the oppressed creature, the heart of a heartless world, the soul of soulless conditions, the spirit of a spiritless situation.' This means that religion acts as an opiate which dulls the pain of exploitation. Just as opium masks pain rather than treating the cause of the pain, religion masks the underlying pain of the exploitation that creates the need for it (exploitation is the problem and religion masks it). Because religion is a distorted view of the world it can’t offer a solution to earthly misery, instead it promises that something better will come after death and this creates an illusory happiness that distracts attention from the true root of the suffering, which is capitalism. Thus, the next function of religion is that it is the product of alienation. Meaning it arises out of suffering and it acts as a consolation for it, but it fails to deal with the cause (class exploitation).

In conclusion, Marxism sees religion as holding two functions. One being that it is an ideological state apparatus (ideological weapon) that legitimates and justifies the ideology of the ruling class. The second being that it is a product of alienation as it helps the alienated (the working-class) deal with their exploitation from the ruling class (the capitalists), covering up their suffering and promising of a better life after death.