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# **Religion: The Significant and Enigmatic Divine Philosophy, In the Primordial Perfection of God**

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## **Abstract**

Religion has captivated billions for millennia, blending divine intoxication and cathexis with a set of contradictory and complementary commandments that shape and bestow identities upon its followers. This exploration delves into the enigmatic aspects of religion, highlighting its indefinable elements such as dreams, revelations, and allegories, which sustain interpretations over time while remaining unresolved mysteries. The paper contrasts religious paradoxes with philosophical contradictions, showcasing examples like Zeno's paradox and the fate of Ahura Mazda in Iranian traditions. It examines religion's role as a complex human laboratory where the divine wisdom surpasses human understanding, influencing global socio-economic dynamics, as exemplified by the transformation of the Kaaba. Additionally, the distinction between religious and philosophical paradoxes is explored, emphasizing the mystical elements that challenge empirical reasoning. Popular culture, as seen in "Avatar," reflects these themes, underscoring the concept of a perfect God from the beginning, complete without need for further perfection. The discussion extends to the philosophical notion of divine perfection, the interplay between the created and the teacher, and the journey towards regaining a paradisiacal state, illustrating the inherent complexity and profundity of religious truths. Through this analysis, religion emerges as a profound framework for understanding existence, identity, and the divine, continuously shaping human thought and society.

**Keywords:** Religion, Theological paradoxes

## **Introduction**

Religion has captivated, subdued, and enthralled billions of people for millennia. Religious fervor, accompanied by a sense of sanctity and purity, functions as a form of divine intoxication and cathexis—a term referring to the pleasure derived from philosophy (Freud, 1914). Religion encompasses a set of commandments that are often contradictory, conflicting, similar, and at times complementary. These commandments not only arise from the local identities of people but also shape and bestow identities upon them (Durkheim, 1912). The primary focus of this article is to categorize hermeneutics and explore the role of Holy Scriptures, aiming to provide a deeper understanding of both the traditions and the legal framework of religious theology, which are often embedded within hidden metaphorical narratives. Additionally, the article examines the holistic approach to reviving these narratives in their appropriate time and context, as seen in prophecy. Through this holistic approach, narratives like that of Zahhak (Amiri Ghadi et al., 2024) continue to be interpreted as futuristic prophecies rather than obsolete tales until the prophecy is considered fulfilled. This legacy or cycle of prophecy is called Samsara (Davoudpour, A. R., 2024a) and as stated by Karl Marx from his work "The Eighteenth Brumaire of Louis Bonaparte" (1852). The full quote is:

"Hegel remarks somewhere that all great world-historic facts and personages appear, so to speak, twice. He forgot to add: the first time as tragedy, the second time as farce."

### **The Indefinable Aspect of Religion**

Certain aspects of religion, such as dreams, revelations, allegories, and intuitions, are inherently indefinable. For instance, the vision of John in the canonical book of Revelations speaks of the Lamb of God, or the story of Saleh's camel, which, while seemingly simple, are ultimately complex in their metaphorical nature (Ferguson, 2018). This intriguing simplicity initially strikes the human mind, sustains interpretations for extended periods, and finally remains an unsolved mystery (Eliade, 1987).

## **Religious Paradoxes and Philosophical Contradictions**

In philosophy, paradoxes like Zeno's paradox exist, but in religion, the number of these paradoxes is countless. An example from Iranian religions is the fate of Ahura Mazda in the battle against Ahriman, which is one of these paradoxes (Boyce, 1987). Religious paradoxes serve to challenge the believer's understanding and provoke deeper contemplation (Kierkegaard, 1843). The extent of such paradoxes in the religious text renders them as a so called Matrix which we consider a divine metaphorical wisdom (Davoudpour, A. R. , 2024b)

## **The Human Element in Religion**

Scholars of religion believe they are studying religion and its commandments, though the human aspect of religion appears straightforward. Even if we accept the entrance of deceitful wills into religion, religion remains a difficult path and a human laboratory where humans are the test subjects. The intelligence and wisdom inherent in religion surpass human understanding (Eliade, 1987). This complexity is highlighted by the various interpretations and practices observed across different cultures and societies (Geertz, 1973).

## **The Economic and Social Role of Religion**

Transforming the Kaaba into the world's largest economic and tourist hub by Allah and Muhammad (PBUH) is just one of the living miracles of Islam (Peters, 1994). Despite this, as we see, religion has been downgraded during times of human simplicity, when technology, social networks, and science were absent, creating an immense and eternal power that did not require technology. The socio-economic impact of religious sites continues to shape global tourism and commerce (Henderson, 2003).

### **Religious versus Philosophical Paradoxes**

As previously mentioned, religious paradoxes are incredibly complex compared to philosophical paradoxes, where elements operate simply and logically. In religious paradoxes, angels overcome gravity and fly, whereas philosophy (science) can only ignore gravity in the void and nothingness of abstract human existence (Plantinga, 2000). The distinction between the mystical and the empirical underscores the broader differences between religious and philosophical thought (James, 1902).

### **Depictions in Popular Culture**

The film and animation "Avatar" (Hollywood) unveil the astonishing simplicity of advanced beings. The idea that an advanced being finds everything within itself and discovers the evolution of thought and action of God in the first word of God is not far-fetched. This implies that the perfect God was complete in the beginning and does not need to complete Himself in the end (Cameron, 2009). This portrayal resonates with themes in religious and mystical traditions that emphasize inner enlightenment and self-discovery (Campbell, 1949).

### **The Concept of Perfection in Religion**

There has always been a debate on whose religion is complete and flawless and acceptable by the standards of time, and how the religion and prophecies are so different in their means of achieving audience and followers. How is God perfect from the beginning? Because the assumption of divinity is infallibility. The true God does not need the final word; the true God is present from the beginning to the end, but two truths move in creation: one is the created, and the other is the teacher (Lord) (Tillich, 1957). Understanding such a truth is so difficult that it requires profound spiritual insight and contemplation (Buber, 1923). The religion in such terms are means of achieving a form of perfection for the human, and it not the mean of a certain divinity to reach a perfection. In the other word, the religion is the mean for the perfection an

attaining a consciousness in the matter of self, or understanding the divinity.

### **The Journey to Perfection**

Another point we mentioned is that perfection is in the first house, and reaching it is in the last house. How is it possible to regain the paradise we were in after thousands of trials? The peace, joy, and self-sufficiency, along with fulfilling the needs of childhood, answer the same question of the creation of Adam and Eve in paradise. The more they attain perfection, the farther they move from paradise and comprehend the nature of suffering, difficulty, and awareness. Why? Because God's philosophy is simply perfect at the beginning; each cell is a world in itself. But rediscovering it by the created and teaching it by the teacher propels the wheel of creation (Nasr, 1996).

### **Conclusion**

Religion, with its inherent contradictions and paradoxes, provides a complex yet profound framework for understanding human existence and the divine. Its role in shaping identities, offering philosophical insights, and influencing socio-economic structures remains unparalleled. The journey towards understanding religious truths is as intricate and infinite as the divine itself. The message in the religion are not a simple layer of message to be popularized in a certain time or to be followed by certain people without a deeper understanding of the hermeneutics of the Word of the divinity. The matter of monotheism or polytheism are empirically true after simple interpretation of the holistic scriptures. However, in a more theological or jurisprudence belief, the divine word is a complex form of message whose interpretations and jurisdictions are yet to come and yet to materialize. We previously tried to decipher the hermeneutic messages of Luke and also Quranic views in the context of Gaza crisis. While it is barely believable in academia, this resonates that a series of Matrix like facts, corresponds to the word of the omniscience and omnipresence being who speaks the

prophesized words in the verge of human crisis like in Palestine  
(Davoudpour, A.R., 2024c)

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