



# RELIGIOUS PHILOSOPHY AND ITS PECULIARITIES AND ITS ROLE IN THE LIFE OF SOCIETY

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## ANNOTATION

*What is the "religion in theology" religion itself?", "What is its essence? In addition to the approach with the question "In what way will religion exist in society?" from that point of view, there is also an approach. More and more religious sociology is engaged in this issue.*

**KEY WORDS:** *religion, society, philosophy, sociology.*

## DISCUSSION

When viewed from a sociological point of view, religion is a necessary thing for society, an integral part of social life. It is manifested as a factor that provokes and carries out social relations. This means that religion can be studied according to its functions performed in society.

The functions of religion depend on its influence on a particular person and society, and from nature. In this, each religion studies such issues as what each religion gives to a particular person who treats him or her, what he or she gives to that community and society as a whole, how it affects people's lives.

Religion as a social phenomenon is studied within the framework of the sociology of religion. Functionalism the doctrine of nationalism treats society as a social system: in it every element in society performs a certain function. The social, spiritual, spiritual tasks that religion performs in society are as follows:

First, any religion acts as a complement, consolation – compensatory for its adherents. Take, for example, the phenomenon of the formation of a constant need in a person. When a person appears to be incapable of achieving his life goals in the process of his life, his way of life, his relationship with nature and society, then he feels the need for some kind of spiritual-moral need. It was a need for religion. Religion in this place served as a spiritual-spiritual need, comforting, and still fulfills.

For example, when the religion of Buddhism promotes ecclesiasticism, it is argued that a person who has given up dreams and pleasure in this world will be in eternal bliss after achieving the state of Nirvana. Or every Christian will live with patience, overcoming various problems of life, hoping for the return of Jesus Christ. Because Christianity promotes

the doctrine that Jesus Christ, upon his return, will bring all his followers to a blissful life.

In Islam religion, however, believes that every Muslim will achieve in the hereafter the material or spiritual desires that he has not achieved in this world, while the world will endure the hardships of life without being overburdened by his desires.

Secondly, when a particular religion established its system of doctrine, it tried to keep the community of self-proponents within the framework of that doctrine, and now so on. This social phenomenon is called the unification – integration task of religion. Religion always seeks to cover a certain social, ethnic and spiritual life. In order to ensure the regularity of this, religion was able to closely relate to the social life, moral relations of the peoples, as well as to literature and art.

For example, in Judaism, in order to keep the representatives of this religion around one ideology, it is said that they are the owners of One Nation and one profession, and that they are the most beloved servants of the one God, Yahweh.

In Christianity, too, in order to attract buyers to it even more, such types of art as religious architecture, fine arts, music are used productively. In Christianity, special icon drawing schools operate.

Thirdly, each religion performs a controlling – regulative function, regulating the life of its people. Religions stipulate the Fulfillment by their people of their customs, rites and holidays in due time, strictly in accordance with the established order.

For example, in Islam, 5 time prayers per day, weekly Friday prayers are performed in jome mosques, one month of fasting during Ramadan, fasting (‘ид ал-фитр) and the celebration of sacrifice (‘ид ал-адхо) are regulated the way of life of Muslims.



From the quatrain, religion also performs a communicative, associative – communicative task, that is, each religion seeks to ensure the unity of its people, the interrelationship of the individual with society. In this refers to the fact that he or she is related to other people in his or her religion, the existence of mutual rights and duties, customs and prayers must be performed as a community.

From the fifth, the religion also performs the function of legitimization – legalization. The theoretical basis of this function of religion is the Great American sociologist T.Parsons has developed. In his opinion, "any social system cannot exist without certain restrictions. To do this, he must develop the norms of morality that have risen to the level of law. Religion not only legalizes such norms, but also determines the attitude towards them."

From the six, there are also philosophical, theoretical aspects of the functions of religion. This task is an expression from the fact that the purpose of living a person is to express the meaning of life, his attitude to the issues of dorulfano and dorulbako.

In the personality society, different opinions were expressed on the question of whether religion was always accompanied by man, or at some time when society lived without religion. This is a question of the historicity of religion, who gave him two different answers. The first, in the opinion of former adherents of Marxist doctrine, says that "for some time mankind lived without religion, and religion appeared at a certain stage of society – in the era of the upper paleolithic, more than 20-40 thousand years ago." The second is the idea that "the origin of religion is directly related to the emergence of mankind".

With the study of the personal or social roots of religious thinking, it will be possible to solve the problem of the origin of religion. According to the conclusions of positivists in the evolutionary direction, such as E. Taylor, the root of religion goes to the "wild man who philosophized". That is, "he asked himself about the existence, the emergence of the universe that surrounds him, and the reality of the events that he observed. In it, thinking was not at a high level. After that, there was an image in it of spirits, hymns, Angels.

There is another theory about the origin of religion: "religion appeared when the first liar met the first node." In this it turns out that religion is something that people with bad intentions think about. Both these theories have no scientific basis.

According to the concept of the wild man who was a philosopher, "the primitive man was a deep thinker of solitude. He put before him huge questions. These questions were not needed in his everyday life. It should also be remembered that the thinking of a primitive man was associated with his

daily production activities. The nature, conditions of this activity did not belong to only one person, but to all social group, tribe, seed, people."

The idea that the origin of religion "came as a result of one person deceiving others," was also criticized. According to another opinion, "religion is the result of self – deception on the part of people in society. Therefore, the owners of this opinion can conclude that religion is a social phenomenon," they say.

Religion is closely connected with the spiritual world of Man and has always been with him in his social life. Therefore, the study of religion means the study of humanity. History itself has proved that religion cannot be separated from mankind, humanity from religion. Contrary to what is said, "religion in communist society disappears" communism is a fictitious thing, it has been proved in practice that religion is permanent. So religion came to the world together with humanity.

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