

The Islamic Sociability

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Abstract

The Islamic sociology engulfs all socio mores of human way of living. The criterion and nature of this society is to regulate the individual's conduct both in person and with other human beings, basing on his Creator's moral fiber for ultimate success. It standardizes all living obligations of human life like faith, rituals, education, matrimonial, legal, social, political, economics and behavioral ethics. It provides guidance for every obligation of life including all societal issues of peace and war times, national/international. The main sources of guidance are the 'Quran and Sunnah' with two supplementary sources: Ijmaa and Qiyas: (Drawing analogy from the essence of divine principles and preceding by the jurists/learned people for all religious and socio living). These rulings open the doors of cosmopolitan culture for peace and progress. This sociology provides solution for all new issues of life on earth with respect to other religion's values. The example is "The truce of Madina by the Prophet of Islam (saw)" in 634 AD. The Islamic way is of tolerance and peace, it presents a moral, spiritual human civilization force which made and is making positive contribution for the development of human living. The present adversary of other cultures/ religions' followers against Muslims and Islamic culture is addressed in this paper.

Key Words: Islamic sociology, world religions, human life, Criterion, peace solution

Introduction

To promote a shared civilization ,an appraisal of world civilizations proves that the emphasis was laid on social legislation / institutions for better human living ie politics managements, economic, education, health, family affairs, literature, linguistics, heritage, law and religious

studies. The brief study Islamic culture's sociology shows that it is the one which has a systematic growth approach to mankind socialization. It has the central premise to society's mores with the worship to God almighty for wellbeing and flourishing performance to the individual and state. The history of the great prophets Ibrahim, Moses, David, Jesus and last prophet Muhammad (peace is upon them) and all scriptures including the Old, the New, the final Testament (Quran), built a unique compassionate societies and civilizations, wherein everyone lived with contentment. The Islamic sociology as summarized by the modern intellectuals that a Muslim living revolved around only mosque, a family polygamy and a theological functioning of a state is not true. The Islamic living does not differentiate between state functions and social institutions. Moderately, Islamic living is a comprehensive reality; the culture of Islamic sociology' is a rational path of life with blessing and mercy. It is a lifelong social practice by which populace built up their potential for their best living. Mr. Musa Saleem gave an account of the situation before the advent of Islam as 'The power conflict of Byzantine and Persian humbled the sociology of these civilizations. Particularly the great civilization of Roman, Persia, China and India were in the state of chaos and full of barbarianism. The struggle of conversion of Anglo-Saxon by Pope Gregory, to his form of Christianity was the culture and sociology of at that time.'⁽¹⁾

These state of affairs of human sociology at that time are described in the Quran Surah Al-Room verse no 41.⁽²⁾

فَظْهَرَ الْقِسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Translation; 'Wrongdoing of the mankind has become visible on land and sea because of the hand of peoples have earned (their dealings), that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from problems)'. And the resultantly the human being reached on the brink of pet of fire as said in surah Al-e-Imran verse no 103.⁽³⁾ The Creator saved the mankind by sending the Islamic culture and sociology for the time to come.

The objective of Islamic Sociology

The basic purpose of Islamic sociology is to attain a glorious living on earth and to have a successful life hereafter. This edict of living is marvelous which distinguishes itself from manmade experiences and evolution in its application. This is divinely ordained, tangible and everlasting for all related situations. In present day globalization for achieving progress and prosperity, the cooperation and harmony is the foremost need of civilization. As basic need of human living is friendliness, neighborliness, warmth, good natured civility with accessibility to establish the company to others. It deals with own self, with the Creator, with parents, with wife, with children, with relatives, with neighbors, with Muslims brothers, with non Muslims and community/society inclusive in all state systems at national and international levels. It is a heaven revealed living order and not a matter of theoretical discussion or scared words for reading purposes but to govern the life of the populace at large, to beacon the people come to light from darkness as said in Surah Al-Maidah verses no 15-16 below;

That, 'there a shining light and a clear book have come to you: who seek His happiness and pleasure. He (swt) guides you to the way of wellbeing and peace and takes them out of obscurity to the radiance, guides them to strait path'.⁽⁴⁾

Style of Islamic sociology

The pioneering concept of oneness of mankind as said in Surah Al-Nisa verse no 1 and in Surah Al-Hujurat verse no 13 that all human being are the children of one man and woman. There is no superiority lies in color, creed or on race. The same model of sociology is practiced by the last prophet of Islam and said by him at the plan of Araafat that there are no barriers of class and sections of any kind and there no preference of white on black or western on eastern or Aryan and non Aryan but the purity and piety of a person and his character in the eyes of the creator.⁽⁵⁾ Book Kutbah ul hujja ul widah.

The historic Quranic confirmation to above fact is of prophet Ibrahim 'the great prophet Ibrahim was not Jew, nor Christian, he did bow his will to al mighty Allah's alone will'. Surah Al-e-Imran verses

no 67. Imam Muhammad Ghizali⁽ⁱ⁾ in his book, 'Ahya-e-uloom'⁽⁶⁾ later, Ibn-e- Khaldun⁽ⁱⁱ⁾ and Shah Waliullah⁽ⁱⁱⁱ⁾ wrote a lot about this subject. The Sociology of Islamic.

The Living Management and postulate

This living does not admit conflict, nay, not even a significant separation between life and spiritual and life. It does not confine itself merely in purifying the spiritual and the moral life of man in the limited sense of the word. Its domain extends to the entire gamut of life. It wants to mould individual life as well as the social order in healthy patterns, so that the Kingdom of God may really be established on the earth and so that peace, contentment and well-being may fill the world as waters fill the oceans. The Islamic Way of Life is based on this unique approach to life and peculiar concept of man's place in the Universe. That is why it is necessary that before we proceed to discuss the moral, social, political and economic systems of Islam, we should have a clear idea of the Islamic Concept of Life.

The Lord of the universe full filled the need by giving a munificent Islamic social order, when the human desires/lust for wealth and authority created conflicts in the name of classes, creed, races and religions that destroyed the sociability of human collectivism. The bankrupt sociality of human civilization was once again remodeled for human growth. The way forward for peace full living is mentioned in Surah Al-e-Imran verses no 103,⁽⁷⁾ below;

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِرِغْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

- (i) Abu Hamid Muhammad ibn Muhammad (1058-1111) known as Al-Ghazali or Algazel to the western medieval world, was a Muslim theologian, sociologist, jurist, philosopher, and mystic of Persian descent.
- (ii) Ibn Khaldun (1332-1406) was an Arab Muslim historiographer and regarded to be among the founding fathers of modern sociology. He is best known for his book The Muqaddimah.
- (iii) Qutab-ul-Din Ahmed Bin 'Abdul Rahim, known as Shah Waliullah (1703-1762) was an Islamic scholar, reformer and founder of modern Islamic thought who attempted to reassess Islamic theology and sociology in the light of modern changes.

Précis; for this living it imperative to hold the rope of almighty Allah which He (swt) has stretched out for the humanity and do not create divisions among yourself. Remember HIS gratitude that when you were enemies to each other and HE (swt) by His mercy joined your hearts in love and you became brother, when you were on the brink of pet of fire, He saved you from it. The same living management for human being is need as revealed in surah Al-e-Imran verse no 3⁽⁸⁾ as following;

Narrated by Hazrat Khalid bin Walid (ra),⁽ⁱ⁾ A traveler once came to the mosque to see the prophet (BPUH) After greeting the prophet (BPUH) he was asked, where he was from? The traveler replied that he came from very far just to get a few questions answered. Following the dialogue between the traveler and the prophet of Islam (BPUH), It has been extricated by Imam Al-Syuti from Jamia al Hadith as following:⁽⁹⁾

عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ

Narrated by Hazrat Khalid bin Walid (ra), that a traveler came to the prophet (BPUH) and requested in the following words:

فَقَالَ إِنِّي سَأَلْتُكَ عَمَّا فِي الدُّنْيَا وَالْآخِرَةِ فَقَالَ لَهُ سَلْ عَمَّا بَدَا لَكَ

- Traveler asked:

يَا نَبِيَّ اللَّهِ، أَحِبُّ أَنْ أَكُونَ أَعْلَمَ النَّاسِ-

I want to be known amongst people as an intelligent person.

Prophet (BPUH) Replied:

اتَّقِ اللَّهَ تَكُنْ أَعْلَمَ النَّاسِ-

Fear Allah (swt) always.

- Traveler inquired:

أَحِبُّ أَنْ أَكُونَ أَغْنَى النَّاسِ-

I want to be rich.

Prophet (BPUH) answered:

كُنْ قَنِعًا تَكُنْ أَغْنَى النَّاسِ-

(i) Khalid bin Waleed (R.A) (592-642) A companion of Prophet of Islam (PBUH), Full Name: Abu Sulayman Khalid ibn Al-Waleed al-Mughirah al-Makhzumi

- Traveler requested:

أُحِبُّ أَنْ أَكُونَ خَيْرَ النَّاسِ-

I want to be the best man.

Prophet (BPUH) responded:

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ فَكُنْ نَافِعًا لَهُمْ

Good man is the one who benefits others, so benefit others (you will become the best man).

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ أَعْدَلَ النَّاسِ-

I want to be the most just man.

Prophet (BPUH) said:

أُحِبُّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ أَعْدَلَ النَّاسِ-

The things that you choose for yourself choose them for others as well and you will become the most just man.

- Traveler Questioned:

أُحِبُّ أَنْ أَكُونَ أَحْصَ النَّاسِ إِلَى اللَّهِ تَعَالَى

I want to be the most special servant of God among all men.

Prophet (BPUH) answered:

أَكْثَرُ ذِكْرِ اللَّهِ تَكُنْ أَحْصَ الْعِبَادِ إِلَى اللَّهِ تَعَالَى-

Increased remembrance of Allah will include you in the most special servants of Allah.

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ مِنَ الْمُحْسِنِينَ-

I want to be among the beloved

Prophet (BPUH) said:

أَعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ-

Worship Allah in a way that you are watching Him and if you are not watching Him then He is watching you (you will be among the most beloved).

- Traveler asked:

أُحِبُّ أَنْ يَكْمَلَ إِيمَانِي-

I want my faith to be perfect.

Prophet (BPUH) said:

حَسِّنْ خُلُقَكَ يَكْمَلْ إِيمَانُكَ-

Improve your conduct your faith will be perfect.

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ مِنَ الْبَاطِعِينَ-

I want to be among the most obedient of men

Prophet (BPUH) said:

أَدِّقْ أَمْرَ اللَّهِ تَكُنْ مُطِيعًا

Do your duties and you shall be among the most obedient

- Traveler asked:

أُحِبُّ أَنْ أَلْقَى اللَّهَ نَقِيًّا مِنَ الذُّنُوبِ-

I want to meet Allah without any sins.

Prophet said:

اغْتَسِلْ مِنَ الْجَنَابَةِ مُتَطَهِّرًا تَلْقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَمَا عَلَيْكَ ذَنْبٌ-

Get clean immediately when you are dirty and you will meet Allah clean.

- Traveler asked:

أُحِبُّ أَنْ أُخْصِرَ يَوْمَ الْقِيَامَةِ فِي النَّوْرِ-

On judgment day I want my result to be with pious people.

Prophet (BPUH) said:

لَا تَطْلُمَ أَحَدًا تُخْصِرَ يَوْمَ الْقِيَامَةِ فِي النَّوْرِ-

Do not be cruel and you will be with pious people.

- Traveler asked:

أُحِبُّ أَنْ يَرْحَمَنِي رَبِّي

I want Allah to be merciful with me on judgment day.

Prophet (BPUH) said:

ارْحَمْ نَفْسَكَ وَارْحَمْ خَلْقَ اللَّهِ يَرْحَمَكَ اللَّهُ

Be merciful on yourself and on all of Allah's people and Allah will be merciful with you.

- Traveler asked:

أُحِبُّ أَنْ تَقِلَّ ذُنُوبِي-

I want me sins to lessen.

Prophet (BPUH) said:

اسْتَغْفِرِ اللَّهَ تَقِلَّ ذُنُوبُكَ-

Ask for forgiveness regularly and your sins will be less.

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ أَكْرَمَ النَّاسِ

I want to be respectable among men.

Prophet (BPUH) said:

لَا تَشْكُوَنَّ اللَّهَ إِلَى الْخَلْقِ تَكُنْ أَكْرَمَ النَّاسِ-

Do not complain to Allah about any creations and you will be respectable.

- Traveler asked

أُحِبُّ أَنْ يُوسَعَ عَلَيَّ فِي الرِّزْقِ-

I want my provision to increase

Prophet (BPUH) said:

دُمَّ عَلَى الطَّهَارَةِ يُوسَعُ عَلَيْكَ فِي الرِّزْقِ

Remain with ablution, your provision will increase.

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ مِنْ أَحِبَّائِ اللَّهِ وَرَسُولِهِ-

I want to be a beloved of Allah and His Prophet.

Prophet (BPUH) said:

أُحِبُّ مَا أَحَبَّ اللَّهُ وَرَسُولُهُ وَأُبْغِضُ مَا أَبْغَضَ اللَّهُ وَرَسُولُهُ-

Like what Allah and His Prophet likes and dislike what Allah and His Prophet dislike and you will be beloved of Allah and His Prophet (BPUH).

- Traveler asked:

أُحِبُّ أَنْ أَكُونَ آمِنًا مِنْ سَخَطِ اللَّهِ-

I want to be saved by Allah's anger.

Prophet (BPUH) said:

لَا تَغْضَبْ عَلَى أَحَدٍ تَأْمَنُ مِنْ غَضَبِ اللَّهِ وَسَخَطِهِ-

Do not be angry at Allah's creations and you will be saved from Allah's anger.

- Traveler asked

أُحِبُّ أَنْ تُسْتَجَابَ دُعَايَ-

I want my prayers to be accepted

Prophet (BPUH) said:

اجْتَنِبِ الْحَرَامَ تُسْتَجَبْ دُعَاؤُكَ

Leave what is forbidden and your prayers will be accepted.

- Traveler asked:

أُحِبُّ أَنْ لَا يَفْضَحَنِي اللَّهُ عَلَى رُؤُوسِ الْأَشْهَادِ-

I want Allah to save me from humiliation.

Prophet (BPUH) said:

احْفَظْ فَرْجَكَ كَيْلَا تَفْتَضِحَ عَلَى رُؤُوسِ الْأَشْهَادِ-

Protect/conceal your private parts and Allah will save you from humiliation.

- Traveler asked:

أُحِبُّ أَنْ يَسْتُرَ اللَّهُ عَلَى عُيُوبِي

I want Allah to hide my defects on judgment day.

Prophet (BPUH) said: Hide your brother's defects and Allah will hide your defects.

اسْتُرْ عُيُوبَ إِخْوَانِكَ يَسْتُرِ اللَّهُ عَلَيْكَ عُيُوبَكَ-

- Traveler asked:

مَا الَّذِي يَنْحُوعَنِي الْخَطَايَا-

How will I get salvation from sins?

Prophet Replied:

أَلَدُّ مَوْعُودٍ وَالْخُضُوعُ وَالْأَمْرَاضُ-

Tears, humbleness and illness.

- Traveler asked

أَتَى حَسَنَةً أَفْضَلُ عِنْدَ اللَّهِ-

What is the best deed?

Prophet (BPUH) said:

حُسْنُ الْخُلُقِ وَالْتَوَاضِعُ وَالصَّبْرُ عَلَى الْبَلِيَّةِ وَالرِّضَا بِالنَّقْصَانِ-

Manners and being patient in face of problems

- Traveler asked:

أَتَى سَيِّئَةً أَكْثَمُ عِنْدَ اللَّهِ-

What is the biggest sin f or Allah?

Prophet (BPUH) said:

سُوءُ الْخُلُقِ وَالسُّمُّ الْبُطْءُ-

Bad manners and being miser.

- Traveler asked:

مَا الَّذِي يُسْكِنُ غَضَبَ الرَّحْمَنِ-

What calms Allah's anger in this world and the next?

Prophet (BPUH) said:

إِخْفَاءُ الصَّدَقَةِ وَصِلَةُ الرَّحِمِ-

Charity without showing off and being good to your neighbors.

- Traveler asked:

مَا الَّذِي يُطْفِئُ نَارَ جَهَنَّمَ-

What will put out Hell fire on judgment day?

Prophet (BPUH) said:

الصَّوْمُ-

Fasting

The Nature and Fortitude this of Life

This living style is established by the Creator (swt) of the universe himself that is confirmed by His (swt) own words i.e. Quran al-karim.

This culture /sociology when setup by the great prophet Moses against pharaoh's century old established un-Islamic culture, the prophet Moses said to him which is mentioned in Surah Taha verse no. 50 beneath.

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

Musa (Moses) said: 'Our Lord is He Who brought everything into being (as most suitable it was), then guided it (according to its potential).'

The best form of creator is a man as said in Surah Al teen Verse no: 4 as following:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Indeed We have created man in the best constitution (equipoised in the finest proportion).

The Lord is He (swt) who gave everything its life and then guided it (living order). This is further sophisticated in Surah Al-Aalaa verses no. 2&3⁽¹⁰⁾ below;

الَّذِي خَلَقَ فَسَوَّى -- وَالَّذِي قَدَّرَ فَهَدَى

"He (swt) created and mannered in a highly equilibrium and He (swt) who conscious and guides'

The best accepted way of life is given that mean the best sociology for mankind with ultimate success as following in Surah Al-Imran Verse no 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

It is as per the character of a and purpose of his creation as explained in surah As-Shamas verses 7-10⁽¹¹⁾ under;

'By the spirit and He (swt) who formed it and then inspired it with immoral and moral i.e. fear of God; the one is truthfully successful who reasons it grows and purifies him and he is the failure who corrupts and destroys it'.

The spirit and resilience of humanism

It is an ocean which truly purifies the individual and congregate humanism for ultimate success. The Islamic teachings by its spiritual stresses command their followers to study the nature by itself that

takes the individual to research and bring changes in human thinking and sociology. This order is without any compulsion to religion as advised in surah Al-Baqrah (The cow) verse no 256⁽¹²⁾ below;

Translation; there is no compulsion in way of the life: the truth stands lucid from faults; who ever rejects animosity and believes in true God has grasped the most trustworthy hand – hold that never breaks. Ana Allah (swt) herath and knoweth all things’.

a. The Islamic sociality by nature stands on firm justice

It is said in surah Al-e-Imran verse no. 18. And the accepted sacred sociality before Allah (swt) is Islamic order of life only, as explained in surah Al-e- Imran verse no.19. Other than this way of living is not accepted by the Creator of human being as ordered in Surah Al-e-Imran verse no 85⁽¹³⁾.

b. The moral fiber and resilience of life

The Islamic scenery by itself is sincerity (nasiha) mean "truly in quest of the most excellent, in all terms on intentions and actions for the one whom the individual is making or to negate the deception and cheating. It is narrated by Imam Tamim Dari (RA) from the one of Hadith is as following;

Translation; on the authority of Tamim-al-Dari, Prophet (saw) said ‘the religion is a nasiha’ we asked, to whom? The Prophet (saw) said ‘to Allah and his book and his messenger and to the leader of the Muslims and to their common folk’.⁽¹⁴⁾ in Sahih Bukhari following Hadith the spirit and resilience of Islamic way of life is mention below⁽¹⁵⁾:

ا- لا يثوم من احدكم حتى يحب لاجيه ما يحب لنفسه

The human Life Cycle and this sociability

It is a common question of the individual that why man is created and what the Creator wants from this creation’s life and what would be the reward /punishment of obedience and disobedience of the Lord of the universe? The niceties are below;

a. The worldly life’s representation

As per Islamic order of human life and its purpose, the present worldly life extends to other world. The apparent stages are appended⁽¹⁶⁾ below;

- The Birth of a man.
- Childhood.
- Young Age.
- Maturity.
- Middle Age.
- Old Age.
- Death.
- And the end of man's worldly life with its remains

b. The second Phase

- Intermediate Period of life after the death of a person.
- The end of this present existence world.
- The rebirth of other world and the day of resurrection.

c. Third stage

- Eternal life.
- The day of accountability (The worldly deeds result day).
- Worldly life's Rewards and punishment.
- The Paradise, everlasting emerald life.
- Un-dying life of misery, tortures, the Hell.

The basic constituent of this living

Again a big questions of this living that how to be a successful in here after way of life and to how to meet the requirement of that life? It is answered by the giver of this sociology and narrated by Hadrat Abu Horarah (RA).

الدنيا مزرعته الآخرة

Translation; this world is the place of work (deeds) for hereafter life (what so ever you sow here, so shall you reap hereafter).⁽¹⁷⁾

In that case this society must be with true faith, with sincerity, full of charity to fellow being with firm and unshakable attitude in all circumstances. It starts from parents, respect to human being, no murder, and no suicide no stealing. No adultery/ homosexuality, no interest on transactions, no gambling, no bad treatment to neighbors and no backbiting. Be honest to one, be generous to others, call on the

unwell, help out the needy, be dirt free and wipe out all dirt from the path of Islamic living. Be modest in dealing and dress conservatively, only then the individual is a true Islamic sociologist. The indispensable traits of this living are explained in surah Al-Baqrah verse no 177; ⁽¹⁸⁾

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

The gist of above verse;

Who are the true sociologist and the righteous one in the eyes of all mighty Allah?

- There are no double standards in his life.
- He truly believes in one true God and the last day (the accountability of his deeds).
- In his angles, His books, His messengers.
- Spends his substance out of love with his Lord.
- On his kin, on orphans, on needy, those who ask and freeing of captives.
- He is steadfast prayers and practices a regular charity.
- Fulfill the made contracts with populace.
- He is firm and patient in pains and adversities.
- These are ones who are the people of truth and the God conscious.

Intuitive sociology

The same sociology has been given to all prophets by the lord of the universe .It is revealed by Him to his messengers, Surah Al-Baqrah verse no 136⁽¹⁹⁾ as following;

Translation; ‘Say (O Muslims) We believe in Allah (swt) and that which is revealed to us and that was revealed to Ibrahim and Ismail and Isaac and Jacob and their children and that which Moses and Jesus received and that the prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered’.

The Idyllic people with Ideal Sociology

In the thoughts of M Fethullah Giilen, as Maulana Roomi has depicted the ideal human and ideal society and Dr Muhammad Nawaz Chudhary Afaqi writes in his book 'Tahzibo Tamadan' that the Islamic society is ideal due to, the one's time, money and efforts scarification for others betterment and community is true Islamism. As the individual, sincerely spends towards the rest of the human being for other's interest in the most excellent way. One gives his highest to the people and society'.⁽²¹⁾

The last Prophet Muhammad (pbuh) taught and practiced this subject matter of sociology as leader, teacher, soldier, commander, elder, manager, principal, husband, father and ruler. Some of his traditions are as narrated by his beloved sahabah are as following: Narrated by Hadrat Abdullah bin Amar (RA) that the Prophet (saw) said 'The True Muslim is the one, from his hands and tongues the others Muslims are saved.'⁽²²⁾

Hadrat Abu Hurarah (RA) reported The Prophet Hadrat Muhammad (saw) said; 'He is true Muslim; the one does not harm others verbally, physically or in any other way or means.'⁽²³⁾ The one of the saying of the prophet is as following;

On the authority of Hadrat Abu Hurarah (RA) that Prophet (PBUH) said 'It is a part of glorifying the Allah (swt) that by having mercy for the young and giving the respect to the elders.'⁽²⁴⁾

The Islamic array and demeanor

The people need a fundamentals structure of actions or a set pattern of activities that may be named as customs, a popular living styles, or a social standards/traditions. The Islamic traditions fulfill this need and guide the mankind to cosmopolitism societal styles of life as mentioned in Surah Al-Furqan verses no. 60-77 below⁽²⁵⁾;

- Walk on earth in humility.
- Answer to ignorant is peace.
- Spend the nights in adoration prostrate and standing before Allah.
- Ask from Lord that avert from us the wrath of hell.
- Spend in the way of Allah with balance in their life.
- Invoked not with Allah.

- Nor slay life.
- Do not commit fornication.
- Must repent on bad deeds.
- Efforts to do good deeds.
- Do not witness the falsehood.
- Must avoid futility.
- They do not droop down.
- Don't behave like deaf and unsighted.
- Pray the lord for grant of best living.
- To lead a righteous life without ills.
- Ask the highest place in the heaven in hereafter life.
- They shall be met with salutation and peace.
- They will dwell there in eternally.
- They believe in the inevitable reward and punishment in here after life.

The panorama of Islamic sociology is a divine natured which meets the need of human life's affairs. It starts from where the humanities and social sciences meet to resolve all issues, as all religions and the human sciences endeavors to give solution to the sociality. It deals with all human relations that fall within the study of composition, function and problems of human groups: the ultimate phenomena of the field of human sociology. The concluding objective of Islamic sociology is to secure the wellbeing of humanity by establishing a virtuous society.⁽²⁶⁾

It is complete blessing and disguise of Almighty Allah for the human being. He (swt) says in Surah Al-Maidah verse no. 3⁽²⁷⁾ as below;

Meanings; 'I (Allah) have perfected your way of life and completed my favour upon you, have chosen for you an Islam as your religion'.

This is a course of action whereby populace learns an attitude, true values and appropriate actions for the member of a society. In general it includes all the concepts and practices which have developed around all religions of the world. The social institutions in the Muslim history were established to promote and protect the needs of the mankind living in a free and fair co-existence society as following;

- True faith in his creator and spirituality (Internal piety).

- The rituals/worship (The rights of Creator).
- The Education system? Social justice for just society.
- The fair Economics and business order.
- The Political and ruling system.
- The up keep of modesty, privacy and personal freedom.
- The Human rights and rights of other on one self.
- Rights of parents, family and community.
- The respect to humanity without any racism, class, creed, white, black, poor or rich, safety and security of life honor and property.
- For the associations of society, the establishment of institutions of Science of society, social relationships, the development of a structure of interaction, and collective performance of organized human groups.⁽²⁸⁾

The Chief Sociologists

The first true modish sociologist, who laid the unassuming foundation stone of a peace full sociology and society in a dark and ruined human social order, is the Islamic living. Modern historians wrote, that 'Ibn-e-Khaldun' a Tunisian (732 AH i.e. in Fourteen Century AC) was a founder of sociology in Spain and later Thomas Hobbes (1588-1677 AC)⁽²⁹⁾. 'Adam Ferguson' (1723-1816), who wrote in his essays on the history of civil society and gave the nature of sympatric and simple living civilization with one's fellow. For the modern sociology, George Fitzhugh (1806–1881) and Henry Hughes (1829–1862)⁽³⁰⁾ who put forward the idea of liberal society, the individual progress with market relations. The French sociologist 'Auguste Comte' (1789-1839) introduced the term sociology who elaborated the meaning of this system as 'positive polity'. In late eighteen and early nineteen century, Americans put forward the idea of liberal society, the progress with the market relations. For the modern sociology George Fitzhugh (1806–1881) and Henry Hughes (1829– 1862) wrote about the 'Treatise on Sociology'. These authors evaluated the free society living with the slave's one. They gave the principles of social organization on equality of individualism with simple habit of a nature. All these modern thinkers could not picked up many essentials of this subject, like an authority and owner who is a central character,

which ensure its application, execution, and effectiveness of these instructions. The vital aspect of any sociology is the administrator's character and the judicious use of that authority/power which become an example for others. The material and spiritual distinctions are preferred in order to continue exterior and interior of that personality to command the populace. This personality has to show some symbols/signs to demonstrate the degree of relationship and connection with his the Creator. This sign is known as a miracle. In deed for this sociologic living purpose a prophetic personality is needed. Whose all deeds, acts, words, his mannerism, his morals his appearance and truthfulness with eradicate all evils from the ruined civilization. The customs and habits to which the peoples are fanatically attached, he has to deck out the various wild, uncompromising peoples of that society with all the finest virtues, and make them a teachers of others and masters to the civilized nations.

Non above mentioned modern thinkers, philosophers, administrator and reformers could have such a character to build a modern society and meet the requirement less than a man who subjugated the minds, spirits, hearts and souls of the peoples. He came as spiritual rulers, beloved of hearts, in richer of souls and a teacher and demonstrator of life affairs. Who capture and won the intellects and spread this sociability by wonderful living and not by sword. The summaries write up of Abdullah Ali Yusuf about this first sociologist of peaceful Islamic sociology is as following;

The Prophet of Allah (saw) received a message of final triumph: the most high for the yearning of souls in atmosphere of darkness, conflicts and frighten society of humanity. These ordain came like a fruit of love, peace, goodness and purity for the society in time of twenty three years as the need arose. Which appeal to them in their doubts and fears. It help them by putting new heart in them in moment's trial and happiness? He (PBUH) recited on them which was imprinted on their heart/minds and recorded by pens. The body of this sacred scripture grew and arranged for the purpose of populace prayer/readings. This is an ever protected book of the lord for the guidance of humanity for all times to come till the existence of this universe, the best code of way of life to live ever with ultimate success.⁽³¹⁾

Conclusion

The last Prophet of Islam (PBUH) laid an everlasting combining pedestal for the mankind in his last sermon in the valley of Arafat at Makkah fourteen centuries ago. The underpinning of His (PBUH) sociology is His (PBUH) saying that, All those who listen to me shall pass on my words to others and those to others again; and may the last one understand well than who listen to me directly. Be my witness, O Allah, that I have conveyed your message to your people⁽³²⁾. The précis of his (PBUH) sermon as below;

‘He (PBUH) spoke to the gathering, ‘listen me very vigilantly and take this message to those are not present today’:

- The human life and property is sanctified.
- Life is a God sacred trust; return the entrusted goods to their rightful owners.
- Hurt no one so that on one hurt you.
- Keep in mind that one day you will meet your Lord and He (swt) will indeed reckon your deeds.
- The almighty Allah has forbidden usury (interest) is to you; therefore all interest obligations shall henceforth be surrendered.
- Beware of Satan, for your wellbeing of your religion. He has lost all hopes to lead you astray ever in big things, so be cautious of following him in small/minor things.
- Listen to me in earnest, O people; worship alone Allah the true God (wst), offer five daily salat, keep fast in the month of holy Ramdan, pay zakat, perform Hajj, if you can afford once in life.
- Every Muslim is your brother, you must know, you are all equal, no one has superiority over other except by good actions and piety, remember , one day you all will appear before HIM (swt) and answer your deeds , so beware , do not stray from the right path after I am gone.
- O people, no prophet or apostle will come after me ever, no new faith will be born, therefore reason well.
- O people understand my words that I convey to you. I leave behind me two things, The Holy Quran and my Uswah (The Sunnah), if you follow these you will never go astray.

The Quran has summaries this sociology as following:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It is proven fact that without a proper living frame work, any individual, a group of people in any society or any organization cannot live peace fully, so as it is built on divine order with moral full conduct, having a system of mercy, equal justice and is ever lasting.

The Islamic sociology giver's character, his given features of society is deep-seated to human living. Historically the prophet of Islam is the first sociologist who founded a new society at Makkah and established it at Madina by having a social contracts with all other followers of the religions, although historians cite the beginning of modern social living nineteen century. The criterion of living commandment is not the consensus of a group of people or community for the interest of some people but these living principles are for total public interest and humanity for all times. This living is for the sacredness of human life, dignity and the compassion for the weaker, fairness in dealings, incorruptibility in administration where a justice is to be enjoined. This society is for the growth and progress of mankind as following;

- For Islah-e-Nafs (one self).
- For right of education by growing spiritual and physical personality (character edifice).
- For reducing crimes by having equality before laws.
- For economic growth by protecting and judicious distribution of the resources/facilities.
- For maintenance of peace.
- The right to take part in state's affairs.
- For the security of life, property and honor.
- For the right to protest against tyranny.
- For the protection of religious sentiments.
- For the right to basic necessities of life.⁽³³⁾

Today humanity and Muslims particular need this unique, sincerely embodied, believing in oneness of mankind and accepted work/way of life before the Lord al-mighty. I solicit my lord to benefit others from this system/effort and help me on the day when no son, no wealth or any other sort of worldly support will help the individual as

said by the Lord in holy Book Surah The poets verses no 87-89⁽³⁴⁾ as following;

- When all the men will be raised before Almighty Lord, I may not be humiliated on that day.
- The day where no son or wealth is of any benefit.
- But the one who come with a resonance of heart.

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