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THE IMPORTANCE OF RELIGIOUS VALUES IN PERSONAL DEVELOPMENT

***Abstract:** This article discusses the origins of the concept of "religion" and the role of the religious worldview in the lives of peoples. In the article, the author analyzes specific aspects of the religious worldview*

***Key words:** religion, religious worldview, mythology, functions of religion, mentality*

Religion is a certain system of views, conditioned by belief in the supernatural, which includes a set of moral norms and types of behavior, rituals, cult actions and uniting people in organizations (church, ummah, sangha, religious community).

The religious system of representing the world (worldview) is based on religious faith and is associated with the relationship of a person to the superhuman spiritual world, a superhuman reality about which a person knows something, and to which he orients his life. Faith can be reinforced by mystical experience.

Of particular importance for religion are concepts such as good and evil, morality, the purpose and meaning of life, etc.

The basics of religious concepts of most world religions are written by people in sacred texts, which, according to believers, are either dictated or inspired directly by God or gods, or written by people who have reached the highest spiritual state from the point of view of each specific religion, great teachers, especially enlightened or initiated, saints, etc.

In most religious communities, a prominent place is occupied by the clergy (ministers of a religious cult).

Religion is the predominant worldview in most countries, most of the respondents identify themselves as one of the religions

In other cultures, the original meanings of the terms that denote phenomena corresponding to the phenomenon called the Latin religio are different. The corresponding term in Sanskrit is dharma - means doctrine, virtue, moral quality, duty, justice, law, model, order of the universe, etc. Most often this word is used in relation to the folk way of life, means the sum of the rules that determine it. In relation to the phenomena widespread in elite circles, the Sanskrit moksa is used, which means the desire to leave everyday life, to rise above the cycle of existence, to get rid of the chain of birth and death.

In Islam, the name din is used, which originally meant power - obedience, customs, and later began to be used in the sense of unconditional obedience to Allah and his unlimited power, surrendering oneself to God, fulfilling religious precepts, and improving the sincerity of faith. Therefore, din began to mean: iman (faith, from the verb "believe, believe"), Islam (surrender to God, obedience, fulfillment of religious precepts), ihsan (earnestness, conscientiousness, sincerity - improvement in the sincerity of faith).

Religious scholars note that so far there is no generally convincing answer to the question of what religion is . There are over five thousand religions. Religious scholar E.N. Vasilieva notes that the problem of creating a single capacious classification that would make it possible to streamline the diversity of religions lies, in particular, in the fact that the religions we know are so different that it is impossible to find a single basis for them, that is, common to all religions properties; in addition, religions are very dynamic objects, therefore any classification of religions, as they develop, will inevitably undergo changes; and, most importantly, the definition of religion is the most difficult question of religious studies, on which there is still no consensus among scientists.

There are several approaches to the classification of religions, none of which is generally accepted:

The religions of asceticism see salvation in the other world, where a person, according to their ideas, can access something that is inaccessible in the earthly. The path of asceticism, that is, the rejection of worldly goods and pleasures, is designed to take you beyond the limits of everyday experience, to overcome the power of the forces and laws of earthly existence. This category includes, in particular, Christianity.

Religions of escapism (from the English escape - to run away, to be saved, to free themselves) see salvation in a state of freedom from any kind of existence, believing that the material world cannot bring anything good in principle, and therefore there is nothing to strive for in this world, you can strive only for freedom from any aspirations (a state that, in particular, they are called nirvana, apathy, ataraxia, etc.). Buddhism belongs to this category.

The Church is the most mature type of religious organization, a social institution characterized by an authoritarian centralized hierarchical government, the presence of professional clergy, a clearly defined system of norms of religious morality, canon law, values and sanctions. The very fact of being born into a particular religious environment leads to membership in the church. In a number of cases, the church is closely associated with state power (the state church).

Pagan religions arose in the process of the centuries-old history of mankind (natural religions) and recognize the principle of world justice as the supreme principle of the universe, according to which all awards and punishments that fall to a person's lot are deserved in one way or another. Such justice can be carried out, firstly, thanks to the universal law of justice. Secondly, with the help of the will of the gods, which can be organized hierarchically and randomly, with or without a supreme god, dualistically (with good and evil gods), monically (with one divine principle) or pluralistically (with many interacting factors). In paganism, most often it is said about the power of many gods (polytheism), but an individual god (monotheism) can also

be recognized, although in the latter case his power is not indivisible and is limited by other world forces.

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