New Perspective for the Philosophy of Religion:
New Era Theory, Religion and Science

Refet Ramiz

Cyprus Science University, Kyrenia, North Cyprus, TRNC

In this article, author expressed the meaning of "belief", possible effective factors in human life, and how these factors can be effective on person and/or communities. With this respect, the meaning of religion, the possible interaction and relation between religion and science evaluated. 42 past/present theories of religion and evaluation of the past/present works of the 87 philosophers of religion are explained. Author considered new synthesis (R-Synthesis), and also new era philosophy, new and re-constructed branches of philosophy, and some systems/constructions to express the new perspective for philosophy of religion. Author applied 27(+) possible definitive/certain result cases of the synthesis for R-Religion discipline specifically, and did the followings under new perspective: (i) eliminated some religious subjects, (ii) unified some religious subjects, (iii) modified some religious subjects, (iv) united some religious subjects in upper phase, (v) separated some religious subject, (vi) defined all religious subjects under one framework, (vii) integrated all religious subjects, (viii) defined new religious subjects, (ix) re-defined some religious subjects, (x) removed some religious subjects and put new religious subjects instead, (xi) added some religious subjects, (xii) kept/protected some religious subjects, (xiii) proposed progression for religious subjects, (xiv) changed the priority of some religious subjects, (xv) increased the importance of some religious subjects, (xvi) strengthened the ethics, (xvii) integrated philosophy branches under one framework, (xviii) others. Some of the purposes of this article are: (i) to define new synthesis method, (ii) to define good and/or correct new perspective and structure for philosophy of religion, science of religion, theories of religion, and related subjects, (iii) to extend the definition/limits of philosophy of religion with new perspective, (iv) others. As result of the synthesis, new perspective for philosophy of religion explained by considering the following concepts/sections: (a) theories of religion, (b) 17 upper constructional philosophies and philosophy of religion, (c) eight complementary branches of philosophy of religion, (d) 14 lower constructional philosophies and philosophy of religion, (e) science of religion, (f) new theory of religion and its relations with other disciplines. Author defined New Era Theory, New Era Religion, New Era Belief, Progressive Religion and their relations with other religions, beliefs, religious/non-religious movements, and the relation with other theories of religion. Also, power authorities and functional position levels in the New Era Belief, and Religion of God, Knowledge of God/gods, Nature of God/gods concepts are explained generally/specifically.

Keywords: philosophy, new era philosophy, philosophy of religion, theories of religion, science of religion, Progressive Religion, New Era Theory, hybrid philosophies, New Era Belief, Ideal Philosophical System

Refet Ramiz, Assist. Professor, Head of Department of Electrical and Electronic Eng., Cyprus Science University, Kyrenia, North Cyprus, TRNC. Main research fields: R-Ideology, Ideal Political Construction, R-Religion, R-Science, Ideal Scientific System, R-Synthesis, R-Philosophy, Philosophy of Administration, Philosophy of Electromagnetics, Philosophy of Information, Philosophy of Justice, Philosophy of Politics, Philosophy of Religion, Philosophy of Science, Philosophy of System.

Introduction

In this section, author first explained some of the possible effective factors in human life. Then some scientific, religious, philosophical works/studies/researches about religion and human life expressed, generally/specifically. The roles of philosophy, religion, science, ideology, and politics in human life considered generally/specifically, and general scopes of this work expressed generally.

It is important to understand the importance of a "belief" in human life. The common point between "believe in God" or "not to believe in God" is to "believe" something. To believe something is one of the basics for human being and for some living forms, about all the subjects in the world, and also in the universe. There are "feeling", "sense", and other "values" as some other basics related with human beings and some other living forms. To be able to believe something, one can need to evaluate the subjects through the senses of "good", "bad", "true", and "false" due to general definitions. Some philosophers, experts used some arguments that consider these four senses and defined theories about religions in the past, while some others evaluated the relation between "true", "correct", and "adequate" for better understanding (Ogden & Richards, 1956). Author considered these concepts, senses during his evaluation and synthesis of the all past/present subjects, disciplines, theories, and applications. Author defined new basic senses to make the subjects and/or their evaluations more definite (Ramiz, 2010; 2016a).

In general manner, some/most/all people can learn in one of the following ways due to the subjects they are interacted: (i) by experiencing himself/herself, and/or (ii) from correct person(s), and/or (iii) from correct guidebooks. Author considered, proposed, and defined some other subjects related with learning/educating/teaching in the following sections, and also in his other works. Experiencing can help some/most/all people to compare theory and practice due to the subjects interacted. For some people, theory can be enough to be happy, and/or to be satisfied, and/or to be succeed, and/or to realize, and/or to control, and/or to solve problems, etc. Some people may need proof to be satisfied. When humans are educated in one discipline, they generally interested in with some reasons, their requests may get wider as well, also their satisfaction can be better, and their world view can be wider, in some manner something can change, or kept same, or go worse, or go better, etc. Suppose that, some/most/all people are being educated in some/most/all disciplines. Author evaluated this subject in other works generally/specifically, and defined "good and/or correct" systems for politics, religion, science disciplines, and in some manner for a country, and for the world. However, there are some people, who choose to live in urban area, rural area, or in metropolitan area although they are educated. That means to decide through four senses which can be relate with where that person lives but also depends to some other factors as defined by person nature (Ramiz, 2015; 2016). In 2014, it is noticed that almost half of the world population is living in urban areas around the world. There are some researches at these areas about determining the rates of people who believe in God too.

Due to some theories and observations, when the people are educated or learned more, his/her decision can become more reasoning, because of they have more information at hand to be evaluate. Somebody may prefer to decide without having more information, as he/she is, that can be called as natural decision. On the other hand, when the role of the people changes in the group, in the company, in the organization, in the country, or in world system, some may need to give decision through necessary and sufficient information about the subjects. Somebody may leave the decision to God/gods, while some others may prefer to decide without God/gods knowledge. With this respect, it can be better to consider the possible behaviors such as: (i) There can be something that person should do, (ii) there can be something that God/gods should do, (iii) there can be

something that both person and God/gods should do "together" or "simultaneously". In one point of view, author partly expressed this here, but there are some other subjects explained in other works which are complementary (Ramiz, 2010; 2015; 2016; upcoming work).

There are/were some declarations by some politics, some religions, some scientists, some others about the freedom of choosing religion, or believing something as human right. There are some comments, verses, thoughts, teachings, texts, about choosing, believing, using, comparing, satisfying, about religions or religious/non-religious beliefs. The question is: Do the person know: (i) which philosophy branch, and/or political ideology, and/or religion/belief, and/or science, and other discipline is "good and/or correct" for him/her, (ii) what are the benefits of them, (iii) why a person have to choose one, or some, or most, or all of these branches, (iv) how a person can choose one, (v) what is a role of a person in the life, (vi) is there a belief where all philosophy, ideology, religion, and science point of view coincides, (vii) others? Author evaluated all these subjects, reasons, problems, discussions, negotiations, comparisons, proposals, concepts generally/specifically, through his synthesis, and defined new perspective for philosophy, which consider all disciplines, and related branches of sciences to clarify, to re-construct, to re-organise, to solve some/most/all problems in some manner (Ramiz, 2010; 2015; 2016). Author defined the good and/or correct perspective of the synthesis, and definitive/certain result cases of the synthesis, and other subjects in the following section.

Some people may think that, a scientist is a person who should only focus on scientific research, a religious person should be a person who will focus on religious research only, and a political person should be a person who should focus on politics only, and others. Some may prefer this by considering the separation of power rule of the political systems in some countries, where there can be more other reasons for that as author mentioned in his other works. However, the interaction between "religion and science", "religion and politics", also between "politics and science" simply can be good guide to some people that, in this New Era, any people from any discipline should have a belief in all disciplines defined by *subjects of services*. For example, for a scientist there should be political belief and religious belief, for a politics there should be a scientific and religious belief, and for a religious person there should be scientific and political belief to be a "good and/or correct" part of the system. Same definition is valid for commercial people, military people, and for other people as mentioned before. There are more important subjects related with this interaction cases, and author defined theory of interaction, theory of relation, and so new perspectives for philosophy and philosophy branches, where all types of interactions are considered, and an 5 x 5 Ideal Political Construction, Ideal Philosophical System, and other subjects defined to solve such interaction problems in short, mid, long period systematically. This new perspective and related constructions, systems, are introducing kind belief(s) to each person, group, country where all philosophy, ideology, religion, and science point of view coincide, in some manner. This could be good guide for human being to be unique in his/her behave/action, where author believes that any living forms are unique from its birth in general/specific manner. Author expressed this partly in this work, also expressed some other parts in other works (Ramiz, 2010; 2015; 2016; upcoming work).

It is important to look at to the scientific, philosophical works done about religion. In the history, there were some discussions about the existence of God/gods. Some of the authors put cosmological argument, while some others put ontological argument. For example, Mr. René Descartes (2020) said that the existence of a benevolent God was logically necessary for the evidence of the senses to be meaningful. However, Mr. Immanuel Kant (2020) argued that the existence of God/gods can be deduced from the existence of "good", although he put an argument against the existence. Some authors used "good" and opposite "bad", or the sense

"true" and its opposite "false" to explain the theories. However, most of them did not do a kind of synthesis of "good" and "bad", or "true" and "false". Some of them accepted these two senses as a principle of "dualism", and accepted the availability of them with equal importance, "good" for God and "bad" for evil for example. The word "dualism" may be a kind of common language for the literature. However, as it can understand from the following sections, it is not obligatory for all the subjects in the world to be based on "two numbers", or "two sections". There are some other things in the world, which means they are not dual, which may be "four-Quadri-quarter-quatern-quart", "six-sexa-sen-sext", or "eight-octo-octon-octav", so on. In this work, for example, author defined a "five-quinque-quin-quint" model for some specific subject (five structural groups), and defined eight basic senses that can be evaluate as "eight-octo-octon-octav", or "sextant" due to subjects. There are meaningful numbers more than one where each of them is meaningful in the life. However, the numbers become more meaningful with the accompanied information, like matter with connected energy, human with connected soul, living object/form with connected electromagnetic wave, so on. There are some numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 16, 17, 20, 21, 24, 25, and so on, where author noticed as meaningful in the history of the world and related with different subjects. For example, number "3" is meaningful for Altay cosmology (earth god, god Karahan and Kiji), for Sumerian Cosmology, for New Grande Tomb-Ireland, for Jewish history (the three Patriarchs), for Brahmanism, for Buddhism (three holiness), for Rome Consul Magnus, for Aghia Church, and for Alevi-Islamism (Prophet Ali and his two sons). The number "10" is meaningful with The Ten Commandments. The number "12" is meaningful for Christian disciples of Jesus, for Egyptian hymn number, for Sumerian zodiac with 12 months, for Old Chinese government organization, for 12 Imams who were successors to Prophet Muhammad, and for Sakrum Emparium with 12 tablet laws. "6" for Jewish people, and so on (Gülaltay, 2005). There is Numerology which is considered that is any belief in divine, mystical relationship between a number and one or more coinciding events. It is often associated with the paranormal, alongside astrology and similar divinatory arts. There are Chinese Numerology, Indian Numerology, Numerology in religion, Numerology in science, and Numerology in alchemy, and others. Numerology is an element of Ismailis Islamic belief for example; the idea that numbers have religious meanings. The number "7" plays a general role in the theology of the Ismā'īliyya. There is number symbolism also. The numbers are meaningful as result of synthesis, and together with the connected subjects as mentioned partly above.

If we consider the interaction/relation between "living forms" and "religion", some of the considerations, which are used in the past/present time by some experts about these relations, can be given below as different cases: (a) If there are living creatures from other planet (somebody named it as aliens), there is/are no god(s); (b) aliens are gods; (c) there are many living creatures in the universe, and there is one god for all world human beings; (d) there are humans as living creatures only in earth; (e) world religions are for human beings, and do not include other living creatures; (f) there is/are god(s); and they are not aliens; (g) for different human groups there are different gods, (h) if there is science, there is/are no god(s); (i) everything in human life is miracle; (j) nothing is miracle in human life; (k) science is there because of aliens; (l) if there is science, there is/are no religion(s); (m) there are aliens and they are not god(s); and (n) others. Author considered all these proposals/theories beside the other subjects, concepts, theories, and expressed the result of the synthesis which covers or explains which ones of them are meaningful, good, or incorrect in some manner.

However, in modern culture, the question about the existence of God/gods, knowledge of God/gods, and nature of God/gods discussed by some scientists (physicist, mathematician, biologists, others) and by some philosophers, theologians before. Some of the results of these discussions gave in the following sections.

Mr. Albert Einstein's following sentence is "meaningful": "People can live in one of the following ways; they may think all the things in the world are miracle, or nothing is miracle in the world".

Mr. Albert Einstein also said he believed in the pantheistic God of Mr. Baruch Spinoza (Spinoza, 2020), but not in a personal god, a belief he criticized. He also called himself an agnostic, while disassociating himself from the label atheist, preferring, he said, "An attitude of humility corresponding to the weakness of our intellectual understanding of nature and of our own being".

In his first statement, Mr. Albert Einstein divided the humans into two groups. One of this statement can push some human beings to be passive in the life and accept what they face because the preferred religion may offer all miracles; in some manner, other statement can push some human beings not to believe a religion, so there are no miracles.

There are some other examples in the past about some of the perspectives considered by some people, for example: (a) Some politic people considered the science and politics to have a political power in the country (Mayor & Forti, 2000); (b) some politic, military, and religion authorities in the west country were discussed to share the power of controlling the country and/or military action through the idea "shaping the body of soldier by politic and/or military head, and shaping the soul of the soldiers by religious head" (Myers, 1889-1921); (c) others.

In one point of view, we can separate the believers into the following groups: (a) the ones who adopt/adopted the holy books/holy texts/guide books/teachings/other as they are, and live it as it is, (b) the ones who are reading and trying/searching/working on how to apply the some/most/all of the past perspectives of holy books/holy texts/other guide books or teachings to our/their daily life, (c) the ones who are searching/working/studying on finding something about future inside the holy books/holy texts/guide books/teachings/other, and apply it accordingly, (d) the ones who consider his/her personal natural thought and senses as belief, (e) the ones who consider science, politics, etc., as guidebook for himself/herself, (f) the ones who consider his/her family manners as guidebook for himself/herself, (g) the ones who still live with the past history values, (h) others.

In fact what they are doing is the part of a "progression" process. The concept/subject of "progressive/progression" can be understand by some/most/all people as: (i) "to change the past", or (ii) "being change", or (iii) others. Author defined R-Progression, and Philosophy of Progression. With that point of view, we can consider progression as "to learn "good and/or correct" values related with past-present-future and apply that values to future life", in some manner.

With this respect, some/most/all holy books, text books, thoughts and senses, teachings are meaningful. On the other hand, since some holy books/text books/guide books consider kind of war, peace, competition, superiority, separation, etc., in the past, if some people consider these holy books/text books/teachings as a source/reason of war all the time, or as a tool of war, etc., this also can be understood that the "meaningful", or "good" values in these holy books/holy texts/teachings/guide books did not understood or realized exactly or in good and/or correctly.

It is meaningful to consider one, or some, or all of the following cases to apply sense of justice for different subjects where necessary: (i) Some people care whether you believe or not, (ii) some others care what you believe, (iii) some other care how you believe, (iv) some others care when you believe, (v) some others care at where you believe, (vi) some others care which part of it you believe, (vii) some others care who you believe, (viii) some people cares about what are the common points, (ix) others.

As result of the evaluation of his theoretical and practical experiences about the various *subjects of services*, and by considering his interaction with nearly 80,000 various human beings, and by considering the written literature, author made a new synthesis. Author defined all possible effective factors in human life as result of his new synthesis. Here in this work, philosophy, religion (community values), science, politics, system disciplines, and person's nature and his/her interactions/relations (Ramiz, 2015), generally will be considered to simplify the evaluation. It is possible to evaluate each of the factors effective on a person nature separately, or all of his/her person nature together. It is important to note that each of these factors, separately or together, is/was created some other hybrid effective factors in human life because of the interactions between the disciplines and/or because of the people in different disciplines. Here the word "hybrid" used to define that more than one factor considered together (see theory of hybrid; Ramiz, 2016d). Author evaluated the definitions and contents of some/most of the scientific words, philosophical words, religious words, political words, ideological words, generally/specifically, with the R-Synthesis

A "good and correct" belief is guide for humans to find out necessary and sufficient answers to their questions in the life, through each of this possible way of interactions.

Author defined new perspective for philosophy, religion, science, ideology, justice, social science, administration, politics, system, and for other subjects to arrange sense of justice in some manner. Author also determined/defined/considered some principles (somebody may call it also as ethics, rules, sense of justice, passwords of life, passwords of God/gods, codes of God/gods, etc.).

Author considered R-Synthesis as a method for the evaluation of the philosophy, of all related branches of philosophy, of philosophy of religion, and for all other disciplines defined in the past (see new synthesis section for all disciplines). This synthesis is different from the one which is defined in the past literature (Synthesis, 2015). It is a kind of synthesis of supernaturalism (someone is responsible for all that people see) or naturalism (all that people see is responsible for itself), a kind of synthesis of physical science and non-physical science, a kind of synthesis of physics and metaphysics, science and non-science, physical science and non-physical science, politics and non-politics, religious and non-religious, theism and nontheism. General and specific contents of the new synthesis were expressed in the following sections.

R-Synthesis includes general/specific perspective with eight categories, 21-dimensions, 12 general subjects (with related scope and contents), and theoretical and experienced information for the past 12,000 years (Bucaille, 1973; Gülaltay, 2005; History of Philosophy, 2016; History of Religions, 2015; History of Science, 2015; Yücel, 1985; others). With this respect, the method considered for this new synthesis includes all subjects and it is not necessary to apply the following evaluation process triple of "… going past, then come to present, propose something for future, then go to past, and come to present, and propose something for future…"

Author evaluated all the disciplines, generally/specifically, and in this work he focused on R-Religion discipline and its some interactions with other disciplines, science, and politics generally. With this respect, here general/specific evaluation about all the 168 religions, sects, denominations, beliefs, 325 new religious movements, 42 theory of religions, more than 130 regional mythologies, more than 301 kind of deities, more than 44 subjects of deities, more than 44 cultural deities, 87 philosophers of religion, are evaluated and/or expressed generally/specifically.

The work here is not a religious syncretism or political syncretism in some manner. It is a new and unique synthesis.

As result of the synthesis, author defined different subjects about administration, politics, ideology, philosophy, science, religion, and others (Ramiz, 2010; 2015; 2016).

With regarding this, one of the important subjects is the 5 x 5 Ideal Political Construction, where it is related or connected with some/most/all subjects in some manner. With this respect, there are five structural groups defined by the author for each world country: (1) New Era Group (Gr.1.X), (2) Progression of the Country Group (Gr.2.X), (3) Unity of the Country Group (Gr.3.X), (4) Values of the Country Group (Gr.4.X), (5) Social Progression Group (Gr.5.X) (Ramiz, 2015; 2016). With this respect, one of the purposes of religion, philosophy of religion, science of religion can be considered as to satisfy the needs of these five groups by considering the related subjects of services, values, and others.

Here author defined a New Perspective for Philosophy of Religion, New Era Theory, New Era Religion, Progressive Religion, New Era Belief, and other subjects/discipline/concepts to guide some/most/all the people from different *subjects of services*, from different groups, from different countries to make them to understand the said effective factors and their effects in their life. In one point of view, each of the *subjects of services* connected to each other through New Era Theory, New Era Belief.

The design and/or definition of the New Era Belief made here through following ways/concepts, although it includes several disciplines as pointed out in the other sections: (i) New Era Belief and Religions, (ii) New Era Belief and Science, (iii) New Era Belief and Politics, (iv) others.

In one point of view, author generally/specifically made some comments, criticizes, reviews, evaluations, comparisons, determinations, etc., but also made synthesis, and defined, re-construct, re-defined, explained, showed, expressed, guided, etc., what to do … in some manner.

As result of synthesis some new words defined by the author, which are not available in the literature. Some of these words can be understand by some of the "scientists" only, while some of them can be understood by the "politics" and some of them by the "religion" experts only. One of the purposes of this work is to guide some experts to know what is the importance of the words of other disciplines at the same time. They are the synthesized new words. In the history, only some few philosophers, experts considered more than one disciplines at the same time, and in some time-periods, where if one considers today where there are many new disciplines comparing with the history, some/most/all people can understand the new perspective defined by the author better. Author explained this in the following sections with more details. Some of these philosophers used other disciplines to show that religion is most important, or to show politics is most important or to show science is most important. Author believes that all the R-Disciplines which he defined as result of the synthesis are important in some manner.

There are several starting points for readers to understand the theory of New Era Belief. Author gave some general or specific information about these starting points due to subjects. The evaluation of the senses is one of these starting points. Each of the information given in the separate sections is complementary in some manner, and could evaluate together after all of the subjects read.

If one would like to evaluate New Era Theory, he/she can consider it as a kind of citizenship of all human being to the country system/world system, where citizen human being can believe the God/gods, or not believe the God/gods, believe some politic government leader or not, believe some politic party or another, but in any case can be citizen to have some activities, rights, roles, etc., in the country system, in the world system, in some manner. Of course, here 5 x 5 Ideal Political Construction is the "good and/or correct" reference.

New Era Belief is proposing a kind of hybrid law, a kind of unification of "good and/or correct" values, a kind of sense of justice.

In this work, some/most of the words, and/or sentences chosen, defined by the author with special intense to explain some of the real life experiences and the new theories proposed. Some possible cases stated to make some people to think about the availability of the other possibilities. Although it states that definitions are given in one major point of view in each section, author made some comparative, complementary explanations that consider other disciplines (science, politics, religion, others) in each section where necessary. Author considers that, the subjects here are important for a human being in any discipline, and also for groups, for communities, for countries, for the world in general manner.

Here "R-abcde… xyz" are used to express that they are considered by the author and they are new defined and/or re-constructed from the past/present one, or modified, or used as it is same with the past/present one, or arranged due to all 21 dimensions of the R-Synthesis (Ramiz, 2016b), and by applying 27(+) definitive/certain result cases of the synthesis to religion discipline in general manner. Author used (*) signs together with some words to denote that these words, philosophies, branches of philosophy are defined in the "past" and due to past philosophical/scientific/religious perspectives.

There are "®©" symbols/signs which denotes that it is re-constructed by the author, and there are "®®" symbols/signs which denotes that it is new defined by the author.

This article includes and expresses the specific philosophical/religious/scientific perspective of the synthesis of the author in some manner. Author defined all other related philosophical, ideological, political, religious, lawful, etc., perspective of the synthesis in other work generally/specifically (Ramiz, 2010; 2015; 2016).

Each of the letters, words, sentences, tables, figures, definitions, comparisons, and others within this article is considered by the author generally/specifically, and some of them indicate some real life experienced subjects.

Some of the objectives/purpose of this work summarized as follows: (i) to define the new synthesis method, (ii) to define relation between new philosophy perspective and philosophy of religion, (iii) to define new perspective for the philosophy of religion, (iv) to define new branches of philosophy, (v) to define and express the importance and place of new philosophy of religion perspective in the new system, (vi) to define the relations between the branches of philosophy and philosophy of religion, (vii) to define good and/or correct structure for philosophy of religion, science of religion, theories of religion, and related subjects, (viii) to extend the definition/limits of philosophy of religion with new perspective, (ix) to make correction, re-construction about the meanings of some philosophical definitions, (x) to define new theories about religion (New Era Theory), (xi) to re-construct some branches of philosophy, and related concepts, (xii) to re-define meanings of some philosophical/scientific/religious theories, (xiii) to define systematic solution for some of the conflicts, problems, confusions related with philosophy of religion, theories of religion, and others, (xiv) to define systematic solution for the conflicts, problems, confusions related with religions, beliefs, and their interactions with other disciplines, (xv) to define and organize name, number, and relation between special religion subjects and philosophy of religion, (xvi) to provide necessary tools to some people for the critical evaluation of past, present, and future religion, ideology, science phenomena through New Perspective of Philosophy of Religion, New Era Theory, New Era Belief, (xvii) to teach some concepts and principles to some people about religion, ideology, and science through New Perspective of Philosophy of Religion, New Era Theory, New Era Belief, (xviii) to guide some people to evaluate religion, ideology, and science together and

separately, (xix) to guide some people to consider and choose suitable concepts to solve the problems with philosophical, and/or religious, and/or ideological, and/or scientific methods through New Perspective of Philosophy of Religion, (xx) to guide some people to realize the New Era Theory, New Era Belief, Progressive Religion, and its concepts related with all effective factors, (xi) others.

In this article, the meaning of religion is evaluated in the second section. The interaction and relation between religion and science are evaluated in the third section. The new synthesis is defined in the fourth section. This R-Synthesis includes evaluation of eight categories of general/specific perspective, 21-dimensions, and 12 general subjects (with related scope and contents) for the past 12,000 years. 27(+) possible definitive/certain result cases of the synthesis are applied and defined for philosophy of religion, theories of religion, science of religion, world religions, and for other beliefs and for related concepts. Past/present theories of religion are defined in the fifth section generally/specifically. Evaluation of the past/present works of the some philosophers of religion is done in the sixth section. Then, good and/or correct perspective that must be behind the definition of philosophy and branches of philosophy are defined in seventh section. New perspective of the philosophy, philosophy due to historical period, and philosophy due to religious perspective are defined in the eighth section. Also new era philosophy and new/re-constructed branches of philosophy, systems/constructions defined as result of the synthesis and by considering the New Perspective of Philosophy are defined in this eighth section. New Perspective for Philosophy of Religion explained by the author in the ninth section with the following concepts/sections: (a) theories of religion, (b) upper constructional philosophies and philosophy of religion, (c) complementary branches of philosophy of religion, (d) lower constructional philosophies and philosophy of religion, (e) science of religion, (f) New Theory of Religion and its relations with other disciplines. In the 10th section, author defined New Era Theory, New Era Religion, New Era Belief, Progressive Religion and their relation with other religions, beliefs, religious/non-religious movements, and the relation with other theories of religion. Also power authorities and functional position levels in the New Era Belief, and Religion of God, Knowledge of God/gods, Nature of God/gods concepts are explained in this 10th section. Author also defined the following subjects/concepts under the concept of Knowledge of God/gods as follows: (1) basic senses, (2) knowledge and person: (a) Source of Knowledge, (b) Evaluation of Knowledge, (c) Preference/Selection of Knowledge, (d) Classification of Person, (3) information science, (4) sense of justice, (5) priority levels, (6) sensitivity in planning, (7) interaction between the persons, (8) some other concepts. And there is a conclusion part given in 11th section.

Religion

A religion (Religion, 2015) is defined as an organized collection of beliefs, cultural systems, and worldviews that relate humanity to an order of existence. Many religions have narratives, symbols, and sacred histories that aim to explain the meaning of life, the origin of life, or the universe. From their beliefs about the cosmos and human nature, people may derive morality, happiness, ethics, respect, loyalty, religious laws or a preferred lifestyle.

The word "religion" sometime used interchangeably with "faith" or "set of duties"; however, due to some authors, religion differs from private belief in that it is "something eminently social".

Due to poll research in 2015, it found that 78% of the world population are religious, 22% of the world population are not religious (including 11% who were atheists). On average, it is also noticed that women are "more religious" than men generally.

There are numerous definitions of religion and only some of them stated here. The religion defined by various experts is as follows:

(a) The typical dictionary definition of religion refers to a "belief in, or the worship of, a god or gods" or the "service and worship of God or the supernatural".

(b) However, some writers and scholars have expanded upon the "belief in god" definitions as insufficient to capture the diversity of religious thought and experience.

(c) Religion is "a relatively-bounded system of believes, symbols and practices that addresses the nature of existence, and in which communion with others and otherness is lived as if it both takes in and spiritually transcends socially-grounded ontologies of time, space, embodiment and knowing". This definition intended, they write, to get away from the modernist dualisms or dichotomous understandings of immanence/transcendence, spirituality/materialism, and sacredness/secularity.

(d) Religion is "the belief in spiritual beings". This definition narrowed to mean the belief in a supreme deity or judgment after death or idolatry, and so on, would exclude many people from the category of religious, and thus "has the fault of identifying religion rather with particular developments than with the deeper motive which underlies them". This also argued that the belief in spiritual beings exists in all known societies.

(e) Religion defined as a "system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic". Alluding perhaps to this "deeper motive", it remarked that, "we have very little idea of how, in empirical terms, this particular miracle is accomplished. We just know that it is done, annually, weekly, daily, for some people almost hourly; and we have an enormous ethnographic literature to demonstrate it". It also emphasized the "cultural reality" of religion, which defined as "the entirety of the linguistic expressions, emotions and, actions and signs that refer to a supernatural being or supernatural beings"; the term "supernatural" simply took to mean whatever transcends the powers of nature or human agency.

(f) Religion defined as a "unified system of beliefs and practices relative to sacred things". By sacred things it meant things "set apart and forbidden-beliefs and practices which unite into one single moral community called a Church, all those who adhere to them". Sacred things are not, however, limited to gods or spirits. On the contrary, a sacred thing can be "a rock, a tree, a spring, a pebble, a piece of wood, a house, in a word, anything can be sacred". Religious beliefs, myths, dogmas, and legends are the representations that express the nature of these sacred things, and the virtues and powers, which attributed to them.

(g) Religion defined as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine". By the term "divine" it meant "any object that is godlike, whether it be a concrete deity or not" to which the individual feels impelled to respond with solemnity and gravity.

(h) Religion defined as "one's way of valuing most comprehensively and intensively".

(i) Faith is "the state of being ultimately concerned", which is itself religion. Religion is the substance, the ground, and the depth of man's spiritual life.

(j) Religion defined as "Das Schlechthinnige Abhängigkeitsgefühl", commonly translated as "a feeling of absolute dependence".

(k) Hegel defined religion as "the divine spirit becoming conscious of him through the finite spirit".

(l) When religion is seen in terms of "sacred", "divine", intensive "valuing", or "ultimate concern", then it is possible to understand why scientific findings and philosophical criticisms do not necessarily disturb its adherents.

(m) An increasing number of scholars have expressed reservations about ever defining the "essence" of religion. They observe that the way used the concept today is a particularly modern construct that would not have understood through much of history and in many cultures outside the West.

(n) Religion can be defined as a relatively-bounded system of beliefs, symbols, and practices that addresses the nature of existence, and in which communion with others and otherness is lived as if it both takes in and spiritually transcends socially-grounded ontologies of time, space, embodiment, and knowing.

The development of religion has taken different forms in different cultures according to some authors. According to them, some religions place an emphasis on belief, while others emphasize practice. Some religions focus on the subjective experience of the religious individual, while others consider the activities of the religious community to be most important. Some religions claim to be universal, believing their laws and cosmology to be binding for everyone, while others intend to practice only by a closely defined or localized group. In many places, religion has associated with public institutions such as education, hospitals, the family, government, and political hierarchies.

On the other hand, there is comparative religion (Comparative Religion, 2015) as the branch of the study of religions concerned with the systematic comparison of the doctrines and practices of the world's religions. In general, the comparative study of religion yields a deeper understanding of the fundamental philosophical concerns of religion such as ethics, metaphysics, and the nature and form of salvation. Studying such material meant to give one a richer and more sophisticated understanding of human beliefs and practices regarding the sacred, numinous, spiritual, and divine. In the field of comparative religion, a common geographical classification of the main world religions includes middle eastern religions (including Zoroastrism and Iranian religions), Indian religions, East Asian religions, African religions, American religions, Oceanic religions. There are some works which include the comparison between the traditions of Baha'I Faith, Buddhism, Christianity, Confucianism, Hinduism, Islamism, Jainism, Judaism, Paganism, Neopaganism, Sikhism, Taoism, Zoroastrianism (in alphabetic order).

The history of religion (History of Religions, 2015) refers to the written record of human religious experiences and ideas. According to this, period of religious history begins with the invention of writing (History of Writing, 2015; Origins of Alphabet, 1975) about 5,200 years ago (3200 BCE) due to some records. The prehistory of religion relates to a study of religious beliefs that existed prior to the advent of written records. The timeline of religion (Timeline of Religion, 2015) is a comparative chronology of religion. Invention of writing or the history of writing is primarily the development of expressing language by letters or other marks and also the study and description of these developments. It generally agreed that true writing of language (not only numbers) invented independently in at least two places: Mesopotamia (specifically, ancient Sumer) around 3200 BC and Mesoamerica around 600 BC. Several Mesoamerican scripts known, the oldest being from the Olmec or Zapotec of Mexico. It debated whether writing systems developed completely independently in Egypt around 3200 BC, and in China around 1200 BC, or whether the appearance of writing in either or both places was due to cultural diffusion. There are some debates parallel to this about the source of writings in other regions of the world. However, there are some records in Asia (Altay region-Central Asia) (Gülaltay, 2005), where they are referring the interest of human beings with the sun and other subjects, started nearly 12,000 years ago (10000 BCE) (Gülaltay, 2005).

However, in the history, also in the present time, some of the religions, beliefs, and/or their supporters seemed as potential rival for another, while some others used religion, beliefs to show superiority to others, etc. On the other side, each of the religion, religious thoughts, beliefs can be considered as new way of understanding the existence of God, the nature of God, the life and so the knowledge of God. It is important to ask to some people, whether it is important to understand these information, or the way of understanding is important, or both of them are important. For some people, understanding can be most important thing, and also maybe to make understand the some/most/all people are most important thing for God/gods. The way of understanding can be a tool for some teachers, or for some people who compete each other, although God/gods may prefer different ways because of the reason explained in the following sections. However, some may consider that, both of them are important for a person or for God/gods who define, design system.

Author generally/specifically evaluated 168 religions, sects, denominations, or beliefs (10000 BC to 2020 AD) and 325 new religious movements (1830-2020) through this work. List of some of the religions, sects, denominations, beliefs, new religious movements in the world are given below in Table 1.

Table 1

List of Some of the Religions, Sects, Denominations, New Religious Movements and Beliefs in the World (in Alphabetic Order)

Adventism	Christian-Protestant-Humanist	Judaism-Progressive
Ayyavazhi	Christian-Protestant-Lutheranism	Judaism-Reformist
Aztec	Christian-Protestant-Methodist	Judaism-Reconstructionist
Bábism	Christian-Classic Protestant	Kabbalah
Bábí movement	Christian science	Mandaeans and Sabians
Bahá'í faith	Confucianism	Meivazhi
Bhakti movements	Din-e Ilahi	Old Egypt religions
British Israelism	Druze	Old Hittite religion
Buddhism-Hinayana	Eastern Christianity	Old Rome religion
Buddhism-Mahayana	Ethnic religions	Old Sumerian religion
Buddhism-Vajrayana	Fourth way	New Buddhist movements
New Buddhist movements	Gnosticism	Raelian
Chinese religions	Gnostic religions	Scientology
Christian-Catholic-Anglo	Hinduism	Shabakism
Christian-Catholic-Armenian	Islamism-Sunni	Shinto
Christian-Catholic-Coptic	Islamism-Shia	Sikhism
Christian-Catholic-Greek	Islamism-Alevi	Spiritualism
Christian-Catholic-Keldani	Islamism-Sufism	Taoism
Christian-Catholic-Maruni	Islamism-Ahmediyya	United church
Christian-Catholic-Roman	Jainism	Western Christianity
Christian-Orthodox-Armenian	Jehovah's witnesses	Yazdânism
Christian-Orthodox-Greek	Jewish renewal	Zoroastrianism
Christian-Orthodox-Russian	Judaism-Conservative	*other religions
Christian-Protestant-Anglicanism	Judaism-Humanistic	**other sects
Christian-Protestant-Calvinism	Judaism-Karaite	****other beliefs
Christian-Protestant-Evangelic	Judaism-Orthodox	

Author considered concepts about these religions/beliefs/sect/denominations/religious movement generally/specifically, and then evaluated the possible interactions between the religion discipline and other

disciplines by considering the theory of interaction (Ramiz, 2016d). With regarding these, author defined the interaction between the religion and science, religion and politics, religion and ideology, religion and philosophy, and in general manner interaction of all disciplines, and made the synthesis. These interactions between the religion and science, and then the new synthesis gave in next sections accordingly.

Religion and Science

The relationship between religion and science has been a subject of study since classical era (8th-7th century BC), addressed by some philosophers, theologians, scientists, and others.

The kinds of interactions that might arise between science and religion categorized, according to some theologians as: (a) conflict between the disciplines, (b) independence of the disciplines, (c) dialogue between the disciplines where they overlap, and (d) integration of both religion and science into one field.

On the other hand, some scientists, philosophers, and theologians defined the relationship between the religion and science that, they have been in conflict methodologically, factually and politically throughout history, while some others have seen compatibility or independence between religion and science. Other scientists, etc., and some contemporary theologians hold that religion and science are non-overlapping magisteria, addressing fundamentally separate forms of knowledge and aspects of life. Some other historians, scientists, theologian propose an interconnection between science and religion, while others believe they are even parallels.

According to some authors, science acknowledges reason, empiricism, and evidence, while religions include revelation, faith, and sacredness whilst also acknowledging philosophical and metaphysical explanations with regard to the study of the universe. Both science and religion are not unchanging, timeless, or static because both are complex social and cultural endeavors that have changed through time across languages and cultures according to general concepts. Most scientific and technical innovations realized prior to the scientific revolution achieved by the societies organized by religious traditions. Much of the scientific method pioneered first by Islamic scholars, and later by Christians. According to some scholars, Hinduism has historically embraced reason and empiricism, holding that science brings legitimate, but incomplete knowledge of the world. Confucian thought has held different views of science over time. Most Buddhists today view science as complementary to their beliefs.

Many scientists, philosophers, and theologians throughout history have seen compatibility or independence between religion and science. Other scientists and some contemporary theologians hold that religion and science are non-overlapping magisteria, addressing fundamentally separate forms of knowledge and aspects of life. Some theologians or historians of science propose an interconnection between science and religion, while others believe they are even parallels. Public acceptance of scientific facts may be influenced by religion; many in the United States of America reject the idea of evolution by natural selection, especially regarding human beings. Nevertheless, the American National Academy of Sciences has written that "the evidence for evolution can be fully compatible with religious faith", a view officially endorsed by many religious denominations globally.

According to an author, "not only is science corrosive to religion; religion is corrosive to science. It teaches people to be satisfied with trivial, supernatural non-explanations and blinds them to the wonderful real explanations that we have within our grasp. It teaches them to accept authority, revelation and faith instead of always insisting on evidence".

In this work, author proposed that for some subjects, case-(c) is important, and for some subject case-(d) is important. Case-(b) is also important for some research studies, while some situations that can be observe through case-(a) will be a guide for some authors to understand the meanings of each discipline separately.

Author defined new perspective for philosophy, new era philosophy, Ideal Philosophical System, hybrid philosophies, basic philosophies, philosophy of science, and others in other work (Ramiz, 2016d; 2016e) and expressed that religion and science are related with each other. The relation and integration cases are expressed by considering that there are "philosophy of religion" and "philosophy of science", and these are "complementary" to each other. There are some other concepts about the relation between the R-Science, R-Religion disciplines defined as well.

New Synthesis

General Perspectives Considered for the New Synthesis

Author defined that, a subject and/or an event can be evaluated by considering the following eight category of perspectives (8C-P) in general (in alphabetic order) (Ramiz, 2016d): (1) perspective due to its applied person/founder, (2) perspective due to dimension considered, (3) perspective due to the disciplines/sub disciplines considered, (4) perspective due to formality considered, (5) perspective due to geographical structure considered, (6) perspective due to number and/or size considered, (7) perspective due to number of subjects considered, (8) perspective due to size, content, and sensitivity of subject(s) considered.

Author considered all of these eight category perspectives (8C-P) and all of their sub cases together and separately, generally and specifically, for the new synthesis, where this perspective is named as Theory of Perspective (R-Hybrid-8C-P).

Scope, Period, and Content of the Subjects Considered for the New Synthesis

Author made the synthesis by considering the following subjects, related contents, and the related interactions together and separately, and generally/specifically (in alphabetic order): (1) ethnic origins: nearly 1,600 ethnic origins around the world; (2) federations: 27 federations; (3) ideology: 324 political and/or religious ideologies (including regions, variants), history of ideologies (Ramiz, 2015; 2016); (4) mythologies: (a) more than 130 regional mythologies, (b) more than 301 kinds of deities, (c) more than 44 subjects of deities, (d) more than 44 cultural deities (Mythology, 2015); (5) organizations; (6) philosophy: (a) 680 philosophies (by country, by main branches, by sub branches, by sub fields, by religious, by period, by subjects) (List of Philosophies, March 2016; List of Philosophers, 2016; Philosophy, 2015 & 2016), (b) philosophy of religion: more than 42 theories of religion, 87 philosophers of religion and their professional interests (List of Philosophers of Religion, 2015; Philosophy of Religion, 2015), (c) philosophy of politics: 48 political philosophers and their works/professional interests (Ramiz, 2016d), (d) philosophy of science: 55 philosophers of science and their works/professional interests (Ramiz, 2016e), (e) philosophy of history: 42 thinkers/philosophers of history and their works/professional interests (Philosophers of History, 2015; Philosophy of History, 2015), (f) philosophy of law: 20 philosophers of law and their works/professional interests (Ramiz, 2016d), (g) philosophy of mind: 132 thinkers/philosophers of mind and their works/professional interests (Ramiz, 2016d), (h) ethics (Resnik, 2004; List of Ethicists, 2016), (i) aesthetics, (j) epistemology, (k) logic, (l) meta-philosophy, (m) metaphysics, (n) ontology, (o) 33 lists of philosophers by language, nationality, religion, or region, (p) philosophy of information; (7) politics: (a) political ideology

spectrums, (b) political/non-political administration systems, (c) politic power sources, (d) politic power structures, (e) public administrations, (f) all political ideologies (Ramiz, 2010; 2015; 2016), (g) all party systems, (h) organs of government; (8) religions: 168 religions, sects, denominations, beliefs and 325 new religious movement (Bucaille, 1973; History of Religions, 2015; List of Religions, 2015; Political Religion, 2016; Religion, 2015; Religion and Politics, 2015; 2016; Religion and Science, 2015; 2016; Science and Religion, 2016); List of New Religious Movements, 2020); (9) religious books and texts, classics, teaching books, doctrines, etc.; (10) sciences: (a) 627 branches of science (Ramiz, 2016e), (b) some pioneer scientists in the history and their works, professional interests (Ramiz, 2016), (c) some scientists and their works (Ramiz, 2016e); (11) interaction: (a) religion and science (Bucaille, 1973; Religion and Science, 2015; 2016; Science and Religion, 2016), (b) religion and politics (Religion and Politics, 2015; 2016), (c) other types of interactions between the all disciplines and related subjects, (d) other types of interactions in the same discipline; (12) evaluation period: for the last 12,000 years (Bucaille, 1973; Gülaltay, 2005; History of Philosophy, 2016; History of Religions, 2015; History of Science, 2015; Yücel, 1985; others); (13) personal and other different experiences and/or references (Ramiz, 2016b).

Dimension of the New Synthesis

There are 21 dimensions of the R-Synthesis considered by the author, and they are given here as follows (in alphabetic order): (1) R-Administration, (2) R-Basic Senses (Ramiz, 2016), (3) R-Continuity, (4) R-Energy, (5) R-Geography (space), (6) R-Hybrid, (7) R-Ideology, (8) R-Integration, (9) R-Living Forms, (10) R-Organization, (11) R-Philosophy, (12) R-Priority, (13) R-Progression, (14) R-Religion, (15) R-Science, (16) R-Sense of Justice, (17) R-Subjects of Services, (18) R-Systems, (19) R-Time, (20) R-Transformation, and (21) R-Values.

Some of these dimensions are expressed here shortly through their relations with the philosophical perspective; some others are described in other works generally/specifically (Ramiz, 2015; 2016). Some others will be explained in the future works with more details.

Definitive/Certain Result Cases of the New Synthesis About Religions

Author considered 21 dimensions of the R-Synthesis to evaluate the subjects given in previous sections, and made R-Synthesis based on both "theoretical and experienced" information. As result of the new synthesis, author defined following 27(+) possible definitive/certain result cases of the synthesis for philosophy of religion, theories of religion, science of religion, world religions, and for other beliefs.

It is important to note that, following definitive/certain result cases of the R-Synthesis are applied to each concepts/subjects of religions/beliefs: (1) Some subjects/concepts/values/thoughts/senses are added to some religions/beliefs; (2) the priority of some concepts/subjects/principles/values are changed; (3) some common concepts/subjects/beliefs/values are considered; (4) some concepts/thoughts/beliefs converged to some new concepts/beliefs; (5) all concepts/subjects/thoughts/theories/beliefs/religions defined under one framework; (6) new concepts/subjects/theories/beliefs/principles are defined; (7) some religions, beliefs, thoughts, and senses eliminated; (8) all new and re-constructed beliefs and theories are fixed within the framework; (9) values/importance of some beliefs, concepts, thoughts, and senses improved; (10) all beliefs, theories of religion integrated into the one framework; (11) philosophical/scientific/religious/ideological judgment considered; (12) some concepts/subjects/values kept (protected); (13) some concepts/values/subjects modified; (14) progression proposed for some/most/all beliefs/religions/sects; (15) some rules put about the

concepts/beliefs/religions/sects; (16) some concepts/principles/subjects/beliefs/religions are re-constructed; (17) some concepts/subjects/beliefs are re-defined; (18) some concepts, subjects, thoughts, senses removed but new concepts, subjects, thoughts, senses put instead immediately; (19) philosophical/scientific/religious/politics/ideological revolution considered; (20) some concepts/subjects/thoughts separated; (21) training/academic education proposed for some religions/beliefs/thoughts; (22) some concepts/subjects/thoughts/senses/beliefs are unified; (23) some concepts, subjects, beliefs, theories united in upper phase; (24) some concepts, subjects, theories, branches, disciplines are hybrided; (25) other.

Past/Present Theories of Religion

These theories put forwarded by the scholars, thinkers, religious leaders, philosophers in the past regarding the past/present religions, mythologies, beliefs (Theories of Religion, 2015). Author evaluated these theories, also the works of the philosophers of religion (List of Philosophers of Religion, 2015). These theories are generally giving information about the discussions, negotiations, agreements, thoughts, expectations, forms, comparison, relations, interactions, and other subjects/concepts regarding the followings generally/specifically: (a) Existence of God/gods, (b) Nature of God/gods, (c) Knowledge of God/gods.

According to these theories, people can be grouped as follows in some manner: (a) the people who believe the existence of God/gods, (b) the people who neither believe nor disbelieve to the existence of God/gods, (c) the people who does not believe the existence of God/gods, (d) others (mentioned in this work in different sections).

Of course, for each of these cases, there are some theories proposed about the Nature of God/gods, and Knowledge of God/gods regarding the world, and universe, and about God/gods.

There are/were arguments for and against the existence of God/gods, which proposed by philosophers, theologians, scientists, and others for thousands of years. The list of philosophers of religion and their professional interests are expressed in the following section. Past/present theories of religion are given below in Table 2.

Table 2

Past/Present Theories of Religion (in Alphabetic Order)

Theories	Theories	Theories	Theories
Acosmism	Exclusivism	*Mysticism*	*Possibilianism*
Agnosticism	*Existentialism*	*Naturalism*	Process
Animism	Feminist	New Age	*Religious Skepticism*
Antireligion	*Fideism*	*Nondualism*	*Relativism*
Atheism	*Fundamentalism*	*Nontheism*	Shamanism
Creationism	*Gnosticism*	*Pandesim*	*Spiritualism*
Deism	Henotheism	Panentheism	Taoic
Dharmism	Humanism	Pantheism	Theism
Divine Command Theory	Inclusivism	*Perennialism*	*Transcendentalism*
Dualism	Monism	*Pluralism*	*New Era Theory*
Esotericism	Monotheism	Polytheism	**others

There are some disciplines which studies religious subjects in some manner. Comparative religion studies the similarities and contrasts in the views and practices of various religions. Philosophy of religion discusses

philosophical issues related to theories about deities. Antropology of religion is considered to make studies about religious institutions in relation to other social institutions, the comparison of religious beliefs and practices across cultures, and describes each religion as a cultural product, created by the human community that worships it. Narratives about deities and their deeds referred to as myths, the study of which is mythology. The word "myth" has an overtone of fiction, so religious people commonly (although it is variable) refrain from using this term in relation to the stories about deities which they themselves believe in. In the classical era, Sallustius (4th century CE) categorized mythology into five types: Theological, Physical, Psychological, Material, and Mixed. There are some other categorizations about the mythology too (Mythology, 2015).

In the English language, the common noun "god" is equivalent to "deity", while the proper noun "God" (capitalized) references the "unique deity" of Monotheism.

Some of which discuss the existence of God/gods are shortly explained below. There are several main positions with regard to the existence of God/gods due to some of these theories.

To understand these theories, the meaning of the "deity" should evaluate first. In religious belief, a "deity" is defined as either a natural or supernatural being, who is thought of as holy*, divine, or sacred. Some religions have one "supreme deity", while others have multiple deities of various "ranks". Some authors defined deity as, "a being with powers greater than those of ordinary humans, but who interacts with humans, positively or negatively, in ways that carry humans to new levels of consciousness beyond the grounded preoccupations of ordinary life". Deities are depict in a variety of forms, but also frequently expressed as having human form. Some faiths and traditions consider it blasphemous (not believing religion, heathen) to imagine or depict the deity as having any concrete form. Deities are often thought to be immortal, and are commonly assumed to have personalities and to possess consciousness, intellects, desires, and emotions comparable but usually superior to those of humans. A male deity is defined as a god, while a female deity is defined as a goddess. Historically, natural phenomena whose causes did not well understand, such as lightning and catastrophes such as earthquakes and floods, attributed to deities. They thought to be able to work supernatural miracles and to be the authorities and controllers of various aspects of human life (such as birth or an afterlife). Some deities asserted to be the directors of time and fate itself, the givers of human law and morality, the ultimate judges of human worth and behavior, or designers of the universe. It is important to evaluate the relation of deities with humanity. Some deities thought to be invisible or inaccessible to humans, dwelling mainly in otherworldly, remote or secluded and holy places, such as the concepts of Heaven, and hell, the sky, the underworld, under the sea, in the high mountains or deep forests, or in a supernatural plane or celestial sphere. Typically, they rarely reveal or manifest themselves to humans, and make themselves known mainly through their effects.

Monotheistic deities often thought of as being omnipresent, though invisible. Folk religions usually contain active and worldly deities. In polytheism, deities are conceived of as a counterpart to humans: Humans defined by their station subject to the deities, nourishing them with prayers or sacrifices, and deities defined by their sovereignty over humans, punishing and rewarding them, but also dependent on their worship. This same concept is also present in monotheistic and henotheistic religions according to some experts. The boundary between human and divine in most cultures is by no means absolute. Demi-gods are defined as divine or supernatural being in classical mythology, and are the offspring from a union of a human with a deity, and most royal houses in antiquity claimed divine ancestors. Some human rulers, such as the Kings of Egypt, the Japanese Tennos, and some Roman Emperors are worshipped by their subjects as deities while still alive. In many cultures, rulers and other prominent or holy persons thought to become deities upon death (like Osiris,

ancestor worship, canonization). Due to what some women perceive as excessive patriarchy in monotheistic faiths, some have turned to goddesses and deities with more flexible gender roles.

A basic classification of types of gods gave by Stith Thompson (List of Deities, 2015) as numbered (A.0) to (A.599). Author evaluated them beside his synthesis and noticed that these deities were related with the following subjects (in alphabetic order): "animals", "artisan", "creation", "death", "demi-gods", "departure", "earth", "fate", "fertility", "fire", "health", "hospitability", "hunting", "household", "justice", "knowledge", "law", "light", "local", "love", "moon", "national", "nature", "oath". And some other deities related with "politics", "rain", "resurrection", "river", "sea", "sky", "springs", "star", "sun", "supreme being", "travel", "trees", "tutelary", "underworld", "vegetation", "war", "water", "weather", "wind", "wisdom". As it can understand from the cultural deities, some or most of the culture had these similar types of deities with different names.

There is also a list of deities due to cultural sphere for each old country (culture groups). Most of the deities expressed due to culture groups as follows (in alphabetic order): African deities, Anglo-Saxon deities; Australian Aboriginal deities; Aztec deities; Baltic deities; Canaanite deities; Chinese deities; deities of Philippine mythology; Egyptian deities; Etruscan deities; Finnic deities; Germanic deities; Georgian deities; Greek deities; Guarani; Hindu deities; Hittite deities; Hungarian deities; Hurrian deities; Incan deities; Inutit deities; Irish deities; Japanese deities; Korean deities; Lydian deities; Lusitani deities; Malaysian deities; Mapuche; Maya deities; Maori deities; Mesopotamian deities; Native American deities; Norse gods and goddesses; Ossetian deities; Paleo-Balkanic deities; Polynesian deities; Pre-Islamic Arabian deities; Rapa Nui deities; Raven God of Kamchatka and Chukotka; Roman deities; Semitic gods; Turco-Mongol-Tengri; Sami deities and Slavic deities.

There are general conceptions and specific conceptions related with God. General conceptions given with the theories of religion, and specific conceptions used for discussing the existence of God, nature of God, knowledge of God as complementary. Some specific conceptions are (in alphabetic order): Creator, Demiurge, Devil, Deus, Ditheism, Father, Great Architect, Monad, Monism, Mother, Personal, Supreme Being, Sustainer, The All, The Lord, Trinity, Tawhid, Unitarianism.

A specific conception of "personal", for example, evaluated with personal god. A personal god is defined as a deity who can relate to as a person instead of as an impersonal force, such as the Absolute, "the All", or the "Ground of Being". In the scriptures of the Abrahamic religions, God is described as being a personal creator, speaking in the first person and showing emotion such as anger and pride, and sometimes appearing in anthropomorphic shape. A 2008 survey by the Pew Research Center reported that, of U.S.A. adults, 60% view that "God is a person with whom people can have a relationship", while 25% believe that "God is an impersonal force". A 2008 survey by the National Opinion Research Center reports that 67.5% of U.S.A. adults believe in a personal god. There are different perspectives about the personal god due to Baha'I, Christianity, Deism (Christian Deism, Humanistic Deism, Pandeism, Polydeism, Scientific Deism, Spiritual Deism), Hinduism, Islamism (Quranic view, Muslim view), and Judaism (in alphabetic order) (Personal God, 2015).

On the other hand, there are more than 130 mythologies due to regions including Anglo-saxon, Arabian, Aztec, Babylonian, Brazilian, Buddhist, Celtic, Chinese, Finnish, French, Hindu, Hittite, Inca, Irish, Islamic, Italian, Japanese, Korean, Maya, Mesopotamian, Pers, Roman, Scottish, Tatar, Tibetan, Turkic and Mongolian People Mythology, Turkish, Welsh, and others (in alphabetic order). And mythologies by religion can be expressed as Buddhist mythology, Christian mythology, Hindu mythology, Islamic mythology, Jewish

mythology (in alphabetic order). It is also declared that first mythologies are Mesopotamian, Egyptian, Chinese, and others due to Bronze Age time period.

Religion and mythology differ but have overlapping aspect. Both terms refer to systems of concepts that are of high importance to a certain community, making statements concerning the supernatural or sacred. Generally, mythology considered one component or aspect of religion. Religion is considered as broader term: Besides mythological aspects, it includes aspects of ritual, morality, theology, and mystical experience. Due to some scholars, disconnected from its religious system, a myth may lose its immediate relevance to the community and evolve-away from sacred importance-into a legend or folktale. There are some works about the relationship between religion and myth, similarities between different religious mythologies and about the contrasts between different religious mythologies.

As author noticed, many past/present religions do not generally agreed on which deities exist, although sometimes the pantheons may overlap, or be similar except for the names of the deities.

It frequently argued that Christianity, Islam, and Judaism all worship the same monotheistic deity, although they differ in "many important details".

In monotheism and henotheism, God conceived as the Supreme Being and principal object of faith. The concept of God as described by some theologians commonly includes the attributes of omniscience (infinite knowledge), omnipotence (unlimited power), omnipresence (present everywhere), omnibenevolence (perfect goodness), divine simplicity, and eternal and necessary existence.

There are many names for God, and different names attached to different cultural ideas about God's identity and attributes. In the ancient Egyptian era of Atenism, possibly the "earliest recorded monotheistic religion", this deity called Aten, premised on being the one "true" Supreme Being and Creator of the universe.

Theism, in the field of comparative religion, is the belief that at least one deity exists. In popular parlance, the term "theism" often describes the classical conception of God that is found in Christianity, Druze, Hinduism, Islam, Judaism, Sikhism (in alphabetic order). The term theism first used by Ralph Cudworth (1617-1688). Forms of theism explained below first due to perspective of deities. Then, other important points of these forms expressed. In general, due to theism, God/gods is/are the creator and sustainer of the universe. According to some theists, natural laws may be viewed as secondary causes of God(s).

Dualism is the view that there are two deities: a "deity of good" who is opposed and thwarted by a "deity of evil", of "equal power". Manichaeism, Zoroastrianism, and Gnostic sects of Christianity are/were, dualist.

Pantheism is the belief that the universe (or nature as the totality of everything) is identical with divinity, or that everything composes an all-encompassing, immanent God. In simpler manner, the universe and everything included in it is equal to the divine. God is the universe itself. The universe itself is a deity. Pantheists thus do not believe in a distinct personal or anthropomorphic god. There is variety of definitions of pantheism. Some consider it a theological and philosophical position concerning God. As a religious position, some describe pantheism as the polar opposite of atheism. There are elements of pantheism in some forms of some religions. The Islamic religious tradition, in particular Sufism and Alevism, has a strong belief in the unitary nature of the universe and the concept that everything in it is an aspect of God itself, although their perspective, like many traditional perspectives, may lean closer to panentheism.

Panentheism is defined as belief that God encompasses (includes, covers) all things of the cosmos, but that God is greater than the cosmos. According to this belief, God is both immanent and transcendent. Panentheism is also defined as a belief system, which posits that the divine (whether as a single God, number of gods, or

other form of "cosmic animating force"), interpenetrates every part of the universe and extends, timelessly (and, presumably, spacelessly) beyond it. Panentheism maintains a distinction between the divine and non-divine and the significance of both. In other manner, in panentheism, the universe and the divine are not ontologically equivalent. God viewed as the soul of the universe, the universal spirit present everywhere, in everything and everyone, at all times. Some versions of panentheism suggest that the universe is nothing more than the manifest part of God. In some forms of panentheism, the cosmos exists within God, who in turn "transcends", "pervades", or is "in" the cosmos. Panentheism goes further to claim that God is greater than the universe. There are effects of panentheism in some religions, beliefs.

Due to *Deism* belief, God does exist but does not interfere with human life and the laws of the universe; God is transcendent. Deism, derived from the Latin word "Deus" meaning "God", is a theological/philosophical position that combines the rejection of revelation and authority as a source of religious knowledge with the conclusion that reason and observation of the natural world are sufficient to determine the existence of a single creator of the universe. There are two principal forms due to some experts: classical and modern. Also there are some other forms in the history. For deists, human beings can know God only via reason and the observation of nature, but not by revelation or supernatural manifestations (such as miracles). Deism posits the existence of a single creator god, who has little or no continued involvement with the world. There are also four types of deists distinguished by Samuel Clarke.

Monotheism is the belief that a single deity exists which rules the universe as a separate and individual entity. Monotheism defined by the Encyclopedia Britannica as belief in the existence of one god or in the oneness of God. The Oxford Dictionary of the Christian Church gives a more restricted definition: "belief in one personal and transcendent God", as opposed to polytheism and pantheism. A distinction made between exclusive monotheism, and both inclusive monotheism and pluriform monotheism, which, while recognizing many distinct gods, postulate some underlying unity.

On the other hand, *polytheism* is defined as the belief that, multiple (several) deities exist which rule the universe as separate and individual entities, and together they form a pantheon. Polytheism refers to the worship of or belief in multiple deities usually assembled into a pantheon of gods and goddesses, along with their own religions and rituals. In most religions which accept polytheism, the different gods and goddesses are representations of forces of nature or ancestral principles, and can viewed either as autonomous or as aspects or emanations of a creator God or transcendental absolute principle (monoistic theologies), which manifests immanently in nature (panentheistic and pantheistic theologies). Polytheists do not always worship all the gods equally, but can be henotheists, specializing in the worship of one particular deity. Other polytheists can be kathenotheists, worshiping different deities at different times. There are soft polytheism and hard polytheism, Gods and divinity concept, types of deities, mythology and religion evaluations. The deities of polytheism often portrayed as complex personages of greater or lesser status, with individual skills, needs, desires and histories; in many ways similar to humans (anthropomorphic) in their personality traits, but with additional individual powers, abilities, knowledge, or perceptions. The gods of polytheism are in many cases the highest order of a continuum of supernatural beings or spirits. *Monolarty* is a type of polytheism in which the existence of multiple deities recognized, but worship given only to one.

Henotheism is a form of polytheism, and some people believe that multiple deities may or may not exist, though there is a single supreme deity. Henotheism "one god" is the belief in and worship of a single god while accepting the existence or possible existence of other deities that may also served. Henotheism is similar but less

exclusive than monolatry because a monolator worships only one god (denying that other gods are worthy of worship), while the henotheist may worship any within the pantheon, depending on circumstances, but will usually worship only one throughout one's life (barring some sort of conversion). In some belief systems, the choice of the supreme deity within a henotheistic framework may be determined by cultural, geographical, historical, or political reasons.

Monism is defined as philosophical stance that explains all that is in terms of a single reality and thus conflicts with any belief, which distinguishes radically between different grades of being. The type of monotheism found in Hinduism, encompassing pantheism and panentheism, is expressed as monistic. There are monism influences in the history of Buddhism and Jainism.

According to the *henology*, some people believe that multiple avatars of a deity exist, which represent unique aspects of the ultimate deity. It can be contrasted with ontology, as ontology is "an account of being" whereas henology is an "account of unity". According to some experts, henology stands in contradistinction to several other philosophical disciplines. The term "henology" is the philosophical account which distinguishes the discipline that concerns The One, as in the philosophies of some old philosophers from disciplines that concern Being (as in some old philosophers) and also from those that seek to understand knowledge and truth (as in some old philosophers).

Due to the belief named *agnosticism*, the existence or non-existence of deities or God is currently unknown or unknowable, and cannot be proven. A weaker form of this belief is defined as simply a lack of certainty about gods' existence or nonexistence. These are not mutually exclusive positions. For example, agnostic theists choose to believe God exists while asserting that knowledge of God's existence is inherently unknowable. Similarly, agnostic atheists reject belief in the existence of all deities, while asserting that whether any such entities exist or not is inherently unknowable.

Atheism is the belief that it rejects to believe in the existence of deities, where strong atheism is specifically the position that there are no deities, and weak atheism is simply the absence of belief that any deities exist.

There is an *Apatheism*, and it is the lack of caring whether any supreme being exists, or lack thereof.

There is a *religious exclusivism* which asserts that one religion is "true" and that all others are in error. It has two forms: absolute exclusivism which asserts that one must be born into the religion to be a true adherent; relative exclusivism which asserts that conversion is mandatory.

Inclusivism is defined as one of several approaches to understanding the relationship between religions, which asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are in error. It is a particular form of religious pluralism, though that term may also assert that all beliefs are "equally valid" within a believer's particular context. In broader manner, there are two schools of inclusivist thought proposed by the related authors: (i) traditional inclusivism, (ii) relativistic inclusivism.

Humanism is defined as a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over established doctrine or faith (Fideism). Generally, however, according to some experts, humanism refers to a perspective that affirms some notion of human freedom and progress. In modern times, humanist movements typically aligned with secularism, and today there are some experts who propose that "Humanism" typically refers to a non-theistic life stance centred on human agency, and looking to science instead of religious dogma in order to understand the world.

Possibilianism is defined as a philosophy, which rejects both the diverse claims of traditional theism and the positions of certainty in strong atheism. It is in favor of middle, and an exploratory ground due that. An adherent of possibilianism called a possibilian. The possibilian perspective distinguished from agnosticism in its active exploration of novel possibilities and its emphasis on the necessity of holding multiple positions at once if there are no available data to privilege one over the others.

Animism is defined as the belief that spirits inhabit every existing thing, beside human beings and including plants, minerals, animals, and, including all the elements, air, water, earth, and fire. Animism used in the anthropology of religion as a term for the belief system of some indigenous tribal peoples, especially prior to the development of organized religion. Although each culture has its own different mythologies and rituals, the "animism" said to describe the most common, foundational thread of indigenous people's "spiritual" or "supernatural" perspectives. The animistic perspective is so fundamental, mundane, everyday, and taken-for-granted that most animistic indigenous people do not even have a word in their languages that corresponds to "animism" (or even "religion"); the term is an anthropological construct. The anthropologist Edward Burnett Tylor argued that religion originally took an animist form.

Acosmism, in contrast (opposite) to pantheism, denies the reality of the universe, seeing it as ultimately illusory, and only the infinite unmanifest absolute as real. Conceptual versions of acosmism are found in eastern and western philosophies.

Antireligion is defined as opposition to religion of any kind. It involves opposition to organized religion, religious practices or religious institutions. The term *antireligion* has also been used to describe opposition to specific forms of supernatural worship or practice, whether organized or not. As such, antireligion is distinct from deity-specific positions such as atheism (the lack of belief in deities) and *antitheism* (an opposition to belief in deities); although "antireligionists" may also be atheists or antitheists.

Creationism is the religious belief that nature, and aspects such as the universe, earth, life, and humans, originated with supernatural acts of divine creation. In its broadest sense, creationism includes a continuum of religious views, which vary in their acceptance or rejection of scientific explanations such as evolution that describe the origin and development of natural phenomena. The term *creationism* most often refers to belief in special creation; the claim that the universe and lifeforms were created as they exist today by divine action, and that the only true explanations are those which are compatible with a Christian fundamentalist literal interpretation of the creation myth found in the Bible's Genesis creation narrative. Less prominently, there are also members of the Islamic and Hindu faiths who are creationists.

In Hinduism, *dharma* signifies behaviours that are considered to be in accord with Rta, the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues, and "right way of living". In Buddhism, dharma means "cosmic law and order", as applied to the teachings of Buddha and can be applied to mental constructs or what is cognised by the mind. In Buddhist philosophy, dhamma/dharma is also the term for "phenomena". Dharma in Jainism refers to the teachings of Tirthankara (*Jina*) and the body of doctrine pertaining to the purification and moral transformation of human beings. For Sikhs, dharma means the path of righteousness and proper religious practice.

Divine command theory (also known as theological voluntarism) is defined as a meta-ethical theory by some experts, which proposes that an action's status as morally good is equivalent to whether it is commanded by God. The theory asserts that what is moral is determined by God's commands and that for a person to be

moral he is to follow God's commands. Followers of both monotheistic and polytheistic religions in ancient and modern times have often accepted the importance of God's commands in establishing morality.

Western esotericism, also known as esotericism, esoterism, and sometimes the western mystery tradition, is a term under which scholars have categorised a wide range of loosely related ideas and movements which have developed within western society. Esotericism has pervaded various forms of western philosophy, religion, pseudoscience, art, literature, and music, continuing to affect intellectual ideas and popular culture. The idea of grouping a wide range of western traditions and philosophies together under the category that is now termed esotericism developed in Europe during the late 17th century. There are various academics who propose(d) different comments about explaining esotericism.

Existentialism is a form of philosophical inquiry that explores the problem of human existence and centers on the lived experience of the thinking, feeling, acting individual. In the view of the existentialist, the individual's starting point has been called "the existential angst" (or, variably, existential attitude, dread, etc.), or a sense of disorientation, confusion, or anxiety in the face of an apparently meaningless or absurd world. Existentialism is associated with some philosophers who shared an emphasis on the human subject, despite profound doctrinal differences. A primary virtue in existentialist thought is authenticity. Some philosophers proposed that each individual (not society or religion) is solely responsible for giving meaning to life and living it passionately and sincerely, or "authentically".

Fideism is an epistemological theory which maintains that faith is independent of reason, or that reason and faith are hostile to each other and faith is superior at arriving at particular truths (see natural theology). Some philosophers have identified a number of different forms of fideism. Some theologians and philosophers have responded in various ways to the place of faith and reason in determining the truth of metaphysical ideas, morality, and religious beliefs, and religious beliefs. A qualified form of fideism is sometimes attributed to a philosopher's suggestion that "we must deny knowledge in order to make room for faith".

Fundamentalism usually has a religious connotation that indicates unwavering attachment to a set of irreducible beliefs. However, fundamentalism has come to be applied to a tendency among certain groups (mainly, although not exclusively, in religion) that is characterized by a markedly strict literalism as it is applied to certain specific scriptures, dogmas, or ideologies, and a strong sense of the importance of maintaining in group and outgroup distinctions, "leading to an emphasis on purity and the desire to return to a previous ideal from which advocates believe members have strayed". Rejection of diversity of opinion as applied to these established "fundamentals" and their accepted interpretation within the group often results from this tendency. There are fundamentalisms in various forms due to Buddhism, Christianity, Hinduism, Islam, Judaism, and in non-religious (in alphabetic order).

Gnosticism (having knowledge) is a collection of religious ideas and systems which originated in the first century AD among early Christian and Jewish sects. These various groups emphasised personal spiritual knowledge (gnosis) over the orthodox teachings, traditions, and authority of the church. Viewing material existence as flawed (having or containing one or more faults, mistakes, or weaknesses) or evil, Gnostic cosmogony generally presents a distinction between a supreme, hidden God and a malevolent lesser divinity (sometimes associated with the Yaweh of the Old Testament) who is responsible for creating the material universe. Gnostics considered the principal element of salvation to be direct knowledge of the supreme divinity in the form of mystical or esoteric insight. Many gnostic texts deal not in concepts of sin and repentance, but

with illusion and enlightenment. Gnostic systems postulate a dualism between God and the world, varying from the "radical dualist" systems of Manichaeism to the "mitigated dualism" of classic gnostic movements.

Mysticism is generally known as becoming one with God or the Absolute, but may refer to any kind of ecstasy or altered state of consciousness which is given a religious or spiritual meaning. Due to the early modern period, the definition of mysticism grew to include a broad range of beliefs and ideologies related to "extraordinary experiences and states of mind". In modern times, "mysticism" has defined that it acquired a limited definition, with broad applications, as meaning the aim at the "union with the Absolute, the Infinite, or God". Broadly defined, mysticism can be found in all religious traditions. There are variations of mysticism in Buddhism, Islam, Jewish, Hinduism, Shamanism, Sikhism, Taoism, Tantra, and others (in alphabetic order).

In philosophy, *naturalism* is defined as the idea or belief that only natural laws and forces (as opposed to supernatural or spiritual ones) operate in the universe. Adherents of naturalism assert that natural laws are the only rules that govern the structure and behavior of the natural world, and that the changing universe is at every stage a product of these laws.

In spirituality, *nondualism*, also called non-duality, means "not two" or "one undivided without a second". Nondualism primarily refers to a mature state of consciousness, in which the dichotomy of I-other is "transcended", and awareness is described as "centerless" and "without dichotomies". Although this state of consciousness may seem to appear spontaneous, it usually follows prolonged preparation through ascetic or meditative/contemplative practice, which may include ethical injunctions. According to some experts, there are some relations, effects of non-dualism in some religions like Buddhism, Hinduism, Sikhism, Sufism, Taosim, and western Christian and neo-platonic traditions.

Nontheism or non-theism is proposed by some authors as a range of both religious and nonreligious attitudes characterized by the absence of espoused belief in a God or gods. Nontheism has generally been used to describe apathy or silence towards the subject of God and differs from an antithetical, explicit atheism. According to some experts, Nontheism does not necessarily describe atheism or disbelief in God; it has been used as an umbrella term for summarizing various distinct and even mutually exclusive positions, such as agnosticism, ignosticism, Ietsism, skepticism, pantheism, atheism, strong or positive atheism, implicit atheism, and apatheism. Some agnostics, however, are not nontheists but rather agnostic theists. However, some authors consider that non-theism is completely means atheism.

Pandeism (or pan-deism) is defined by some experts as a theological doctrine first delineated in the 18th century, which combines aspects of pantheism with aspects of deism. It holds that a creator deity became the universe (pantheism) and ceased to exist as a separate and conscious entity (deism holding that God does not interfere with the universe after its creation). Pandeism is proposed to explain (as it relates to deism) why God would create a universe and then appear to abandon it, and (as it relates to pantheism) an origin and purpose of the universe. Various theories suggest the coining of the word "pandeism" as early as the 1780s, but one of the earliest unequivocal uses of the word with its present meaning came in 1859 with Moritz Lazarus and Heymann Steinthal.

The *perennial philosophy*, also referred to as *perennialism* and perennial wisdom, is expressed as a perspective in philosophy and spirituality that views all of the world's religious traditions as sharing a single, metaphysical truth or origin from which all esoteric and exoteric knowledge and doctrine has grown. A more popular interpretation argues for universalism, the idea that all religions, underneath seeming differences, point to the same truth.

There are different comments about *religious pluralism* due to different religion authors from Baha'I Faith, Buddhism, Christianity, Hinduism, Islam, Jainism, and Sikhism. Religious pluralism is defined as an attitude or policy regarding the diversity of religious belief systems co-existing in society. It can indicate one or more of the following: (i) as the name of the worldview according to which one's own religion is not held to be the sole and exclusive source of truth, and thus the acknowledgement that at least some truths and true values exist in other religions, (ii) as acceptance of the concept that two or more religions with mutually exclusive truth claims are equally valid, this may be considered a form of either toleration (a concept that arose as a result of the European wars of religion) or moral relativism, (iii) the understanding that the exclusive claims of different religions turn out, upon closer examination, to be variations of universal truths that have been taught since time immemorial. This is called perennialism (based on the concept of *philosophia perennis*) or traditionalism, (iv) sometimes as a synonym for ecumenism, etc., the promotion of some level of unity, co-operation, and improved understanding between different religions or different denominations within a single religion, (v) as a term for the condition of harmonious co-existence between adherents of different religions or religious denominations, (vi) as a social norm and not merely a synonym for religious diversity, (vii) religious pluralism can be defined as "respecting the otherness of others".

More informally, skepticism as an expression of questioning or doubt can be applied to any topic, such as politics, religion, or pseudoscience. There are religious skepticism, philosophical skepticism, scientific skepticism. *Religious skepticism* is a type of skepticism relating to religion. Religious skeptics question religious authority and are not necessarily anti-religious but skeptical of specific or all religious beliefs and/or practices. Religious skepticism is not the same as atheism or agnosticism, and some religious skeptics are deistist. As such, religious skepticism generally refers to doubting or questioning something about religion. Although, as noted by Schellenberg, the term is sometimes more generally applied to anyone that has a negative view of religion. Religious skepticism advocates for doubt concerning basic religious principles, such as immortality, providence, and revelation. The majority of skeptics are agnostics and atheists, but there are also a number of religious people that are skeptical of religion. More moderate forms of philosophical skepticism claim only that nothing can be known with certainty, or that we can know little or nothing about nonempirical matters, such as whether God exists, whether human beings have free will, or whether there is an afterlife.

Relativism is defined by some experts as a family of philosophical views which deny claims to objectivity within a particular domain and assert that facts in that domain are relative to the perspective of an observer or the context in which they are assessed. There are many different forms of relativism, with a great deal of variation in scope and differing degrees of controversy among them. Moral relativism encompasses the differences in moral judgments among people and cultures. Epistemic relativism holds that there are no absolute facts regarding norms of belief, justification, or rationality, and that there are only relative ones. Alethic relativism is the doctrine that there are no absolute truths, i.e., that truth is always relative to some particular frame of reference, such as a language or a culture (named as cultural relativism). Some forms of relativism also bear a resemblance to philosophical skepticism. *Descriptive relativism* seeks to describe the differences among cultures and people without evaluation, while normative relativism evaluates the morality or truthfulness of views within a given framework.

In philosophy, *spiritualism* is the notion, shared by a wide variety of systems of thought, that there is an immaterial reality that "cannot be perceived by the senses". This includes philosophies that postulate a personal

God, the immortality of the soul, or the immortality of the intellect or will, as well as any systems of thought that assume a universal mind or cosmic forces lying beyond the reach of purely materialistic interpretations. Spiritualism is also a religious movement based on the belief that the spirits of the dead exist and have both the ability and the inclination to communicate with the living. The afterlife, or the "spirit world", is seen by spiritualists, not as a static place, but as one in which spirits continue to evolve. These two beliefs, which contact with spirits is possible, and that spirits are more advanced than humans according to that believe, lead spiritualists to a third belief: that spirits are capable of providing useful knowledge about moral and ethical issues, as well as about the nature of God.

Transcendentalism is a philosophical movement that developed in the late 1820s and 1830s in the eastern United States. A core belief is in the inherent goodness of people and nature, and while society and its institutions have corrupted the purity of the individual, people are at their best when truly "self-reliant" and independent. Transcendentalism emphasizes subjective intuition over objective empiricism. Adherents believe that individuals are capable of generating completely original insights with little attention and deference to past masters. Transcendentalists are strong believers in the power of the individual. It is primarily concerned with personal freedom. Their beliefs are closely linked with those of the romantics, but differ by an attempt to embrace or, at least, to not oppose the empiricism of science.

Author evaluated all the religions, sects, denominations, beliefs, mythologies, and all the other theories or religion mentioned above, generally/specifically, beside the synthesis he performed. As result of the synthesis, author defined new perspective for philosophy, also re-defined or re-constructed branches of philosophy for different disciplines. Author defined New Era Theory, as a new theory of religion for philosophy of religion, and also considered New Era Belief to express the results of the new theory, and of the results of the synthesis related with religions, and philosophy of religion.

The meanings of these past/present theories are discussed, generally/specifically, in the following sections to show the differences, similarities, and/or common points between the theory of New Era Belief and these past/present theories as possible.

Evaluation of the Past/Present Works of the Some Philosophers of Religion

Author evaluated the works and professional interests of philosophers of religion (List of Philosophers of Religion, 2015), philosophers of politics (Political Philosophers, 2015), philosophers of science (List of Philosophers of Science, 2016), philosophers of law (Notable Philosophers of Law, 2015), philosophers of history (Philosophers of History, 2015), philosophers of mind (Philosophers of Mind, 2015), and other philosophers. Here only the past/present works of some of the philosophers of religion are expressed generally/specifically. Other philosophers' works and possible influents are mentioned in the other article (Ramiz, upcoming work).

As result of the said evaluation of works, interests of these philosophers/thinkers, and by considering the new synthesis, author noticed that some of these philosophers used philosophy only, while some others used religious concept they believed. Only few of them considered all religion, science, and politics at the same time, and it was very long time ago. Some others considered religion and science together, some others considered politics and religion, some others considered economy, politics, philosophy except religion, most of them considered ethics, some of them are as a religious person, some others used physics, chemistry, natural science only except politics, religion, some other considered metaphysics, some others considered philosophy of religion, and some others are teacher.

The names of some of the influential philosophers/thinkers of religion, and their periods are given below: (1) Solomon (970 BC-931 BC), (2) Laozi (600 BC-500 BC), (3) Confucius (551 BC-479 BC), (4) Plato (428 BC-348 BC), (5) Aristotle (384 BC-322 BC), (6) Epicurus (341 BC-270 BC), (7) Augustine of Hippo (354-430), (8) Boethius (480-524), (9) Adi Shankara (8th century), (10) Saadia Gaon (882-942), (11) David ibn Merwan al-Mukkamas (?-937), (12) Hai Gaon (939-1038), (13) Avicenna-Ibn Sina (980-1037), (14) Joseph ben Abraham (11th century), (15) Jeshua ben Judah (11th century), (16) Bahya ibn Paquda (11th century), (17) Isaac ben Jacob Alfasi ha-Cohen (1013-1103), (18) Solomon ibn Gabirol (1021-1058), (19) Saint Anselm of Canterbury (1033-1109), (20) Al-Ghazali (1058-1111), (21) Peter Abelard (1079-1142), (22) Joseph ben Jacob ibn Tzaddik (?-1149), (23) Basava (1105-1167), (24) Moshe ben Maimon (1135-1204), (25) Samuel ben Judah Ibn Tibbon (1150-1230), (26) David Kimhi (1160-1235), (27) Jacob Anatoli (1194-1256), (28) Isaac ibn Latif (1210-1280), (29) Thomas Aquinas (1225-1274), (30) Shem-Tov ibn Falaquera (1225-1290), (31) John Duns (1266-1308), (32) Jedaiah ben Abraham Bedersi (1270-1340), (33) Levi ben Gershon (1288-1344), (34) Moses Narbonne (?-1362), (35) Isaac ben Sheshet Perfet (1326-1408), (36) Aaron ben Elijah (1328-1369), (37) Isaac Canpanton (1360-1463), (38) Hoter ben Shlomo (1400-1480), (39) Elia del Medigo (1458-1493), (40) Isaac Nathan ben Kalonymus (15th century), (41) Leon Modena (1571-1648), (42) Joseph Solomon Delmedigo (1591-1655), (43) Isaac Cardoso (1603-1683), (44) Isaac Orobio de Castro (1617-1687), (45) Jacob Abendana (1630-1685), (46) Baruch Spinoza (1632-1677), (47) David Nieto (1654-1728), (48) Emanuel Swedberg (1668-1772), (49) David Hume (1711-1776), (50) Immanuel Kant (1724-1804), (51) Johann Georg Hamann (1730-1788), (52) William Paley (1743-1805), (53) Salomon ben Josua Maimon (1753-1800), (54) Friedrich Daniel Ernst Schleiermacher (1768-1834), (55) Georg Wilhelm Friedrich Hegel (1770-1831), (56) Søren Aabye Kierkegaard (1813-1855), (57) Karl Marx (1818-1883), (58) William James (1842-1910), (59) Friedrich Wilhelm Nietzsche (1844-1900), (60) Yihyah Qafih (1850-1931), (61) Vladimir Solovyov (1853-1900), (62) Vasily Vasilievich Rozanov (1856-1919), (63) Dmitry Sergeyevich Merezhkovsky (1866-1941), (64) Sergei Bulgakov (1871-1944), (65) G. K. Chesterton (1874-1936), (66) Pavel Florensky (1882-1937), (67) Walter Terence Stace (1886-1967), (68) Paul Johannes Tillich (1886-1965), (69) Walter Benjamin (1892-1940), (70) Aleksei Fedorovich Losev (1893-1988), (71) Yeshayahu Leibowitz (1903-1994), (72) Mircea Eliade (1907-1986), (73) A. J. Ayer (1910-1989), (74) Huston Cummings Smith (1919-…), (75) John Hick (1922-2012), (76) Antony Flew (1923-2010), (77) Jacques Derrida (1930-2004), (78) Alvin Carl Plantinga (1932-…), (79) Richard G. Swinburne (1934-…), (80) Melville Y. Stewart (1935-…), (81) Robert Cummings Neville (1939-…), (82) Stephen R. L. Clark (1945-…), (83) James Porter Moreland (1948-…), (84) William Lane Craig (1949-…), (85) Robert McNair Price (1954-..), (86) José Faur (…), (87) others.

Author determined that, some of the philosophers of religion are being effective because of they were interested in with multi-disciplines at the same time, as shown in (Table 3) below. Beside this, author noticed that some of these philosophers are/were theologian, or religious responsible (Hakham, rabbi, monk, archbishop), or scholar. While some others adopted some religions such as Catholic, Islam, Judaism, Lutheran, Orthodox, Protestant (in alphabetic order), only few of them also are/were economist, some of them care about ethics, some of them consider political theory, some others are/were professor as well, some others considers(ed) epistemology, some others are engineer, and only one of them was king beside being philosopher.

Due to this evaluation, author noticed that only some of the philosophers of religion considered more than one philosophy discipline at the same time (Table 3) (Ramiz, 2016).

Table 3

Some of the Philosophers of Religion and Their Interests (due to Date of Birth)

| Pioneer/founder people | Philosophical interests of philosophers (in alphabetic order) | | | | | | |
	Philosophy of history*	Philosophy of politics*	Philosophy of religion*	Philosophy of science*	Ethics*	Others	Life period
Confucius		X	X		X	X	551 BC-479 BC
Plato	X	X	X	X	X	E*, X	428 BC-348 BC
Aristotle		X	X	X	X	M, L, PoL, PoM, X	384 BC-322 BC
Thomas Aquinas	X	X	X		X	PoL*, PoM*, X	1225-1274
Baruch Spinoza		X	X		X	PoM*, X	1632-1677
David Hume		X	X	X	X	E, M, PoL, PoM, X	1711-1776
Immanuel Kant	X	X	X	X	X	E*, M*, PoL*, X	1724-1804
G. W. Friedrich Hegel	X	X	X		X	A*, L*, X	1770-1831
Karl Marx	X	X	X			X	1818-1883
F. Wilhelm Nietzsche	X	X	X		X	A*, M*, O*, X	1844-1900

Notes. Italic words indicate that these philosophers interested in more than one philosophy branch* at the same time; (*) denotes that these branches are defined due to past philosophical branch perspectives; here A*: Aesthetics, E*: Epistemology, L*: Logic, M*: Metaphysics, MP*: Meta-Philosophy, O*: Ontology, PoL*: Philosophy of Law, PoLi*: Philosophy of Literature, PoM*: Philosophy of Mind, PoT*: Philosophy of Technology, X: some other sciences.

Good and/or Correct Perspective That Must Be Behind the Definition of Philosophy, and Branches of Philosophy

Author noticed that some/most of the problems, confusion, conflicts are/were: (i) because of the definition/content/purpose of the past/present ideologies, religions, sciences, philosophies, administrations, systems, etc., (ii) because of the perspectives of the some scientists, or some philosophers, or some theologian, or some politics, or some commercial person, or some other experts who adopted them, (iii) because they do/did not include and/or accept one, or some, or all of the other disciplines, or sub-inner disciplines of them, (v) because of the major effective disciplines, interactions/relationship considered between these disciplines, and interaction between the sub disciplines, (vi) others, in general and specific manner.

As it is mentioned in this work and in other works of the author (Ramiz, 2010; 2015; 2016), some of these scientists, or philosophers, or politics, or commercials, are/were religious or non-religious, and also have/had different interests about other branches of religion, sciences, and/or other branches of philosophy, and/or other branches of bussiness, and/or other branches of ideologies, etc.

Also, author determined that, people with multi-discipline interests, always being more creative, can do "meaningful", or "good", or "correct" definition, application, realization, founding, administration, establishment and other benefits for himself/herself, for his/her group, for his/her association, for the country, and for the benefits of the world. Of course multi-discipline interest can be categorized due to the size, method, dimension, related with the Hybrid-Disciplines, Hybrid-Cases, Hybrid-Dimensions, Hybrid-Theories, Hybrid-Philosophies, Hybrid-Sciences, he/she considered.

In all cases, author defined that good scientist, good philosopher, good theologian, good scholar must be the one who is judicious, creative, cooperative, being objective, and has good or correct ethics, principles, sense of justice, and the one who can consider some/most/all subjects and/or disciplines in some manner.

Author made a synthesis, and while doing this he defined his good and/or correct perspectives, dimensions, subjects, and other principles and concepts which he considered (Ramiz, 2010; 2015; 2016). Specifically, there

are: (i) good and/or correct perspective that must be behind the definition of science and branches of science (Ramiz, 2016e), (ii) good and/or correct perspective that must be behind the administration (Ramiz, 2016), (iii) other concepts/subjects, defined by the author in the said articles to guide some people to understand the details of the related subjects about philosophy and branches of philosophy in good and/or correct way.

New Perspective of the Philosophy

Author evaluated the subjects (see new synthesis section above) and made a new R-Synthesis. Author defined new perspective of the philosophy as result of the synthesis (Ramiz, 2016d). With this respect, the following general/specific subjects can be considered as guide for this work also.

Philosophy due to Historical Period

Author divided the philosophy into the following "historical periods" as follows by considering the general perspectives considered for the New Synthesis in Section 2 above: (1) ancient philosophy: Egypt and Babylon, Ancient Chinese, Ancient Greco-Roman, Ancient Indian, Ancient Persian, (2) 5th-16th centuries: Medieval Europe, Renaissance, East Asia, India, Middle East, Mesoamerica, Africa, (3) Early Modern and Modern (17th-18th centuries), 19th century, 20th century, (4) New Era Philosophy (future).

Philosophy due to Religious Perspective

Religious philosophy is defined by some experts in the past as philosophical thinking that is inspired and directed by a past/present particular religion. Due to this perspective, it can be done objectively, but may also be done as a persuasion tool by believers in that faith. Author divided philosophies into the following different branches by considering past and new religious perspectives for each religion such as (in alphabetic order): (1) Buddhist philosophy, (2) Christian philosophy, (3) Hindu philosophy, (4) Islamic philosophy, (5) Jain philosophy, (6) Jewish philosophy, (7) R-Religion philosophy, and (8) Sikh philosophy.

New Era Philosophy and Branches of Philosophy

Author defined R-Philosophy discipline to express all subjects directly related with philosophy. With regarding this, there are following concepts: New Perspective of the Philosophy, New Era Philosophy, "xD" Hybrid Philosophies (x: 1 to 8), upper constructional philosophies, lower constructional philosophies, Basic Branches of Philosophy (Basic Philosophies), branches of philosophies, sub branches of philosophies.

Due to new perspective of philosophy, New Era Philosophy is defined as 8D Hybrid Philosophy of eight basic philosophies, and as a major philosophy branch, for the design, definition, etc., of all the subjects and to express some subjects due to the known perspective in daily life.

Upper constructional philosophies and lower constructional philosophies are given in the following section and in other work (Ramiz, 2016d).

Basic philosophies are defined as follows (Ramiz, 2016d) (in alphabetic order): (1) Philosophy of Administration®®, (2) Philosophy of Information®©, (3) Philosophy of Justice®®, (4) Philosophy of Politics®©, (5) Philosophy of Religion®©, (6) Philosophy of Science®©, (7) Philosophy of Social Science®©, (8) Philosophy of System®®.

Sub branches of Philosophy of Information®© and Philosophy of Social Sciences®® are also given in the following section to express their interaction, relation with philosophy of religion under new perspective.

New perspective for Philosophy of Science®©, and sub-branches of basic philosophies are defined in other work (Ramiz, 2016e).

New perspective for philosophy of religion is expressed below in this work.

Since there are some technological, scientific founding/inventions which are/were effective and interacting with human life and also effecting the religion discipline in some manner, author defined the following branches of philosophy to express the interaction/relation between these foundings and Ideal Philosophical System, and also to express the level of hybrid philosophy perspectives behind these scientific founding as follows:

(a) Philosophy of Computer Science®©: It is considered as 3D Hybrid Philosophy that includes Philosophy of Science®©, Philosophy of Information®©, and Philosophy of Systems®©.

(b) Philosophy of Statistics®©: It is considered as 2D Hybrid Philosophy that includes Philosophy of Science and Philosophy of Information. By the time, please be noted that statistics as an academic discipline, can be defined as 2D Hybrid science of mathematical sciences and information sciences.

(c) Philosophy of Monetary Values®®: It is considered as 4D Hybrid Philosophy that includes Philosophy of Science, Philosophy of Information, Philosophy of Social Science, and Philosophy of System. Its sub branches are: (i) philosophy of digital currency®©, (ii) philosophy of money, (iii) philosophy of finance®©, (iv) philosophy of banking®©, (v) philosophy of economy®©, (vi) other.

(d) Philosophy of Artificial Intelligence®©: It is considered as 3D Hybrid Philosophy that includes Philosophy of Science, Philosophy of Information, and Philosophy of System. By the time, please be note that artificial intelligence as an academic discipline, can be defined as 5D Hybrid science of chemical sciences, electromagnetic sciences, information sciences, mathematical sciences, physical sciences (in alphabetic order).

Here, it could be notice that, some science branches related with human being can be defined as 6D Hybrid Science.

(e) Philosophy of Archeology®©: It is considered as 2D Hybrid Philosophy that includes Philosophy of Science and Philosophy of Information. By the time, please be noted that archeology as an academic discipline, can be defined as 5D Hybrid sciences.

(f) Philosophy of Standardization®®: It is considered as 3D Hybrid Philosophy that includes Philosophy of Science, Philosophy of Information, and Philosophy of System. By the time, please be noted that standardization as an academic discipline, can be defined as 6D Hybrid science

(g) Philosophy of Life®©: Author consider that, philosophy of life for a person is up to the number of discipline that human considered, up to the dimension of the disciplines considered, up to the philosophy branch considered, up to the sub branch of philosophy considered, generally/specifically: (i) For one scientist, philosophy of life can be equal to philosophy of science, (ii) for another theologian, it can be equal to philosophy of religion, (iii) for a mathematician, it can be philosophy of mathematics, (iv) for a biologist, it can be philosophy of biology, (v) for a physician, it can be philosophy of physics, (vi) for a medical doctor, it can be philosophy of health, (vii) for a woman it can be philosophy of love, (viii) and others.

For the author, philosophy of life is related to new perspective of philosophy and new era philosophy, which considers 8D Hybrid philosophy and related sub branches in some manner, and that also considers upper and lower constructional philosophies in other manner.

Systems/Constructions Defined as Result of the Synthesis and by Considering the New Perspective of Philosophy

Author defined new theories, new systems, and new constructions as result of the synthesis. These are generally expressed as follows: (1) Ideal Political Construction (Ramiz, 2010; 2015), (2) Ideal Administration

System (Sustainable Administration System), (Ramiz, 2010; 2015; 2016), (3) Ideal Philosophical System (Ramiz, 2016d), (4) Ideal Scientific System (Ramiz, 2016e), (5) Ideal Religious Administration (Sustainable Religious Administration, Community Values Council/Authority, other) (Ramiz, 2010; 2016; upcoming work), (6) Ideal Justice System (Sustainable Justice System; Hybrid Law: Common, Civil, Religious, Scientific, Philosophical, other) (Ramiz, 2016; upcoming work), (7) Ideal Scientific Administration (Sustainable Scientific Administration; Progression Council/Authority, others) (Ramiz, 2016; upcoming work), (8) others.

New Perspective for Philosophy of Religion

As result of the synthesis, author defined R-Religion discipline to explain all subjects directly related with religions, beliefs, and religious values. R-Religion includes the following concepts: New Perspective for the Philosophy of Religion, Theories of Religion, New Era Theory, Science of Religion, New Era Religion, Progressive Religion, New Era Belief, World Religions, other religious values.

With this respect, author explained the new perspective for the philosophy of religion with the following concepts/sections: (a) theories of religion, (b) upper constructional philosophies and philosophy of religion, (c) complementary branches of philosophy of religion, (d) lower constructional philosophies and philosophy of religion, (e) science of religion, (f) New Theory of Religion and its relations with other religions, beliefs, disciplines, (g) New Era Belief and its relations. These are generally/specifically explained below.

Theories of Religion

All theories of religion are considered under this new perspective for philosophy of religion. In one point of view, author made the synthesis of: (i) all religions, sects, denominations, beliefs, (ii) all mythologies, (iii) all past/present theories of religion, (iv) all religious movements, (v) others.

These theories are proposed basically to have information and/or evaluation about: (a) Existence of God/gods, (b) Knowledge of God/gods, (c) Nature of God/gods.

With this respect, the theories of religion are categorized as follows in simple manner: (a) theism, (b) non-theism, (c) New Era Theory (R-Religion), (d) others.

New Era Theory and its relations with religions/beliefs/religious movements are explained in the next sections.

Upper Constructional Philosophies and Philosophy of Religion

Due to new perspective of philosophy, there are sub branches of the 8D Hybrid Philosophy, and philosophy of religion is related/connected with them, and they can be use for expressing, and understanding, and evaluating the principles, theories related with new perspective of philosophy of religion.

These sub branches of 8D Hybrid Philosophy, which are named as upper constructional philosophies, are as defined as follows (in alphabetic order): (1) Philosophy of Centrism®®, (2) Philosophy of Construction®®, (3) Philosophy of Creation/Formation®®, (4) Philosophy of Definition®®, (5) Philosophy of Design®®, (6) Philosophy of Dimension®®, (7) Philosophy of Effective Weight®®, (8) Philosophy of GodForm®®, (9) Philosophy of Integration®®, (10) Philosophy of Priority®®, (11) Philosophy of Process®®, (12) Philosophy of Progression®®, (13) Philosophy of Relation®®, (14) Philosophy of Ruling®®, (15) Philosophy of Selection®®, (16) Philosophy of Separation®®, (17) Philosophy of Unification®®. These 17 philosophy branches can be considered as "upper constructional philosophies" beside the other 14 "lower constructional philosophies" in some manner.

Complementary Branches of Philosophy of Religion

Author defined that (Ramiz, 2016) all eight basic philosophies (including philosophy of religion) are "complementary" to each other. With this respect, the complementary branches are: (1) Philosophy of Administration®®, (2) Philosophy of Information®©, (3) Philosophy of Justice®®, (4) Philosophy of Politics®©, (5) Philosophy of Science®©, (6) Philosophy of Social Science®©, (7) Philosophy of System®®.

Although each of these basic philosophies is related/connected/interacted with each other with different effective weight, here author expressed sub branches of philosophy of social science and sub branches of philosophy of information to make attention of some people on the social values, community values, and other informational values which are affecting human life in some manner.

Sub branches of Philosophy of Social Science®© are defined by the author as follows (in alphabetic order): (a) philosophy of anthropology, (b) philosophy of area studies, (c) philosophy of beauty and art, (d) philosophy of culture and art, (e) philosophy of dance, (f) philosophy of demography, (g) philosophy of ethnic and cultural studies, (h) philosophy of film, (i) philosophy of gender and sexuality, (j) philosophy of geography (human), (k) philosophy of love and relations, (l) philosophy of music, (m) philosophy of pedagogy, (n) philosophy of psychology, (o) Philosophy of Sociology®©, (p) philosophy of social works, (q) philosophy of sports, (r) philosophy of theatre, (s) hybrid sub philosophy branches;

The sub branches of Philosophy of Information®© are defined by the author as follows (in alphabetic order): (a) Philosophy of Agreement®®, (b) philosophy of analysis, (c) Philosophy of Classification®®, (d) Philosophy of Communication®©, (e) Philosophy of Data Collection®®, (f) Philosophy of Education®©, (g) philosophy of ethics*, (h) Philosophy of formulation®®, (i) Philosophy of Graphics®®, (j) Philosophy of History®©, (k) philosophy of language*, (l) philosophy of library science*, (m) Philosophy of Media®©, (n) philosophy of methodology, (o) philosophy of mind*, (p) Philosophy of Observation®®, (q) Philosophy of Presentation®®, (r) Philosophy of Spectrum®®, (s) Philosophy of Storage®®, (t) Philosophy of Symbolize®®, (u) philosophy of teaching, (w) philosophy of writing*, (x) hybrid sub philosophy branches: (i) Philosophy of Synthesis ®® (18D Hybrid sub branch), (ii) other.

Lower Constructional Philosophies and Philosophy of Religion

Author defined that (Ramiz, 2016) there are philosophy branches which are basics for the construction and definition of the all R-Philosophy. With this respect, the lower constructional philosophies are defined as: (1) Philosophy of Basic Senses®®, (2) Philosophy of Continuity®®, (3) Philosophy of Energy®®, (4) Philosophy of Interaction®®, (5) Philosophy of Living Forms®®, (6) Philosophy of Matter, (7) Philosophy of Motion/Action®©, (8) Philosophy of Possibility®®, (9) Philosophy of Sensitivity®®, (10) Philosophy of Space, (11) Philosophy of Time, (12) Philosophy of Transformation®®, (13) Philosophy of Uniqueness®®, (14) Philosophy of Values®®.

Each of these lower constructional philosophies is "good and correct" guide to understand and evaluate some subjects related with philosophy of religion. These are partly expressed in other works of author. Some of them will be explained with more details in upcoming works.

If we consider philosophy of basic senses and philosophy of values in simple manner, it can be good to evaluate what are the basic senses, values, and their relations. To make more definite the meanings of the values, the author considered the result of the synthesis, and defined R-Basic Senses (Ramiz, 2016) and R-Wisdom, R-National, R-Values, R-Unity, R-Social, R-Monetary, R-Progressive, and others. Some of these

information gave with ideal political construction (Ramiz, 2010; 2015; 2016), and some other defined within this work.

Author defined that there are following R-Values due to categories, generally/specifically (in alphabetic order): (a) academic values, (b) commercial values, (c) cultural/traditional values, (d) community values, (e) diplomatic values, (f) educational values, (g) ethnic values, (h) historical values, (i) ideological values, (j) international values, (k) legal values, (l) military values, (m) monetary values, (n) national values, (o) natural values, (p) non-official values, (q) official values, (r) personal values, (s) philosophical values, (t) political values, (u) religious values, (v) social values, (w) royal values, (x) scientific values, (y) universal values. Although, some of these 25 categories of values are related with each other, it is important to know each of them separately and together. Author believes that, every human being is unique, so they have unique values regarding the above categories, where it means they are not equal with other human being. However, every human being can have some common values with his/her group, community, country due to their interacted disciplines/subjects as they are expressed with R-Values above.

R-Wisdom, for example, is a function of personal wisdom, group wisdom, party wisdom (political wisdom), country wisdom, world wisdom, universal wisdom, religious wisdom, scientific wisdom, others. This means, the wisdom is not a wisdom if it is for the benefits of one side (person, or group, or political party, or country) only.

There are some people who consider one of these value as basic, and collect and consider all the others under this umbrella value due to his/her ideology or philosophy. This can be "good" for evaluating some specific subjects. However, author defined the new perspective of philosophy, and related sub branches and the relation between the branches to express "good and/or correct" perspective to evaluate or for understanding the subjects in good and/or correct way. Although some of these values are related or connected with each other, author expressed them separately above to make reader focus on importance of each of them where necessary. Some of these values are generally/specifically defined with Ideal Political Construction, Ideal Philosophical System, Ideal Scientific System, Ideal Justice System (Ramiz, upcoming work), Ideal Religious System (Ramiz, upcoming work), and others.

As part of his synthesis, the author considered that the values can be given as categories like following: Category-1: continuity, Category-2: functional position level, Category-3: educational values, Category-4: ideological values, Category-5: informational science, Category-6: national values, Category-7: philosophical values, Category-8: scientific values, Category-9: community values, Category-10: personal values, and other categories. The community values, which include personal values, gave in the next section to extend the contents. On the other side, there are eight basic senses defined by the author, which means it is "good and/or correct" to evaluate the "subjects" and/or "person" by considering the "values" and "basic senses" together. The thin/slight line between to care the values and to not to care the values is related if that values evaluated together with the basic senses. In fact evaluation dimension is more than that, as it is expressed by the new perspective of philosophy defined by author. As you can imagine, of course when one deepens the content of these "values" and deepens the levels about "basic senses" (Ramiz, 2016), it deepens the evaluation. Author explained some of these subjects in his other upcoming work.

However, author gave the following definition/cases to guide some people to understand importance of sense of justice, and to understand some subjects related with philosophy of religion. In some manner, following general possible cases can be defined: (a) "care the values" and "care basic senses" (that's what the

author proposed as principle); (b) "care the values" and "don't care basic senses" (that's what some political ideologies proposed); (c) "don't care the values" and "care basic senses" (something like Mr. Albert Einstein proposed for two senses—being good and being bad (Ramiz, 2016) (that's also what some past/present ideologies proposed); and (d) "don't care the values" and "don't care basic senses" (that's what some monetarists, etc., proposed). R-Basic Senses are defined by the author due to eight senses to express the sensitivity of Case-(a) above (Ramiz, 2016; upcoming work).

Since there are some theologians, religious leaders, scientists, politics, philosophers, ideologues, academics, scholars or hybrid person (who have some/most/all of these skills and values at the same time), who are/were evaluating the subjects related with religion, author also defined science of religion in the following section shortly, where some people call it as theology, to guide some people to understand and/or evaluate the subjects with that religious science perspective, or scientific religion perspective as possible.

Science of Religion

Basic principles of this science branch are defined as: (i) formation of community values, (ii) protection of community values, (iii) to acquire/to have community values, (iv) to supply/to serve community values, (v) administration of community values, (vi) inspection of community values, (vii) eight basic senses for community values, (viii) transformation in community values.

Author defined the *community values* for the humans, groups, communities of the country as it is given below, generally/specifically: (a) cultural/traditional values, (b) ethnic values, (c) historical values, (d) personal values, (e) religious values, (f) social values, (g) others (correlated ones). More specific manner: (i) culture, (ii) traditions, (iii) ethnic colors, (iv) ethnic origins, (v) historical values, which comes from the historical relations, (vi) age, (vii) beauty, (viii) gender, (ix) person nature (Ramiz, 2016), (x) courage, (xi) diligence, (xii) faithfulness (vefa), (xiii) frugality, (xiv) generosity, (xv) honesty, (xvi) industriousness, (xvii) language, (xviii) love, (xix) loyalty, (xx) manners, (xxi) nobility, (xxii) perseverance, (xxiii) philanthropy, (xxiv) respect, (xxv) responsibility, (xxvi) support/aid, (xxvii) self reliance, (xxviii) sense of justice, (xxix) sensitivity, (xxx) share, (xxxi) solidarity/cooperation, (xxxii) trust, (xxxiii) wisdom, (xxxiv) religions, sects, denominations, beliefs, (xxxv) thoughts and senses, (xxxvi) social values (Ronan, 1964; Garnett, 1964; Yücel, 1985; Bucaille, 1973; Timasheff, 1944; others). Author did not consider the availability of these values only, but also considered the levels/magnitudes of each values for human being, for groups, for communities, for countries in some manner.

Of course, it is important to consider the interactions of the groups/communities with other disciplines, where it means, other values should be considered as effective factors for the group/community in some manner.

New Theory of Religion and Its Relations With Other Disciplines

As one of the result of the new synthesis (R-Synthesis) (Ramiz, 2010; 2015; 2016), author defined the following subjects, concepts related with religion and religious values: (1) new theory of religion (named New Era Theory), (2) New Era Religion, (3) Progressive Religion, (4) New Era Belief, (5) Sustainable Religious Administration, (6) Ideal Religious System, (7) Community Values Council/Authority.

With regarding this, author defined also the following concepts to express the interactions and relations between the New Era Belief and other disciplines: (1) New Era Belief and Religions, (2) New Era Belief and Science, (3) New Era Belief and Ideology (Politics), (4) others.

Here in this work, author explained the "New Era Theory", "Progressive Religion", "New Era Belief", and

"New Era Belief and Religions" subjects, generally/specifically. "New Era Belief and Science" relation and "New Era Belief and Ideology (Politics)" relation will be explained in upcoming work.

There are some new basics defined by the author in each topic/subject/concept/discipline. These basics also used as complementary for the definition of New Era Belief. Author considered the relation between "religion and science", between "religion and politics", and other possible interactions, and proposed the integration of three subjects (religion, politics, science) into one field due to the theologian categorizations perspective. But here there is one important difference; author made integration for all of the *subjects of services* [RR], where science, politics, and religion are three of them in some manner. You can notice this from the other works (Ramiz, 2010; 2015; 2016).

New Era Theory and Religions, Beliefs, Religious Movements

In this section, author considered the subjects of religion, and theories of religion given in the introduction parts to guide some people to understand the New Era Theory, New Era Belief and their relations with other theories, religions, beliefs, religious/non-religious movements.

One can consider that, New Era Belief can be evaluated through scientific religion perspective or with religious science perspective. This is generally "meaningful", sometimes "good", but "incorrect". "Good and correct" definition and perspective is given by new synthesis, new philosophy perspective, and other subjects and disciplines considered.

Author made a synthesis of all theories of religion, mythologies, religions, sects, denominations, beliefs, religious movements generally/specifically, and defined some new subjects to explain the relation between New Era Theory, New Era Belief and other theories, religions, beliefs in some manner. Each of the subjects/sections given here is complementary to each other.

It is important to consider some of the definitions, subjects, and words defined in the previous sections. The informations given in the previous sections are also complementary for definition and understanding of the New Era Theory and New Era Belief.

New Era Theory

Author made the synthesis of all theories of religion, religions, sects, denominations, new religious movements, beliefs, mythologies, generally/specifically, and while doing this author took into consideration some/most of the past/present arguments, also other scientific basics given in previous sections before.

As result of the synthesis, author defined New Era Theory with the figure given below in two dimensions (2D) (Figure 1).

There is information about some of the theories of religion. Although author defined New Era Theory on "good and/or correct" bases through the new synthesis and with new perspective for philosophy of religion in previous section, author considered this figure to define/express the New Era Theory, and its relation with other theories of religion, and expressed the New Era Belief as good as possible. If one considers all theories of religion, and their all arguments/concepts, you can notice most of the similar points, common points, difference points between the past/present and new theory as possible. In this case, the 2D circle figures and their 2D cross sections could not be enough to see/express some points about each theories of religion. On the other hand, another figure is given for the New Era Belief in the following section (Figure 2) as complementary. However, when we consider that there are many subjects, concepts, theories of religion, and sub theories, the "good and

correct" figure could be N-th dimensional. In any case, one should note that New Era Theory considers/includes all possible "past-present-future" theories in some manner.

The common points expressed in Figure 1 as principle, and these points can decrease or increase during some periods in the past/present time due to some politic or non-politic reasons, religious or non-religious reasons, or scientific or non-scientific reason, commercial or non-commercial reason, personal and non-personal reason, or with any other reasons. Author explained this in some previous works (Ramiz, 2015; 2016), and also it will be explained in the upcoming works where "New Era Belief and Politics" and "New Era Belief and Science" subjects/concepts are focused generally/specifically.
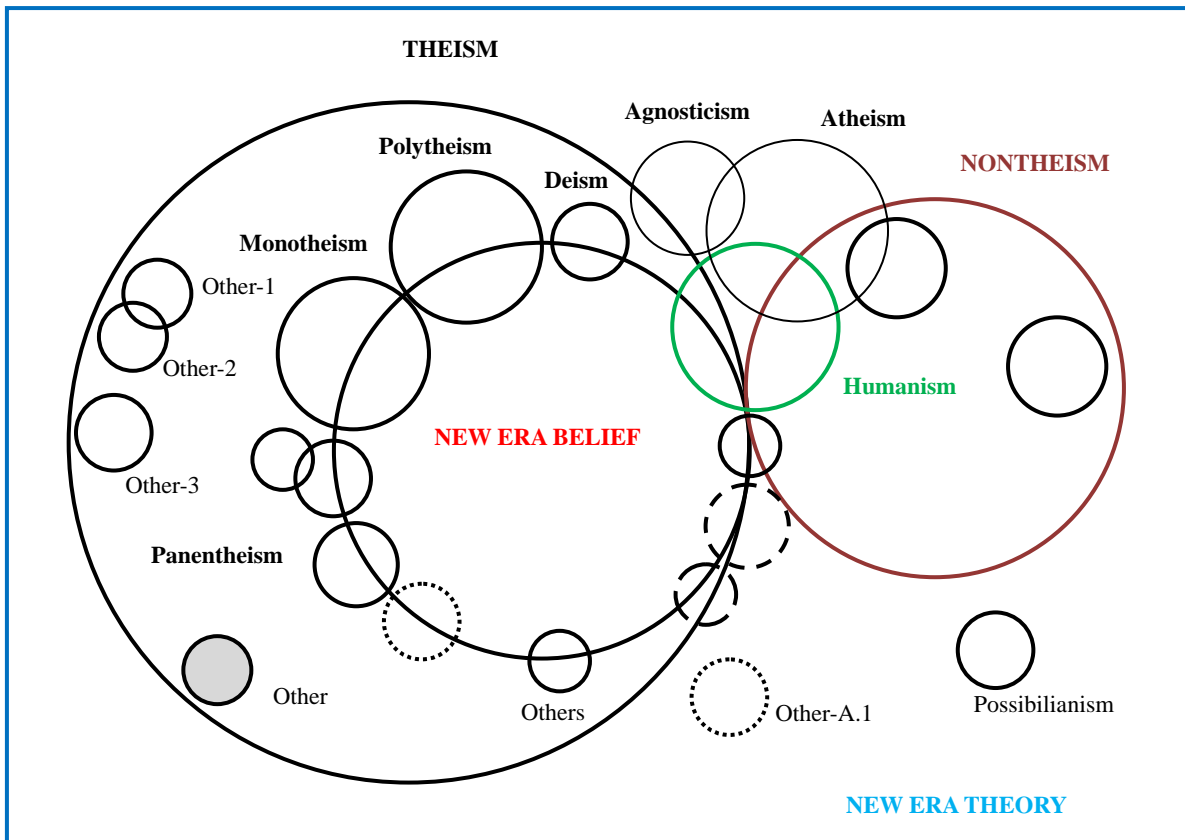

Figure 1. New Era Theory, New Era Belief and its common sections with other theories of religion (the circles indicate the subjects generally/specifically considered for the given theory. The circles without names are for other past/present and possible future characteristics of theories).

New Era Belief and Other Religions, Beliefs, Religious Movements

Author defined the relation between the New Era Belief and other religions, beliefs, religious movements in Figure 2 below. This figure shows definition/concept of New Era Belief in some manner. There is a big circle used to express the subjects/concepts of New Era Belief. The other circles, their sizes and intersections of each religion/belief circle are preferred to give an idea about the present population of the related past/present religious groups and about the common/similar subjects generally/specifically considered there. Of course, "good and correct" definition includes "N-Dimensional" figures. Although the theory about classifying the religious groups by size began in the 18th century with the goal of recognizing the relative levels of civility in societies, where it is something "meaningful, good", author believes that the "meaningful" or "good"

subjects which are generally/specifically considered by each religion, belief are more important than its sizes. Size can have variation yesterday, today, and in the future, but the important thing is to keep the "good and/or correct" values for the system to have sustainable administration system in each of the world country and for the world.
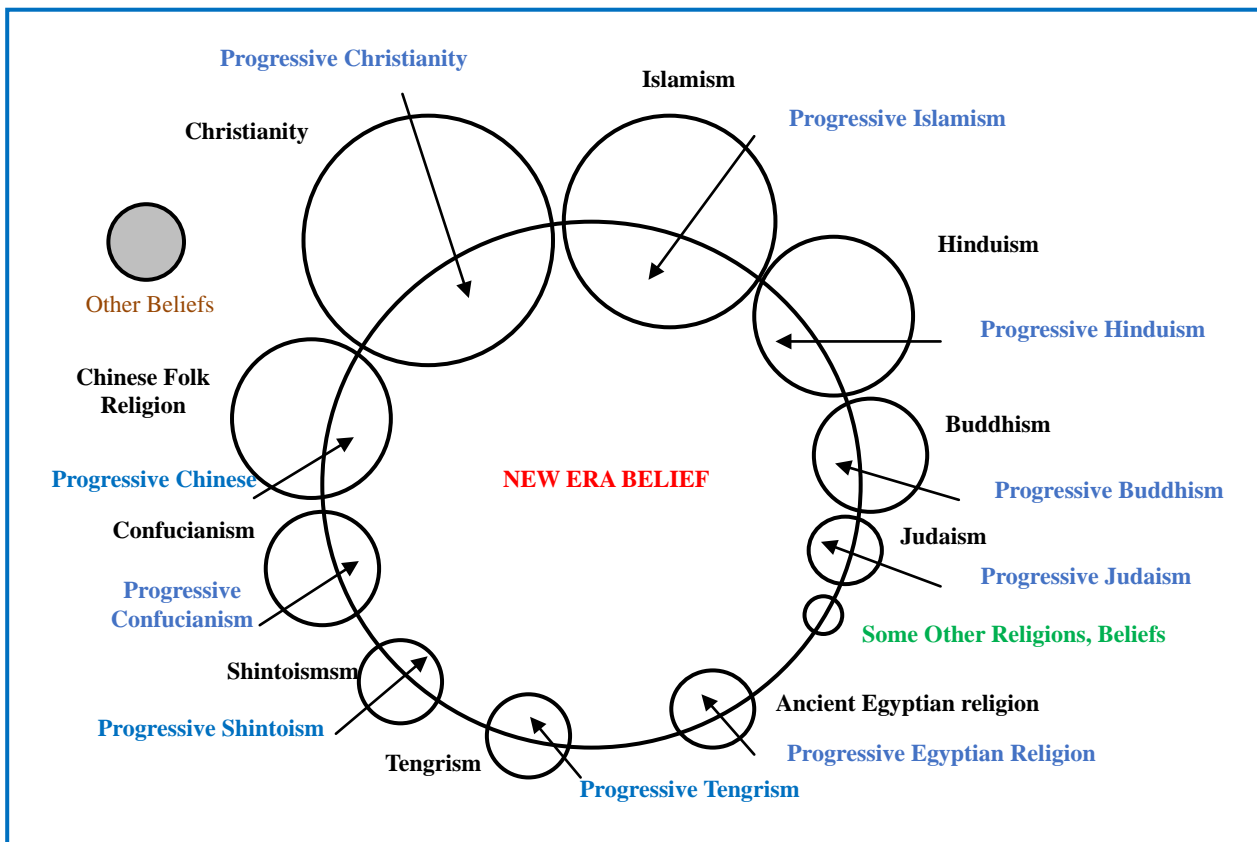

Figure 2. New Era Belief, Progressive Religions and common sections with other beliefs (the circles indicate the subjects, concepts, thoughts generally/specifically considered for the given beliefs).

Author defined Progressive Religion®®, as a reference (Ramiz, 2010; 2015; 2016). It includes "good and/or correct" values, concepts, principles, and others. There are some general/specific subjects that some people should notice, for example, being progressive in religious manner is not equal to be a liberal in political ideology manner. Political/religious liberalism* is considered as in Gr.2.2 and in some other Gr.2.X. By considering the fractions/variants, author made reconstruction, and/or re-definition about the related subjects. 5 x 5 Ideal Political Construction (Ramiz, 2010; 2015; 2016) can be one of the "good and/or correct" guides for some people to realize the details. Although author proposed that there must be a "good and/or correct" belief for all of the groups of "5 x 5 Ideal Political Construction" in a world country, as it is defined in this construction, it is expected to see Progressive Religion values as "1st degree high level" in Gr.4.1, and Gr.1.4, but also as "2nd degree high level" in Gr.1.1, Gr.2.1, Gr.3.1, Gr.5.1, also as "3rd degree high level" in Gr.2.4, Gr.3.4, and so on. This is expressed in the other work (Ramiz, upcoming work).

There are following religions/beliefs considered as variants/fractions/parts/forms of the Progressive Religion®® (in alphabetic order): Progressive Buddhism®©, Progressive Chinese Folk Religion®®, Progressive Christianity®©, Progressive Confucianism®©, Progressive Egyptian Religion®®, Progressive

Eqoria®®, Progressive Hinduism®©, Progressive Islamism®©, Progressive Jehovah's Witnesses®®, Progressive Judaism®©, Progressive Pluralism®®, Progressive Scientology®®, Progressive Syncretism®®, Progressive Shintoism®®, Progressive Spiritualism®©, Progressive Taoism®®, Progressive Tengrism®®, and some others.

Author defined New Era Religion as an umbrella for Progressive Religion and of New Era Belief to inform the historical timeline vision, where Progressive Religion and New Era Belief are related and are complementary to eachother.

Evaluation of some subjects for a Religion-X can be done by considering the eight basic senses, and these evaluations can be given like as in Figure 3 below as example. This figure is helpful to evaluate the subjects related with each religions/beliefs, and to realize which parts of that Religion-X can have common values with New Era Belief, or which values of New Era Belief are common with Religion-X, and can be adopted accordingly.
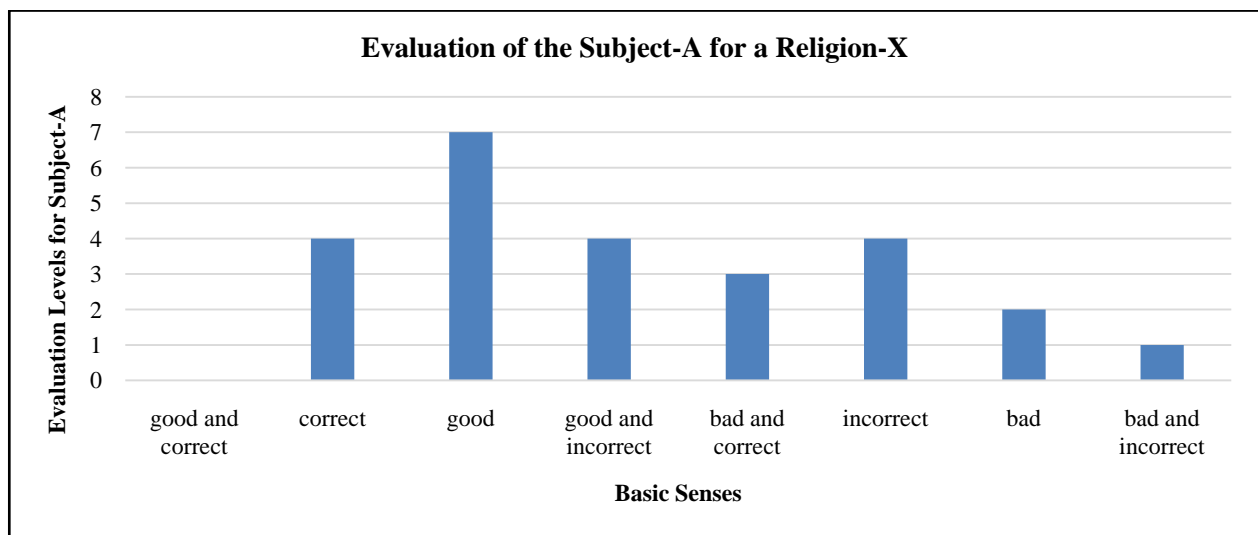

Figure 3. Evaluation of the subject-A for a Religion-X due to basic senses.

New Era Belief and Other Theories of Religion

One can consider that, New Era Belief can be evaluated through scientific religion perspective or with religious science perspective. This is meaningful, but not correct. "Good and correct" definition and perspective is given by the author through new synthesis, new philosophy perspective, new perspective for philosophy of religion, and other subjects and disciplines considered.

Author defined "good and/or correct" concepts about the New Era Belief and about the new theory of religion related with it, in Table 4 below. Author explained some of these concepts, generally/specifically, by comparing and evaluating some other theories of religion and their concepts, with the definitions given for New Era Belief.

In this Table 4, holy places considered as part of the "holy values of God" which is defined due to New Era Belief. These holy places are considered as some historic temples, some historic sites, some historic churches, some historic mosques, some historic synagogue, some historic pyramids, some historic museums, etc., where some important "good and/or correct" historic events happened, where some historic "tools, documentaries" are keeping, and where they are "guide places" for people. There are some holy places in Baha'i, Buddhism,

Christianity, Druid, Hinduism, Islam, Judaism, Sikhism, and others (in alphabetic order) due to said religions/beliefs. However, it is important if these holy places* are "good and/or correct" due to the Religion of God. Otherwise, a "good" holy place due to one old/present religion can be "bad" place for another religion, or a "bad" holy place due to one old/present religion can be "good" place for another religion/belief. This subject is also explained in other part of this work, where it is informed that one of the "good and/or correct" subject is the enlightening of some groups, some communities in the world. However, author considers "some other" places, documentaries, tools, etc., related with the old, ancient religions/mythologies as "holy values of God" too.

Table 4

Some Concepts of the New Era Belief and of the New Theory of Religion Connected

Concepts	Explanations	Concepts	Explanations	Concepts	Explanations
Who is designer	GodForm [(RR)]	God interfere with humans	YES	God intervene with universe	YES
Who is supreme being	GodForm	God interfere with laws of universe	YES	Morality	YES
Who puts the rules	GodForm	Personal God	New definition-4	Character of God	New definition-13
Who judge	GodForm & GodJudge [(RR)]	Country God	New definition-5	Basic senses	8 senses
Who protect	GodProtector [(RR)]	Religion God	New definition-6	Symbolism	YES
Who punish	GodPunisher [(RR)]	Avatar of a deity	New definition-7	Enlightening	YES
Who is creator	GodForm	Proof of existence	SOME INFO	Pray to who	GodForm and others
Who is admiring	GodPresident [(RR)]	Knowledge of God	SOME INFO	Religion and science	YES
Existence of God/gods	YES	Nature of God	SOME INFO	Religion and politics	YES
One God	New definition-1	Which religion is true	New definition-8	Religion and philosophy	YES
Gods	New definition-2	What is true	New definition-9, 8 basic senses	Humanism	New definition-14, 8 basic senses
Who is commanding	GodCommander [(RR)]	Method (arguments)	R-Synthesis	Name of God/god	GodForm for all religions; others
Who decide at top	GodForm	Content of method	Specific parameters	Who is immortal	New definition-15
Other deities	New Theories [(RR)]	About universe	New definition-10	Immanent	New definition-16
Functional position levels	YES	Who posses spirit	New definition-11 electromagnetic spectrum, other	God(s) plan for the universe	New definition-17
Exist everywhere	New definon-3	Problem of evil	New definition-12	Holy places*	YES

Notes. (*) Holy places: These words are using because it is familiar in the literature. However, author proposed "holy values of God" in general.

There are some cases/concepts given below to guide/assist some people to realize some of the common points, similarities, differences between the New Era Belief and other theories of religion as possible.

Case-1: Since there is a belief in the existence of one or more divinities or deities (due to old definition), New Era Belief is within "Theism".

Case-2: However, there is a "new definition", instead of God or gods (or divinities or deities). Due to the past concepts, the supreme one is GodForm®® in this new theory. Instead of using the words "God" or "gods", the word GodForm and the others best describe the characters (New definitions-1, 2).

Case-3: GodForm is in male energy form, and there is no wife of GodForm. So, no one can mention about "goddess" as a partner of "god".

Case-4: Instead of the word deity or divinity, to use "supernatural power", "supreme being", or "creator God" is more meaningful.

Case-5: Author proposed the words "power authorities" as more meaningful words to describe the roles of GodForm and others. This can understand better in the "functional position levels", which is defined generally in the other section instead of the word "rank".

Case-6: However, some deities defined in the old religions such as "deity of universe", "deity of death", "deity of nature", and some other subjects can be used to understand the meanings of words GodForm®®, GodPunisher®®, and GodPresident®® respectively, which are defined by the author as results of the synthesis.

Case-7: God is one, but since there are "bad and/or incorrect" ones, and GodForm is "good and correct", and accepts the availability of 5 of 8 senses, all the things are not in God.

Case-8: If there are bad and/or incorrect ones in the universe, it means GodForm is not everywhere (New definition-3).

Case-9: GodForm does not encompass the "bad and/or incorrect" ones. So GodForm is not in all parts of universe (New definition-10), but GodForm has a direct "connection" with minimum one point of every "object", of every living forms, of every part of universe, with every living creatures, with every seen and/or unseen ones (New definitions-3, 11). This figure expressed in other work about religion and science (Ramiz, upcoming work).

Case-10: Universe is like a dispersive medium, hybrid medium, frequency dependent medium. Electromagnetic sciences and other basic sciences (biological science, chemical science, mathematical science, information science, physical science) together (as 6D Hybrid Science) are good guide to express this subject. This is expressed in other work about religion and science (Ramiz, upcoming work).

Case-11: GodForm does not encompass (cover) all things of the cosmos. There are bad and/or incorrect things, and GodForm cannot encompass these things.

Case-12: GodForm is not greater than cosmos (New definition-10), but GodForm is immanent, and GodForm is transcendent.

Case-13: GodForm interferes with human life (New definition-4) and interferes with laws of the universe; God is transcendent.

Case-14: There is no single deity (due to old definition), but there is single supreme one, and it is GodForm.

Case-15: GodForm designs, rules, and controls the universe through/together with other power authorities. GodForm is single top power authority. GodForm puts the rules during and after the creation of the universe (New definition-17).

Case-16: There are seven deities exists (due to old definition), which means the number of the top deities are limited with seven due to that perspective. But they do not rule universe as separate and individual entities. Each deity has "separate, and common, and complementary" functional positions.

Case-17: There are seven deities in the universe due to old definition of theories of religion, and there is a supreme deity GodForm due to that perspective.

Case-18: There are no god(s) for each religion (New definition-6), for each ethnic origin, or for each country (New definitions-4, 5, 6). In one point of view, there are 5 x 5 Ideal Political Construction for each world country, uniqueness theory, uniqueness philosophy, and related beliefs/concepts in each world country.

Case-19: GodForm directly/indirectly created each religion, each ethnic origin, each country, etc., in the world to teach, to develop, to progress different human beings and/or groups simultaneously, and for the continuity, and for the subjects defined with the *specific parameters*. There are/were guide person(s), founders,

pioneers, leaders, for each religion, each beliefs, each ethnic origin, each invention, each founding, etc., in some manner. However, GodForm and other power authorities are in contact with both of these each guide persons, and also with each human being simultaneously (New definition-4), and each group, each animal being, each living creatures.

Case-20: The existence of the GodForm can be comprehensible from the availability of electromagnetic energy, from the electromagnetic waves, from the electromagnetic induction, from wireless energy, from the mobile communication concept, from the information sciences, from the basic sciences (Ramiz, 2016e), from hybrid sciences, from the eight basic senses, etc. There is not lack of certainty. Availability of "some" matters/objects/living forms/etc., in the planet earth can be used to realize the extraordinary power/energy and some concepts. But it "does not" mean that "all" the things in the planet earth could be copied/modeled/used exactly as they are by considering that all of them are "good and/or correct", and could be acceptable. This is expressed in the other work of "New Era Belief and Science" (Ramiz, upcoming work).

Case-21: All the past/present religions, beliefs can be evaluated due to eight basic senses. Some of the past and present religions, beliefs are given to human beings in the planet earth by GodForm "directly", while some others put forwarded by human beings "indirectly", for enlightenment of different groups (New definition-6), and to show eight basic senses to human beings. It is not correct to express that one religion is "true" and all the others are in "error" (New definition-8). The word "true" is not enough to explain the power authorities, or events, or subjects (New definition-9). New Era Belief considers eight basic senses.

Case-22: There are following living forms in the universe: (i) GodForm (1st highest level), (ii) GodLoyal (2nd highest level), (iii) GodPresident (3rd highest level), (iv) GodJudge (3rd highest level), (v) GodCommander (3rd highest level), (vi) GodProtector (3rd highest level), (vii) GodPunisher (3rd highest level), (vii) some limited number of deites®©: There are "male deities", "female deities", (viii) living energy forms, (ix) living creatures, (x) aliens, (xi) human beings, (xii) animals, (xiii) plants, (xiv) bacteriums. Author proposed that all these living forms are interacting due to theory of interaction. In some manner they can be categorized in four ways: "seen and unseen" ones, "unseen" ones, "seen" ones, "transformable" ones.

Case-23: There is a religion of God, and it is for universe, not for world only, where some referred religions as "world religions".

Case-24: There is GodForm as highest power authority, there can be "deity of evil", and they are not at equal power. GodForm, etc., are more powerful than, deities, and other living creatures, and from human beings, and from aliens, and from other living energy forms.

Case-25: Every living forms let say, every living creatures, every aliens, every human being, every animals, are unique.

Case-26: Every living form has unique soul/spirit. Author named these soul as "living energy form". Every living energy form (every soul) is unique.

Case-27: There are two types of living energy forms (soul*, spirit*); author named them as "male living energy form", "female living energy form".

Case-28: There are eight basic senses for all past/present religions, mythologies, beliefs.

Case-29: There is an universal system, power authorities, functional position levels, and dutied ones, and others.

Case-30: Potential "bad" souls, potential "bad and incorrect" souls are mortal.

Case-31: Only the souls (living energy forms) which have five of eight categories of basic senses are immortal. Potential "bad", potential "bad and incorrect" souls can be punished by GodForm, GodPunisher.

Case-32: It is proposed to pray to GodForm, GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, to some prophets, and to some other power authorities in the functional position levels (Ramiz, upcoming work).

Case-33: Soul is unique for every living forms; every living energy form is unique. There is no necessity that the soul (living energy form) of a human being, who lived in one body/structure in the past, should come to planet earth again and be located/absorbed/matched/locked/bonded in a new human structure (body).

Case-34: GodForm does not have to be (i) at the center of universe, (ii) fixed at some location in the universe, (iii) located at one point in the universe, (iv) others.

Case-35: There can be some real things observed, measured, calculated, proposed as possible subjects in the nature of earth. But it does not mean that they are "good" or "correct" and "acceptable" similarly for human life. For example there are gay plants (somebody named it like that due to biology discipline research), but gay human being can not be consider as "good" or "correct" value. It can be, "good and incorrect", or "incorrect", or "bad", and "bad and incorrect" due to the subjects in some manner.

Case-36: Since the creation/formation can be necessary at any time, at any location in the universe, GodForm is directly/indirectly in a "contact/connect/interact" with any point in the universe, so with any person in some manner, together with other responsible of GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, GodPunisher.

Case-37: All the past/present religions, sects, beliefs, thought, and senses in the world are controlling by GodForm, and together with GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, GodPunisher,

Case-38: Some of the past religions, sects, beliefs are created by GodForm in the world as different ways of enlightening and for different progress purposes, because there are/were some un-judicious behaviors inside one or between some past religions, sects, beliefs of groups/communities/countries. Author explained this in new perspective for philosophy of history (Ramiz, upcoming work).

Case-39: GodForm controls all the universe including world through GodLoyal, GodPresident, GodJudge, GodCommander, GodPunisher, GodProtector, and with other living energy forms, and decides any new formation, creation accordingly.

Case-40: There are many possible interactions for and between the living forms, due to theory of interaction (Ramiz, 2016). On the other side, this does not mean that all the interactions will turn to connections, all the connections will turn to communications, all the communications will turn to relations/bonds, and all the relations will result with construction in some manner. Beside this one should note that some of the "possible interactions" may not be "meaningful" too (Ramiz, 2010).

Author defined Ideal Political Construction (five to five groups) (Ramiz, 2010; 2015; 2016) and also R-Religion, R-Science, R-Philosophy, R-Ideology, and other definitions, and proposed that all living forms are related with R-Religion, R-Science, R-Philosophy, and others in some manner.

Power Authorities and Functional Position Levels in the New Era Belief

Some of the concepts, subjects, principles, about New Era Belief are explained generally/specifically in Table 4, and in other sections. There are power authorities and functional position levels which are important for all disciplines considered during the new synthesis too.

The power authorities are important to define good and/or correct system, and the components of the

system, and the missions, duties, positions, or roles of all related sides. Author defined important power authorities together with their specifications (for example the characters due to basic senses). As an example, there is a "GodForm" who is defined as one and unique creator in the universe and named as "GodForm" for all religions, sects, denominations or beliefs. GodForm also proposed to be top power authority. Author defined the names of the Power Authorities and Functional Position Levels, and also expressed/explained their duties, responsibilities, missions, values, concepts, roles, and others in the other work (upcoming work). Each of these levels shows related functional behaviors (abilities) of each of the power authorities. These levels include some information about some persons in the history, about some persons in present time,

The ranking systems, in the past and in present time, are usually based on surveys of academic historians and political scientists or popular opinion. The rankings focus on the presidential achievements, leadership qualities, failures and faults. However, these "ranking systems" are not reflecting the "truths" about the specifications of the functional behaviors of the persons in the past/present history.

In the history, political philosopher Niccolò Machiavelli (1469-1527; Machiavelli, 2020), who was an Italian historian, politician, diplomat, philosopher, humanist, and writer (also recognized as the founder of modern political science and political ethics), "first" defined/classified some of the Roman emperors as "good emperors" because they were "good rulers", due to his professional interests. However, author defined the functional position levels and the related persons based on the principles that include more abilities than "being ruler". Author expressed this in upcoming work.

Religion of God

Author determined that the "principles" are "good and/or correct" guides for persons to understand the eight basic senses, sense of justice and other concepts regarding the past, present, and future. Some of the principles are determined by the author. These principles (where somebody may call it as ethics, rules, laws, passwords of life, passwords of God/gods, codes of God/gods, etc., in some simple manner) are proposed to define some concepts where one can consider them as concepts about the Religion of God®®. There are some people who are searching for these kinds of principles, and author welcomed all that types of searches under this topic, and can consider them as part of the system. However, author proposed that the Religion of God is for all the living forms in the universe, not only for the world. With this respect, if one considers the word "world religion", one may understand that, that religion is limited with "earth" region. Religion of God is proposed as a kind of hybrid law system for universe, a kind of software for an electronic and communication system, a kind of information system, a kind of wireless communication system. Author expressed this subject and some other principles, which he obtained/determined as result of the synthesis, in upcoming work.

Knowledge of God/gods

Author defined the following subjects/concepts as results of the synthesis: (1) basic senses, (2) knowledge and person, (3) information science, (4) sense of justice, (5) priority levels, (6) sensitivity in planning, (7) interaction between the persons, (8) some other concepts. These are some of the important subjects/concepts for the New Era Belief, beside the subjects given in the other sections.

(1) Basic Senses

Since today, other authors used four senses (good, bad, true, false) to describe or to evaluate the subjects or events. Some authors are still searching about what is "good", "bad", "true", and "false". This is something

"good". However, there is a search about the difference between the words "correct", "adequate", and "true".

Author evaluated these works and put a new point of view to make the meanings and definitions of subjects more definite. With this respect, there are eight basic senses®®, defined by the author (Ramiz, 2010; 2016), and there are priority levels defined as in Figure 4. Author explained some subjects related with eight basic senses in other work.
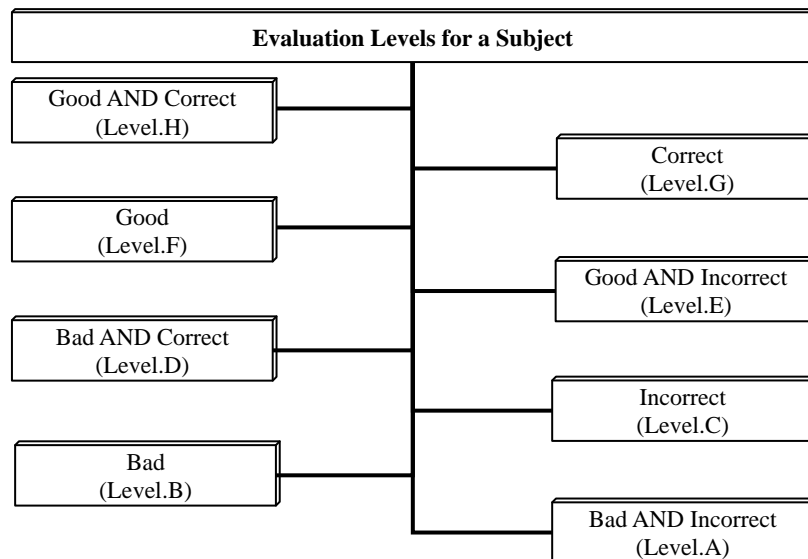
Evaluation Levels for a Subject		
Good AND Correct (Level.H)		Correct (Level.G)
Good (Level.F)		Good AND Incorrect (Level.E)
Bad AND Correct (Level.D)		Incorrect (Level.C)
Bad (Level.B)		Bad AND Incorrect (Level.A)

Figure 4. Eight basic senses and evaluation levels for a subject (from highest level-good and correct, to lowest level-bad and incorrect).

(2) Knowledge and Person

There are four general subjects related with the knowledge and person: (a) source of knowledge, (b) evaluation of knowledge, (c) preferences/selection of knowledge, (d) classification of person.

(a) Source of Knowledge

Author proposed that, for a person, there are five general periods that can effects his/her life: (i) period before the formation, (ii) his/her formation period, (iii) period between the formation and birth, (iv) period after the birth, (v) period afterlife. With regarding this, we can say that (i) there is something before the formation, (ii) there is something that comes from/with his/her formation, (iii) there is something that comes from his/her birth, (iv) there is something that can come after his/her birth and relate with his/her personal nature, and (v) there is something that comes after life. Person's nature is explained in other work (Ramiz, 2016). When you consider the person's nature, you can notice that there are 17 general parameters effective in a person life: formation, body (structure), soul (spirit), mind, values, relations, interactions, education, basic senses, transformation, information science, sense of justice, knowledge (information), nourishment, functional position levels, benefits, losses. If we consider education subject, we can say that a people can learn in following ways in general manner: (i) by living himself/herself (by experiencing), (ii) from the correct person(s), (iii) from the good and/or correct guidebook(s), (iv) 2D Hybrid cases, (v) 3D Hybrid case, (vi) others.

Author explained the sub-subjects included in each of these 17 parameters in other works.

(b) Evaluation of Knowledge

Evaluation of knowledge by person is related with the person's nature, and so with the 17 general

parameters in other manner. Author explained this in other works generally/specifically. However, some evaluation subjects can be given as follows: (a) evaluation of "character" and "gender", (b) evaluation of a "person" and "group", (c) evaluation of "number of the persons" and "subjects", (d) evaluation of "freedom" and "person", (e) way of evaluation, (f) evaluation of the subject due to its size, (g) evaluation of "person" and "system", (h) evaluation of "person" and related "job", (i) evaluation of "person" and "information" and "system", (j) evaluation due to 17 general parameters, (j) others.

(c) Preference/Selection of Knowledge

The knowledge (information), which is obtained from the sources, and then evaluated in good and/or correct way, can be use to define as preference/selection knowledge for a person.

(d) Classification of Person

The knowledge (information), which is obtained from the sources, and then evaluated in good and/or correct way, and then considered as preference/selection knowledge, can be use to define the classification of person.

(3) Information Science®©

Author defined this science branch as result of the synthesis and with regarding the philosophy of information which is mentioned generally/specifically in previous section. Basic principles of this science branch are defined as: (i) information forming, (ii) information protection, (iii) information acquiring, (iv) information presenting, (v) administration/directing of information, (vi) information inspection, (vii) eight basic senses for information, (viii) transformation of information.

The meaning of this principle and its importance and application in human life, and in political, religious, scientific and in philosophical systems are explained generally/specifically in other works. Information science also supplies the formation of the abilities for person and/or administration systems in some manner (Ramiz, 2010; 2015; 2016; upcoming work).

(4) Sense of Justice

Author defined this sense of justice as result of the new synthesis and as part of the "philosophy of justice", and as a related principle of "science of justice" which are mentioned generally/specifically in other works for different application cases (Ramiz, 2010; 2015; 2016; upcoming work).

This is an important parameter/value for a person, for an ideology, for a religion, for a politics, for a science, for hybrid cases, also for any kind of administration system, in more generally for the world.

Basic principles of this "science of justice" are defined as: (i) formation of justice/law, (ii) protection of justice/law, (iii) to acquire/to have justice/law, (iv) to serve/to distribute justice/law, (v) administration of justice/law, (vi) inspection of justice/law, (vii) sense of justice due to eight basic senses, (viii) transformation in justice.

There are theories of justice which are considered under the Philosophy of Justice®®. These theories are proposed basically to have information about: (a) existence of justice, (b) knowledge of justice, (c) nature of justice, (d) sense of justice, (e) purpose of justice.

Considering the hybrid-structures where for example religion and ideology/politics are together in human life, this parameter/value becomes more important than before. There are cases which separately and/or together simply explain how the sense of justice can be evaluate for a person, for an ideology, for a religion, for a politics, for a science, for hybrid cases. Author defined the more detailed case through the other works.

(5) Priority Levels

Author defined this priority levels as result of the new synthesis and as part of the "Philosophy of

Priority®®" for different application cases. There are some applications about priority levels®® where author considered/defined in different disciplines and hybrid cases by considering the sense of justice, principles, basic senses (Ramiz, 2010; 2015; 2016). Author expressed the importance of priority levels due to religion and person life in upcoming work.

(6) Sensitivity in Planning

Author considered the importance of sensitivity before, during, and after the new synthesis, and defined all related subjects by considering the "Philosophy of Sensitivity®®" as part of lower constructional philosophies, where it is also proposed that it is related with all basic philosophies, with all lower and upper constructional philosophies in general/specific manner. There are more than one method to explain this. Author considered "demand/request-supply" parameter/value couple as one of the evaluation and definition methods for all related subjects/disciplines, including personal human life, and explained this in upcoming work.

(7) Interaction Between the Persons

There is theory of interaction where author defined for all disciplines in other work. Author considered this theory, and applied it to the case of possible interactions between the different group persons with different eight basic characters to evaluate the possible effects of interaction in human life. Same theory extended to persons of two different structural groups of a country (5 x 5 Ideal Political Construction), or between the persons of two different countries, and to other cases. Author expressed this in upcoming work.

(8) Some Other Important Concepts

Some other concepts about the New Era Belief gave below: (a) This belief is a synthesis of all other religions, sects, denominations, or beliefs in the world. (b) There is one creator and his name is unique and defined as GodForm for all religions, sect, denominations, or beliefs in the world. So, some can consider this new name as additional one name of God for the past/present religions, beliefs (Name of God, 2020) (beside the 99 names in Islam, beside the names in Christianity, beside the nine names in Judaism, beside the nine names of Bahai, beside the four names in Hinduism, beside five names in Mandaeism, beside the nine names in Sikhism, beside the 101 names in Zoroastrianism, and also a common name for other beliefs), while other groups can consider this unique name due to new perspective and sense of justice as explained here. Author already knew that, some/most of the religious people who are part of the Abrahamic religions consider that they are praying for same god. (c) Evil can be some living forms with potential "bad AND incorrect" or potential "Bad" character and there can be only one "deity of evil" which cannot be powerful than other high level power authorities. (d) New Era Belief proposes the adaptation, integration of past/present beliefs, religions, religious movements, and other groups in one system. (e) New Era Theory, New Era Belief, Ideal Political Constructions are defined for all the groups and countries in the world. (f) New Era Belief is against same-sax marriage. Same-sex marriage is "bad and/or incorrect". However, New Era Belief considers sense of justice and proposes to LGBTI members/groups to be member of Gr.2.X. or Gr.5.X. in 5 x 5 Ideal Political Construction. (g) New Era Belief propose that every human being is unique, they are not equal, and they have unique body and unique soul. It proposed to form a person with a unique character due to person relations and his/her nature. (h) Teachings are "good" guides to understand the eight basic senses. (i) Other living creatures are available in the universe. (j) New Era Belief supports the education of human being. (k) There is something that a person could do by himself/herself, there is something that the system should do for a person, and there is something that a person and system should do it together. (l) The system in the world is not dependent to itself only, but also dependent to all other actors/factors of the universe. (m) All the beliefs, religions, sects, denominations can be

evaluate by eight basic senses. (n) Some of the past/present religions, sects, beliefs are "good", because they include some of the other prophets, power authorities. (o) Some of the past/present religions, sects, beliefs are "good", because they protect the ethnic origin. (p) Some of the past/present religions, sects, beliefs are "good AND incorrect", because they consider only one ethnic origin. (q) New Era Belief is proposing a new way for evaluating and understanding the past-present-future triple to realize the eight basic senses. (r) There is unique creator. (s) Some of the past religions, sects, denominations, beliefs are put forwarded "directly" by GodForm, while some others defined by some persons "indirectly" for living forms. In both cases, religions, beliefs are for living forms to guide them to understand the eight basic senses and other concepts/subjects. (t) New Era Theory considers all past traditions and philosophies, not just western traditions like some theories of religion proposed, but it does not mean that all the past traditions are going to be accepted; Ideal Political Construction is good guide to understand the meaning and importance of the good and/or correct values. (u) Others.

Nature of God/gods

Author made the new synthesis by considering the general/specific information about the religions, mythologies, beliefs, philosophy of religion, theories of religion, and other subjects as mentioned before. With this respect, author evaluated the nature of God, deities of nature, names of God, concepts of God, names of the deities, attributes of God, and other subjects, concepts generally/specifically (Names of God, 2020; Atributes of God in Islam, 2020; Atributes of God in Christianity, 2020; Atributes of God in Jewish Bible, 2020; Omnipotence, 2020; Omnipresence, 2020; Omniscience, 2020; others).

Since some of the information about the "nature of God", and "knowledge of God" gave in other sections, here some other characteristics of the defined power authorities expressed below as complementary information.

There can be some forms or variants of New Era Theory, New Era Belief. Author defined these forms/variants as follows, generally/specifically: (1) GodForm is the highest unique one, and he can admire/control alone and have characteristics of all GodForm, GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, GodPunsiher, (2) GodForm as highest unique one, can admire/control the all universe together with GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, GodPunsiher by giving them duties, (3) GodForm as highest unique one, can give duties to GodLoyal, GodPresident, GodJudge, GodCommander, GodProtector, GodPunsiher and these power authorities can control the universe together and separately, and under the control of GodForm, (4) the ranks* (where the correct concept is "functional position levels") of the power authorities are: GodForm (1st highest-unique one), GodLoyal (2nd highest), GodPresident (3rd highest), GodJudge (3rd highest), GodCommander (3rd highest), GodProtector (3rd highest), GodPunisher (3rd highest), and they can give duties to deities®© and other living energy forms and living creatures to control the universe together with them, (5) the ones who believes/considers Progressive Religion and/or its variants (see previous sections), (6) the ones who believes theism, but not believing the other past/present types of theism forms, (7) the ones who believes progressive humanism, (8) the ones who believes/considers the availability of all possible types of theories of religion under New Era Theory, (9) the ones who considers the ideal political construction and/or its one or more branch/group for each world countries, (10) the ones who believes all of these variants/forms of New Era Belief, New Era Theory, (11) others.

When people understand the principles, it will be easy to realize for example the "singleness" or "uniqueness" in the system. If the uniqueness will express as "God", same uniqueness expressed here as

"GodForm", so the principle is still there. Author proposes that the Religion of God related with all living creatures in universe. The Frank Drake Equation (Drake, 2015) is meaningful in that manner. There are Enrico Fermi paradox (Fehmi Paradox, 2020), some other comments, electromagnetic medium definitions, astrobiology studies (Lovin, Malone, & Dick, 2020), exobiology studies which are "meaningful, good" in some manner.

It is a conflict to adopt that the God has nature who always acts to create, and punish, and protect, and all other actions at the same time, but he has "perfect goodness". One may ask, what is the measure of being "perfect goodness": (i) to be always good, (ii) to be sometimes good, (iii) to be good when required, (iv) to support always, (v) to support sometimes, (vi) to support when required, (vii) to protect always, (viii) to protect sometimes, (ix) to protect when required, (x) to support any kind of people, (xi) to protect any kind of people, or (xii) to protect always only the "good and correct", "correct", "good" ones, and sometimes "good and incorrect", and "bad and correct" ones, (xiii) other. If God has a character of being "good" due to old definition, it is not enough; he should be "good and correct". Where it means that, he is not "perfect goodness" but he is always "good and correct", thus people cannot expect from the God to act with his "feelings" only in simple manner (Figure 5).

Although God may make "some actions" directly sometimes, sometimes he may not make punishment, protection, etc., directly and may decide to duty other "ones" for that, this cannot change his characteristic if his decision is not "good and correct". Thus being "good and correct" is relate to the "design of God", "nature of God", "knowledge of God", "existence of God", "action of God", "information science of God", "decisions of God", and "sense of justice of God" together. By the time as it can understand "The One" cannot be perfect goodness, if he punished or forgave a human, specially, if the human being is/was "bad and/or incorrect". He may be "bad and correct", "correct", "good", "good and incorrect" due to the character of human being he punished or forgave directly or indirectly. With this respect, author proposed that Religion of God has nature as he gave in Figure 5 below.
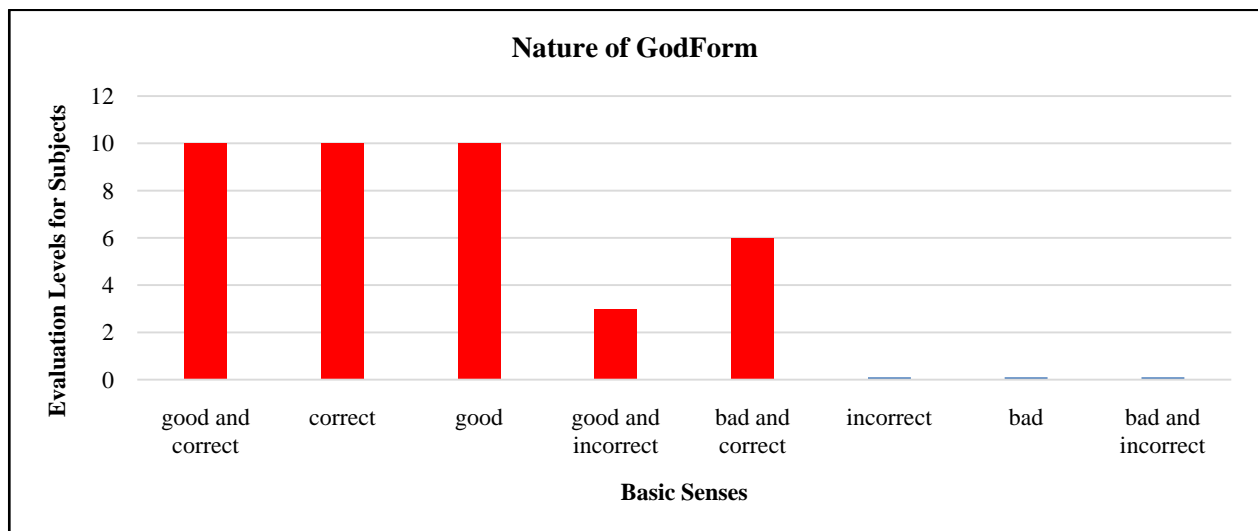

Figure 5. Nature of GodForm: his evaluation levels for subjects by considering basic senses (10 over 10 is denotingmax.).

One can think about what it could be the level of being "bad and correct", in Figure 5. It could be

maximum (10 over 10) against "devil of deity", and no doubt it could not be (0 over 10). On the other side, the level of being "good and incorrect" would be minimum (0 over 10) and maximum (5 over 10), where GodForm probably could not forgive or accept "all" eight types of living forms and/or of "all" of their "good and incorrect, bad and correct, incorrect, bad, bad and incorrect" activities due to subjects.

To understand the nature of God, knowledge of God, another important subject is the "soul". Author defined "soul" as (i) male living energy form[RR], (ii) female living energy form[RR]. Author proposes that the Religion of God covers and answers the following questions together with these definitions: integration of body and soul, overlapping of body and soul, matching of body and soul, formation of body and soul, formation of body, formation of soul, connection of body and soul, communication of body and soul, others.

However, beside this integration, people should notice about the "evil" that: (a) There is no "GodEvil", where one can evaluate as a part of Dualism for example. (b) There can be "one" "deity of evil" in the universe in that manner, where some can consider this related with the "deity of light" which defined in the past by some people. Author preferred to use "deity of evil" instead, where the word "light" belongs to and is used for explaining different good religious and/or scientific subjects/values in the literature, and could not be consider as part of "devil". (c) "Deity of evil" proposed to be in potential "bad" and/or "bad and incorrect" male or female energy form. (d) With this respect, "deity of evil" is probably very small comparing with the GodForm, (e) Possible sources of "deity of evil" and so called evil behavior are related with: Monetarist people, Ignorant people, Superiority war between the people, interaction with "bad and/or incorrect" people, envy, poverty, selfishness, injustice, inequality, hunger, greed, age level, person nature, etc. These can be considered as "bad and incorrect", "bad", "incorrect", "Bad and correct", "good and incorrect" due to subjects evaluated. Of course to talk about these names/words is not the case in fact, the levels of these behaviors can be differed due to the subjects, and each subjects and related levels could be evaluated with sensitivity by considering the basic senses and sense of justice. Where it means, it is not enough to use these words only like some people do, more important thing is the levels and related subjects and time periods considered.

To guide some people to understand the evaluation/judgment levels and the sensitivity included, for example, the author considered basic senses, civilian people, and a soldier subjects, and made the following definition: If a soldier killed civilian people, and civilian people were with one of the possible character of "good, good and incorrect, bad and correct, incorrect, bad, bad and incorrect", the action of this soldier could be evaluated as "bad and incorrect, bad, incorrect, bad and correct, good and incorrect, good, correct" in some manner. However, any soldier must behave between "correct-bad and correct" range, but as possible as they must act with "correct, bad and correct" possible two cases. Sometimes any soldier could be "good", and this is "correct", but they cannot be "good and incorrect", where this causes weaknesses, or can cause "bad and/or incorrect" results about security. If the soldier is "bad and/or incorrect" directly or because of other religious, politic, commercial side indirectly, of course the above evaluation can be realized between two soldiers, instead of a soldier and civilian people. On the other hand, if a soldier kills a person (so called enemy), and enemy was "bad and/or incorrect", that soldier could be done "bad and correct". To kill a person is "bad", but because soldier killed "bad and/or incorrect" one, the soldier may do "correct". This makes a soldier "bad and correct" with this action. Author explained the other cases in other work.

Conclusion

In this article, author expressed the meaning of "belief", and also the possible effective factors in human

life, and how these factors can affect the person and/or communities, generally/specifically.

It is important to understand the meaning of the religion, and how one can evaluate it in his/her life. With this respect, the meaning of religion is evaluated in the second section. The interaction and relation between religion and science is necessary to understand how these disciplines can affect each other and also affect the human life.

Author defined a new synthesis, and this R-Synthesis includes evaluation of eight categories of general/specific perspective, 21-dimensions, and 12 general subjects (with related scope and contents) for the past 12,000 years. 27(+) possible definitive/certain result cases of the synthesis are applied and defined for new perspective of philosophy of religion, theories of religion, science of religion, world religions, and for other beliefs and for related concepts.

42 past/present theories of religion are expressed generally/specifically by making comparison, comments time by time. Evaluations of the past/present works of the some philosophers of religion are explained also.

Then, good and/or correct perspective that must be behind the definition of philosophy and branches of philosophy is defined generally.

To be able to explain new perspective of the philosophy, philosophies due to historical period, and philosophies due to religious perspective are expressed first. Under this new perspective, new era philosophy, new and re-constructed branches of philosophy, and some systems/constructions are defined as result of the synthesis.

New perspective for philosophy of religion explained by the author by considering the following concepts/sections: (a) theories of religion, (b) upper constructional philosophies and philosophy of religion, (c) complementary branches of philosophy of religion, (d) lower constructional philosophies and philosophy of religion, (e) science of religion, (f) new theory of religion and its relations with other disciplines.

Author defined New Era Theory, New Era Religion, New Era Belief, Progressive Religion and their relations with other religions, beliefs, religious/non-religious movements, and the relation with other theories of religion. Also, power authorities and functional position levels in the New Era Belief, and Religion of God, Knowledge of God/gods, Nature of God/gods concepts are explained generally/specifically. Author also defined the following subjects/concepts under the concept of Knowledge of God/gods as follows: (1) basic senses, (2) knowledge and person: (a) source of knowledge, (b) evaluation of knowledge, (c) preference/selection of knowledge, (d) classification of person, (3) information science, (4) sense of justice, (5) priority levels, (6) sensitivity in planning, (7) interaction between the persons, (8) some other concepts.

The results of this new synthesis (R-Synthesis; where it is made by covering the historical period from the far past to today) propose "past-present-future" triple, and the good and/or correct values contained/available within this triple concepts. In general, most of the scientists/scholars/theologian/philosopher only consider the historical timeline about the discipline/branch they are interested, and try to understand, evaluate, solve, analyze, and comment the possible effects of the other disciplines they are interacted. Only some number of scholars did consider more than one discipline and evaluated the historical timeline of these disciplines as possible. On the other side, author did consider, separately and together, almost all of the historical timelines, historical processes, given below (R-History) for his new synthesis. With this respect, author defined a new perspective for philosophy of history by considering the evaluation of many subjects beside the disciplines of religion, science, philosophy, politics. Considering the relation between philosophy of religion and philosophy of information, and by remembering that philosophy of history is defined as sub-branch of philosophy of

information, the effects of this new perspective of philosophy of history on religion, science, politics and on other subjects/disciplines, and the good and/or correct structure can be understood better. Author explained this in other work.

R-History is defined by the author as a discipline, where it includes new perspective for philosophy of history, that includes the evaluation of the following histories/timelines, generally/specifically, about the given subjects/disciplines and their sub subjects: (1) history/timeline of writing, (2) history/timeline of communication, (3) history/timeline of electronic and communication, (4) history/timeline of sciences; history/timeline of biological sciences, chemical sciences, electromagnetic sciences, mathematical sciences, physical sciences, hybrid sciences, (5) history/timeline of religions, (6) history /timeline for politics, (7) history/timeline of ideologies, (8) history/timeline of philosophies, (9) history /timeline of law/justice, (10) history/timeline of ethnic origins, (11) history/timeline of mythologies, (12) history /timeline of organisations, (13) history/timeline of religious books, text books, (14) history/timeline of commerce, (15) history/timeline of economics, (16) history/timeline of religious places, mosques, churches, temples, pyramids, synagogues, (17) history/timeline of industry; history of accounting, history of agriculture, history of automobile, history of aviation, history of chemistry, history of clothing and textiles, history of coal mining, history of construction, history of cosmetics, history of engineering, history of ferrous metallurgy, history of mining, history of petroleum industry, history of science and technology, history of steel industry, history of technology, history of transport, (18) history/timeline of museums, (19) history of military, (20) history/timeline of the social sciences, (21) history/timeline of countries, (22) history/timeline of the world, (23) others.

There are separate history and timeline for each discipline as possible. The classical timeline is due to time axis and about the discipline you are focused on generally. Author considered hybrid-timeline where it includes the evaluation of some/most/all disciplines simultaneously as possible. With regarding this, theory of interaction, theory of relation, theory of hybrid, and some other subjects considered also, beside the dimensions, and other concepts/perspectives of R-Synthesis.

Each of the mentioned effective factors became important in human life until today in different time periods. Somebody called a period (a part of history timeline) as scientific revolution era, somebody called another period as religions era, and another period called as political revolution era (Myers, 1921), another period as industrial revolution era, and so on. During these periods, lots of interactions occurred between the disciplines, and of course some conflicts, confusion, etc., beside some "meaningful", or "good" or "correct", or "important" evaluations, discoveries, inventions, founding, are realized as well. Author defined the term "New Era", and proposed that it contains "hybrid/multi discipline evolution, progress and revolution", where there are new perspectives defined for some/most/all of the disciplines of philosophy, science, religion, technology, social, ideology, politics, information, administration, system, and justice simultaneously. This new era is proposed as a kind of "parallel and hybrid progression era" in some manner, which means all the disciplines are proposed to be progressed/re-constructed/re-defined/new defined parallelly, simultaneously in other manner.

Author defined R-Philosophy, R-Religion, R-Science, R-Politics, and other definitions/disciplines, and proposed that all living forms are "related" with R-Philosophy, R-Religion, R-Science, and others.

This relation is defined with New Philosophy Perspective, New Era Philosophy, Upper/Lower Constructional Philosophies, Basic Philosophies, Hybrid Philosophies, sub branches, and others.

Author also defined new disciplines, new values, new theories, new methods, new concepts, and others.

Author defined Ideal Philosophical System (Ramiz, 2016d), Ideal Political Construction (Ramiz, 2015;

2016c), Ideal Scientific System (Ramiz, 2016e), New Administration Systems, and others as unique sub constructions. These sub constructions are defined so that they collect and include past, present, and all other types of possible future arrangements/subjects under "one framework" through new defined and/or re-constructed ideal values, new defined and/or re-constructed disciplines. With this respect, this one framework includes religious, philosophical, scientific, ideological, and hybrid perspective simultaneously.

Author defined 5 x 5 Ideal Political Construction (Gr.1.X; Gr.2.X; Gr.3.X; Gr.4.X; Gr.5.X) for each world country; although it includes the word "political", it considers "ideal" and "system" words where it proposes sustainable system for living forms in each country in some manner. Ideal Political Construction is a kind of unification, but also separation and classification, and a law, and a belief, and a sense of justice, where it coincides religion, politics, science, philosophy values in some definitive points or groups in other manner.

As result of the synthesis, author defined new perspective for philosophy of religion, New Era Theory, Science of Religion, New Era Religion, Progressive Religion, New Era Belief, Religion of God which are directly related with R-Religion discipline. These new definitions caused inevitably to do the followings about religious values/concepts/subjects as result of the synthesis: (i) to eliminate some religious subjects, (ii) to unify some religious subjects, (iii) to modify some religious subjects, (iv) to unite some religious subjects in upper phase, (v) to separate some religious subject, (vi) to define all religious subjects under one framework, (vii) to integrate all religious subjects, (viii) to define new religious subjects, (viii) to re-define some religious subjects, (ix) to remove some religious subjects but put new religious subjects instead immediately, (x) to add some religious subjects, (xi) to keep/protect some religious subjects, (xii) to propose progression for some religious subjects, (xiii) to change the priority of some religious subjects, (xiv) to increase the importance of some religious subjects, (xv) to strengthen the ethics, (xvi) to integrate philosophy branches under one framework, (xvii) to define new philosophy branches, sub branches, (xviii) to define good and/or correct relation with other branches of philosophy, (xix) others.

Author already defined that "Philosophy of Religion" and "Philosophy of Social Science", and other basic philosophies are complimentary (Ramiz, 2016d). There is a philosophy of film as sub branch of philosophy of social science, where it considers some concepts, beside the others, that can be good guide for some/most people to "see", "hear", "feel", "evaluate", "understand" some concepts about the religion, science, politics, etc. For some/most people, it may be necessary to "see" the relation between theory and application to understand them in some manner. With this respect, following "films/movies" can be "meaningful" or "good" examples to some people to "evaluate/understand" some of the values, principles, and some subjects about the religion, politics, science, philosophy, social science, and their interactions in simple manner (in alphabetic order): "Armageddon (1998)", "Babylon A. D. (2008)", "Blade (1998)", "Braveheart (1995)", "Contact (1997)", "Deep Impact (1998)", "Fifth Element (1997)", "Ghandi", "Ghost Raiders (2007)", "Indiana Jones Series (1981-2008)", "Kingdom of Heaven (2005)", "Lara Croft: Tomb Raider (2001)", "Lion of the Desert (1981)", "Lion Heart Richard", "Malcolm X (1992)" "Papillon (1973)", "Stargate (1994)", "The Butterfly Effect (2004)", "The Day After Tomorrow (2004)", "The Devil's Advocate (1997)", "The Day the Earth Stood Still (2008)", "The Good, The Bad and the Ugly (1966)", "The Last Emperor (1987)", "The Last Samurai (2003)", "The Magnificent Century (2011-2014)", "The Matrix", "The Message (1976)", "The Myth (2005)", "The Prophet Solomon", "Prophet Yusuf", "The Ten Commandments (1956)", "Ultraviolet (2006)", others.

If one considers that there are M-number of effects/discipline in human life, some may think that: (i) only one effect is because of God/gods, (ii) some effects are because of God/gods, (iii) all effects are because of

God/gods, (iv) there are no effects of God/gods, (v) others. Another question can be how, when, why, where God/gods can effect human life in all of these cases? Author explained answers of some of these questions in this work, some others in previous works (Ramiz, 2010; 2015; 2016), and some other will be explained in the upcoming works.

Due to one perspective, "something" will happen in the future because "it" is said by good and/or correct person, or "it" is said by good and/or correct person because "it" will happen in the future. In both cases, there is "information" given. Purposely or not, directly proposed by God/gods or not, there are some people who consider the subject/event/thing that will happen only, some people who can consider the person who mentioned about the subject/event/thing, and some other people who can consider both subject/event/thing and the person who said/did it.

In any case, author believes that eight basic senses and the information of God/gods will be continued unchangeably for all the time and for all the subjects of services under the principles defined, designed by God/gods. In some manner, the following quartet and the mechanism, process between these quartet formation units will be there continuously: (i) energy form, (ii) transformation, (iii) existence, (iv) information.

R-Synthesis is proposing a kind of unification of "some" values, religions, sciences, philosophies, beliefs, politics, but at the same time separation of "some" other values, rights, etc., where the 27(+) definitive result cases of the synthesis and upper construction philosophies, lower constructional philosophies indicate the philosophy and law and sense of justice, and other concepts of the unification in some manner.

In one point of view, God/gods propose "beauty in different colors", "justice in different colors", and others.

With this respect, in this New Era, the subject is not to be "Buddhist", "Christian", "Hinduism", "Jewish", "Muslim", and like others (in alphabetic order). The subject can be "good Buddhist", "good Christian", "good Hinduism", "good Jewish", "good Muslim", etc., in simple manner, in some specific manner to be "good and progressive Buddhist", "good and progressive Christian", "good and progressive Hinduism", "good and progressive Jewish", "good and progressive Muslim", etc. In more specific manner, it is important to be "judicious and good and/or correct and progressive believer", to have good and/or correct belief, and to have good and/or correct values. Author defined New Perspective for Philosophy of Religion, New Era Theory, New Era Belief, Progressive Religion, and Sustainable Religious System, beside the other systems/constructions, to supply these concepts to human life. A "good and/or correct" belief should include all the philosophy, religion, politics, science, etc., disciplines and related good and/or correct concepts/subjects.

References

Alphabet. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Alphabet

Astrology. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Astrology

Atributes of God in Christianity. (November 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Attributes_of_ God_in_Christianity

Atributes of God in Islam. (November 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/God_in_Islam

Atributes of God in Jewish Bible. (September 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Thirteen_ Attributes_of_Mercy

Bahai teachings. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Bah%C3%A1%27%C3%AD_teachings

Barnes, B. (July 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/S._Barry_Barnes

Bloor, D. (July 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/David_Bloor

Branches of philosophy. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy#Branches_

of_philosophy

Branches of social science. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Category:Social_sciences

Bucaille, M. (1973). *The Bible, the Qur'an and science: The Holy Scritures examined in the light of modern knowledge*. (Mondial by Editions Seghers, Trans.). Paris: The Socialist People's Libyan Arab Jamahiriyah, Tripoli.

Comparative religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Comparative_religion

Concept of God. (2014). *Why Islam*. Retrieved from https://www.whyislam.org/brochures/conceptofgod/

Cultural system. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Cultural_system

Descartes, R. (November 2020a). *Britannica*. Retrieved from https://www.britannica.com/biography/Rene-Descartes

Descartes, R. (November 2020b). *Wikipedia.* Retrieved from https://tr.wikipedia.org/wiki/René_Descartes

Dick, S. J. (October 2020). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Steven_J._Dick

Dorrien, G. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Gary_Dorrien

Drake, F. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Frank_Drake

Ethnic Groups. (August 2015a). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_contemporary_ethnic_groups

Ethnic Groups. (August 2015b). *The world factbook.* Retrieved from https://www.cia.gov/library/publications/the-world-factbook/fields/2075.html

Fehmi paradox. (November 2020). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Fermi_paradox

Garnett, H. (1964). *Treasures of yesterday.* Aldus Books, London.

Gülaltay, S. T. (2005). *Tanrı'nın Türkleri (Turks of God).* Kafkas.

History of philosophy. (June 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy#General_history

History of religions. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/History_of_religions

History of science. (May 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/History_of_science

History of writing. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/History_of_writing

Hornung, E. (2004). *Mısırbilime Giriş (Einfuhrung in die Agyptologie, Introduction to Egypt Science)*. Kabalcı.

Influential political philosophers. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_Politics

Kant, I. (November 2020a). *Britannica*. Retrieved from https://www.britannica.com/biography/Immanuel-Kant

Kant, I. (November 2020b). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Immanuel_Kant

Lawrence, S., & McCartney, M. (2015). *Mathematicians and their Gods: Interactions between mathematics and religious beliefs*. Oxford: Oxford University Press.

List of deities. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Lists_of_deities

List of ethicists. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/List_of_ethicists

List of founders of religious beliefs. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_founders_of_religious_traditions

List of ideologies named after people. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_ideologies_named_after_people

List of philosophers. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Lists_of_philosophers

List of philosophers of mind. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_philosophers_of_mind

List of philosophers of religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_philosophers_of_religion

List of philosophers of science. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/List_of_philosophers_of_science

List of philosophies. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_philosophies

List of political ideologies. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_political_ideologies

List of religions. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_religions_and_spiritual_traditions

List of religious leaders. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_religious_leaders

List of new religious movements. (November 2020). *Wikipedia*. Retrieved from https//en.wikipedia.org/wiki/List_of_new_religious_movements

List of religious texts. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Religious_text#Sacred_texts_of_various_religions

List of scientists. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_scientists

List of Solar deities. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_solar_deities

Living organisms. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Living_organisms

Lovin, R. (2020). *Princeton University*. Retrieved from https://religion.princeton.edu/religionandpower/speakers/robin-lovin/

Machiavelli, N. (November 2020). *Wikipedia*. Retrieved from ttps://tr.wikipedia.org/wiki/Niccolò_Machiavelli

Malone, D. (August 2015). Columbian College. Retrieved from https://religion.columbian.gwu.edu/derek-malone-france.

Mayor, F., & Forti, A. (2000). *Bilimveİktidar (Science and political power)*. çev. M. Küçük, TÜBİTAK.

Myers, P. V. N. (1889, 1906, 1917, 1921). *General history*. Athenaeum Press. Cambridge/Massachusetts: Ginn and Company.

Mythology. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/List_of_mythologies

Names of God. (November 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Names_of_God

Nature of God. (1999-2020). *Ancient Hebrew Research Center.* Retrieved from *https://ancient-hebrew.org/god-yhwh/the-nature-of-god.htm*

Nature of God. (June 2004). *Bible Org.* Retrieved from https://bible.org/seriespage/4-nature-god

Nature of God in Islam. (2007). *Explore faith.* Retrieved from https://old.explorefaith.org/neighbors/beliefs/nature_i.html

Naveh, J. (1975). *Origins of the Alphabet*. Cassell: Archaeology Series.

Notable philosophers of law. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_law

Numerology in Islamism. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Numerology_(Ismailism)

Ogden, C. K., & Richards, I. A. (1956). *The meaning of meaning*. London: Routledge & Kegan Paul.

Omnipotence. (October 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Omnipotence

Omnipresence. (October 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Omnipresence

Omniscience. (October 2020). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Omniscience

Pantheon. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Pantheon_(religion)

Personal God. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Personal_god

Philosophy. (2008-2020). *Philosophy basics*. Retrieved from https://www.philosophybasics.com

Philosophy. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosphy

Philosophy. (March 2016). *Berkley University*. Retrieved from http://undsci.berkeley.edu/article/philosophy

Philosophy. (2020). *Stanford encyclopedia of philosophy*. Retrieved from https://plato.stanford.edu/search/search?query=philosophy

Philosophers of history. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_history

Philosophers of mind. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/List_of_philosophers_of_mind

Philosophers of science. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_science

Philosophy of science. (March 2016). *Internet encyclopedia of philosophy*. Retrieved from http://www.iep.utm.edu/category/s-l-m/science/

Philosophy of history. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_history

Philosophy of information. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_information

Philosophy of law. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_law

Philosophy of politics. (October 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_Politics

Philosophy of religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_religion

Philosophy of religion. (2008-2020). *Philosophy basics*. Retrieved from https://www.philosophybasics.com/branch_philosophy_of_religion.html

Philosophy of time. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_time

Political administration systems. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Political_systems

Political history. (June 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Political_history

Political philosophers. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Political_philosophers

Political philosophy. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Philosophy_of_Politics

Political religion. (February 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Political_religion

Progressive Christianity. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Progressive_Christianity

Progressive Judaism. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Progressive_Judaism

Prophet. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Prophets%27

Ramiz, R. (May 2010). *Ülkeler Birliği ve Türkiye ve Diğer Ülkeler İçin Sürdürülebilir Siyasi Yönetim Sistemi: Sistemin Temelleri (Countries' union and continuable political administration system for Turkey and other world countries: Basics of the system).* Comment Graphics.

Ramiz, R. (2015). A continuable political administration system for world countries-I. *International Relations and Diplomacy, 3*(9), 609-624.

Ramiz, R. (2016a). A continuable political administration system for world countries-II. *International Relations and Diplomacy,*

4(1), 14-37.

Ramiz, R. (2016b). Countries' union and political/non-political administration systems for the world countries. *International Relations and Diplomacy, 4*(3), 139-176.

Ramiz, R. (2016c). New administration systems for the world countries and sense of justice & continuity in the system administration. *International Relations and Diplomacy, 4*(4), 219-260.

Ramiz, R. (June 2016d). New perspective for the philosophy: Re-construction & definition of the new branches of philosophy. *Journal of Philosophy Study, 6*(4), 219-260.

Ramiz, R. (July 2016e). New perspective for the philosophy of science: Re-construction and definition of new branches & hierarchy of sciences. *Journal of Philosophy Study, 6*(7), 377-416.

Religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Religion

Religion and politics. (March 2016). *Internet encyclopedia of philosophy*. Retrieved from http://www.iep.utm.edu/rel-poli/

Religion and science. (August 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Religion_and_science

Religion and science. (February 2016a). *Stanford encyclopedia of philosophy.* Retrieved from http://plato.stanford.edu/entries/religion-science/

Religion and science. (March 2016b). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Relationship_between_religion_and_science

Religion and science. (March 2016c). *Christianity*. Retrieved from http://www.christianity.co.nz/science4.htm

Religion and science. (March 2016d). *Standford University*. Retrieved from http://plato.stanford.edu/entries/religion-science/

Religion and science. (March 2016e). *Religious tolerance*. Retrieved from http://www.religioustolerance.org/sci_rel.htm

Religion and science. (March 2016f). *Reform Judaism*. Retrieved from http://www.reformjudaism.org/science-religion-better-world

Religious pluralism. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Religious_pluralism

Religious pluralism. (November 2020a). *Stanford encyclopedia of philosophy.* Retrieved from https://plato.stanford.edu/entries/religious-pluralism/

Religious pluralism. (November 2020b). *The spiritual life*. Retrieved from https://slife.org/religious-pluralism/

Religious science. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Religious_Science

Religious texts (holy books). (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Religious_text

Resnik, D. B. (2004). *Bilim Etiği (The ethics of science: An introduction)*. çev. V. Mutlu, Ayrıntı.

Ronan, C. A. (1964). *Man probes the universe.* Aldus.

Roulet, D. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Donald_Roulet

Science. (March 2016). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/Science

Science and religion. (March 2016a). *Reasonable faith.* Retrieved from http://www.reasonablefaith.org/what-is-the-relation-between-science-and-religion

Science and religion. (March 2016b). *Berkley University*. Retrieved from http://undsci.berkeley.edu/article/science_religion

Science and religion. (March 2016c). *Science and religion today*. Retrieved from http://www.scienceandreligiontoday.com/

Science and religion. (March 2016d). *Religious tolerance*. Retrieved from http://www.religioustolerance.org/scirel_ov1.htm

Solar Deity. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Solar_deity

Spinoza, B. (November 2020). *Britannica*. Retrieved from https://www.britannica.com/biography/Benedict-de-Spinoza

Syncretism. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Syncretism

Synthesis. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Synthesis

System. (September 2015). *Wikipedia*. Retrieved from https://en.wikipedia.org/wiki/System

Theism. (2020a). *New world encyclopedia*. Retrieved from https://www.newworldencyclopedia.org/entry/Theism

Theism. (2020b). *Philosophy terms*. Retrieved from https://philosophyterms.com/theism/

Timeline of religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Timeline_of_religion

Theories of religion. (August 2015). *Wikipedia.* Retrieved from https://en.wikipedia.org/wiki/Theories_of_religion

Timasheff, N. S. (1944). *Religion in Soviet Russia: 1917-1942.* Sheed and Ward.

Westfall, R. S. (2000). *Modern Bilimin Oluşumu (The construction of modern science)*. çev. İ. H. Duru, Tübitak.

Yücel, T. (1985). *Türk ve Dünya Tarihi Ansiklopedisi (Turkish and world history encyclopedia).* çev. Gelişim-Hachette, Le Livre de Paris, S. N. C., Biblioclub de France.