



Social Values and Morality of Few Islamic Rituals

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Abstract: Every man is complementary for others. It is his instinct to live by confined in society. Man appears uniquely on the basis of his duty, dignity, knowledge etc. in the society. But everyone is depended to each other for their diverse need. According to Islamic ideology teaching of Holy Quran and Sunnah [Prophet Muhammad's (pbuh) ideology] are compatible with principles of socialism. Collective morality is expressed in the Quran in such term as equality, justice, fairness, brotherhood, mercy, compassion, solidarity, freedom of choice, forgiveness, individual responsibility, charity, tolerance, honesty, kindness, kind treatment to animals, fulfilment of promise, modesty, trust worthiness, truthfulness, sincerity, respecting elder etc. The principle and fundamental purpose of Islamic social value and morality is love for Almighty Allah and for Allah's creatures.

Keywords: Social values, Morality, Islamic Values and Morality, Islamic Rituals and Their Social Values and Morality.

Introduction: In sociology, socialization is the process of internalizing the norms and ideologies of society. Socialization encompasses both learning and teaching and is thus "the means by which social and cultural continuity are attained". Socialization is strongly connected to developmental psychology. Socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behavior, beliefs and actions of anyone. Social values are a set of moral principles defined by society dynamics, institutions, traditions and cultural beliefs. These values are implicit guidelines that provide orientation to individuals and corporations to educational themselves properly with in a social system. Islamic socialism incorporates Islamic principles to socialism. Muslim scholars draw the principles of socialization from the early Medinan welfare state established by Muhammad (pbuh). The root of Islamic socialisation is in anti-imperialism on doubt. Social value and morality in Islam encompass the concept of righteousness, good character and the body of moral qualities and virtues prescribed in Islam religions texts. Allah say in holy Quran, surah- Hujurat, Ayat No- 13, "... Verily, the most honoured of you in the sight of Allah is (he who is) the righteous of you. And Allah has full knowledge and is well acquainted with all things." [1] Both the Quran and Hadith often instruct Muslims to adopt a morally upright character. Showing kindness to people, charity to poor and the helpless etc. are the most emphasized moral virtues and values in the Quran. Muhammad (pbuh) is reported as saying that the real poor is he who will be appear on the 'Day of Judgment' with a lot of rewards earned by his prayers, fasting, zakat; but in his life he had also abused someone had falsely accused someone, had illegally taken another's property, had murdered somebody; so all his virtues will be distributed to the victims, and he will be thrown to hell. So, in Islam good manners, behaviours etc. are very significant along with the basic principles of Islamic theology. Morality and manners to family members, to neighbours, to non-Muslims etc. are instructed in religious texts and also in Prophet Muhammad (pbuh) practical life. So, Holy Quran and Sunnah [Prophet Muhammad's (pbuh) ideology] are simultaneously expose the morality and social value obviously.

Objective of the Study: To identify of few Islamic Rituals that contribute their social and moral values in society so that a healthful society can be built.

Methodology:

A. Research Design: Historical Bibliographic Research method will be used for the present study. Bibliographic Research aims at determining and presenting truthfully the important facts about the life, character and achievement of important facts about the life, character and achievement.

B. Tools and Techniques: Some Islamic rituals shall be selected and social values and morality of those rituals shall be prepared. **C. Procedure of Data Collection:** In Historical Research data collection is very tedious and time-consuming process. These data are classified in to Primary and secondary sources. **Primary Sources:** In this study the primary sources are Al-Quran and Hadiths. **Secondary Sources:** In this study the secondary sources are many Islamic books and journals related with science, morality, values, Islamic history etc. **D. Procedure of Data Analysis:** After data are collected and identified data can be analysed in two ways both externally and internally **External Criticism: (Lower Criticism)** It checks the genuineness and authenticity of source material, data collected from various books, research papers, journals, provide genuine information about Islam and Its rituals and social benefit, morality etc. **Internal Criticism: (Higher Criticism)** It is concerned with the validity, credibility or worth of the content of document. This work highlights on the source of the material or data and the author of such books gives such information which is actually essential for this work which proves that the information is valid.

Social Values: Social values are a set of moral principles defined by society dynamics, institutions, traditions and cultural beliefs. These values are implicit guidelines that provide orientation to individuals and corporations to educational themselves properly with in a social system. It is regarded that social value has a huge potential to help us changing the world around us. One can create the maximum level of values by observing the society. To gain a competitive advantage and enhance communication both internally and externally social values leads a great role. To gain funding, contracts, peaceful mankind and to build up the universal Brotherhood social values take a greater part no doubt. Social values help to remove violence and anxiety from the nation also.

Morality: Morality is a system of values and principles related with behaviours of human. It is something that is accepted by a community and society. According to Oxford Advanced Learner's Dictionary 'morality' means 'principles concerning right and wrong or good and bad behaviour'. It is defined as a structural standard or principles of particular ethics, philosophy and culture. It may be specified by synonym 'goodness' or 'rightness'. Most of the moralities are not fixed. They are changed in the perspective of time, place and community. Many time, one issue is a part of morality in particular community, at a same time, it is unethical into the other community. So, morality is multidimensional issue.

Islamic Values and Morality: The principle and fundamental purpose of Islamic social value and morality is belief, love, total surrender to almighty Allah (God) and belief on Prophet Muhammad (pbuh) as Allah's Messenger. Islamic philosophy and cultures are not far from humanity, sympathy, similarity. Holy Quran And Muhammad's (pbuh) sunnah have showed such type of morality. And these moralities bear a great social value. Society, country, nation etc. can morally developed through the Islamic philosophy. The sermon of the last Hajj of Prophet Muhammad (pbuh) is totally full of Humanity, sympathy, similarity and also of empathy. The Holy Quran and the Prophet Muhammad (pbuh) endorse for all human beings, not particularly for Muslims, regardless of their colour, race, gender, financial condition and religion also. Islam establishes on individual and collective morality and responsibility from Its beginning. Islam introduced a social revolution in the world from the first revelation of the glorious Quran. Social values and morality are expressed in the Quran in such term as equality, justice, fairness, brotherhood, mercy, compassion, solidarity, freedom of choice, forgiveness, individual responsibility, charity, tolerance, honesty, kindness, kind treatment to animals, fulfilment of promise, modesty, trustworthiness, truthfulness, sincerity, respecting elder etc. Social value and morality in Islam encompass the concept of righteousness, good character and the body of moral qualities and virtues prescribed in Islamic religious texts like the holy Quran, many books of sahih Hadiths etc. Both the Quran and Hadith often instruct Muslims to adopt a morally upright character. Showing kindness to people, charity to poor and the helpless etc. are the most significant moral virtues in the glorious Quran. In Islamic view a real poor will be he who will appear with a lot of rewards earned by his prayers, fasting, zakat; but in his life he had also abused someone had falsely accused someone, had illegally taken another's property, had murdered somebody; all his virtues will be distributed to the victims, and he will be thrown to hell on the 'Day of Judgement'. So, no doubt, Quran and Hadith are simultaneously expose the morality and social value.

Humanity: The quality of humanistic approaches like equality, modesty, forgiveness, individual responsibility, patience, truthfulness, morality, charity, tolerance, honesty, kindness, justice, fulfilment of promise, trustworthiness, anger management, sincerity, respecting elder etc. fulfil the Islamic ideology. In Quran and Sahih Hadiths there are many

examples of it. In the holy Quran, surah Al Muminun, ayah no-(1-4) Allah say, "Successful indeed are the Believers, those who humble themselves in their Prayers, who avoid vain talk, who are active in giving zakat (alms donating, charity)." [1] The Al-Quran further announce about humanity in surah Al Mayeda, ayah no-32 thus "... that if any one slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, It would be as if he saved the life of the whole people. Then" [1] Surah Al Hujurat ayah no-12 tell, "O you who believe! ... avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it But fear Allah: for Allah is Oft-Returning, Most Merciful." [1]

Sympathy to Animals: Islam has prescribed kind treatment not only to human but also to animals. Prophet Muhammad (pbuh) was probably the first in history to talk about the right and proper treatment of animals. Sahih Al-Bukhari, Book of Slaughtering and Hunting, Hadith no-1927, Narrated Ibn Umar (Ra): "The Prophet (pbuh) forbade beating (animals) on the face." [2] advocate the sympathy on animals.

Dignity of Human Beings: The value of dignity to human beings is revealed in Islam regardless of their beliefs, religion, race, cast and creed. The glorious Quran confirm the dignity of mankind in surah Bani Israeil, ayah no-70- "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation." [1] The Al-Quran inform about the dignity of men also in surah At Tin ayah no-4- "We have indeed created man in the best of moulds," [1]

Toleration: Another universal value of Islam is the equal origin of all humans. Islam allows for mutual acceptance, toleration and appreciation of difference. Islam expects people to practice tolerance in their family and social life. The misbehaviour of others should not provoke him to do the same. The Holy Quran emphasize on the observation of tolerance in order to maintain peace and security in the diverse world.

Kindness: The Holy Quran, the Hadith and Sunna describe Allah (God) as being kind and merciful to His creatures and instruct people to be kind likewise. Among the 99 Names of Allah (God) in Islam the most common and famous are- 'Al-Rahman' (the Compassionate) 'Al-Rahim' (the Merciful) etc. The Al- Quran inform in surah Al-Baqarah, ayah no-143- ".... For Allah is to all people most surely full of Kindness, Most Merciful." [1] Numerous sayings of Muhammad (pbuh) tell the Muslims to be kind and merciful to the creature of God.

Justice and Excellence: Like human dignity, justice for everybody is a part of Islamic philosophy. Justice implies in basis of impartiality. The Holy Quran uses the words like Adl, Mizan etc. in referring to justice. The word 'Adl' means a situation of balance or to be equal. In Islam justice is not only a moral value but also an obligation for any condition. In the Holy Quran near about two hundred places warn people against injustice. 'Mizan' refers to 'balance', 'scale', 'measure' or 'weight'. Human's activities (just or unjust) in worldly life will be measured on 'Mizan' at the time of 'Day of Judgement'.

Individual Responsibility: Individual responsibility is a cornerstone of Islam. Every Muslim is accountable to his Creator for what he himself does or fails to do as well as for others for whom he may be accountable. The Holy Quran announce in surah Al Hujurat, ayah no-13- "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other)." [1]

Resilience: Islam advocate to be positive in worldly life and about the life after death. "Higher level of religious faith and spirituality were found associated with a more optimistic life orientation, greater perceived social support, higher resilience to stress and lower anxiety". [5] Islam want to make the mankind resilient to the Mercy of Allah.

Islamic Rituals and Their Social Values and Morality: Socialization provides only a partial explanation of human beliefs and behavior. Social values of a person are achieved through socialization. The root of Islamic socialization is confined in sympathy, collaboration, similarity, equity, justice, patience etc. Islamic rituals like *Salah*, *Zakat*, *Hajj*, *Id-ul-Adha*, *Zanaza* (funeral prayer), *Aqiqah*, *Adhan* etc. bear the social values and morality along with the financial impact on society.

Salah: (Islamic Prayer) Salah, the second pillar Islam is compulsory to perform for five times in a day. Muslims enter mosque to take part in salah. Besides, they perform it house or any clean places. Dress be cleaned in salah. In Indian sub-continental it is regarded as 'Namaj'. Besides, compulsory salah there are optional salah, such as Tahajjat, Sunnah, Nafil etc. In Holy Quran there are many verses indicating Salah. Some of these are- Surah: Tawba, Ayat No-71, "The believers, men and women, are protecting friends of one another; they enjoin good and forbid evil, and they establish Salah and give Zakah, and obey Allah and His Messenger. Allah will have His Mercy on them, and surely, Allah is Almighty, Allwise." [1], Surah: Ash-Shura, Ayat No-38, "And those who are answer the call of their Lord, and perform

the Salah, and who conduct their affairs by mutual consultation, and who spend of what we have bestowed on them.” [1], Surah: Baqarah, Ayat No-277, “Truly, those who believe and do righteous deeds, and perform Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.” [1], Surah: Nisaa, Ayat No-103, “When you have performed Salah, remember Allah standing, sitting, and reclining, but when you are free from danger, perform the Salah, surely, salah is enjoined on the believers at fixed times.” [1], Surah: Baqarah, Ayat No-43, “And establish Salah and give Zakah, and bow down in worship along with those who bow down in worship.” [1] etc.

Social Values and Morality of Salah: Salah bears a great educational social value. It strengthens the social bond among the prayer performers. They get the chance to communicate to each other through it. Brotherhood, unity, empathy, sympathy etc. are created among the prayer performers come from various class, creed and society. Salah can abolish the bar of skin, health, social and financial status etc. The performers forget the barrier of financial conditions, skin, age, health, family, status, social status, etc. during the Salah. Even when they are performing salah they have to touch the shoulder to each other who are standing beside in a same straight line according to Muhammad’s (pbuh) instruction, otherwise Satan enter in the line. Here Satan refers to the ego of cast, creed, wealth, colour, financial condition etc. So, Salah help to strengthen the social bond among men and also create brotherhood, empathy, sympathy etc. Developing spirituality is a vital issue of Salah. All of them (prayer performers) thinks themselves very insignificant in front of Almighty (God). Spirituality, a vital part of socialisation is developed through salah. The sense of cleanliness is increased through Salah. Cleanliness or ablution before salah is compulsory. Lesson of punctuality can be achieved through it. Mental and psychological problem of salah performer be removed. During salah, a performer has to recite the Quranic verses that lead the individuals to set up honest and perfect individuals.

Findings:

- A) Removing psychological stress.
- B) Building up social bond.
- C) Spirituality.
- D) Removing biased of cast, creed, prejudice etc.
- E) Punctuality.

Zakat: (Alms of Charity) Zakat refers to the annual obligatory duty upon Muslims to pay 2.5% of specified component s of wealth, by those who have above a minimum specified level. The word zakat originates from the verb zaka, meaning to grow, increase and purify. When used in context of a person, zaka means to improve or to become better. There are eight types of men who can receive the money of zakat. The types of persons are: 1.Fakir, Mendicant, Beggar etc. 2.Miskin, the persons who can’t bear livelihood, but belong to better financial condition than Fakir. 3.Zakat collector. 4.New comer in Islam. 5.To free the captivated persons. 6.The debtor who can’t repay their lender. 7.To establish the Islamic ideology. 8.To the way-farer, journey men, who falls in a critical condition in other country. In Holy Quran surah At Tawba, ayah no-60 confirm “Alms (money of zakat) are only for the poor and needy, and those employed to administer the fund; for those whose hearts have been reconciled to Truth, for those in bondage and in debt, in the cause of Allah, and Allah is knowing and wise” [1] Surah Baqarah, ayah no-43 mention zakat thus “And be fast in prayer: give zakat, and bow down your heads with those who bow down (in worship).” [1] Besides, the holy Quran’s surah Baqarah, ayah no-277 and surah Muminun ayah no-4 say about zakat respectively “Those who believe and do deeds of righteousness, and establish regular prayers and give zakat will have their rewards with their Lord; on them shall be no fear, nor shall they grieve.” [1] and “Who are active in giving zakat, (are successful).” [1]

Social Values: Zakat helps to decentralize the money in the society. Islam does not allow very few persons to centralize the money and wealth in their own possession. Islam wants to distribute the money of society among the people. Islam regards poverty as religious and social problem. Zakat reduces the difference of possession among the poor and rich. Zakat is the balance of wealth and property among the poor and riches. Zakat leads a greater role to abolish poverty from society and to remove starvation. Poverty must be abolished by this financial system. If this system can be maintained in country or society no man falls in starvation. And none lives in below poverty line. It keeps one away from sin and saves the giver from the moral ill arising from the love and of greed of wealth. If every rich person pays zakat according to Islamic ideology no man will be die in starvation in the world. By paying zakat rich persons care the poor, widows, orphans, needy etc. Zakat is a financial managemental system in society. Zakat is not the pity of rich to

the poor, rather it's the possession of poor. The main purpose of zakat is to set up the right of poor to the wealth of rich. Overall development of society may occur through zakat.

Findings:

- A) Sympathy to poor.
- B) Money receiving by poor.
- C) Abolishing starvation.
- D) Financial balance in society.

Hajj: (Pilgrimage) The Hajj is an annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims. In Islamic terminology, Hajj is a pilgrimage made to Kabba, 'the House of Allah' in the sacred city of Mecca in Saudi Arabia. It is one of the five pillars of Islam and all abled bodied Muslims are required to perform it once in their life time. The Hajj is seen as a chance to wipe clean past sins and start fresh. The Al-Quran mention Hajj in surah Al Imran, ayah no-97 thus "In it are Signs Manifest, the Station of Abraham, whoever enters it attains security, pilgrimage there to is a duty, men owe to Allah, those who can afford the journey, but if any denies faith, Allah stand not in need of any of His creatures." [1] The glorious Quran further say about Hajj in surah Al Hajj, ayah no-27, 29 &30 "And proclaim the pilgrimage among men: they will come to Thee on foot and mounted on every camel, lean on (account of journeys) through deep and distant mountain high ways." [1], "Then let them complete the rites prescribed for them, fulfil their vows, and (again) circumambulate and Ancient House" [1] and "Such (is pilgrimage) whoever honours the sacred rites of Allah, for him it is good in the sight of his Lord..." [1] respectively.

Social Values and Morality: Hajj Unite people by ensuring mutual respect and harmony. From the social point of view, thousands of people come for Hajj from all over the world having different races, colours, belonging to different countries and speak different languages. They all come to perform Hajj and follow the same rituals in the same manner to exhibit that there is no difference in Islam human beings on basis of wealth, race, creed, language and region. Hajj brings increased understanding about different cultures unites people by ensuring mutual respect and harmony. It expands people's vision. Hajj is a token of creating discipline. All the people, despite their diverse demographic attributes, wear the same un-stitched clothes, come together at one place, follow the same rituals and expose unity and discipline. This feeling and understanding keeps people leave their pride and biases. It makes them believe that they are servant of Allah just like everyone else. Hajj also increases pilgrims` desire for peace and tolerance towards others, Muslims and non-Muslims. Our results also connect to a broad, longstanding literature on social interaction and shaping of beliefs and identity. Inner vision and spirituality of individuals may increase by Hajj. Hajj removes pride, prejudice, biases etc. of individuals. Hajj makes Muslims feel the real importance of life here on earth and the afterlife by stripping away all markers of social status, wealth and pride. It teaches tolerance also. Hajj cleanses the soul, bringing purity, hope and renewal. After hajj the most important fact that hajj performer realises his ownness and criticises himself. The Hajj should be an expression of devotion to God, a means to gain social standing [3]. This believer should be self-aware [3].

Findings:

- A) Universal brotherhood.
- B) Gaining spirituality.
- C) Virtue of tolerance.
- D) Mutual respect and harmony.

Eid-al-Adha: (Festival of Sacrifice) Animal sacrificing is an important part of Id-al-Adha. It is the self-sacrificing. In sake of the unity with Allah a pious Muslim sacrifices his wealth for the poor. To remove our disappoint, suffering etc. of domestic life Id-al-Ahda takes a greater part. Four days festival of Muslims starting on the tenth day of Dhul Hajj, twelfth month in Islamic calendar. Also called "Festival of Sacrifice" is the second of two Islamic festivals. Id-al-Adha is celebrated worldwide each year and considered the holier than Id-al-Fitr. It honours the willingness of Ibrahim to sacrifice his son as an act of obedience of God's command. The day is observed by sacrificing of a sheep, cow, goat, buffalo, camel, dumba etc. The festival consists of special prayer like Id-al-Fitr. The Al-Quran inform about Eid- al-Adha in surah Al Hajj, ayah no- 28,36 & 37 in this way "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat you thereof and feed the distressed ones in want." [1], "... then pronounce the name of Allah over them (camels) as they line up (for sacrifice): when they are down on their sides (after slaughter), eat you thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility;" [1] and "It is not their meat nor their blood, that

reaches Allah, it is your piety that reaches Him: He has thus made them subject to you that you may glorify Allah for His guidance to you: and proclaim the Good News to all who do good." [1]

Social Values and Morality: Qurbani is a very important to educate our children about the act of giving or sacrificing. The act is a symbolization of equality amongst all Muslims. The meat from the sacrificed animal is divided into three equal parts; one is for himself, one for his relatives and one for those who are in need, Fakir, Miskin, poor etc. It teaches children that Muslims are equal. The word 'Qurbani' itself means 'Sacrifice' and it serves as a strong reminder to children that anything that is precious can be sacrificed. The animals that are subject to sacrifice are cared for as valuable and important assets. It teaches us that the most important and valuable thing is to be a part of sacrificed and it is the real sacrificing. It ingrains worship and respect to our children's life values and helps them to grow up understanding their obligation. Qurbani symbolizes that loyalty we have for our creator and that we are willing to follow all His commandment. The respect to other along with Allah (God) is increased.

Findings:

- A) Creating the mentality of sacrificing.
- B) Teaching the respect of poor, fakir, needy etc.
- C) Teaching of sacrificing of most valuable and important things.
- D) Educating the act of donating.
- E) Acquiring the morality of equality.
- F) Gaining the lesson of respecting.

Janazah: (Burial and Funeral Prayer) Salat-al Janazah is the Islamic funeral prayer or a part of the Islamic funeral ritual. They prayer is performed in congregation to seek pardon for the deceased and all dead Muslims. The salat-al Janazah is in '*Fardh-a-Kefaya*' i.e if some Muslims take the responsibility of doing it the obligation is fulfilled, but if no one fulfils it, then all Muslims will be accountable. In Janazah there are four steps with four takbir. 1) After first takbir recitation of Surah Fatiha. 2) After second takbir recitation of Durood-E-Ibrahim. 3) After third takbir making 'Dua' (prayer of blessing and mercy) for deceased. 4) After the last and fourth takbir a final *Taslim* to the right saying- *As-salamualai-kum-wa-rahmah-tullah* (peace and blessing of Almighty be upon you). Allah say on Janazah in surah At-Twabah, ayah no-84 thus- "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger (pbuh), and died in a state of perverse rebellion." [1]

Social Values and Morality: Prophet Muhammad (pbuh) said that if a Muslim die and forty pious Muslims pray for him in the funeral prayer Allah (God) will accept their prayers. He also instructed, "visit to the sick and attend in the Janazah, it will remind you of the hereafter." Such moral value is related with Janazah. Spiritual blessing and peace be acquired through it. Graveyard remind us our little life span in the perspective of universe. Boast and brag of our soul can be removed by joining in funeral system. we human being will be more and more social. Burial system or the situation after burial is free from environment pollution. Besides, notable here is that charitable acts like digging of well, arranging water supply for public use, planting, donating poor etc. are highly encouraged for the deceased person. Sympathy and pray for dead can establish a beneficent society.

Findings:

- A) Removing pride, prejudice and biased.
- B) Increasing the moral vision.
- C) Decreasing sin by reminding hereafter.
- D) Acquiring spiritual bless and peace.
- E) Human being will be more and more social.

Aqiqah: (Sacrificing One or Two Sheep, Goat on the Occasion of Birth of a Child as a Token of Gratitude to Allah) In Islamic terminology Aqiqah is defined as the sacrifice of one (for girl) or two (for boy) animals and a part of meat is distributed among the poor and orphans. The silver which is equal to the weight of the baby's hair on the particular day or its equal market price value is donated as sadaka (charity) among the poor. Aqiqah is celebrated on seventh day of the baby. The name of the baby is imposed on the particular day. Sahih Al-Bukhari, chapter-The Book

of Aqiqah, Hadith No- 1911 & 1913 describe Aqiqah in this way- "Narrated Abu Musa: A son was born to me and I took him to the Prophet (pbuh) who named him Ibrahim, did 'Tahnik' (chewing some sweet food like date or honey and inserting it into the baby's mouth and rubbing its chin to train it to eat and pronouncing Adhan in baby's ear) for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.) [2] Narrated Salman bin 'Aamir Ad-Dabbi: I heard Allah's Messenger saying, "Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [2] respectively.

Social Values and Morality: There are many social values in performing Aqiqah. It is the announcement of the birth of a baby. A child is a great blessing from the Creator is acknowledged through Aqiqah. It is the exposition of social celebration by inviting family members, neighbours, friend etc. A social communication among relatives, neighbours, poor etc. may set up. The poor be included in the celebration by accepting the offerings food, meat etc. Aqiqah is one type of 'Sadaqah' (contribution to poor). Attitude for sacrificing can be developed. A bold socialization among men can be created through Aqiqah.

Findings:

- A) Setting up social bound by inviting neighbours, friends etc.
- B) Donating poor and needy.
- C) Developing sacrificing attitude.
- D) Biding thanked and gratitude to All-Mighty.
- E) Increasing a social bond among various persons in society.

Adhan: (Call to Prayer Loudly) Adhan is called out by Mu'adh-dhin (Adhan maker) in the mosque five times in a day. The Mu'adh-dhin is chosen for is ability in reciting Adhan clearly, beautifully, melodiously and loudly for all Muslims to hear. The first Mu'adh-dhin in Islam was Bilal ibn Rabah, a freed slave of Abyssinian heritage. The Adhan recite the Takbir (God is greatest) followed by the 'Shahada' meaning there is no God but Allah and Prophet Muhammad (pbuh), is the Messenger of Allah. The root of the word 'Adhan' is 'Adhina' meaning 'to listen'. Another derivative of this word is 'Udhun' meaning 'ear'. The holy Quran proclaim about adhan in surah Al Maaida, ayah no-58 and surah An Noor ayah no-36- "When you proclaim your call to prayer (Adhan), they take it (but) as mockery and sport; that is because they are a people without understanding." [1] and "In houses (mosque) which Allah has ordered to be raised (to be clean and to be honoured), in them His name is remembered [Adhan, Iqamah (statements of Adhan recited immediately before starting prayer), salah(prayer), invocation, recitation of the Quran etc.], there in glorify Him (Allah) in the morning and in the afternoon or the evening." [1] respectively.

Social Values: Adhan is the proclamation that Allah is the only God and Muhamad (pbuh) is His Prophet and Messenger. When Mu'adh-dhin says, "Hasten unto prayer, hasten unto success" he reminding people the importance of prayer and its value with God by encouraging them to show urgency. Adhan of dawn awakes people from their sleeping mode. In countryside people of various classes arrange their duties and works according to adhan specially of 'Dhohr' (noon) and 'Asr' (afternoon). It reminds us the greatness of Almighty (God). It serves a great purpose of morality and uprightness heart and soul because of its direct link with prayer. Saying "Allah is the greatest" is to testify the ultimate power of the creator of the universe. At the end, the name of Almighty Lord is again highly praised by repeating His greatness and testifying that there is no one else praise-worthy as Him.

Findings:

- A) Arranging duties according to Adhan in countryside.
- B) Reminding the All-Mighty.
- C) Serving a great purpose of morality because of its direct link with prayer.
- D) Praising the greatness of All-Mighty, Creator.

Conclusion: So, under discussion, all the rituals bear a great scientific educational value no doubt. Most important is that the rituals give us the physical benefit along with the moral values in society. Besides, brotherhood, sympathy, communication to others etc. are the basic importance of the particular rituals. Spirituality, sympathy, brotherhood, piousness, tolerance, are the basic parts of socialization. Islamic rituals represent these dimensions of socialization no doubt. Islam establishes on individual and collective morality and responsibility. Social value in Islam encompass the concept of righteousness, good character, morality etc. prescribed in the holy Quran. This work evokes to expose the moral value and scientific aspects of Islam. It is also hoped that both Muslims and Non-Muslims may deny the misconceptions about Islam. It can also help to take the extremists in the real track of Islamic ideology. Islam do bear some universal values that need to shape our modern ethical frameworks and humanity also.

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