Theoretical and Practical Reasons for Distancing from Faith (I)

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ÖZ

Din insan yaşamının en önemli fenomenlerinden birisidir. Bu, inananlar açısından böyle olduğu gibi, inanmayanlar açısından da böyledir. Zira insan kendi kadim tarihinde hem bireysel ve hem de toplumsal ölçekte ister ilahi, ister beşeri kökenli olsun muhakkak bir inanç sistemiyle temas halinde olmuştur. İnsanların kahir ekseriyeti dinle temasını olumlu bir şekilde kurup onun ilkeleri çerçevesinde hayatına istikamet verirken, bir kısmı da dinle temasını karşı olma esasına göre kurgulamış ve yaşamını bu şekilde devam ettirmiştir.

Dün olduğu gibi bugün de dinin insan yaşamındaki yeri ve önemi tartışma götürmez bir realitedir. Batı coğrafyasında özellikle 16 ve 17. Yüzyıllardan itibaren başlayan ve günümüze kadar gelen dinle ilişki konusundaki olumsuz tecrübe meseleyi bugün için çok daha cazip hale getirmiştir. Son birkaç yüzyıldır dünyanın gidişatına yön veren merkezin Batı olması, onun dinle yaşamış olduğu olumsuz tecrübeyi adeta bütün bir dünyanın sorunu haline getirmiştir. Dolayısıyla bu sorun bugün itibariyle artık bizim coğrafyamızın da sorunu haline gelmiştir. Nitekim ülkemizde her geçen gün dine karşı mesafeli veya olumsuz olarak niteleyebileceğimiz duruşta bir atış söz konusudur. O sebeple iki bölüm halinde tasarlanan bu çalışmada dine karşı mesafeli duruşun felsefi, sosyal, psikolojik, siyasi, ideolojik vb. noktalara dikkat çekilecek ve bu bağlamda çeşitli çözüm önerileri sunulacaktır.

Anahtar Kelimeler: Din, Din Felsefesi, İnanç, Ahlak, İnkâr.

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ABSTRACT

The religion is the one of the most important phenomena of human life. As it is for those who believe also it is same for who doesn't believe, yet, People in their ancient history for individually and socially whether divine or human origin surely they have made a connection with religious cult. The owerwhelming majority of the people While the overwhelming dominance of people establish a positive relationship with religion and live with the framework of its doctrine, the other part of those people constructed contact of religion as an opponent and continued their way.

As ıt is like yesterday, also today the importance and location of the religion in human life protects ıts significance as an indisputable reality. The negative experience of relationship with religion started especially in the sixteenth and seventeenth century and reached to these days, ıt brought the issue much more tempting today. Due to the fact that the west has been the center that address of the world's course of events for the last few centuries, ıts negative experience of religion has made a problem for whole the world. This issue has been also a problem for our geography as of today. Literally in our country there is a distanced or negative attitude that we can descbriced in this stance to religion day by day. As for that reason, in our work which designed in two part, we will have tried to bring possible solution offers and make an attention for essential point to stance against religion as religious, philosophical, social, psychological, political, ideological etc.

Keywords: Religion, Religion Philosophy, Belief, Morality, Denial.

Introduction

Distance against religion or disconnection from religion generally seem as an issue which has been sought outside. In fact, at the back of such an attitude, there are several reasons for ınternal effects as well as external effects. Both the wrong and flawed approach in the justification of theoretical sense and in the way of religious epistemology and both based on religious accumalation of epistemology and the point of transferring the accumulation to practice through life can put some obstacles to religion and ıts interlocutor. When these fallacies are noticed and analyzed in a healthy way, the problem, obstacle and distances become getting lıghter or disappear If it is not noticed, the problem gets deeper after a while the connection between people and the religion is completely broken. As a result, nearly all the human or the divine religion which appeared in the stage of life or find a way to make it happen ıtself, there are similar story among their members. In this study which has been planned as two parts, in the first section first, we wiil try to focus on the reason and distance attitude of inflicted from internal Dynamics. In the general studies and the evaluation on the causes of distance or opposition against to religion, ıt is discussed that this is the reason of external sources and the reason of internal causes mostly are being denied.

In this case, there is an importan teffect on sense of belonging which triggered by the subjective view. Then, the sense of belonging is generally close the possibility that a person can have a problem with sharing of his or her experiences. The corruptions which made demolition and weakening in philosophy, ideology and great toughts which include in religious history has started firstly inside.   Yet, The external factors has given a support to gain momentum and intensify thedestruction to these corruption and weaking related to this. We have prefered to focuse our study for those factors due to should not be neglected and the care of this case. Before to mention about the details of the topic, I think, in order not to be confusion it could be beter to point an issue.

At this stage of our work and the in next stage which we are going to discuss about ''the religion and the distance stance'' is a point to be noted which has an expressive in concept of religion, generally revealed religion and ıslam in particular. Therefore, we would like to Express that our determinations about the the distance stance against the religion, are going to concentrate the distance stance of ıslam and the reason for it. It is possible to list the main reasons for the distance from religion under a few headings.

1. The Problems which Caused by the Structure of Language of Religion

The main belief that nearly everyone accept to believe revelation based religions are truth for the god is the true propreitor of the religion. The god is the true proreitor of the religion The expressions and declarations of the religion and the responsibility belong to him. For that reason, different from the language which belongs to religion is an over language comes from vertical dimension (Ferrè, 1999: 179). The humans in their own ancient history, although they interfered to make disorder various reasons to revelation that comes from the god Revelation, in terms of its nature and purpose that express in the feature and standard that human beings cannot fully understand their content.For that reason, whenever one thinks that he is penetrating a notion that finds its expression in revelation, It takes the meaning in the content of revelation to one step further and turns into a concept that needs to be re-analyzed. Transitioning to a new closed phase as a result of each disclosure, The fact that it is completely unsolvable carries it beyond time and space and that feature is a very important indicator religious language which has universal qualification (Kılıç, 2009: 190).

The main idea of the religion is to influence on human life and make clear the way for the God's willing. When we accept this is the main purpose, we naturally express that first precedence of the terms should be used in a standart that can be understood by the interlocutor. However, the fact that the dealings with the owner of these expressions are not directly but also established through the prophet, and these expressions belong to an authority that is free from the time and space, are planned to target all times and all people, not a specific period and society, It eliminates the possibility of having a full understanding of

these expressions (Razî, 1420: 499). Basically, this(when approach with religious perspective)is a standart to be and at the same tim is a wisdom for it. For all that, when one's effort to understand a statement or phenomenon is usually based on one's own standarts, it is not possible for him to act independently of these standarts in almost every situation he is in contact with. The lack of a person with such a necessity is leading him to a reductionist attitude.

While, Some of the expression in religious language can be handled literally and in a feature that can be directly transferred to the meaning (Koç, 1998: 26),in its other expression There may be a closure due to exceptions based on metaphor, symbolism, anectod, mythology, eschatologhy etc... (Hick, 1963: 100). To be able to evaluate the expressions of this nature in a healthy way, first of all, it requires knowledge and expertise on the subject. However, when a person comes under the control of a reductionist attitude for any reason, one can ignore special situation belong to religious language and can analyze the language totally according to imposition of the current conjuncture. On the one hand, this one prevents the emergence of the real purpose of religious expressions. On the other hand, because of the determination of some subjective impositions, the universal dimension which belongs to this language is obscured. and thus, some artificial barriers can be between the religion and its interlocutors. It is possible to overcome the problems caused by the language towards religion, just can be dealt with the language of religion with all its possibilities and features and accept that it has different standards than any human language and it will be just possible to make all evaluations according to this.

2. Moving Away From Key References

The god is the only authority of all revealed religion. Including the Quran which is the last religion of Islam's main source, all the revelations and its content has determined by the god and delivered to humanity (Görgün, 2002: 388-389). Starting from here, in the theoric plan we can Express that all the content of religion belongs to God. Those are the prophets who convey the content to people and guide them on how it should be understood and applied (Yavuz, 2007: 279-281). Therefore, on the one hand Prophet is the reference to reflect pratically the religion to the world. From the perspective of these references, religions are as old as humans and the first humans had a religious identity. It is possible to express existence and life gain a meaning and value with religion (Eliade, 2004: 11).

Without any exception for all the reveleation religion the best ideal period is the period of the prophets which tasked with preaching to humanity. Because of the prophets are the first authority and the application authority that contact with the revelation and also response to revelation if there is a problem for the meaning of revelation, Their periods became the most ideal period to take a healthy stance towards revealed knowledge (Apak, 2004: 17 et al.). As a result of prophets passed away from people's life, very though sttruggles have arisen because of the doubt for religion and ıts content which include information and applications even at the level of conflict and war. Even if we glance superficially to the historical adventure of the three great religions, we can understand that they are still exist today, it will be possible to see that all three religions have gone through similar processes and reached the present day. At the basis of these conflicts, the divergence from the main references that form the basis of religion and the blurring of the main references due to this divergence can be shown as the dominant factor.

To distance from religion references generally occurs in two ways. First of all, it is the distance that occurs as a natural consequence of the functioning of the historical process that cannot be possible to avoid from itself. Since their existence has started in this universe, Because of humanity both individual and public, there has been a distancing from that starting point for the time and place also there has been a distancing from the reference of religion. That is why the intervening time and place differentiations can be significantly effective in understanding the references of religion. In the time of prophets the information that can be discussed from the source due to the interfering to time and place factor had to pass through the filter of very different thoughts and understandings and that's why, references to religion are not based

on the purity of the source, it has interfered and it had to be read and understood through these new forms. To a great extent, In this process, in which the human factor is decisive, depending on the amount of time and vehicle, naturally there have been differences on understanding and attitudes for the religion itself.

The other reasons to distance from fundamental reference belongs to religion is a dynamism on ontic and implicit structure of human being. Human is in constant motion in terms of mental and emotional as well as physical sense, is a being in the process of existence (Sartre, 1997: 61). As human has a conservative attitude in protecting and carrying his possessions, they can be in an attitude to change them to transform or abandon it completely. This is a situation that has arisen from the ontic structure of the human being and cannot be partially blocked. However, there are some different reasons why people exhibit different attitudes towards religions or read or perceive them in different ways. There are several factors that make determine the factors in experiencing this differantation. For example, relationship between people and the religion, thoughts and belief before relationship, the way which religious knowledge how reflect on to them, the harmony and discordance between their own needs and what religion demands of them.

3. Different Formations in the Religious Structure

People save on every idea, morality, philosophy, ideology etc. including religion, may cause some variation in their nature. This is very naturaly situation due to the human nature. To Being like this, ıt provides a kind of dynamism both in the situations in which people are in contact and in their own lives with its effect on these phenomena. This causes to life to develop in a way that encompasses the current conditions and to get rid of monotony.

While religions have an ability and formatting feature to human life in a part, on the one hand they are a phenomena that are suitable for people to make savings on themselves. In a historical process people used to initiative on religions which they are in interlocutor and inherited from it on the main structure yet, it has created some new formations that are not entirely same with it. On the general the formations which called as the sect (İsfahânî, 2002: 632-633) or the cult (Üzüm, 2002: 526) in a way, while they aim to preserve all the colors of the main body, in another way they have had a struggle to reflect the features of who created it. In time Inspired by himself, adherence to the main structure in which it is embodied or depending on the observance of the balance at the point of differentiation from it there have also been differences in the content and forms of these structures.

In essence the sects and the cult which have embodied in religion, in a prayerful concept they are structures which occurred with some aspects of people depending on the perception of structure and need with bringing to the fore. This sometimes manifested itself in the form of being affected by the forcing or directing of certain political, creed, moral and social conditions. Therefore, the increasing and differantation of the knowledge related with faith, morality and pray in the religion field. Due to this increase and differentiation, the gradual ambiguity of the meaning of religion in the human mind has pushed him to seek clarity again at this point. This make the person urged to search new things and to improve understanding some points in religion which he finds appropriate for him.

The main target of the sects and the cult which embodied in religion are to protect and strengthen its influence of religion on life. Almost all of them were concerned about establishing a stronger and healthier relationship with religion thanks to the structure and method they built, and they struggled in this direction (Evkuran, 2015: 627-628). However, because of such structures mainly focus on some points rather than the whole point, unfortunately, had to advocate with reductionist attitude. When insistence on some points which put forward begins to contradict what others have emphasized and insisted on, This situation has led to the emergence of different and new conflicts and struggles in the religious field. Especially the sects which embodied and the struggles caused by the sects in the adventure of Islam and Christian religious life are the examples of appropriate yet, ıt has a bad quality.

In the process, religions are not based on basic sources but these new structures and the person who laid the foundation of these structures, Begining to explain and apply through ideas and understandings, Conflicts about religion and the number of structures that came into being in parallel with these conflicts have also increased. In the beginning, These avenues were opened in order to eliminate the doubts and uncertainties in people's minds about religion. In the process, they have been victims of the same fate at the point of causing doubts and uncertainties. Therefore, the organization which aim at to establish healthy and tıght relationship with religion (as in the predecessor movements) they have unfortunately started to take place among the most important reasons for their distanced stance against religion (Zehra, 1983: 263), due to they want to position religion in their own principles and do not tolerate other structures.

4. The Problem of Not Seeing Faith as a Fundamental Concern

The only being in realm of existence is a human being which makes a questioning. (Frankl, 1995: 76-77). There is a purpose and wisdom to be in here and just the human being has a concern to understand of what is this purpose and wisdom. For that reason, In order to solve the purpose of this existence, human beings are constantly searching and struggling to fortify through certain references. At the same time, this is a conditional struggle to make certain of that a system of values is formed in their life and make it certain to occur a ranking system in the system of a value. Considering the entire history of humanity (with the exception of a certain group), the overwhelming majority of the human species seek an answer to the problems of life. That human being tries to do this through some external facts and relations with himself rather than his own internal dynamics (Tokat, 2014: 16) Among them, it is seen that religions play the dominant role. Religion and the fate are not only factor that determine the coordinates of life at the point of answering the question, at the same time ıt also creates basic reference and worry of life (Tillich, 1958: 1). However, the nature of belief, what it means for life and also due to some pressures caused by external factors, sometimes faith (even for those who express their faith) it is a basic reference and therefore cannot rise to the level of anxiety. Belief cannot be exempt from the risk of being demoted to the same level and position as any other element that fills life.

As an intelligent being, humans have a huge anxiety and curiosity for both their own life and to whole being. His prior aim is to relieve his concern and curiosity with opening curtain of mystery on life and existence. Therefore, edifying a sense of trust and confidence by catching a clue at the point of what his own fate will be. However, the effort and effort of the person who has been in this struggle since his emergence on the stage of existence does not seem to yield results so easily. Because life does not allow this with its chaotic pattern and some metaphysical blind spots. The limited mind of man, on the other hand, does not have a chance to achieve this alone. At this point, there is a need for a teaching that will illuminate one's way forward, and that will increase the reasoning and reasoning power operating on the horizontal ground above this and enable it to connect with the vertical dimension. One of the most important functions of religions is to help people in these matters that they need and to guide them in the issues they seek answers for.

All religions originated from revelation have something to tell them about the life of man here and in the future. Within this context, the common discourse of all religions about life is that man is not alone in this world and that life is not limited to the world. In terms of religion, life is a process that begins with conception, continues with appearing on the world stage, is partially interrupted by death. Yet, ıt becomes eternal with resurrection and reunion with God (Craig, 2008: 72). However, this is not a randomly constructed process. Because the only entity in the world that religion accepts as a real interlocutor is human. Religion only asks people to take some precautions about their life promises to him within the framework of these measures. These promises lead people to a goal by adding meaning and value to life. Therefore, by grasping the wisdom of being here, it prevents it from falling into possible metaphysical gaps. However, some popular concepts of the modern period, occasionally it creates a barrier in front of

this basic concern of man. It can drag him into a gap and despair with some artificial concerns he creates. This makes it difficult for people to take a fundamental stance on life and to give radical reactions to the instability created by temporary concerns.

5. Reductionist Approaches

To be human in a way, means to be a conditional being, because the act of perceiving and understanding is possible by making the concepts that people deal with in accordance with their own understanding and, in a way, reducing them. In the context of understanding and analysis, this reflex that human beings reveal in the form of reduction is reasonably innocent and natural. It is even impossible to avoid from it. There is also a reduction attempt when a person does not have difficulty in perception point and understanding yet, wants to position him as he wishes, which is both an artificial and deliberate attitude. It is possible to see this attitude more and more clearly in the people of the modern period.

The fact that they took action by putting the scientific method in the center and that this method was mostly operated on induction is the most important factor in the modern era's adoption of this attitude. It is a phenomenon that the reductionist attitude has been effective in almost every field in which people operate with the effect of modern understanding for the last few centuries. One of the obvious features of this attitude is to take the similar aspects of a situation observed on an event or phenomenon and evaluate them as the same thing, or to indicate a judgement about the whole itself, based on an experience gained from only one of the parts that make up a whole. Such an attitude, on the one hand, reduces the main elements with very different aspects and expansions to the level of sub-stakeholders or reflections, on the other hand, it can introduce a part that makes up the whole as if it were the whole. Both approaches eventually eliminate the possibility of obtaining a healthy assessment and conclusion about completely different things or parts and wholes.

Undoubtedly, one of the areas that those who assimilated the reductionist approach focus on the most is religion. Especially, revelation-based religions have had their share from this approach. The interesting thing is that both those who view religion from within and those who view it from outside act in the same manner. Although the result that both sides want to achieve by disposition on religion is different, they are actually attempting it for the same reason. As a matter of fact, the common goal of those who act with a reductionist attitude towards religion, both internally and externally, is to integrate religion with modern life. Those who approach life with a religious perspective prioritize a transformation in favor of religion in order to make the new situations brought about by modern life compatible with religion; Outsiders give up the intrusive attitude of religion towards life and prioritize adaptation to it by tolerating the natural flow of life.

At the present day, among the things that those who act with a reductionist perspective want to identify more like with religion, matters such as faith, morality, worship and intention come to the fore. Since modern human cannot completely remove religion from his life, he wants to limit his relationship with his life to a certain level. Therefore, they try to maintain this relationship by dealing with a part of it who is religious but does not cover the whole. In this context, some of the people limit their relationship with religion to belief. Those who assimilated this attitude accept the existence of God, that is a creative power, and that he sent religion and prophets to humanity so that they can determine their direction, but they do not want to go beyond this. In other words, they want to keep their relations with religion at the same level as someone who has a deist belief, which is a popular attitude of modern life.

Another group asserts that both religion and morality are related to people's practices and behaviors, and therefore there can be no contradiction between them (Pailin, 1986: 16-17) they assert that religion has come to establish moral principles rather, and that having an average morality may be sufficient for realizing the religious life. However, those who make this claim are not very clear about whether religion is the only source of morality, and whether a mind independent of revelation can produce anything at the

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point of moral regulations. As a matter of fact, some of those who support this attitude claim that even if there is no revelation, thanks to the mind of man, he can have a morality that is up to today's standards and even above it (Kant, 1960: 79); Some of them claim that the only authority at the point of setting moral principles is God, and therefore moral principles can only come to humanity through revelation, and they assert that it is not possible for the human mind to produce morality and value independently of revelation (Stewart, 1988: 356-357).

One of the areas where the reductionist attitude manifests itself clearly is worship. Particularly those who do not have deep knowledge of the religious field or do not care much about other aspects of religious life that require delicacy think that they will have realized a religious life by performing the routine prayers that religions ask them to do. Therefore, they are not very concerned about what exactly belief means, what its expansions are, what moral life means, its place and importance in human life. In contrast to this behavior, those who put the intention to the fore have adopted it. Essentially, they assert that the main determining factor in human beings is intention that all religions come to build a clean intention in humans, and after this happens, the problem with religion will be resolved for humans. Because of this, when nowadays modern human receives criticism in terms of his thought, action and appearance, he constantly emphasizes intention and talks about an inner (heart) cleansing, and he sees this as sufficient in terms of religious life.

None of these attitudes, which the reductionist attitude has assimilated in the name of religion, are fundamentally wrong. However it is missing. Because religion is a phenomenon that belongs to God in origin. Its expressions, allusions or signs cannot be consumed by human knowledge, comprehension, capacity and feeling. Therefore, it is not correct for a person to identify religion with some of the things human has gathered from them or with some elements belonging to them field of experience. On the contrary, it is a superstitious form of relationship that is desired to be established with this religion. It is not possible to approve. Moreover, all of the factors such as faith, morality, worship and intention, with which religious life is identified, actually find their true meaning in their relationship with one another. With faith, intention, morality and worship; intention with appropriate faith, morals and practice (worship); worship with a faith, intention and morality that can give it its consistency; Morality will attain its true nature only with the faith from which it originates, the intention and worship that will strengthen it. Trying to position religion on the basis of these or similar features will reinforce false perceptions about religion and will prevent the establishment of an ideal communication or dialogue with religion.

6. Being More Restrictive in the Name of Religion More than Religion or Narrowing the Legitimate Field

Religion is a life form sent by God to inform people about the source of their own existence, nature and predestination, to show them what the scale of human values is, and thus to determine the content and destination of worldly life (Cevizci, 2000: 90). There are some providences that almost every religion wants to implement to human life. These providences are also practices that determine the boundaries of the licit field envisaged by religion. That's why, for people, being involved in a religious life also means accepting certain limitations.

Although human sometimes wishes absolute liberty, the possibility of realizing this ideal is ultimately impossible because human is a relative being. Therefore, the limits set for man through religion or anything is actually a matter of his being a limited being. Moreover, it is an empty delusion that has no real equivalent in reality, for a human being, who is a limited being, to dream up a life without borders or to desire to realize such a thing. Based on this feature of the human being, the religions originating from revelation have assigned a space of relative liberty to their and wished her to realize their thought and acts in a way that is limited to this scope as much as possible. According to the religions originating from revelation, since God is the being who created the human being, the boundaries desired to be drawn to the

human being through the religions sent by their are the most ideal borders. In this perspective, a person's realization of a happy and stable life will be possible, first of all, by paying attention to these limits.

As we have stated, it is the same entity that creates human and and on what basis sets the rules on which principles, Just like the engineer who makes a machine also makes operating system is the same person. Just as the skilled workman knows how a machine will work in an orderly and efficient manner, it is God who will best know what kind of life a person should lead in this world. The balance of restraint and liberty that God has ordained for man is the most proper for human. Desiring or encouraging above or below this is not a blessing for a person, it is actually cruelty and infliction. Because demanding above or below what is required is against disposition. As a matter of fact, it was predicted by Islam in the age of bliss and The Companions, who acted contrary to the issues in the practices of the Prophet Muhammad, by adopting attitudes that would amount to excess and understatement, were warned by the Prophet himself, and it was stated to them that this behavior was not approved (Arslan, 2012: 119-149).

Human is a will-powered being. Therefore, it does not consent to any one sided practice and direction that does not take itself into account in terms of the providences to be applied. So much so that from time to time, even in the willpower of God, of which their own will should be natural, it does not consent to a one-sided direction. As a matter of fact, while the prophets of religions were still alive and wandering among them, moreover, while the people around their accepted the rules and precepts that came with them, they sometimes attitudinized contrary to these acceptances (Yılmaz, 2020; 1038-1040). In fact, the same is true for today. Nowadays, some of the people are not content with what religion teaches them, and they may tend to a desire and seeking to do more. Moreover, instead of limiting this desire and orientation to themselves, they may persistence that others should do the same.

It is a known situation that people try to establish some new practices in the religious field with their own initiative, from worship to moral rules and precepts, from clothing to daily life, from halal and haram issues to many issues in the field of human relations. Consequently, almost all members of religion began to experience conflicts and diverge, due to the attempts to include such new ideas in the religious field, right after the separation of their prophets. While the new providences in the religious field have brought an additional burden to daily life in terms of religious practices in general, they have caused more restrictive and prohibitive practices regarding the tolerance given to people by religion. For instance, the worships that religion wants people to accomplish were increased in the process, and many practices that were not in the first period were included in the religious field. So much so that due to this density, people have begun to confuse the issue of precedence and sequel, strangely abandoning those with priority, and tending to the practice of those who are less important in terms of importance. Similarly, people's clothing, dress, hair-beard, entertainment, human relations principles and so on. At these points, the standards brought by religion began to be exceeded, and in place of this, this legitimate area began to be narrowed in order to substitute the standards of some specific understanding and thoughts. narrowing the field of legitimacy, even for the addressees who do not realize which of the dispositions that make this area suspicious are due to religion and which to certain views. Of course, all these attitudes and providences have turned into problems that need to be solved over time. This as a naturally made people problematic in terms of their relations with religion.

Result and Evaluation

Without any doubts religion has had the greatest impact on designating the essence and direction of human life in its historical process. According to teaching of religions which belongs to the tradition of revelation. People didn't have any independent time from religion. Therefore, people either tried to address their life in line with the directive of religions nor tried to build their life with producing different alternatives by considering these directives. In a both way, religion has been the fundamental consideration which has affected the human life, in a sense interbedded or in relationship with human life.

As a matter of course, the scene revealed by the relationship of religions with human life has not always been as desired. In this relationship process, there have been both internal and external various problems experienced due to some effects and reasons. As a matter of fact, it is a historical fact that every religious structure has experienced these problems from time to time due to similar reasons. For that reason, every religious structure which struggles with these troubles has been a constant search for the reasons and possible solutions of it.

The pre-acceptance by its faithful that the most convenient teaching capable of approach and directing life in all its aspects is the religious affairs has led them to think that the problems experienced with religion are generally of external origin. However, no problem experienced in the context of phenomena directly related to human life has been on homonymous or unilateral. This is above all contrarian nature of fact. Considering the general scene of problems related to religion, It will be noticed that a certain part of these problems are of external origin, but a significant part of them are problems inherited from internal dynamics. Therefore, as we mentioned in our study about the problems between religions and their interlocutors, The problems which is caused by the internal dynamics are not to be underestimated. As a matter of fact the language, Problems experienced in the transmission of this language, The difference of time and space that intervenes between human beings and basic sources and references, different understandings and groups that emerged in the field of religious thought and practice, although it is stated that it corresponds to a vital concern, religion is not seen as a vital concern, problems such as reductionist attitudes towards religion and the desire to take more initiative more than religion in the name of religion, They are dynamics that are at the basis of the problems that people have experienced in their relations with religion and are rather internal. It will not be the right attitude to approach the problem to think that a solution can be produced or to ignore them.

Religions are teachings that have come to discipline life in terms of belief, idea, morality and practice. There will be no issue when the teachings and requirements of religion are understood and performed correctly both theoretically and practically. The success and stability to be achieved at this point will not only prevent the emergence of new problems, but also contribute to the correct understanding and resolution of existing problems. For this reason, objective approaches and attitudes about what is the source of the issues, how to approach to these problems, and how to be successful the existing solutions will be in eliminating the problems will be the most critical moves in terms of religious problems.

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