

# **Social work and social policy in context of Islamic tradition**

**Alina Solnyshkina**

*Assistant Professor of the Chair of social work of Faculty of medical technologies of*

*Diagnostics and Rehabilitation*

*(Oles Honchar Dnipro National University, Ukraine)*

*Scientific counselor – Dr. Omar Hisham Altalib*

## **Problem statement**

Situation of uncertainty in modern world need new approaches to the development of mechanism of social work and social policy.

Military conflicts, pandemics, social deprivation, migration processes need modern well –qualified specialists of social work.

Vulnerable categories and groups of risks need effective and verified methods of social work and social protection.

Social workers try to find effective methods of social aids with help of combining knowledge and practical skills of different disciplines such as psychology, economy, medicine and public health.

Social workers try to study cultural and religious aspects in order to implement them to practical work.

Representatives of different religion groups help to social workers and representatives of NGO in social aid to vulnerable categories.

## **Significance of the scientific problem**

Integration of social services with religious organizations and NGO in social problems is an actual direction of social work nowadays.

## **Methodology of scientific research**

An author plan to use such methods in this Research paper as: retrospective analysis of social and historical development of social work and methods of social work in Islamic Perspective, comparative analysis of methods of social works and models of social policy in Islamic countries, content –analysis of social services and NGO that work with Muslim communities.

## **Objectives of the scientific research.**

**The main goal of my article is** to analyze principles of social work on context of Islamic Perspective.

### **The main tasks of this article are:**

- 1). to study historical context of social service within Islamic historical tradition ;
- 2). to study modern situation and mechanisms of social policy concerning vulnerable categories
- 3). to learn tools of social policy and methods of social work in context of Islamic worldview.
- 4). to distinguish main frameworks of Islamic conception of social policy

### **Research questions for scientific article.**

1. What values and principles of Islamic worldview are applicable and effective for modern social work?
2. Is it possible to combine social and psychological technologies and Islamic religious principle in order to provide social programs and projects?
3. What kinds of classical and innovational technologies use social workers in Islamic world?
4. What model of social policy is more effective for Muslim world and why?
5. What criteria of social and economical support of group of risks are actual in modern Muslim world?

I plan to study peculiarities of social work in Islamic tradition.

In this article an author plans to analyze main components of social welfare in Islamic tradition and form of charity and social aid and protection in Islam.

Also I would like to study values of social work, social responsibility, and morality in context of Islamic tradition.

I am interesting in traditions of volunteering and implementation of social projects in context of Islamic tradition.

**KEY WORDS:** social work, social policy, social protection, Muslim communities, social aid, vulnerable categories, Muslim world.

## **Analysis of scientific literature**

After analyzing of publications of Sara Ashencaen Crabtree I understood about contribution of Muslim social workers to the development of methods and technologies of social work.

In the scientific work “Islam and Social Work: Debating Values, Transforming Practice” an author described prominent practices and aspects of social work with Muslim community.

Concerning to the article “Social Work with Muslims: Insights from the Teachings of Islam” written by Abdullahi Barise, social work in Islamic Perspective - is a popular direction of scientific research.

Efforts have also been made to link specific aspects of Islamic teachings to social work (Al-Dabbagh, 1993; Al-Krenawi & Graham, 2000; Azmi, 1991; Barise, 2003a; Barise, 2003b; Barise & France, 2004; Hakim Sarker & Ahmadullah, 1995; Haynes, Eweiiis, Mageed, & Chung, 1997; Ragab, 1995; Turner, Cheboud, Lopez, & Barise, 2002).

While this worldwide literature on Islamic indigenisation of social work remains limited both in number and scope (See Al-Krenawi & Graham, 2003a), even less has been written about localization of social work practice within the context of Muslims in North America (Nadir & Dziegielewski, 2001; Rehman & Dziegielewski, 2003) and Canada in particular (e.g., Barise & France, 2004).

### **Chapter one.**

**Development of the scientific and educational institutions for social workers and ethical principles of social work in context of the Islamic Perspective.**

Muslim community has increasing interest in mental health and social welfare services that are culturally responsive to their needs [1].

According to the Encyclopedia of social work of National Association of social workers press and Oxford University press, religious competences in social work practices are relevant to the standards and Ethical Code [2].

Abdulaziz Albrithen - Associate Professor of Social Work with the Department of Social Studies (King Saud University, Riyadh, Saudi Arabia) in Scientific article "Social Work Education in the Arab Countries" described peculiarities of education by the profession "Social work in Arabian countries

In the Arab world, a trained social worker has to develop a treatment programs keeping in mind the situational environment of the client.

Social workers need to be knowledgeable about their target populations and be holistic in their co-operative engagement with the client, client's family, other related agencies and hospital departments.

Social work education at Lebanon University exists in two colleges:

a) the College of Health which focuses on medical social work requiring theoretical courses in social and health fields, applied research and field placement throughout the four years of study leading to a BA degree in Social Work;

b) the College of Social Sciences which offers a three year undergraduate level social work program without field placement [3, p. 50].

The second institution is Saint Joseph's University which is a private university following the French system of higher education.

This university offers four different degrees in social work—(1) bachelors degree after six semesters of study, (2) masters degree after two semesters of study, (3) postgraduate diploma after two semesters of study.

The third institution is the Lebanese American University which is a private and independent university following the American system of higher education. This university offers only BA programs in social work.

In Libya, education for social work was started in 1964 at the first intermediate institute for boys in Benghazi and in 1967 for girls in Tripoli.

The programs at both the Institutes require four years of study [ 3. p. 52].

More intermediate institutes in social work mushroomed throughout the country, but all of them closed by 1988.

In 1989, the Professional Secondary School of Social Work was established to offer a certificate in social work at the intermediate educational level.

This school also closed shortly after opening a BA in social work had begun at the Libyan University in 1970, but it closed in 1989. Two new social work institutes, one in Tripoli and the other in Benghazi, re-opened.

The BA program in social work in these two academic institutes took three years of study [3,p.53].

The institutes offered postgraduate diplomas in social work in three majors:

- (a) social welfare,
- (b) community organization and development,
- (c) insurance affairs.

In Syria, social work education began at the Damascus Institute of Social Work in the 1960s.

However, the Institute was later closed to be reopened once again in 1981 under the aegis of the Ministry of Social Affairs [3, p.54].

It was developed to supply professional social workers to social sector programs of the government.

The study at the Institute takes two full years divided equally between theory in the first year, and practice in the second year. The students in the program are awarded an intermediate Diploma in Social Work.

In Tunisia, social work education started in 1964 at the National School of Social Work.

In 1965, some Tunisian institutions that dealt with youth and social affairs further established programs in social work and education in collaboration with the UNICEF [3, p.53].

These programs did not exist for a long time because they aimed to produce limited number of professional social workers who were to fill a certain number of positions across the country.

Since 1974, the National School became the National Institute of Labor and Social Studies; it belongs to both the Ministry of Higher Education and Scientific Research and the Ministry of Social Affairs Solidarity and Tunisians Abroad.

At present, it is the only institution that offers social work degrees in Tunisia—(a) License in Social Work after three years of study, and (b) Masters of Social Work after two years of study.

Social work education began in Saudi Arabia in 1962, when a Secondary Institute of Social Work was established for holders of intermediate school certificates.

The Secondary Institute provided the students with courses in general social work, exposure to the three major methods of practice, and practice at the Center for Social Development in Addiriyah, an institute that was established in 1960. Ever since, eight batches of students, totaling 189 practitioners have graduated from this institute.

Currently in Saudi Arabia, there are BA programs in social work offered by five universities [3,p.54].

The first and the oldest program is offered by the Department of Social Studies.

Postgraduate studies in social work began as a section of the Department of Social Studies at the King Saud University in Riyadh in 1978.

Currently, Saudi Arabia offers three MA and two PhD programs in social work.

All of them have structures and designs similar to those offered in the United States.

The Department of Social Studies at the King Saud University teaches two programs leading to MA and PhD degrees.

The College of Social Work at the Princess Nora Bent Abdul Rahman University also offers two programs leading to MA and PhD degrees.

The Department of Sociology and Social Work at the Al-Imam Muhammad Ibn Saud Islamic University offers one MA program [3,p.55].

Ibrahim A. Ragab, Ph.D., Professor of Social Policy, Planning, and Program Development Formerly, Deputy Dean, Faculty of Social Work (Helwan University, Egypt) in his work “The Islamic Perspective on Social Work:

A Conceptual Framework” emphasized on leading role of Islamic worldview and spirituality in social work in framework of Islamic Perspective.

In 1981, the International Institute for Islamic Thought was established, and in 1982, it organized the milestone “Islamabad Seminar on the Islamization of Knowledge”, which produced the seminal work outlining a workplan for that Islamic re-orientation of all branches of knowledge in the Muslim world. (Al-Faruqi, 1982) [4].

The Islamization of Knowledge program he suggested was basically one of “*integration*” of such directions:

- a).the best of modern science, sifted out for congruence with the Islamic worldview;
- b) relevant Islamic scholarship based on the two authoritative Islamic sources: the Holy Quran and the Sunnah (compendium of Prophet Muhammad’s sayings and deeds).

This provided a new momentum to the movement for inclusion of Islamic concepts in social work practice (among other disciplines) by giving it added broad-based formal academic support [4].

In Islamic tradition scientists and practical workers preferred to use the term “*Islamic social work*”. But many felt that such overemphasis would be too parochial, and may lead some to imagine that “*Islamic*” *social work* contained no ingredients but of Islamic sources alone, indebted to none, and –as an unintended consequence– being usable by none but Muslims! Social work from an *Islamic perspective*, they argued, is an open system, mindful of preserving its identity (what Talcott Parsons calls its “Pattern Maintenance” function), while at the same time keeping its borders permeable enough to fulfill the other function of “Adaption” to the external environment”, i.e. international social work [4].

The researcher starts by taking stock of *the Islamic worldview*, particularly as pertains to: God as Creator and Sustainer of all the worlds; to human nature; the

ultimate meaning of human existence in this world and beyond; the nature of social interaction and relationships; and societal arrangements in the Islamic tradition.

Ibrahim A. Ragab, Ph.D. supposed that authentization of social work in developing countries, an appellation I suggested (for lack of a better translation of the Arabic term '*Taaseel*') was introduced to replace the idea of indigenization, and to deal with its shortcomings (Ragab, 1982). The word Ta'seel in Arabic literally means seeking direction from one's own roots; to restore originality; to become genuine [4].

Authentization of social work, then, indicates a process through which the profession becomes true to the nation's identity, its defining characteristics, and its cultural and social realities, which enables it to profitably use what is pertinent of the accumulated contributions of other nations. Most importantly, authentization is directed at correcting the two main flaws of indigenization:

- (a) issues of incongruity and lack of originality, and
- b) absence of a systematic methodology. Here is how authentization proposes to deal with these issues.

In the Islamic Perspective the researcher starts by taking stock of *the Islamic worldview*, particularly as pertains to: God as Creator and Sustainer of all the worlds; to human nature; the ultimate meaning of humans existence in this world and beyond; the nature of social interaction and relationships; and societal arrangements in the Islamic tradition [4].

According to Ibrahim A. Ragab for social work as a profession, that Islamic heritage contains tried and tested knowledge, values and deep spiritual insights, essential to working with Muslim clients in three ways (Ragab, 2000).:

- 1) it contains a general theory of *human behavior and the social environment*.
- 2) it offers a 'comprehensive', non-reductionist theory of the *causes* of 'psychosocial' problems.
- 3) it provides potent motivating techniques for helping Muslim clients *cope with* their problems [4].



The first facility for the education of social workers in Turkey, the academy for social work (Sosyal Hizmetler Akademisi) was founded in Ankara under the auspices of the Ministry of Public Health and Social Welfare in 1961. Several foreign and international organizations (UNICEF, AÖD, UNESCO etc.) provided advice and financial support of the foundation The Academy of Social Work.

The first students of the Turkish “Social Services Academy” graduated in 1965. According to the research assistant regulations; examinations were held and those successful were admitted to be trained as lecturers.

At this time as the “Social Service Academy” was not attached to a university, the students who wanted to do postgraduate studies had to obtain their degrees either from the relevant Departments of the universities here or from the universities abroad. “Social Services Academy” continued operations until its institutional reorganization in 1982 [5, p. 2064].

The second facility for social work education was Department of Social work and Social Services (Sosyal Çalışma ve Sosyal Hizmetler Bölümü) in the Faculty of Social and Administrative Science at Hacettepe University, Ankara, established in 1967.

Both the Social Work Academy and Department of Social work and Social Services continued to provide social work education until 1982. In 1981 university law has changed, and Social Work Academy was affiliated with Hacettepe University, two institutions of social work education was united under the name of School of Social Work (Sosyal Hizmetler Yüksek Okulu) in Hacettepe University. Until 2002 Hacettepe University, School of Social work continued to be the only university giving social work training [5, p. 2064].

In 2001 one year of English training was added to the curriculum making it a five years course. Since 1983 more than 3000 students have graduated as social workers from Hacettepe University but this number is insufficient to cover the growing needs of Turkey in this field.

It is very important that more universities and schools are opened and the social services profession becomes more popular so that a sufficient number of graduates can fulfil the needs of the country (Bulut, 2003) [5, p. 2064].

There are currently seven departments providing social work education besides Hacettepe University, Department of Social Work.

These universities are: Baúkent University, Ankara University, Sakarya University, Selçuk University, Adnan Menderes University, Dicle University, Süleyman Demirel University [5, p. 2064].

So, I would like to make a conclusion that social work in Muslim world based on principles of Islamic worldview.

Leon Holtzhausen, Ph.D., Vasintha Veeran, Robert Villa in their scientific work “Getting it Right for Social Work in the Arab World” - A Different Approach to Accrediting Social Work in the United Arab Emirates” analyzing very important aspect of social work as a Ethical Code of Social Worker [6].

According to the *NASW Code of Ethics*, Social workers should base practice on recognized knowledge, including empirically based knowledge, relevant to social work and social work ethics (NASW, 1996, revised in 2008).

Professionals must make decisions about what needs to be done to be faithful to their professional ethical responsibilities.

Decisions in practice can never be made solely on the basis of the professional’s personal values. Instead, decisions must be made in a way that is consistent with the *Code of Ethics*, and when personal values conflict with professional values, the *Code of Ethics*, as understood within the knowledge base of the profession, should take precedence [6].

Spano and Koenig sees no contradiction in issuing a summons on behalf of "Western" social work ethical values that pointedly ignores other multicultural components like the Middle Eastern worldview, in general, and Arab social workers experiences in particular.

At the same time, they appear oblivious of what Sajoo calls the “new realities of global citizenship and culture” that enlarge social work praxis beyond traditional frontiers of nationality and geography

The idea that social work practitioners, and per implication social work educators and accreditation bodies, can divorce personal beliefs, values and worldview from professional values, and expecting professional values stipulated in the *Code of Ethics* [6].

For the Arab social work student, all knowledge, including social work theory and practice, then is subservient to and consonance with the Qur’anic revelation.

The Code of Ethics is a foundational document that, among other things, protects the rights, dignity, and privacy of social work recipients. It also asserts the recognition of cultural and racial diversity, and relevant to Muslims, the respect of religious diversity. It is a guideline for the social work profession.

While well-intended people enjoy helping others, they may not be cognizant of social boundaries and privacy, nor consider the full implication and outcome of their actions regardless of intent.

The Code of Ethics is not there to hinder such efforts, but to improve the quality of the way in which we help, and to remind people that there are always boundaries to one’s helping efforts [1].

Thus, ethical principles of Social work in Islamic Perspective are comparable with International Codex of Ethical work in international context.

## **Chapter two.**

### **Social work in Muslim world: principles, methods and directions.**

Social aid and social development are important principles of societies of sustainable development and social welfare.

I would like to tell about actual directions of social work in Muslim societies.

Scientific articles and review analyzed by the author of this research paper allow defining peculiarities of social work in Muslim world.

First of all, social work in Muslim world has cultural, religious and ethnical components.

Institutes of Civil society allow protecting vulnerable categories and group of risks.

Governmental social services and non-governmental organizations provided effective technologies of social work to young people, to elder people, to families that appeared in difficult –life circumstances.

Social services has empowering and enhancing role in civil society.

The main function of this chapter is to describe best practices of social work that popular in social work in Muslim societies [7, p. 45-46].

Secondly, Muslim civil society based on on the cultural importance of *turath* (heritage).

Third, social work activities by Muslims are based on the Islamic faith, values, and beliefs. According to the Quran and the Hadith, Muslims should be involved in social work activities for the well-being of all Muslims (Samad, p. 23). Saad and Hatta state the two major reasons:

1. (to fulfil) the responsibility toward Allah and fellow humans including the self, family, parents, community, environment, and nation;
2. to fulfil the needs of the community [8, p.15].

Abdullahi Barise, Associate Professor of College of Arts and Sciences, Zayed University (Dubai) supposed that social work and social protection based on Islamic worldview. During implementation of social practices social workers can rely on social and cultural context of Muslim community [8].

I found very interesting information about methodology of social work within Muslim Community from the point of view of scientists Alean Al-Krenawi and John R. Graham.

Arab communication styles are formal, impersonal, and restrained, rather than candid, personal, and expressive.

It is also difficult for an Arab client to divulge personal problems and feelings to someone outside of the family or community. To do so is to be seen as weak, disloyal, or both (Al-Issa, 1990) [9].

Thus, several techniques commonly used in Western cultures have limited application to Arab clients. Self-disclosure, client affect, and self-exploration are often difficult, particularly if they are perceived as risking damage to family honor.

These difficulties should not be construed as client resistance. Arab clients also interpret the social worker's messages according to their own cultural codes, which may be different from those of the worker (Sharp, 1994) [10].

Abdulaziz Albrithen is Associate Professor of Social Work with the Department of Social Studies (King Saud University, Riyadh, Saudi Arabia) mentioned in his scientific work skills and professional competences of specialist of social sphere that works in Muslim Local communities.

In the Arab world, a trained social worker has to develop a treatment programme keeping in mind the situational environment of the client.

Social workers need to be knowledgeable about their target populations and be holistic in their cooperative engagement with the client, client's family, other related agencies and hospital departments [11, p.45-46].

Furthermore, social workers require refined interpersonal communication skills to interact with male and/or female clients requiring their support.

Cultural sensitivity is also required given that religion plays a major role in the lives of people in the Arab states [11, p.45-46].

Social workers are required to engage in a dialogue with other professionals to be able to organize marriage guidance workshops.

In other words, social workers are expected to take the initiative to assist and encourage the participation of other stakeholders in the medical institution. Social workers, as part of their professional duties, may find that they could be engaged in community out-reach programs beyond the confines of the hospital setting [11, p.45-46].

Edna Lezzote in the manual practical textbook of her course about Spirituality and Social work gave advices and propositions concerning social, cultural and religious aspects of Muslims families, their religion beliefs and everyday life [12].

Working with the Muslim client requires knowledge of the importance of Koranic law and customs for the person. The Islam religion has set rituals and requirements to be followed in the areas of birth, diet, prayer time, care of women, and death.

**Birth:** A baby is bathed immediately after birth, before giving it to the mother. The father (or mother if the father is not available) then whispers the call to prayer in the child's ears so that the first sounds it hears are about the Muslim faith. Circumcision is culturally recommended before puberty.

A baby born prematurely but at least 130 days gestation is given the same treatment as any other infant.

**Diet:** No pork is allowed; or alcoholic beverages. All Halal (permissible) meat must be blessed and killed in a certain way. This is called zabihah (correctly slaughtered).

**Death:** Prior to death, family members ask to be present so they can read the Koran and pray with the client. An Imam may come if requested but it is not required. Clients must face Mecca and confess their sins and beg forgiveness in the presence of their family.

If the family is not available, any practicing Muslim can support the client. After death Muslims prefer that the family wash, prepare and place the body in a position facing Mecca. Cremation is forbidden.

**Abortion** is forbidden and many conservative Muslims do not encourage the use of contraceptives since this interferes with God's purpose. Others feel that a woman should have as many children as her husband can afford. Contraception is permitted by Islamic Law [12].

**Prayer time:** Washing is required at prayer time, even by those who are sick.

**Care of women:** Women are not allowed to sign consent forms or make a decision regarding family planning, the husband needs to be present. Women prefer women doctors, for 40 days after birth and also during menstruation a woman is exempt from prayer since this is a time of cleansing for her [12].

So, technologies of social work in Muslim tradition are close connected with cultural and religious Islamic traditions.

Social work with families has priority in the social work in Muslim Umma.

Mosque management committee and *ustads* provide family welfare services in the light of Islam for strengthening healthy familial lives and forming planned family that include family counseling, awareness building, and women empowerment and so on.

Interviewees and focus group participants report that they receive counseling from the imam (Muslim religious leader/*ustads*) for mediation of their familial/conjugal conflicts. It has helped them to lead healthy conjugal life.

They also mention that *ustads*/imams provide them with services for women empowerment through awareness building about status of women in Islam.

They create awareness among the people through advises and sermon at the time of weekly congregational prayer on Friday.

Imams and *ustads* create awareness about family planning for the purpose of birth control; provide counseling on preventing drug addiction and treatment of drug addicted children through the speeches at weekly congregational prayer on Friday.

Sometimes imams and members of management committees visit homes/residences of the beneficiaries to understand advancement and efficacy of services provided with the beneficiaries that reflects the process of professional social work [8, p. 25-26]

Alean Al-Krenawi and John R. Graham supposed that in social work with families in social and cultural Muslim tradition implemented effective practices of effective sensitive social work [10].

Also, scientists made accent on cultural and historical contexts of Muslim families.

The family, therefore, is important to the homologous interrelationship between the individual and group, as well as between the individual's social and economic status (Barakat). One of the most important parts of its kinship structure is the hamula, which includes a number of generations in a patrilineal line that have a common ancestor [16].

The father is the head of the family and is considered a powerful and charismatic figure. He commands respect as the legitimate authority for all matters of the family (El-Islam, 1983) [16].

The patriarchal structure extends throughout all levels of society. The father of the nuclear family is subordinate to his own father, who in turn defers to the authority of the head of the clan.

Problem of the prevention of domestic violence is actual and for Muslim communities.

Islam must be considered as a whole, as a paradigm that cannot be fragmented and whose teachings cannot be analyzed in isolation.

Muslims are required to abide by the text of the Qur'an, 5 which is accepted as the word of God, as well as the life example of the Prophet Muhammad (peace be on him).



From a holistic perspective, the verses in the Qur'an that address the creation of humankind are instrumental in understanding the Islamic position on gender relations and equality.

“O mankind! Reverence your guardian-Lord, who created you from a single soul. Created, of like nature, its mate, and from them twain scattered (like seeds) countless men and women---fear God, through Whom you demand your mutual rights, and reverence the wombs (that bore you), for God ever watches over you.” (Qur'an 4:1).

The Qur'an describes the relationship between spouses as one founded on mercy, compassion, and tranquility.

Another verse describes spouses as being garments for one another, emphasizing the mutuality in the relationship.

Multiple verses remind men to treat women with kindness and justice, as do many teachings of the Prophet Muhammad.

As far as domestic violence is concerned, it is an issue that has been dealt with from a preventive stance since the Qur'an clearly prohibits any kind of injustice or oppression.

There are verses that specifically prohibit behaviors that constitute emotional and psychological abuse, such as spying, intimidating, name-calling, insulting, and black-mailing [16].

The main ideology of Islam with regard to the status of women is that women should be equal to men in rights and responsibilities. This is reflected in the marriage contract that necessitates the consent of both the bride and bridegroom. The two contracting partners have equal rights to continue the relationship or nullify the contract or divorce. In so far as the man is concerned, this is termed Talaq (divorce). In so far as the woman is concerned, this is termed Khula.<sup>3</sup> Islam outlines detailed rules concerning the building of marriage contracts and subsequently terminating them. Islam has endowed upon women several rights. Some of these rights are: to retain her maiden name after marriage and to maintain and carry out her financial or business income independently “Dhima Malia”. Islam also allows women to keep

their nationality, keep custody of children after divorce and it obligates the husband to pay alimony (family support). There are several versions in the Qur'an and Hadith<sup>4</sup> that stress on the rights of women. The following section clarifies the causes of the overlapping cultures of the Muslim countries with the teachings of Islam with regard to women 's Rights [15].

Mohammed Baobaid mentioned that Jordan is one of the Arab countries considered a pioneer in combating woman abuse.

Jordan has developed policies aimed at swaying public opinion against the abuse of women and has encouraged different initiatives in this regard.

One of the most significant activities that appeared in Jordan is the one related to combating honor killings that got full support from the Royal Family. Jordan for example has hosted the Regional Workshop on Honor Killings in June 1999.

The outcome of this workshop meeting was the formation of a regional network to combat honor killings [17].

Further governmental and non-governmental agencies in Jordan also formed several institutions concerned with the protection of women and children from domestic violence.

As examples, the Department of Family and Child Protection was established in affiliation with the Ministry of Interior and the Jordanian Women's Union recently established shelters for the first time.

Recently, a website called the Arab Centre for Information and Resources for Violence Against Women was constructed by a non-governmental organization [11].

In spite of the humble resources available to human rights organisations in Arab countries, steady steps have been made especially in the area of raising awareness of women abuse and rallying public opinion against it. Men and women work together in these organizations to struggle against the abuse of women [16].

These activities are not only limited to liberal Arab countries such as Tunisia, Jordan, Lebanon and Egypt, but have also extended to include other conservative countries such as Yemen, Saudi Arabia and the Gulf countries.

In Yemen, for example, many non-governmental organizations have come into existence to fight the abuse of women in spite of the resistance met by traditional forces. Some official newspapers in Saudi Arabia have also started talking openly of the incidence of abused women in the Kingdom. Some centres have been established to help abused women in the Kingdom [16].

According to Salma Elkadi Abugideiri, in the past ten years, the Muslim community has made a lot of progress in acknowledging the existence of domestic violence among Muslims and in creating initiatives to fight this problem.

From isolated Muslim voices speaking out against this issue, today there are examples all across the country of communities mobilizing their resources to understand the problem and to work towards prevention and solutions [11, p.55].

Donations and charity to vulnerable categories of populations are very important for social help in Muslim cultural tradition [13].

Social help and social protection are historically and culturally conditioned in Muslim communities.

An author of article analyzed methods of Islam philanthropy and social aid. These methods provided my Islamic rules and traditions.

*Zakat* constitutes a form of vertical philanthropy in all cases above as it is formal, structuralized and institutionalized.

*Sadaqa*, in turn, corresponds to horizontal philanthropy as it is organized through private, personalized and informal ways, commonly through self-help groups or mosque funds [14].

Islam makes a normative distinction between obligatory and voluntary alms. Both the rich and the poor are addressed, i.e., the giver and the recipients of assistance. However, though almsgiving is an obligation that constitutes one of the five pillars of Islam, it is difficult to present a clear-cut definition.

The main reason for the ambiguity of the term is due to the two ways in which almsgiving is interpreted in Islam, namely as *zakat* or obligatory alms, and *sadaqa* or voluntary alms. Sunni Muslim scholars commonly define *zakat* as a form of

charity, almsgiving, donation or contribution, but when these activities are arbitrary and voluntary actions, they are merely regarded as *sadaqa* [14].

The (proper) management of *zakat*, in turn, is identified as the cornerstone of an Islamic solution to poverty.

*Zakat* is a moral obligation and becomes a tax for the Muslims in an Islamic state whereas *sadaqa* is an individual, pious act and never has any collective connotations.

However, *zakat* is paid through the state, never as a tax to the state; the role of the state is to monitor the levy and distribution of *zakat* but may not itself use the incomes of *zakat* for any other purpose not specified in the Qur'an [14].

*Zakat* is regarded by Muslim scholars as a means for the purification of wealth. Irrespective of the use of the proceeds of *zakat*, a Muslim is taught that *zakat* purifies legally acquired wealth. Put theologically, *zakat* is a portion due to Allah [14].

From scientific works of H. Weiss (Department of History, Ebo Akademi University, Turku, Finland) I learned a lot of interesting information about communitarian aspects of social welfare and about social work that based on Islamic Law.

I am teacher of such discipline as social policy and this quote is very important for me.

“*Zakat* is recognized by Muslim experts in Islamic economics as the traditional tool for the eradication of poverty but has in recent decades started to zoom on the potentials of *waqf* and Islamic microfinance in the provision of *maslaha* (social welfare)” [14].

Actual example of social work in modern Muslim world is problem of migration.

Islam requires believers to assist and protect vulnerable people and offers a number of mechanisms for their care and support. According to Islamic migration law (*hijrah*), individuals have the right both to seek and to be granted asylum in any Muslim state. Furthermore, it is the duty of Muslims to accept and protect refugees

for as long as they seek protection. In comparison to modern refugee law, hijrah offers a broader definition of a refugee, and gives individuals, rather than states, the right to determine asylum. However, despite its significance in Islam, hijrah is rarely invoked by Muslim states today. The promotion of Islamic teachings on refugees could encourage Muslim states to widen their acceptance and protection of refugees.

The Holy Qur'an also has numerous references to justice, particularly the importance of creating a just society, and provides a framework for justice in interpersonal relationships, toward the poor and needy, and connections between communities and nations. It speaks specifically to issues of justice surrounding asylum and refugee protection.

Islam obliges host societies to give asylum-seekers a generous reception, for which the hosts will be rewarded. Islamic law, or Shariah, affirms the practice of providing sanctuary to persecuted persons and the sacredness of places, such as the Kaaba in Mecca [13].

For protecting of interest of Muslims in Europe we can observe active working of leaders of public opinion in Muslim communities.

Dr. Sören Hoyer represented some practices in scientific review Muslim Social Welfare in Europe Variety of social services and public funding in Austria and the Netherlands [15].

As elsewhere, mosque communities and Muslim associations in the Netherlands also focus mainly on religious practice.

However, social programs for children, young people and elderly people are also available. There are scatters professional providers who have specialized in religiously sensitive services for infants and for the elderly.

Much like in Germany and Austria, organizations and umbrella organizations exist which represent the interests of mosque communities and Muslim associations.

They serve as contact partners for policymakers, advise their members on funding applications and on attracting and training volunteers, and disseminate information regarding statutory social service schemes.

The following section presents some of the Muslim organizations which provide social services in order to highlight the variety – and the limits – of social services provided by and for Muslims in the Netherlands [15].

Islam tradition has effective practices and technologies of social work with orphans and vulnerable children.

In this case social worker can take into a consideration historical and cultural aspects.

Brown and Bjawi-Levine (2002) point out that children being cared for by immediate or extended family is consistent with societies that have a strong emphasis on blood lines in the Middle East where the child B...is an important link in the family's intergenerational continuity, and therefore occupies a crucial space in which the present is conjoined with the past and the future [17].

Scientists Karen Smith Rotabi, Nicole F. Bromfield, Justin Lee, Taghreed Abu Sarhan describes examples of social protection of orphans in the Muslim world.

The primary social unit is the extended family, whose size may vary from 20 to 200 persons up to an entire tribe and the family group decisions for how the child is cared for is such that the child feels part of a lineage group [18, p.5].

As a result, many children naturally flow or circulate across family networks, as a fluid process, based on the circumstances of each child— sometimes on a temporary basis and other times permanently, depending on need.

In the latter case, these care arrangements often mirror what is called “relative child adoption” in Western contexts, in which permanent care of the child is achieved through the extended family.

Such a kinship solution is congruent with traditional societies with a strong orientation to collective wellbeing—not unlike many communities found throughout the Islamic world, especially where tribal groups and collectivist cultures are marked elements of the social structure.

For example, in Turkey, there is the *evlatlık* institution, a practice parallel to *kafala* (Togrul 2012). *Evlats* are most often orphan girls who are brought into upper

and middle class households under conditions of ‘quasi-adoption’ . . . under the pretext of charity toward and protection of the poor.

Ostensibly, these typically informal arrangements protect children, especially girls, from serious human rights abuses, which orphaned children living on the street in Eastern countries often face such as violence, sexual abuse, child labor, forced begging, and forced prostitution, among other child rights violations [12, p. 4].

In the United Arab Emirates (UAE), for those children who are unpatented—most often abandoned due to illegitimacy—there are formally organized care plans developed by social services within residential care settings. The most recognized is the Dar Zayed for Family Care, established by the country’s founding father Sheikh Zayed Bin Sultan Al Nahyan with his personal funds. In this particular institution, dedicated to creating an environment of family-like care, there are small living units staffed by a house mother [18, p. 5].

These homes are visited by social workers who oversee cases in a case-manager role.

In addition to personalized institutional care, there are more traditional foster families for the youngest of children needing care, such as infants in Guardianship arrangements meeting obligations of kafala (for an example, see *Caring for UAE orphans a labor of love*, 2011) [18, p. 3].

The practice of alternative care in Jordan is based on the Juvenile Law and its amendment of 1968, as well as the Child Protection Rules of 1972 (Ministry of Social Development 2015). [18, p. 5-6]

These codes identify issues such as legal penalties applicable to foster parents for neglect of or causing harm to children under their care.

As to individual foster care under the 1968 code, child is placed with foster or alternative family which is basically known as *Usrah al-Badillah* or *al usrah al-hadhinah* [18, p. 5-6].

Child Protection Rule no. 34, 1972, defines an alternative family as any family that is suitable other than the natural family who is entrusted by the Ministry of Social Development or the Court for a limited or unlimited period of time to take

care and protect a child under the age of 18 years old and is in need of protection either temporarily or permanently.

Furthermore, foster families can obtain monthly allowances from the National Aid Fund to assist with the care of children [18, p. 6-7].

Individual foster care is also based on practices, procedures, policies, and conditions set by the Ministry of Social Development.

Those who are interested in applying to foster a child may apply to the head of the Social Development and Women Affairs or the head of the Family and Children at the Ministry of Social Development.

Jordan follows a case-by-case solution to determine the best interests of the child. The system privileges citizen candidates.

Child fostering placements abroad can take place with either citizens or foreigners under certain stipulations such as when potential foster parents are the same religion as the child [18, p. 6-7].

Finally, it is crucial to say that the Jordanian system is in transition from institutional care to family-based care and the foster care model is used for cases. This is consistent with a global trend of strengthening systems to ensure that children may receive family-based care as a child right when possible.

Thus, spiritual, historical and social and cultural contexts of Muslim social work are very important in the implementation of modern innovational social technologies.

The main directions of social policy in Muslim world are social security and social welfare.

Dalia Mogahed is a Senior Analyst and Executive Director of the Gallup Center for Muslim Studies.

Scientist Dalia Mogahed defined typical measures of human development in context of social policy with help of the UNDP Human Development Reports and the World Bank's World Development Report [19, p. 30].

- Population, growth, sex ratio, urban, proportion Muslim
- Population growth over 50 years



- Life expectancy break downs
  - Infant and child mortality and maternal mortality
  - Immunization rates
- Environment, cultivation, forestation, renewable water resource
- Energy consumption and production and per capita and total carbon emissions
- Literacy and enrollment rates
- Fields of study including vocational training
- R&D & ICT. Spending, results and connectivity
- Economy size and growth
- Unemployment, youth, women
- Government corruption and bureaucracy ratings
  - Freedom of the press
- Political stability
- Women and political participation
  - Ratification of various conventions
- Government spending on health, education, R&D, etc.
- Extent of monopoly in major business and telecommunications
- GNP per capita
- Various composite HDI indicators [19, p.30]

Nigerian scientist Sulaiman mentioned that the ultimate purpose of the state is to ensure that the overall welfare of the Muslim Umma is promoted and fulfils “the objective of safeguarding the Umma from social degradation, deprivation and injustice, and providing its individual members with the necessary means and opportunities to live honorably” [20, p. 180]

In many countries across the Muslim world, challenges faced by educational systems and high and stubborn unemployment converge in a dangerous nexus, cited time and time again by the region’s youth as problem number one. Young people are keenly aware of opportunities and opulent life styles elsewhere, lying beyond their grasp, whether in the West, or among elites of their own countries

[19, p, 12].

Human development of young people is one of the important components of social policy.

Many observers of the Muslim world and the issues it faces focus on gender disparities.

One widely held view is that gender inequalities play a significant part in slowing social and economic progress and constitute an important human rights challenge. A counter view is that what is often described as separation of men and women does not in itself amount to discrimination, and works to preserve both cultural traditions and strengthen families. Debate over these issues is fractious and rarely productive. Complicating the issue are important gaps in knowledge about facts on the ground and perceptions of people, and the wide diversity of legal, social, and economic conditions in different countries and communities [19, p. 19]

### **Results of content –analysis of web-sites (Muslims NGOs)**

Since March till April, 2022 an author of this Research Paper analyzed 30 internet-sites of Muslim NGOs in the USA and Turkey.

The main goal of this research is to study peculiarities of organization of social protection within Muslim communities with help of method of content –analysis.

Sites of Muslim centers and social oriented NGOs were analyzed

The main tasks of this survey are:

- 1). to study main directions of social work at social –oriented non-governmental organizations.
- 2). to learn new forms and methods of implementation of providing social aid.

In the Table 1 you can find main directions of solving of social problems.

**Table 1. Directions of social work and social development**

№	Directions of social work	The numbers of answers in percents (%)
1	Donations (Iftaar, scholarships to vulnerable categories)	26,7
2	Protection and social aid to young people	13,5

3	Financial aid and zakyat	16,7
4	Empowering of women	6,7
5	Sadaqa	6,7
6	Development of social activism	3,3
7	Development of Muslims communities	3,3
8	Protection of human rights	3,3
9	Protections and aid from earthquakes and disasters	3,3
10	Overcoming of poverty	3,3
11	Social aid and protection of orphans	3,3
12	Educational programs for vulnerable groups of risks	3,3
13	Food programs for vulnerable categories	3,3
14	Supporting of maternal health	3,3

So, in this content –analysis you can see traditional and innovational methods of social work and directions of social –oriented projects.

To my opinion social services, Muslim centers and Muslim oriented non-governmental organizations must develop the next direction as: increasing awareness of women and young girls about sexual and reproductive health, decreasing marriages at an early age as a result of workshops with young girls, and raising healthy children of parents.

In the Table 2 you can find methods and forms of implementation of social activities of Muslim centers, services and NGOs.

**Table 2. Methods of practical implementations of social projects.**

№	Methods of practical implementations	The numbers of answers in percents (%)
1	Meetings for increasing of parental potential and family programs	23,3
2	Fundraising and grant-writing on social programs and projects	21
3	Conferences and seminars	16,7
4	Counseling	13,3
5	Outreach social work, street –work, work within communities	10
6	Annual charity events	10
7	Strikes	3,3
8	Financial support and scholarship of talented Muslim young people	3,3

So, I can made a conclusion that the main forms of organizing of of social work are fundraising, events for the development of social values, conferences and counseling.

### **CONCLUSIONS.**

1). Social work in Muslim countries is based on conceptions of spirituality, on Islamic values and culture.

2). But from other hand, social work in Muslim perspective is well correlated with Ethic Code, technologies and methods of social work all over the world.

3). The main accent in social work Muslim social organizations, social services and NGO are based on social aid and social protection of vulnerable categories of population, on enhancing of women, on education, social cohesion, social partnership and social dialogue.

4). Islamic social work has great potential to be an active actor of social changes.

5). the main technology of social work nowadays is social adaptation that correlates with life-long education.

6). Ignoring of social prevention of deviant behavior can lead to the tension and increasing of the level of crimes.

7). Creating of Vocational centers for migrants and internal displaced persons can avoid unemployment and professional degradation.

## **REFERENCES.**

1). The pursuit of justice and compassion: becoming of Muslim social worker/  
<https://www.altmuslimah.com/2016/08/pursuit-justice-compassion-becoming-muslim-social-worker/>

2). Altaf Husain Islam and Social Work /  
<https://oxfordre.com/socialwork/view/10.1093/acrefore/9780199975839.001.0001/acrefore-9780199975839-e-963>

3). Abdulaziz Albrithen. Social Work Education in the Arab Countries / The Indian Journal of social work. – 2012 – Volume 73. – P.-49-55

4). Ibrahim A. Ragab The Islamic perspective on social work: A conceptual framework / <https://journals.sagepub.com/doi/abs/10.1177/0020872815627120>

5). Elif Gökçearslan Çifci. Social work profession and social work education in Turkey. Procedia Social and Behavioral Sciences . 2009. Volume 1. – P. 2063–2065

- 6). Leon Holtzhausen, Ph.D., Vasintha Veeran, Robert Villa “Getting it Right for Social Work in the Arab World” - A Different Approach to Accrediting Social Work in the United Arab Emirates”  
[https://www.inqaahe.org/sites/default/files/pictures/38\\_Holtzhausen%20-%20Veeran%20%20Villa\\_Getting\\_it\\_right\\_for\\_social\\_work\\_in\\_the\\_Arab\\_world.pdf](https://www.inqaahe.org/sites/default/files/pictures/38_Holtzhausen%20-%20Veeran%20%20Villa_Getting_it_right_for_social_work_in_the_Arab_world.pdf)
- 7). Egbert Harmsen. Islam, civil society and social work Muslim Voluntary Welfare Associations in Jordan between Patronage and Empowerment  
/ Egbert Harmsen. Dissertation. - Amsterdam University Press, 2008 – 501 p.
- 8). Islamic Social Work Practice : Experiences of Muslim Activities in Asia  
/ Published by Asian Center for Social Work Research (ACSWR) Shukutoku University. – 2016- 126 p
- 9). Social Work with Muslims: Insights from the Teachings of Islam /  
<https://ojs.uwindsor.ca/index.php/csw/article/download/5660/4627?inline=1>
- 10). Alean Al-Krenawi and John R. Graham Culturally Sensitive Social Work Practice with Arab Clients in Mental Health Settings  
/ <https://pubmed.ncbi.nlm.nih.gov/10689599/>
- 11). Abdulaziz Albrithen. Social Work Education in the Arab Countries  
/ The Indian Journal of social work .- 2012. – Volume 73. – p. 49-55
- 12) Edna Lezotte. Spirituality and Social Work  
/ <https://ru.scribd.com/document/311429317/Fce-Spiritualityandsocialwork>
- 13). Islam and refugees / High Commissioner’s Dialogue. - November 2012. - Theme: Faith and Protection. - 12-13 December. – 2012. -  
<https://www.unhcr.org/50ab90399.pdf>
- 14). Holger Weiss. Muslim NGOs, Zakat and the Provision of Social Welfare in Sub-Saharan Africa: An Introduction  
/ [https://link.springer.com/chapter/10.1007/978-3-030-38308-4\\_1](https://link.springer.com/chapter/10.1007/978-3-030-38308-4_1)
- 15). Dr. Sören Hoyer. Muslim Social Welfare in Europe Variety of social services and public funding in Austria and the Netherlands / <http://beobachtungsstelle-gesellschaftspolitik.de/f/78abff5079.pdf>

- 16). Salma Elkadi Abugideiri . A Perspective on Domestic Violence in the Muslim Community / <https://www.faithtrustinstitute.org/resources/articles/DV-in-Muslim-Community.pdf>
- 17). Mohammed Baobaid, Ph. D. Access to Women Abuse Services by ArabSpeaking Muslim Women in London, Ontario. Background Investigation and Recommendations for Further Research and Community Outreach  
[/https://www.learningtoendabuse.ca/our-work/pdfs/Final-AccessToWomenAbuseServicesbyArabSpeakingMuslimWomeninLondon\\_001.pdf](https://www.learningtoendabuse.ca/our-work/pdfs/Final-AccessToWomenAbuseServicesbyArabSpeakingMuslimWomeninLondon_001.pdf)
- 18). Karen Smith Rotabi, Nicole F. Bromfield, Justin Lee, Taghreed Abu Sarhan The Care of Orphaned and Vulnerable Children in Islam: Exploring Kafala with Muslim Social Work Practice with Unaccompanied Refugee Minors in the United States / Human rights and social work . - Springer International Publishing. – 2017. – P. 1-9.  
[https://www.researchgate.net/profile/Nicole-Bromfield/publication/316553565\\_The\\_Care\\_of\\_Orphaned\\_and\\_Vulnerable\\_Children\\_in\\_Islam\\_Exploring\\_Kafala\\_with\\_Muslim\\_Social\\_Work\\_Practice\\_with\\_Unaccompanied\\_Refugee\\_Minors\\_in\\_the\\_United\\_States/links/5ab2b1bfa6fdcc1bc0c1e7b1/The-Care-of-Orphaned-and-Vulnerable-Children-in-Islam-Exploring-Kafala-with-Muslim-Social-Work-Practice-with-Unaccompanied-Refugee-Minors-in-the-United-States.pdf](https://www.researchgate.net/profile/Nicole-Bromfield/publication/316553565_The_Care_of_Orphaned_and_Vulnerable_Children_in_Islam_Exploring_Kafala_with_Muslim_Social_Work_Practice_with_Unaccompanied_Refugee_Minors_in_the_United_States/links/5ab2b1bfa6fdcc1bc0c1e7b1/The-Care-of-Orphaned-and-Vulnerable-Children-in-Islam-Exploring-Kafala-with-Muslim-Social-Work-Practice-with-Unaccompanied-Refugee-Minors-in-the-United-States.pdf)
- 19). Hady Amr, Katherine Marshall, Dalia Mogahed. Human Development in the Muslim World. 2008. DOHA DISCUSSION PAPERS – 42 p.
- 20). Social welfare in Muslim societies in Africa by Holger Weiss. Sweden. 2002 – 187 p.

