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Abstract: Social work emphasis on the importance of understanding client's worldview for effective intervention. While practicing social work with different religious groups or communities it is significance of religious diversity for social work. For a believer a religion is a source for intervention. The social workers may identify those resources available through the religious communities. While working with minority communities such as Muslim. The social worker should integrate social work methods, Islamic problems solving, and human growth practice. The social workers must be aware about different levels of religiosity and acculturation within the Muslim community. He should be very familiar with the religious aspects such as Quran, Hadith, Shariat etc., which are main aspects of Islam and having its impact on the followers. Moreover, the social workers need to be aware of the various challenges and problems of the Muslim community facing and search its solution in their religion. Therefore, the social worker must understand their worldview. In this article, we try link specific aspects of Islamic teachings to social work.

Keywords: Islamic teaching and social work, Islam and social work, Religious communities, Quran

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Islam and Social Work: A Cultural Competency and Source for Social Work Practitioners

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Social work emphasis on the importance of understanding client's worldview for effective intervention. While practicing social work with different religious groups or communities it is significance of religious diversity for social work. For a believer a religion is a source for intervention. The social workers may identify those resources available through the religious communities. While working with minority communities such as Muslim. The social worker should integrate social work methods, Islamic problems solving, and human growth practice. The social workers must be aware about different levels of religiosity and acculturation within the Muslim community. He should be very familiar with the religious aspects such as Quran, Hadith, Shariat etc which are main aspects of Islam and having its impact on the followers. Moreover, the social workers need to be aware of the various challenges and problems of the Muslim community facing and search its solution in their religion. Therefore, the social worker must understand their worldview. In this article, we try link specific aspects of Islamic teachings to social work.

Cultural competency is must while working with the different ethnic groups. It encompasses with the cultural events, significance of ethnic communities, rituals in their life's etc. Intervening with

different cultural and religious groups, the culturally competent social practice essential. Rowena Fong (2008) has mentioned thoughts of culturally competent practice three parts; 1. Helping people of distinct cultural groups solve problems by incorporating their personal, family, and community strengths and resources, 2. Understanding their social and environmental contexts, especially in reference to racism, oppression, and discrimination; and 3. Using bicultural intervention that focus on cultural values and integrate them as strengths, and incorporating indigenous methods as well as western ones. culture is associated with race, gender, religious beliefs, socio-economics, political beliefs etc. it reflects the lifestyle practices of particular groups of people who are influenced by learned patterns of values, beliefs and social behavioural modalities(Lum:2000).

Culturally competent contextual social work practice assumes that people behave differently depending on their social environment experiences. Social worker collects information on all of the client's relevant experiences and utilizes culturally competent practice skills to understand the client's cultural contexts and the meaning of these experiences. Fongs (2004) has discussed four components of culturally competent contextual practice are 1 ecological and personal in environment model 2. Strengths based orientation using cultural values in assessment and intervention planning 3. The intersectionality of macro values and the application of differential assessments, and 4. An empowerment approach reflecting the biculturalization of intervention.

Objectives and methodology

The study intends to address a set of following three objectives.

1. To document the Islamic worldview in terms of cultural competencies for practitioners.
2. To find out the similarities in social work values and Islamic principles and

3. To study the Islamic approach towards current issues and strategies for intervention with Muslim communities.

For the purpose of study, two level discussion was conducted, i.e. discussion with religious scholars and social work practitioners. Discussion with Muslim scholars was intended to find out the Muslim world-view and Islamic teachings on different issues. Whereas another discussion was conducted with social workers to locate the difficulties and strategies/skills required while working with Muslim community.

1. The Islamic Worldview

Islam: Muhammad, who is viewed as the prophet and messenger of Islam, founded Islam in the sixth century. In Islam, it is believed that God has send number of messenger in the world. Muhammad was only one of a series of prophets, with Islam recognizing some of the prophets such as Jesus, Moses etc. the Quran is the only holy text of Islam. Muslims also respect many respected Christian figures such as the Virgin Mary.

Islam connotes different meaning, by religious meaning it is submission to God and in general, it means peace etc. Islam is classified as a religion, but it is actually way of life –affecting everything from personal hygiene to pattern of socialization (Springer: 2008). The word “Islam” is related to the Arabic word “salaam,” meaning peace or submission. Like Christianity and Judaism, Islam is at heart a peaceful religion, with teachings of religious tolerance and respect for other people and monotheistic religions included in the Qur’an. Radical elements of Islam have been more prominent in the news than peaceful Muslims.

Christianity, Islam, and Judaism all share traditions of prophets and peace, and emerged in the Middle East. While the religions have differences, they also share the idea of a single God and evolution of man on earth as Adam and Eve.

Quran: The teachings of Islam are found in the Qur'an, the Holy Book of Islam, and Muslims use verses of Qur'an in prayer. The book itself is considered sacred to Muslims, who handle the Qur'an with extreme care. The Quran is made up of 114 chapters known as "*Suras*" each is made up of varying number of verses, called "*Ayats*."

Hadith: Islam also has an oral tradition known as the Hadith, which deals with the life of Muhammad. The Hadith provides guidance for Muslims on issues, which may not be included in the Qur'an, and is considered a source of history as well as a religious text. In addition, it is a collection of statements and deeds of Muhammad that were written after the death of prophet. The Hadith consist of all the actions, sayings, decisions, and deeds of the Prophet. There are over 600,000 Hadith.

Sharia: The sharia is derived from the holy Quran. Sharia is a set of relatively fixed rules and guidelines for average Muslims and collection of principles and practices that govern the day-to-day life of Muslim. The sharia is simply the law, and there is no other; it is holy in that it derives from God, and is the external and unchangeable expression of God's commandments to mankind (Lewis: 1988). Shariat is guided primarily by the Qur'an, but also by the Hadith, depending on the region and interpreter. The Hadith are found in separate books from the Quran.

Shariat involves all of the social relations, as well as civil and criminal codes in society. Sharia, or Islamic religious law, provides the framework within which Islamic communities should exist, thus ensuring consistency with mandates of Quran (Starrett: 1998).

Five Pillars of Faith

The Followers of Islam are known as Muslims, while God is referred to as Allah. Five pillars of faith, which all Muslims are expected to follow, govern Islam. The pillars include i) faith in and submission to Allah, ii) a practice of daily prayer, iii) alms

giving and care for the needy, IV) fasting, and v) a pilgrimage to Mecca for Muslims who are able to undertake it.

1. Faith (Iman): the declaration of faith done by pronounce of Kalama-a-Shahadat. It means there is no God except God (Allah) and Mohammad is the messenger of God. IMAN: (Faith) The faith, like Five Pillars, can be divided in six parts. It means belief in 1. God and His Attributes, 2. Prophets, 3. Angels, 4. Sacred Books, 5. The Judgment Day and 6. Predestination.

2. Prayer (Salat): to pray that are performed Five times a day is obligatory for every Muslim. This pray is direct link between the worshipper and God. Salat provides an opportunity to every Muslim to assemble and interact with each other. Muslim meets each other daily at the time of pray and weekly on Friday, it is sector level. At the Eid prayer, Muslim gets together at city level and at the international level on Haji pilgrimage. Irrespective of social, ethnic and linguistic prejudices, the Muslims stand in neatly shoulder-to-shoulder in rows. Although, pray is preferred together in a mosque, a Muslim may pray almost anywhere.

3. Alms-giving (Zakat): the word zakat means both ‘purification’ and ‘growth’. This is one of the important aspects of Islam. It has made compulsory to every Muslim to pay a fixed proportion of their possessions for the welfare of the whole community, and the poor in particular. Each Muslim calculates his or her own zakat individuality. The calculation for zakat involves payment each year of two and a half percent of one’s savings or more as the case may be. Allah says “Mercy embraces everything and I shall ordain it for those who are God conscious and give the alms and who believe in our messages” (7:156).

4. Fasting: every year in the month of Ramadan, the Muslims fast from early dawn until sunset. Fasting is an act of worship like salat. Every year during the month of Ramadan, Muslims *fast* for the hours of daylight. Those who are sick, elderly, or on a journey, and women who are pregnant or nursing are exempted from the fast and are required to make up an equal number of fasts in later days. About fast, in holly Quran it is mentioned, “o you who

believe, fasting is prescribed for you as it was for those before you, that you may (learn self- restraint and) become pious.” (2:183). Fasting is not all about denying oneself the law food or drinks or sex alone ; it is to eschew all unlawful acts, which displeases his lord. Any unlawful activity, which violates the postulation in fasting, a Muslim, does not achieve anything out of his fasting except hunger as mentioned “Whoever does not abandon falsehood in word and deed, Allah does not require him to give up eating and drinking.” “Any are the people who fast but who gain nothing from their fast except hunger and thirst.”

5. Pilgrimage to Makah (Hajj): this is the fifth pillar of Islam. It is an obligation only for capable and competent individuals in terms of physical and financial. On pilgrimage, the Muslims from around the world assemble to perform the Hajj. It also signifies that all are one people belonging to one nation irrespective of caste, creed color or nationality.

Islam and Social Work Values

The values are the implicit and explicit ideas about what we cherish as ideal or preferable, which determines which goals and actions are evaluate as “Good”(dubois,mileay:1998). Values are foundational to social work practice. It provides a direction and focus, and lends professional authority for multi-layered social work practice (Khan: 2011). Patel Chhaya (2009) has explained comprehensive order of five values of Islam as; 1. the well-being (welfare) of the community is to be safeguarded. 2. In, Islam, all people are regarded as equal and alike (equality). It absorbed the peoples of different races, regions and religious into one coherent religio-cultural unit, stretching from Spain to central Asia and India. 3. There is a relationship between individual freedom and the community’s obligations to the individual. 4. Responsibilities and obligations are intrinsic to the people. An Islamic way of life is therefore more than a matter of consciences and conformity to law. 5. The principal of consultation in Islam is one of the core principles upon which relationship between people are based.

Service: Social workers' primary goal is to help people in need and to address social problems. Social workers elevate service to others above self-interest. Social workers draw on their knowledge, values, and skills to help people in need and to address social problems.

Islam has given great importance to the social services, as in holly Quran it is mentioned, "It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for the ransom of slaves; to be steadfast in prayers and practice regular charity; to fulfill the contracts which you made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God fearing"(Quran 2: 177). "Serve God and join not any partners with Him; And do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion of your side, the wayfarer (Ye meet) And what your right hand trosses, for God loveth not the arrogant, the vainglorious." (AL ANAM-36)

Social Justice: Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people.

Men, we have created you from a male and a female, and made you into nations and tribes that you might get to know one another. The noblest of you in Allah's sight is the most righteous of you. Allah is wise and all knowing (49:13). According to this verse of the Qur'an, the differences of color and race found among human

beings are for the purpose, not of discrimination, but of identification. Men in essence are equal. What really distinguishes one man from another is character.

The Right to Life: The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays down: “Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ...” (5:32).

“Do not kill a soul which Allah has made sacred except through the due process of law ...” (6:151)

Dignity and Worth of the Person: Social workers respect the inherent dignity and worth of the person. Social workers treat each person in a caring and respectful fashion, mindful of individual differences and cultural and ethnic diversity.

Islam states that it is the responsibility of each individual to treat all of creation with respect, honors and dignity. The most deserving of respect is the creator himself. Respect begins with loving and obeying the commandments of God and from this respect flow all the manners and high standards of morality that are inherent in Islam. “And whosoever obeys God and his messenger, fears God, and keeps his duty (to him), such are the successful ones.” (Quran 24:52). Holy Quran clearly lays down: (a) “You who believe, do not let one (set of) people make fun of another set. (b) Do not defame one another. (c) Do not insult by using nicknames. (d) And do not backbite or speak ill of one another” (49:11-12).

Thus the Islam protect man’s honor and prohibit labeling, abusing the others or reputation of the others.

Human Relationships

Social work recognizes the central importance of human relationships. Social work strengthens relationships among people to promote, restore, maintain, and enhance the well-being of

individuals, families, social groups, organizations, and communities.

Islam places a premium on group living. All male female are expected to perform their prayers in congregation five times a day. Quran emphasizes on interpersonal tolerances “those who control their wrath and are forgiving towards mankind, Allah loves them” (3:134). It is also mentioned that “Help one another unto righteous and pious duty” (5:2). “O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. “ (49:11).

The Quran says: “3.134 . Those who spend(of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind ; Allah loves the good ;”. Islam wants its adherents to be just to every human being. “do not let your hatred of a people incite you to aggression “ (5:2). “and do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just ; that is nearest to heedfulness”(5:8).

Social Welfare

Social workers should promote the general welfare of society, from local to global levels, and the development of people, their communities, and their environments. Social workers should advocate for living conditions conducive to the fulfillment of basic human needs and should promote social, economic, political, and cultural values and institutions that are compatible with the realization of social justice. A basic principle that Islam teaches Muslim is to respect and honor the rights of others and to discharge their corresponding obligations (Khan: 2003)

Social workers should act to expand choice and opportunity for all people, with special regard for vulnerable, disadvantaged, oppressed, and exploited people and groups. Islam has specified rights of those in society who are needy and disadvantaged. They include widow, orphan, weak, poor, destitute and the downtrodden. Taking care of their need is considered to be highly virtues.

The discrimination against any person, group, or class based on race, ethnicity, national origin, color, sex, sexual orientation, age, marital status, political belief, religion, or mental or physical disability, As Islam has prohibited these discriminations.

Current Issues and Islamic approach

Women: In terms of religious obligations, such as the Daily Prayers, Fasting, Poor-due, and Pilgrimage, woman is no different from man. In some cases indeed, woman has certain advantages over man. For example, the woman is exempted from the daily prayers and from fasting during her menstrual periods and forty days after childbirth. She is also exempted from fasting during her pregnancy and when she is nursing her baby if there is any threat to her health or her baby's. If the missed fasting is obligatory (during the month of Ramadan), she can make up for the missed days whenever she can. She does not have to make up for the prayers missed for any of the above reasons. Although women can and did go into the mosque during the days of the prophet and thereafter attendance at the Friday congregational prayers is optional for them while it is mandatory for men (on Friday).

The right of females to seek knowledge is not different from that of males. Prophet Muhammad said: "Seeking knowledge is mandatory for every Muslim" (Al Bayhaqi). Muslim as used here including both males and females.

Foeticide: Despite the social acceptance of female infanticide among some Arabian tribes, the Qur'an forbade this custom, and considered it a crime like any other murder.

“And when the female (infant) buried alive - is questioned, for what crime she was killed.” (Qur’an 81:8-9). Criticizing the attitudes of such parents who reject their female children, the Qur’an states: When news is brought to one of them, of (the Birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance) and contempt, or bury her in the dust? Ah! What an evil (choice) they decide on? (Qur’an 16: 58-59).

Divorce: The Qur’an states about such cases: When you divorce women, and they reach their prescribed term, then retain them in kindness and retain them not for injury so that you transgress (the limits), (Qur’an 2:231).

Property: Islam decreed a right of which woman was deprived both before Islam and after it (even as late as this century), the right of independent ownership. According to Islamic Law, woman’s right to her money, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to buy, sell, mortgage or lease any or all her properties. It is nowhere suggested in the Law that a woman is a minor simply because she is a female. It is also noteworthy that such right applies to her properties before marriage as well as to whatever she acquires thereafter.

Education: Men and Women have the right to seek education in Islam, “The pursuit of knowledge is incumbent on every Muslim, male or female,” a statement that has made the acquisition of at least rudimentary knowledge of religion and its duties mandatory for the Muslim individual, irrespective of gender. “The scholars are the heirs of the prophets” -Hadith. Believers also took to heart the Prophet’s counsel, “Seek knowledge even unto China,” which sacralized the journey, often perilous, undertaken to supplement and complete one’s education, an endeavor known in Arabic as *rihlat talab al-’ilm* (“journey in the search for knowledge”).

Cleanliness: In Islam, cleanliness and purification are not only usual requirements for the performance of worship, or when

embracing Islam, (a new Muslim takes a full body shower when embracing Islam) but are part of a Muslim's very faith. Allah (the Most High) says in the Quran (what is translated to mean): "Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers etc.); (Al Baqarah 2:222)

The Messenger of Allah said: Cleanliness is half of faith (Iman) and Alhamdulillah (Praise be to Allah) fills the scale, and SubhanAllah (Glory be to Allah) and Alhamdulillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves. (Sahih Muslim Book 2, Number 0432)

Family Planning: It is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some Sharia need for that in the opinion of the spouses, based on mutual consultation and agreement between them. However, this is conditioned by that not leading to any harm, by it being done by means that are approved in the Shariat and that it does not do anything to oppose a current and existing pregnancy (Zarabozo).

However, many Ulema today oppose the termination of pregnancy. Whatever the case one cannot declare family planning as prohibited in Islam as it in no way amounts to killing a child. Even the termination of a pregnancy is allowed in order to properly plan the birth of a child according to one's financial resources. "Kill not your children for fear of want: we shall provide sustenance for them as well as for you: verily the killing of them is a great sin." (Al-Quran 17:31)

Parent Care: with all the complicated problems our modern societies face today, including that of an aging population, Islam offers an important social "safety net" for mercy and kindness

towards parents and the elderly, which is not related to state pensions or benefits to senior citizens. There is nothing like human care, love and compassion.

The Qur'an addresses this point in one touching verse: "And your Lord has decreed that you worship none but Him, and that you be kind to parents. If one or both of them attain old age during your life, say not to them a word of disrespect, nor repel them. However, address them in terms of honor, and lower to them the wing of humility, out of mercy, and say, 'My Lord! Bestow on them Your Mercy, as they did bring me up when I was young'" (Qur'an 17:23-24).

Mohammad once said that cursing parents is one of the greatest of sins, as it shows pride and ingratitude to those who deserve the greatest respect. It is forbidden for Muslims to ridicule, abuse, or insult a person or persons family members, even as a joke. Islam has given highest priorities to the parents. After belief in God, one the love and care for parents. "Paradise is at the feet of the mother."

The Qur'an elevates kindness to parents (especially mothers) to a status second only to the worship of Allah. Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt nor repel them, but address them in terms of honor. (Qur'an 17:23)

And We have enjoined on every human being (to be good) to his/her parents: in travail upon travail did his/her mother bear him/her and in years twain was his/her weaning: (hear the command) "Show gratitude to me and to your parents: to Me is (your final) destiny." (Qur'an 31:14)

Discrimination: In Islam, all men are equal, regardless of color, language, race, or nationality. It addresses itself to the conscience of humanity and banishes all false barriers of race, status, and wealth. There can be no denying the fact that such barriers have always existed and continue to exist today in the so-called

enlightened age. Islam removes all of these impediments and proclaims the ideal of the whole of humanity being one family of Allah.

Islam is international in its outlook and approach and does not admit barriers and distinctions based on color, clan, blood, or territory, as was the case before the advent of Muhammad. Unfortunately, these prejudices remain rampant in different forms even in this modern age. Islam wants to unite the entire human race under one banner. To a world torn by national rivalries and feuds, it presents a message of life and hope and of a glorious future. Islam makes no discrimination on the basis of race, country, colour, language or the like. Its appeal is to the whole of humanity.

What Is Forbidden in Islam?

Islam has strictly forbidden the telling of a lie in any shape or form, for lies sully the liar, harm other people and become a source of menace to society. It has totally forbidden theft, bribery, forgery, cheating, the levying of interest and usury, for whatever man gains by these means is obtained by causing loss and injury to others. Backbiting tale telling and slander have been forbidden. Gambling, lottery, speculation and all games of chance have been prohibited, for in all of them one-person gains at the expense of thousands of losers (2:219).

All those forms of exploitative commerce have been prohibited in which one party alone is to be the loser. Monopoly, hoarding, black marketing, holding of land from cultivation and all other forms of individual and social aggrandizement have been prohibited. Murder, blood spilling and spreading of mischief, disorder and destruction have been made crimes, for no one has a right to take away the life or property of other people merely for his personal gain or gratification.

Adultery, fornication and unnatural sexual indulgence have been strictly prohibited for they not only vitiate the morality and impair the health of the perpetrator but also spread corruption

and immorality in society, cause venereal disease, damage both public health and the morals of the coming generations, upset relations between man and man and split the very fabric of the cultural and social structure of the community.

It bids believers to respect others' feelings, to avoid indecent and abusive language, to help each other, to attend to the sick, to support the destitute, to assist the needy and the crippled, to sympathize with the trouble-stricken, to look after orphans and widows, to feed the hungry, to clothe the under-clad and to help the unemployed in seeking employment.

Field Level Cultural Competencies/Strategies

The social worker and students placed in Muslim community for field work has identified following difficulties and required skills while working with Muslim communities: - the social workers should be familiar with the basic beliefs, values, and rituals of Islam as the client practices it and competent to integrate into helping process. As the impact of religious values is seen on the life of Muslim communities.

Language is the main barriers for non-Muslim workers, if the families are using pure Urdu, it is difficult to communicate. On the other hand, the Muslim families in urban area especially women are less familiar with other than Urdu language. This is seen in the old city and families following '*pardhah*' system while the economically weaker sections (working class) are familiar with the local language.

An interaction with Muslim women is difficult to male. The women hesitate to talk with new person, whereas a female worker gets better response from Muslim women in comparison to male practitioners. While interacting with women '*Baji*', '*Appa*' (sister) words are more preferable, while '*Bhaijan*' '*Bhai Sahab*' (Brother) indicates 'we feeling'. Our few of the students use to "Salam" to male female has constructed close association with clients. It is

also found that a non-Muslim while quoting references with client it is more effective and client responds positively.

For community participation, Imam (Islamic clergymen) of mosques is the best resources, a Imam is having respect in that community; for participating in any programmes, he can easily disseminate the messages. If the problem is having cultural affiliation, the assistance of imam or Maulana (religious preacher) is essential.

Worker should be familiar with few of the etiquettes and manners such as entering in the house with prior permissions, speaking politely with women by keeping lower gaze and avoiding eye contacts. While conducting programmes, the time of Namaz should be kept in mind. Mostly, the programmes should be organised on Friday, before or after Namaz, the preference is given to after Namaz. In the community, during the month of Ramadan, *Eiftar* party is arranged for the Muslims those who are fasting.

Iztema is a religious gathering of male or females. A separate Iztema are arranged for male and female. In this Iztema, the religious preacher preaches the teaching of Islam. Issue base such Iztema are organised in the community. To promote the education among the parents, a preach on Islam and education can be arranged.

Conclusion

Cultural competency is essential for practicing social work with a community. It is the totality of ideas, beliefs, values, knowledge which community possess. The integration in social work methods and values in action in community are essential factor for effective social work practice. The people, in which community live and believes in religion or creed having great influence on their approach and behaviours. The familiarity of social workers with theses tenants of community are positive for result-oriented work.

Practicing social work with Muslim community, the practitioners must be familiar with the Islamic worldview. Quran and Hadith are the main sources for understanding Islam. Quran is the holy book of Islam while Hadith provides guidance for Muslims on issues. In addition, sharia is rules and guidelines for day-to-day life of Muslim. All Muslims are expected to follow five pillars of faith, which includes Iman, Namaz/Salat (pray), Zakat, Fasting and Hajj.

There are close similarities between teachings of Islam and core social work values such as respect individual's dignity and worth, human relations, concept of social justice, helping to needy etc. Besides this while practicing social work with Muslim communities, few of the issues with Islamic perspectives have been described in the light of Quran and Hadith. Quran, Hadith and sharia has provided solutions and guidelines on current issues such as Feticide, property, cleanliness, family planning, property, parental care, discriminations etc. these current issues need intervention of social work with appropriate and relevant guidelines of Islam while working with Muslim communities. To increase cultural competencies and searching the solution in cultural context, the practitioner may use Muslim preacher, as source.

To conclude, only theoretical cultural competency is not enough for social work practitioners. The practitioners have to find out the strategies to intervene in the community and get support or participation of Muslim is essence for practice. The local language, customs, religious beliefs, community's approach etc are prime considerations in the cultural based social work with Muslims. One must understand their religious culture and integrate into helping process.

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