

*THE IDEA OF HUMANITY IN ISLAM*

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The article deals with the phenomenon of humanity in the aspect of Islamic cultural tradition. Through the concepts of "zakat" and "sadaqah" the essence of charitable practice in Islam is revealed as a practical expression of the idea of humanity. The author emphasizes the characteristic of Islam, like all Eastern cultures, the spread of a merciful attitude not only to man, but also to the natural world. Humanity and mercy, the patterns of which are set by Allah himself, contain brightly in Islam pronounced socializing and integrating function.

The article discusses the phenomenon of humanity in the aspect of Islamic cultural traditions. Through the concept of "zakat" and "sadaqa" reveals the essence of the charitable practices of Islam as a practical expression of the idea of humanity. The author stresses inherent in Islam, as in all Eastern cultures, the spread of the merciful attitude not only rights but also on the natural world. Humanity and compassion, samples of which defines itself Allah in Islam contain a pronounced socializing and integrating function.

**Keywords:** Islam, humanity, humanism, practice of mercy, almsgiving, zakat, sadaqa.

Humanity is a universal phenomenon common to all cultural traditions, which is included in the system of their values and is part of religious and secular practices. The purpose of our article – highlight the idea of humanity in the aspect of Islamic cultural tradition. The Arabian Peninsula, which became the birthplace of Islam, from ancient times was at the crossroads of trade routes that connected Europe, Asia and Africa. The Arab tribes living on it were familiar with Judaism and Christianity, although they worshiped mainly their own gods, among whom was Allah. Unsuccessful wars with Ethiopia and Iran led to the 6th c. to the decline of trade, which threatened not only the well-being, but also the very existence of these tribes. Having lost habitual sources of income, the Arabs felt their weakness and disunity, as well as the inability to resist those who fell on hit them. But they found the strength to create a powerful integrating complex, the generator of which turned out to be a new religion. Needs self-preservation of the

Arabs pushed them towards spiritual unification, the means of which was Islam, which made Allah the only God, and Muhammad is his prophet. In general, it should be emphasized that the specific Islamic religious tradition is largely determined by this ethnic moment. Islamic culture borrowing the spirit of universalism from Judaism, at the same time transferred it to its own original ethnic and social roots, making it the basis of integration processes. In Islamic ideas about humanity (at a deep worldview level), a huge role is played by what is known long before the appearance of the prophecies of Muhammad, the requirement of "love for one's neighbor." But specifically in the Arab social environment, as well as those ethno-cultural practices that have been historically involved in the orbit of influence Islam, this provision has acquired a very specific meaning. For In order to better understand the reasons for such metamorphoses of the ideas of humanity in Islam, let us now analyze the cultural and historical formation of this tradition.

The idea of humanity was formed in Islam under the influence of Judaism and Christianity, which in the middle of the 1st millennium were well known to the tribes that lived on the Arabian Peninsula. The God of the Old Testament, who calls himself merciful, calls people to show compassionate attitude towards strangers, the poor, as well as widows and orphans. The laws of Moses, which contain his call, are not fully cited in the Qur'an, but some of its fragments are strongly reminiscent of biblical texts: "... do not oppress the orphan," says the sura "Morning", - and do not drive the one who asks" [1; 93:9-10]. For those who ignore God's calls for mercy, the Bible threatens with the wrath of God, and the Koran with hellfire. "How could you know," Allah asks, "what is a cool trail? This is freeing a slave or feeding an orphan on a hungry day. from among relatives or a poor man clinging to the earth. And after that, one must be one of those who believed and commanded one another patience and commanded mercy to one another" [1; 90:12-17]. Those who believe in Allah, professing these moral values are called in the Qur'an, the rulers of the right side, and those who disbelieved, the rulers left side. The fate of the latter is unenviable, for over them "will close Fire" [1; 90:20]. The main sign of Allah is omnipotence, but he is also characterized as merciful and merciful. Every sura of the Qur'an written from the words of Muhammad, begins with the same phrase: "In name of Allah, the Merciful, the Merciful! The compassionate aspect of Islam is sometimes overshadowed by the exaggeration of the militant nature of its faith, as well as by the actions of Islamic extremists. but Islam cannot be judged by the actions of those or other persons who declare themselves Muslims. There is

only one source that gives us an adequate understanding of the teachings of Islam. It is the Koran, which entered human life one and a half thousand years ago. It sings of the true human virtues, which include love, mercy, self-sacrifice, humility, compassion and tolerance. The word "Islam" has several meanings, one of which is peace. The one who lives according to the laws of the Koran gives peace to others, as well as sincere love, joy of life and respect. Islam is a religion that is called upon to bring people a life filled with prosperity, humanity and peace. Allah calls people to develop in their hearts the brightest qualities that were bestowed on them from birth. These qualities are mercy, respect for one's neighbor, compassion and humility. Many Muslims believe that so-called Islamic terrorism has nothing to do with it, not with the Quran. Moral laws, which are established by the Quran, call people not to terror and violence, but to love and mercy. Acquaintance with the Koran allows us to conclude that the idea of humanity and mercy is as immanent in Islam as it is in Christianity and Judaism, which served as his theoretical sources. What is the place of humanity in Muslim ideas about world? Islam is proclaimed by its adherents as a religion of love and mercy, and the Quran as a message from a merciful God to his creatures. In the Qur'an, God appears before us as supporting the whole world, creating and all-forgiving. God is creative, not blind life force. One of his characteristic features is the purposefulness aimed at the realization of ideals and ultimate goals. The love of God creates everything that exists, developing both in physical and according to the moral laws that form the basis of human life. The laws by which people are judged are derived from creative love. The Qur'an says that Allah loves those who do good, who are just, who fear God, who do good, and who are patient. If God loves some qualities, he cannot love that which denies them, and also cannot to love people who, by their way of life, refuse to recognize them. According to the Quran, Allah does not like aggressive, immoderate, and those who are proudly boastful. Islam identifies good with God, who changes the world not arbitrarily, but with the help of a creative principle. Based on such ideas, Muslim practices were formed. charity and charity. The practice of mercy in Islamic countries includes, first of all, of all, obligatory alms, which is denoted by the word "zakat". This word, which literally means "cleansing", has no exact Russian equivalent, but comes closest to a donation. Its origin is associated with the Hebrew word "zakut", which means virtue. There is an opinion that zakat is genetically related to pre-Islamic custom, which had as its goal the accumulation of funds that went to help those in need. Islam declares that the true the owner of all wealth is not man , but God, who, by his grace, distributes

it as he sees fit. Therefore, those to whom God gave more, have a duty to share their fortune with those who need help. Zakat is a categorical order of Allah, which in The Qur'an makes it obligatory for all the faithful. He imagines is a worship that not only frees a Muslim from excess property, but also purifies his soul, bringing it closer to the Almighty. Allah refers to the true believers those who "believe in the secret and stand up prayer and from what We endowed them, they spend" [90; 2:3].

Zakat is not a simple alms or government tax that some people neglect. He is a duty sent down by Allah and carried out by Muslims in the interests of the whole society. The purpose of zakat is to support the poor and bring them to the point where they can pay for it themselves. According to the Qur'an, zakat is that part of the wealth of a Muslim, the right to which belongs to God and the Islamic community. Its payment not only purifies the rest of the Muslim's property, but also gives him the right to own it legally. In addition, zakat cleanses the heart of a Muslim from greed and selfishness, and also disaccustoms him consider only what is given to him by God. Those for whom it is intended use it to cleanse their hearts of envy and hatred towards those who are richer than them. The rich are perceived by them not as enemies, but as brothers in faith, who not only recognize their right to what is bestowed by all God, but also help them. The Quran states that "donations are for the needy and the poor, for those who collect and distribute them, and for those whose hearts they want to win, for the ransom of slaves, for debtors, for expenses in the path of Allah and for wayfarers. This is the command of Allah" [1; 1:9, 60]. The Qur'an emphasizes and periodically reminds that the obligation to bring zakat is the same fundamental duty of a Muslim as the obligation to pray: "Perform prayer and pay zakat ..." [See. eg: 1; 2: 43, 83, 110, 277]. According to legend, Abu Bakr Assidic, who was the first caliph after the death of the Prophet Muhammad, sent an armed detachment against people who refused to pay zakat, although they considered themselves Muslims. The fact that zakat is obligatory alms does not imply its universal character. According to the norms of Islam, zakat must be paid by adult, free and reasonable Muslims who have certain property that has reached the established minimum. This minimum, called nisab, is equal to 85 grams of gold. Zakat is 1/40 of the annual income that any person receives. There are five categories of property from which zakat is paid: valuables, including gold, silver, monetary units and shares; young, breeding and pasture cattle; harvested grain and fruits; goods intended for sale; profitable property. It should be noted that the amount of zakat and the exact list of types of

property from which it should be charged are the subjects of disputes among Muslim jurists. On the other hand, zakat is not paid on personal property, tools, and certain jewels and books that are not for sale. There are eight categories of purposes for which it can be spent. According to Islamic norms, zakat is intended for the following categories of recipients: poor Muslims who are unable to earn a living; needy Muslims who do not have basic means of subsistence; Muslims who collect and distribute it; newly converted Muslims who are close to the faith or are still weak in their religiosity; slaves or captive Muslims who must be freed; Muslims who have become debtors due to natural, social or personal circumstances; Muslims whose activities are aimed at spreading Islam; Muslims experiencing difficulties in a foreign country.

Zakat is given to those in need in such amounts as are necessary to meet their most basic needs. Zakat is collected and distributed by the Muslim community, and not by individual citizens, among whom there may be those who love money more than the prescriptions of Allah. It is the community that unites the adherents of Islam that is responsible for collecting the obligatory alms, as well as distributing it among those who are entitled to receive it. As we have noted, zakat collectors are not only mentioned in the Qur'an, but are also referred by Allah to those who are entitled to part of it. Thanks to the order of Allah, they were spared the need to look for work elsewhere, and the Islamic society acquired a social institution that became an important factor in its stability. In any society, there are people who, for one reason or another, are in distress. These include the sick, the unemployed, as well as orphans, widows and the elderly who cannot work and have no one to help them. Therefore, there must be a mechanism that provides them with the most necessary, but at the same time does not humiliate their human dignity and eliminates the anger and envy of the poor in relation to the rich. Zakat is such a mechanism - a specific social institution aimed at strengthening the stability of Islamic society and acting as an obligatory form of distribution of public funds and taking care of the needy, which does not prohibit private property and does not provide for leveling, like some social experiments of a later time. Zakat is not a charity in the proper sense, but it promotes the development of a compassionate attitude towards the needy in society, which finds its expression in voluntary alms. Islam considers material wealth to be a necessary means of ensuring the well-being of both the individual and society as a whole.

A Muslim society is obliged to provide for each of its members to such an extent that it would completely exclude the existence of any need for him. In

essence, almsgiving is considered in Islam to be equivalent to prayer, with which it is mentioned together in eighty-two places in the Koran. Being obligatory, it is one of the pillars of Islam and has a purifying meaning for Muslims. Islam considers zakat not as a manifestation of the pity of rich people towards the poor, but as the fulfillment of their duty to God, as a cleansing alms. A wealthy Muslim must first contribute to the community the zakat due from him, and then - sadaka, which is paid to them at their own discretion and desire and is a voluntary alms. Sadaka exists in the form of assistance to individuals, as well as donations for public needs, which in Islamic countries include the construction of mosques, schools and hospitals. Voluntary almsgiving acquires particular relevance in times of natural disasters, crop failures, wars, when masses of people face difficult problems. Unlike zakat, which is one of the pillars of Islam, sadaqah is considered a pillar of piety. It also has the character of a Muslim moral duty, but its size is not determined by any prescriptions. The fact that zakat and sadaqah are different orders of Allah can be seen from the second sura of the Koran ("The Cow"), where the pious include not only those who "performed prayer and paid zakat", but also those who "distributed property ... to relatives, orphans, the poor, travelers and beggars, spent it on the liberation of slaves" [1; 2:177]. Sadaka can be paid not only in the form of alms, but also in the form of food, clothing and other property intended for both the poor and orphans, travelers or warriors. It also includes everything that a Muslim voluntarily sacrifices in the name of Allah. In the broadest sense, sadaqah includes time, effort, labor, money, acts of indulgence or friendliness towards other people, etc. Finally, it includes the renunciation of something that is not forbidden in the name of Islam or in favor of another believer. Thus, zakat and sadaqah have much in common. They pursue the same goals, and are also aimed at the same categories of people in need of help. But if zakat is regular you paid and strictly defined tax, then sadaka is a voluntary donation, the size and time of payment of which are determined by the donor himself. Sadaka, which means sincere giving in Arabic, is something like alms. It is usually translated into Russian in this way. But still it has a different meaning, less familiar to us. If an Orthodox asks a passer-by: "Give alms for Christ's sake!", then Islam forbids a true believer to ask. A Muslim can ask only from Allah, who owns all the property bestowed by him on people. If there are always beggars near Orthodox churches, then you will not meet them at the mosque. Only those Muslims who have the means can distribute sadaqah. An interesting fact is that the means of sadaka can be not only money, clothes, food, services, housing, as we mentioned above, but even debt forgiveness. Sadaqah can

only be received by those who are not able to give it themselves, and their need is confirmed by other members of the Muslim community formed around the mosque. Since sadaqah is regarded in Islam as voluntary charity, it does not accept extortion. The ideas about the categories of those in need, which developed during the formation of Islam, are preserved with certain modifications in modern Muslim society. To those who are supposed to give sadaqa, they include the poor, including students and students, the disabled, people ruined as a result of life's adversity, as well as travelers who do not have the means to reach their destination. Mosques are maintained at the expense of sadaqah, and the labor of those who work in them is also paid. At the entrance to the mosque there is an urn with a slot so that everyone can put sadaqah in it. When giving alms, priority is given to poor Muslims, starting with relatives and friends, as well as neighbors, regardless of their religion and nationality. Neighbors are generally distinguished in Islam as such people, a good attitude towards which is praised and rewarded by Allah. If there are no poor Muslims left, then sadaqah can be given to the unbelievers. Thus, the strict regulation of giving alms in Islam prevents the development of begging, although it does not completely exclude it from the life of Muslim countries. Unlike zakat, sadaqah is a charitable activity in its own right. It is a gratuitous help to those in need, which is based on mercy. It should be noted that humanity in Islam does not apply only on mankind, but also on the animal world. The hadith of the Prophet says that a certain man went to heaven because of saving a dog from thirst, and a certain woman went to hell because of a cat, which she starved to death. Moreover, mercy in Islam extends to inanimate bodies as well. Its object can be, for example, a mountain. Mercy also extends to people who have become victims of war, which is seen in Islam as a kind of necessity. The Koran says that if Allah did not allow people to defend themselves from each other, then "cells, churches, synagogues and mosques..." would be destroyed [1; 1:22, 40]. But if war is necessary, then it should not be directed against innocent people and civilians. Therefore, the Qur'an says that Muslims should only fight those who fight against them, but not overstep the bounds of what is permitted. Even if the war is waged against the worst enemies of Islam, it must always remain within the framework of morality, that is, humanity, mercy, generosity and nobility. Commanding Muslims to fight only those who fight against them, Islam forbids treachery, desecration of the bodies of the slain, the destruction of trees, the destruction of houses, the murder of women, children and the elderly, as well as hermits and farmers who have retired to worship, occupied with cultivating the land. At the end of the war,

he does not order to forget about the humane attitude towards the prisoners, as well as its victims. Surah "Man" says that Muslims "give food to the poor, orphans and captives, despite the fact that it is desirable for themselves" [1; 76: 8 Thus, humanity and mercy as a manifestation of such "love", the model of which is set by Allah himself, contains a pronounced (either openly or implicitly) socializing and integrating function. To be "orthodox" means to be humane, merciful, but in the same respect it means to be attached to a certain social structure, to a certain hierarchy of values. And this is precisely the main source of such an important trend in the development of Islamic culture as an ever-increasing expansion, coupled with the struggle and rejection of any "gentile". In the eyes of a true Muslim, any heterodoxy, in principle, latently contains the possibility of being inhumane, i.e. not to be "like us", not to be in general a true image in society.

For the ethical and anthropological component of Islam, a specific zeal in relation to other confessions is very characteristic, which directly relates to the practices of mercy. Muslim humanity at the ideological and social level seems to "privatize" the object of its help and gracious attitude. A person who finds himself in the field of practical implementation of mercy on the part of a Muslim is considered by the latter as a potential future adherent of Islamic doctrine and relevant social practices. The Koran, of course, considers help as a kind of value in itself, as an "attribute" of the righteous lifestyle of a true believer, however, nevertheless, it must be recognized that the ultimate goal of such practical mercy is connected with a conscious centering around the main symbolic bearers of Islamic culture and the peoples involved in its influence. In the Islamic idea of humanity, the ethno-reflexive component is very strong, which is combined with the personal orientation of a righteous way of life and thinking that comes from Christianity. Some preachers of Islam today may not agree with such an assessment, but this is evidenced by the entire history of this religious cultural tradition, as well as the development trends of its "living space" today. Strict adherence to the principles of Islamic humanity does not at all dissolve a Muslim in the general stream of being. Islamic humanity is in a sense "selfish" - sacrifice in 105 106 the name of the good of another is, 087 first of all, affirmation (self-affirmation) the person who acts as the subject of such assistance.

**NOTES :**

1. The Koran in the text is quoted in the translation of E. Kuliyeu with an indication Suras (chapters) before the colon and verses after it.

