

Theory of Religion Philosophy

Waldemar Tlokinski*

University of Rovira I Virgili, Faculty of Educational Sciences and Psychology, Tarragona, Spain

wkomwt@ug.edu.pl

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Introduction

Theory of religion is the philosophical investigation of the importance and nature of religion. It incorporates the examinations of strict ideas, convictions, terms, contentions, and practices of strict disciples. The extent of a large part of the work done in way of thinking of religion has been restricted to the different mystical religions. Later work regularly includes a more extensive, more worldwide methodology, thinking about both mystical and non-mystical strict customs. The scope of those occupied with the field of theory of religion is expansive and different and incorporates scholars from the logical and mainland customs, Eastern and Western masterminds, strict adherents and freethinkers, doubters and skeptics. Theory of religion draws on every one of the significant areas of reasoning as well as other important fields, including religious philosophy, history, social science, brain research, and the inherent sciences.

There are various subjects that fall under the area of theory of religion as it is ordinarily polished in scholarly offices in North America and Europe. The concentration here will be restricted to six: (1) strict language and conviction, (2) strict variety, (3) ideas of God/Ultimate Reality, (4) contentions for and against the presence of God, (5) issues of underhanded and enduring, and (6) marvels.

The act of reasoning, particularly in the scientific practice, puts accentuation based on accuracy of conditions and lucidity of ideas and thoughts. Strict language is regularly unclear, uncertain, and framed in secret. In the 20th century this etymological imprecision was tested by rationalists who utilized a rule of evidence to dismiss as insignificant all non-experimental cases. For these intelligent positivists, just the redundancies of math and rationale, alongside explanations containing exact perceptions or derivations, were taken to be significant. Numerous strict assertions, including those with regards to God, are neither redundant nor experimentally undeniable. So various strict cases, for example, "Yahweh is caring" or "Atman is Brahman," were believed by the positivists to be intellectually unimportant. Whenever consistent positivism became conspicuous mid-century, reasoning of religion as a discipline became suspect.

After the breakdown of positivism, two streams arose in way of thinking of religion in regards to what strict language and convictions are about: authenticity and non-authenticity. By far most of strict followers are strict pragmatists. Pragmatists, as utilized in this specific situation, are the people who hold that their strict convictions regarding really exists, free of the people who hold those convictions. Attestations about Allah or Brahman, heavenly messengers or evil spirits, restoration or rebirth, for instance, are valid on the grounds that, to a limited extent, there are genuine referents for the words "Allah," "Brahman," etc. The ramifications is that assertions about them would be able and do give right predications of the conduct of Allah and Brahman, etc. In the event that Allah or Brahman don't really exist, attestations about them would be bogus. Non-pragmatists are the individuals who hold that strict cases are not with regards to real factors that rise above human language, ideas, and social structures; strict cases are not with regards to real factors "out there"; they are not with regards to impartially existing substances. Religion is a human develop and strict language alludes to human conduct and experience.

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Conflict of interest

There is no conflict disclosed in this article.