

IDENTITY OF PROHIBITIONS IN MONOTHEISTIC RELIGIONS**Dilfuza Zakirova**

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ABSTRACT

The article examined the issues of religious forbiddens in religions and their role in the social life of society. The problems of religion have always worried humanity. Each religion is a series of rituals, customs, the problem of what is allowed and what is forbidden, etc. But the problem of what is allowed and what is forbidden has always played an important role in the social life of society. Religious prohibitions are closely related to social life and strongly affect the social and psychological aspects of a person's life.

Key words: *religion, taboo, social, society, permitted, forbidden, ritual, Islam, Christianity, Judaism, monotheistic religions.*

The problems of religion have always worried humanity. Against the background of profound changes in the economic, political, and spiritual spheres taking place in the world, interest in religion has increased sharply.

Faith is the most important part of a person's worldview, his position in life, conviction, ethical and moral rule, norm and custom, according to which - more precisely, within which - he lives: acts, thinks, and feels.

Religion has existed for many centuries, apparently as long as humanity has existed. During this time, many varieties of religion have developed. Peculiar religions existed in the ancient world among the Egyptians and Greeks, Babylonians, and Jews. Currently, the so-called world religions are widespread: Buddhism, Christianity, and Islam. In addition to them, national religions such as Confucianism, Judaism, Shintoism, etc. continue to exist. To understand the question of what a religion is, it is necessary to find in all its varieties something in common, repetitive, and essential¹. Also, each of these religions is a series of rituals, customs, the problem of what is permitted and forbidden, etc. But the problem of what is permitted and forbidden has always played an important role in the social life of society.

All three monotheistic religions known to the history of world culture are closely related to each other, derive from one another, and genetically go back to the same Middle East zone. The first and oldest of these is Judaism, the religion of the ancient Jews².

The Jewish people have existed for more than three thousand years. Their way of life and philosophy, moral norms and calendar, teaching children and looking at history - all this and much more are united by the concept of "*Jewish tradition (Masoret Israel or Moreshet Israel - from Hebrew words to transmit, inherit, Jewish heritage)*"³. The basis of the Jewish tradition is outlined in the Torah (from the Hebrew word for teaching, instruction). The Torah is usually referred to as the totality of "*Jewish teaching.*"⁴

¹ A.A. Radugin. "Introduction to Religious Studies: Theory, History and Modern Religions" (course of lectures), 2nd edition, revised and enlarged, alma mater Moscow: 2000 Publishing house. 6c.

² L.S.Vasiliev. History of the religion of the East. -M.: University Book House; 2000. -5-38.

³ Under the general editorship of prof. Herman Branover. Jewish tradition, a textbook for 8-10 grades of Jewish with teaching in Russian. "SHAMIR" Union of the Jewish Religious Intelligentsia from the USSR and Eastern Europe, Jerusalem 1998. - C-12.

⁴ Ibid, C-15.

In the Jewish tradition, there is the concept of *halakha*, which can be translated as "rule of conduct." Halakha is a law binding on every Jew⁵.

As we have said, one of the meanings of the word "Torah" in Hebrew is "instruction." These "instructions" are always formulated in the Torah in the imperative form of the verb and therefore are called in Hebrew *mitzvah* (plural *mitzvot*) - "commandment", from the word *tzav* - "order".

The total number of *mitzvot* is - 613. From the point of view of tradition, the behavior of a Jew is determined by the fulfillment of the 613 commandments. There are several divisions of the commandments into "types": they distinguish between commandments that command and prohibit: in Hebrew, they are called *ase*, that is, "do", and *la taase*, that is, "do not do". The number of imperative commandments is 248 according to the number of organs of the human body, and the number of forbidding ones is 365, according to the number of days in a year. There are 7 more commandments, called *mitzvot derabana* that is, established by the sages based on the Torah. There are also commandments related to the relationship of a person with God, relationships between people, referring to a specific time, place, etc⁶. Among the *mitzvot*s, the so-called Ten Commandments (in Greek *Decalogue*) stand out, containing universal ethical standards of human behavior: monotheism, the prohibition on the image of God, on the use of His name in vain, the observance of the sanctity of the day of rest on the seventh day (Saturday), reverence for parents, the prohibition of murder, adultery, theft, perjury and selfish lust. Deviation from the fulfillment of the commandments, as a consequence of the operation of the principle of free will, is viewed as a sin that entails retribution not only in the afterlife but also in the earthly life.

Judaists believe that at creation, God rewarded the man with free will and choice, but commanded them to fulfill the "mitzvot" (commandments), embodying the good and correct behavior of man. The first covenant made by God with the forefather of mankind, Noah, includes the so-called Seven Commandments of the sons of Noah. They consist of prohibitions on idolatry, blasphemy, bloodshed, theft, incestuous relationships, eating meat cut from a living animal, and the command to live by the laws⁷.

Judaism is not just a religion of the Jewish people, but a set of laws governing not only religious, ethical and ideological, but also practically all aspects of the life of adherents of this doctrine. Judaism is the Law from the point of view of the Jews. Thus, the prohibitions that exist in Judaism are an integral part of the Jewish community.

Christianity is one of the world's religions with the largest number of adherents. Christianity is a collective term for describing three main areas: Orthodoxy, Catholicism and Protestantism. Each of these major areas, in turn, is subdivided into some smaller faiths and religious organizations. But all of them are united by common historical roots, certain provisions of the doctrine and cult actions⁸.

The main provisions of the Christian doctrine of 12 dogmas and seven sacraments were adopted at the first (Nicene) council of 325 and the second (Constantinople) council of 381. Subsequent councils only made certain corrections in the interpretation of these dogmas⁹.

The basis of Christian teaching is the Symbol of Faith. This creed consists of 12 parts or "members" and begins with the words "I believe in one God the Father, Almighty. Creator of heaven and earth, visible to all

⁵ Ibid, C-17.

⁶ Ibid, C-53.

⁷ <http://etnolog.ru/religion.php?id=157>

⁸ A.A. Radugin. Introduction to Religious Studies: Theory, History and Modern Religions. course of lectures, Moscow 2000 Publishing house, S-80.

⁹ Ibid, C-93.

and invisible..."¹⁰. Also, the basis of the Old Testament, 10 commandments that every literate person in the modern world knows, or should know about their existence, contains the most real prohibitions: "Do not make yourself an idol and no image of what is in heaven above and what is on earth below, and what is in the water below the earth; do not worship them and do not serve them ", " Do not kill ", " Do not commit adultery ", " Do not steal ", " Do not give false testimony against your neighbor ", " Do not wish ... ", " Do not do ... "(Ex. 20: 4-17)¹¹.

As in any religion, Christianity has formed its peculiar cult. The existing prohibitions play a huge role in social life and for the improvement of Christian society.

Islam is one of the world religions that have played a significant role in the history of human civilization and continues to have a significant impact on various spheres of life in many countries of the world. Islam is the third and last of the monotheistic religions. His teachings are detailed in the Shariah (a set of principles and rules of conduct, religious life, and deeds of a Muslim). These principles and rules are divided into permissible and unlawful, that is, halal and haram. Imam Ghazali (Abu Hamid Muhammad bin Muhammad al-Ghazali; 450-505 / 1058-1111) in his book "**Kimya-i Saadat**" writes that the Prophet Muhammad, peace and blessings of Allah be upon him, said: "**Every Muslim must get his bread vital in a permitted way.**" To do this, he needs to familiarize himself with this section of the sciences. According to the Prophet, "**The permissible (halal) is known. The forbidden (haram) is known. The doubtful is between them. And so it will be until the Day of Judgment.**" Doubtful, which is between them, not everyone can distinguish. But the one who will not avoid the doubtful can imperceptibly step over the line of what is permitted and fall into sin. The ability to avoid is questionable and is the most difficult thing in this science¹².

How important it is to earn your daily income in a permissible way can be seen from the verses of the Quran and the sayings of the Prophet Allah (saw). In the 51st verse of the 23rd surah ("Believers") it is said: "**O messengers, eat pure and lawful and do good, truly I know what you are doing.**" You can also quote the words of the Prophet (saw): "**Avoid what I have forbidden you, and from what I have commanded you, do what you can, for truly, those who lived before you were ruined only by the multitude of their questions and their disagreements with their prophets.**" (Bukhari and Muslim)¹³.

Thus, the entire body of Islamic laws regulating what is permitted and forbidden is aimed at promoting the well-being of humanity. Simplifying and facilitating his daily life by protecting himself from harmful, burdensome customs and superstitions; cleansing the soul, body, and mind of every person, as well as solving the problems of all strata of society: rich and poor, rulers and subjects, men and women, in general, all people, regardless of their skin color, citizenship, kinship, and place of residence¹⁴.

As mentioned above, in all religions there is a system of prohibitions, but in some categories, they differ from each other. At the same time, any prohibitions are only useful, only then effective, when they are accepted voluntarily, conscientiously, not formally, when they become our convictions. As a result, we can conclude that it will not work at all without prohibitions. It is also quite obvious that you cannot reject any

¹⁰ Fundamentals of Religious Studies. Textbook for students of higher educational institutions. Under total. ed. I.N. Yablokova. M., 1995.

¹¹ <http://rusbaptist.stunda.org/zaprety.htm>

¹² www.molites.norod.ru Muhammad Yusuf al-Kok-Kozi. "Mukhtasar / ILMIKHAL" (Abridged collection of religious rules).

¹³ www.islamau.net

¹⁴ <http://www.religia.kz/> Yusuf Kardhawi. "Permitted and forbidden in Islam"

prohibitions at all. Many scientists have paid attention to this issue, but this issue has not been fully resolved scientifically. This problem is one of the most controversial issues in public life.

Studying this topic, we came to the following conclusions:

When considering the problem of the origin of religion and society, we are faced with very difficult questions about when it arose and in what forms it existed in the early stages of its development. Religion and society are closely related to each other. Religion affects all spheres of the social life of society. Religion acts as a person's response to the need for balance and harmony with the world.

Each religion is a series of rituals, customs, the problem of what is permitted and what is forbidden, etc. But the problem of what is allowed and what is forbidden has always played an important role in the social life of society. Religious prohibitions are a moral and ethical code for society.

Religious prohibitions cover the social, political, and economic spheres of society. And each prohibition hides deep morality. Prohibitions help to establish well-being in society and contribute to the upbringing of harmoniously developed youth. Religious prohibitions play an important role in the social life of society.

Speaking about the social role of prohibitions in Judaism, we can say that the prohibitions existing in Judaism apply to all spheres of the social life of Jewish society. Thus, the prohibitions that exist in Judaism are an integral part of the Jewish community.

The peculiarities of what is forbidden in Christianity are the formation of a kind of cult. Also, existing prohibitions play a huge role in social life and for the improvement of the Christian community.

The main prescriptions and prohibitions in Islam are aimed at creating well-being in society and the formation of a faithful society, regardless of social status. That is why the problem of what is allowed and what is forbidden is undoubtedly the most important topic for every believing Muslim. The prohibitions that exist in Islam cover all spheres of the social life of society and help in the development of reason and finding peace in the soul of everyone.

A common characteristic of what is forbidden in monotheistic religions is that each religion encourages and directs its adherents to build well-being in society and improve the social life of society.

In conclusion, we can say that prohibitions are, as they were, moral law or a form that includes all types of secular legislative norms, but only under a religious shell.

LITERATURES

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