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RFC: ATI120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseducacionpoliticayvalores.com/>

Año: VI

Número: Edición Especial

Artículo no.:33

Período: Diciembre 2018.

TÍTULO: Algunas características de la discriminación basada en la religión.

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RESUMEN. Los autores del artículo analizan problemas que enfrentan los creyentes trabajadores en cuanto a aspectos relacionados con requisitos religiosos, deberes y acciones deseadas, dado a la falta de conocimiento de funcionarios de diversas empresas, organizaciones e instituciones en cuanto a esos aspectos determinados por la vestimenta del creyente, su alimentación y bebida, la realización de abluciones, y la finalización oportuna de las oraciones obligatorias. Es comprensible que los trabajadores cumplan con sus tareas funcionales, pero se debe tener en cuenta brindarles las condiciones para que cumplan los requisitos obligatorios de sus religiones. El documento resalta requisitos obligatorios para un practicante musulmán, y que practica el Islam, y se evite la discriminación de los creyentes, en particular, la de los musulmanes por su religión.

PALABRAS CLAVES: discriminación religiosa, islam, libertad de religión, derecho a profesar, cumplimiento de obligaciones religiosas.

TITLE: Some features of discrimination based on religion.

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ABSTRACT: The authors of the article analyze problems faced by working believers in aspects related to religious requirements, duties and desired actions, given the lack of knowledge of officials of various companies, organizations and institutions regarding those aspects determined by the clothing of the believer, his food and drink, the performance of ablutions, and the timely completion of obligatory prayers. It is understandable that the workers must fulfill their functional tasks, but it should be taken into account to provide them with the conditions so that they fulfill the obligatory requirements of their religions. The document highlights mandatory requirements for a Muslim practitioner, and practices Islam, and prevents the discrimination of believers, in particular, that of Muslims for their religion.

KEY WORDS: religious discrimination, Islam, freedom of religion, the right to profess, observance of religious obligations.

INTRODUCTION.

This paper discusses the main responsibilities that believers should carry out. These duties are so significant and important that failure to fulfill them leads a Muslim to leave religion and fall into great sins. As a result, believers are faced with the choice between to work in an enterprise, institution, organization and to commit big sins, not observing the basic duties of a Muslim or continue to observe mandatory religious precepts, but lose their job or study.

The scientific novelty of the paper is that the authors have brought legislative opportunities that contribute to religious freedom and the right to manifest religious beliefs and act in accordance with them.

This study is quite relevant and practically in demand, as the right to profess and freedom of religion are declarative in nature, due to the fact that there are no sufficient conditions for practicing the main monotheistic religions and the administration of worship.

DEVELOPMENT.

Many citizens becoming believers began to carry out spiritual practice, but at the same time, there were not even minimal conditions in state and non-state enterprises, institutions and organizations for the implementation of the main duties of believers.

The main problems are the lack of knowledge of the basic duties of believers by the heads of enterprises, institutions and organizations, as well as the refusal to create minimum conditions for the fulfillment of basic duties by believers. All this does not contribute to a tolerant attitude towards believers, but leads to religious discrimination.

Materials and Methods.

This scientific paper was written using comparative research methods applied to religious and legal sources used among the peoples professing Islam. For a more complete comparison, the authors have given examples of how some institutions show tolerance and create the necessary conditions for believers to carry out the mandatory prescriptions of religion.

The authors used for comparison the works of both Russian and foreign scientists. In the process of conducting the research, the following methods were used: observational, comparative, system-structural, structural-analytical, historical, integrative and other research methods.

Results and Discussion.

There are many varieties of religions on the planet. There are enough classifications of the varieties of religions. We turn our attention to the division of world religions into polytheistic and monotheistic.

The majority of existing religions and religious trends can be attributed to polytheistic, and basically only three religions can be attributed to monotheistic religions: Judaism, Christianity, and Islam. Indeed, it is in these religions that the main ideological conviction is belief only in one God. They are distinguished by the degree of adherence to monotheism, namely strict monotheism concerns Islam, and less strict monotheism is observed in Christianity and Judaism; for example, in Christianity - the one God consists of three unities: God the Father, Son of God and the Holy Spirit. It can be stated the following proposition that in the fundamental principles of Judaism, Christianity and Islam, there is a significant number of coincidences, unity, and there is much in common. However, the administration of religious rites and services in different countries and with respect to followers of different faiths is different. We consider the example of the confession of Islam (the administration of religious rites and services) in the Russian Federation, in particular, in the Republic of Tatarstan.

Based on Article 3, Clause 1 of the Federal Law "On Freedom of Conscience and Religious Associations", followers of traditional religions are allowed "... the right to confess individually or jointly with others, ... to worship, other religious rites and ceremonies, ... to spread religious and other convictions and act according to them..." ["On Freedom of Conscience and Religious Associations" dated 26.09.1997]. However, all these permits are declarative in nature, since the conditions for practicing any religions and the administration of worship are not created and are not being created.

Article 28, the Constitution of the Russian Federation [The Constitution of the Russian Federation: as of 2018, p.22] (and Article 37, the Constitution of the Republic of Tatarstan [Constitution of the Republic of Tatarstan with amendments and additions as of June 22, 2012]) enshrines these rights to freedom of religion and worship, but in practice, it is completely impossible or extremely difficult to implement them.

At home, all services that do not require departure in a religious temple can be safely carried out. Unfortunately, in many other places, including public ones, it is forbidden to fulfill religious duties or it is difficult to fulfill them. Let's start with the second pillar of Islam - namaz. Every Muslim believer is obliged to read daily five times a namaz. This is a duty, and not is the desired action: if a Muslim does not commit at least one prayer a day, he is recorded a sin.

Consequently, if a state, a government, or management of enterprises, organizations, and institutions do not allow believers to say office at the proper time of religion, they lead these Muslims into sin. At the same time, they themselves become sinful, because they do not allow their employees to say office. From the point of view of secular laws, they violate the rights and freedoms of a person and citizen, in particular, freedom of religion and the right to worship enshrined in the Basic Law of the State - the Constitution of the Russian Federation (Article 28) and the Federal Law "On Freedom of Conscience and Religious Associations".

The leaders of state, municipal and private enterprises worry about that there will be out-of-service time at the enterprise, organization and institution, but they do not know that “taharah” - ablution and “namaz” itself – a prayer [A concise encyclopedia of Islam. Gordon D., 2002], take only about 10 minutes. “Unregulated smoke breaks” in a workplace or in “smoking rooms” or tea drinking also take from 5 to 15 minutes.

One can definitely say that taking a bath and saying office is more beneficial for a person and more effective for a worker's health than a "smoke break" - smoking any cigarettes or drinking tea. First, the worker takes the bath of important parts of the body, especially the fingers and toes, the hands and feet themselves, the ears, since there is the largest number of nerve endings. This is evidenced by the "Chinese acupuncture" and "Su Jok therapy". Water purification from dust, dirt, germs of fingers and hands, mouth, nose, face, hands up to elbows, ears, toes and feet is positive.

It should be noted that proceeding from the knowledge of religions, not only the human body is cleansed, but the person after this rite purifies these parts from the sins that they have committed since the last namaz. Let us clarify the fact is that every person commits sins; there are no such people who are sinless. It may seem to us that we have not committed anything sinful, but in fact, if we carefully monitor ourselves and analyze our actions, or record our words and deeds on a video camera, and then check it critically, we will discover some sins.

These sins were committed either with their hands (they hurt someone), or with their feet (went to places that were not quite decent or did not go, did not visit a relative, a loved one who was sick, or who lacked human communication), or eyes (they looked at vulgarly dressed girls or women), or with their ears (they listened to music, which most Muslim scholars referred to as "haram" [Ali-Zadeh A., 2007; p.350], talked on the phone with the females, except for their wife and children).

Thus, every day, every hour, and sometimes every minute, we commit numerous minor or big sins, so believers need to say offices five times a day obligatorily in order to erase those sins that we have committed during the day with the help of ablution and prayer or prayers.

It is necessary to perform ablution - "takharat" before namaz. The concept of "takharat" comes from the Arabic word "taharah" – purification; i.e., ablution purifies the body of sin, and a prayer purifies the soul of sin.

Based on the foregoing, it can be concluded that the leaders of enterprises, organizations and institutions where believers have been banned from saying namaz, are being led into sin, and they themselves take part of the sin for such a ban. Thus, this is one of the manifestations of religious discrimination against Muslims. As we all know, Namaz is one of the main pillars of Islam [Plessner M. Ramadan, 2005].

Further, we note that the next manifestation of religious discrimination is the prohibition or non-creation of conditions for the observance of “uraza” (fasting). Fasting is “saum” in Arabic and is the third major pillar of Islam (the obligation of the believer). Based on the Koran [Koran. Translation of the meaning by Valeria Porokhova, 1993; p.47] and the Sunnah of the Prophet Muhammad [Subhi es-Salih, 1997], it can be stated that only the mental defective people, and children under 10 years old are freed from the prayer, and there are more freedoms from fasting; for example, young children, pregnant women, breastfeeding mothers, women during their periods, travelers, workers with difficult working conditions, patients with diseases of internal organs or with serious diseases, and some others, are exempted from mandatory fasting during the month of Ramadan [L. Michalak, K. Trocki, J.Bond, 2007; p. 268-280].

Summarizing the above, it can be argued that the religion of Islam differs in rationalism and logic; therefore, it is forbidden to keep fast to those categories of people who may be injured from physical health. Religion was created by the Almighty not for the difficulty of man, but on the contrary, for the relief of all our vital interests and needs.

Many secondary general education and vocational schools, colleges, technical schools and higher educational institutions such as universities do not provide places for ablution, places for saying offices (not only for Muslims, but also for other traditional confessions).

If we look at other countries, in many Muslim countries all this is provided for, and even the schedule of studies takes into account the time for worship. In some European countries, this is also gradually being introduced, where the population of Muslim countries resides. However, this process is controversial; for example, in France, it was forbidden to attend educational institutions in “hijabs” which are a cloak for women professing Islam. French legislation states that this is a democratic state, equality of all nations is established and religious and other forms of discrimination are prohibited, but unfortunately, this does not apply to the Muslim population.

A woman in Islam should be closed from prying eyes. According to Sharia; i.e., Muslim law, a part of a woman’s body is called “gaurat”; i.e., is forbidden for the views of outsider men. According to most Muslim scholars, the “body” is recognized as the entire body of a woman, except for the ankles of the legs, hands and face. Therefore, the rest of the body must be covered with clothes. The most interesting thing is that this requirement is provided not only for Muslim women, but also for women professing Christianity and Judaism.

Based on the foregoing, it can be concluded that the state and current legislation, protecting the rights of Muslim women, at the same time protect the rights of Jews and Christians.

Hiding your body from showing to other people is not a whim, but the responsibility of any woman who believes in the Almighty. If the Almighty in the holy books of all three monotheistic religions instructed women to cover their bodies, it means that there is intelligence and good. A woman, hiding her beautiful body, protects herself from the esurient views, from sexual harassment of certain depraved men. The most important thing in this action is that most men, not observing the beauty of the woman’s body, will also be protected from the temptation to commit adultery with them.

Based on the foregoing, we conclude that all monotheistic religions call for a woman to cover their entire bodies, as modern Muslim women do. Unfortunately, there are several reasons that do not contribute to this. The first reason is that for more than a hundred years, a stereotype of a “European”, “free” woman has developed that does not cover the head and hair with a scarf; their skirts are short, décolleté are deep, outfits are transparent, and clothing is of tight-fitting types. All of them are designed to free, liberate, give more confidence to the female sexuality, but they are more conducive to vulgarization, shamelessness, and sometimes promiscuous sexual relations.

A woman becomes more accessible, and depraved, she loses her uniqueness, shyness, feminine attraction. The main feature of a woman is her mystery, and it disappears if she goes out, as the clergy asserts, being "dressed naked". This expression, in our opinion, precisely defines the essence and purpose of clothing for women. On the one hand, if we look at them, they seem to be dressed, they have dresses, trousers, skirts, blouses, but on the other hand, if you look closely, you can easily notice all the outlines and "charms" of the female body.

At whatever time humanity lives, a woman must remain mysterious, unpredictable, attractive, inaccessible, and beautiful: she is an image of a mother, wife, sister and daughter. The more clothes a woman has, the more she looks sleeker, more charming, more mysterious and feminine. In addition, most men will look at women and treat them with the respect and reverence, which she deserves.

Some of these conditions for the practice of religion are being created, for example: more than a hundred years ago, a student church was closed in the building of the Moscow State University named after M.V. Lomonosov, and a few years ago the student church began to function to the joy of believing students. In the Republic of Tatarstan, in the city of Naberezhnye Chelny, in the building of the Emergency Medical Care Hospital (Emergency Hospital), a prayer room for Christians and Muslims appeared in order to provide worship services for the faithful. In the

Yelabuga branch of KFU, in the student canteen, food and halal dishes are provided [Gabdrakhmanova F. H., Sattarova M. R., Nurmukhametova R. S., 2016; p. 171]. Consequently, it is possible, if you try, thereby preventing religious discrimination.

In summary, unfortunately, many employers have a negative attitude towards people who are trying to comply with the mandatory requirements of their religion. Although it is difficult to find convincing grounds, confirming harmfulness or negative consequences of the observance of religious obligations for the conduct of business or the implementation of production.

Every believer is faced with a dilemma of working in their workplace without observing religious precepts or staying out of work or seeking such production and wherever he would be prevented from performing religious duties and such a leader who would be a tolerant person and created conditions that would not discriminate religious feelings of believers.

Ultimately, most believers can state the following fact that very often in many enterprises, organizations and institutions it is difficult to fulfill religious obligations, in many cases the conditions for this are not created. As a result, the religious workers themselves are looking for the possibility of observing religious precepts. They take food with them from home or do not take meat dishes in the dining room.

Ablution is performed at home and they are trying to preserve it, prayers are performed only by obligatory ones and pick up any most suitable places for namaz. For believers, there is a difficulty in the fact that most of the workers do not perform namaz, so they look like “white crows” against the background of the rest of the staff. They have to overcome an inferiority complex to continue to commit religious obligatory actions in spite of the negative opinion of some workers.

There are sympathetic and supportive actions of believers in the collectives. In our opinion, it is desirable for state and non-state enterprises, organizations and institutions and their managers, officials to create at least minimum conditions for this category of workers, students, pupils, etc.

CONCLUSIONS.

More important will be the positive educational aspect of compulsory religious prescriptions, namely, abstaining from bad language, bad habits, antisocial and criminal behavior and motivation to commit moral, positive, godly and noble deeds.

A believer who adheres to the mandatory requirements of his/her religion can be an example to follow, and other members of the collective will be interested in religion, and the most important thing for our society is their performing of socially necessary positive actions and deeds.

The state needs to more fully regulate the holdings of ceremonies celebrating the divine services, but without disturbing the foundations of a religion, especially those are "mandatory". On the contrary, the state should contribute to the creation of conditions for believers and religious associations to commit the mandatory pillars of faith.

Acknowledgements.

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University

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RECIBIDO: 4 de noviembre del 2018.

APROBADO: 17 de noviembre del 2018.