# Does The History of Humanity Revolve Around Religions?



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According to world famous sociologist Emile Durkheim, religion is a mutual system consisting of beliefs and worshipping methods related to sacred concepts. These beliefs and methods of worship unite those that embrace them in the same spiritual community.

As far as Durkheim is concerned, the base of that we refer to here as "sacred concept" is social; it leads to the development of the sacred concept sensation. Hence, belief in God as the basic element of religion may be individual whereas religion itself is not so, but a social phenomenon.

From the most primitive to the one that is considered as the highly developed, every religion arranged the mutual relationships between the individual and the community where the tolerance of belief and free-thinking couldn't flourish. Religion was a collection of consideration and beliefs that resolve the social problems, put human life into order, and regulate the effect of nature on these.

In general, man has a tendency in life and nature admiring Dualism. One of the elements of this tendency is man himself. The other one is the universe of incidents and occurrences that is outside his individuality surrounding oneself.



Usually religions accept a “creator” and a “creature”. Moreover religions measure the acts and performances by opposite features like “good and evil”, “legitimate and illicit”, “merit and sin” etc.

By this means, religions make the tendency towards Dualism both deeper and stronger.

Within this framework of Dualism, worship as a requirement of religion is in fact doesn’t emanate from religion itself, but is a need of the human. The human being always tried to recognise the fats of the vast universe that his life depends on as well. The need of worship is the outcome of longing for satisfaction of man coming across nature and regarding nature as contradicting himself.

Man wished to understand and effect nature similarly as the influence of the adversary. He understood that he has to obtain knowledge on nature in order to avoid dangers that cause difficulties in life. This trend of protection is a diligence against the reality of “death”.

In fact, the happening that man fears most is not a material death, but disappearance.



Man considers oneself as a “supreme creature” among all other living and inanimate beings. Hence refers to the thinking of disappearance as humiliating and rejects it.

Science that leads man during search for the knowledge of nature is weak upon the reality of death. It neither can find a solution to this nor can provide a satisfactory explanation.

Whereas most religions assert that the whole or part of the creature shall continue living even after death. By this means, they eliminate fear and anxiety.

Hence man leaves science aside and gets devoted to religion.

Unlike other animals, human being has another specific primitive tendency: The desire of learning just for the purpose of getting informed; i.e. curiosity.

Some animals have the feeling of curiosity as well, but this differs from man as being a requirement for living.

Conversely, man has a tendency of learning those that are not needed to live.

Science provides a solution to this but it takes too long.

Instead, religion can assure a degree of satisfaction to this primitive tendency in a way much shorter and much easier. Religion tells man that he knows the universe, understands it in the vastest truth possible, there’s no way to get beyond and that shall never be possible.

Consequently man searches for all reality of the universe within religion, and believes to find so.

After this stage, man gets bound with love to nature, to its creator, to this eternal power, harmony and energy. When this love and allegiance joins curiosity and the instinct of protection, religion evolves.

On the other hand, some let allegiance that is consolidated by love overpass finite beings for joining the everlasting.

This approach reduces the importance of the other two elements of religion, and Mysticism occurs. However, Mysticism couldn't attain a spread and dominance as much as religion.

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Throughout history, communities have distinctly been separated into two classes: Those that govern and those governed.

The governing class obtains power from various sources in order to establish authority aver the governed and provide persistence of such a status.

Most important of such sources is generally religion.

Those that prefer to administer the state by religion used religious organisations, dogmas and practices of worship for purposes of arranging world affairs continuously, and supressing people.

Thus religion is no more a matter of sacred belief, but has turned out to be an ideal of political predominance. Extreme power and privileges we donated to clerics or the class of priesthood. This is also a method of the passion of political domination.

Clerics and priests extended their power and privileges even more, stated that they exist because God desires so, and asserted that they operate on behalf of Deity. They divided people into two as those that believe and those don't, and not to recognise equal rights to these two categories.

They considered justice as can be applied only to those that believe.

Making use of beliefs in this fashion didn't promote peace and happiness that the clerics claimed as foreseen, on the contrary drifted the people into all sorts of tragic events.

Clerics that made God a tool of their power of position and passion of benefit still introduced themselves as those that keep justice, the ones having highest virtues, and exemplary persons holding all sorts of being justified right in every behaviour and attitude in their monopoly.

The situation in the Far East is somewhat different: Here, the natural forces are personalized and regarded as holy, but separated from belief in God. Daily and social living of people have been abstracted from beliefs, but practical moral and juridical rules have been placed instead. The result is almost the same, because these moral and juridical rules turned out to b the base of religion. The only difference is having the concept God as abstracted.

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In most religions, extremely intolerant aggression and bigotry have been created that despise other beliefs. This fanaticism tends to ruin and destroy the essence of their own religion.

Generally, the primary reason of religions in being irreconcilable with each other is the phenomenon of owning absolute truth by themselves.

This claim generates a superiority complex among the followers of each religion. This complex is harmless as long as it remains in a passive state; however the attempt to impose this superiority on those who have other faith is the beginning of massive belief attacks.

According to their character, some religions are specifically connected to a particular society, i.e. they are not universal but national or communal. Such religions have also been instrumental in the disputes between nations or tribes that actually arise from other reasons.

The clergy, by stating that *"The will of God is so"*, tried to show justification in killing and inflicting pain on people of another nation or tribe.

Every national or clan religion creates a “herd pride” and a “community arrogance”.

Consequently this feeling leads to combat with other people, to the destruction of existence. This action is followed “for the sake of religion”. However, no religion, in its essence, prescribes killing human. But the attempt to impose religion on others leads to such a result.

Henri Bergson evaluates this occurrence as follows: *«The nations at war claim that God is on their side. Thus, this God is transformed into the national god of idolatry. But God, whom they think they are talking about, must be common for all people. As soon as those who profess to fight in the name of God see this truth, such a war must immediately cease.»*

Let’s give an example:

The word Israel means "fighting god" or "strong against God". The word Hebrew is derived from the root "hybri" meaning "people of the other side". The national wars of the Israelites are referred to as the “Wars of Jehovah”.

By this means, the enemies of the nation were considered to be the enemies of the nation's god. Israeli warriors are helpers of Jehovah. The national god does not abandon own supporters those against, regardless of their actions. The Israelite believed that his own god, who is far more powerful than the other national gods, protects and watches him over in foreign lands.

In this issue There’s an important feature that needs to be considered: The god, unique to the Israelite, and referred to primarily as Jehovah among his other attributes (but not mentioned due to this faith, thus called Adonai), is not referred to as the "One God" in the universe. The single god or poly gods of other nations are of specifically belong to themselves, except the Israelites. The wars of the Israelites are the wars of the gods; the ones to win or to be defeated shall also be the gods.

The Jews that are scattered all over the world, have been despised, oppressed and persecuted everywhere and at all times due to the views arising from this cause.

For example, Christians accused the Jews of killing God by crucifying Jesus.

Although it seems that the ongoing Anti-Semitism emanates from economic reasons at one hand and racial prejudices on the other, as well as creating geopolitical problems, all of them are based on religious bigotry.

The actual purpose of religions is not only to provide faith in the divine unity and worship. Unless religions can save their believers from being weapons to attack others by giving people the love of God and humanity instead of the fear of God and the Afterlife.

As long as religions cannot propagate a natural and universal awareness of equality among people, they destroy the happiness that they have promised to their believers and become the principal source of struggle among people.

This is the tragedy that is put on scene over the world stage throughout history of humanity.

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Religion created struggles not only between nations and tribes, but also within the individual's own self. It has made people happy in great poverty and destitution, as well as causing unhappiness in their abundance and wealth.

This power of religion is due to the fact that beliefs are stronger and more impressive than knowledge. Nevertheless, it will be incorrect to say that religions have always affected human history adversely.

In various communities, e.g. Ancient Egypt and Mesopotamia, religion has almost been a leader in scientific research and developments.

Thoughts and schemes in communities settled in the west of Asia a few thousand years ago have always been based on a religious plan. After a while, these expanded and passed through mythological stages and then proceeded towards making some explanations about the evolution of the universe and the processes of nature.

However, religion, which stayed immobile in spite of improvement in science that it created the base, presented itself as a complete truth by claiming ownership in science. It has been argued that all truth that can be attained not only concerning God, but also about the universe, about nature and humanity are contained in religion itself. Later, man is forced to accept what is shown to him as reality.

Thus, religion moved away from science, and an abyss occurred between the two.



Nonetheless, despite the authority of the clergy that is extended up to the level of royalty, the approach of compelled persuasion is often not as effective and successful as expected. Thereupon, it was felt necessary to use brute force to change the views and thoughts that contradict realities of religion.

Religion cannot tolerate existence of another reality in conflict with its own. Hence, upon this fact, the individual doesn't and cannot have freedom to choose the wrong or make a mistake.

Therefore, religious authorities wishing to dominate the minds and prevent people from thinking, have approached those who hold the governance and futures of communities in order to use any power they can acquire for themselves.

This approach connected the clergy with the rulers and their supporters in a union of mutual benefit.

Religion being in favour of the strong was shown as necessity of justice and even as itself. Religion lost its conceptual, supreme meaning and purpose, and became a toy of status ambition and economic struggle.

This fact has always been successfully concealed from people constituting the majority of humanity that have been imprisoned in ignorance. As regards public opinion, religion retained its artificial prestige above all everything else.

All these formations have preserved the same or similar characteristics as of the most primitive times to the most civilized, from the most primitive religion to those regarded as the most improved.

In the primitive religions of ancient times, people made to believe that equality among individuals and real happiness shall not be achieved in this world. The developed religions of later times also defended the similar view, immersing people in the hope of attaining the happiness of the afterlife.

Until about three thousand years ago, religions were always polytheistic. It was so even in Ancient Egypt and later the Israelites. The gods represented the natural strengths and needs that humans come across in their daily life.

But because man is a "superior creature" in nature, gods are also human in nature.

Therefore, the relations of these gods among themselves are arranged somewhat exaggerated in parallel with people's feelings, passions and thoughts.

In primitive societies, the female god, especially Mother Earth was prioritized. The male gods represented by the sun and stars came forward when the male in society began to be considered superior to the female. Still, the progress in explanations of the formation of the universe has nevertheless been led to the unification of all these gods in the idea of the "Single God". Religion and science that departed from each other can be considered to be united for the last time at this point. Perhaps this is the only time period from the primitive to our modern age in which science has shaped religion instead of religion shaping science.

In most cases, the transition from polytheism to monotheism was realized in the form of replacement of the gods from that considered as secondary or tertiary, by those who served as the servants of the concept of "Absolute Power". As a matter of fact, giving divine qualities to prophets and even clergy in many monotheistic religions are the traces of this transition that has yet not lost its effect.

At the beginning of monotheism, a beautiful example of tolerance in faith was observed.

In such a manner that communities adopting the principle of "worshiping a single god" and respecting others as a form of polytheism, have accepted that other communities might have their own gods and have the freedom to worship some other than their own.

Yet, when each community gradually began to think that its own god is actually the god of all humanity, started to defend this idea, and especially to impose it on those who had other beliefs. Thus the situation changed and tolerance began to be replaced by conflict.

On the other hand, when science, which was in harmony with religion regarding the idea of "The One God Who Dominates Nature" developed positively and commenced to get apart, religion started to oppose the progress of science in order to maintain the power and validity of its own.

Since religion was not controlled by a "clergy class" in the Far East and Ancient Greek civilizations, there was no great struggle between religion and science in those communities. However, religious bigotry has shown the ability to dry up a flourishing green tree even in Ancient Greece, that could have been cited as an example of societies where religious tolerance was the most widespread.

Protogoras of Abdera wrote a work about the gods in order to express his thoughts more boldly. In accordance with the local tradition of the time, he read this work at a meeting held in the house of his friend Euripides.



A politician watching this meeting sues Protogoras of irreligiousness; just like the lawsuit put forward against Socrates…

The object of the case was to find this work and its author that attempted to disrupt the social order as guilty. At the end of the trial, Protogoras was found guilty and it was decided to burn his book.

Protogoras ran away; he was killed in an accident during voyage.

The book is burned, but a page of the preface somehow survived. On this page Protogoras says:

***"Concerning gods, my power is sufficient neither to state that they exist nor otherwise, and even their shape. Many things prevent this from knowing; the darkness of this problem and the shortness of human life in particular...»***

The story of Protagoras is neither the first of such events in history nor the last.

Even in a country in which religious institutions are not organized, religion suffocated an evolutionary thought that contradicts its dogmas because it has adopted the path of reasoning.

In the same community, Democritus who is regarded as the father of the atom, tried to clarify the concept of "spirit" and put forward the following hypothesis: *«A spirit made up of atoms moves the human body mechanically.»*

Explanation by Democritus is wrong. Contemporary scientists try to explain the phenomenon of "spirit" through quantum physics, wave mechanics, and magnetic fields. But the attitude of Aristotle, who opposes hypothesis Democritus is even more wrong: *«The explanation of motion by Democritus is similar to a situation as if when Daedalus pours mercury into a supposedly moving statue of Venus, the statue is made to move.»*

Thus, Aristotle argued that this hypothesis, which contradicts religious beliefs, should be rejected from the beginning because it is against the preconceptions of his own logic.

The definitive and indisputable philosophy of Aristotle was used in following centuries as one of the main supports of those who will subjugate European people to religion.

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So far, we concentrated briefly and with small spots on religion, and evolutionary life of humanity in the history of religions, thus why religion affected the history of humanity,

Accordingly, history of humanity has revolved around religions. However, we see that the religions in question here are those which have lost their essence, have become metamorphosed, and have been formed under the guidance of human ambitions.

Well then, how did the history of religions affect the history of humanity?... How come the history of humanity revolve around religions?

To answer this question with an example, we can mention the formation of Christianity.

Most communities under the rule of the Roman Empire were oppressed both by the central state and by each other within themselves. Among these, the Israelites were obsessed with selfish feelings and self-seeking passions for their own salvation and well-being. This situation distracted them from following the moral dogmas of the religion brought in by Moses. The clergy did not refrain from practicing any form of bigotry in order to maintain their power and authority. An immoral anarchy encompassed both the Israelites and the peoples living with or alongside them.

Jesus was born under such a circumstance of social depression. He wanted to save the people from wealth, greed, and an immoral passion of life. For this purpose, he approached to masses who were having a miserable life; he tried to make them feel good concerning their poor way of living.

In fact, the moral tenets that Jesus advocated were found in the Torah and the Talmud that followed it as well. But these were either forgotten or disregarded. In a way, Jesus presented himself as the Son of God, arguing that his words were commands and proclamations given by his father. But he did not try to be a compelling power over the people; he contented only by giving advice.

In the system of belief he devised, Jesus suggested dealing with neither nature nor man. He was trying to isolate faith from science, the state, and social life, raising it above all of them. He was addressing people as «***You wonder and think about many things. However, it is only God that should be thinking. Seek first the reign of God. Other things will be given to you more than enough.»***

But the belief system that Jesus proposed did not stay in such a limited area; not left so. After him it was converted into a religion. This was also called Christianity. However, Jesus didn't have any intention or an attempt to create a new religion.

When Christianity began to be adopted by wide masses of people, instead of the "reign of God" that Jesus devised and proposed, attamps were made to establish the "reign of Christianity".

If St. Paul, who is considered as the most famous of the apostles, wouldn't impose and interpret Christianity as a universal religion, this belief system consisting of pure, benevolent, humble and humanistic advice of Jesus would not have gone beyond being a sect of the Jewish religion.

In order for Christianity to become a widespread and effective religion all over the world, existence of a God outside all other beings with an absolute power and sovereignty, was held above everything.

This belief in God specific to Christianity also brought the principle that all beings in the universe were created out of nothing. Thus, God was defined as a "Supreme Being" outside the universe, who created the universe, established its laws and governed, always and everywhere with eyes and ears.



Christianity had great difficulty in getting itself accepted in the beginning, but immediately after years when it got over obstacles and started to spread, it started to monopolize all kinds of political power.

Initially struggle was with Paganism and Mithraism, the latter being seen as very dangerous. Then, all persons and organizations opposed to Christianity were systematically and ruthlessly crushed.

Free thought was banned. The sparks of knowledge in science were extinguished prior to getting ignited, and left to ashes. Not even that far; they were covered with earth.

Meanwhile, the Christian clergy ignored all moral tenets of the Bible on which they were based. This dull belief system which was called Christianity, was no longer what Jesus had suggested.

Still, within the framework of the inevitable trinitarian principle of Christianity, Jesus was indicated as *"Son of God born of the Virgin Mary, thus God himself"*, but this is different...

When this religion aimed to conquer the whole world with all its institutions and traditions, it was deemed necessary to be compatible with reasoning, science and philosophy. Therefore, religion had to be the basis of both science and reason as in previous centuries, and philosophy had to be established accordingly.

Initially, reconciliation was attempted between Christianity Ancient Greek philosophy, but this approach caused an endless and fruitless debate between church fathers and scientists as well as the philosophers. The church was almost on the verge of yielding to science and philosophy. Thereupon, the philosophy of Aristotle was compromised and a tranquillity was provided. Later however, this philosophy was dogmatized and converted into a swamp.

On the other hand, the believers of this religion were afraid and worried about their well-being both in this world and in the hereafter. The things that interested them were the ideas of sin, salvation, forgiveness, that is, the thoughts of heaven and hell.

This was a very favourable situation for the clergy. Instead of oppressing reason and science, pretending to be in agreement with them on the one hand, and keeping the ignorant masses of people endlessly captive to ignorance they were in on the other by connecting them to some superstitious obsessions, and keeping all sources of information in their monopoly was the key to their dark success.

One of the beliefs that would reinforce people's fear-based loyalty was "the imminence of the apocalypse, when God's reign will descend on earth". By this means, the selfish passions of man's subconscious were used against himself. When the "Doomsday" didn't come, the revival of the minds was prevented by arguing that even if not tomorrow, it is sufficiently near.

Large masses of people who adopted Christianity believed that their lives were a phase of test, a tool to ensure their well-being in the afterlife. In fact, the things to be believed consisted of the words in the Bible which the people didn't have the opportunity to read, and the explanations and comments made by the fathers of the Church with a superior authority on those. These interpretations, which encompassed even the simplest issues of daily life, save the formation of nature, were certain, unchangeable, superior, indisputable and unquestionable.

With the destruction of many Gospels that contradicted each other and the differing interpretation of the selected four as valid occurred, a disagreement arose concerning Church administration. This conflict caused the formation of two big opposing sects in Christianity.

Popes and patriarchs as the highest religious authorities of the Catholic and Orthodox denominations, shared the two great states of the Middle Ages. The Western Roman Empire was shortly disintegrated, but these religious authorities converted themselves to political powers that kept the states under control in almost every issue for centuries.

Much later, an important movement of reform started against these two sects, especially Catholicism, that regulated people's happiness in this world and the next according to their own passions and orders. The purpose of this action, guided by Luther and pursued by Calvin and Knox, was to protect the economic rights of the people on one hand, and save the sovereignty of kings from the influence and oppression of the Church on the other. (There were some financial interests as well.) However, at the end of this movement, another sect was born, which was later divided into types and generally called Protestantism. Soon, this followed the same path, adopting the methods of the predecessors.

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Christianity imposed a dogma on language as well in its ventures to establish its absolute dominance over all humanity.

There was no way to hide that the language of the Bible when it was initially written was not Latin. Consequently, a false claim has been made that Hebrew was the first and principal language on earth.

This is not because of sympathy for Hebrew and the Jews; it is an attempt for glorifying the original language of the Bible. Understanding Hebrew is even more difficult than understanding Latin.

It is claimed that this language was first taught to Adam by God. But when his descendants took an impudent act against God by building the Tower of Babel, God punished them by multiplying and confusing their tongues. Thus, people are imprisoned in not being able to establish unity among themselves in the world. (Old Testament, Genesis, 11:1-9)

But God spoke to both Moses and Jesus in Hebrew. (This claim proceeds to denying the existence of such a thing as "revelation", but let's not ponder on that.)

Linguists of the 17th century resorted to inconceivable methods to prove this dogma, and narrated thousands of pages of books.

In brief, no matter where and how you hold it, Christianity created by the fathers of the Church is falling apart, but we can only state this today and especially when we examine it with a free thought and through an objective attitude, not to depreciate Christianity at all.

In the 20th century, due to science, technology, international relations, economic interaction and social changes, great difference in people's knowledge and views about "human" occurred.

A European who stayed for a short time among the natives of an underdeveloped country, which led a life that could be called primitive with respect to Europe before 20th century, could see neither a temple of his own kind, nor a priest or a religious ritual, he would think that these poor people don't even have a concept of God. (As a matter of fact, some missionaries gave examples of this.)

This presumption is a remainder of evils that Christianity left in previous ages on the universal ideas of European people.

Christianity traditionalized measuring value of humans according to the type of their beliefs.

Evaluating a belief is only possible by grasping the good and evil that it has brought to society and humanity. Unfortunately, people have been estranged and even deviated from this positive thought for ages.

Hence, can one assert that Christianity has influenced human history in an evolutionary direction?

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On the subject matter of religions as managing history of humanity, it is impossible to ignore Islam.

One of the characteristics that distinguish Muslims from other communities is their concern and effort to appear loyal to their religion, even if they are not sufficiently and adequately devoted.

This concern and effort is not just externally against others. Although people of the Islamic community did not really believe and adhere to the dogmas of their religion, they considered themselves to be believers and devotees.

The reason for this self-deception is related to this world rather than being related to the next world as in Christianity. It is accepted that the current affairs of non-believers will not attain success.

Therefore, in communities that have adopted the religion of Islam, the name of God has become one of the immediate needs of people, one of the momentary main prerequisites of life such as breathing.

In other words, the people of the Islamic community continue to be engaged in their religion at every moment of their life even if they don't observe the religious requirements.

Many religions, -especially Christianity- followed a sole aim of leading their believers to "salvation" and regarded their non-believers as enemies of God. In contrast, Islam was proposed as the religion for all people and at all times, not of a particular community or a defined time.

However, similar to every religion, Islam was deviated from the ideal of its prophet. All kinds of passion were used in the hands of ignorant and unconscious imams; they divided people into foreign and hostile masses, and even watched the small differences of opinion among their believers turning into bloody wars. Each sect embraced the original and real Islam on its own, and in a certain period of time, they became the cradle of science and philosophy, reflecting light on the Renaissance in Europe. However, it later set a barrier to freedom of thought, the spread of scientific knowledge and evolutionary development merely in order to prevent its own dogmas from being misled.

Much more sects and orders progressed in Islam than in other religions. It is even said for this reason that not many people remained from the order of Muhammad.

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One may wonder whether it will be said years from now, -say a hundred years later- that the history of humanity still revolves around religions, and that this effect is valid for recent history as well?

The religious concerns and tendencies of the majority of contemporary people have not changed much with respect to the past... However, modern people -especially the enlightened- are gradually losing their trust and loyalty to religious institutions, even if not to religion itself. The power and influence of the clergy on society is gradually getting weaker. The clergyman is no longer regarded as much more important and authoritative than any other public servant.

Yet this is valid for the modern and enlightened person, as stated above. The situation of today's people, who are kept captive to ignorance, buried in superstition and driven into bigotry, is not much different from the past regarding mentality, even if making use of science and technology.

Nowadays, there are recent powers that wish to take human history under their control. The primary ones among these are those who control the economy.



In fact, the economy is not a factor that just began to affect human history. It always existed; so much so that it crushed even religions that look forward to subjugating sciences.

On the other hand, science, which has joined hands with rapidly developing technology, has now come forward. Such that this phenomenon also affects religion. Religious institutions try to show that their dogmas are compatible science, and instead of explaining science with dogmas they claim that science confirms the dogmas.

Currently, the modern and enlightened people are no longer interested in who is religious or who is not, who believes in God or who is an Atheist, and who is attached to which religion.

As a matter of fact, there is still a long range to achieve in this respect, but a sign of a bright horizon is apparent. Man is also becoming more and more enlightened; he realizes that his ancestors had been deceived for centuries, that they could not face the true essence of the Holy Books, and that they made a mistake by not getting aware that it is necessary first to read and understand in order to believe.

People don’t pay much attention to those who have taken place as a curtain, an intermediary between religion and God, who have interpreted the rules of religion as they wish and in the way they like, who have successfully hidden the true religion from people, who have made those that search the truth be silent, and even destroyed them.

Meanwhile, there are attempts to exterminate both religion and the belief in God.

This sort of attempts, being supported by purely materialistic doctrines, constitute a great source of power.

In this respect, while free thought is getting rid of religious oppression, it is on the verge of being dragged into another captivity...

Those who look for a close relationship between religion, morality and justice, and those who want to make morality and justice religious, are retreating upon coming across a secular attitude that draws strength from science and reason. They continue to resist, but eventually they will be defeated.

Therefore, while the history of humanity has followed religions for thousands of years, the direction of this approach seems to have changed... Who knows, maybe years later, -let's say a hundred years later- it can be said that from now on the history of religions will follow the priorities of humanity.

Undoubtedly, following the path of science and reason is preferred and recommended.

Nevertheless, this path must henceforth be not just only the path of science and reason, but also the **path of wisdom**, in which man has a sincere love for humanity.