

Towards developing a definition of Sociology from Islamic Perspective

Mohd Abdul Alam ^{1*}, Dawood A. Al-Hidabi ²

¹ Post Doc Research Fellow, ² Professor

Department of Curriculum & Instruction, Kulliyah of Education, International Islamic University
Malaysia, Selangor, Malaysia

ABSTRACT

Aware of the problems of the dualist approach in education, in the 1970s, a theory termed 'Islamization of Knowledge' (hereto referred as 'IOK') was proposed (Al-Faruqi, 1982; Al-Alwani, 1989; Al-Attas, 1997) which intended to teach natural and human sciences from the view of Islam. Things moved from theory to practice when Islamic schools and universities were founded in several Muslim societies. In the case of teaching Human Sciences, particularly sociology, with an Islamic worldview, a few modest and ambitious approaches were proposed (Serajzadeh, 2014; Farid, 2011; Peow, 2010; Ragab, 1999; Al-Alwani, 1989). In the coming sections, a brief history of IOK will be presented, followed by a critical analysis of the theoretical approaches to Islamizing Human sciences, particularly Sociology. Finally, a model of Islamization (that was qualitatively tested by the authors in an earlier article) will be deployed to find a conceptual and operational definition of sociology from Islamic Perspective. It is hoped definition of Islamic Sociology, will guide the authors to operationalize a curriculum for Islamic Sociology in the near future.

Keywords: *Islamization of Knowledge; Integration of Islamic Perspective; Sociology; Islamic Sociology.*

*Corresponding author's email: pdf26rmc@iium.edu.my

History of IOK

Since the end of the second world war, there has been an ever-progressing wave of Islamization of Knowledge and Education. Some (Qutb, 1949; Ashraf, 1985; Mawdudi, 1993) have argued against the dualistic educational system where science is taught is provided in purely secular terms relegating Islamic knowledge to religious studies only, leaving the student bereft of the Islamic spirit and values, thereby possibly contributing to the socio-economic and political decline of the Muslim Ummah. One step further, others (Al-Faruqi, 1982; Al-Attas, 1976,1993,1997) have suggested an Islamization of Knowledge approach where standard education can be made possible with Islamic Perspective and the Tawhidic spirit imbued holistically into the educational system. Al-Faruqi(1982) had even provided a rough sketch of how this could be done in his 12 step Islamization method. Taking forward al-Faruqui's mission, on the practical front, Abdul Hamid AbuSuleiman, the IIUM's Rector (1989 to 1999), had initiated the idea of a minor degree in Islamic Revealed Knowledge discipline for lecturers of Natural and Human Sciences backgrounds so that they could teach their respective disciplines with Islamic Perspective. Another noteworthy attempt by AbuSuleyman was the introduction of compulsory subjects such as "Islamic Worldview", "Islamic Knowledge & Civilization", "Revelation as the Source of Knowledge", "Fiqh and Ethics for everyday Life" amongst others so that students could understand Islamic Worldview and integrate it with the humanities and natural sciences subjects they were studying. Overall, the need for teaching Natural and Human Sciences with Islamic perspective has always been stressed in the IOK circles. In the next section we will review some of the the attempts so far to Islamise Human Sciences, in particular, Sociology.

Background of Islamic Sociology?

In attempts towards Islamizing sociology, the trend may be divided into mainly two streams (Serajzadeh, 2014;Peow, 2010; Ragab,1999). One is to altogether reject standard sociological knowledge since its foundation is based in secular, empiricist, and positivist foundations while the second is to integrate current knowledge of sociology with Islamic Perspective.

Serajzadeh (2014) has delineated the pros and cons of both processes and has concluded that the former approach will not do justice to the agenda of IOK citing problems such as lower probability to be accepted universally, lack of a common language and considering the 'other' as 'enemy' or as 'falsehood'. Similarly, Ragab

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(1999) too is of the opinion that total rejection of current body of knowledge be it secular, western or eastern is not advisable for its sake, unavoidable and in essence almost an egoistic approach for the duty of a Muslim is “not to judge Truth but allow it to judge us”.

The next section will provide a summary of methods, models, and proposals for integrating two epistemologically different fields of knowledge i.e., Standard Sociology with Islamic Sciences.

Farid Yunos

Farid (2011) has produced a book/textbook titled “Principles of Islamic Sociology”. The book is exhaustive in nature i.e., it caters to the topics found in standard Introduction to Sociology textbooks for undergraduate students. It provides an Islamic Perspective to these topics. However, there is no model provided so that IOK Sociologists can make use of the model and integrate Islamic Perspective into other subjects and textbooks. Another problem with not having a model to show is that IOK sociologists will have difficulty in understanding how the writer came about devising an Islamic Perspective to any topic in the textbook. Was it based on his memory of the Quranic ayaths or Hadith, did he seek advice from Islamic scholars and if so from whom and what are their leanings? When Islam can have different approaches to a fundamental thing such as prayers, then how can there be just one single Islamic Perspective to any given topic in an Islamic sociology textbook?

Proposed Solution

As explained earlier, Islamic sociologists have either limited the discussion to a) the need for Islamic Sociology while offering rudimentary steps of how this can be done (Serajadeh, 2014 ; Farooqui, 2009), or b) proposed structured models to Islamize sociology (Ragab,1992;1999) but not implemented the model to actually create an Islamic Sociology Curriculum; or c) written ad hoc textbooks on Islamic sociology (Yunos, 2011) without a model for its verification and reproduction. To address these issues, the authors have proposed a model to integrate Islamic Perspective into the field of Sociology. It is hoped that the result will be a conceptual and operational definition of Islamic Sociology which in future, can be a basis for a BA curriculum for Islamic Sociology including Islamized Textbooks.

Proposed Model to develop definition of sociology from Islamic Perspective

- Think, Observe and Identify CIs (Central Ideas) and KWs (Keywords) related to Sociology.

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- Read CMS (classic Muslim scholars) related to discipline and identify CIs and KWs.
 - Read Islamization of Knowledge on sociology and identify CIs and KWs.
 - Search the Quran and Hadith index based on identified KWs from steps 1-3.
 - Draft the COD [conceptual and operational definition] of sociology from Islamic Perspective.
 - Search related information on discipline from secular sources and identify CIs and KWs.
 - Search the Quran and Hadith Index based on identified CIs and KWs from secular reading.
 - Update conceptual and Operational definition of sociology from Islamic Perspective if needed.

The above model is divided into eight steps. In the first few steps, what Ragab (1992;1999) calls, “departure from Islamic Sciences” method is adopted i.e. literature by classical Muslim scholars and IOK scholars on related discipline is read and key words are extracted. In this sense, this phase differs from Al-Hidabi’s (2019) model where secular knowledge is read in parallel or before Islamic literature. It is to be noted, even before reading classical Muslim scholars, the curriculum developers are encouraged to write keywords that come to their mind when reflecting over the discipline even if it be just a few words. Once the keywords are extracted from Muslim literature and the developer’s reflection, these keywords are then run through the Quran and authentic Hadith databases to extract related Quranic ayaths and hadith. The related Qur’anic ayaths and Hadith are then studied, coded and themes generated, and in their light, a conceptual and operational definition of the related discipline is drafted. Following this, current standard literature on the discipline is read and central ideas and keywords extracted which are then run against the Quran and authentic hadith data base to extract related ayaths and hadith. These are then studied, coded, and themes generated and upon reflecting, the conceptual and operational definition is updated if needed.

Essentials of the Model

Few terms are necessary to explain and discuss if this model of Islamization is to be properly understood and deployed. These terms are: Keywords/Key Phrases extraction; Coding Types and Process; Thematic Analysis and Operational Definitions. The below sections will discuss these terms.

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Keywords/Key phrases extraction

Since keywords too, play a vital role in the proposed model, it is perhaps necessary to explain its need as well. Keywords extraction is defined as “an automated process that collects a set of terms, illustrating an overview of the document” (Hasan, Dibankar, Falguni, & Ali, 2017). The primary mission of keyword extraction is to extract a specific group of words or keywords which highlights the main content of the documents. As keywords represents the main theme of a text, they can be used as a measure of similarity for text clustering (Siddiqui & Sharan, 2015). However, there is a slight difference between keywords and key phrases. Keywords are single words only while key phrases are multi words. Yet for easing purposes, this article will consider keywords and key phrases to mean the same thing and will either pick up keywords or key phrases on need basis. Siddiqui & Sharan (2015) have explained that there are two fundamental approaches for automatic key phrase generation:

1. Key phrase/keyword assignment: In this approach, the set of possible key phrases is bounded by a predefined vocabulary of words. The objective is to find a small set of terms that describes an individual document, independently of the domain to which it belongs.
2. Keyword/key phrase extraction: This approach selects the most significant words present in the document and the selection does not depend on any vocabulary and extracted words are present in the document itself.

The authors here prefer a mix of the two approaches because some words are bound to be searched in the text such as community, Islam, reform, etc. These are the ‘predefined words’ which will be searched in the Quran and Hadith indexes and the classic Muslim scholars and IOK based articles. However, the authors prefer to keep it open in order to include keywords or phrases that may not have been in predefined words set but are important to understand the content reviewed. A question arises as to how does one decide which word or words in an article can be considered as keywords or phrases and deserve to be run through the Quran and Hadith data base for related ayaths and hadith. Both Hasan et al (2017) and Siddiqui & Sharan (2015) have mentioned the importance of lexicology in keywords extraction. In fact, (Kaur & Gupta, 2010) have explained that the linguistic approach is common and needs no data training at all. This means that one should understand the nature of the words used and how far do they relate to the content being Islamized. Another criterion is the frequency of the occurrences of the words and their placement in the literature

whether it is in the abstract or conclusion and if it is highlighted or bold. In any case some of the methods and procedures highlighted by Hasan et al (2017), Siddiqui & Sharan (2015) and Kaur & Gupta (2010) make use of complex formulae and specialized software to extract keywords from huge volumes of literature. This lexical approach as explained earlier has helped the authors to extract keywords from literature studied.

Coding

Once the Quranic verses and hadith have been identified. They need to be coded. There are three steps for coding as explained by (Strauss & Corbin, 1990).

Open Coding - "The process of breaking down, examining, comparing, conceptualizing, and categorizing data".

Axial Coding - "A set of procedures whereby data are put back together in new ways after open coding, by making connections between categories. This is done by utilizing a coding paradigm involving conditions, context, action/interactional strategies and consequences".

Selective Coding - "The process of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development".

Coding is the process of analysis. The authors review a set of transcriptions of interviews, breaking the phrases by verb, noun and so on by labeling it with a more meaningful expression, while maintaining the relationship between the different parts (Miles & Huberman, 1994). Salih and Abd. Rahman (2015) have explained in detail with practical examples how coding works. They explain that theoretically, the analysis of the data has been checked, sorted and coded into categories and subcategories. They were able to explore the similarities and differences in patterns that arise from self-generation visualization of the students. In this current exercise, the keywords were labeled, and the Qur'anic ayaths and hadith collection categorized under the labels. After coding was completed, the analysis process began with generation of themes.

Thematic Analysis

According to Maguire and Delahunt (2017), this technique used in the analysis of qualitative data is important to find patterns, themes and relationships in data with each other. Thematic analysis is the process of identifying patterns or themes within qualitative data. Thematic analysis helps identify themes, i.e. patterns in the data that are important or strike out, and use these themes to address the research or understand the phenomenon at question. As Maguire and Delahunt (2017) explain, thematic analysis is "much more than simply summarizing the data; a good thematic analysis interprets and makes sense of it (p.3)". Please see attached excel sheet.

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Operation Definitions

Since the authors of this article have raised the issue of the lack of operational definitions in attempts towards Islamization of Sociology, it is perhaps best that a little time is devoted to this concept which is an integral part of research today. As Flannelly, Jankowski, & Flannelly (2014), inform, the concept of operational definitions was first explained by William Bridgeman in his 1927 book, "The Logic of Logic on Modern Physics. Operational Analysis is defined as the process of defining scientific concepts by enumerating the procedures used to measure them" (Flannelly, Jankowski, & Flannelly, 2014). Gillespie & Giardino (1998) explain that without "precision and consistency", the terms and phenomenon maybe unclear to readers. Thus, it is necessary to define the methods by which they perform in research projects. Such definitions are known as operational definitions because they "specify the operation, or procedure, that the researcher followed to obtain the measurement" (Gillespie & Giardino, 1998). They have added that such a definition should also provide a consistent procedure for other researchers to follow. In this sense, operational definition can be defined as a definition of a term or phenomenon that helps its reader understand how this term or phenomenon can be understood if operationalised. This definition should include the processes, procedures and methods to understand the concept. Thus the need for operational definitions is to ensure that once a term or phenomenon is operationalized, there is a set of procedures to understand how far the operationalization is true to its conceptual definition. In other words, without an operational definition of Islamic Sociology, how is one to determine if any curated Islamic Sociology curriculum (in the long term) is in fact relevant to the conceptual definition of Islamic Sociology? Studies in the field of religion and health (Flannelly, Jankowski, & Flannelly, 2014) and sports and management (Williams, 2012) suggest that an incorrect operational definition will impact the validity of the research markedly. Thus this article will hope to provide an accurate operational definition of Islamic Sociology with its required parameters. However, it must be noted that even after stringent protocols, it is not always easy to directly relate and understand the conceptual definition with its operationalized version (Slife, Wright, & Yanchar, 2016). In fact this problem is described as translation validity and Slife et al (2016) have suggested robust conceptual mechanisms to tackle this issue such as clarification of potential operationalization methods amongst others.

Deployment of the Model

As per this model, first the curriculum developers had to reflect on their own about the discipline of Sociology. The central ideas and keywords that came to the mind of

the authors were noted. [Refer to Appendix 1 for the central ideas and keywords].

In the second step of reading CMSs on Sociology, the father of sociology, Ibn Khaldun's *Muqaddimah* (2015) was identified and studied. This book was chosen because it holds great importance not just in the Islamic circles of Sociology but western as well. The central ideas and keywords were noted. [Refer to Appendix]

The authors benefited from the reviewed articles of Peow, 2010; Ragab, 1999; Serajzadeh, 2014; Zal, Abu Samah, & Redzuan, 2012; Lauddin, 2014; Ahsan, 1986, on Islamic Sociology. The articles and their corresponding central ideas and keywords were noted as part of the step 3 exercise in phase 1 of the model.

The identified keywords were then run through a Quran and Hadith database (please see Appendix) for the relevant ayaths and hadith.

Following this, the related Quranic ayaths and Hadith collected and analyzed. For this purpose, the ayaths and hadith were coded.

The next step in this process was to provide a conceptual definition of some of terms under Islamic Sociology. They are as follows:

Islamic Sociology is defined as a study of Allah's (swt) laws concerning the proper functioning of a society while delineating causes for its rise and fall.

The purpose of Islamic Sociology is defined as an attempt to identify the causes for society's imminent decline predicting number of decades for the fall and proposing measures to delay it.

An Islamic Sociologist is defined as one who identifies the causes for a society's rise and decline predicting as accurate as possible timeline for its imminent decline and proposing measures to delay the fall.

The operational definition of Islamic Sociology is a type of sociology that attempts to identify causes for society's rise or ultimate demise and proposes interventions to delay the decline.

In the last part of the phase 1, standard sociology literature was read and keywords and central ideas were identified. The textbook, "Introduction to Sociology – 1st Canadian Edition (Little, 2014)" was identified for this purpose. The first chapter of this book explains what is sociology, presents the historical origin of Sociology, discusses the theoretical perspectives regarding sociology and provides the purpose behind studying sociology. In other words, this chapter explains in holistic terms what sociology is really about by discussing the several theoretical perspectives for looking at sociology in the historical context and finally providing the purpose or philosophy behind studying sociology. This chapter and the book helped the authors identify some keywords in addition to what was researched before.

Most keywords such as Changing Society, Reform, Development, Community

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Development, Resource Development, Empowerment, Participation were found in Islamic literature already and hence no new words added.

While the Islamic literature had covered keywords such as; society, community, social organization, group feeling, brotherhood, ummah, the keyword, "team" (from standard literature) was added and run through the Quran and Hadith index.

When run through the Quran and Hadith keywords, this did not yield anything new from the Quran and hadith ayaths that were already captured. The words empiricist, scientific were spelled under the tab of reason, logic and delivered no more ayaths or hadith. Thus, the reading of the standard sociology textbook did not change the conceptual or operational definition of Islamic Sociology.

Conclusion

After reviewing the attempts to Islamize Sociology, it was observed that most suggestions felt short of providing operational models to Islamize Sociology. It was either theory only without practice (as in textbooks teaching Islamic Sociology) or practice but without theory (model of Islamization). Hence, a model for Islamizing Sociology was proposed with three phases whose end product would be a curriculum for Islamic Sociology at the University Level. This article deployed the first phase of the model that resulted with a conceptual and operational definition of Islamic Sociology. It is hoped that the operational definition together with the model will help the authors to write up a curriculum for Islamic Sociology in the next few articles.

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Appendix

Phase A: Defining Sociology from Islamic Perspective

1. TOI: Think, Observe and Identify KWs and CIs
 - a. CI
 - i. We study sociology to understand how we can reform a society
 - b. KWs
 - i. Society

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- ii. Community
 - iii. People
 - iv. Reforming society
 - v. Morals and values
2. CMS: Read CMS (classic Muslim scholars) and identify KWs and CIs
- a. Muqaddimah - Ibn Khaldun
 - i. Central Ideas
 - 1. Societies may rise but will eventually fall so that we can learn lessons from it. This is the purpose of a rise of a civilization so that it eventually falls and we learn lessons from it. The most important lesson is that luxury and materials things will eventually leave us.
 - 2. Societies will rise and fall.... they start with string group feeling and harshness and move to semi soft and then totally soft and then destruction.
 - 3. Importance of group feeling
 - 4. Creativity gone due to "polis" of society
 - ii. Key terms
 - 1. Rise and fall of societies
 - 2. Bedouin, village, harsh temperament
 - 3. Urban dweller, city, Soft temperament
 - 4. Luxury, Hardships
 - 5. Expansion
 - 6. Untruth, Honesty and Trustworthiness, Justice
 - 7. Soul, Inspiration from God, The metaphysical reason for an event to occur, Reflection and thinking
 - 8. Social organization
 - 9. Dominance, Authority for restraining influence, Group feeling
 - 10. Hope in society for rise
3. IOK: Read IOK scholars and identify KWs and CIs
- a. Comm Development by Zal and Samah
 - i. Central Ideas
 - 1. Islam encourages community development...some important aspects of community development are participation, empowerment, community potential growth all of which is demonstrated in Islam.
 - 2. However no definitions or processes for community development were produced by the authors
 - ii. Keywords
 - 1. Community development

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2. Participation
3. Empowerment
4. Resources development
- b. Concept of society in Islam by Hidayatullah
 - i. Central Ideas
 1. Islam sees human as the center of gravity and society as an organic whole.
 2. Islam Does not compartmentalize humans and underseas the internal and external aspects of a human being and nourishes and trains it.
 3. Islamic society is based on Tawhid, brotherhood and altruism. There is, however, balance.
 4. These above things lead to a harmonic society.
 5. Divine law runs the show
 - ii. Key terms
 1. Society
 2. Body
 3. Soul
 4. Intellect
 5. Five pillars of Islam
 6. Model society
 7. Brotherhood
 8. Human nature
 9. Piety and good behavior
- c. Possibility of an Islamic Sociology
 - i. Central Ideas
 1. Islamic Sociology possible but under culture-oriented approach.
 - ii. KT
 1. Human beings
 2. Muslim societies
 3. Global Science
 4. Rejection
 5. Integration
 6. Local
 7. Ideological
 8. Cultural
 9. Sympathy to non Muslim methods
 10. Value free
 11. Value relevance
 12. Value Judgement

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- d. Theory building by Rajab – start pg 9
 - i. Central Ideas
 1. Science has its own assumptions which are failing in light of new scientific discoveries in neuro science and quantum physics
 2. Theory building a good thing and no issues with that and we can build theories from our mind or literature that we read including revealed literature
 3. Create a theory, make a hypothesis, test it, if it confirms to theory originating from Quran fine otherwise re-evaluate the theory and the testing mechanisms because the Quran cannot go wrong.
 - ii. Keywords
 1. Science, Empiricism, Positivism, Reason
 2. Religion, Creator, Soul, Fitrah, Spiritual, Revelation
 3. Truth
 4. Guidance from God, Morals, Islamic Values
 5. Balanced
 6. Materialism,
 7. Change
 8. Psychology
 - e. Islamising Social sciences - Rajab
 - i. Central Ideas
 1. Proves process to islamise social science with two methods ie start from social science or depart from where Islamic Science ends....
 2. Critical review of Secular and Islamic Literature
 3. Search Quran and Hadith based on the critical review
 4. Devise theory and create a hypothesis and test it.
 - ii. Key words
 1. God, Man, Universe
 2. Unity of Truth, life humanity,
 3. Integration
 4. Mastery
 5. Social Science
 - f. The concept of Ummah in Islam
 - i. Central Ideas
 1. The followers of the Prophet Muhammad were destined to be an *ummah* – a middle or balanced community (*ummatan wasatan*), and the best community (*khaira ummatin*). Its role among humanity was to counsel others to do good deeds

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and to forbid what is evil (3: 110). Its members were destined to do this on the basis of brotherhood (3: 103) and equality (49: 13); all sharing equally the responsibility to establish peace on earth.

ii. Keywords

1. Divergent views
2. Belief
3. Model Society
4. Length of time
5. Qaum and Ummah
6. Middle
7. Brotherhood

Selected Quranic Ayaths for the following keywords:

Society	Community Development
Community	Resource Development
Group	Empowerment
Team	Participation
Social Organisation	Systematic, logical, Reasoned,
Group Feeling(Unity)	Historied,
Brotherhood	Empiricist study of society
Ummah	Scientific study of society
Changing Society	Rise and fall of society, Muqaddimah
Reform	Metaphysical reason for an event to occur
Development	

Selected Ayaths

[2:143] And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.

[3:113] They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].[Inclusivity]

[6:108] And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

[7:159] And among the people of Moses is a community which guides by truth and by it establishes justice.[Justice/Rule]

[7:164] And when a community among them

[7:181] And among those We created is a community which guides by truth and thereby establishes justice.

[10:19] And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged

between them [immediately] concerning that over which they differ.

[11:118] And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

[13:30] Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

[8:71] But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

7:85 So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

[7:170] But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

[11:88] He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.

[8:53] That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

[2:27] Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers."

[2:44] Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

[2:79] So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

[2:73] So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

Do they not travel through the earth, and see what was the end (suffered) of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with clear signs: it was not Allah who wronged them, but they wronged their own souls" (Quran, al-Rum: 9).

Allah has promised, to those among you who believe and work righteous deeds (of Muhammad followers), that he will, surely grant them in the land, inheritance of power, as he granted it to those before them; that he will establish in authority their religion (Islam), the one which he has chosen for them; and that he will change their state, after the fear in which they lived, to one of security and peace (from enemy's threat). They will

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worship me alone and not associate anything with me. And (remember) if any do reject faith after this, they are rebellious and wicked' (Quran, al-Nur: 55).

Whereas the world will be inherited by my slaves who work righteousness' (Quran, al-Anbiya': 105).

[7:94] And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].

[15:4] And We did not destroy any city but that for it was a known decree.

Selected Hadith

"Dawud :: Book 10 : Hadith 2024

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace_be_upon_him) went out from me, while he was happy, but he returned to me while he was sad. He said: I entered the Ka'bah, I know beforehand about my affair what I have come to know later I would not have entered it. I am afraid I have put my community to hardship."

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Sacrifice (Kitab Al-Dahaya)

Dawud :: Book 15 : Hadith 2804

Narrated Jabir ibn Abdullah:

I witnessed sacrificing along with the Apostle of Allah (peace_be_upon_him) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Apostle of Allah (peace_be_upon_him) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community.

Muslim :: Book 31 : Hadith 6144

It was said to Anas b. Malik: You must have heard this that Allah's Messenger (may peace be upon him) said: There is no alliance (hilf) of brotherhood in Islam. Anas said: Allah's Messenger (may peace be upon him) established the bond of fraternity between the Quraish and the Ansar in his home.

Witnesses

Bukhari :: Book 3 :: Volume 48 :: Hadith 809

Narrated 'Umar bin Al-Khattab:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who

presents to us with an evil deed even if he claims that his intentions were good.

The Book Pertaining to the Excellent Qualities of the Holy Prophet (may Peace be upon them) and His Companions (Kitab Al-Fada'il)

Muslim :: Book 30 : Hadith 5740

Masruq reported: We went to Abdullah b. 'Amr when Mu'dwiya came to Kufa, and he made a mention of Allah's Messenger (may peace be upon him) and said: He was never immoderate in his talk and he never reviled others. Allah's Messenger (may peace be upon him) also said: The best amongst you are those who are best in morals. Uthman said: When he came to Kufa along with Mu'awiya... (The rest of the hadith is the same).

Prayer (Kitab Al-Salat): Details of Commencing Prayer

Dawud :: Book 3 : Hadith 967

Narrated AbuMusa al-Ash'ari:

Hittan ibn Abdullah ar-Ruqashi said: AbuMusa al-Ash'ari led us in prayer.

When he sat at the end of his prayer, one of the people said: Prayer has been established by virtue and purity.

The Book of Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr was-Salat-I-wa'l-Adab)

General Behavior (Kitab Al-Adab)

Dawud :: Book 41 : Hadith 5143

Narrated Rafi' ibn Makith:

The Prophet (peace_be_upon_him) said: Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune.