SOCIAL SYSTEM OF ISLAM: A CONCEPTUAL STUDY

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CONTENTS

PREFACE

CHAPTER I  INTRODUCTION
- Status of Theories
- System and Structure
- Roots of functionalism
- Functionalism as a Distinct school
- The Methods of Functional Analysis
- Theory and Conceptual Models

CHAPTER II  CONCEPT OF SOCIETY IN ISLAM
- Sociology of Religion
- Studies on Islam
  (a) Orientalists
  (b) Muslim Scholars on Islam
- Transliteration
- Concept of Society in Islam
- Islam
- Faith
- Holy Quran
- The Hadith
- Community - The Ummah
- World - view
- Ethical System
CHAPTER III SOCIAL SYSTEM OF ISLAM

- Some General Assumptions 84 - 88.
- The Cultural System of Islam 89 - 93.
- Family System of Islam 93 - 96.
- Roles and Statuses 96 - 97.

CHAPTER IV CONCEPTUAL MODEL OF ISLAMIC SOCIAL SYSTEM

- The Philosophical Assumptions 103 - 106.
- General Conceptual Framework of the Social System of Islam 106 - 117.

- Particular Assumptions
  6. Sociocentric Versus Egocentric Image of Man 122 - 123.

CHAPTER V CONCLUSION 125 - 130.

BIBLIOGRAPHY 131 - 137.
The contemporary modern world is developing with such a tremendous pace that the notion "crisis" has become an ordinary state of social life. The advancement of science and technology has shrunkened the size of the world which is changing life so rapidly that the world is itself becoming a highly disordered system. In such a changing and developing world, where social tensions, conflicts, deviances and acculturations etc., are prevailing notions of ordinary life, there is a greater need for a likewise advanced sociological method to study and analyse the underlying causes of the problems and to make policies and strategies to overcome them.

Religion as a basic need and necessity of human kind demands a lot of attention. "Sociology of Religion" was developed to study the life and structures of various religious groups but it failed in dealing adequately with either theological or metaphysical realities. The chief reason lying underneath was the origin of the discipline-its methodology and epistemology was developed against the western cultural background and with a motif to serve the western interest. There is a pressing need which is widely realised within sociologists' circle, that we cannot deal with similar strategies when it concerns the societies which have religious basis of their social system. Particularly, Islam is the case in point.
During the last few centuries Muslim societies also have been in a state of chaos but for the past few decades, owing to some historical factors, they are again coming back into the mainstream. In this process of come-back, their own religious values are being disrupted by the need for adaptation to the world of others. With their economic and social changes, their moral and intellectual spheres are also undergoing considerable changes. Now the Muslim societies are also facing the similar problems and challenges with the modern world in which they are stepping. The chief conflict in the Muslim world is in between Modernization and Islamization. There is a clear drift of intellectual and social modernization on the one hand and preservation of the Islamic values and fundamentals on the other. Both are necessary; the former for progress and growth and the latter for cultural identity. But this has not been fully realised in the Islamic world, rather there seems to be a state of war between the traditional and modern forces. If the Islamic society wants to persist and develop and if it wants to become a potent force in this modern world, it must seek its own indigenous solutions to its problems. It must synthesise the modern knowledges into the Islamic frameworks.

Since Islam is not simply a religion dealing with only metaphysical realm, rather it is a complete way of life, encompassing all the faculties of human life, with a well-defined
rules and regulations for human interaction throughout the life, it has its own theoretical basis with direct practical refractions. Since it approaches the problem in wholistic manner, it reveals a systemic conception of social realities. This systemic approach must not be confused with modern notion rather, it has strictly its own basis deeply rooted into its own conception of realities.

In this study my basic aim is to develop this systemic view of Islam and to use it as a method to study the Islamic social system. The introductory chapter deals with philosophical foundations of system theories, particularly "Functionalism" which has come to the front by surveying the existing available literature.

The second chapter deals with the branch of "Sociology of Religion" - the studies of various religions and societies - the nature of modern sociological and anthropological theories, its emergence and the prime motives behind the development of those theories. A critical analysis of the works of orientalists and Muslim scholars on Islam has been forwarded. Lastly a general conception of "Society in Islam" has been forwarded, developed, and critically analysed.

The third chapter is concerned with the social system of Islam as such which has been analysed within a functionalistic perspective. And in the fourth chapter a conceptual model of Islamic social system has been built and developed. Lastly in the concluding chapter I have discussed briefly the limitations of the study.
The study of society and social relationships has been an interesting and challenging venture for intellectuals and thinkers through all ages. We can trace its roots back since the dawn of the cultural era of human history. A scientific study of social facts, and human social behaviors, is not very old. It has its roots in the emergence of new scientific era. A paradigm shift in the scientific study took place in the 16th and 17th century Europe accompanied by great social upheavals and movements which ushered in the industrial revolution. The revolution created such enormous wealth as had never been witnessed by human being and also created unimaginable social problems. The fabrics of older order were torn out and new order started to gird itself in its place. The conflict between the two orders was such an intense one that it strongly manifested itself in the form of revolutions and “isms” in the 18th and 19th century Europe. The conflict of science and religion was an apparent manifestation of those movements.

The achievement of scientific revolution was so glittering and the influence of cartesian-Newtonian mechanical model was so pervasive that it encompassed and over ruled the human minds. The necessity to implement the new scientific rationality and the method, for the study of human areas was felt enormously. A number of works appeared which sought for the universal
nature of man. Martindale\(^1\) argues that there are five common compositions of these writers: (i) Reason is universally distinguishing property of man (ii) Human nature is everywhere the same (iii) Institutions are made for men, rather than men for institutions (iv) Progress is the central law of society (v) The guiding ideal of human kind is the realization of humanity.

It is during this age when the movement of ‘Maim’ dominated the intellectual arena and the scientific rationality was being enlarged and applied to the understanding of every phenomenon under the sun, that Auguste Comte coined the term “Sociology” and advocated “Positivistic Philosophy” as the sole method for the study of the social phenomena. Later on as the branch developed a number of different schools of thought propped up by using different theories and approaches of natural sciences as metaphor for their theoretical derivations. At present there are a large number of theoretical schools which study and deal with a vast array of social phenomena in question i.e., functionalism, symbolic interactionism, phenomenology, conflict theories, behaviourism, ethno-metaphysics, to mention a few.

During the recent decades the social sciences have advanced their methodology and the rapid pace of the scientific developments is forcing the social scientists to acquaint themselves fully with the new developmental trends and it is also inevitable if human society is to exist and the human elements

is to be kept into the realm of the new forms of developmental models. New trends are being manifested by social scientists in recent years under the influence of historians of science like Alexander Koyre' and Thomas Kuhn, philosophers of science like Michail Polanyi and Imre Lakatos, by deviation from their traditional positivistic empirical model for the behavioral studies. But, yet it has not been turned into the main stream.

In social sciences, the analyses are often kept either on actor or action level or on the level of systems and structures. The former is called micro-analysis and the latter as macro-analysis. These two diverse approaches have their own serious shortcomings. Let me take the liberty to call a micro-analysis also as an individualistic approach and a macro-analysis as a collective approach. "A radical individualism ignores the relations that constitute man as men and that bind them to each other, focusing only on the individual terms of their relations; a radical collectivism ignores the reality or importance of the individual terms, focusing only on the relations and the wholes that they form". A union of both approaches are necessary to understand individual and society as well. The need and necessity to integrate these two diverse approaches into a single body of theory is widely recognized by the system theorists and they have tried to bridge the gulf but still a long way is ahead.

Before proceeding further, let us look at the status of
theories itself. Agger argues that sociologists have discon-
ceptions of the term "theory" itself. He makes a distinction
between the two levels of theories i.e. "theory" and "meta-
theory". The latter may be called "orienting strategies" and
former as "unit theories". To quote his own words:

"A very large proportion of theory in sociology is in the
form of metatheory. That is, it is discussion about theory—about
what concepts should be included, about how these concepts should
be linked, and about how theory should be studied. Theories of
this sort provide general guidelines or strategies for approach-
ing social phenomena and suggest the orientation the theorist
should take to these phenomena; they are orienting strategies.

"A somewhat smaller, but still significant, proportion of
theory in sociology is concerned with the presentation and eval-
uation of theoretical statements, rather than with the deter-
mination of which statements should be presented and evaluated.
These statements, whether they are called "propositions",
"axioms" "causal models" or whatever, are intended as explana-
tions of particular abstract sociological problems. Thus we
may have individual or unit theories dealing separately with a
wide variety of sociological phenomena."}

5. Ibid, p. 31.
Wagner treats most of the sociological theories as orienting strategies. He illustrates his argument best in the case of functionalism, to which he calls "functional strategy". In coming analysis, we will also take the similar position.

System and Structure:

Since our present study is focused on the concept of social system, so here, first we will deal with the usage of the term system itself into the different social theories and its association with a particular school of thought. The use of the concept "system" was rate in 1930s but now it is widely used term in sociology.

"Central to the functionalist model is the notion system". Basically, functionalism views society as a system composed of interconnected and interrelated parts. It follows that since each parts are interrelated so functioning of each part will, in some way or another, affect the functioning of other parts of the system and the system as a whole. Social life is organized into a system composed of parts or structures which serve as means and fulfill the needs or functions for the persistence of the system as a whole.

What is a system? The concept of system has been enormously defined in sciences as well as in social sciences. -inburg holds that "as any poet knows, a system is a way of looking, at

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the world". According to Ashby, "the system now means, not a thing, but a list of variables".

Definition provided by Hall and Fayon is as: "system is a set of objects together with relationships between the objects and between their attributes".

First, Capra defines a system as "system theory looks at the world in terms of the interrelatedness and interdependence of all phenomena, and in this framework an integrated whole whose properties cannot be reduced to those of its parts is called a system".

Lastly, Parsons and Hills defines the concept of system as "the most general and fundamental property of a system is the interdependence of parts or variables. Interdependence consists in the existence of determinate relationships among the parts or variables as contrasted with randomness of variability. In other words, interdependence is order in the relationship among the components which enter into a system".

Here system is abstract in nature structure is its concrete manifestation, Bates and Harvey states that "system, according to Hall and Fayon, "An Introduction to Cybernetics" Chapman and Hall, London, 1956, p. 40.


however, refers to a certain kind of entity, while structure
refers to a way of looking at that entity in terms of its inter-

tnal organization. Capra\textsuperscript{14} puts it more beautifully, "All these
natural systems are wholes whose specific structures arise from
the interactions and interdependence of their parts" in other
words we may say that a system is over arching abstract entity
under which different structural component co interact and forms
a whole the property of which cannot be reduced to the proper-
ties of structure". A Schaff\textsuperscript{15} defines structure and system
relationships as a structure was originally a structure of some-
thing: "The way those elements are interconnected within a given
system i.e. the totality of the relations among them, is termed
as structure of that system". And a system was "a whole conis-
tinging of elements bearing such a relation to one another that a
change in the position of one results in a change in the position
of the rest". "There could be no structure without a system and
vice versa"\textsuperscript{16}, because of this inseparable and vital relationship
which exist between structure and system, many of the structura-
lists never used the term "structure" at all but only "system".
A system, then, is a kind of entity - an abstract entity - and
a structure is one of its properties\textsuperscript{17}, but , Schaff\textsuperscript{18} further

\begin{itemize}
\item \cite{Capra1982}
\item \cite{Schaff1988}
\item \cite{Capra1982}
\item \cite{Schaff1988}
\end{itemize}
argues that "structure" is also used to mean "system" something which has a specific structure. The French structuralists are more akin to this interchanging usage of the terms.

Roots of functionalism:

After having a brief account of the basic underlying concept of functional strategy, now we will trace the roots of functionalism. The functional approach to the study of society was used since the very emergence of sociology as a distinct branch. The founding fathers of sociology themselves are to be treated as predecessors of functionalism, particularly positivist organicists can be anticipated as forerunners of this approach. Hartmanl observes that functionalism and positivist-organicism are two different sides of a coin, he states "functionalism is a program of theory construction; positivist organicism was a program of action".

The central idea of structural-functional analysis is clearly articulated by Comte himself when he says "sociology consists in the investigation of the laws of action and reaction of the different parts of the social system". The laws of the integration of parts into wholes and the interdependence of different elements of a society appeared in Comte's "Consensus universalis", in Spencer's preoccupation with integration

compensating, for differentiation, in Cooley organic theory, and especially in Pareto's conception of society as a system in equilibrium. Redcliffe-Brown, after laying emphasis on Durkheim's work, argued that it was the beginning of functionalism in sociology.

Durkheim, to whom Raymond Aron calls "spiritual descendant" of Auguste Comte, was undisputably the beginer of the functionalism. Durkheim defines sociology—namely, the priority of the whole over the parts, or again, the irreducibility of the social entity to the sum of its elements, the explanation of the elements by the entity and not of the entity by the elements which is central to the functional strategy. Durkheim views society as "sui generis"—a system which obeys its own laws. Explanation of social facts, according to him, involves analysis of its function which it performs and contribute to the maintenance of the social order. The emphasis upon social structure which it contributes to the whole was emphasized by Durkheim, who saw division of labour as a functional basis for solidarity. "For Durkheim, the emotional bonds of social solidarity and the symbolic codes of social morality were the fundamental social structures from which all others emerged." (Alexander 1984), when dealing with religion his functional


approach is more evident. He argued that the function of religion binding the individuals into a collectivity is the most important role of the religion which it plays in a society.

Functionalism as distinct school:

The rise of functionalism in sociology is largely due to the rise of the functional approaches in biology, psychology, and cultural anthropology on the one hand and the conception of society as organism on the other. 

Nagel asserts that it was "developed also partly in reaction to the preoccupation of much nineteenth century social inquiry with questions concerning the origins of social institutions, and to the largely speculative reconstructions of their genesis and evolution that were frequently the chief products of this concern".

In 1920s Bronislaw Malinowski and Radcliffe-Brown laid the basic tenets of functionalism in anthropology. In sociology "it was in the post world war II period that the sociological impact of functionalism was felt most strongly".

Later on there emerged a group of theoreticians who were applying the functional strategy to the sociological issues and "in fifties, the functional "school" in sociology acquired its identity, as well as its prophet in Talcott Parsons".

Before dealing with functional methodology and its strategic implications, let us overview the various theoretical approaches of some of the chief exponents of this school of thought.

Besides those sociologists who are called the originators of functional approaches in sociology particularly Durkheim, it was Veblen (1860-1923) who took the notion of "system" as such in his theoretical scheme. Veblen was basically an voluntaristic organicist. Simultaneously he has been viewed as "a transitional figure between organicism and sociological functionalism". He formulated an abstract concept of system and argued that society is composed of elements, reciprocally related and acting upon each other. He viewed society in equilibrium and when ever disturbed it again reaches to the same state of equilibrium by its self regulating mechanism. The basic elements of society, in his view, are individuals. Further, he asserted that a state of a social system at any given time is determined by three conditions i.e. the extra human environment, other elements exterior to the society and inner elements of the system. Veblen's concept of equilibrium was to become the basis of the future functional analysis.

where Veblen formulated an abstract concept of "system", Florian Znaniecki (1882-1958) not only abstracted but also generalized the concept of system. In his theoretical schemes

societies are viewed as separate wholes, territorially located, including both human beings and systematically integrated cultures, in this sense he viewed the plurality of the systems. He also viewed these systems as "closed systems". He says, "A system is relatively isolated from external influences owing to its structure, i.e., the total combination of forces which keep its elements connected in a way non of the, are connected with any outside objects". Martindale observes "the transition was made by Znaniecki from social-action theory to sociological functionalism by way of subsuming the concept of social action under the concept 'system'. In this manner the entire approach to social process proposed by Znaniecki is dominated by the concept system".

The greatest protagonist of the functionalism was Talcott Parsons (1902 - ) who is assumed as prophet like figure of this school. Parsons' interest in social system was generated by L.J. Henderson, a biochemist who was influenced by Pareto's concept of system. He developed his conceptual schemes and theoretical propositions which were highly complex in which he attempted to integrate the three different schools of traditions, "each committed to apparently conflicting notions about the nature of man, society and human behaviour, indeed, even of scientific method". i.e., the utilitarians, the positivists

and the idealists. He attempted to psychologise the social behaviour with in a sociological framework. To accomplish this, Parsons tried to integrate Freud’s personality theory and Durkheim's morality. Alexander asserts that "Parsons offered a significant synthesis of the idealist materialist traditions but his thinking contained a strong strand of the idealist theorizing as well". Inspired by Weber, Parsons combined Durkheim and Weber to "produce a fundamental revision of social theory".

Parsons' theoretical scheme moves from action, action frame of reference, to interaction thence to social system and culture. An action is a goal directed behavior, proceeds in an action cycle, which he calls "system of social action". This system of social action comprises of three different system i.e., social system, personality system and cultural system.

Martindel observes that by the publication of "The Social System" Parsons took a definite step away from the conception of "social action" as a kind of atomic unit out of which societies are composed and treated action itself as a system. A social system was a new whole and was "one of the three ways in which social action is structured". He (Parsons and Bales, 1953) identified four functional requisites or imperatives

which must be solved if a social system is to survive. This functional pre-requisite of a social system came to be known as A-G-I-L scheme i.e. adaptation, goal attainment, integration and latency. This A-G-I-L scheme became the basis of the functional analysis of a social system. Wagner asserts "all analyses of social system should include specification of social structures that meet the system needs of adaptation, goal attainment, integration, and management of latent problems".

A society, in Parsons view, must have a well defined stratification system in terms of roles and statuses. Parsons says "....for most purposes of the more macroscopic analysis of social systems.....it is convenient to make use of a high order unit than the act, namely the status-role as it will here be called, since a social system is a system of processes of interaction between actors, it is the structure of the relations between the actors....which is essentially the structure of the social systems. The system is a network of such relationships". The status is the location of the actor, the role is what he does in that position.

A society has hundreds of roles which individuals may play during their lifetime. Particularly, as the complexity of society develops the number of roles also multiplies. Parsons identified five general varying patterns of roles which may be

33. David C. Wagner, 1984, P. 27.
applied universally, with the two possibilities each. Hence we

1) Aactivity Vs neutrality (ii) Universalis Vs particularis
(iii) Diffuseness Vs specificity (iv) Quality Vs performance
(v) Self Orientation Vs collective orientation.

Parsons further classified social system into subsystems
and identified "four presordial dimensions; the economic, concen-
trated with maximizing efficiency and "means", the political, focuses
on organization and "goals"; the solidarity represents direct
emotional bonds and "norms"; and the pattern maintenance oriented
to stabilize symbolic pattern and "values".

Another towering figure of functional school is Robert
Merton (1910-1999) who codified the conceptual and methodological
rules of functionalism to which he called "Paradigm" of functional
analysis. According to Martin R. 36, Merton's basic contribution
to functionalism is his formulation of the concept "FUNCTION" with
the concept function and his distinction between "manifest" and
"latent" functions. Martin R. Levy also classified the concept
function into "suffunction" and "dysfunction".

The methods of functional analysis:

Now, after brief assessment of the theoretical schemes
of various functionalists, let us see the general methodological
approaches involved in the functional analysis.

According to Satomoko 37, "more specific characteristics of society, viewed in general terms as a system, have been made precise in functionalist tradition in two different ways: per analogiam and per abstractum."

"No society is viewed as a system, the biological or organic systems are usually implied as metaphor for the development of theoretical construction. This organic system which is analogous to society it is called "per analogiam". Majority of functionalists have used this analogue. Hartindale 38 observed, "The organic type of system became the primary model of functional interpretation. Similarly Nagel 39 also points the two similar stand points of sociologists and biologists. He asserts, "More generally, functionalism is a stand point in the social sciences which, not unlike the stand point of organicism biology in its relation to mechanistic approaches in biological sciences insist upon the "autonomous" character of these disciplines, and is opposed to "reductionist" interpretations of social fact in terms of more human traits or forms of behavior."

Later on when it was observed that dissimilarity exist more between biological organism and society and it posed to be hazardous for social theories a new trend developed. This another method defining social system is called per abstractum, in which rather than using the parallel model, some specific properties were ought to be abstracted and then society was to be interpreted.

37. Piotr Satomoko, 1974, p. 53
in these generalized terms, "This method is characteristic of modern functionalism. Basically, it consists of the generalization and relativization of the concept of a system." 40

In generalization process those fundamental structural properties are isolated which may characterize a system and afterwards a set of those fundamental properties are selected which may characterize a particular social reality.

Relativization proceeds by expanding: Doubly the domain to which the notion of a system is applied. Previously, the use of system was restricted in defining a global society or society as a whole but now the notion of "system" is not restricted to only that area; rather it is being used loosely to the various "less inclusive social wholes, such as social groups, communities etc". This trend of relativization is called realistic. Martindale 41 argues that this trend brought realism into the functional school and resulted into the differentiation of macro-functionalism and micro-functionalism.

The another trend of relativization represents nominalistic philosophy. "It construes a system as a useful tool for identifying, certain important complexes or networks of social relations—economy, polity, culture, society, and social personality. Here a system becomes more an analytical instrument than a representation of some ontological entity." 42

40. Piotr Szczomka, 1974, p. 53.
42. Piotr Szczomka, 1974, p. 54.
There are two distinct levels of abstraction on which the generalization and relativization are usually carried out, i.e., the analytical level and concrete level. On the analytical level the concepts of defining a social system have no immediate empirical reference rather they have 'logical status of abstract constructs'. There is a clear dominance of 'analytic perspective in functionalism' it is this dominance of analytic ways of defining social system which has forced Wagner (1984) to treat functional theories as metatheories.

Whereas, "on the analytic level the social system is conceived in terms of variables, relations, roles, statuses, and the like. On the concrete level the social system is conceived in terms of people, their interactions, collectivities, groups, classes, etc." Moreover on the concrete level the concepts have direct empirical referents.

When dealing with "functional strategy of theory construction" Satomka observes the core of functional analysis is the conceptual model of society which informs the propositions incorporated into functionalist theory and generates the specific explanatory structures characteristic of such a theory.

Since our study is focused on the construction of a conceptual model for the Islamic social system so first let us distinguish between a theory and conceptual model.

44. Piotr Satomka, 1974, P. 54.
45. Ibid, P. 45.
In sociology, there is highly ambiguous usage of the notion "theory". Latomka distinguishes some 12 different meanings which the term theory implies in sociology, casting away those contradictions which is involved with the meaning of "theory" let us assume a very generalized meaning. Theories are a set of proposition which explains certain phenomena. The theories consist of logical arguments about relationship deduced from conceptual schemes.

Similar to the notion of theory, the Conceptual model also has varying degree of meaning in sociology. Latomka identified some thirty three terms prevalent in sociological analysis which signifies the meaning of conceptual model. A conceptual model is a set of assumptions defining both the general, constant characteristics and the possible range of the particular, variable characteristics of a given domain of reality where theories attempt to explain certain phenomena, conceptual schemes explain nothing. "They only furnish the basis for categorizing information, and for building descriptive models of the objects or phenomena needing explanation."

To summarize, conceptual schemes organizes experience. There are two-fold process to achieve this. First, it isolates

46. Ibid f. 6.
47. Ibid f. 25.
48. Ibid f. 32.
49. PELE BATES and C.G. HARVEY, 1975, Pn 3.
or selects certain region of experience then it defines what is taken into consideration and what is not by defining, and fixing certain boundaries. Second, "a conceptual model identifies loci of significant variables within a selected region of experience".

Mayer asserts "a conceptual scheme is neither true nor false; its value is determined by its systematic import (how it functions in a body of theoretical statements) and its definitional adequacy not by empirical support".

Functionalism is the only theoretical scheme which can be applied in the macro-sociological analysis of a society. In its theoretical strategy, there is a brilliant attempt to integrate the diverse theoretical traditions of sociology and it is the only model which is capable of analyzing a society in terms of systemic approach, but it was its own serious shortcomings. The basic flaws in its theoretical schemes has been heavily criticised particularly by conflict theories. The alleged charges are so many, like its teleological explanation, its static biasness and ahistoric biasness, to mention a few. Bailey observes "one major point of controversy is the logical adequacy of functional explanation. Most of the debate focuses on the issues of teleology, tautology, and the relation of functional explanation to causal explanation". Moreover, "one controversy centres around the issue of functional prerequisites and the attendant notion of system survival". Although the charges have been refuted time and

50. David S. Mayer, 1964, p. 27.
52. Ibid p. 6.
again by the functionalists but avoiding those controversies, we can safely conclude that functional models do exhibit some problems when applied to the study of different kinds of societies.

Since here our purpose is to build a conceptual model for the social system of Islam and the concept of society in Islam is somewhat unique so here we will take the liberty to manipulate the conceptual model in a distinct style. Lerner argues that "a theorist may adopt elements of more than one strategy at time" or "theorists may invent new strategies from time to time".

We will discuss the social basis of religion and uniqueness of Islam as well as we will develop the conceptual scheme in the following chapters.

CHAPTER - II

CONCEPT OF SOCIETY IN ISLAM

Study of society in terms of social relationships is not a contemporary phenomenon but its roots run very deep into sedimentation of history. Before the dawn of the new era, religious doctrine was the basic source in defining and shaping the societies. Religion was the chief determinant in the whole domain of existence. During the Renaissance in Europe the reaction against religion started and at last secular forces came out triumphant by over-throwing the yoke of religious superstitions and dogmatism which church had very successfully imposed upon the human life for many centuries. Later on it was needed to study the religion in terms of the function which it does perform in a society in the process to understand the underlying forces of history. Moreover, it was also due to the colonial ambitions of the west which promoted the study of religions and its function in various societies, which we will deal latter.

sociology of religion:

When there comes the question of the 'function' of religion in society or the social basis of a religion we usually turn towards, "Sociology of religion" or Anthropology as disciplines to answer these questions. Here our purpose is not to make a distinction between these two disciplines rather we assume and treat them as two sides of a coin. There is nothing more than political motives to make them as separate and rigid
disciplines, whatever implies for "Sociology of religion" it also implies for social anthropology to the extent where it does study the relationships with religion and society, and vice versa.

Le Bras defines the object of the study of sociology of religion which serves as manifesto as well as programme for action. He says, "The sociology of religion aims at studying the structure and life of organized groups whose beginning and end is sacred. The brief phrase implies three words: the cultic, or assembly of adherents; the supernatural, where hidden spirits reign; the civil, in the midst of which the company is established. Sociology is interested primarily in the first of these worlds. It describes and tries to explain the composition and coherence of this world, to measure its strengths and weaknesses, to understand its relationships to the other two worlds, to comprehend the image that it forms of them and of itself."

In short sociologists of religion do study the patterns of life of a particular group who adheres a particular form of religion and also relates, to some extent, the religiosity of the group and the function or dysfunction of that particular form of religiousness.

The various levels involved in the sociological study of religion are:

i) **Sociography** - which determines the dimension and size of a particular religious groups in terms of volume, geographical and social density. As well as it classifies them in terms of their degree of integrity with that particular group.

ii) **The typology of religious groups** - which is largely based on first type of analysis. It is a comparative science that endeavours to isolate the different types of religious organisation. But the internal logic of a religion does not necessarily determine its typological development.

iii) **The internal relationships of religion** - By this we mean the various relationships that are possible within a religion, between a certain number of set factors that, in more or less differentiated state, one encounters in most religions: culture, practices, myths, beliefs, dogmas, symbols.

    In regard to each religion it is necessary to uncover the internal relationships that are established between the various religious factors, because these relationships explain the configuration of the community and the expression of its vitality.

iv) **The micro-sociology of religious groups** - The life of a religious group is expressed not only in the collective cultic acts or in the dominant ecclesiastical, social cultural and political attitudes; it is also expressed in the nature and quality of the relationships which are established between the
members of the group and which are largely determined by their appartenence to the groups. Among these relationships it is necessary to consider those which have an obligatory character and those of free character.

These various levels of analysis have been applied, either partially or totally, by the western scholarship particularly by the sociologist in the study of society and religion. Coates, when dealing with the various stages of the development of society treated religion as somewhat crude form of science by categorising the stages as theological, metaphysical and positivistic or scientific. There is a clear impression of the evolutionism in dealing with religion. Religion is seen as evolved with the evolution of human beings and has passed through the various stages of the development and they are termed as animism, totemism, polytheism, monotheism and so on. But essentially, they do believe that the all religions of the world has a common link or better say common origin from where they have developed into various forms. So Durkheim studied the tribal forms of religion in his 'The Elementary forms of religion' in which he assumed that the study of primitive religions can give a basic understanding of the function of religion in a society as well as in the understanding of the historical process of the development of society.

Before proceeding further, it is necessary to unveil the underlying motives which serves as principle bedrock in
the process of the development of these disciplines. The roots go back to the Columbus' expedition of America. The search of the new land resulted into the new ways of thinking and exerted a tremendous influence on the human societies in general and Europeans in particular. "European man saw in the inhabitants of the New world a living model of their own past, which they began immediately to understand in new way. Stone tools uncovered in Europe were no longer the work of fairies, but the handicraft of real people whose way of life could now be perceived. If one could learn of the lifeways of ones ancestors from the contemporary habits of Amerindians it was but a short step to seeing the same Amerindians as a key to understanding the development of culture from the ancient Britons to the present eminence of European civilisation".

The step did not become a full fledged theory until the nineteenth century and there is one connecting link which needs to be put in place: the concept of natural man. This was the major theme of the French ideologues of the eighteenth century. By Rousseau's day the natural rights were to be scientifically proved by the existence of natural man in a state of nature, who was none other than the inhabitants of the south seas and the Amerindians. The ideologues were deists who believed in the unity of mankind, their scientific study would succeed precisely because of this unity in the natural endowment of the species.


It is clear from the history of European thought, of which anthropology is a characteristic product, that domination over the earth, the religious doctrine, easily became political domination and economic control which effortlessly led to the dominance of European man as a philosophical and then scientific proposition. Throughout the nineteenth century the board scheme remained constant there were three stages of man's rise which culminated with the preeminence of European civilization: barbarism, savagery and civilization. The early part of the century was dominated by polygenist thought which maintained that different races had different origin and progressed or not, along separate paths. Darwin's theories converted most anthropologists to unilinear evolution which therefore focused attention on how the transition from one stage to the next was made each stage along the way had its own type of culture carried the information about even earlier forms from which it had derived. The present reality of other societies was not the focus of attention: they were bearers and carriers of useful information about the past of Europe and the past from which they themselves had emerged, they were in fact research tools.

If anthropology became the study of other societies in their own terms it was a harmless pursuit, the greatest failing which can be levelled against the discipline. For anthropology

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which in this century has trained students passionately interested in knowing other cultures has failed to make any platform in Western outlook for communication between peoples on the basis of mutual understanding and respect. The Western attitude to other peoples began with an ideal and that trend has not been lost. The thrust of twentieth-century anthropology has been to prove the rationality, the functional utility within a given social setting of particular forms of behaviour.

Basically, Anthropology developed as a study of non-literate societies. When attention in turned to literate societies, anthropologists have by and large had little interest in and pay small attention to textual religion. Their main focus of study is what people say and do about religion. Whereas the sociologists have paid some attention in dealing with the textual religion. The work of such leading figures in anthropology as Gellner, Geertz and Gilsenian treat Muslims as a rather disappointing exposition based on limited understanding of Islam which owes more to the writings of orientalists scholars than Muslim exposition of Islam.

Studies on Islam

As we have been that the motive force of the Western scholarship in studying the other societies and religion was just to deepen their understanding of Western society which occupies in their schemes the highest form of civilization.

5. The particular Eurocentric attitude of Western scholars has been shown in "Introduction to the Sociology of Developing Societies" by Hans Alavi and Teodor Shanin (ed), The Macmillan Press, London, 1982.
Carl Backer puts it as "A world religion, such as Christianity, is a highly complex structure and the evolution of such a system of belief is best understood by examining a religion to which we have not been bound by a thousand ties from the earliest days of our lives. No less interesting are the discoveries of Mohism: here we can see the growth of tradition proceeding in the full light of historical criticism."

The above statement clearly indicates the intention and motive of western scholarship in the study of Islam and Muslim societies. Much of the works appeared in west on Islam is "ethnocentrically oriented polemic, which either sees Islam as a reactionary obstacle to progress or describes it as a major threat to the west."

Marshall G.S. Hodgson, when dealing with the history of Islamic studies says,

"Western Scholarship entered the Islamics field above all by three paths. First, there were those who studied the Ottoman empires which played so major a role in Modern Europe. They came to it usually in the first instance from the viewpoint of European diplomatic history, such scholars tended to see the whole of Islamdom from the political perspective of Istanbul, the Ottoman capital. Second, there were those, normally British,  

who entered Islamic studies in India so as to master Persian as good civil servants, or at least they were inspired by Indian interests, for them, the imperial transition of Delhi tended to be the culmination of Islamicate history. Third, there were the semitists, often interested primarily in Hebrew studies, who were lured into Arabic. For them, head quarters tended to be Cairo, the most vital of Arabic-using cities in the nineteenth century, though some turned to Syria or the Maghrib. They were commonly philologists rather than historians, and they learned to see Islamicate culture through the eyes of the late Egyptian and Syrian Sunni writers most in Vogue in Cairo.

This particular third trend brought Arabism, a tendency which treats Arabic culture and Islamic culture synonymously. This Arabistic tendency was furthered by the Arab nationalism in which they treat all other cultural elements which were assimilated during the course of interaction with Islam as foreign elements.

Every society has a set of socio-cultural values which prescribe moral preference for certain kind of activities. In fact, the moral preferences are based on religions and cultural values which determines, as Max Weber explained, the meaning of "Nature and its relation to the super natural". A scholar's approach to his problem is always conditioned by his feelings, prejudices, and values which he adheres to and which he derives.

from his social environment in the process of his personality development. The system of values dominant in a society and culture is in fact, based on the religious values, which being the pervasive feature of the existing socio-cultural values in a society largely determines the cognition and the motivational orientation of its members.

Orientalists:

The western writers with a pre-commitment of their social, religious and cultural values and motivations which their society prescribes, have approached Islam and interpreted it with a western value contaminated perception. This deliberate distortion of Islam and the popular western attitude has been beautifully exposed by Edward W. Said\(^9\) in his books “Orientalism” and “Covering Islam: How the Media and the Experts Determine How we see the Rest of the World”. Norman Daniel\(^10\) has also exposed this attitude in “Islam, Europe and Empire” Jean-Jacques Saadénburg, in L’Islam dans le miroir de l’occident: Comment quelques orientalistes occidentaux se sont penchés sur l’Islam et se sont formés une image de cette religion (The Hague, 1963), has demonstrated how the work of the formative Islamicists Ignaz Goldziher, Christian Snouck Hurgronje, Carl Becker, Duncan MacDonald, and Louis Massignon was in each case intimately and pervasively marked by the basic pre-commitments of these men\(^11\).

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Louis Massignon who is considered a sincere student of Islam in Orientalistic tradition "saw Islam as a community in spiritual exile, veiled from the divine presence, yet though that very exile charged with a special witness to bear\textsuperscript{12}. His christian and particularly western attitude is clearly manifested in his approaches, and Giulio Basetti-Sani and Eric Bethman further developed their works along the similar directions. Works of Massignon and his followers are treated as a sympathetic and sincere attempts to understand Islam but there are few who are specially hostile to Islamic faiths like E. Reisman, A. Charles G.F. von Grunebaum and others, who assume that the people who adhere to or are interacting with Islam are doomed to stagnation. Some antagonists see Islam in alliance with communism which is intrinsically evil. "The conclusion to be drawn is that these (Muslim) peoples must be vigorously combated in the interest of the progress of the civilization in general\textsuperscript{13}."

**Muslim Scholars on Islam**

During nineteenth century the whole muslim world was subjugated by the colonial power and a love and hate relationship begun among muslims with the west. The muslim scholarship was also divided on the line of traditionalists and modernists; the former rejected all those which were modern or western, and later totally surrendering to the west started abusing their religion and co-religionists. In between these came apologists who were well aware with the Islamic ideals as well as with the western values.

\textsuperscript{12} Ibid, p. 29.

\textsuperscript{13} Maxime Rodinson, "Islam and Capitalism" Allen Lane, London, 1922.
Modern scholarship on Islam by Muslims began with Jamaluddin Afghani and Mohammed Abduh who influenced the Muslim scholars considerably and the impact is continued and being enlarged, turning itself into mainstream by swallowing all other currents. But still "insulted and protected as normally are by their emotional certainty Muslims find it easier to dismiss western notions of Islamic 'rigidity' as expressions of West's own irrational phobias of Islam than to challenge them intellectually."

Not to indulge into the controversy of traditionalism or modernism, here we will survey only those writers who have contributed in studies of Islam in modern intellectual perspective. Few of them, of course have not totally left the traditional style but have influenced modern mind considerably. Syed Amir Ali is certainly of modern intellectualism among Muslims. His book "The Spirit of Islam", is indeed a tour de force by any standard; it is confident, resilient, full of contagious idealism and written in a language of great beauty and majesty that still enthrals the reader. But Amir Ali has written it in the apologetic tradition in which Islam appears very liberal, human and cherishes highest moral value no less than any other tradition in the world.

The most damaging charge against apologising intellectuals of Islam is on moral imperatives. Islam appears beautiful, human, liberal but it does not make any ethical demand on the life.

Similarly Ismail Naji al-Faruqui, in the footsteps of Amir Ali's

apologetic style and great intellectual accustomedness, his studies are abstract in nature, having no direct empirical referents to daily life. His book "Tawhid: Its Implication for Thought and Life" clearly manifests this approach in which he has developed the concept of Tawhid and has argued that it is overarching, encompassing concept in Islam but it lacks the concrete implication, instead it remains only a vision.

S.H. Nasr, who commands authority in the west has added substantially to Islam in sufiistic tradition but essentially in the frame of modern scholarship. Another Muslim scholar who is directly confronting with the modernity is Fazlur Rahman. An eminent modern Muslim scholar who has successfully combated with the orientalism and has successfully come out, has added enormously to the studies on Islam.

Next to these modern Muslim intellectuals there are many Muslim scholars who were brought up in the traditional educational backgrounds but have contributed a lot to the Islamic studies and also provided the base for the modern intellectuals to build up their theoretical edifice. The most notable among them is Abul-ala Mawdudi, who was founder of Jamat-e-Islami. He tried throughout his life to stimulate and summoned his fellow Muslims to the revivification and application of Islam.

the another writer who kept the brilliant synthesis of traditionalism and modern intellectualism intact throughout his work. These two thinkers who were primarily concerned with the movements have influenced enormously the Muslim minds and have forwarded a new methodological perspective to understand Islam in its right perspective without losing a contemporary relevance.

Most recently few traditional scholars have forwarded some more comprehensive methodology of Islam in the understanding of Islam and for the study of other disciplines, too. Sayyid Muhammad Baqir al-Sadr and Sheikh Murtada Mutahhari, both of them Shi'i Ulema and martyrs as well, have showed much promise in developing an interdisciplinary methodology from within the realms of traditional scholars. Sayyid Baqir al-Sadr did much work on an integrated Islamic political economy, Sheikh Murtada Mutahhari with his strong background in philosophy and irfan (gnosis) tried to apply these to contemporary socio-political realities.

From the platform of modern scholars who have contributed to Islamic studies and who deserves to be mentioned first is undoubtedly Sharifati. Ali Sharifati devoted much of his efforts and talent in developing a multidisciplinary base for Islamic world view. Influenced by socialism, he has tried to look afresh on the various concepts of Islam with a socialistic outlook but essentially within an Islamic framework.

With the new awakening into the Muslim masses in general and Muslim intellectuals in particular, there has emerged a large

body of Muslim scholars who have modern education but simultaneously well versed in their own legacy. These scholars are trying to enlarge the Islamic relevance to the various branches of knowledge. There is a cluster of modern Muslim scholars who are working in the East as well as in the West like Naquib al-Attas, Gulzar Haider, Nager Hussaini, Ziauddin Sardar, Harun Mansoor and others to mention a few.

**Transliteration**

"Transliteration is the rendering of the spelling of a word from the script of one language into that of another". Modern Muslim scholars have used transliteration of the Arabic alphabets frequently in their works due to the assumption that the parallel translation of particular terminology of Islam does not convey the accurate meaning. Particular concepts of any language or religion is developed in its own socio-cultural environment which has its own meanings and references, without which the actual meaning cannot be interpreted. The use of the parallel concepts or meaning of other language, religion or culture is often misleading. For instance the concept of 'Adl' usually translated as 'justice' in English does not convey the actual meaning. 'Justice' refers to legal concept only whereas 'Adl' is all pervasive and encompassing concept referring to the who system as such. Similarly shariah which is translated as 'law' does not convey the meaning at all, there are many other examples to cite. In this work I will use also the transliteration of Islamic concepts.

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23. Marshall G.J. Hudson, 1974, p. 4
to avoid the general misconception and often misleading interpretation. It will be used to convey the actual meaning of term and subsequently it will be elaborated.

Concept of Society in Islam: an overview

The concept of society in Islam is different from the contemporary definition of the society. Muslim scholars have defined the general conception of society in Islam but nowhere they have presented it in an integrative and wholistic manner. Anyhow, a marginal number of works have appeared during last few decades which shows signs of new trends to define the Islamic conception of society in somewhat integrative manner.

Sayyid Qutb defines the concept of society in Islam as, throughout every period of human history the call toward God has had one nature. Its purpose is 'Islam', which means to bring human beings into submission to God, to free them from servitude to other human beings so that they may devote themselves to the One True God, to deliver them from the clutches of human lordship and man-made laws, value systems and traditions so that they will acknowledge the sovereignty and authority of the One True God and follow His Law in all spheres of life. The Islam of Muhammad - peace be on him - came for this purpose, as well as the messages of the earlier Prophets. The entire universe is under the authority of God, and man, being a small part of it, necessarily obeys the physical laws governing the universe. It is also necessary that the same authority be acknow-
ledged as the law-giver for human life. Man should not cut himself off from this authority to develop a separate system and a separate scheme of life. The growth of a human being, his conditions of health and disease, and his life and death are under the scheme of those natural laws which come from God; even in the consequences of his voluntary actions he is helpless before the universal laws. Man cannot change the practice of God in the laws prevailing in the universe. It is therefore desirable that he should also follow Islam in those aspects of his life in which he is given a choice and should make the Divine Law the arbiter in all matters of life so that there may be harmony between man and the rest of the universe.

Jahiliyyah, on the other hand, is one man's lordship over another, and in this respect it is against the system of the universe and brings the involuntary aspect of human life into conflict with its voluntary aspect. This was that Jahiliyyah which confronted every Prophet of God, including the last Prophet—peace be on him—in their call toward submission to one God. This Jahiliyyah is not an abstract theory; in fact, under certain circumstances it has no theory at all. It always takes the form of a living movement in a society which has its own leadership, its own concepts and values, and its own traditions, habits and feelings. It is an organised society and there is a close cooperation and loyalty between its individuals, and it is always ready and alive to defend its existence consciously or unconsci-
ciously, it crushes all elements which seem to be dangerous to its personality.

When Jahiliyyah takes the form, not of a 'theory' but of an active movement in this fashion, then any attempt to abolish this Jahiliyyah and to bring people back to God which presents Islam merely as a 'theory' will be undesirable, rather useless. Jahiliyyah controls the practical world, and for its support there is a living and active organisation. In this situation, mere theoretical efforts to fight it cannot even be equal, much less superior, to it. When the purpose is to abolish the existing system and to replace it with a new system which in its character, principles and all its general and particular aspects, is different from the controlling Jahili system, then it stands to reason that this new system should also come into the battlefield as an organised movement and a viable group, it should come into the battlefield with a determination that its strategy, its social organisation, and the relationship between its individuals should be firmer and more powerful than the existing Jahili system.

The theoretical foundation of Islam, in every period of history, has been to witness "La ilaha illa Allah" - "There is no deity except God" - which means to bear witness that the only true deity is God, that He is the Sustainer, that He is the Ruler of the universe, and that He is Real Sovereign; to
believe in Him in the heart, to worship Him alone, and to put into practice His laws. Without this complete acceptance of "La ilaha illa Allah", which differentiates the one who says he is a Muslim from a non-Muslim, there cannot be any practical significance to this utterance, nor will it have any weight according to the Islamic law.

Theoretically, to establish it means that people should devote their entire lives in submission to Allah and should not decide any affair on their own, but must refer to God's injunctions concerning it and follow them. We know of Allah's guidance through only one source, that is, through the Messenger of Allah - peace be on him. Thus, in the second part of the Islamic deed, we bear witness "wa ashhadu anna Muhammedan Rasul Allah" - "And I bear witness that Muhammad is the Messenger of God".

It is therefore necessary that Islam's theoretical foundation - the belief - materialise in the form of an organised and active group from the very beginning. It is necessary that this group separate itself from the jahili society, becoming independent and distinct from the active and organised jahili society whose aim is to block Islam. The center of this new group should be a new leadership, the leadership which first came in the person of the Prophet - peace be on him - himself, and after him was delegated to those who strove for bringing people back to God's sovereignty, His authority and His laws.
A person who bears witness that there is no deity except God and that Muhammad is God's Messenger should cut off his relationship of loyalty from the Jahili society, which he has forsaken, and from Jahili leadership. Whether it be in the guise of priests, magicians or astrologers, or in the form of political, social or economic leadership, as was the case of the Quraysh in the time of the Prophet - peace be on him, he will have to give his complete loyalty to the new Islamic movement and to the Muslim leadership.

This decisive step must be taken at the very moment a person says, "La ilaha illa Allah, Muhammadar Rasul Allah", with his tongue. The Muslim society cannot come into existence without this. It cannot come into existence simply as a creed in the hearts of individual Muslims, however numerous they may be, unless they become an active, harmonious and cooperative group, distinct by itself, whose different elements, like the limbs of a human body, work together for its formation, its strengthening, its expansion, and for its defense against all those elements which attack its system, working under a leadership which is independent of the Jahili leadership, which organises its various efforts into one harmonious purpose, and which prepares for the strengthening and widening of their Islamic character and directs them to abolish the influences of their opponent, the Jahili life.
Islam was founded in this manner. It was founded on a creed which, although concise, included the whole of life. This creed immediately brought into action a visible and dynamic group of people who became independent and separate from the Jahili society, immediately challenging it; it never came as an abstract theory devoid of practical existence. Similarly, in the future it can be brought about only in this manner. There is no other way for the revival of Islam in the shade of Jahiliyyan, in whatever age or country it appears, except to follow its natural character and to develop it into a movement and an organic system.

**Islam**

The word Islam is an Arabic word derived from two root-words one 'salam' meaning peace and the other 'silm' meaning submission. Islam thus means 'submission to the will of God and obedience to His Law. In the words of Khurshid Ahmad, "Islam stands for a commitment to surrender one's will to the will of God and thus to be at peace with the creator and with all that has been created by Him". The word muslim 'submitter' is a participle from the same verb. "That is, it means accepting a personal responsibility for standards of action held to have transcendent authority."

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24. Khurshid Ahmad, in Authority’s Introduction of “Towards Understanding Islam” by Abul Ala Mawdudi, IIIFSC, 1982
If we try to define religion in general it only touches with the realm of spirituality; the ultimate cosmic orientation and the commitments. But this definition of religion does not apply to Islam. In contrast to other religions Islam does not restricts itself to spiritual realms only, rather it encompasses the whole domain of human existence. It is a total way of life, guided by the divine rules and guidences. In this sense it rejects the compartmentalisation of life rather it takes the system as a whole.

The essential point of Islam is the belief in one God which is considered as the greatest and the most important reality of Islam. The unity of God refers that there is a creator, lord and Master of the Universe. And that he is one and only. Whatever else is there is his creation. To make this supremacy meaningful, faith must specify. Allah is absolute who creates, reveals and reintegrates. "Man thus appears aiciori as a dual receptacle made for the absolute, and Islam comes to fill that receptacles first with the truth of absolute and second with the law of absolute, former answering to the intelligence, and the latter to the will."

In the course to become a Muslim one must put his faith in the oneness of God - "Allah", which is the first part of shahadah "La ilaha illa allah" meaning" there is no divinity except Allah" which means to bear witness that the only true

deity is God, that He is the Sustainer, that He is the Ruler of the Universe, and that He is the real sovereign; to believe in Him in the heart, to worship Him alone, and to put into practice His laws. This acceptance and submission is not merely an abstract statement of credal belief but the testimony of faith further expanded to the second part in which one has to accept the revelation of God through His messenger, "e ashh lu sana Muhammadur Rasul Allah" - "and I bear witness that Muhammad is the Messenger of God". Whoever utter this verse of Shahadah is accepted as a Muslim, and also becomes, a member of Islamic "Ummah" sharing the same responsibility and obligation and enjoying the similar privileges along with his other coreligionists. Shahadah therefore enunciates first a causality and then a finality, the former particularly concerning world and the second concerning man. "Thus from a fundamental private attitude of soul is derived a concrete social body and a precise formula of belief to define membership in it."  

Thus since the very beginning of a Muslim, Islam demands the fulfilment of its laws in the form of social activity. "It is therefore necessary that Islam's theoretical foundation - the belief - materialize in the form of an organized and active group from the very beginning. It is necessary that this group separate itself from the jahili society." The social nature of Islam we will discuss latter on. Here we concentrate on faith first.

The faith:

The recitation of shahadah only does not make one a Muslim but it demands faith first the "Iman". "Iman" is thus "conviction" absolutely free of doubt or probability of guessing and understanding. The word "Iman" in Arabic which is usually translated as faith literally means 'to know', 'to believe' and 'to be convinced beyond the least shadow of doubt'. The man who has Iman in 'Tawhid' - the unity of God, his absolute sovereignty, 'Risalah' - the chain of messengers sent by him and the prophet Muhammad (P.B.U.H.) as the last messenger and 'Akhirah' - the final day of judgement and the life hereafter, and submits to these is called Mumin (Faithful).

Enlarging the concept of faith on a more philosophical plane, Farvez Manzoor says, "At the heart of Islam lies a faith that is intensely personal, moral and teleological. Systematically, the testimony of faith entails the assertion of a certitude - the certitude of the uniqueness and unity of God. Morally, it involves a commitment to submit one self to the will of God and become the agent of His design on this earth. Teleologically, the Islamic vision gazes beyond matter and history to the felicity of God. Ontologically, Muslim faith places the believer within the most fateful movement in history, the leader of which is no other than the final messenger of God.

The teleology of faith also engenders the world-view of Islam which is all-comprehensive and inasmuch as the Islamic telos is beyond the contingencies of time and place, ever lasting.\(^{31}\)

Hammyudah Abdalati has given sixteen fundamental articles of faith in Islam to which a true Muslim must profess. Those are belief in (i) One God, (ii) messenger of God, (iii) revelation from God, (iv) the angels, (v) Last day of judgement and resurrection, (vi) timeless knowledge of God, (vii) the meaningful cosmos, (viii) man as Ashraf-al-makhluq (ix) every one has born as a Muslim but it is circumstances which changes him (x) every person is born free from sin and all claims of inherited value (xi) man must work out his salvation through the guidance of God (xii) God does not hold any person responsible until He has shown the right path, (xiii) in human nature there is more good than evil (xiv) faith is not complete when it is not based on reason (xv) Quran is the word of Allah (xvi) there is a clear distinction between Quran and Hadith.

Mohammed Hamidullah has stressed that the last thing for faith demanded by holy prophet from every Muslim is belief in "Predestination". The prophet Mohammed has lastly demanded the belief that the determination (qadar) of all good and evil is from God.\(^{32}\) This concept of predetermination has been constantly a subject of debate, but the prophet (P.B.U.H.) has forbidden Muslims to not to indulged in these kinds of discussion because whoever indulges goes astray.

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All religions faith derives its ultimate legitimacy from some ultimate transcendent authority based on some unique scripture. Islam is the meeting between God as such and man as such and shahadah operates at two levels: first it concerns with the world and the second concerning man the link between God and man is Quran. The Quran is the collection of the revelations, word for word, which Allah revealed to the prophet (P.B.U.H.). It consists one hundred fourteen Surahs. It is obligatory for every Muslim to know some of it by heart.

Fritjof Schun's says, "The great theophany of Islam is the Quran; it presents itself as being a 'discernment' (furqan) between truth and error". "Quran is the divine source of guidance Al-Huda for mankind. First, it diagnoses the ill of man, both as an individual and as a social being; then, it prescribes remedies that lead to his bliss, both in this world and the hereafter. Quran establishes its own paradigm of human existence in which it sees every thing in its totality. Man is commanded to live on the design of divine for human life and be at peace with an submit Allah, the All-mighty. "As befit such an august design, Quran is discursive as well as exhortative. It rises simultaneously to inform, persuade, inspire, teach, convince and convert man and lead him on to the path of peace and

35. Ibid, P. 33.
submission. It creates and follows its own logic, rationality, rhetoric and exegesis. It engenders and sustains its own worldview, methodology, sciences, disciplines and hermeneutics. In its language, expression and semantics, Quran is both literal and symbolical. Or, more properly, it defines its own symbolism. Being divine in origin, form and meaning, it is altogether autonomous of the human and is a norm unto itself (Al-furqan).

For this all pervasive nature of Quran in a Muslim's life some of the scholars have called it as book centered community and a striking manifestation of documentary faith.

**The Hadith**

Hadiths are the sayings and doings of the holy prophet (P.B.U.H.) as reported by his close companions. If Quran provides a theoretical ground, Hadith is its practical manifestation. Beloved prophet had showed every commandment of Allah practically either on the individual or on social levels.

Nearly after one century, the collection and compilation of Hadiths began and at present we have four standardised collections, i.e. Sahih Bukhari, Sahih Muslim, Tirmidi and Ibn Malik. There are two other collections which are also considered as standardised i.e. Abu Daud and An Nisai. All

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these traditions (hadiths) collections are named after their collectors.

The Quran and hadiths have formed together the muslim scriptures and on their basis the shariah law are derived, which "covers every possible human contingency, social and individual, from birth to death".

Community - the Umah:

Islam more than any religion tends to call forth a total social pattern in the name of religion itself. Morally the most decisive human activity in Islam is the group activity. Central among the commands of God an those which are concerned with the cult and society. The outward expression of the symbolic code of individual devotion is more valued. So the whole Islamic culture and life as well as civilization is permeated and consecrated by the doctrines of Islam. It is due to this reason that "Islam espacially has tended to make this kind of total demand on life. In many spheres, not only public worship but such spheres as civil law, historical teaching, or social eti­quette. Muslims succeeded quite early in establishing distinctive patterns identifiable with Islam as religion".

It is a general tendency to treat religion and culture differently or separately in modern intellectual traditions. But in the case of Islam it is different, Religion, culture and

civilization can not be separated rather it is a chain of continuity which springs from one point—"Islam". When dealing with the religious unity as well as cultural unity in Islam Hodgson states, "But we will find that this religious unity among Muslims is but one expression of a wider cultural unity." 38

Before going further, let us see why Islam has prescribed and advocated for the social basis of its faith? why it regulates the lifes of muslims from birth to death? why it does attaches its moral preferences with the social activities?.

The answer lies in the commandment of Allah the Almighty and the assurance which he has given to the Muslims. The Holy Quran says,

"You have become the best community ever raised up for mankind, enjoining the right and forbidding the wrong, and having faith in God" (3:110).

It is simultaneously a blessing for muslims as well as the difficult historical task which God has entrusted on to them. Muslims have never loosed the sight of this commandment and historically it had been present in the tender conscience of pious muslims and particularly many revivalist movements can be attributed to this basic motif. In recent years the Islamic resurgences throughout the muslim world and particularly the Islamic regime of Iran is a step in this effort.

38. Ibid. P. 38.
This commandment says that "you have become the best community". Community of whom? - the believers who believe and whose belief fulfills those criterion which I have dealt above. To achieve this task or to strive for achieving this goal the believers must be organized and form a community, each of them enjoining equal rights and opportunities as well as equally sharing obligations and duties.

The community of believers the ummah was organized and formed during the lifetime of the prophet (P.B.U.H.) himself. Prof. Fazlur-Rehman asserts, "the Muslim community as a fabric of society, with its principles of internal solidarity, was brought into being under his own hands even thought it underwent further important developments later."

Here our purpose is not to deal with the concept of community itself, but sociologically speaking, the vital position which it does occupy in the scheme of Islamic system, forces us to deal it properly. Nisbet defines community as "all forms of relationship that are characterized by a high degree of personal intimacy, emotional depth, mutual commitment, social cohesion, and continuity in time. It may be found in locality, religion, nation, race, occupation, or (common cause). Its archetype is the family."


Historically speaking the nature of the Islamic community in the beginning was that of Gemeinschaft but later on during the life of Prophet (P.B.U.H.) himself it gradually changed into the Gesellschaft. The reasons were many, chief among them were the expansion and assimilation. The community which came into existence during the lifetime of Prophet (P.B.U.H.) is the idealtype for the Muslims, on whose pattern they strive to set up and structure their own community, so it is essential to go into the deep.

When a considerable number of peoples converted to Islam then it first formed a community type structure and got its name 'Ummah'. But specifically after Hijrah when they were able to exercise their own will the community took its distinctive shape. The community, the leadership and the general social structure largely derives its legitimacy from this stage - the "Madina state". At the head of the community there was prophet himself. "In Mohammad, there was the distinctive Unification of political, social and religious concerns that characterizes the Islamic traditions." 41.

During the early days of Madina the structure of the community was of segmented and tribal nature but it was distinctively different from others. Marshall Hodgson asserts brilliantly which characterizes the distinctiveness of the Islamic community which is established first, as.

41. John Obart Voll, 1962, p. 8
The life of the new Ummah was to be marked by a pervasive new moral tone, derived from the individuals relationship to God, but maintained by the expectations prevalent in the group as a whole and given form in their corporate life. The new tone was contrasted to a moral orientation associated with both Bedouin pastoral life and with the settled Bedouin pagans. Furthermore, the contrast was summed up in key words. The old heedlessness of God was termed 'kufr' 'ingratitude' or 'denial', to be replaced by submission to Him, Islam, the old harsh passion, were summed up as Jahiliyyah, to be replaced by trust and faithfulness to God's iman.

But gradually, as the "Ummah" was strengthened as a political unit and especially after the Mecca was taken the nature of the community changed largely and "it had long since ceased to be just a new tribal of the faithful, or even a local voluntary association. It was becoming a complex and extensive society of heterogeneous elements."

During the later course of development of Muslim society and the expansion of the state brought in further changes and the different other cultural elements were assimilated. But essentially the community structure of Ummah is neither Gemeinschaft nor Gesellschaft but a synthesis of both—neither losing attachment and the sense of belonging nor essentially keeping segmented.
and tribal nature. We will deal it at length in the concept of society later on.

Basically, since its beginning, Islam is socially based, goal directed activity. "The only institution Islam knows of is that of the umma. The Islamic umma is a historic community based on faith and morality: race, colour, nationality, the place of birth, sex, social position, language have no influence on its constitution. The unity of mankind is quintessential to it: it is both the umma's raison d'etre and its aspired goal. The dividing line between those inside the umma and the ones outside it is purely moral and never ontological; with the simple testimony of faith, of the will, all the barriers between the two are obliterated. The unity of the umma, thus, is not only that of faith and morality but also, in the final resort, that of will."

Holy Quran Ordains,

"Let there be a community (ummah) among you, advocating what is good, demanding what is right and eradicating what is wrong. These are indeed the successful (3:104)."

Ummah is the key concept for the study of Islam. It has been entrusted by God with a historical task to perform and the task unfolds itself into two fold process. First, it is demanded to establish a community of righteous peoples

"muminun" and second is to strive for the establishment and extension of the community world wide leading to just system for the entire humanity itself. The community is a dynamic, functioning real and goal directed, so the every action of the community and its individual is goal directed.

To vearge on to the process of this two fold striving, it is needed and demanded from the individuals the adherents, to go through the rigorous process of building the personality and moral character which can be able to bear the burden and responsibility as well as the underlying difficulties during the realisation of goal. As a complete code of life, Islam refers to three concepts first al-iman (the faith), al-Islam (the submission) el-Ihsan (the way or method). Fritjof Schoun says, "Islam is the religion of certainty, equilibrium and prayer. Thus we meet the triad traditional in Islam, that of al-iman (the faith) al-islam (the law) and el-Ihsan (the way, virtue)".46.

The holy prophet (P.B.U.H.) himself declared that "Submission to God (Islam) is, that one should celebrate the services of worship, observe annual fasting perform the Hajj (Pilgrimage) and pay the zakat taxes"47. These are five basic elements which serves as foundation of Islam. Although each of them have their own social significance and as well it serves as fountain heads for many institutions in Islamic social system but we will deal these at length in their relevant places:

47. Muhammed Hamidullah, 1982, P. 58.
World-view

The purpose to discuss world view and ethical system of Islam is to give an idea that how the human actions in Islam proceeds. The world view and ethics are the two major phenomenas which regulate the actions, the moral preferences for certain kinds of activities and the motivational orientations of the individuals in a society.

The concepts of 'Tawhid', 'Risalah' and 'Akhira' are the world view giver and determine the relationship between man and God or supernatural, man and nature and man and man, where the position of man is determined by the concept of "Khilafah". These concepts are the principle generators of world-view in Islam.

The principle of "moderation" is most characteristic of Islam. It is probably best expressed in the way Islam views human nature, the meaning of life, and the idea of God. Islam does not subscribe to the one side "humanistic" philosophy, which almost defies man and recognizes nothing beyond. Neither does Islam endorse the equally one-sided verdict that human nature is inherently vicious, wicked, or sinful, Islam rejects the idea that life is nasty, brutal, short, and miserable. But it equally rejects the idea that life is an end in itself48.

The most interesting feature of the world-view of Islam is that it presents an interactive and integrated outlook.

where the world view is the overarching phenomenon which guides the human perception and value system during the course of human actions the ethical system is the direct source from where the actions are guided. The values dominant in a society are largely derived from the ethical systems.

**Ethical System:**

Islamic ethical system is not merely a code of moral principles, rather it provides a rationale for all human actions and moral conducts. According to S. Amir Ali, "It is not merely a system of positive moral rules based on a true conception of human progress, but it is also the establishment of certain principles, the enforcement of certain dispositions, the cultivation of certain temper of mind, which the conscience is to apply to the ever-varying exigencies of time and place". The individual end, and socially defined common end proceeds in the same plane and the end is to act according to Allah's will a total submission to Him.

In Islam, ethics is a pragmatic concern; it must shape individual and social behavior. But methodologically, discussion and analysis of ethical criteria—what ought to be, what is right and wrong, what are our duties and obligations—produces a strange mirage. It leads to the erroneous belief that by doing right, by being righteous, fulfilling our duty, Muslim societies and

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hence Islam will triumph and become dominant. Ethical analysis substitutes piety for pragmatic policy, morality for power, and righteousness for bold and imaginative planning. Pity, Morality, righteousness are the beginning of Islam; they are not an end in themselves. Ethics is our navigational equipment; it is not the end of our journey. Ethics ensures that we tread the right path, avoiding pitfalls and quicksands, and reach our intended destination. But within the ethical geography, there are no limitations to where we take ourselves and our societies.50.

Now returning to the central theme i.e. the community, we have seen that in Islam the individual end and socially defined common ends proceed at the same plane. Since the community has a very clear and defined ends and the social actions are directed towards the realisation of this end, the whole society is goal directed.

Now returning towards the historicism, we have seen that first few individuals were converted to Islam but when the community established itself at Yathrib (Madina) the community expanded its domain and became a full society with the various institutions and subsystems which are necessary for the survival of a social system. Talcott Parsons51, when classifying social system into subsystems, identified four premordial dimensions: the economic, concerned with maximizing efficiency and "means",

the political, focuses on organisation and "goals"; the soli-
darity representing direct emotional bonds and "norms"; and
the pattern maintenance oriented to stabilise symbolic patterns
and "values".

Since we have discussed that the community has a well
defined goal and his goal can not be achieved without a poli-
tical system first. In Madina, the prophet (P.B.U.H.) first
established his polity so here we will first deal the systems
in sequence i.e. Political system, Social system, Economic
system, and the Legal system of Islam.

**Political System**

No faith is authentic which does not demonstrate its
cogency within social matrix of a community. Similarly, no
community is secure which lives at the mercy of others. For
faith to survive as community, statehood is indispensable.
Islam's involvement with statehood, therefore, is as old as
Islam itself and follows from the 'Umma' of the Noble Prophet.
His Hijra epitomises it, while the classical jurists express
the same insight by the metaphors of 'Ar-al-Islam and 'Ar-al-
Harb; within the 'House of Islam'there is peace and tranquility,
without it there is strife and warfare. This dichotomy of 'peace'
and 'strife' - the essentials of the faith of Islam is no mere
enunciation of a harmless 'spiritual' truth, it is also the
resolute expression of the political manifesto of the Umma.
The Umma has a moral obligation to survive as Ummah.52

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52. **FARUK HABIB**, "No Turning Back", Inquiry, Vol. 2, No. 3,
To summarise the philosophy of Islamic polity—Faith (Iman), Morality (Sharia) and community (Ummah) are the raw materials the concrete, mortar and steel, so to speak, with which Islam constructs the whole edifice of social order. That the Islamic monument is unlike any other structure could become clear if we discard thought-categories alien to Islam and try to view the House of Islam from the perception of the insider.

First of all, power is not the basis of Islamic politics for all power belongs to God who is the true sovereign but submission to His will. It follows then that the law of God (Al-sharaih) is prior to the state or even the community. The state (the real, the material) is there to serve, uphold and protect the law (the ideal, the moral) and not vice versa as in modern political practice. As an instrument of morality, the state is thus never questioned in Muslim thought which also accepts its existence as “given” without ever deifying it. Indispensable for morality though it may be, the state is by no means the ultimate focus of a Muslim's political loyalty; it is first of all the sharia and then the Ummah. Similarly, the main purpose of the government is to defend the faith and not the state.\(^{53}\)

The state in Islam has no territorial, political or ethnical basis, it is ideological and coexistent with the Ummah. By the exercise of its will, the Ummah acts as the

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polity of the Islamic state. The supreme test of that will is the 'Jihad' - the total endeavour, the all out efforts where one must put everything at stake. No price for the preservation of moral order is deemed too high in Islam. The faith demands that every Muslim be a "Nukalaf" i.e. morally commissioned to perform a task that has cosmic significance. Islamic polity, thus is a moral association composed of virile individuals. When it is in the ascendancy, ethical order prevails.

There are three basic concepts or principle on which the very foundation of Islamic polity rests - Tawhid, Risalat, and Philafat. 'Tawhid' or "Unity of God" implies that God is the sovereign of this universe and the power belongs to Him. He is the creator, Sustainer and the Lord and He has the right to command and exercise the power and Authority. That He has ordained to the human in the form of Quran is the only Law (Shariah) which human has to obey. The process by which these divine laws reach to the humanity is called 'Risalah'. There are a chain of prophethood in Islam which is in the tradition of all monotheistic religion and particularly the Ibrahimic faith i.e. christianity, Judaism etc, and the last messenger of God in this chain of prophethood is Prophet Muhammad (P.B.U.H.). The Guided Books (revealed) serves as a theoretical code where as the life of prophets serves as its practical manifestation. In Islam Quran and Sunnah constitutes the shariah the sacred law which we will deal in coming discussions.
The third concept is Khilafah meaning "trusteeship" which does imply that man is no mere Lord or sovereign of this earth but he is a trustee, of God's creation, the law and His will. Although, usually this concept is translated as 'Viceroyalty' but it always leads to some unpredictable errors. Particularly it betrays the spirit of the first surah of Quran - the "Fatihah" which manifest in a very sober tone, the hope and fear of individual believer. It reflects, in its true spirit, the trusteeship of man.

Structure of Islamic State:

It is a well established fact that Islamic political system is very much different from all the existing systems of government. Abdulati says, "The political system of Islam is unique in its structure, its function, and its purpose. It is not pragmatic or instrumentalistic. It is not theocracy whereby a certain class of people assumes divine rights, hereditary or otherwise, and, above other citizens, beyond accountability. Nor is it a proletariat whereby some revengeful laborers capture power. It is not even democracy in its popular sense. It is different from all that."

Muslim writers have written enormously arguably putting forward the thesis that Islam equates with democracy.

But unfortunately they missed to understand that democracy is

an ideology as well as institution both. On the ideological level it confronts the very fundamental conception of Islam but on the institution level it is permissible in Islam.

At the head of an Islamic state is a Khalifa who assumes power through universal consensus. During the time of holy prophet (P.B.U.H.) the leadership of Ummah assumed a synthesis of and unification of social, political and religious leadership in his personality. After his death this unification became a significant leadership style until the time of fourth caliph Ali ibn Ali Talib but later on it changed into monarchy. But on the doctrinal basis it is essentially caliphal form which was retained by Khulfa-e-Rashidun.

The candidate for Khilafah may be any Muslim irrespective of colour, race or familial status but he must possess the qualities of leadership appropriate to steer the community. Despite of the material qualification he must possess the highest form of "Taqua". It is the duty of Ummah to elect or select the right man for themselves. Prophet Muhammad said whoever entrusts a man to a public office where in his society there is a better man than this trustee, he has betrayed the trust of God and His Messenger and the Muslims. The responsibilities of the caliph is so immense that it is hard to bear. Although he is chosen and appointed by the people, his first

55. The Conversion of Islamic State from Khilafat to Monarchy has been brilliantly dealt by Abul Ala-Mawdudi, in "Khilafat-o-Mubakhat".

responsibility is to God and, then to the people. His people
is not just symbolic nor is his role simply abstract. He must
exercise actual powers on behalf of the people for their best
interest in accordance with the law of God; because he has a
dual responsibility. On the one hand, he is accountable to
God for his conduct and, on the other, he is responsible to
the people who have put their trust in him. Because every
member of the community have a right to supervise, with his
means, the conduct of the administration and question its
handling of affairs, whenever he sees anything wrong with it.

Next to the authority of caliph comes 'Shura' which
is more like parliamentary set up in modern democracies but
it is different in essence as well as in power. Shura is the
only body which can ratify the caliph's policies and action
and without its consensus nothing he can do. Neither he has
any special power to escape from or dissolve the shura itself.
Where as shura has right to replace him by a general consensus.

Duties of Islamic State:

Dr. Hamidullah asserts that the duties and functions
of a muslim states are four: Executive, Legislative, Judicial
and cultural. As I have previously said that the basis objective
of Islamic state can be divided on two levels: establishing the
society according to the commandments of God and protecting it,

and secondly expanding it at a universal level. The internal need can be met by these four duties which envisage all aspects of administrative and legislative and judiciary affairs. The fourth is vital for establishing faith among the believers and creating a conscience for the historical task of Ummah which has been bestowed by the God upon them and also generating this impulse to the propagation and expansion of Islamic faith. Dr. Hamidullah asserts, "By cultural duty, we mean the very 'raison-d'être' of Islam, which seeks that the word of God alone should prevail in this world. It is the duty of each and every individual Muslim, and a fortiori that of the Muslim government, not only to abide by the Divine law in daily behaviors, but also to organize foreign missions in order to make others know what Islam stands for."

It does not imply that Islam and Ummah wants to subjugate the people of other religious beliefs. Quran says that "There is no compulsion in religion" (2/256). Instead it does wants "to abolish those oppressive political systems under which people are prevented from expressing their freedom to choose whatever beliefs they want, and after that it gives them complete freedom to decide whether they accept Islam or not. Moreover, "Islam is a Universal message which the whole of mankind should accept or make peace with. No political system or material power should put hindrances in the way of preaching Islam." 

60. Sayyid, 1976, P. 100
Basic aim of the state in Islam is to administer justice (Adl). Concept of 'Adl' is something different from its translated meaning of justice, we will deal it at length in the coming chapter. The Quran says:

"O you who believe stand firmly for justice, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is most close to piety, and mind God; for God is well acquainted with all that you do" (4:135).

Social System of Islam:

The community - the Ummah, constitutes the all adherents living in any part of the world and he becomes the member of Islamic society or citizen of an Islamic state whenever he enters its boundary. In the past few centuries, Muslim countries have taken the shape of modern nation-state with rigid geographical boundaries and specific memberships. But during the early centuries the case was different. There was an Islamic state with an Islamic society. Here our purpose is not to deal the Islamic social system as such because it is due for another. Chapter, rather we will deal the nature of social relationships and the form of Islamic society as such.

"Islam could be defined co mitment to the venture to which Muhammad's vision was leading; which meant, concretely,
allegiance to Muhammad and his Book and then to the continuing community of Muhammad and the Prophets. (P.B.U.H.). Qur'an's vision is nothing but to establish a just society in this world where only justice should prevail. It demands to establish a society which can be in accordance with Divine commandments and His will. All other societies are 'Jahili' society. According to Sayyed Qutb, "...any society is a jahili society which does not dedicate itself to submission to God alone, in its beliefs and ideas, in its observances of worship, and in its legal regulations."

The task of establishing a universal and just society demands. Unity among the members of the community. The solidarity in an Islamic society are largely created by the sense of the commitment to that historical tasks which is always present in the tender conscience of every Muslim. This is the basis of the collective consciousness on which an Islamic society rests.

What is collective consciousness? Durkheim defines it as "the body of beliefs and sentiments common to the average of the members of a society". Defining collective consciousness, Durkheim identified two types of solidarity prevalent in the two extremely opposing types of societies. But applying these two types of solidarity directly to the Islamic society and then determining the form of Islamic society will

be an injustic to a just society. We will proceed in reverse.

According to Marshall Hodgson, "In general then, but especially in the high culture of pre-modern cited societies, which has been the primary milieu of Islam, we may describe the process of cultural tradition as a movement composed of three moments: creative action, group commitment thereto, and cumulative interaction within the group."

We will use these three phases of the development of the cultural traditions in the analysis of the development of Islamic society as well as in the determining of the social relationships which prevail in an Islamic society.

First let us take the "creative action". When Prophet (P.B.U.H.) and his early companions accepted Holy Quran and its challenges they "opened themselves to vast new considerations of what life might mean, which relegated their former concerns to frivolity; their act of acceptance was thus intensely creative.

During these creative moments they established the first society in Medina (Previously Yathrib) and we have already discussed that the initial form of the society was essentially tribal type but was distinctly different from others. Here we would like to apply Tonnies' concepts of Gemeinschaft and Gesellschaft to understand the nature of social relationships.

66. Ibid, P. 82.
"A collective has the character of a Gemeinschaft in so far as its members think of the grouping as a gift of nature created by a supernatural will\textsuperscript{67}. So at the beginning, the Islamic society retained the qualities of Gemeinschaft. Since the form of society was largely tribal type and during the first two years of the establishment of Islamic society, it essentially kept a segmental nature too. So we can say that mechanical solidarity prevailed at the beginning.

With the second phase of the development i.e., the group commitments, the nature of social relationships and the type of solidarity started changing. Hodgson defines the group commitments as, \textit{\ldots\ldots.} the immediate public of the event is in some way institutionalized and perpetuated; that is, the creative action becomes a point of departure for a continuing body of people who share a common awareness of its importance and must take it into account in whatever they do next, whether in pursuance of its implications or in rebellion against them\textsuperscript{68}.

This phase starts from the fall of Mecca. Here we see the extension of the society and expansion of lands. The Islamic society was no more tribal or segmented but incorporated other religious adherents as well as expanded far and wide. The local polity founded at Madina now took far-reaching international

\textsuperscript{67} Don Martindale, 1967, P. 81.

\textsuperscript{68} Marshall G.S. Hodgson, 1974, P. 82.
dimensions. Islamic society was converted from tribal to a cosmopolitan forms.

".....to the degree that consciousness of authority arises from class relationships, the collective tends to assume the characteristics of a Gesellschaft", observes Martindale. But at this stage we cannot say that the nature of social relationships was class based or authority consciousness had a class relationships. Ismail Farooqui when says that "Ummah" is like Gesellschaft, he is wrong and fails to analyse it historically. If Gesellschaft implies "rational will" only, Islamic community was never devoid of "natural will".

Similarly we can not conclude here that the type of solidarity also changed from Mechanical to organic. Better way of discussing it is in last i.e. after discussing the third phase.

The group commitment "retains its vitality through cumulative interaction among those sharing the commitment", asserts Hadgson. But in my view, the cumulative interaction also proceeds through interaction with other cultures. If we denote these three moments of evolution of a cultural tradition with a circle, we will find at the centre the creative phase with a thick layer of the group commitment activity and at the periphery lies the cumulative interaction. The in-group interaction within the peoples of that belief strengthens the

70. Ismail Rait Al-Faruqi, 1982, P. 78.
layers of group commitment and the bonds by which they are attached with centre and the periphery. It is at the periphery where a cultural tradition interacts with the other culture the out group interaction. The laws - Shari`ah come as the consequences of expansion of the Ummah and a universal divine law was needed to hold the community together. The sources of Shari`ah is Quran and hadith so the Shari`ah derives its sources from the centre and envelops the whole circle from centre to periphery. The cumulative interaction with other culture are necessary for the ongoing process of the development of a cultural tradition. Simultaneously the group commitment projects the tasks of the basic commitment and orientation of the Ummah.

As the Muslims community expanded Islam entered into the local cultural complexes carried by local ethnic groups, as one tradition among the complex of interdependent traditions which go to make up a local culture. But these local cultures had nothing else in common. As Islamic society during the regime of four caliphs (Khulfa-e-Rashidoon) flourished and expanded the nature of the society became cosmopolitan. The literal meaning of Madina the capital of Islamic state is "city".

Now we will analyse all this sociologically - the social relationships and types of solidarity which will enable us to understand the Islamic society itself. The society was based on divine pattern so it essentially retained the character of Gemeinschaft. Since all oppressive concepts were thrown out
from Islamic society live wealth, familia status, colour, race etc. and the basis of society became humanitarian deriving the origin of entire humanity from one particular point- all human beings are off springs of one couple Adam and Eve. Moreover collective consciousness of the society was diverging from one point the historical task commanded by God to perform. The society was regulated by one divine law- the shariah which encompasses an individual from birth to death and regulates his all actions in its social and physical domains. All of these created a uniformity in the society and is a special feature of Islamic society. Ismail Farooqi asserts that Islam is totalitarian in the sense that it regulate the life of individual from cradle to grave\textsuperscript{72}. Resemblence was the special and a unique feature of Islamic society. This resemblance and the overregulating laws reminds us of mechanical solidarity. But in the mean while the division of labour was highly differentiated because of the merchantile nature of Islamic society. Furthermore, Islam demands from an individual, rationality of beliefs and actions. Because he will be accountable for his every action before God on the day of judgement the 'Akhirah', he must be calculable and conscious in his actions and must not be sentimental. The rationality of belief and actions gives the idea of prevailing "rational will" in the society as in Gesellschaft type, and solidarity due to the highly differentiated division of labour gives the indication of "organic solidarity" at work in Islamic society.

\textsuperscript{72} \textit{Ismail Raji Al Farooqi}, 1982, P. 85.
These analysis seems conjectural and tautological, but fact lies with the modern sociological theories itself. It is the short comings of these theories which restricts their application to the understanding of other societies in their own perspectives. I have already mentioned the principal motives which were at work in the development of these theories in the west and these theories reflects their unappropriateness more vehemently when dealing with Islamic societies. Few orientalists and sociologists have tried to apply the theories to understand the Islamic systems but it has resulted in a vain. For instance Weber has applied his theories of Protestant ethic and spirit of capitalism to the Islamic society, where he found the ethic of Islamic society contrary to the spirit of capitalism. It was done with a motive to compare the worlds' various religions ethic and spirit of capitalism to rationalize his biased theorizing which gives a distinct edge to the protestant ethic over all other religions ethics. His unappropriate understanding of Islam and biased application of his theory to Islamic society has been brilliantly exposed by Turner in his book "Weber and Islam"73.

If we can synthesise the two distinct and contrary form of solidarity as well as "wills" perhaps we can get an answer of the right kind of solidarity and the "will" prevalent in an Islamic society. It needs the analysis of Islamic society,

and historicism in Islam, afresh and also looking to the sociological theories with a different angle or developing an indigenous theories to give an answer to an Islamic question. We will deal the working and problems with the Islamic social system in the next chapter.

Economic System of Islam:

A just society and polity also needs a just economic system. Realising the economic activity as one of the primary concern of the individuals living in a society, Islam never abandons the economic activity detaching the community from the worldly affairs. Islam is as much this worldly as it is transcendental. But it never thinks economy as basic deriving force in the determination of all social relationships and essence of history. Nor it solely forward the laissez-fair economy as its basic grounding. Rather it establishes its economy on the idea of social justice.

Although in a negative sense Maxim Rodinson asserts, "Neither the justice conceived by the Koran nor that conceived under its influence by the Muslims of the middle Ages are what the modern ideal calls justice" and I also agree with him with a positive orientation that the term "Adl" translated as "justice" betrays its meaning. At present we have no other term which translate the actual meaning of 'adl' so we will also use justice to denote the concept.

74. Maxim Rodinson, "Islam and Capitalism".
The Holy Quran and Hadith are not a treatise on political economy but certainly it has a large number of imperatives which deals with economic activity for Islamic Society. "It solves the entire economic problem in the light of moral realities and values, puts checks on the economic strife and struggle so as to be cognisant of the permitted and the prohibited, and cleanses it of injustice and high handedness. To it, what is really important, even in economics is justice." The Holy Quran says, "....so that this (wealth) may not circulate solely among the rich from among you....." (39/71). The verse clearly proclaims against monopoly of few on the rest.

The basic philosophy of Islamic economic system also stems from the very basic philosophy of Islam. From Islamic point of view the entire universe belongs to God and every thing in it also belongs to God. Every individual has a fundamental right to search his livelihood from it and every one has equal right in this activity without any privilege one over another. So the equality what Islam prescribes is the equal opportunity for this search. No criteria of sex, race, religion or colour or caste can be put to obstruce this activity.

Particularly commercial activity is looked with more favour than any other types of economic activity.

"Economic activity, the search for profit, trade, and consequently, production for the market, are looked upon with no less favour by Muslim tradition than by the Koran itself.

75. Ibid, P. 20.
We find eulogistic formulations about merchants. It is reported that the prophet said: "The merchant who is sincere and trustworthy will (at the judgment Day) be among the prophets, the just and the martyrs" or "the trustworthy merchant will sit in the shade of God's throne at the Day of Judgement".

According to holy tradition, trade is a superior way of earning one's livelihood" 79, asserts Robinson.

But all these trade and business are put under certain laws which forbids fraudulent activities like cheating, hoarding etc (Q. 83:1-6). Abdelati says, "But all business deals should be concluded with frankness and honesty. Cheating, hiding defects of merchandise from the dealers, exploiting the needs of customers, monopoly of stocks to force one's own prices are all sinful acts and punishable by the Islamic law 78".

Certain commercial practices are also forbidden by Islam like wine, Pigs, and the things which are from natural resources and essential for the survivals like water, jungle wood, Grass etc. The very thing which Islam forbids is interest called "riba" in Arabic. The interest is totally haram in Islam. If one abides by the rules regulating the economic activity and then perform his business well and flourishes he is blessed by God. Said Ibu Ali reports that holy prophet said, "If thou profit by doing what is permitted, the deed is jihad, and if thou

78. Hammudah Abdelati, 1975, P. 127
usest it for thy family and kindred, this will be a sadaqa;
and truly, a dirham lawfully gained from trade is worth more
than ten dirhams gained in any other way”.

Faridi79, when dealing with the theory of fiscal policy
in an Islamic state, identifies four basic socio-economic goals
of an Islamic state as:

1) Justice or equity

2) Provision of the socio-economic needs of the
community or socio-economic welfare.

3) Enhancement of the community's economic resources
or economic growth.

4) Improvement in the cultural milieu of the community.

He further says, "These policy goals have been derived
from the Qur'an and Sunnah and implemented in the simple socio-
economic system prevalent during the Prophet's (P.B.U.H.)
lifetime and during the caliphate, later as the Islamic society
became more complex, Islamic thinkers such as Al-Ghazzali, Abu-
Ubaid, Abu Yusuf, Ibn Raymiyyah, Al-shatibi and others dealt
with these policy goals and their implications and also sugges-
ted appropriate devices for their attainment80."

Islamic economic system neither coincides with socialism
or communism nor capitalism. During the last few decades the
socialism became a predominant style of thinking in muslim
states and the muslim intellectuals used to cite Abu-Mas-
whaffari a close companion of Prophet (P.B.U.H.) as the forse-

79. F.ARIDI, "Theory of Fiscal Policy in an Islamic State",
JOURNAL OF RESEARCH IN ISLAMIC ECONOMICS, VOL.1, NO.1,
runner of socialism in Islam and argued that essentially Islam and socialism converge at a point or coincide each other. But it should be borne in mind that Abu-Shar-Hashafi's ideas were nevertheless the ideas of modern socialism which is itself an ideology. Rather it had its roots in different motives and it must be analysed carefully.

The Shariah:

Above all, every society needs a law to govern the social activities based on certain ideals. In Islam law governing the whole domain of existence is divine and it is called shariah. Al-Mawdudi defines shariah as "the detailed code of conduct or the canons comprising ways and modes of worship, standard of morals and life and laws that allow and prescribe that judge between right and wrong". Moreover, the shariah stipulates the law of God and provides guidance for the regulation of life in the best interest of man.

Islam brought to mankind an uncorrupted divine guidance creating a world-wide society in which it became the everyday norm. Shariah could not recognize any hereditary privileges or any social class structure because every individual is equal before God; the only legitimate distinction it does recognize is that of personal piety the Taqwa. The Shariah law "was neither legislation by a human assembly nor declaration from

82. Ibid.
a set of human principles, but, rather, empirical observation of individual action which God had approved.\textsuperscript{83}

In Islam, faith is enshrined in the shariah, the all-embracing system of morality which is the rational, objective and societal counterpart of personal faith. Faith must therefore conform to the provision and injunctions of the shariah and must employ it as a yard-stick by which to measure its own authenticity and fervour. Parvez Hamoor says "all contradictions of internalised ethics and externalised law, of concealed intentions and revealed actions are resolved in the all-embracing actionalism of the shariah because it is both a doctrine and a path. It is simultaneously a manifestation of divine will and that of human resolve to be an agent of that will. It is eternal (anchored in God's revelation) and temporal (enacted in human history), stable (Quran and sunnah) and dynamic (ijma and ijtihad) Jin (religion) and Muamalah (social interaction); Divine gift and human prayer all at once. It is the very basis of the religion itself: to be Muslim is to accept the injunction of the shariah.\textsuperscript{84} Parvez has defined shariah in a very brilliant fashion which clearly reflects the original spirit of Divine law.

A systematic science of law and ethic was organized into Islamic jurisprudence called "fiqh" through which the shariah law is determined in detail. The 'fiqh's' basic roots (usul-al

\textsuperscript{83} B. Marshall, G.S. Hodgson, 1974, P. 320.

\textsuperscript{84} Parvez Hamoor, July 1984, P. 46.
The four sources of Islamic law are the Qur'an, Sunnah, Hadith, and Ijma. Qur'an and Hadith need not to be defined, Ijma is the consensus of the learned on a certain issue and Ijma is analogy which is used to interpret certain symbolic verse of Qur'an or Hadith.

The derivation of a Shariah legal decision:

1. God
2. Qur'an
3. Sunnah
4. Hadith
5. Ijma
6. Ijtihad
7. Fiqh
8. Shariah
9. Fatwa
CHAPTER III

SOCIAL SYSTEM OF ISLAM

Usually, the sociological theories have defined society on two broader set of questions: (i) why do societies keep together and persist? (ii) why do societies fall apart and change? The former is attributed to Hobbesian problem and is central to the functionalism. While the later is called Marxian problem and is labeled as conflict theory. To construct a viable and enduring strategy for the definition of society both questions are equally important and inseparable. The first will answer the questions of integration, structure, order and persistence and another will answer the change, adaptation and progress of a society. Here we will take a synthetical stand and first we will deal with the social system as such.

Some General Assumptions:

Talcott Parsons treated social system, cultural system and personality system as separate systems interacting with each other during the course of an action process cycle. Here we do not share with the Parsons' view but we take a different stand. Also we do not take an evolutionist's point of view rather we see society as integrated, dynamic and real.

If a society is an ongoing, functioning system structured into history, it no longer remains an assembly of individuals.

Rather every individual remains an internalized aspects of the whole. Pareto's concept of "residue" explains the historical interaction of individual in the forms of society and its product which they leave behind themselves which the new members internalize into their personality through socialization process. This internalized content of residue rests into an individual personality in a latent state. This latency of the residual contents are activated during social situations. This latency of the residual contents are activated during the specific social situations. The major sharer of this residue is culture which is "acquired" as well as "cumulative". George puts it as "The language and culture are the residual development of previous generations of that society, but they are also dynamically lived. The culture includes the history of the society and its structures, patterns of action, language are all living, shared components of society²".

It is the culture which sets the normative guidance which regulates the social interactions. The culture gives the meaning to a particular social situation and defines the rules for the social interaction. These normative rules are called 'norms'. Norms are rules, standards, expectations or guides which define social situations. They are abstract patterns for specific conduct held in the mind of the actor. He acquired the normative expectation from others (parents, peers, teachers etc). But,

once internalized, the normative pattern has become a component of the actor and is a viable dimension of the social personality. Since we do not regard society as an organism or machine like, rather, "it is comprised of behavior or action which is continuous, patterned, and recurrent, but whose content is discontinuous and variable." Since society is made up of behavior, the subsystems will also have behavior as its basic ingredient. These behaviors, biological as well as social, are multifaceted and encompasses the whole domain of human life.

The normative roles or norms classify these behavior into particular "set" of behaviors which have a particular coincidence or sequence of functionality. These 'sets' of behaviors may be identified as subsystems. Norms not only classify the behaviors into subsystems but further it classify and condense the behaviors in the form of position, statuses and roles.

"Position, then, refers to the total set of norms that are associated with the behavior of a single group member; status refers to all of the norms that specify behavior expectations towards a given alter, actor or class of similar alter actors in a particular group." An roles are "clusters of norms organized around functions." Roles represent distinct substructures within social positions and statuses, and are situation

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5. Ibid, p. 91.
There are hundreds of roles which an individual acts during his lifetime and also in a single day he acts many roles simultaneously. Parsons had identified five different patterns with an alternative each which constitutes the role structure of a society. But it is not the sole story that an individual simply acts but a process of action also accompanies feelings, emotions, cognition, motivations, stress better call the whole psychological realm which is largely determined by the internalized aspect of his personality.

According to the functionalist's view, a social system must solve the four functional imperatives, if it is to survive. They call it functional pre-requisite of society. The are, adaptation, integration, Goal Attainment, and Management of latent problems. The roles are directly linked to these functional pre-requisites and hence the stratification of society takes place. Those at the top of the class ladder are those closer to the critical functions that must be performed, whereas those toward the bottom, filling the numerous but relatively unimportant roles, constitute the wide base of "common" people who receive relatively modest rewards.

The importance of the roles are evaluated in the cultural context of a particular society which forwards a particular

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8. Talcott Parsons, 1951.
system need of a social system which may be different from other societies. "Different societies facing the same structural problems may emphasize a different ordering of values. Some may stress, for example, religious values (integrative) while others may stress economic values (adaptive)". The stratification system in a society or better say the inequality in a society is inevitable as well as it is necessary for the maintenance of a social system. "The stratification system therefore reflects not only the role structure in relation to the functional imperatives but also the unique structuring of values". And finally, according to Tumin, "Essentially we mean by social stratification the arrangement of any social group or society into a hierarchy of positions that are unequal with regards to power, property, social evaluation, and/or psychic gratification".

The cultural System of Islam:

The concept of culture has been defined enormously and at the varying degrees and with a particular cultural blameness, Islamic culture itself has been defined. Here we will not deal culture of Islam in its detail forms rather an overview of the cultural system of Islam which essentially derives its meaning from Islamic doctrine and its basic principles. Also we will deal Islamic art as a case in point.

10. Ibid, p. 223
As we have discussed in the earlier chapter that Islam, unlike other religions, makes a total demand on social life. The world view of Islam is overarching phenomena which guides every action of a Muslim's life. It is due to this all-pervasive nature of Islam, the Muslim community was able to establish its own culture, art, literature, science and so on, which has essentially Islamic air. The Arabic language which was also present in the pre-Islamic times derived its new conceptual meanings after the dawn of Islamic era. It expanded with the expansion of the Muslim empires and also with the use of Arabic as a common language of expression there came into existence a number of 'Islamic cultural' languages in different regions. Urdu is a case in point. Similarly, from the direct religious motivations and prescriptions there developed "certain typically 'Islamic' decorative patterns of a complex linear type, especially the 'arabesque', often involving ornamental use of the Arabic script, whether in mosques or in buildings unrelated to the cult."

"Associated with Islam by extension comes to be a whole vocabulary of art motifs, not merely the arabesque but even related figural styles; a customary expectation of certain social and political forms and standards; above all, a classical body of literature ranging, by slight gradations, from devotional and legal works through works of theological disputation to works of pure metaphysics and natural sciences; from the history of the

propriet and his community through works of moral edification and general information to every sort of belles-lettres in prose and verse" asserts Hodgson. Moreover, "they have been carried wherever Muslims have gone and, transmitted from generation to generation, have formed the common background of literary culture shared among all Muslims of cultivation, those who maintained the norms of Islamic society." 

The whole cultural realm of Islam is permeated with Islamic values and represents Islamic spirit in its essence. The symbolism are derived from Islamic ideals and manifested in the various cultural activities. Let us take Islamic art as a case in point and see how its symbolism derives its meaning from Islamic values.

Like the unity of Islam itself, the Islamic art also represents a unity, despite its forbidding temporal and regional variety, be it a mosque of Cordova or the great Madrasah of Samargand or mosque of Isfahan or he it the Taj Mahal. The unity of the Islamic aesthetic tradition can only be conceived in terms of the Perennial values of the Islamic world view. These values, in the final resort inseparable from the tenets of the faith, confer upon the art of Islam its unique and unmistakable personality. No wonder, outsiders who seek the unity of Islamic artistic tradition in the Perishable and transient vocabulary of visual forms are disappointed. Unity can only manifest itself

13. Ibid.
14. Ibid.
as an abstract idea and it cannot be expressed by any kind of image. To understand this point is to grasp the whole rationale of Islamic aesthetics. For ultimately Islamic art is nothing but a visual translation of the doctrine of twelvism, an endless array of forms submitting to the principle of unity.  

Historically, the emergence of the specifically Islamic mode of aesthetic expression, in itself part of the evolving cultural consciousness of the umma, was a slow and gradual process. In fact, it is not until the turn of the second/third Islamic century that Islamic philosophy of visual arts triumphantly captures Muslim imagination. The debut was after some deliberation, indecision and perhaps contention as well. The fundamentals of the faith were then accepted as axiomatic and binding in the realm of visual imagery. Fidelity to these Islamic values was overtly demanded from the Muslim artists and no divergence from these basic principles was ever accepted— at least within the boundaries of religious art.

The absolute reality, according to Islam is the one and only transcendent being whom the Quran calls Allah. The uniqueness of God is beyond the reach of all symbols, all images even the human intellect. So faith demands, no image drawn out of the natural and physical universe must ever symbolize God. This was the first principle of Islamic aesthetics. Normally,

this prohibition of images should have proved to be the most barren ground for the emergence of any kind of visual art from the vantage point of this 'aniconism', theological consciousness appropriating the realm of visual aesthetic, however, Islam launched one of the most original and prolific arts the world has ever known. The two cardinal forms of Islamic visual expression, calligraphy and arabesque, owe their rationale entirely to the philosophy of aniconism. The former is the substitute for images and the latter a rejection of them. Both are uniquely Islamic.

"Islamic art as a whole aims at creating an ambience which helps man to realise his primordial dignity; it therefore avoids everything that could be an 'idol', even in quite relative and provisional a degree; nothing shall stand between man and the invisible presence of God. Similarly in the language of art, rawhid can only be conveyed in terms of abstraction, as unity is cognizable to man only in terms of an abstract idea. Abstraction and intellecction, the obverse and converse sides of rawhid are therefore the 'sine qua non' of Islamic art. Thus, Islamic art work is the ultimate alchemy of rawhid the transmutation of a work of art into an object of contemplation, a thing of beauty that expresses the inexpressibility of the inexpressible.

16. Ibid.
17. Ibid, p. 43.
In the above analysis we have seen that it is the Islamic values from which the Islamic culture derives its meanings and the Islamic world view is the all pervasive and encompassing system which overarches the cultural system of Islam. This cultural norms are internalized and infused into the personality of a Muslim through the socialization mechanisms. Particularly the chief vehicles of socialization are family, education system and so on. At the moment we will deal only the family system which is central to an Islamic system and perhaps for any society too. It is the basic institution through which a society recruits its new members. Marriage is the process through which a social system keep itself away from total extinction and maintains its continuity and progress.

Family system in Islam:

The very noticeable thing of Islamic system is its assuring security of the weaks against strongs. The family system also represents this very ideal. Certainly in the Medina community it was in this field that the most explicit innovations were made; so far as the Qur'an contains legislation, it largely regards family relationships. Marshall Hodgson asserts, “At the centre of Muhammad's family arrangements were the Islamic rules on marriage, which universalized one existing type of Arab marriage, with modifications. The nuclear family—man, wife and children was stressed as a self-sufficient unit, with ever, marriage given
equal status at law. Although Farouqui holds that the nature of the family system in Islam is of extended type. According to Amin al-Faruqui, "the foundations of the family in Islam are blood ties and/or marital commitments. Adoption, mutual alliance, clientage, private consent to sexual intimacy, and "common law" or "trial" marriages do not institute a family in the Islamic sense. Islam builds the family on solid grounds that are capable of providing reasonable continuity, sure security, and mature intimacy. The foundation of the family has to be so firm and natural as to nurture sincere reciprocity and moral gratification. Moreover, "Islam recognizes the religious virtue, the social necessity, and the moral advantages of marriage. The normal course of behavior for the Muslim individual is to be family oriented and to seek a family of his own."

The patriarchal nature of authority in the family lies with the father who is the breadwinner of his family. He is directly responsible for his children. Islam points out that children are joys of life as well as sources of pride, seeds of variety and false security, fountains of distress and temptation. Every individual parent or child, relates to God directly and is independently responsible for his deeds. Finally, Islam is strongly sensitive to the crucial dependence of the child on the parents. Their decisive role in forming the child's personality

21. Ibid.
is clearly recognized in Islam. In a very suggestive statement, the Prophet P.B.U.H. declared that every child is born into the true malleable nature of fitrah, its parents later on make it into what he becomes. Prophet held that, it is charity of a higher order to attend to their spiritual welfare, educational needs and general well-being. Interest in and responsibility for the child’s welfare are of prime importance.

An individual with an internalized Islamic cultural values acts in real functioning divinely designed social system with all pervading Islamic norms and values. The social behaviors are crystallized by Islamic normative guidences in different role structures and status and positional locations which are distinctively different from other social systems. As we have previously noticed that the values of particular roles depends upon the importance of its functionality in maintaining that particular social system. The importance of functional utility derives its authenticity from the beliefs, values and ideologies around which that particular social system has been built.

The sub-systems or social institution develops, out of the needs of social system. And every social system develops from some ideological backgrounds. It is these ideologies which becomes the prime mover of the social system and the entire social system is directed towards fostering and achieving that particular goal set up by the ideology. The social systems develop and

22. Ibid, p. 119.
refines that ideology and simultaneously this ideology serves as a feedback system for that particular social system. The crystallized statuses and classified roles in a society reflects the structure of the particular ideological norms which are the normative guidance of that social system. Roles are classified according the normative ideologies which are structured to maintain the social system. Those roles and the institutions to which these roles are associated are dropped out or gradually eliminated which does not contribute into the maintenance and functioning of the specific social system.

Some social institutions are essential for any society because it emerge out to satisfy the basic needs of the human beings, while others develops to satisfy the secondary needs or better say system needs. But the structure of the primary social institution varies from society to society and it depends on beliefs, values, cultures and ideologies.

Roles and Statuses:

We have discussed earlier the various social institutions or subsystems of Islamic social system; its structure and normative values etc. Similarly roles and statuses also derives its legitimacy from the norms and values of Islam. Islam also does not talk of equality in its legal terms but in the psychological sense. Every one is equal in the eye of God; but it does not imply that every one is located with equal mark on positional scale but the society has essential stratification system.
Dr. Ali Shariati puts it as, "All men are not equal but they are brothers. There is a difference between "equality" and "brotherhood". Equality is only a civil or legal term but brotherhood acknowledges the co-nature of all men. All races are from the same source", so Islam provides equal opportunity to its adherents to compete and rise in the various activities of society. There are numerous examples of status mobility during the classical period of Islamic civilization and even after until recent times. So there is no rigidity in the social stratification in Islamic social system. Jabbar Beg²⁴ has shown the intrain- and inter-generational social mobility in the early Islamic society. He says, "The rate of social mobility in early Islam was very high. Any Muslim who embraced Islam during the life of the Prophet and had rendered excellent service to the cause of Islam, had the prospect of higher status in early Islamic society." Moreover, "These instances of status mobility did not have rigid social stratification." The very criteria of locating the position or evaluating the status in Islam derives its authenticity from the degree of piety or 'Taqwa', of the concerned individual.

System survival and system maintenance:

Previously we have noted that there are four functional pre-requisites which a social system has to solve if it does

²⁵. Ibid. p. 31
²⁶. Ibid.
wants to persist. These functional pre-requisites are (i) goal attainment, (ii) adaptation (iii) integration and (iv) management of latent problems.

Viewing as a system, Islamic society must also meet the criteria of functional pre-requisite if it claims to be a dynamic system in continuity. Since its emergence as a new social order, Islam was a dynamic force in the history to the present days and the Islamic civilization is in continuity and change as well.

Throughout the discussion we have seen that Islamic social system is goal directed and every effort, throughout the history, has been made to attain this clear and visible goal. To be a muslim is not simply a matter of individual belief, it means participating in the effort to implement God's will on earth. According to John Obert Voll, "The experience of the Muslim community is a key part of the Islamic message, and joining in the effort to create God's society on earth is an important vocation for all Muslims". This goal also serves to integrate the society and strengthen the solidarity in the society. During the lifetime of prophet (P.B.U.H.) himself, his personality served as a symbolic point of integration of ummah. In his personality there was a distinctive unity of all aspect of life. He was, at a time, a religious leader, but in addition, he was the major coordinator of political and administrative affairs and the military commander. Moreover, in him the community saw a figure of affectionate father,

lovable companion and equally distressed in their times of
depression. He was in real sense a benefactor of humanity. After
him, the four caliphs—the khulfa-e-Rashidoon—never lost sight
of the fact that they were the leaders of an Islamic community
that was bound by the message of the Quran and the actions of
the prophet. They were true limitations or reflections of the
holy prophet. The unity of the community was centered on the
personality of the caliphs.

The management of the latent problems in Islamic social
system derives its source from the ethical and moral system and
particularly to the nature of relationship which Islam prescribes
for man to God and man to man. A break-up in the personality of
alienation or an anomic conditions are alien to Islamic person-
ality and social systems.

If a society has to survive and continue it must open
itself to the varying conditions and changes in the environment
outside the system as well as inside the system. Islamic Social
system is essentially an open system. One major criticism on
functional strategy rests on the functional pre-requisite and
system survival. Particularly parson's concept of "equilibrium"
and "stabilized and equilibrated interaction process" have been
vehemently criticized by conflict theorists who believe that it
merely leave the room for the concept of change and favours the
status quo. Here we are not going to indulge in that discussion
because we do not see the Islamic society or better say muslim
societies in history in an equilibrium state nor a change of that radical in nature which conflict theorist advocates.

Islamic society was essentially adaptationist and gone into a considerable change from time to time. Adaptation is encouraged in Islam and if we take the concept of change with the meaning that accumulation of goods from outside the social system of Islam within the system to develop on the prescribed patterns, it is permitted in Islam but not in the religious matters. Innovation in the religious matters of Islam is called "Bidah" and is totally "Haram".

Islam is very flexible in dealing with the new conditions and particularly, Prophet (P.B.U.H.) himself had shown this tendency most often. This impulse was kept alive during the early caliphate when there came a rapid transformation from a small city state into a vast body of empire with an international nature. The Islamic society and "the Muslim leadership was basically pragmatic in adapting to the changing conditions. Many problems of administration were solved by utilizing the methods, and sometimes the personnel, of the earlier empires" 29.

When analysing the historic dimensions of Islamic community, John Wall noted four 30 basic styles of action which contributed in keeping the continuity of Islamic civilisation. Those four styles of actions are adaptationism, conservatism, fundamentalism and emphasis on personal charismas.

29. Ibid, p. 10
30. Ibid, p. 29.
The adaptationism represents "a willingness to make adjustments to changing conditions in a pragmatic manner." This adaptation is more visible on the political level as well as on the intellectual level both are vital for a social system to persist and develop. "This style of action in the Islamic tradition opened the way for the great syntheses that have given a great deal of dynamism to the development of the Islamic community. It has made it possible for the Muslim to cope with a wide variety of changes such as the tensions resulting from the first conquests, the problems associated with the collapse of the early imperial unity, and the intellectual problems of integrating new ideas into the basic framework of the Islamic faith." This willingness to compromise and change to new circumstances were checked by conservative forces which have served the Muslim community during the time of turmoil. But it does not mean that it supports the stagnation rather it only puts a check on the rapid pace of change which may cause the disturbance in the system state as well as may result into the system disintegration. Hence in this sense, the conservative forces helps in the integration of the social system. The main force of the conservation are ulemas the learned scholars of religion with the contemporary relevance.

31. Ibid. P. 29.
32. Ibid. P. 28-30.
When this conservative force fails to check the rapid changes which detracts the progress of the social system from its prescribed paths and the system starts losing the goal direction, "a more vigorous opposition to compromise often arose in the form of a fundamentalist movement that demanded a more strict adherence to the specific regulations of the Qur'an and the Sunnah of the Prophet." The fundamentalist force contributes in directing the social system towards its prescribed goal. As well as it also serves in maintaining the set patterns and managing the tensions which are caused by the penetration of alien values in the Islamic social system. "In one sense, the mission of Islamic fundamentalism is to keep adjustments to change within the range of those options that are clearly Islamic." So it can be safely concluded that Islamic fundamentalism is that basic force which helps in the system survival, and equilibrium maintenance of Islamic social system.

33. Ibid. P. 30.
34. Ibid. P. 31.
In the first chapter we have discussed the status of theories in sociology as well as the relationship between a theory and a conceptual model. Here we will discuss with specificity to elaborate certain underlying conceptions with regard to the relationships which do exist between the theories and the conceptual models.

**The Philosophical Assumptions:**

With in functional perspective theory is conceived as a set of propositions that explain certain phenomena, events, or processes. Specifically speaking, the theories serves three functions: i.e., explanatory, predictive and practical. To serve these three functions at three different but interrelated planes, the formulation of a theory requires some well defined constructional strategies.

The basic requirement for the construction of a theory can be located at two distinct levels. The first requirement refers to the propositions which are to be explained i.e., the "explanandum". The explanandum of a theory must be specific. This specification of the propositions needs three partial requirements (i) the specification of the object of the question (ii) specification of the problem of the theory and (iii) the

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2. Ibid P. 16.
specification of the size of the application to the properties in question. The second requirement refer to the relationship between the propositions that are explained (explanandum) and the proposition that are explaining (explanans). Sztompka asserts, "There are the specification of the explanandum and the semantic consistency of the explanans, which may both be regarded as semantic requirements. To satisfy both requirements, obviously one must possess some sort of conceptual apparatus". Explaining further the function of a conceptual model, he says, "we filter our experience through the screen of our conceptual apparatus and, as a result, we transform it into scientific constructs, and of course scientific facts.

In the light of the above discussion, it is obvious that a conceptual model is a necessary pre-requisite for building a viable edifice of a theory and its derivations and applications. It serves as a reservoir of interlinked propositions from which a theory derives its conceptual inputs. A determinate conceptual model is a necessary pre-requisite for specifying the explanandum of sociological theory. Similarly, for the semantic requirement of the explanan, the conceptual model plays the key role. The explanan which explains the propositions constitute heterogeneous facts but these facts must have something in common. This common thread which binds the heterogeneous facts together is

3. Ibid, p. 25.
4. Ibid, p. 29.
non other than conceptual model. "The conceptual model informing the propositions of the explanans must not only be common to all of these propositions, but it must also be identical with the model that has been applied in formulating the explanandum of the same theory."

There is a general misbelief that conceptual models are simply an enumeration of concepts, but it hardly coincides with the truth. It is neither equivalent to a set of analytic categories nor simply a vocabulary for speaking certain objects, rather a unified image of these objects. Where theories explain something, the conceptual models explain nothing.

Within a conceptual model, there are two sets of assumptions which may be distinguished analytically. The basic outline of a given image of reality represents the first set which is called the "General assumptions". Each of the general assumption opens up certain possibilities for conceptualising the model's internal structure each allows for certain structural alternatives within a given framework or creates certain dimensions of possible internal variability within the model.

These possibilities of the internal variability are realised by the "Particular assumptions" which represents the second set of the assumptions of the conceptual model. They define concrete choices along each of the dimensions of variability; they decide on one possible polar alternative rather than other.

5. Ibid., P. 29.
Since our purpose here is to build a conceptual model for an Islamic social system, so here first we will evolve a general conceptual model which will prepare the ground for further specification of the model and its propositions at general as well as at particular levels.

General conceptual framework of the social system of Islam:

Islam presents a series of concepts which have universal characteristics and encompasses the whole scheme of life. Here the concepts have been evaluated in a sequence which are interrelated to each other and forms a conceptual model for the social system of Islam.

First, there is the concept of the Creator (Khaliq) and his creation (Makhluq). The comprehensivity of this creation is difficult to fathom as it encompasses the known and the unknown, hidden and manifest. Mankind, nature, knowledge, wisdom, time, spirit, beauty and all are parts of His creational Benevolence. It will indeed be gross inaccuracy to look at creation in an exclusively physical and natural sense. Iqbal points out that the "two words Khalq and Amr express the two ways in which the creative activity of God reveals itself to us. Khalq is creation, Amr is direction".

Repeated references in the Quran make it quite evident that the creation has three general purposes in the human

existence; firstly as portents and signs (Ayat) for man to reflect upon and to enhance his faith, secondly as a book of knowledge to be eternally deciphered and thirdly as a benevolent gift whose value is in its utilisation towards the enhancement of the art of life within the coordinates of the Islamic Ideal.

Regarding the creation of Man Islam holds Man has been created in purity and "the best of the pattern and constitution" (Ahsan-e-Taqween) (1451). Free from original sin, he has the potential to rise above the angels and stoop below the level of the beasts. Imbued with the innate capacity to learn, he can acquire, according to Al-Attas, the "knowledge of accidents and attributes pertaining to things sensible and intelligible (mahsusat and maqulat) so as to make known the relations and distinctions existing between them and to clarify their natures within these contexts in order to discern and understand their causes, uses and specific individual purpose." Man’s soul (Al-nafs) and his heart (Al-qalb) have been imparted with the thirst for gnosis (marifah) of his creator. He has been given guidance through the Revealed Book and the Prophets: the living revelations, Guides and the leaders who rule the hearts of men by their wisdom, piety and purity; and the manifest signs of the creator (Ayat) in the creation. Man is even equipped, in his own self, to receive intuitive insights of the Truth through his

his sincere quest. This man, however, is also forgetful of this station as the created one. He is tempted by arrogance and power and thus commits injustice. He becomes presumptuous about his capabilities and thus recedes into abject ignorance (Jahl) of his otherwise divine relationships to his God.

In the scheme of creation man is invited and challenged to become his Creator's Abd (Servant without compulsion). This challenge he meets only though his faith (iman), devoted obedience to His law (Shariah) pursuit of the good and just (Maruf) and abstinence from the evil and that which leads to denial of the Divine (Al-munkar). This servant (Abd) is a free and honourable man in this world because he, through surrendering to the boundless Master, has destroyed all other worldly idols.

Man is also podded by the restlessness of his soul to know his creator (Khaliq) and the sustainer (Allah). This he achieves through his ability to devote himself to the intensity of love, spiritual savouring (dhawq) abundant remembrance (Zikr) and pursuit of knowledge embodied in Al-Quran Al-Hasan and the personality of the prophet.

Perhaps the most awe-inspiring challenge from the creator to this creature of His, this man simultaneously capable of knowing and forgetting, subservience and rebellion, love and hate, humility and arrogance perseverance and impatience, is that of "Khilafah": the vicegerency of God on earth. This responsibility, it is trust offered to man makes him the instrument
of God's will on this earth. Not a helpless tool, not a machine, like extension of a mythological God confined in heavens, neither a princely appointee of the God-king given authority to subjugate and plunder this earth, this remote province of His vast empire. This Khalifah, this Trustee is in fact the free and creative interpreter, the intelligent strategist, those loyal implementor who 'reports' to his unseen master through his every action, every devotion, every breath. Man rises to this challenge of Khalifah through first meeting his challenge of abudiyah (servitude) and striving for isfan (emnisis). He cannot bear this trust unless he has disciplined his self through total commitment to adl (justice) and abhorrence and avoidance of zulm (tyranny), practice of ihsan (Harmony) and sabr (Steadfastness) in the fulfillment of his duties.

This Abd, this saif and this Khalifah, this otherwise helpless mortal can now rise to deserve the titles of ashraf-ul-makhlucat (the Most Exalted of the creations). Man does not learn and realize his selfhood in isolation. A recognizable, patterned social order is essential. Unless one is in active and over process of demolishing one order and constructing another one in its place, it is normal that the existing order will have strong influence on the structure and substance of learning one acquires. Every social order has an axiomatic level at which there are concepts that are held to be true as a matter of collective belief. There is also a methodological level at which one can identify the
means and manners of pursuing the believed concepts.

By the extension, first comes the concept of Tawheed (unity of God) the kernel Islamic view of existence. There is one, only, original, external, wise, Benevolent Just, source of every and destination of All, Allah. His benevolence is beyond emotions of jealousy, partiality or whimsy, His sustenance and protection is for all and so is His justice. One annihilates the narcissistic self, trivialises the mutual differences and becomes the emanating centre for an ever-expanding consciousness of the universality of mankind.

The second basic concept necessary for the understanding of the Islamic scheme of life is that of Divine Guidance. It is essential that the God of justice must simultaneously be the God that provides guidance. There are two mutually dependent media that he uses for guidance to mankind in general. First is Revelation in the form of Quran that has completed and engulfed all previous revelations. The second is "Risalat", the chain of messengers, prophets, guides. The Prophet is simultaneously the human transmitter of the revelation and the living prototype of the Quranic scheme for human perfection. The Quran is the single, essential and eternal source of God's intention for man. It is the criterion (furqan) between right and wrong, a prescriptive guidance (hidayah) for those who seek with piety (taqwa) and

10. Ibid. P. 46.
a light (Noor) that dispels the darkness of doubt and denial (kufr) and illuminates the way (Sirat-e-mustaqeem). The Qur'an introduces itself as "verily, the Truth has come and falsehood has vanished away: verily, the falsehood is ephemeral" (17:81).

The essential role of Risalat (prophethood) in authenticating and making relevant and humanly credible the Revelation of God, is undisputed among philosophers of Islam. Risalat: God's mercy and guidance to mankind through the medium of a human Rasul, Allah's appointed Messenger, establishes the human credibility of Divine Revelation that would otherwise be rejected as mere utopian abstraction. This concept also establishes the model for authority through knowledge (Ilm), hierarchy through wisdom (Hikmah) discipline through obedience (Istaat) and development through emulation (Ittibaat) of this perfect man (Insan-i-Kamil)

The third basic concept is that of "Shariah": the Revealed law and code of practice based on the Qur'an and the model of the perfect messenger of Allah. Shariah is the structure that lends the culture its form and is the secret of discipline. It is the defense against social entropy, irresponsible innovation and moral chaos. The shariah, kept alive, vibrant and relevant through Ijtihad (reasoned struggle) is the best assurance against the decay of a Muslim society into an arena of selfish egos.

The fourth concept which has an essential significance to the social order of Islam is that of "Akhiran": the destination of all existence and the final judgement in the Hereafter. God created man and bestowed on him the gift of life, intellect, knowledge and wisdom. He created in the conscience of man the innate receptiveness for good and helped him with His Divine Guidance. He sent warden, teacher, leaders and bearers of the glad tidings of His Mercy. He repeatedly reminded mankind of its duties to God, to fellow-man to other creation and all this is to lead to the fulfilment of the final stage of His Divine scheme. (Quran 6:51, 64:7-10).

It is in the recognition of his station in the scheme of creation, in being receptive to and respectful of the guidance that come to him both from within and without, and finally in imposing on himself a discipline and an attitude of answerability to the first cause and the final destination, the All-knowing, the just and the merciful God, that man can become a harmonious and creative part of the Divine scheme.

The concept of Akhirah, first of all, establishes a framework within which the human life becomes simultaneously insignificant as it is incomparable to the eternity that is to follow, and extremely precious and crucial as on its conduct will depend the final judgement: eternal admittance or banishment.

from the Divine presence. This concept also becomes the basis for a spirit of answerability that permeates every thought and action. A mood of responsibility and an alertness for answerability to God becomes the operational atmosphere. The ruler is to be answerable for the effects of his rule over his subjects, a teacher for the power of his sermons over his pupils, and the parents for the upbringing of their children.

Besides these, there are many concepts which are directly related to the actions of the individual in respect to society. The basic concept on which the whole Islamic social fabric is woven is "Adl" (justice). This concept is system-based and the basic ingredient, when man turns to his God and asks, "What do I owe to the fellow man?" "What is the nature of this relationship and what are my duties and responsibilities? The answer, based on numerous indications of the Qur'an and the example of the prophet, is a composite of attitudes and objectives for which a single word can not be easily found. In the behaviour of the prophet, Qur'an identifies the concept of Khulq-al-Azeem (most excellent standard of character) and Uswat-al-Hasanah (pattern of conduct that personifies goodness). From these we can draw the intra-human relational attributes of Ikhlaq (beneficence of character) and Ihsan (social goodness). Qur'an has expressed in the most beautiful way: "Is there any reward for Good (Ihsan), other than Good (Ihsan)?" (Qur'an 55:60). We also note repeated references to falah (progress towards righteous purity) and
from the body of hadith and historic literature one can conclude that faalah and islah not only influence the progress of the individual but are, in fact, the key concepts in social responsibility and conduct. Any social action devoid of these two objectives becomes suspect within the overall framework of Islam. It is no mere coincidence that in the formation of Islamic law, istislah (Safeguarding the righteous interests of the fellow-man) and istinhsan (Preference for the better of two goods) emerged as important methodological tools.

Now we have vast array of concepts with generalized and as well as particularized assumptions which may be used to postulate at an axiomatic level to formulate a theory for the description of different social realities within Islamic framework. To further on the understanding of the basis and the nature of social relationships with an Islamic point of view let us deal at length.

As we have noticed that the constituent concept of the Islamic scheme have been identified as creation, guidance, and judgement. These three concepts are the prime giver of the world-view of Islam and determine the nature of relationships which exists between man and nature, man and supernatural and man and man. A relational framework within which many may order his life's goals, duties and actions has been proposed as "Abudiyah" (man to God), "Akhuwwah" (man to man), and "Khilafah" (man to Nature). The question now arises is there a value
system that is comprehensive and general enough so that it can simultaneously encompass the three relational spheres. This comprehensivity is essential because in the absence of it there is a risk of any one of the three relational spheres becoming exclusively predominant at the expense of the others. "Abudiyah" when pursued exclusively and without regard for the worldly responsibilities of Akhuwwah and Khilafah can produce individuals to pioum hermits. Khilafah when looked upon in isolation and without the humbling regimen of "Abudiyah" and the sobering demands of "Akhuwwah" can lead to false justifications for subjugating nature and other people in the name of Islam. And "Akhuwwah", without the universality inherent in "Khilafah" can easily reduce muslims to an inward oriented, isolationist clans. Thus we are in need of a system of meta-values that redeem and bind together the potentially diverse aspects of life. A muslim would, under the discipline provided by these meta-values, consider himself simultaneously as an Abd (Servant of God) Khalifah and Amin (vicegerent and trustee) and an Akhi (Brother among the community of Believers). The society would be able to relate its social structures with its economic, political and educational structures because all these would be filtered through the same value-system. A system of six meta-value has been professed:


It is important to state that within the unifying and integrative conception of Tawheed, the very essence of Islamic worldview, the metavalues cannot possibly be mutually exclusive. Struggle for justice shall never contradict pursuit of piety, nor wisdom ever abandon its companionship with the purity of faith. The system of Islamic metavalues has to be internally consistent and supportive of one another. And as the consciousness of the believing individual and the society progresses via Islam, the distinctness of these values will merge into the supreme, single goal of attaining the Divine felicity with God (Rasa-i-Ilaahi) through fulfilling his purpose within one's self, among fellow men, on this earth and even beyond in the cosmos.

Since we have identified a large number of general assumptions which provides the conceptual apparatus of the social system of Islam a rich and abundant concepts. These general assumptions which envelops the whole scheme of life, Philosophy and the nature of relationships existant in Islam serves for a theory a wide variety of conceptual inputs at the levels of explanners and the explanandum both. Simultaneously we have noticed that this conceptual scheme has a consistent build up and fulfils the semantic requirements of a theory at the both levels of operations. Now for the further brevity, we will deal some pairs of alternative particular assumptions that constitute the social system of Islam. I will not say that these are the sole pairs of alternatives which a conceptual model dealing with the social
system of Islam has, rather I have identified the seven pairs of alternatives and there could be many more. Here we will deal briefly these pairs.

1. "Haq Versus Batil" :

The basis of history in Islam is the struggle between Haq (Truth) and Batil (Evil). Shariati\(^{14}\) forwards the thesis that this constant struggle between the truth and evil has divided the world into two separate fronts which are in a state of warfare with each other. Haq is an attribute of God and Islam represents the Haq—the right path and all other systems existant in the history or at present represents the front of Batil. Islam is seen not merely the religion propagated by the prophet (P.B.U.H.) but he is the last in the chain of the messengers and prophets who propagated Islam. Prophets came when Haq was dominated and overpowered by evil. So the essence of Islamic history is the struggle between the righteous who proceeds on "Siraat-e-mustaqeem" and those who went astray by the virtue of becoming the agent of evil.

2. "Islam Versus Kuff" :

The concept of Iman implies that one must possess faith in the unity of God (Tawheed) and its attendant Divine schema has to be free and clear of doubts. "And the man who knows and

poses unshakable belief in the unity of God, in His attributes, in His law and the revealed guidance, and in the Divine code of reward and punishment is called Mumin (faithful). The modest and desired state of Iman is judged from the degree of piety (Taqwa) an individual has. Taqwa is the pursuit of the righteous course with a purpose to be worthy of the divine felicity (Rozai-i-Isha). It is also and perhaps more so, to be prudent and cautious about disobedience of God, and cognisant of the deviations from the path in the light of Al-Qur'an and Shariah. If Taqwa is sometimes translated as fear of God, it is to be understood in the sense of perpetual watchfulness in individual and collective affairs and safeguard against all policies and actions whose consequences may impede the Divine Purpose. Piety also encompasses the attitude of elegance, that is aiming for minimality and compactness in matters of life styles, avoidance of excesses and, in general the pursuit of maximum good with minimum expenditure of resources.

The extreme opposite form of Iman is Kufr (Jealous). Kufr is considered as tyranny—tyrannical attitude against himself, and others. Moreover, "Kufr is not only tyranny, it is rebellion, ingratitude and infidelity."

3. "Tawheed Versus Shirk"

The concept of "Tawheed" (Unity of God) is the essence of Islamic world view. This unization means the three unities

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of God, truth and life. It is at the base of their (muslims) representation of reality, of their collective mind, action and hope. As methodological principal, Tawheed consists of three principles: first rejection of all that does not correspond with reality; second denial of ultimate contradictions; third openness to new and/or contrary evidence.

The opposite to "Tawheed" is "shirk"; the partitioning or sharing of the sole divinity of God. Islam prescribes that all gods and deities, except the one and only God (Allah), figurative, symbolic or mythological, have to be destroyed. In the realm of Islam, there can be no two Masters. Only the pure and absolutely untarnished acceptance of His Existence, His Attributes, His wisdom and His will.

4. "Ila versus Jahl":

The Quranic concept of "Ila" commonly translated as "knowledge" holds a specifically significant position in the Islamic schemes. The concept of 'Ilm' does not imply the western notion of knowledge rather it is something sacred and obligatory for every Muslim. It determines how Muslims can best perceive reality and shape and develop a just society IIm is the glue that binds the muslim society with its environment hence giving Islam a dynamic, living form.

Islamic epistemology emphasises the totality of experience and reality and promotes not one but a number of diverse ways of

18. Ibid, P. 50.
studying nature. The concept of *Ilm* incorporates almost every form of knowledge from pure observation to highest metaphysics. Thus *Ilm* can be acquired from revelation as well as reason, from observation as well as intention, from tradition as well as theoretical speculation. While the various diverse ways of studying nature and reality are equally valid in *Ilm*, all are subservient to the eternal values of Quranic revelation.

Islam does not only make the pursuit of knowledge obligatory but also connects it with the unique Islamic notion of worship: "*Ilm" is a form of "ibadah" (worship). As such knowledge is pursued in obedience to, and for the pleasure of Allah. Moreover, "*Ilm" is not just connected to "ibadah", it is also connected to every other Quranic values such as "*Khilafah" (trusteeship), "*Adl" (justice) and Istitišlah (public interest). While the connection between "*Ilm" and "ibadah" means that knowledge cannot be pursued in open transgression of Allah's commands, the connection between "*Ilm" and "*Khilafah" transforms nature into the realm of the sacred. Man as the trustee of God, as the custodian of his gift, cannot pursue knowledge at the expense of nature. On the contrary, as the guardian of nature, he seeks the understanding of nature not to eliminate it, but to appreciate the "sign", of God. The study of nature, therefore, leads to two outcomes: an understanding of the material world as well as reflection of spiritual realities. The interconnection of *Ilm* and *adl* and Istitišlah ensures that knowledge is pursued to promote equality,
social justice and values that enhance the well being of Muslim society and culture.\(^\text{19}\)

The opposite to 'Ilm' is 'Jahn' meaning ignorance. Here 'Ilm' is related to the understanding of divine attributes and is divinely guided. 'Jahn' is ignorance of all, divine as well as His Attributes. So in this respect the society prior to Islam is called 'Jahili society', and the age is denoted as the age of 'Jahiliah'.

5. "Adl versus Aulma":

In personal as well as collective affairs of the life, perhaps no value is as precious to Islam as justice (Adl). It is the 'supreme attribute of God and is also synonymous with order and equilibrium. Indeed, divine perfection, as Muslims perceive it, is manifested in the very harmony and balance of the universe. It is also reflected in God's apportioning to everything its proper measure in Arabic, the language of the revelation, metaphysics and philosophy of Islam, the word for justice (Adl) and moderation, temperance, balance, equilibrium, harmony (Itidal) are semantically and etymologically kin ned. Muslim societal ethics, the very basis of society itself, is out a quest for equilibrium, and hence felicity, with God, nature and history.\(^\text{20}\)

Al-Attas defines Adl as "harmonious condition or state of affairs whereby everything is in its right and proper place a state of equilibrium whether it refers to things or living beings the

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concept justice in Islam does not only refer to relational situations of harmony of equilibrium exiting, between one person and another, or between the society and the state, or between the King and his subjects but for more profoundly and fundamentally so it refers in a primary way to the harmonious and righ­tly balanced relationship existing between the man and his self, and in a secondary way only to such as exists between him and another, between him and his fellow-men and ruler and King and state and society”.

The opposite to 'ni‘l' is 'zulm' (Tyranny, literally: Darkness). One can be unjust to oneself by disobeying his soul's covenant with God. Common societal manifestations of injustice are the exploitative inequalities, suppression of freedom and thought selfish accumulation of wealth and power and ecological rampage as exploitation of nature without concern for conse­quences. Godless humanism, fascism, national socialism racialism and arrog­ance of power are various faces of the multi-headed demon of zulm the absence of justice.

6. "ECOCENTRIC VERSUS ECOCENTRIC IMAGE OF MAN";

In Islamic scheme, man is neither completely egocentric which makes an individual self-centred deeply immersed into his own thought and self, detaching from the rest of society. Nor he is altruistically attached and fatalistically bound by society which results into the alienation and estrangement from one's own self. Rather he is attached to the society and the social goals
in such a way that his ego is not being hurt. The concept 'Khalifah' represents the image of man in Islam. Man, once having professed faith in God, vows active allegiance to his purpose. This is a sincere surrender, a conscious acceptance of the trust (Amana) of God on this earth, with loyalty and eagerness to dedicate oneself to his purpose. It is not a passive handling over of one's ego, neither the annihilation of one's will, nor a fatalistic timidity in the face of a temperamentally vengeful and jealous deity. One is to surrender with full trust in both his wisdom and his justice. The believer's aim is to put forth the best of his capabilities and the sincerely surrender the outcome of his divine will.

A Khalifah (vicegerant) is never the sovereign. Thus the man, in interacting with the environment and the fellow man is to operate not as a ruler beyond approach, but as an extension and instrument of God who created all. As the vicegerent of God, who is the creator of a perfect, purposeful existence over which He rules with absolute justice, man must also establish on this earth a just society. In the social sphere, he must enjoin right and deter wrong and to this end he must struggle perpetually. Poverty must be combated, tyranny fought against and social injustice deterred through legal checks and behavioral modes. According to Ali Shariati, "Man is a mixed phenomenon, made of mud and the spirit of God. He has the freedom to choose either pole. Having will power makes him free but responsible."
7. *Etnocentric versus universalistic Image of society*

Islam is against ethnocentricism in the sense that the ummah should not be represented as a community in isolation. Rather, the message of Islam is universal and the values of Islam represents universal values. As we have noticed that the basic goal of the Islam is to establish a just society and strive to establish the just order in entire world. The universalism is the essence of Islamic social system which enables it to present itself as the model for a just society for the rest of the world. The social system of Islam cherishes the universal values.
CONCLUSION

During the long journey of exploring Islamic concepts and systems we have encountered numerous difficulties in defining and analysing the Islamic concepts. These were mainly owing to two obstacles which stand in the way whenever one tries to define the Islamic concepts and notions within contemporary context. The first has its roots in the nature and origin of the sociological theories and its limitations, and the second is concerned with the unavailability of works by the Muslim scholars on the relevant themes.

First we will deal with the first problem which we have dealt with considerably in the second chapter. To recall and continue again, we have seen that the essence of the intellectual development of European thought was rooted in their ambition of colonial expansion. They developed the theories to understand their own society and studied other societies to compare and understand the nature of the development of their own societies. Of course the western societies were located at the highest rung of the ladder. The term 'development' came to be denoted as "westernization". A close examination shown a complex and reciprocal relationship between the rise of industrial capitalism in Europe and colonial policies, whether accompanied by direct colonial rule or not. Also, and contrary to much of western ethnocentric scholarship and popular myth, we must question the paternalistic assumptions of colonial history that viewed the
colonised as barbaric or simple people who had to await the arrival of colonialism to be "civilized." European expansion spread barbarism as much as civilization.1

Not only to this extent, but also the scientific theories are itself permeated with the similar spirit. The "evolution theory," "genetic theories," particularly the "Eugenics" and socio-biology can best illustrate this stand and these have been stripped off from their mantle of scientificity by various scholars2 and thinkers who even doubt the validity of "science" itself. Particularly, the methodological limitation of science has been realized widely and a large number of scholars and scientists are vocal of these limitations and argue for the alternative sciences as well as the methods.

Now coming to the limitation of sociological theories, we have already discussed in chapter first and second that sociological theories manifest certain degree of limitations and a sudden crack appears when it is applied to other societies or complex societies. At the moment we have two extremely opposite theories i.e. Functionalism and conflict theories which deal with the macro concepts of society. If we synthesize both of these, we will get an image of society as - Societies have developed in many phases to the present, and this developmental process or history of the human society can be translated into


2. A large number of works have appeared in recent years.
"a struggle between have and have-nots". The forms of the society is largely determined by the specific modes of production prevalent in the society. These particular modes of production also determine the nature of relationships prevalent in the society. The societies and its phases of developments are economically and technologically determined. So the societies are polarised into two opposing classes which are in a state of war against each other and history witnesses a constant struggle between these two classes - the oppressor and the oppressed. The ruling classes dominate by the virtue of its economic dominance and hence the infra-structure of a society which is the economic activity determines the supra-structure of the society. So in this sense the prevalent beliefs, ideologies, values all reflect and serve the ruling ideologies - the ideologies of oppressors. A society differentiates and stratifies its members at various positions where they play their prescribed roles. This stratification of society in terms of differentiated roles are essential for the smooth functioning of society. The society evaluates one's status in terms of the importance of the function which one performs for the integration as well for the persistence of the society, because societies do function in systemic terms so it must solve some functional pre-requisites or search some functional alternatives to survive.

From this grounding of these two grand strategies one can develop or at least from some different theories or strategies regarding the behavioral image of the society. "As for
society, first and foremost we regard it as an on-going system of human behavior or action. As such, its basic ingredient is the behavior performed by its members in relationship to one another. And "if behavior is the fundamental ingredient of society, then its parts and subparts must also consist of behavior. It follows, therefore, that the groups, organizations, and communities that constitute subsystems in society are also made up of behavior. Furthermore, it is apparent that the mechanisms that link the parts together to form the whole must also be behavioral mechanisms." When we say an actor belongs to a society, we mean that his behavior constitutes a part of that system. But when we say a person is a member of a group, we must say that only a portion of his behavior is a part of that group. Other portions of his behavior are parts of other groups. Similarly, a particular set of collective behavior when crystallizes and becomes customary than it becomes an institution - it becomes an institutionalized normative behavior, which may be called "meta-behavior". Some times it happen the normative behaviors of two or more institutions fuse with each other it creates a new institution which may be explained in terms Trans behaviorism. Any way, our aim here is not to discuss this problem in detail.

The second difficulty which I have stated has their roots in the history of Muslim societies which were subjugated by the colonial powers. The scholarship has been polarised on two opposite fronts i.e. traditionalists and secularists. Whereas, traditionalists isolated themselves from the contemporary realities and barely tried to escape the stupor of past, the secularists totally denounced the heritage and became a poor imitation of west. With similar position with different solutions are Marxist Muslim intellectuals. It is their basic belief in the scientific character of Marxism that traps them seeking answer to contemporary problems. But they fail to see that Marxist ideology and method is about as European as conceivably possible. Marx's brilliance lay in his ability to draw the various trends of European thought and knit it into a coherent outlook and method. In fact we cannot seek the solutions of our problems in other culture and societies.

When dealing with the Islamic concepts we find it difficult to analyse and evaluate because we usually try to converge the Islamic notions to the western theories or deal with it without any contemporary relevance. To understand the Islamic concept of society in its own perspective with a contemporary relevance, we need a method which can meet this challenge. There is a need to make a jihad for this venture.

Further more, only by presenting Islam as a living, dynamic civilisation and all that it entails, can we really
meet the challenges that comes to us from the west. Encounter
in the arena of religion and theology, Philosophy and Ethics,
may generate good intellectual writings. But an encounter of
two civilisations, seeking reapproachment as well as asserting
their own identity, is a completely different phenomenon.
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