

## **Socio-Cultural Construction of Islamic Charity: A Healing Perspective**

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### ***Abstract***

*In local cultural contexts, the association between religion, disease, and reproductive health is not as well documented. The influence of cultural beliefs and values on individuals' attitudes towards healthcare-seeking behavior is a crucial aspect in understanding the significance of cultural views of health. Islamic teachings include a wide array of approaches for addressing health-related issues. In Muslim countries, welfare spending is becoming acknowledged as a kind of social intervention. The main focus of this study was to investigate the philanthropic conduct of individuals who identify as Muslims in the context of reproductive healing practices, while also taking into account the various elements that could contribute to this type of conduct. The study is substantiated by data derived from qualitative ethnographic research. Data was obtained through interviews using a loosely arranged set of questions. In addition, SPSS is commonly employed for the purpose of conducting cross tabulation analyses. One of the primary outcomes of the study is to the impact of religion on individuals' perceptions and interpretations of sickness. Donating to charitable causes is a means of addressing many health conditions, particularly those related to reproductive health, and engaging in such acts provides individuals with relief, solace, and psychological assistance. Gender segregation in philanthropic undertakings has a significant influence on the practice of philanthropy, as it is shaped by a range of socio-cultural and socio-economic variables. Charitable acts are undertaken and employed to satisfy a range of desires, encompassing the want to conceive offspring, the need to*

*safeguard maternal well-being against malevolent forces, and particularly the desire to alleviate the hardships associated with the process of childbirth. This study explores the confirmation of gender inequity through religious norms.*

**Key words: Charity, Islamic belief, health healing, inspirations, means of charity**

## **Introduction:**

Treatments are influenced by the normative patterns of society. The community is often regarded as a significant factor in fostering self-assurance among its residents. The act of seeking heavenly assistance via charitable acts for the sake of healing is a widely accepted practice within the Islamic community. The objective of this research is to investigate the behavioral patterns and community beliefs that have a significant impact on women's attitudes towards accessing reproductive health care.

An array public health studies conducted worldwide have consistently documented that women are predominantly confronted with various obstacles in accessing reproductive healthcare services. Elements, such as cultural, socio-economic, and religious considerations, play a significant role in influencing individuals' health-seeking habits (Vangen et al. 2008, Binder et al. 2012). The cultural and socio-economic backgrounds of women significantly influence the development of their own perceptions on attitudes towards obtaining healthcare (Matin et al. 2004, Esscher et al. 2012, Boerleider et al. 2013). Each major religion, including Islam, Christianity, Hinduism, and Judaism, provides guidance to its adherents on problems related to reproduction. Religious traditions and teachings have shed light on several aspects related to the structure of sexuality, the moral evaluation of sexual behavior, the distinctive reproductive and sexual features of males and females, and the attitudes towards reproduction approaches. The interconnection between religion and sexuality is undeniable, as both aspects are intricately linked to fundamental societal constructs (Geels et al. 2010). Multiple research studies have consistently demonstrated that individuals' personal interpretations of religious beliefs, ranging from conventional to liberal, significantly impact their real-life practices and behaviors among fervent adherents (Obasola 2014, Coleman et al. 2008, Ussher et al. 2012).

The existing body of literature on maternal health indicates that the identification of patients is a critical factor in effectively addressing the health concerns and challenges that affect different segments of the population. Significantly, distinctions based on race, ethnicity, and religious affiliation are recognized as significant components of an individual's identity (Orbe et al. 2013). A similar situation arises when considering one's own interpretation of self-identity. It is stated that a therapeutic framework within society should be attuned to the cultural construction of illness patterns, as well as the impact of religious beliefs on behavioral patterns (Kniss et al. 2004). The treatment of religious mindsets within a certain spiritual worldview necessitates adherence to a consistent framework. Within the realm of cultural influences, the practitioner thoroughly examines the comprehensive historical context surrounding religion, spiritual beliefs,

and behaviors. Engaging in such actions might potentially jeopardize one's health and well-being. Individuals who seek medical advice from physicians while also engaging in belief-based healing methods may potentially decrease health risks and enhance the healing process. Cultural-specific beliefs and values are elements of cultural sensitivity that enhance the relevance, salience, and effect of the study (Matthews et al. 2002).

The perception of sickness is influenced by cultural differences, resulting in discrepancies among individuals who subscribe to various religious views. Additionally, these perceptions encompass conjectures on health treatments. The intent of this study is to examine the viewpoint theory, which posits that women's conduct may be anticipated based on the social reality they encounter, as manifested via normative structural patterns. With consideration of the theoretical implications, this study seeks to examine the relationship between religious beliefs, misinterpretations about reproductive health, and practices within a specific region characterized by the strong influence of religion and its teachings. The Pakistani Islamic community sustains a multitude of religious organizations with the purpose of fostering a strong religious belief and preserving a diverse range of culturally significant traditional frameworks for the benefit of future generations (Koenig 2004).

The intention of this article is to examine the influence of religious frameworks on the behavior and epistemologies of the general population, with a specific emphasis on the intersection of Islam, healing practices, and reproductive health. Basic Objectives of the study are the followings that are tried to explore

- To determine how philanthropy relates to the healing of reproductive health.
- To investigate the motivations underlying the charitable behavior of Muslims.
- To investigate gender inequality in respect to childbirth and its relationship to religious beliefs in charitable celebrations.

### **Theoretical framing:**

The religious perspective is increasingly acknowledged as a significant epistemological and ideological perspective. The Standpoint theory was originally formulated with a focus on women, grounded in the core belief that shared experiences shape common interests. Once individuals become aware, they are more likely to exhibit desired behavioral changes in the form of collective action. There has been continuous consideration regarding the utilization of standpoint theory. The roles and behaviors of women are influenced by the social construction of reality. The confirmation of gender identification for women is facilitated by socially established normative structures. The necessity of position validity remains unchanged, regardless of an individual's alternative social structure-based identity (Reynolds 2002).

People's lives are shaped by their culture, which also provides significance to life's experiences. Cultural learning is a collective process that is influenced by religious beliefs, particularly in the

context of traditional Islamic societies. In these societies, a substantial amount of communal learning is centered on religious and spiritual teachings (Merriam and Mohamad 2000). In the contemporary Islamic world, moral development is highly valued (Siddiqui 1997). Three linked aspects—belief, values, and principles—evolve in life visions. Values direct conduct toward social acceptability, motivating principles prohibit or permit particular activities, and belief structures give the way through life (Mir 2010, Esposito 1998). All Muslims' believe system acknowledge the five pillars based structure at initial level, Profession of Faith, prayer, fasting, charity(zakat) and pilgrimage(Hajj) (Robinson 1983). Islamic religion covers all aspects (political, social, economic, material, ethical ) of social life(Islam 2014).

In order to facilitate the research objectives of this study, the Standpoint Theory, which posits that actions are influenced by cultural identity, is employed as a conceptual framework to analyze the religious social structure. The effect of socially created identities, especially those that overlap, on the public understanding of health, religious healing beliefs and practices, and the idea of reproductive construction in society is an important subject of study. Hence, it is crucial to investigate the influence of religious beliefs on community health and the formation of public opinion within a progressing society. Specifically, research should be undertaken to examine the correlation between religion, culture, and reproductive health.

The attitude towards disease and healing is influenced by several socio-cultural elements, including religious background, cultural beliefs, attitudes, and customs (Odeh et al. 2008). The Islamic community encompasses the notion of charity, which is frequently practiced as a form of reproductive healing throughout society.

The notion of charity, seen as a basic obligation in Islam, is strongly advocated and reinforced in the sacred text of Muslims, known as the "Quran." The act of providing financial assistance to impoverished individuals, as a customary tradition within the Islamic faith, is widely regarded and valued in the teachings of the Ahadis, with the intention of seeking blessings from Allah. Charity serves as a means of purification and functions as a strategy for fostering socio-economic sustainability within a society (Bensaid et al. 2013).Charity came from Arabic word Sadaqah which means to be truth veracity and keep faith(Awang et al. 2017). There are various quranic verses that links charity with various social aspects.

The act of providing charitable donations is widely valued throughout many Muslim communities. The act of giving elicits feelings of satisfaction and provides a sense of comfort. The phenomenon of pleasure is observed to propagate in a cyclical manner, whereby engaging in acts of altruism and assisting others has been found to contribute to one's own experience of happiness (Anik et al. 2009).

## **Methodology:**

The current study is based on a sociological inquiry mixed method carried out in the suburban area of Faisalabad city, situated in the province of Punjab. The research approach utilized for

data collection involved the use of a convenient non-probability sampling strategy. A survey was conducted with a sample size of 450 individuals to collect data on their belief tendencies. The methodology adopted in this study was the utilization of a loosely structured questionnaire for data collection purposes. The study utilized survey technique to examine the philanthropic behavioral patterns demonstrated by participants, with a special focus on reproductive recovery from their illness. Furthermore, the interview technique is employed to acquire a comprehensive understanding of the community. A loosely structured interview guide is employed.

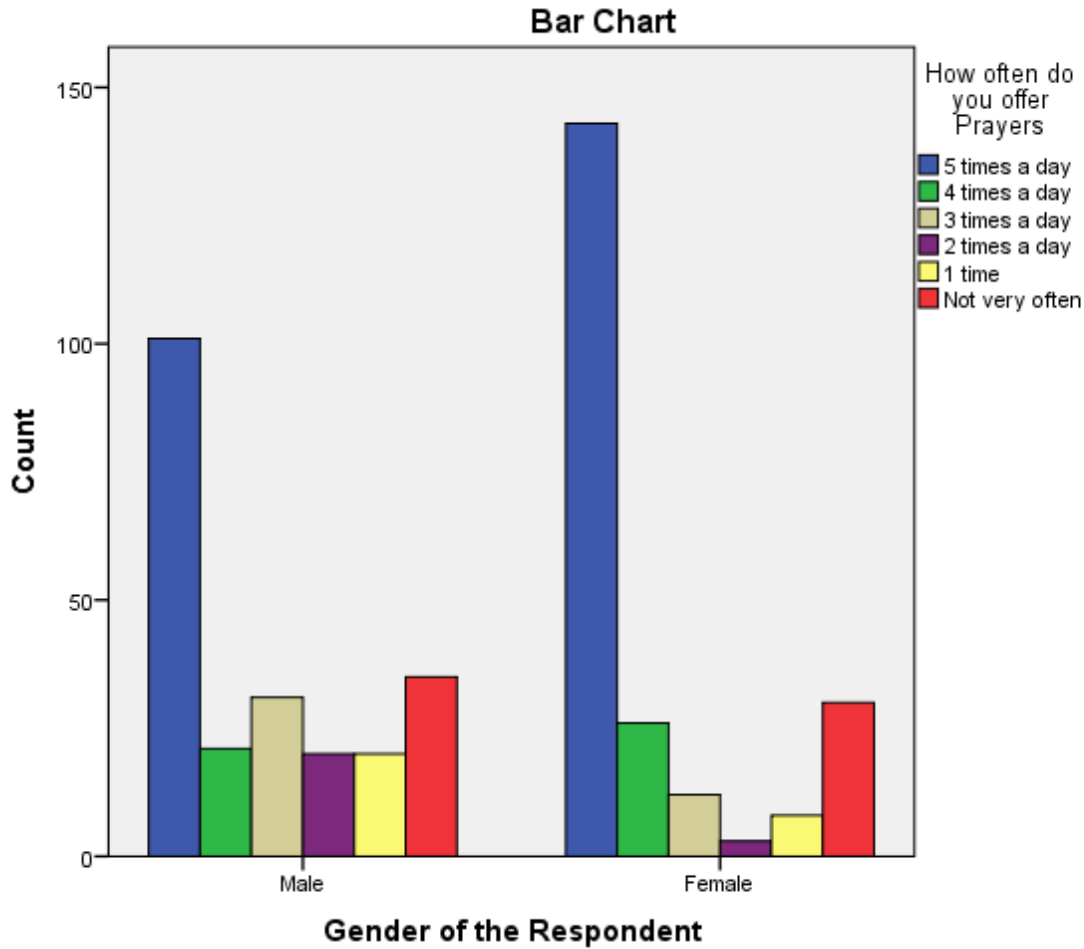
**Data analysis** latent content analysis is used based on coding from transcripts of interview guides (Berg and Lune 2007), first a qualitative latent analysis is used through coder based on independent reading(Lincoln and Guba 1986). Coding based themes are further utilized for accurate figuring of facts. Quantitative facts and figures are drawn to established trustworthiness of the data. Through SPSS cross tabulation is generated to identify latent variable and to testify its affectivity with independent variable.

## **Results and Discussions:**

The findings showed that when asked about religious and reproductive healing practices, 99% of survey participants had meaningful responses. Participants in the study demonstrated a degree of belief that indicated a clear correlation between religious beliefs and reproductive health practices as a significant cultural driver. 450 research participants discussed their religious fervor and how it helped them heal from their health problems. The participants shown a strong commitment to discussing this topic, as seen by the good outcomes that amply demonstrated their level of belief system participation.

## **Engagement of Religious Belief:**

All survey participants identified as adherents of the Islamic faith and expressed a positive affirmation of their religious beliefs. The confirmation of an individual as a religious follower is contingent upon their ascribed religious status, however the extent to which they actively engage in religious practices may differ. In the research study, a total sample group of 450 individuals participated, with 228 individuals (50.7%) being male and 222 individuals (49.3%) being female. All members of the community hold an accepted notion in the existence of God as a supernatural entity, as well as having knowledge of a prophet who has been divinely appointed. The theological framework serves as a testament to the individuals' religious allegiance, which may manifest in diverse practices.



Within the context of religious practices, a total of [n = 244] 244 individuals adhered to the obligatory requirement set out by the Islamic faith, which necessitates the performance of prayer five times daily. Out of the total sample size of 47 participants, it was reported that a majority of them, specifically 43 individuals, engage in prayer three times a day and do not do the other prayers. Conversely, the remaining four participants reported offering prayer four times daily. A total of 65 participants had a positive attitude towards their failure to perform their obligatory prayers. In the research, a total of 51 individuals acknowledged their practice of engaging in one or two prayer sessions every day. The higher numbers unambiguously demonstrate that the ratio of individuals who consistently engage in the five times daily prayer is higher among females compared to males.

**Reproductive Health in relation with religion:**

The participants were queried on their beliefs in the efficacy of prayer for mending reproductive health issues, as well as engaging in activities like as visiting shrines and making Mannat requests (i.e., expressing a wish that is believed to be realized upon its attainment) as potential remedies for these problems. A total of 418 respondents expressed a prevailing opinion that an individual's problems may be handled via the use of prayers, affirmative conversations, and

dialogues. This finding aligns with the overarching conceptual framework created for the study. During the course of the research, in-depth interviews were conducted to explore the respondents' affirmative attitudes and analyze the data. This analysis showed several themes that provide justification for the respondents' beliefs and further elucidate their belief structure.

### **1. Reproductive health is written down and predestined.**

The concept of predetermination in this context pertains to the religious belief that reproductive health is predetermined and predestined by a divine entity. Respondents saw the position of God as one of sovereignty, wherein God possesses complete power over human existence. Additionally, engaging in prayers and requesting the fulfillment of desires is viewed as a religious attitude aimed at fulfilling an unspecified and distinct goal.

In the study of the influence of religious beliefs on health, prayers and healing myths are commonly seen as significant factors. One of the research participants had a strong conviction on preset health problems.

If an incident is predestined by a divine entity, it will inevitably transpire irrespective of any intervening factors. The efficacy of religious prayer in altering the trajectory of sickness remains inconclusive when considering individuals who possess hereditary conditions that are predetermined and believed to be divinely ordained.

Prayers have a significant function, mostly in appeasing one's conscience rather than promoting bodily well-being. Prayer fulfills a dual function, serving both as a means of restoration and prevention, instilling a sense of hope in individuals for their recuperation.

### **2 Have faith in charitable giving to overcome any form of reproductive health problems**

Providing assistance to someone in need is regarded as a method of acquiring divine favors. Charitable assistance is extended during challenging circumstances, such as reproductive health complications or infant ailments. Specifically, sadka, a discretionary kind of philanthropy, is undertaken to support the recuperation from illnesses. In reference to the validation of the association between philanthropic endeavors and religious convictions, a total of 449 individuals participating in the research study expressed concurrence with this conduct, whilst a solitary individual dissented from the notion of generous action. The denial of charity was mostly attributed to low socioeconomic conditions rather than ideological rejection.

The study interviews discussed the association between the practice of "Sadka" as a kind of charity and its potential impact on the healing of health concerns. The participants of the research employed direct quotations from Islamic sources, specifically from the Prophet Muhammad (peace be upon him), in order to support their cognitive framework.

“Charity in secret extinguishes the wrath of the Lord”<sup>1</sup>

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<sup>1</sup> al-Mu’jam al-Awsaṭ 6252 – Sahih (authentic) according to Al-Albani

Difficult circumstances and challenges are commonly regarded as opportunities for individuals to demonstrate their capacity for resilience and endurance as ordained by a higher power. In the event that an individual encounters challenging circumstances or struggles to manage them effectively, it is recommended that they engage in the act of giving sadka, as a means of averting divine retribution.

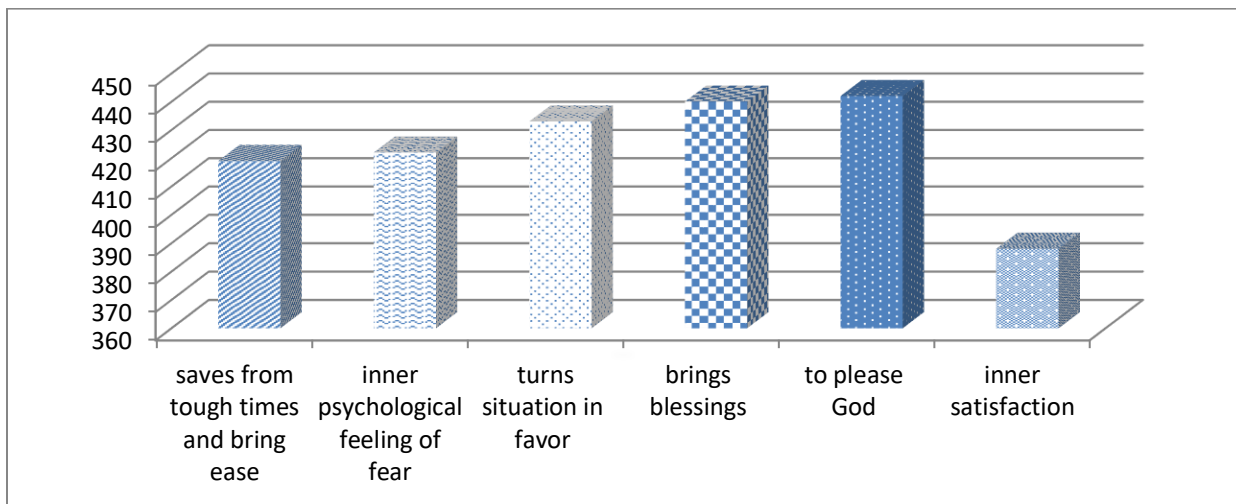
**3 Motivational factor based on religion and reproductive health**

The study topic aimed to understand the underlying ideology that operates morally and motivates individuals to engage in charitable acts through religious motivations. Upon careful examination of the positive replies provided by the research participants, a number of recurring themes emerged. These themes provide light on the rationale behind the actions of practitioners and contribute to a deeper comprehension of the interconnectedness between acts of charity (sadka) and the promotion of reproductive health healing.

The term "Sadka" refers to a concept in Islamic teachings related to voluntary acts of Especially as a discretionary kind of philanthropy, commonly observed during periods of adversity and challenges. The participants of the study expressed the belief that engaging in Sadka, or voluntary charitable giving, might provide a sense of peace and comfort, particularly in terms of mitigating anticipated challenges and illnesses. The act of providing charity is often justified in Islamic teachings, as it is rooted in a fundamental notion of the religion.

According to Bokhari, individuals can seek atonement for the challenges, tribulations, and sins they experience within their familial, financial, and neighborhood contexts via engaging in practices like as prayer, charity, fasting, and performing good actions.

The graphic depicted below illustrates the collected data on individuals' beliefs about the motivating component as it relates to engaging in charitable acts.





A total of 419 individuals held the belief that engaging in acts of charity, known as Sadka, may provide relief during difficult circumstances and alleviate hardship. Pregnancy planning, particularly during pregnancy, is a significant aspect of Sadka Charity, which serves as a religious therapeutic approach aimed at safeguarding the well-being of both the expectant woman and the unborn child by mitigating potential adversities. According to a study including 422 participants, individuals said that engaging in this activity assists in managing their internal psychological experiences of dread, worry, and discomfort. Antenatal care is often provided before to childbirth in order to mitigate concerns over potential difficulties that may arise during the delivery process. In the context of financial difficulties, the act of paying Sadka, a form of voluntary charitable giving, has been seen to yield unanticipated positive outcomes and bring about favorable circumstances. This phenomenon has been documented in a sample size of 433 individuals. One study with a sample size of 442 participants found that engaging in a certain practice brought about blessings and wealth. In contrast, another study including 388 participants suggested that individuals should strive to please the divine during moments of bliss. Upon the successful delivery of a newborn, it is customary to perform the act of Sadka (charity) as a means of safeguarding the child from the malevolent gaze of the world. In light of the gifts bestowed upon us by a higher power, we express our thanks for the facilitation and safety experienced during the process of childbirth.

#### **4 Forms of (Sadka)Charity:**

The only kind of charity that may be given without any material goods is sadka. Abu Hurairah (PBUH) reported that The Prophet (PBUH) said: "It is also charity to utter a good word."

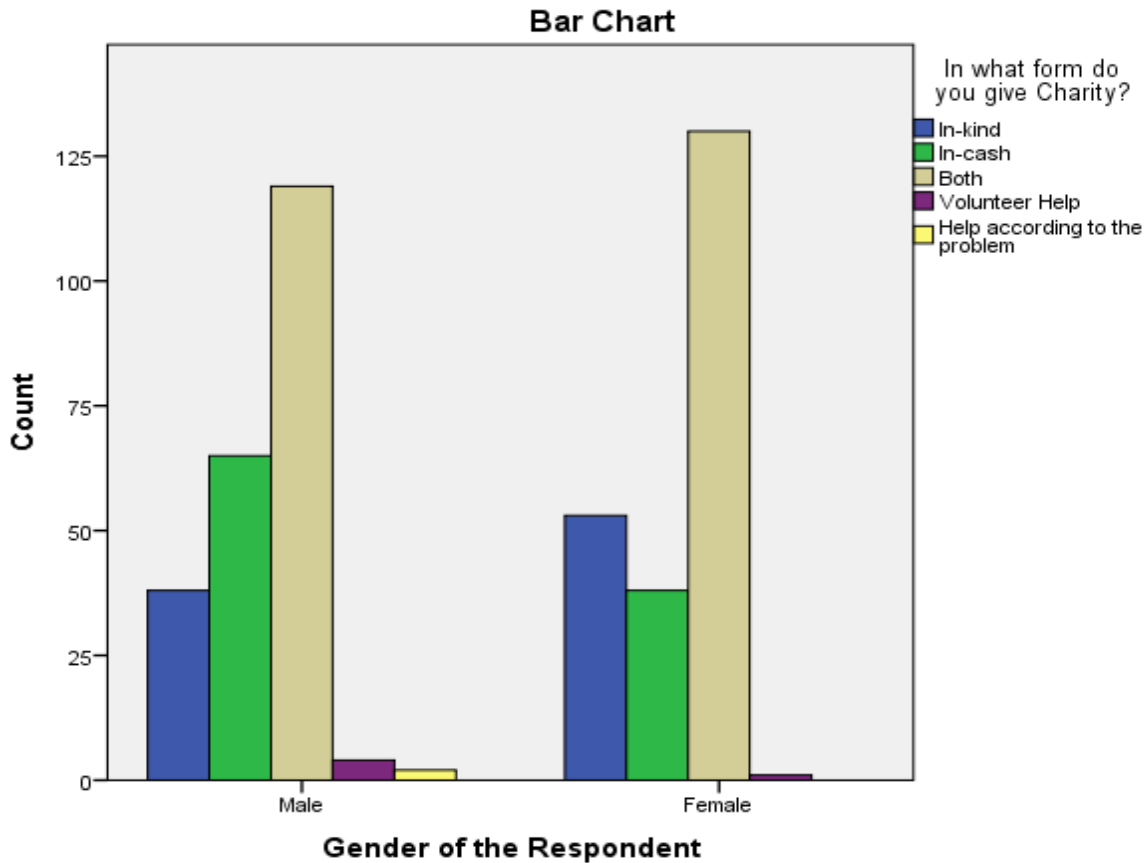
This particular form of charitable action is commonly associated with certain behaviors, which are widely regarded to be useful in alleviating the difficulties experienced during childbirth. It is believed that women who employ a gentle and compassionate manner of speech towards others, while also generously donating money, can contribute to the reduction of labor pains throughout the process of giving birth. The dominant myth among the respondents lacks foundation in this specific context, as it does not align with any statements made by the prophet (peace be upon him).

Among the sample of research participants (N = 450), a total of 91 individuals (n = 91) confirmed the occurrence of Sadka, a behavior characterized by giving in a kind manner. A total of 38 male participants and 53 female participants expressed their belief that Sadka, in the form of acts of kindness, is equally beneficial as Sadka in the form of cash. The nature of Sadka, or charity, exhibits variations based on gender. The majority of males seem to prefer making payments in cash, whereas the spending behavior of females has been relatively low. Specifically, out of a sample size of 65 males and 38 females, males exhibit a greater inclination to spend money on charitable donations in the name of God, known as Sadka. In the context of both cash and kind, the participation of male individuals (n = 119) was shown to be higher in comparison to female individuals (n = 130). A similar attitude was observed in the context of

providing assistance to others through volunteer work, with four male participants and one female participant. In the provided figure, it is observed that among the respondents in this group, only males were recognized as stating that they provide assistance based on the nature of the problem. No females were reported to have offered such responses.

The jobless status of women emerged as a significant determinant that exerted an indirect influence on the conduct of the respondents. Males possess direct access to the material resources of the family, whereas the female participants in this research study (N = 122) were primarily housewives (n = 188) engaged in unpaid labour. Women are able to engage in charitable giving through making use of the resources found inside their households, such as food and other accessories, as well as by employing a portion of the household budget provided by the husband or head of the family.

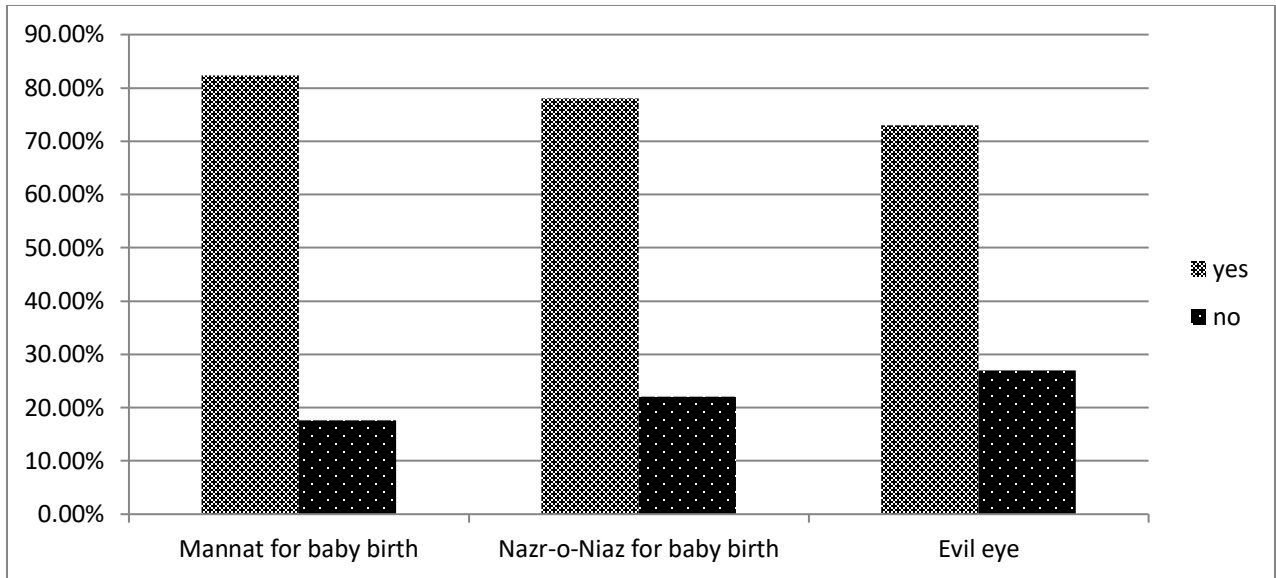
The form of kindness also exhibits variations in terms of shape, texture, and amount when comparing males and females. Women provide a limited amount of grain, rice, meat, eggs, beans, and flour. In some cultural practices, males may engage in acts of charity by offering uncooked black goat for slaughter in the name of God as a kind of sadka. Alternatively, if the goat is cooked, around 10 to 12 kilograms of meat or rice are prepared and given.



***Mannat for Baby's Birth***

Various myths are prevalent in culture with the aim of enhancing fertility. The many forms and types of charitable assistance during childbirth exhibit a range of diversity. The practice of Mannat, as a kind of charitable giving, is associated with the event of childbirth. The practice of expressing wishes for the fulfillment of desires (known as "Mannat") is popularly thought to be associated with the birth of a baby. According to the chart provided, it can be observed that out of the total number of respondents ( $N = 450$ ), a significant proportion ( $n = 371$ ) representing 82.4% expressed their belief in Mannat. The form of Mannat exhibits variation, as it is observed in the name of several revered figures from the Islamic faith. Mannat is particularly prevalent in shrines, representing a deeply ingrained notion in South Asia. Additionally, individuals may choose to distribute food in the name of God as an expression of gratitude for the fulfillment of their wishes, or allocate funds towards Quran recital as a means of honoring their fulfilled desires. When the value of  $n$  is equal to 79, a total of 17.6% of individuals expressed non-belief in the concept of Mannat. Prayers are believed to exert a significant impact in fulfilling desires, as opposed to the practice of making Mannat at shrines.

A majority of participants, such as 78%, expressed their support for contributing to charity through the practice of Nazr-o-Niaz. According to the beliefs held by adherents of some shrines, it is believed that these individuals are in close proximity to the divine, and that their prayers possess the ability to effect transformative changes in one's life. The act of offering nazar-o-niaz to those holding the positions of gaddi nasheen, malang, and peer within shrines is believed to bring about a sense of joy, while their prayers are said to have a significant impact on increasing the chances of successful conception. According to the respondents, 22% of individuals hold a skeptical view towards this particular form of philanthropy. However, they argue that allocating resources towards impoverished individuals yields comparable blessings and has an equivalent efficacy in facilitating conception. In the study, it was found that 73% of the participants held the belief that providing financial support or engaging in charitable acts to protect pregnant women from harm is beneficial. Conversely, 27% of the participants expressed the perspective that charity is not an effective means of warding off negative influences on expectant moms. There exist certain scriptural passages that are believed to provide protection for women during pregnancy, such as the recitation of Surah Maryam, Surah Yusuf, and Ayat al-Kursi, which are thought to safeguard against adverse events.



**Charity at Birth Celebrations of Baby Girl:**

Within the context of a patriarchal culture, there appears to be a tendency for traits that are supportive in nature to be more prevalent in relation to the birth of male infants. The act of providing charitable donations at the birth of a female infant has a relatively less prevalence. The Islamic notion pertaining to the birth of a kid does not discriminate based on the gender of the child. The value of n is 367. A majority of the respondents (81.6%) expressed a negative stance towards the concept of celebrating the birth of a newborn girl by charitable donations, as indicated by a sample size of 86 participants. A total of 18.4% of participants in the research expressed agreement with the notion of commemorating the birth of a baby girl by the act of donating to charitable causes that promote her well-being.

In order to examine the optimal disparities within the realm of religion, specifically within the Islamic community, the technique of cross tabulation is employed, focusing on the inquiry pertaining to the awareness and comprehension of the true teachings of Islam. Individuals who have conducted research on the translation of Quranic teachings and the attitude towards charity giving upon the birth of a newborn girl exhibit divergent perspectives when it comes to justifying the decision to celebrate or not celebrate such occasions.

**do you read the Quranic translation \* do you celebrate birth of baby girl Cross-tabulation**

		do you celebrate birth of baby girl		Total	
		yes	no		
do you read the Quranic	Yes	Count	79	4	83

translation	% within do you celebrate birth of baby girl	95.2%	1.1%	18.4%
No	Count	4	363	367
	% within do you celebrate birth of baby girl	4.8%	98.9%	81.6%
Total	Count	83	367	450
	% within do you celebrate birth of baby girl	100.0%	100.0%	100.0%

The data shown in the aforementioned table indicates that a significant proportion of respondents, namely those who had studied the Islamic Holy book with translation and possess a higher level of comprehension, were inclined to rejoice the birth of a baby and engage in charitable acts. This group consisted of 79 individuals. In contrast, a significant majority of respondents (n = 367) who do not partake in the celebration of the birth of a newborn girl also demonstrate a lack of awareness on the true Islamic idea and understanding of rights.

It is not accurate to assert that Islamic society can be definitively characterized as a gender-segregated society. There are several common misconceptions in society that are often associated with religious beliefs, particularly within the Islamic context. However, it is important to note that these myths are not supported by the real teachings of Islam. The endorsement of gender discrimination and prejudiced attitudes towards infant birth celebrations is not in accordance with the principles of Islam.

**Charity at Birth Celebrations of Baby Boy:**

The practice of commemorating the arrival of a male infant with celebratory events is widely observed within society. The participants of the research engage in several acts of philanthropy as a means of commemorating the arrival of a male infant. The act of distributing cash as Sadka (charity) and providing sweet rice and food to the impoverished is often seen as an indicator of contentment.

**Religious Education of the Respondent \* do you celebrate birth of baby boy Cross-tabulation**

		do you celebrate birth of baby boy			
		no	yes	Total	
Religious	Qura'nic	Count	82	335	417

Education of Education	% within do you			
the	celebrate birth of baby	94.3%	92.3%	92.7%
Respondent	boy			
No	Count	5	28	33
	% within do you	5.7%	7.7%	7.3%
	celebrate birth of baby			
	boy			
Total	Count	87	363	450
	% within do you	100.0%	100.0%	100.0%
	celebrate birth of baby			
	boy			

According to the data shown in the table, it can be observed that 92% of the individuals participating in the study acknowledged the inclination to engage in charitable acts at the birth of a male child. However, it should be noted that the effectiveness of Quranic recitation knowledge as a variable in inducing significant behavioral changes has not been substantiated. The chart presented above indicates that out of a total of 335 respondents, there is a presence of either basic Quranic recitation knowledge or a preference for giving charity especially on the occasion of the birth of a newborn boy.

**Conclusion:**

The aforementioned study findings provide robust support for the fundamental tenets of standpoint theory. The fundamental principle of theory facilitates the comprehension of perspectives held by a certain societal group that typically engages in prescribed roles. The concept of standpoint is subjective and fluctuates depending on individual perspectives. However, it is commonly recognized as a collective perception shared by those who find themselves in similar circumstances. The higher social strata possess an in-depth knowledge and their perspectives are not subject to broad generalizations, since they are cultivated through a one-sided approach. Conversely, those from the general public tend to approach situations with a more realistic and earnest mindset.

The positive association between charitable giving and a pro-social attitude towards reproductive healing is characterized as a socially built attitude. Cultural acceptability refers to a certain manifestation in which individuals within a society validate their actions and behaviors with a sense of assurance. The evaluation of affectivity and correctness necessitates a comprehensive comprehension of the pragmatic ramifications associated with cultural behaviors. Islam is a comprehensive ethical framework that offers guidance to its adherents, affording them contentment, solace, and tranquility in exchange. Religious commitment has been found to engender a positive attitude towards illness while simultaneously fostering a gloomy outlook on

future events. The religiosity-based collective approach, which is cultivated within a shared environment, reinforces an individual's spiritual beliefs and is most comprehensively understood through cultural perspectives. The role of religion is often seen as having a good and supportive impact on the healing attitude. The interconnection between the two variables, generosity and healing, on a spiritual level is undeniable and indivisible. The perspective held by the lay public is that by establishing a spiritual connection, they may fulfill their desires. This belief is associated with the notion that supporting the impoverished members of society leads to their happiness, and hence, practitioners of this belief system anticipate the manifestation of positive outcomes through the operation of Karma.

The findings in its nature are exploratory but not applicable for generalization to whole, on lay public. Until the findings presents enough insight into the degree of framework that is utilized to create the understanding of religious belief and healing practices(Harris, Parrott, and Dorgan 2004). This research tried to consider the participants with differences in attitude in believing certain myths under specific religiosity. The further research should be based on to develop better understanding the racial differences and practices of religious healing methods. Currently, actual experiences based empirical researches are hardly conducted, particularly in perspective of positive impacts of healing mythologies in relation with social and religious configuration. Findings of this research suggest, a prominent number of research participants reflected their believe over religious practices, potentially consequences with an improved health circumstances. Interconnectedness in-between religion and reproductive health healing practices surprisingly, sometimes contrary to Islamic teachings, although prevailed under the umbrella of Islamic religious society. Social scientists, with particular expertise are encouraged to explore further religious frameworks, so far to identify the positive aspects of religion and remove the negative misconception associated with particular aspects of Islam.

Empirical data provide fruit-full results to health understanding particularly culturally sensitive issue. Adopting a cultural sensitive approach would assist to social researchers to focus on conceptual construction of religiosity in connection of healing practices(Koenig 2004) In this research religious framework was used to know the structure of cultural cathaxies, well participation of lay public to make framework applicable must be acknowledged as central part of study(Maier-Lorentz 2004).

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