presence and having a dual sense of religion. On the one hand, they concluded that religion has a positive impact on the projection of human existence. However, religion also often turns people away from failing to realize human needs, causing humans to personify their meaning against God.

In this case, Nuh had an ideal concept that can represent the distinctive characteristic of Indonesian ulama thought, as part of an effort to return the world to its original state that stands on the principles of peace, tolerance, and integrity that is to remove the ideology of atheism and materialism from the grand concept of socialism in any form so that the encounter will give birth to a concept of religious socialism that is in line with the values of Islamic teachings. Nuh provided a new conceptual framework for the development of a dynamic and religious world, namely that is by strengthening socialism theory while eliminating atheism and materialism ideologies. Through a comprehensive analysis, Nuh believed that pure socialism, which is free from atheism and materialism and is in line with religious teachings, will bring peace and prosperity for the global society with high religiosity. Therefore, religious socialism will create a dynamic world.

## Conclusion

Raden Abdullah bin Nuh criticized Karl Marx's theoretical framework that he claimed to be destructive and condensed with philosophical materialism. According to Nuh, it will threaten the generated ideology and will disrupt the global community's harmony by denying the existence of God, contradicting religious teachings, and dangerous for Muslims because it keeps them away from Allah. To counter this, Nuh proposed "religious socialism" as a new philosophical paradigm for the development of a dynamic and religious society. This idea strengthens the construction of socialism theory by eliminating atheism and materialism. Through a comprehensive analysis, Nuh believed that pure socialism, free from atheism and materialism and compatible with religious teachings, would bring peace and harmony in the life of a globally religious community. Nuh's "religious socialism" consists of four major steps: first, exposing Marx's fallacy in seeing material as the primary source of life; second, Nuh criticizes and rebuts the concepts of dialectical and historical materialism; and third, new concept about pure religious socialism that is free of atheism and materialism; and fourth, the phenomenon of the rise from atheism to theism.

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