

4. Powell R. Wabi Sabi Simple: Create beauty. Value imperfection. Live deeply. New York, NY: Adams Media, 2004. 208 p.
5. Saito Y. The Japanese Appreciation of Nature. *British Journal of Aesthetics*. 1985. Vol. 25. Is. 3. P. 239–251.
6. Suzuki D.T. An Introduction to Zen Buddhism. New York, NY: Grove Press, 1954. 132 p.
7. Zen parables. Penza: Diamond Heart Publishing House. 2004. 176 p.

UDC 21:314

DOI <https://doi.org/10.36059/978-966-397-283-1-81>

Dankanich A. S.

ORCID: 0000-0003-0824-1936

Candidate of Philosophical Sciences, Associate Professor,

Associate Professor at the Department of Philosophy

Oles Honchar Dnipro National University

Dnipro, Ukraine

ISLAMIC SOTERIOLOGY: BASIC PRINCIPLES

Key words: salvation, Islam, Quran, Islamic theology, good deeds, faith.

Islam, along with the Judeo-Christian tradition, affirms itself as a religion of salvation. It means that soteriology is an extremely important subfield of Islamic Systematic Theology. Like Judaism and Christianity Islam teaches about the salvation of the soul but does it in its unique way. Besides, it is essential to keep in mind Islam claims to be one true religion and the only way to the salvation of the soul. For this reason, it seems crucial to trace the theological outlines of Islamic soteriology.

Since the idea of salvation is essential in Islam, it is important to analyze its Qur'anic origins and interpretations in the works of Muslim theologians. At first, we will analyze Qur'anic verses which appeal to the means of salvation. Taking into account that multiple verses can be attributed to soteriological ones we, however, pay attention to the most important in the context of the presented research. One of the first mentions of salvation in the Quran is found in the fifth surah, widely known as Al-Ma'idah. According to the tenth verse, «...to those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward...» [3, p. 243]. There are also other influential verses, which we would like to quote in the following order:

1. «For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return», 13:29;

2. «But those who believe and work righteousness will be admitted to gardens beneath which rivers flow, – to dwell therein for aye with the leave of their Lord. Their greeting therein will be: Peace!», 14:23;

3. «As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise», 18:107;

4. «Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans», 22:14;

5. «Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk», 22:23;

6. «Then those whose balance (of good deeds) is heavy, – they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide, 23:102–103;

7. «But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve», 39:61.

As we can see the Qur'anic idea of salvation for the most part depends on comply with Allah's ethical imperatives. Besides, the reality of salvation is supposed to experience only in the afterlife. It is also important to point out that despite dozens of Qur'anic verses with direct decrees of ways to salvation, they have in common the following ideas:

1. The call to have true faith;
2. The righteous way to live and work of good deeds;
3. The warnings against moral fall;
4. God's promises and rewards.

It is essential to note, these soteriological elements are found throughout the Qur'an. However, each text is required hermeneutical operations, despite its origins and place within a particular culture. In this respect, Quran is no different from the Old or New Testaments. So in order to properly understand Quranic soteriology, it is necessary to turn our attention to the works of Muslim theologians and exegetes.

According to prominent Islamic theologian Badru Kateregga, the true way of salvation is *ibadat* (devotional worship). He writes, «The submission which is peace is first and foremost an individual effort. Allah, the all-Merciful, the Benevolent, has given people guidance through His Prophets and Scriptures. He has done all this to help humankind submit to the only true source of guidance, Allah. Every believer must strive for submission which is peace» [1, p. 88].

Contrary to popular viewpoint, he states, belief alone is not enough. People must practically perform all the duties required of them by the Islamic faith. They must do the *ibadat* (devotional worship). Worship, Badru Katerrega

goes on to say, involves performing all the primary duties commanded by God and all other good deeds. Therefore, he concludes, *ibadat* is the total experience of complete and unreserved submission to the will of Allah.

It is interesting that there is no idea of redemption, unlike Christianity within Islamic soteriology. Badru Katerrega's insightful comment is helpful at this point: «Islam does not identify with the Christian conviction that man needs to be redeemed» [1, p. 175]. The Christian belief, he claims, in the redemptive sacrificial death of Christ does not fit the Islamic view that man has always been fundamentally good, and that God loves and forgives those who obey his will. According to Badru Katerrega, the Muslim view, which is in total contrast to the Christian experience, is that man experiences peace through total submission to God's guidance and mercy [1, p. 175].

Another Muslim theologian, Harun Yahya, in his book «Answers from the Quran: For Newcomers to Islam» writes: «...being saved from Hell and earning Allah's good pleasure and mercy require far more than being known as a «good person»: One must be the type of believer described in the Quran. An act or an attitude that is accepted as a good deed by a society ignorant of religion, although it is not based upon the Quran's values, may not be worthy in Allah's sight...» [2, p. 27]. Harun Yahya pays attention, the main criterion that renders a deed good and worthy in His sight is the degree of its conformity with the Qur'anic criteria [2, p. 27].

As we can see, the Islamic idea of salvation is by moral perfectionism and the purification of the soul and body. For Muslim theologians, this way is called *ibadat* or devotional worship. It is also to keep in mind that Islamic soteriology is a decisively different form Christian one, refusing an idea of redemption. Thus, Islamic soteriology articulates the ethical principle of salvation and the perspective of the afterlife for faithful Muslims.

Literature:

1. Katerrega B., Shenk D. A Muslim and a Christian in Dialogue. Scottsdale, PA: Herald Press, 1997. 224 p.
2. Yahya H. Answers from the Quran: For Newcomers to Islam. New Delhi: Islamic Book Service, 2003. 112 p.
3. Yusuf A. The Holy Qur'an: Text, Translation & Commentary. Lahore: Ripon Printing Press, 1938. 1862 p.