THE IMPORTANCE OF RELIGIOUS VALUES IN ENSURING SOCIAL STABILITY

(ON THE EXAMPLE OF JUDAISM, CHRISTIANITY AND ISLAM)

Abstract. The article is devoted to study the importance of religious values to ensure social stability. In particular, special attention was paid to social relations. This theme made a comparative analysis of the case of Jewish, Christianity and Islamic religions.

Keywords: Social stability, value, Jewish, Christianity, Islam, Torah, Gospel, Qur’an, social relations

Mankind has lived in all periods of its historical development based on material and spiritual traditions and values. Although the concept of tradition is somewhat clearly understood in the system of socio-political thought, the analysis of the value system, which is relatively complex and plays a significant role in the system of social relations, occupies a special place.

“Value is a philosophical-sociological and axiological concept used to show the universal, universal, socio-ethical, cultural and spiritual significance of certain events in reality. Everything, events and happenings that are important for society, man and humanity: freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, religion, monuments, beauty, moral qualities and virtues, traditions, customs habit, custom, etc. are values” [8, p. 373].

It is safe to say that religion, which plays an important role in the development of human civilization, is a system of values that embodies the above concepts. Therefore, in today's complex and highly controversial social development, one of the main conditions of our time is not to rely only on secular principles to achieve the values that are valuable to mankind - freedom, independence, peace, health,
prosperity and stability of society. After all, as the first President of the Republic of Uzbekistan Islam Karimov said, "without secular and religious values complementing each other, it will not be easy to find complete answers to today's difficult and complex questions" [1, p. 95]. Given the importance of religious values in ensuring social stability, the attitude of Judaism, Christianity and Islam, which 54% of the world's population believes in, is particularly noteworthy. As a result of acquaintance with the sacred sources of Judaism, Christianity and Islam and the information received in the comments to them, it is clear that the condition for ensuring social stability in the interpretation of these religions is the establishment of social relations.

According to the instructions of the three religions, respect for the individual and his freedom is paramount. When such verses in the sacred sources of these three religions teach that the primary aspect is obedience to the Creator, then one is commanded not to kill, to treat one's parents, neighbors and relatives well, and to cooperate in the cause of mutual goodness. For example, the source of Judaism is called in the Torah by God Yahweh to the Jewish people - as mentioned above, first - "Do not worship gods other than me," and then to the following: “Respect your parents. Then you will live long in the land that I am giving you; do not kill; do not commit adultery; do not steal; do not bear false witness against your neighbor; do not covet your neighbor's house, nor dream of your neighbor's wife, slave, maid, property, donkey, or anything belonging to him” (Exodus, 20: 12-17).

Such instructions can also be found in the Bible, the source of Christianity. For example, to a person who came to Jesus and asked, "What are good deeds?" he said: “Do not kill, do not commit adultery, do not steal, do not bear false witness, respect your parents, love others as yourself.” (Matthew, 19: 18-19).

In Islam, too, Muslims are first commanded to worship Allah without associating anything with Him, and then are called to the following: “...Do good to parents, relatives, orphans, the poor, close neighbors, neighbors, landlords, those left on the street, and those who have property in your hands” (an-Nisa’: 36) [2, p. 325]. In addition to showing what good is in social relations, it also explains what is not possible: “Say, “Come, let me tell you what your Lord has forbidden you: that you..."
associate nothing with Him; that you honor your parents; that you do not kill your children because of poverty–We provide for you and for them; that you do not come near indecencies, whether outward or inward; and that you do not kill the soul which God has sanctified–except in the course of justice” (“al-An’am” 151). It should be noted that in all three religions, the human personality, especially the right to life, is elevated and murder is condemned. There are additional aspects to this issue in Islam, namely, that in Islam, the unjust killing of a person - regardless of his race, nationality or religion - is considered an aggression against all of humanity: “Because of that We ordained for the Children of Israel: that whoever kills a person–unless it is for murder or corruption on earth–it is as if he killed the whole of mankind; and whoever saves it, it is as if he saved the whole of mankind” (al-Maidah:32).

In addition, in Judaism, Christianity, and Islam, special attention is paid to preventing anger, which leads to murder and mutual animosity, which leads to the cracking of social ties. For example, in the Bible, Jesus reminds his apostles that instructions have been given to his predecessors as well, and warns his companions that "he who is unjustly angry with a fellow believer will be held accountable" (Matthew, 5:22). In Islam, too, anger is a spiritual depravity, a cause of great evil to society, and a vices that lead to the breakdown of friendly relations. That is why in the Qur'an, among the peoples whom Allah loves, there are those who swallow their wrath and forgive people. (Ali Imran:134). In the hadiths of the Prophet Muhammad, however, it is explained by parables that such a category of people possesses a supreme quality: “He is not a hero who loses in wrestling, but a hero who can control himself when anger comes.” [6, p. 481].

It is no secret that material well-being is also an important value for humanity. Because it is a difficult task to achieve the stability of the society without providing material comfort to the people. Prosperity, on the other hand, depends on the production system, which can be achieved if there is no problem with food, drink, and housing. However, just as there is diversity in this life in biological, geographical, cultural, economic aspects, there is also diversity in the social sector. Such social diversity is manifested in the life of some who are rich, others who are
poor, and still some who live in the middle class.

In the system of values of Judaism, Christianity and Islam, which emphasizes that everyone has the right to life, it is determined that all members of humanity will be provided with the necessary amount of material goods to live. More precisely, in order to prevent social inequality, the teachings of these religions encourage the wealthy to provide voluntary economic assistance to those who are struggling to make a living. The importance of such a religious solution in preventing social inequality is growing today. Indeed, in recent years, the average yield of cereals around the world is about 1,300 million tons. This amount is estimated to be enough to feed five billion people. But at the same time, the fact that ¼ part of the world's population lives in poverty is a confirmation of the above idea. [7, p. 581-584].

In the teachings of Judaism, Christianity and Islam, it is mandatory for those who have the potential to provide financial assistance to the needy to participate in the social protection of citizens. Of course, the word "compulsory" here does not mean a violation of human rights and freedoms, but rather some positive aspects that serve to ensure social stability. First, the responsibility of helping the needy eliminates mental vices such as arrogance, greed, and stubbornness. Second, the presence of such a responsibility in a person evokes a sense of belonging to the lives of the people around him. Third, the ordering of the rich strata of society to provide material assistance to the poor, while preventing social inequality, makes it possible to bring the living standards of the two categories closer together [6, p. 34].

In the pursuit of these goals, one can see that various instructions have been given in the sacred sources of these religions. For example, the Torah teaches that when helping people in need of social protection, the first thing to do is to provide them with food. In this case, tithes from fruits and vegetables are the primary means (Leviticus, 19: 9-10; Deuteronomy, 24: 19-20, 26: 12-13) [5, p. 453]. The source of Christianity in the Bible calls for the resolution of social protection if there is a mutual enmity with people first. He is then instructed to provide financial assistance under the direction of the church. (Matthew, 5: 23-24) [5, p. 334]. In Islamic teachings, providing financial assistance to the needy is also considered a prayer, and such assistance is referred to as zakat, infaq and sadaqa (an-Nisa’:56; at-
Tawbah:103; al-Hadid:7) [2, p. 624].

From the above data, it can be concluded that the path set by the teachings of world religions, in particular Judaism, Christianity and Islam, in ensuring social stability is primarily in the interests of man. This principle presupposes that human beings live a spiritually, economically and medically sound life. Also, the main values that these religions focus on are the protection of human life, mind, religion, lineage and property.

References: