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Research Article

CONCERNING THE STUDY OF SOME THEORETICAL ASPECTS OF THE RELIGION FACTOR

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ABSTRACT

In this article, some theoretical aspects of the religious factor in the socio-political life of humanity were studied. In particular, the history of the emergence of religion and the uniqueness of its evolutionary processes were considered. Also, different views of some scientists in this field and the classifications put forward by them were analyzed. Along with this, in order to know the place of religion in society and people's life, its various functions and place were also researched.

KEYWORDS

Religion, religio-political situation, Islam, socio-political life, state, politics, secularization, desecularization, functions.

INTRODUCTION

By studying the factor of religion in the socio-political life of mankind and understanding the real state of the religious scene in this region today, imagining it, considering the processes in the system, the scope and types of internal and external factors affecting it, the dangers and threats to the socio-political interests of the

country detection is putting a number of tasks before the specialists of the field. One of them is the need to consider and analyze the theoretical and methodological foundations of the religious-political situation as a system.

First, let's get into the religion and its philosophy, which forms the basis of the topic we are

studying. Philosophy of religion, whose main topic is "religion" like sociology of religion, psychology of religion, studies "religion" based on philosophy . It takes an intellectual and neutral approach to research. This type of science tries to find a philosophical basis for the belief in some kind of Creator. Because of this, the goal of those working in the field of philosophy of religion is not to deal with the question of whether religion is true or false, but to reveal the logic and essence of religious judgments. Also, the religious worldview determines the highest feelings and criteria for the Creator. In this way, giving an understanding to the existing existence allows those who believe in religion to get out of various limitations, to achieve a bright future, hope for prosperity, support freedom from suffering, unhappiness, loneliness, depression.

Therefore, let's consider the foundations of religion and its unique functions , which are the main factors that create today's religious and political situations.

The answer to such natural questions as "When did religion appear" and "Since when do people believe in God" certainly goes back to the history of the emergence of religion. However, according to scientists who have conducted research on this issue, there is no single answer to this question and no consensus has been reached. There are two views on the origin of religions in science only in general terms.

The first view is the "theological approach" related to the creation of humanity (Adam and Eve in Islam, Adam and Eve in Christianity and

Adam and Eve, Govmard in Zoroastrianism, etc.), the second view is the "materialistic approach" dating back to antiquity (by the 17th century in Europe the decline of church authority, the appearance of superstitions - critics of religion, Charles Darwin's (Origin of Species) in the second half of the 19th century (the original title of the work in 1859 was "On the Origin of Species by Natural Selection, or of Different Races in the Struggle for Survival" the work named "Preservation") is published in 1872).

According to representatives of the materialistic approach, August Comte and Ludwig Buchner, religions went through an evolutionary process from simple to complex, from general to particular, from polytheism to monotheism . In the works of the representatives of this group, Herbert Spencer , Sigmund Freud , Max Müller , the idea that fear played the main role in the emergence of religions was put forward.

So, the analysis of the data shows that the ideas about the emergence of religions mainly caused a feeling of confidence arising due to the spiritual experiences of a person, his condition, his physical and physiological, biological and psychological aspects.

Although the opinions of religious scientists who have studied the classification of religion differ, the following classification is mainly used in today's literature on religion: 1. Primitive religious ideas (tribe-tribal religions) - based on totemistic, animistic ideas, worshiping magicians, shamans or tribal leaders from their clan religions . They have been absorbed into national religions

and world religions, and are now preserved in some tribes in Australia, South America and Africa; 2. Religions of a nation - religions that are specific to a certain nation and are not accepted by representatives of other nations. They include Ashiyaism (characteristic of the Jewish nation), Hinduism (characteristic of the Indians), Confucianism (characteristic of the Chinese nation), Shintoism (characteristic of the Japanese); 3. World religions are the most widespread religions in the world, which people can believe in regardless of their nationality and race. Buddhism, Christianity and Islam are usually included in their ranks. In addition, according to the doctrine, religions are divided into monotheistic - monotheistic (Judaism, Islam)

and polytheistic - polytheistic (Hinduism, Confucianism) religions, etc.

This classification, together with the correct understanding of today's religio-political situation, indicates the types of religion, their division, and the preservation of customs that are present in the world religions, but which belong to the previous primitive religious imaginations.

Considering the theoretical aspects of the religious factor, it is appropriate to dwell on the uniqueness of its functions that have a great influence in society/people's lives. In the table below, we will focus on a number of functions of religion and its specific features.

Functions of religion

Religious functions names	Uniqueness (characteristics) of religious functions
Compensation	reshapes the human mind;
	complements limitation, dependence and helplessness in changing the objective conditions of life;
	real oppression is eliminated through spiritual freedom;
	social groups are equal in sinning and suffering;
	donations given by religious organizations, kindness, education, income redistribution alleviates the suffering of the oppressed, etc.;
	relieves mental shocks, comforts, repels and provides spiritual nourishment.
Communicativeness	provides communication;
	occurs in both religious and non-religious activities and relationships;
	includes the processes of information exchange, interaction, perception of a person by a person;
	religious consciousness defines two types of communication: the communication of believers with each other and the communication of believers with hypostatic beings (god, angels, spirits of the dead, saints, etc.)

Regulation	consists of managing the activities, relations, consciousness and morals of individuals, groups and communities through certain ideas, values, guidelines, stereotype patterns, thoughts, traditions, styles, institutions;
	in particular, a system of norms (religious law, morality, etc.), role models, control (monitoring the implementation of rules), incentives and punishments (real and promised to be rewarded after death) are important.
Integrative - disintegrative	unites individuals, groups and institutions on the one hand, and separates them on the other;
	integration preserves the stability and resilience of individuals, certain social groups, organizations, and the entire society, while disintegration weakens it;
	the integrative function is realized when there is a single religious belief in a certain sense;
	if incompatible ideas appear in the religious consciousness and behavior of individuals, and conflicting confessions appear in the social group and society, the function of religion becomes disintegrative.
Cultural promotion function	previously helped the development of certain layers of culture - writing, printing, art in general;
	currently, while encouraging some cultural phenomena and denying some, it fulfills the tasks of preserving and increasing religious and cultural values, leaving the scientific and spiritual heritage from generation to generation.
Legitimization - removal of legitimates	carries out tasks of legalizing some public procedures, institutions, relations, norms, patterns as obligations or outlawing some of them;
	puts forward certain legal requirements and obligations and evaluates certain manifestations on the basis of it, forming a certain attitude to them. In this case, the mandatory and indisputable character is important.

Analyzing these functions of religion, first of all, mankind learned about religion and began to believe in it, and it has a direct influence on the mental and spiritual consciousness of people from all walks of life. Secondly, based on the original content and essence, he embodied the norms of universal morality and turned them into mandatory rules of behavior for all (his believers). Thirdly, he helped and guided the social strata and the people who make up its foundation to live in harmony.

Fourthly, from the moment man recognized his mind, he developed a strong sense of trust in the Supreme Being. He gave them divine strength to overcome various trials and problems of life, to overcome highs and lows. Fifth, it helped to preserve universal and spiritual values and traditions and pass them down from generation to generation. It has also been a great support for the survival and development of different cultures.

Not only in our country, but also in the entire Central Asia region, when we study such questions as the early religious views and the introduction of Islam, based on the uniqueness of people's trust and faith in it today, the role of Islam in people's lives, its importance in the management of society and states, almost all of the functions mentioned above are studied. It is not difficult to observe in today's real life.

Analyzing the religious situation at the end of the 19th and 20th centuries, according to Russian scientist R.A. Lopatkin, the factors affecting it are divided into internal and external. The internal factor consists of the object's religiosity and status, while the external factor includes society, the state, mass media, as well as influences from outside the region and abroad.

The concept of "religious situation" is used mainly in journalism, official documents and scientific publications in relation to society and religion, the role of religion in society, religious orientations and religious organizations. Also, when revealing the concept of "Religious situation", it is necessary to pay attention to who defines it.

For example, if the religious situation is defined by a person performing a special task of the state authority or a researcher, he will focus on the impact on the socio-political life of the state and the cases of not deviating from the legal field. Or, if a religious situation is interpreted by a particular denomination, then the subject considers the effect of the religious situation on him and his interaction with other

denominations. If a religious situation is interpreted by a sociologist, a theologian, or a historian, then the religious situation is interpreted with historical, scientific, and evidence.

In general, the religious situation is a part of the social and political situation, and at the same time as a sub-system, it includes its components, that is, religious views, religious activities, religious relations and activities of religious organizations, due to internal and external factors affecting it constitutes its own state.

Views on the supremacy or separation of religion and politics from each other and religious-political relationship Aurelius Augustine, in the philosophy of antiquity, Thomas Aquinas, in the medieval Western philosophy,

J. J. Rousseau, Hegel, T. Hobbes, Emile, Durkheim in the philosophy of the 19th century, as the main scientific object in the works of a number of philosophers, as well as in the works of M. Gandhi, B. Spinoza, the role of religion in relation to society, state, and enlightenment is shown. According to these philosophers, modern concepts of the religious factor, in particular, the religious situation, are emerging today.

Also, the characteristics and philosophical-political aspects of modern theology acquired an interdisciplinary character, and the theology of historical situations and political sciences began to be analyzed from a new perspective. Also, today, factors such as Islamophobia (religious extremism, terrorism) are increasing, the desire to discredit religion and use religion as a flag to

achieve their own interests has increased in the world arena and in various armed conflicts.

In short, due to the needs of people and society, as well as political and spiritual changes in the management of states, the role of religion in politics is increasing (at first glance, it seems that it is changing places like a natural state), creating secular and desecular processes.

In addition, as D. Yusupova, an expert in the field, noted, ... the religious-political situation gained strength due to the drastic actions of the Russian Empire during the Tsar's colonial period; that the Islamic religion, which the Russian Empire suppressed by force, had a great potential power in the country; these cases showed that the new era was the basis for desecular laws, that is, it confirmed how correct the paradigm, is that increasing secularization will eventually lead to desecularization.

Also, although there is no single classification for the study of religion, it can be considered sufficient for the correct analysis of today's religio-political situation with the help of its various functions based on its place in the state, society and people's lives. It was also observed that the religious and political situation is one of the main elements in the development system/strategy of any state. Analyzing the opinions of a number of scientists, it was predicted that the signs of desecularization will naturally be observed in the future life of the countries of the Central Asian region, which have lived in secular politics for many years.

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