



THE CONCEPT OF SIN IN SOCIETY

etc. associate professor Umurzaqov Dorobjon Baxodirovich

Department of Foreign Languages, UNIEP

umurzaqovdorobjon@gmail.com

Abstract

The article considers the concept of —sin. The author justifies the thesis that —sin in its religious understanding gradually disappears from the vocabulary of a modern human being, it is replaced by the conception of —diversity of human behavior. Identifying the nature and causality of sin, the author concludes that the human being is born with the rudiments of good and sinful inclinations, the manifestation of which depends on the atmosphere in the family, on the ideology of society. The concept of —sin determining moral guidelines requires updating considering changes in the society.

Key words and phrases: sin; new value guidelines; sinful inclinations; concept of spiritual culture

Annotatsiya

Maqolada “gunoh” tushunchasi ko‘rib chiqiladi. Muallif “gunoh”ning diniy tushunchasi zamonaviy inson lug‘atidan asta-sekin yo‘qolib borayotgani, uning o‘rnini “inson xulq-atvorining xilma-xilligi” tushunchasi egallayotgani haqidagi tezisni asoslaydi. Gunohning tabiati va sababiy bog‘liqligini aniqlab, muallif inson yaxshi va gunohkor moyilliklarning asoslari bilan tug‘iladi, ularning namoyon bo‘lishi oiladagi muhitga, jamiyat mafkurasiga bog‘liq degan xulosaga keladi. “Gunoh” tushunchasi axloqiy ko‘rsatmalarni belgilaydi va jamiyatdagi o‘zgarishlarni hisobga olgan holda yangilanishni talab qiladi.

Kalit so‘zlar va iboralar: gunoh; yangi qadriyat ko‘rsatmalari; gunohkor moyilliklar; ma’naviy madaniyat tushunchasi



Person's morality and maturity his/her himself hasty from behavior conscious accordingly restraint ability with is determined . Own movements assessment and mistakes body to get " good ", " bad ", " virtue " and " sin " like opposite concepts between clear the difference brought Sin God's law with forbidden all actions and work , as well as the law with specified , but people by not done all things means .

The concept of " sin " much ancient ; traditional people in culture sin category of mind moral and moral to the field included is , he is a human being and his/her surrounding world about ancient mythological concepts with formed . Human behavior norms whole one complex traditions and rituals , as well as oral in tradition there is was prohibitions and instructions through identified . Later prohibitions and instructions Christian commandments and sin about in ideas , then and in law working issued and encoded .

Religious rules determined sari , sin concept serious to the point became and death with punished . In Christianity sin " spirit disease " , his " leprosy "disease " , " death" as " root " considered . Sin human to another against did every how evil , as well as to others goodness to do unwillingness that calculated [11].

Eight of sin first list E. Pontic by composed of : sorrow , murder , despair , theft , adultery , drunkenness , blasphemy and false [10]. One how many centuries during it a how many there is changed . Sins list only in the 13th century, Thomas Aquinas the list again from what he wrote then general acceptance Aquinas sin every always from passion come outgoing mind error because of to the surface to come deep He believed in the mind . in their actions from mistakes to escape help to give for passions analysis to do



considered important [1]. Later theologians seven sin They identified : pride , greed , envy , malice , lust , laziness and greed .

Pride the most dangerous from sins one considered , because it is from man every how virtue chase will issue , calculated . T. Zadonsky in his works we all vices from pride birth , this and envy and himself to love with together when it comes , jealousy through anger , hatred and evil brought release about evidence We find . In the spirit appearance to be hatred and enmity , pride and envy to violence and crime happened to reach take arrival possible [11].

Religious and moral thought representatives human ontological sinfulness body they get and no who sinless that it is not [6] However , modern in society religious The concept of " sin " in the sense slowly human from the lexicon disappeared is going , its instead other concepts , norms and new behavior rules The concept of " sin " instead of " human" of your behavior The concept of "diversity " is used , this every one human necessary that calculated something to do right has that means . Of life new philosophy supporters own our actions for ourselves guilt from feelings free to do , to take the concept of " sin " from the lexicon take to throw and this with to people to freedom achieve opportunity to give offer They do . All of this from prohibitions freedom and free marriage style promote to do means [5, p. 26]. Modern human own thoughts and movements for easily justification finds . I. Sohan As noted , sin "... is the bad thoughts and to their actions personal point of view is a theory ; this human invention , freedom , but to this permission " is given ". Each human sin to do and himself as desired verdict to do , accordingly accordingly own on the way repentance to do right has [9, p. 108].

Public information tools regular accordingly young generation most of from restrictions freedom preferably to see and cultural , ethnic and religious pluralism confirmation documents . Youth in mind they modern , this at the



level modern that about broken concept are being formed , they forcibly placed norms , standards and from instructions free was [4, p. 70].

Sociologist F. Furedi stating that religious point of view from the point of view to death take coming this sins " modern in society from punishment according to requiring treatment behavior to the problems " became " and that's why for moral point of view from the point of view sin what that determination very difficult [13]. Pride , money , luxury , pleasure , greed , drunkenness and to envy addiction is modern human norm to the level raised sins is , is usual to something and of life driving force to the power became .

Modern society in mind traditional in society considered a sin new value directions appearance " Fornication " "don't " and " steal " " don't do " commandments often without the particle " no " acceptance will be done and of the government the most high steps representatives , large business , small officials and simple citizens by is broken . Society smart part for negative human behavior and deeds (theft , violence , murder) are condemned and serious crimes or are considered sins .

Archbishop John (Shakhovskoy) is a modern atheistic society describe , so writes : " evil" people sin " nature " demands " requirements " inspired " [2, p. 124]. And we are with him absolutely Let's join , humanity. exactly sin through himself kills , his own lowly to their instincts freedom gives .

Philosophers and theologians of sin nature and causality regarding to disagreements face I. Kant in people to evil tendency always there is to be , to be no to do possible whether there is emphasized . His for sin to explain reach unobtainable [7] IV Kargel also is added because people to sin tendency with is born , this and of life initial during manifestation It will be . That's why for , its opinion , habits , tendencies or impulses from the bud no to do need ; mirror without , " habit " passionate impulses with unites and ... human his will " subdues " , this and of sin to develop take comes [8, p. 253].



On the contrary , German philosopher I. Fichte people sinner become is born said claim calls it slander [12, p. 234]. T. Zadonsky also says the same position occupied by people from birth will to freedom has and in their hearts God with life or Godless life choice right If a person has himself From God If he separates , it is a sin. does [11].

Our research throughout we are human both good and sinful at heart tendencies seeds with is born said to the conclusion We have arrived . The person develop process of the heart dark and bright sides between in the fight happened will be . Many thing in the family dominance to do to the environment , to society governing values , state to the ideology and he preached to do to things If society " allows " to give through maximum happiness and " pleasure " slogan announcement if it does , then person own to their goals achieve for all from tools uses . In this case moral standards and principles his/her wishes to come true to release obstacle does not and this sinner tendencies to develop contribution Addictive . Sinfulness permission done from the border transition , moral and legal norms overcome transition at will manifestation will be [5].

So sin the concept study to us sin modern human in mind main from concepts one become to stay highlight for basis gives . Priests point of view from the point of view of pluralism and word freedom during there is was modern society especially is a sinner . Sin confession through forgiveness possible , in this case human From God of sins forgiveness to receive possible or repentance to do through , this own thoughts , imaginations and their passions himself criticism to do or himself assessment as is considered .

Russian philosopher N. Berdyaev on sin salvation find the way creativity through by designating gave . His in my opinion , sin did man creativity do takes , but is a sinner in the world creativity to failure condemned , because it is a product or to something Berdyaev from sin ascetic purification through from sin salvation to find offer did [3, p. 172].



Sin is Russian of the people moral and moral principles , religious and secular knowledge reflection provider spiritual of culture important concept . This concept behavior order in the field and person and society between relationships order in the field continue will , moral instructions defines , but modern in society changes point of view from the point of view some requires corrections . Modern society requirements is that the concept of " sin " one of time in itself philosophical , moral-ethical and moral-evaluation category to act as need .

Literature

1. Aquinas F. Summa Theologiae / S. Eremeev by translation Kiev : Elga , Nika-Center, 2006. Part 2-1. 560 p.
2. Archbishop John (Shakhovskoy). The younger of sin apocalypse . Selected articles . Moscow: Sretensky monastery , 2011. 224 p.
3. Berdyaev NA Creativity meaning // Creativity , culture and art Philosophy : in 2 volumes . Moscow: San'at , 1994. Volume 1. 188 p.
4. Isachenko N. Modern in society mistakes sources // Historical , philosophical , political and legal sciences , cultural research and art history . Theoretical and practical issues . Tambov: Gramota , 2014. No. 4. pp. 69-71.
5. Isachenko N. Social mind in the structure Protest : Monograph . Tyumen: Tyumen State oil and gas University , 2013. 152 p.
6. Justin (Popovich). Philosopher abysses / MN Yatsenko translation . Moscow: Moscow Patriarchate Russian Orthodox church publishing house Council , 2004. 288 p.
7. Kant I. Works : in 8 volumes . Moscow: CHORO, 1994. Volume 4. 630 p.
8. Kargel IV Kit works . Moscow: All for Holy Book , 2009. 709 p.
9. Sokhan I. Bakht and sin Kyiv: Naukova Dumka, 2010. 288 p.
10. Abba Evagrius works . Ascetic and theology pamphlets / AI Sidorov translation . Moscow: Martis , 1994.



11. Zadonsk Tikhon . True Christianity about . Moscow: Stavropol Saint Ignatius Publishing House , 2003. Volume 2. First book . Christian to wisdom Preparation : Sins and qualities about . 180 p.
12. Fichte, I.G. German to the nation speeches / AA Ivanenko by translation St. Petersburg : Nauka , 2009. 350 p.
13. Furedi , F. [Electronic resource]. URL: <http://www.interfax-religion.ru/litva/?act=news&div=26986> (access date : 13.05.2014).