

ANALYSIS OF VIEWS ON THE ORIGIN OF PRIMITIVE RELIGIOUS PROHIBITIONS (TABOO)

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ABSTRACT	KEYWORDS
<p>This article provides an insight into the origins of primitive religious prohibitions (taboos) and their role in society. In theology, the concept of taboo arose within the framework of primitive religions, in particular totemism and considered as an important mechanism that regulates social ties in society.</p> <p>In the article, the origin of the concept of taboo, how it influenced religious and moral standards, as well as Western scholars, it is interpreted by such specialists as including J. Fraser, E. Taylor, Z. Freud, and B. Malinovsky is analyzed. At the same time, it is discussed how social discipline and norms are established through taboo, as well as how taboo has gained importance in primitive society.</p>	<p>Taboo, totemism, primitive religion, religious prohibitions, J. Fraser, E. Taylor, Z. Freud, B. Malinovsky, social discipline, moral standards.</p>

Introduction

There is a view that is common in psychology, ethics, religion and law. According to him, in order for everyone to be able to live happily and happily, he will have to restrain some desires and desires and discipline himself. Just thinking about oneself and one's own interests, chasing after one's personal desires, leads one to manhood and to following desires in a form in which one cannot stop oneself. What is important in the norm and the limit. In society, such norms and boundaries are determined by tradition, religion and law. The fact that it has a special place within this in terms of its impact on society is a factor of religion.

Religion, with its sacred concepts and strong belief system, is able to keep the people who follow it in moderation. But religion does not mean that it consists of some imagination and a blind belief system. Perhaps it is a system in which norms and beliefs have certain educational and social foundations. For this reason, the need for religion is growing in the 21st century, when the level of human immorality is increasing.

In fact, it is difficult to analyze religion itself on the basis of positive science. After all, the categories in it do not correspond to the categories of science. But the consequence of the teachings of religion and its impact on society can be assessed on the basis of positive science. It is known that in every society, in every branch of society, there is a specific prohibition. Religions are no exception.

According to Western theology, totemism, an early form of religious belief, was a form of primitive, rather simple religious belief that it sanctified the seed - tribe members of ancient times, believing that they had an abnormal connection, affinity, blood-kinship with a particular animal, plant. Totemism

was one of the earliest forms of a particular group of people that expressed a connection with nature, the external environment. Each tribe or seed had sufficient information about the hunting of certain animals and about them, providing for its conditions and capabilities. Close knowledge of such animals has given rise to the perception of their proximity to their own seed or blood-relationship. The result was the formation of the idea that some animals, and later some varieties of the plant, were also the progenitors – totems of certain seed members.

Therefore, later members of the seed considered totem's "help" to be a patron, sanctifying him. Attempts were made to influence him through magic. The Totem was sanctified, protected, venerated, forbidden to kill, consume. Only in some cases, that is, on solemn days, an animal or plant considered a totem, which can be eaten subject to a special rasmrusum. There was a perception in the members of the clan that only then would the totem's power be passed on to the people, and that he would remain the patron of the clan in the future. Later, within the framework of totemism, a whole system of prohibitions appeared. They became known as "taboo" and formed an important mechanism for regulating social relations.

In theology, it was mentioned that the prohibitions were called "taboo". Meaning "marked" and "marked" in old Polynesian, referring to "kapu" in the Hawaiian Islands, and "tambu" in the Micronesian islands, it has entered theology in the form of "taboo" in the language of Europeans. The term "taboo" means something that cannot be touched because of its sanctity, a word that cannot be said, an action that is forbidden to be done, the content of an extraordinary power that exists in something. But today, in many cases, "taboo" is understood as religious prohibitions. According to the generally sociologist J.Cook was accepted opinion, the scientist who identified the main features of the taboo faith. He is credited with clarifying the later "taboo", a belief motive, as a result of research on the island of Tongo among the indigenous tribes in 1777 .

In the opinion of Zigmund Freud, this is a taboo concept, which is found as the first Prohibition of moral standards in the history of mankind. Taboo was understood not only as a ban, but also as something sacred. It was believed that the man who broke it would suffer not only punishment, but also the wrath of God. Western theologians have placed fear first in the formation of taboo. The reason for this is considered to be the helplessness and lack of understanding of primitive people before natural phenomena. This includes an example Z.Freud's argument: "the origin of all religious ideas lies in the existence of the same need, that is, the need to protect oneself from the nature that is strong in oneself." According to Z.Freud, the feeling of fear gave rise to totemism, an early form of religious belief. "The totem is an edible animal-it is dangerous or safe, in rare cases the plant or the forces of nature can be rain, water, and it has been attributed to an entire family. The totem is, first of all, the ancestor of the whole family".

S.Tokarev, analyzing the stage of development of primitive religions in his work "primitive forms of religion", defines totemism as: "the main form of religious beliefs is totemism. As a totem, animals, rarely plants, less often other things can be found. The interdependence of man and totem is expressed in not killing the totem and not eating its flesh".

But this ban was not the same everywhere. Some tribes are prohibited from killing a totem, but are allowed to consume it if it is killed by someone. In other tribes, on the contrary, the consumption of totems is prohibited. But if killed, it was not considered a violation of the tribal custom. In order to strengthen the magical connection with the totem during the performance of totemistic rituals, the consumption of its meat was not only allowed, but also treated as a tradition. It was believed that not

eating Totem meat at all, or eating too much, in both cases loses the connection between a person and a totem.

For primitive people, the totem aroused a sense of fear. Each member of the society was also required to abide by the taboo's prohibitions. Those who did not even comply with these prohibitions at the time of the death penalty punished with. Since it is currently impossible to fully formulate the worldview of primitive man, it is impossible to fully prove the degree of irrationality of all taboos.

Religious scholars classify taboo into several types. According to him, the taboo can be divided into nature, man, society, the attitude of society to other members and to oneself. Another group of taboos aimed to establish a primary social hierarchy, while the third revealed the existence of spiritual and moral principles that govern humans. There are several views that explain the origin, content and essence of taboo. For example, J.Fraser argued that the origin of taboo was influenced by magic, while E.Taylor's approach was considered a taboo sacred rule. Z.Freud interpreted taboo psychoanalytically, arguing that he fulfilled a primitive form of morality in society and the role of the mechanism that drives civilization. B.Malinovsky, however, in his views, interpreted taboo as one of the forms of social control of human society.

Hence, the roots of taboo prohibitions go back to a long history. They appear on the basis of certain concepts of people, and there is no mental proof of their existence either. In conclusion, it can be said that within totemism, a whole system of prohibitions – taboo-is called, which regulates social ties.

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