

Socialization and Holy Quran

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Abstract

This article highlights Quranic socialization where the Holy Quran installs and implants belief, norms, values, rules and regulations in the individuals to make them appropriate members of the society. Hence major aspects of socialization at individual, familial and societal level are encompassed. Individuals are socialized through development of mental frame work, assignment of responsibilities, capacity building and implantation of justice. Furthermore, in family socialization is carried out through respect of parents, rights of wife and nourishment of the children. Finally, socialization for social life stresses upon communication skills, standardized behavior, mode of dealing with people, equal distribution of wealth and spots of good expenditure.

This articles addresses prominent aspects of socialization presented by Holy Quran that will help individuals to shape their personalities, become a good family members and adopt an appropriate behaviors in social life to adjust properly in society. Hence it would contribute to peace and prosperity of the society if implemented with true spirit of devotion.

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Introduction

The Holy Quran is the aggregate of comprehensive, complete and clear rules & regulations for the human beings to live their social life in a prominent manner. It sets the standards, specifies the criteria and maps the conditions. It implants the rules and regulations in individual to make him an efficient member of the society. The Holy Quran prepares the individuals to become the members of an already existing group, enable them to perform their actions in an appropriate manner and create in them similar feelings. This process of learning rules and regulations is termed as socialization(1).

Sociologically speaking socialization is referred to “the preparation of newcomers to become members of an existing group and to think, feel, and act in ways the group considers appropriate. It means that socialization is a process of making competent group members of a society. It brings similarity in their thinking, feelings and actions which are carried out through the learning of rules, regulations, norms, values and belief of the particular group (2). Socialization is also defined as “predominately an unconscious process by which a newborn child learns the values, beliefs, rules and regulations of society or internalizes the culture in which it is born. This definition has explored that socialization implants the culture of a society which means the installation of complete life style of a specific society (3).

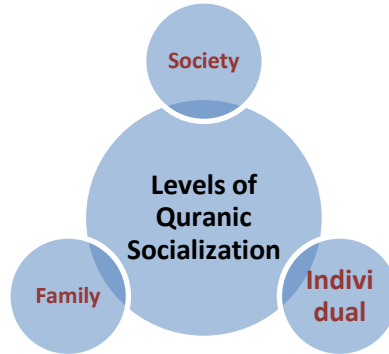
The Holy Quran is the book of guidance. It installs and implants the guidance in the people regarding the formation of mental frame work, individual’s behavior and personality, family life, women right and status, children’s nourishment, parent’s respect, respect of the orphans and widows, criteria of marriage and divorce, standards for the social life, conditions for truce and war, principles of dealings & trade in fact all walks of the life are covered (4).

Although the concrete definition of the word socialization is not mentioned in the Holy Quran but it has encompassed socialization in operationalized form in order to better understand the ideas and implant the essence of its instructions. The Arabic meaning of the word Socialization is “Al tarbiyah”. The words Al tarbiyah and rububīyah share similar root letters (rbb and rby respectively) and have the same basic meaning of “elevation” or increase. Tarbiyah is a process (cycle) of unfoldment. So the Holy Quran discusses socialization in the context of Al tarbiyah as increase in the learning or process of unfoldment to adjust to the group norms and values to become an efficient member of the society (5).

The socialization process of Holy Quran is multidimensional as it socializes individuals according to the context of the situation, needs and demands. Individual as a single entity is socialized with different rules and regulations as compare to the one

who is the member of a family or a specific group in the society. Hence the Quranic process of socialization is given with its three different possible levels (6). Those levels are

1. Individual Level
2. Family Level
3. Social Level



1. Individual Level

The Holy Quran socializes an individual in a great and attractive manner. It establishes the foundation by the provision of belief system or formation of mental frame work and upon the foundation constructs the complete structure by the assignment of actions, roles and responsibilities. This process is given by the Holy Quran in the following modus

1.1 Mental frame work development

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, **do not associate [anything] with Allah**. Indeed, association [with him] is great injustice" (7).

The words "do not associate [anything] with Allah" actually stress upon the formation of belief system and that is the development of mental frame work. This is the real foundation which is laid in the mind of the individual by learning the instructions of the Holy Quran. It is on the basis of this mental frame work that an individual becomes a true member of the society because further norms and values of the culture and society are learnt by him on the basis of this mentality.

1.2 Assigning responsibilities and Capacity building

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination (8).

The establishing of prayers refer to the performance of the five times of prayers each day with regularity and punctuality in accordance with the specified criteria. This cycle of performance installs the fellowship and adoptability of rules and regulation in individuals which make them very competent for their social life that is why it is a prominent way of socialization. Furthermore enjoining what is right means bringing and inviting other people to this process of socialization. This invitation on one hand will promote socialization and on other hand will engage people in efficient activity. Similarly forbid what is wrong identifies those elements which avoid the process of socialization. So the people who are involved in the process of socialization they need to stop others from de-socialization . Likewise patience is stressed to be implanted in the personality of an individual because in case of stopping deviant elements from de-socialization there may be the emergence of unfavorable conditions for them. Therefore they need patience to discourage unfavorable conditions and bring equilibrium (9)

Hence the respective processes are carried out through activities therefore it is **Activity Based Learning (ABL)** and is surely a brilliant way of **capacity building** of the individual for the social life by the Holy Quran.

1.3 Implanting Justice

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted (10).

The individuals are stressed to prefer justice in any case irrespective of relationships. This firm stand in justice once installed in individuals then it will have great impacts on the society and social life. Hence Holy Quran focuses on the adoptability of justice. The prevalence of justice means touching the peak of socialization.

2. Family Level

2.1 Respect of Parents

And we have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination (11).

Parents are the building blocks of the family and society. The respect of the parents by their children maintains strong relationships amongst them in their family life. Strong relationships help family members to build good and efficient personalities.

Hence the Holy Quran stresses upon the respect of the parents to promote family level socialization in the people (12).

2.2 Children and their nourishment

Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is seeing of what you do (13).

The initial stage of the child's life is of great importance in terms of his health and proper nourishment. As the same child will become the member of the society. Hence stronger the initial nourishment greater will be the health and efficiency of the individual in society. In this regard parents are properly guided through the rules and regulations about the child nourishment. Along with the nourishment of the children parents are clarified with the criteria to maintain equilibrium in their domestic relationships; neither male nor woman should harm each other over the child. This process of adoptability of rules and regulations is a great source of familial level of socialization (14).

2.3 Rights of Wife

Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is seeing of what you do. (15)

Woman is given a unique importance and status by the Holy Quran at every stage of her life. The stage when a woman becomes mother by giving birth to a child then man as a father of a child has to ensure the provision of basic social necessities to woman (wife). This means the right of the protection of wife which in other words is the women protection at family level. This process ensures the socialization at familial level which will confirm women protection at international level if properly adopted by all the families around the world (16).

2.4 Capacity Building

And bid your family for prayer, and be you steadfast over it. We ask not of you sustenance. We shall provide you. And the good end is for those guarding against evil (17)

The establishing of prayers refer to the performance of the five times of prayers each day with regularity and punctuality in accordance with the specified criteria. This cycle of performance installs the fellowship and adoptability of rules and regulation in family members which make them very competent for their social life that is why it is a prominent way of socialization. Hence at familial level this performance develops the ability of action based learning (ABL) which brings about the capacity building of the family members. This is a brilliant manner of training and capacity building by the Holy Quran which is a great source of socialization (18).

3. Society Level

3.1 Communication Skills

And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing (19).

The strength of the communication lies in the gentleness and politeness of the words. The image of an individual in the society is drawn by his communication skills. Greater the communication skills stronger will be the image of an individual amongst the society members. Hence Holy Quran stresses upon gentle way and good words for speaking in order to socialize an individual and makes him a prominent member of the society (20).

3.2 Standard of behavior

“And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful”(21).

People with rude behavior are neglected by the other members of society. The words “do not turn your cheek in contempt toward people” mean to avoid discrimination while living in the society and consider yourself equal to other fellow beings in all respects. Similarly the words “do not walk through the earth exultantly” mean demote self-centeredness in your social life because an individual with self-centered approach can be very harmful for its fellow beings in the social life. Hence avoidance of discrimination and demotion of self-centeredness is a mode of life that fits an individual very strongly in the prevailing social structure (22).

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”(23)

The Holy Quran has pointed out moderate pace as a best manner for the behavior of an individual to move around in the society. Moderation is stressed in order to install it in the individuals which will make them appropriate members of their society. Likewise higher voice in interaction disturbs the people in the surroundings and it also devalues an individual’s personality so lower voice is advised for the people while interacting as it enhances the individual’s personality (24).

3.3 Mode of dealing with people

.....To parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful. (25)

The purpose of the respective verse is to embed philanthropy and humanistic approach in the individuals for the social life. Dealing parents and the rest of the mentioned circle of the people which includes blood relatives, community, friends, travelers and subordinates with polite and gracious behavior that will develop strong feelings and belongingness in the people which in turn will lead to a happy and prosperous life in the society. This approach is a key to the peace and prosperity of international community. The Holy Prophet (PBUH) and his companions lived with this spirit and approach that proved it to be the strongest and happiest community of the history. Hence Holy Quran concentrates on grafting behaviors of *Soft and gentle words that work wonder on the hearts of people* and make all individuals appropriate members of their society (26).

3.4 Equal Distribution of wealth

Allah destroys interest and increases charity and Allah loves not any ungrateful big sinner (27).

The strength of social relationships depends upon the economic status of the people. The greater the economic differences in the people in society more will the deviance in the behavior of the people. One of the most dangerous elements that bring more economic difference is the “interest” in economic affairs. Interest brings about the unequal distribution of wealth because it accumulates wealth to one point, it makes rich richer and poor poorer. Therefore Holy Quran sets the norms of increasing charity in the behavior of the people which will lead to equal distribution of wealth in the society that in turn will pay to the economic prosperity of the society. Similarly the Holy Quran discourages interest to avoid economic differences at social level. The

third world countries are facing the same problem as economic affairs in international community are based on interest hence the rich countries are getting richer and richer because of the loans given to the poor countries which is making poor countries further poor day by day. Therefore Holy Quran grafts such economic values in the individuals to promote good social life; this will also help international community to bring about control over different economic and social problems (28).

3.5 Spots of good expenditure

The economic stability ensures happiness and prosperity of individual's life. Hence the proper utilization of economic resources is an important aspect for economic stability of society. Individuals are advised to offer their charity and economic assistance to the family and relatives as well as the weak and vulnerable segments of the society along with travelers. This mode of embedding economic norms is a great source of socialization by the Holy Quran as it says "They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah knows of it." (29)

Conclusion:

The Holy Quran installs and implants belief, values, norms, rules and regulations in the individuals to make them appropriate members of the society which is a process of socialization. At individual level socialization is carried out through the formation of belief system, assignment of responsibilities and capacity building. Similarly at family level socialization is done through the respect of parents, child nourishment, rights of wife and capacity building of all the members of the family. Furthermore at social level socialization is conceded by installation of rules for strong communication skills, philanthropic and humanistic approach, polite behavior and promotion of charity. It can be concluded that Quranic socialization can surely improve individual's personal, familial and societal level that will lead to a prosperous and peace prevailing society.

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