

**Social Service in Islam and its contribution to fulfill fairness for individuals and society
(Article Review)**

Fathia M. Werfali^{1*} and Mabruka M. Mohammed²

¹ Social Service Department, Faculty of Education, Tripoli University, Tripoli, Libya

² Social Service Department, Faculty of Arts, Sabrata University, Tripoli, Libya

*E-mail: warda_wanis@yahoo.com

ABSTRACT

The framework of this study includes identifying the concept of social service in Islam, as well as the role of Islamic guidance in contributing to social service with the possibility of linking the practice of Islamic values in the field of social service. The concepts and directions of social service in Islam and the role of Muslim researchers and those interested in this topic were discussed. Although we need more efforts to implement Islamic guidance in the field of social service in society, the real integration between modern theories of the professional practice of workers in the field of social service from the Islamic point of view needs many studies and the attention of researchers in Libya and the Islamic world.

Keywords: Social service in Islam; practice of the values; Islamic Guidance and contribution.

INTRODUCTION

Islam is the religion of an integrated and comprehensive education, and it has the ability to solve human problems at all times and places and encourage individuals in their families and societies to provide all forms of social service to humans, whether physical or moral, and to achieve good and well-being in order to achieve justice for individuals and society. Social work is service to mankind and is a sublime guidance in Islam as it urges to help others.

Concepts of Social Service in Islam

There were many arguments for localization of social works within Muslim contexts ⁽¹⁾, however many attempts have been made to link specific aspects of Islamic teachings to social works ⁽²⁾. All the teachings of Islam are based on two basic principles - worship of Allah and service of human. Indeed, without putting both of these principles into practice, there can be no true fulfillment of one's religious duties. Islam inculcates the spirit of love and respect for all human beings in its followers by serving human beings, on the one hand they please their Allah, and on the other they achieve spiritual progress for themselves. Islam is a religion of humanity and it considers serving others as a great act of worship. According to the teachings of Islam, it is only in serving people that we shall have a share in Allah's mercy ^(3,4,5). There is a relation in Islam between the responsibility of an individual and his rights and privileges derived from being one of his community. Each member of a society must fulfill his own obligations and rely on others to fulfill theirs before that society can acquire the necessary reservoir of social rights and privileges which can then be shared by all. The notions of brotherhood and solidarity not only impose upon the community the duty to care for its members, but also require each person to use his initiative to carry out individual and social responsibilities according to his ability ⁽⁶⁾.

The practice of the values of Islam in social Service

While a value-base is necessary for all professions, it is crucial for social work, which gives form and substance to professional ethos. Furthermore, it provides a direction and focus, and lends professional authority for multi-layered social service practice. At one and the same time, the value-base of social work provides for stability and change in social organization and functioning. Moreover, paying attention to social service mission, practitioner-client relationship or intervention methods all are found to be linked or even dependent upon societal values. Indeed, the value-base of social service is informed by numerous historical-cultural forces, including religious ideologies.

The teaching of Islam seeks to protect people from harm. In addition, serve their interest through the effective use of Allah`s given resources. It's noteworthy that these objectives must be achieved in the framework of Justice and Benevolence, for which teaching of Islam provide a philosophy and a plan for people to live by. It is the Islamic Sharia`s which formed the Muslim society, not the Muslim Society formed the Islamic Sharia`s. Thus the sharia is like a fence for Islam Basic Beliefs that permits the factors of development and progress to have their effect on the Muslim Society, but within the limits of those fences which protects the authentic, unique and distinct nature of that society and prevent it from being assimilated or lost ⁽⁷⁾.

There are five pillars of Islam that are the core of belief and practice and help the Muslim to develop a good and moral existence. The first pillar is Faith in Allah. The second pillar is praying, which takes five times daily and, if possible, at the mosque on midday Friday. The third pillar is giving Zakat to the needy. The fourth pillar is fasting, from sunrise to sunset during the month of Ramadan. The fifth pillar is the pilgrimage to Mecca, which should be done at least once in a lifetime to those who are able. It is worthwhile to mention that these pillars of practice assist the person in striving toward self-improvement and community welfare in all aspects of life.

The above pillars of Islamic faith and ritual practice have important implications for social work with Muslims ⁽⁸⁾.

The essence of the service of Allah, Almighty is firstly to worship Him and Him alone and secondly to render service to His creature, which are the two parts of the duties of man. We have been told that Allah Almighty may shower His Mercy and forgive the sins of His Servants (Except of course the sin of making partner to his Lordship) related to duty towards Allah. However, He will not forgive the sins related to duty towards mankind unless otherwise the people concerned forgive him. This highlights the importance of duties and responsibilities of a man in religion-social context. Do not worship but Allah and do well to parents, kinsmen, orphans and the needy. (Albakra-82).

Based on the above verses and traditions of the Prophet it is clear that service of the people in need is a matter of priority to a Allah fearing man. He not only commands His servants to do social work and remove immediate worries but He also strongly warns His servants to refrain from doing such acts which may in turn create social vices.

Allah Almighty Says; It is not righteousness that you turn your faces toward the east or the west, but righteousness is one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives money, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for the ransom of slaves; [and who] establishes prayer and gives

Social Service in Islam and its contribution to fulfill fairness for individuals and society (Article Review)

zakat; (Albakra- 176). Also, to fulfill the promises which you made, and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic.

Social Services according to the Quran

The concept of social service in Islam is more than a philosophical concept, but a practical draft that outlines to whom, when, and how we give services. We believe the form of worship incomplete without helping the needy. That is why we should establish formal social services in our communities, which is explained in this verse. Allah is advising us that our worship is incomplete without helping the needy. So after having believed in Allah, the angels, the Prophets, the Books, and the Last Day we must translate our (faith) our beliefs into action service to humankind.

In fact, it is incumbent on believers to fulfill this duty of service to those who need their help. Thus, each and every Muslim has to contribute to the welfare of society. Therefore, by establishing social services within Muslim communities, every Muslim can indirectly participate through financial and moral support. Indeed, when professionals administer social services with the support of the community at large it would help all of us to fulfill our social responsibility as believers.

The Prophet (peace be upon him) said: Whosoever removes a worldly grief from a believer, Allah will remove from him one of grieves on the Day of Judgment. Whosoever alleviates [the] lot of a destitute person, Allah will alleviate his lot in this world and the next. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the next. Allah will aid a servant (of His) so long as the servant aids his brother⁽⁷⁾.

The qualified person, who is the best to carry out the duty of serving the community in the area of social services, is again outlined in this verse as the one who believes in the Unity of Allah, the Last Day, the Angels, Books, and Messengers of Allah. In other words, the verse emphasizes the significance of Iman as the defining characteristic of a Muslim - one who having believed totally completely and with understanding is then compelled by his belief to act upon them through service to humanity thus completing their faith as follow:

- Humility, Courtesy and chastity are faith habits. Verily those who are patient in adversity and forgive wrongs are the doers of excellence. The best of alms is that which the right hand gives and the left-hand does not know it.
- Spend on your Kin, this would be anyone who is related either by blood or marriage. This would be more than individual responsibility. If however, a person was unable to adequately meet the needs of his kin he could on their behalf seek help from the community-based social services.
- Orphans: In an Islamic society the orphans then become the responsibility of the state. New Muslims who lose their families because of conversion must also be included in this category. The spirit of Islamic charity would therefore dictate that we provide for these orphans by providing foster care, housing, and material and spiritual needs consistently.
- Needy: means any need. Therefore a family needing counseling to resolve a conflict or a couple in a marital crisis or an abused spouse should be included in the category as well as those who are in need of financial assistance. The situation could be of a temporary nature or long term. The Muslim community should be equipped with services that can address the needs of these people.

Fathia M. Werfali and Mabruka M. Mohammed

- Wayfarer: the term usually used for a traveler or a transient, could also apply in present day to foreign students or workers who come to our communities on a temporary basis. Islamic social services should be prepared to serve this particular segment of our community.
- Those who asks for help and is a genuine case must be helped. We should not hold it against them. Therefore a formal mechanism must be in place in our communities where people can confidently apply for help.

Moreover, when we are asked, how are we to achieve these objectives of Islamic social services? The Quran once again gives us assistance by laying out the principle on which we not only base our social services but through which we achieve our goals. In short, these principles define a Muslim social worker and also empower and enable them to better serve their clients. These include:

- Regular Charity: This of course fosters a personality that is giving and develops a character that is empathetic to the needs of others. Communities where members give regular charity of all kinds both compulsory and voluntary benefit each other and feel responsible for each other⁽⁹⁾.
- Fulfill Contract: Muslims working in the field of social services must be trustworthy, honest, and conscientious of their duty to their clients. Services delivered cannot be haphazard or half-hearted. When we make a pledge we honor it when we make a promise we keep it and when we set ourselves up as helpers we fulfill that task to the best of our ability.
- Patience in pain, suffering, adversity and panic: These are characteristics that are essential for Muslim social workers, counselors, Imams, and leaders. When people depend on them for support and rely on their counsel they cannot be hasty, impatient, or panic at the first sign of difficulty. The task for Muslim workers in the area of social services is soul-wrenching and requires a personality that is blessed with Taqwa Allah consciousness).
- Truth: As the Prophet Muhammad stated: Truth and honesty is the cornerstone of any public service. Lies stand in the way of trust without which a Muslim social worker or counselor is not viable. We must be honest in our dealings with our target and not use any underhanded ways.
- Allah Fearing: One, who fears Allah and is always conscious of her duty to her Creator, will never harm or put in harm's way those who are under their care. Sense of accountability and responsibility to Allah must be the core trait of a Muslim community worker. This keeps in check our egos and focuses on the objective that our service must gain the pleasure of Allah not the pleasure of making a name for us.

Worth noting that the basic values since the person and community be wholly oriented toward the will of Allah, there is no separation between religion and secular sphere of life. Individual fulfillment, family life, and community well-being are all related to following the precepts of Islamic Laws (sharia) People should be persistent in their efforts towards self-improvement, not only in action but also in inner feelings. Ideally, there should be a reciprocal relationship between individual freedom and community obligations and responsibilities.

Further, social work implication since Islam is predicated on the idea that all of life should be oriented towards Allah, social work practice with Muslim clients should respectfully incorporate the clients' beliefs and practices. In these cases, familiarity with relevant passages in the Qur'an, as well as family and ethnic customs, would be helpful. Islamic view of social services emphasizes a complementary relation between individual well-being and social welfare. The helping process itself is seen as a spiritually significant action and relationship, and only between workers and clients, but also with the (Allah).

Social Service in Islam and its contribution to fulfill fairness for individuals and society (Article Review)

Sayings of Prophet Muhammad: What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful,. He who tries to remove the want of his brother, whether he be successful or not Allah will forgive his sin.

Islam and Social Service Practice

The approach underlying social service practice has undergone marked changes in response to changed social conditions. In modern times, the elitist paradigm of social welfare faces several philosophical and operational reservations. While residual provisions that target socially excluded needy individuals and groups are retained, much emphasis is, at present, laid on their capacity-building and empowerment. Also, due importance is given to those social values, usages and practices that do not conflict with the basic tenets of social justice. In fact, social service practice aims to have both social stability and social change, in consonance with the prevailing social, economic and political conditions. Towards this, it adopts essentially an evolutionary approach. Thirdly, apart from its value-base, social work practice draws upon a distinctive set of methods, techniques and fields of practice. More often than not, social service practice is required to deal with a multilayered context, and to adopt multiple methods to have an efficacious intervention. It would be hence interesting and appropriate to examine as to what extent Islam has influenced⁽¹⁰⁾.

Islam's contribution to Social Services

Social work profession deals with individuals, singly and collectively. Its main concerns are "the creation of those conditions within the society, and the development of those capacities within the individual, that increase the probability of a more satisfying way of life for the members of the society. For its applicability and effectiveness, it is heavily dependent upon the social organization, including faith and religion. Given this, the possibility of Islam having an impact on social work practice is strong.

The concept of Islamic Guidance Social Service

The researcher will analyze relevant to the subject search of information, interpretation and presentation. Perhaps it is appropriate to provide for our discussion of the concept of Islamic Guidance Social Service is included by the classic definition of the Islamization of science, where we knew the Islamization of science as "a reformulation of science on the basis of the Islamic approach" and includes redefine and ordering information, and re-evaluate the results, and re-imagined goals, and that is so a way that enables enrich and serve the cause of Islam. To achieve the goals of the islamization of science or Islamic knowledge requires:

1. Understand and absorb modern science in the most cases of evolution, and mastery of them, and analyze reality critically to assess the strengths and weaknesses from the perspective of Islam.
2. Understand and comprehend the contributions of heritage, the premise of the book to understand Muslims and Sunnis in different eras, and appreciation of the strengths and weaknesses of that heritage in the light of the need for Muslims in the present time, and in light of the revelations of modern knowledge.
3. We need to find a "formula" that combines data Islamic heritage with the results of modern science as to help achieve the goals of the upper Islam.

Fathia M. Werfali and Mabruka M. Mohammed

Additionally, the guidance of Islamic Sciences in the framework of this understanding is based on not compromising the scientific findings of the specialists in modern science, provided they do not ascribe to those results anything. As does guidance Islamic science on the other hand on the belief that science - like that of any other humanitarian activities, which is doing a Muslim in his world, should be guided by the light of the true faith, and regimented controls the law⁽¹¹⁾.

In light of this understanding, we can see that it is necessary to revise the content and methods of science and professions from the perspective of Islam. As shown us that the Islamic guidance for Science is not intended to merely refer to the contributions of early Muslim scholars to take advantage of them, or rely on legitimate sources alone in reaching Sunnah and laws District, but it takes over this and that finding a real integration between what provides us with those contributions and sources from an Islamic conception of man, society and the universe, and between those of modern science results after filtered and purified, which brings us to a better understanding of human phenomena helps us a good deal with human problems and effective and realistic manner.

In light of this determination to the concept of Islamic Guidance for science in general, we can say “ Islamic Guidance Social Service specifically defined as"Crystallize the Islamic perception of the dimensions of human nature psychological, social and Sunnah that human behavior and community organizations control process, as well as for reasons of individual and social problems, and to use this perception to interpret the partial scientific facts upon which the profession on the one hand, and to guide professional values upon which to build practice theory and professional intervention methods, on the other hand⁽¹²⁾.

From this definition we can see the following:

- The ongoing Islamic Guidance Social Service "process" requires performing procedures structured methodology to reach certain results.
- That the Islamic guidance process of social service will require extensive efforts to crystallize this Islamic perspective and explore its dimensions to apply to the current practice of theory. Then build on the rules of this perception and what stand of conceptual frameworks derived from detailed views and experiences achieved practice, until it is released to the level of available scientific knowledge. Notes that "Islamic perspective" of man and the universe, life, and the ways of psychological, social, and for individual problems, has not been served yet orderly manner suitable for use directly in the formulation of practice the theories in social service, profession.
- This is determined by the functions of "Islamic perspective" is derived from our understanding of the book and the correct to gain access to knowledge (which is the partial observations that are reached using the correct scientific method, as is the principles that have been reached during practice experiences) in the following manner:
 1. Islamic conception of human nature, and the ways of psychological, social, and for reasons of individual and social problems, regarded as a "theoretical framework" that explains the link between views or partial observations achieved, it also offers the assumptions that went to further research in order to serve the knowledge base of the profession.
 2. The "Islamic perspective" referred to the cornerstone in determining the values and ultimate goals that are the practice in the light of which, on the grounds that this perception includes characterization of the final and overall human life goals also includes the divine guidance to good lives.

**Social Service in Islam and its contribution to fulfill fairness for individuals and society
(Article Review)**

Conclusion

The main conclusions of this study are as follows:

1. It seems that we are still at the beginning of the road towards the Islamic guidance for social service, so we still need big efforts to extract what we need in the vicinity of social Services of the drafting of the "Islamic vision" of man. Society and the universe in the form of interconnected issues represent a pattern that can be used directly in guiding professional practice theories and the way that could draw those contents of the courses in the faculties, institutes, and departments of social service.
2. As for the task of finding the "real integration" between modern theories of professional practice and the Islamic concept of man, society, and the universe, on the other hand, it is clear that the task is still waiting for progress on the previous two fronts, which means it did not even begin.
3. Understanding Muslims to book and Sunnis in different eras, and appreciate the strengths and weaknesses of that heritage in the light of the need for Muslims in the present time, and in light of the revelations of modern knowledge.

Recommendations

The authors recommend that make a big effort in order to guide social service in accordance with the Islamic vision and that further study and research to get to the theories and methods of treatment in line with the content of the teachings of the Islamic religion.

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Fathia M. Werfali and Mabruka M. Mohammed

الخدمة الاجتماعية في الإسلام ومساهمتها في تحقيق العدالة للأفراد والمجتمع
(مقالة مراجعة)

فتحية محمد ورفلي 1 * ومبروكة محمد 2

1 قسم الخدمة الاجتماعية ، كلية التربية ، جامعة طرابلس ، طرابلس ، ليبيا

2 - قسم الخدمة الاجتماعية - كلية الآداب - جامعة صبراتة - طرابلس - ليبيا

* البريد الإلكتروني: warda_wanis@yahoo.com

المستخلص

يتضمن إطار هذه الدراسة التعرف على مفه وم الخدمة الاجتماعية في الإسلام ، و دور الإرشاد الإسلامي في المساهمة في الخدمة الاجتماعية الى جانب الربط بين م مارسة القيم الإسلامية في مجال الخدمة الاجتماعية. وقد تم مناقشة مفاهيم وتوجيهات الخدمة الاجتماعية في الإسلام ودور الباحثين المسلمين والمهتمين بهذا الموضوع. رغم أننا بحاجة إلى مزيد من الجهود لتطبيق التوجيه الإسلامي في مجال الخدمة الاجتماعية في المجتمع ، إلا أن التكامل الحقيقي بين النظريات الحديثة للممارسة المهنية للعاملين في مجال الخدمة الاجتماعية من الناحية الإسلامية يحتاج الى العديد من الدراسات والى اهتمام الباحثين في ليبيا والعالم الاسلامى.