

## An Introduction to Effects of Islamic Teachings on Social Sciences

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**Abstract:** Islam as the comprehensive religion covers most of material and spiritual, individual and social aspects of human life. In this case, Islam pays more attention to the role of humankind in social life and sciences. It means human as the subject and center of social sciences and humanities, has freedom and intellect, and can do many arbitrarily works and changes many laws of social sciences. In fact, the base of social sciences is human while who has worldview and perspective and is under their influences. Hence, Islam as the source of human worldview forms our viewpoints about the world, God, humankind and other social facts like society. Then we can see many teachings of Islam that picture many virtues of our social and individual life and determine how to understand them. So, if we consider some factors, such as subject, method, presuppositions, laws and theories, aims and functions, as the effective factors of social sciences, it seems that, there are many teachings in Islam, especially the Qur'an, by them we can redefine some aspects of the mentioned factors and rebuild a kind of social sciences in the light of Islamic teachings and worldview. In this paper, after arguing that how these issues can be possible, we try to test this idea by giving a new definition of Islamic Sociology and its factors.

**Keywords:** islamic teachings; human, social sciences; sociology; worldview; the Qur'an

### 1. Introduction

When the question of the role of Islamic teachings in forming of Islamic humanities and social sciences, has its prominent place, it should be noticed that humanities are sciences in which human as an existent has worldview that plays effective role. As well, the effectiveness of Islamic teachings on totality of human's attitude to the existence and himself is a fact can not be neglected. On the other hand, sociality of human gives him possibilities to place society as the position of his thoughts, reactions and functions. In fact, reciprocal of social realities and human's thought provides some opportunities for human to play important roles in the process of forming social knowledge, and gives power to social factors to effect the process of forming human's thought. So, social sciences and humanities are the

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result of reciprocal reaction, integration and cooperation of social factors and human' thought, meantime religion and its teachings has a big role in forming human's thinking and also in the nature of social factors.

In this paper, meanwhile paying attention to the mentioned effects, in order to introductory and primarily testing of the possibility of Islamic Sociology, it is tried to explain the role of Islamic teachings in forming the totality of social sciences with more emphasizing on Islamic Sociology. Fulfilling this, we try to explain the importance of some social affairs in Islamic perspective by explaining the place of social sciences in Islamic teachings with citing some social factors which are influenced under Islamic teachings. We can consider some important factors for all social sciences, like sociology, including: subject, methods, aims, theories and laws, presuppositions and principles that they constitute the structure of sociology. Now, with noticing to the possibility of effectiveness of Islamic teachings in the process of social sciences and humanities, we should consider how can these factors affect the nature and some factors of sociology?

## **2. The Importance of Social Affairs in Islamic Teachings**

We can consider that paying attention to social affairs is one of the most important concerns of Islamic teachings. In fact, as far Islam is a social religion, and gives many teachings and commands about most aspects of social life of humans, and considers society as the background of human evolution for getting real happiness. So, it can be said that social investigation is one of important priorities of Islam. In this case, for exact recognizing the importance of social teachings of Islam, we can refer to the Qur'an. Then, it is necessary to review the place of society and social life in the Qur'anic perspective. In the Qur'an there are several and different phrases related to the society, like: People (Nas), Nation (Mellah), Village (Qaryah), Muslim Nation (Ummah), Tribe and Branch which each of them show some aspects of society. For example, the word Ummah is meant the people who have common religion, religious leader and attitudes; and the word Mellah is indicated the people who have common history, traditions and cultures. God, for example, says: *Abraham was (equal to) a nation, obedient to Allah, of pure faith and was not among the idolaters,* ( Qur'an, 16:120) and also says: *Follow the creed of Abraham, he was of pure faith* (Qur'an, 3, 95). These verses show the different meaning of society in the Qur'an, that according to it, society is consisted of many people who live based on their common thoughts, cultures, histories, races, customs, norms and reciprocal requirements and have common aims. The Qur'an pays complete attention to the objective fact of human social life and its necessity for taking real happiness, and even considers the role of racial, linguistic, geographic and historic differences for continuing human social life. The Qur'an, also, considers the sociality of human in his divine creation, for example in Sura

Hojorat, verse 13, God says: *O' people, we have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you.* This verse indicates the sociality of human's life, and explains that tribal and racial differences are some of essential requirements of human's social life. Therefore, studying of properties of societies, social traditions and laws, history of development and growth and declining are of the commands of the Qur'an which show the importance of social sciences and humanities in the Qur'anic perspective. Hence, Allameh Tabatabaei, one of Iranian and Islamic scholars, maintains that Islam doubtlessly is only religion that establishes community and social life as the base of its teachings, and involves the importance of society in its commands as much as is possible. Islam pays the most important attention to society which we cannot see its like in other religions (Tabatabaei, 1394AH, Vol. 4, p. 99).

In fact, from historical perspective, it can be seen that social aspects of Islam have provided many bases for Islamic thinkers in order to forming social thought, that in this case, divine teachings of the Qur'an and social tradition of Prophet Muhammad have had most roles. In the other word, the Qur'an's inviting to thinking, contemplation and taking care of different tribes, races, nations and their moralities and customs, and studying that how the declining, growth and developing of past societies, are of basic factors of forming social thought among Muslim thinkers. In addition, we can notice that there are many Islamic texts that project most of backgrounds of social thinking. Meantime, the Qur'an, by using of a special method, presents most of important issues of social and historical communities, such as: 1. Growth and declining of human's societies and their changes, 2. The kinds of legislation and traditions, 3. The quality of communities evolutions and their evolutionary factors, 4. Classification of societies and social groups, 5. Family and its role in forming and confirming of social relations, 6. Some factors of unification and analyzing of social communities, 7. Accepting of cultures by humans, 8. Relation between economy and culture, 9. Quality of transmission of cultures and civilizations, 10. How societies are affected by cultures, customs and moralities, and how humans can resist to social, economic and political determinations, 11. The quality of social values in healthiness and aberration of community, 12. Virtues of ideal society, 13. Some social factors injure community, 14. Some conditions of evolution and declining of societies (Mutahhari, 1994, pp. 38-63, Azad Armaki, 1995, p. 75).

Mentioned rules show the importance of Social teachings of the Qur'an which have extensive realm. Here, it is concentrated on those teachings that are called as Social Traditions, Sunnatullah, in order to clarify that how them can be used in managing human social life and as universal, constancy and global laws of social sciences and humanities. Since universality and certainty of social teachings and traditions of the Qur'an can help us to utilize them in our social life. Researchers of the

Qur'anic sciences consider some definitions and virtues for traditions of the Qur'an. Some scholars define tradition as a process which is constituted in the whole system of being according to God's divine commands, that is, it is some parts of divine managing and organizing in the world that has universality, necessity and constancy. So, social traditions of the Qur'an are processes and laws indicating how social events are linked to human dealings, and present the relations between God, human and social events. Social traditions, from one hand, are ascribed to God, and show divine constituted system in social life, and from the other hand, present human's freely acts, and also indicate certain results of human's efforts (Moqaddam, 2008, pp. 14-18). Social traditions have several aspects, sometimes they are in regard to natural world, sometimes to humans and sometimes to social living. Then it is necessary to try to recognize social aspects of divine traditions, since they have both divine and humanly properties. Another virtue of mentioned traditions is their role in clarifying causal relations between God and the world, God and humans, and humans' actions (Qur'an, 17:77& 16, 13:11, 30:41, & also See: Baqer Sadr, 1988, pp. 141-145).

In short, some essential virtues of the Qur'anic traditions, such as universality, constancy, being unchangeable and global, being realistic and divine origination, enable social researchers to ascend empirical facts and go to their hidden levels. Such achievements helps them to constitute social sciences on fundamental principles, and get universal laws, present realistic theories, and avoid of big social mistakes. Consequently, those social laws are derived of social traditions of the Qur'an have extensive application and have more continuation based on our humanly understanding. All these mentioned laws and traditions indicate universal and constant lawfulness of social life, that is, manifesting realities and facts is of essential virtues of the Qur'an's laws and traditions which can be utilized by humans in social life and by social researchers in social investigations and sciences. In addition, using them have important role for taking humans' mundane and spiritual happiness, and inattention to their functions is caused human societies to corruptions.

So, the Qur'an, due to deep understanding of realities of social life and reciprocal effectiveness of human and society, considers real collapse and evolution of human only in community and social life. Hence, not only social investigation of many aspects of human life is of fundamental priorities of the Qur'an, but also its necessity is unavoidable which such necessity and priority can indicate possibility and actualization of Islamic sociology. Therefore, it can be seen some of its properties in Islamic thinker's points of view, like Farabi, Ibn Sina, Ibn Muskuyeh, Akhawanussafa, Ghazzali, Ibn Khaldoon, Mulla Sadra, Allamah Tabatabaei, Martyr Motahhari, Shari'ti and so on.

As well mentioned notes about the role of Islam in forming social sciences, we can consider as follow principles which each one has itself role (See: Qur'an, 8:1,

8:103,76:3, 16:36, Amziyan, 2001, pp. 281-283, Javadi Amoli, 2010, pp. 219-252):

1. The principle of social equality among all people in the Qur'an and Islam.
2. Invitation of Islam to studying all religions and religious sects.
3. Invitation of Islam to intellectual thinking, objective observation and scientific investigation, and emphasizing on priority of reasoning to imitation.
4. Tolerance and coexistence of Muslims with followers of other religions which indicates social virtues of Islam.

### **3. The Role of Islamic Teachings in the Subject of Islamic Sociology**

By paying attention to mentioned notes, it can be said that invitation of Islam to social investigation, naturally encompasses most factors of social sciences like sociology in particular its subject. It means Islamic teachings affect the subject of sociology and direct it in Islamic trends. For more explanation of this matter, it first should paid attention that the subject of science has the central and basic place in every science, so far as some thinkers consider the subject as the principal and constitutive element of science and enumerate subject as the criterion of division sciences. The meaning of such importance for the subject is at least due to axial role of subject in science, if the subject of a science has some virtues like religious or secular, it can be said that most parts of that science must have the mentioned virtues because the subject has them.

The subject of sociology, clearly is human societies, that is, it is studying of human societies as the communications got unity, and also it is about relations among social phenomena and many parts of society (Iraqi, 2009, p. 23). Of course, human societies have several parts and virtues which are naturally under the realm of the subject of sociology, for example, social constitutions like social organizations, family, education and training, culture, traditions, behaviors, classes, control and so on are studied as the subjects of sociology (Kohen, 2008, p. 13). In the other word, the subject of sociology is very studying of reciprocal reaction between human and society, while society is consisted of collective group of a people. So, the subject of sociology is a credit affaire and is formed of the composition and growth of social life of humans, meantime, it has some virtues different from other social sciences.

So, by considering centrality of human in social sciences, such as sociology, there are some verses in the Qur'an which indicate the prominent place of human in the whole system of being, which can help us to reform our insight about him/her. God considers him/her as an existent that blew of His spirit in him/her, and says: *Then He created him and (caused the angel to) breathe into Him His (created) spiri* (Qur'an, 32:9). And God bestowed him the place of vicegerent of Allah so far as

all angles bowed down before him/her. Hence God says: *We created you then We shaped you, then We said to the angels: prostrate yourselves before Adam* (Qur'an, 7:11). And Allah gave him/her a special position by granting intellect, freedom and knowledge, then says: *Say: are the blind and the seeing alike? Will you not think?* (Qur'an, 6:50). The Qur'an, in addition, mentions that human is an existent having divine proper nature and innate that has confidence only with the remembrance of Allah and citing divinity, then God says: *Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied* (Qur'an, 13:28). Since human is the only existent in the world that was created in the godly manner and His divine virtues, hence, human's authentic attention is towards this divine origin (See: Qur'an, 30:30, also: Nasri, 2000, pp. 131-140, & Vaezi, 2009, pp. 60-80, & Mutahhari, 1993, pp. 7-12).

Such descriptions of human in the Qur'an, indicate that its basic effort is to show the human's high place and way of his/her real happiness that has done by sending Prophets and divine books, like Prophet Muhammad and the Qur'an. Therefore, in some verses of the Qur'an, by paying attention to human's worshipping tendency which is innate, is presented some teachings about the necessity of religion, the role of religion in taking human's happiness and way of its application in individual and social life. In this case, the Qur'an speaks about immortality of religion and its great role in the whole of human life, verse like: *Say: O' people of the book, let us come to a common word between us and you that we will worship none except Allah, that we will associate none with him, and that none of us take others for lords besides Allah,* (Qur'an, 3, 64), and the verse: *Therefore set your face to the religion purely, the upright creation upon which he originated people. There is no changing of the creation of Allah. This is the valuable religion, although most people do not know* (Qur'an, 30:30), can show this fact. In fact, the Qur'an argues not only divine religion is necessary for knowing and worshipping God and reaching truth, but also it only is possible through this way that human can take a real worldview in order to think about all facts of the whole system of being. In the other words, every human's worldview shows the way of his/her opinion to the whole system of being including God, human, the world and community, which if such worldview has divine approach, can have a big role in recognizing them and taking human's real social happiness (Motahhari, 1998, p. 83).

Now, in one hand, with considering the importance of Islamic teachings actualization in society and social aspects of Islam, and extensive social teachings of the Qur'an which have role in emerging and extension of social sciences, which some of them, in short, were explained in above pages, and the other hand, by paying attention to the importance of human's perspective and viewpoints, and that he is a complicated existent, can we say that the subject of sociology is an neutral and silent one? For example, can we say the virtues of Islamic societies are the same as western ones or not? In the other word, can we say, all social reactions and

communications and behaviors of eastern and western countries are the same? Then, can we say the subject of sciences that study different societies, is the same, or we can say it is different and is based on their tendencies, requirements, perspectives, values and worldviews. So, because of essential varieties among communities, we should notice them in social investigations and redefine their subjects. For example, in an Islamic society, there are some Islamic norms and values based on Islamic beliefs which can be understood in the light of Islamic frameworks, and it can not be applied to western or positive sociology.

In fact, it seems that Islam due to deep noticing to social life of human, provides some suitable conditions under them, doing sociological researching is possible and ideal, since its subject, that is human societies, has Islamic virtues. Hence, with considering of social aspects of Islam, their effects on the subject of sociology are clear.

#### **4. Islamic Teachings Effect on the Method of Sociology**

The importance of method in sciences is clear, since modern empirical science defines its identity by method, in particular empirical one. Although the essential emphasizing of empirical science is on empirical method, there are rational, transmitted, revelatory, historical and mystical methods which play effective role in human knowledge. In this case, it is not possible to deny the role of revelatory method, even in empirical sciences for generalizing of empirical prepositions, and the importance of rational and historical methods in social sciences. Meantime, due to hegemony of positive perspective in social sciences, it is more emphasized on the priority and value of inductive and empirical methods towards mentioned ones.

Contemporary sociology, which is under influence of positive trends, places the empirical examination as the method of sociology, and considers for it some stages like examination, observation, sampling and case study. This viewpoints was presented by August Kent, and was impressed of extensive results of empirical sciences developments in recent centuries. He, for the first time, declared the separation of sociology from philosophy, and maintained that sociology like natural sciences can use empirical method, that is, it by using of experience and observation can discover universal laws of social life of humans. Hence, he said that now is the time that we study social facts through positive method, and in the case of human community, gain positive knowledge by observation, examination and historical method (Timasheff, 1967, p. 23). Although this points of view were criticized by some western thinkers, almost social thinkers by accepting it, tried to study social sciences and humanities in the method of natural sciences. Emile Durkheim, apparently, is one of first thinkers that completely applied August Kent's viewpoints in using of natural sciences methods for studying social facts.

Wilhelm Dilthey also emphasized on the important differences between the subjects of humanities and social sciences from natural sciences.

Among most of social scientists, the importance of empirical method with noticing of its stages like observation, examination, sampling and case study, and also giving prepositions and gathering data and their analyzing, is because of its scientific virtue since it is possible to participate or examine it by most of people, namely, others can do such social research and get same scientific results. So, for definition of scientific method, it can be said that it is a systematic and methodological and scientific affords by which researcher can understand and anticipate social phenomena and tries to avoid of errors (Eraqi, idem, p. 150).

Positive approach to social phenomena has a metaphysical foundation which is called Reductionism that based on, we can reduce all social and human facts to material and natural ones, and study the social, human and natural facts in the same way. In the other word, according to this viewpoint, whatever can be applied in natural sciences, can be applied in social sciences and humanities, and it is impossible to study social facts by rational method because of their material properties (Ibid., p. 159).

So, with paying attention to restrictions and problems of empirical method, it seems we, by entering of Islamic teachings, can present the importance and functions of Islamic sociology with its revelatory, rational and historical methods, even accepting of the role of empirical method. In fact, as far Islamic teachings are social which are revealed, we can enter these teachings in the processes of social investigations by using of revelatory and transmitted methods, that is, with believing in authenticity of revelation and benefiting of its commands, laws or divine traditions and the traditions of Prophet Muhammad and his household, can apply transmitted and revelatory methods as well as empirical one. It is noticeable that application of revelatory method has many merits, among them that due to deep relations between Islamic teachings and human affaires which are the subject of sociology, it can use mentioned methods by reference to religious texts. For example, using of revelatory and transmitted methods about prophets, their educations and the circumstances of their communities and how they lived and propagandized, give us worthiness information which can be used for studying present societies. Since, one of the most important teachings of Islam about human societies is sustainable of divine traditions and laws which can be attained by past communities that were cited in the holy Qur'an. So, authenticity of the Qur'an, as direct revelation of Allah and having many social teachings, clears the priority of revelatory and transmitted methods in social investigations. The importance of this is so far which can be said that ignorance of revelation and its applications in sociological investigations, in particular in recognizing of past communities, can deprive social researchers of real cognition of many aspects of human societies and their constitutions (Tabatabaei, 1394Ah, p. 151). Therefore, one of the problems of



positive sociology is its privation of revelatory and transmitted methodology which it is unable to get universal and divine laws for understanding and explaining social facts.

Another importance of revelatory method is pertained to its extension and realm, that is, positive sociology, while, can study affaires of present societies incompletely and with more emphasizing on their material aspects, Islamic sociology can study past and present communities and anticipate some virtues of future ones in both spiritual and material aspects. In the other words, in revelatory method, religion both speaks of existents and values, then it covers all beliefs and objective facts and individual and social issues (Iraqi, Idem, p. 215). Meanwhile, this method is compatible with human's intellect. In this method, we by reference to the context of revelation and criticizing of plural understandings can get an acceptable and rational explanation.

Now, with consideration of mentioned notes, it can be said that the importance of revelatory teachings is for they guarantee real happiness of human's life in all individual and social aspects. Consequently, we can use revelatory method as complementary to rational, empirical and historical methods, and sometimes prior to them in sociological investigations. If we can use revelatory method, we can speak of Islamic methodology and its role in sociology. It is necessary to notice that application of revelatory method does not mean that we mustn't use empirical, rational and historical methods, but we need to use them as well as revelatory one (Ibid, p. 227). Hence, for applying revelatory method, there are some notes, should be paid attention:

1. As far as the main goal of revelation is to explain issues that are related to real happiness of human, it does not present issues are pertained to all aspects of human life, then, we need to other methods and sciences to manage our life.
2. Due to importance of other ways for getting knowledge and their role in human life, using them is prior to revelatory way. It means that, we refer to revelation in such things that can't get correct cognition through other methods.
3. We can acknowledge the revelatory teachings by our intellectual understanding and other ways.
4. It is impossible to get revelatory teachings in all issues and affaires of human life, since human can gain most of his needs through using of experience, reason and intuition, and he needs to revelation in matters that are beyond of them.

## 5. The Role of Islamic Teachings in Presuppositions of Islamic Sociology

It seems that effectiveness of Islamic teachings on social sciences and humanities includes their presuppositions, since these sciences have some fundamental questions that cannot answer them, and there are rooted, in such sciences, some basic principles and conceptions that these sciences accept them without any questioning and start their scientific processes based on them such as rationality, orderliness, finality, efficient causality, ultimate causality and so on which making scientific theories and laws are depended on them.

On the other hand, social sciences, like sociology, are sciences their main subject is investigating of human communities, hence, mentioned principles and conceptions play role in forming of sociology. In fact, sociology is consisted of studying social beliefs, behaviors, norms, actions, organizations, constitutions and other social virtues of human life. Therefore, those presuppositions play role in making cited virtues, and they play role in forming of principles of sociology. So, there are some knowledge like philosophy, worldviews and anthropology which are as bases of sociology, that the virtues of this knowledge, like philosophy, make the form and kind of sociology. Hence, there is no social sciences, even sociology, can be independent of philosophy, worldview and anthropology (Eraqi, pp. 45-46). Since, it is in the light of society that human's attitude towards himself, world, God and other humans is formed which made possible to do research a kind of social study that is called sociology. Therefore, sociology is a science gets its credibility of knowledge such as philosophy, anthropology and worldviews, and defines its principles by cited sciences. Hence, it can be considered the role of mentioned sciences in sociology in two as follow ways (Javadi Amoli, 2010, pp. 85-92, 187-190, Bottomore, 1977, p. 75):

1. Sciences like philosophy, anthropology and worldview, give many universal laws about human and several aspects of his social life. In fact, these sciences can help sociology to understand and explain human individual and social life. So, most of human's viewpoints, consequents and beliefs which are related to sociology are derived of above sciences. Raymond Aron, in this case, says: every scientific theory is formed in the light of a special philosophy (Aron, 1977, p. 63). Such effectiveness of metaphysical factors is clear in the framework of Islamic worldview, that is, everyone who thinks in the light of Islamic worldview and Islam determined the origin, goal and ways of his divine life, has a special belief about himself, world, God, other humans and most aspects of social life. Then he can have a kind of Islamic attitude in his sociological investigations.

2. Another role of above sciences is in shaping of philosophy of sociology, namely, they primarily, answer most of basic questions of sociology, for example, this question that, is the society a collective spirit and a real social fact or not? Is

answerable only in the field of philosophy of sociology by helping of basic knowledge such as metaphysics and worldview. In this case Jorge Simmel says that, social sciences, like other exact sciences want to get a real certainty, is surrounded by two philosophical realms. The first, is Epistemology principles that provide backgrounds of social investigations, the second is metaphysical one, when social studies go to some questions, conceptions and universal principles that can't be answered by social approaches, but can be answered just by metaphysical ones (Mutahhari, 1993, pp. 18-21, Simmel, 1995, p. 23).

Now, with considering of plural role of metaphysics and worldview in forming presuppositions of sociology and its philosophy, it can be seen in the light of Islamic worldview as the most power one. In Islamic worldview, the world and human were created by one creator and have causal unity, that all existents make a unique shape that show their divine tendencies. In this existential system, human, the world and other existents never are independents. So, Islamic thinking about human, society and other existents are a kind of causal attitude in which all things have their proper place and do determined works and have real goals which this thought is derived of the teachings of Qur'an, in particular philosophy of creation (Azad Armaki, 1995, p. 105). Hence, in the principles of Muslims social thought, we can find some rules like divine unity, prophecy, resurrection, human spiritual evolution, necessity of revelation, authenticity of justice, refutation of oppression, and so on which form their social thinking.

In addition, by noticing to Islamic revelation which through using of historical sociology, we can understand most of social facts of past communities to apply them in present time. Since, revelation in only historical document that can discover even ages of human life which we have no other evidences. Revelation can aware us from the time of creation of Adam to recent centuries which human have some experiences about them. The Qur'an presents such important descriptions of historical facts of human life and his acts and anticipations which can help us to infer universal laws and apply them to past, present and future (See: Amzian, 2002, p. 262).

The Qur'an, also, narrates most of political, social, religious and economic aspects of past communities, and shows that in that societies what results had have people's acts and behaviors that can guide us to formulate some principles of Islamic sociology. For example, the Qur'an, cites the result of some behaviors like imitation, oppression, living in pleasure, egotism, crime, idolatry, star worshipping, worshipping animals and spirits and Jinn, despising of women, to bury alive girls, selling underweight and exploitation, and explains that perpetrating of such antireligious acts, has terrible results. So in Islamic sociology with paying attention to such notes, we can use them in sociological investigations.

## **6. The Role of Islamic Teachings in Forming of Laws and Theories of Sociology**

One of aims of every science, like sociology, is to make theories and examine them for getting universal laws in order to explain social facts by these laws. In other words, it is in the light of global laws that science can discover new realms and explain their phenomena. In this case, sociology, due to obligation to studying of many aspects of human communities, needs to universal and fixed laws essentially. Contemporary positive sociology, tries to get universal laws about societies through applying experience and observation, while, religion, worldview and metaphysics can play effective role in this case, since sociological laws which are sought by contemporary sociology due to dependency on experience and observation, has no global property. Religion and metaphysical approaches, in the contrary, due to their extensive fields, can take such universal laws for humans all the time.

So, extension of religion and religious teachings to several aspects of human's social life, help people to know universal laws and use them in social investigations. It means that, it is impossible to recognize sociological laws completely without correct cognition of religious, metaphysical and anthropological beliefs. Issues like innate, determination and freedom, real or unreal existence of society and history, evolutional principle of humanly societies, constancy of divine laws in communities, principle of constancy of justice and so on, are of metaphysical and religious ones that correct recognizing of social fact which without paying attention to these principles are impossible to get global laws (Iraqi, Ibid, P52). In this case, we can notice the special role of the holy Qur'an, since verses of the Qur'an can help researchers in social studies by explaining universal laws and rules. For example, there are verses of Surah Asra which indicate divine laws and traditions of communities. God in these verse, emphasizes that nations and communities have the same laws, traditions, developments and declines so far as they are nations and communities not individuals, that having common laws for all societies is meant having common tradition (Motahhari, 1993, p. 39 & Qur'an, Asra:4-8). There are other laws in the Qur'an as divine traditions such as God's authority to human life, human responsibility as much as his ability, final victory of veritas to vanity, necessity of supporting of oppressed people contrary to oppressor and necessity of behaving according to universal justice in every situation, which can be used in social investigations. The importance of cited laws is their constancy and universality that can help researcher of social sciences in finding global social laws and understand and explain social facts. For example, the Qur'an speaks of changing of communities into other circumstances and their declining or growth is not merely historical narrations, but the Qur'an by narrating the story of past societies, invites us to go out of spatial and restricted limitation in order to get global laws which governs to humanly societies (Amzian, 2002, p.

277). In the other words, the Qur'an, by considering of repeatable events in different situations and times, infers some constancy and global laws which governing on societies, for example, Allah in these verse says: *such was the way of Allah with those who passed away before the decree of Allah is a decree determined (Qur'an, 33:38)*, and the verse: *There have been examples before you. Journey in the land and see what was the fate of the liars (Qur'an, 3:137)*. These verses indicate some divine universal rules which can be used as presuppositions or social laws for explaining social facts, some of these laws are as follow (See: Moqaddam, 2008, pp. 14-17):

1. the law of attendance of obedience and victory, and disobedience and defeat.
2. the law of attendance of immorality and falling of societies.
3. the rule of attendance of oppression and disappearing.
4. the law of attendance of spreading of unlawful works and disappearing of nations.

It seems that these global and Qur'anic laws can be used as fixed sociological rules, and can guide our social investigations, and by them, we can gain new universal social laws to explain social events.

## **7. The Role of Islamic Teachings in the Realm and Functions of Sociology**

As far sociology studies properties and aspects of human societies, its realm, also, is human social life and its virtues. Since, sociology concerns with beliefs, viewpoints, norms, perspectives and other virtues of human in society, then sociology is in extensive relation with other knowledge like philosophy, religion and worldview. So, it can be said, the realm of sociology is directly pertain to other sciences like politics, economy, history, law and psychology as well as philosophy and religious worldview, which most of these knowledge and sciences have effective role in the subject, issues and theories of sociology. In this case, the role of religious and metaphysical worldviews and ideologies in determining of realms, functions and aims of sociology are very important and clear, for example, in atheistic or positive point of view due to mere believing in reality of material and empirical world, the realm, aims and functions of sociology is only restricted to the boundaries of material world, while, in theistic perspectives due to noticing whole material and spiritual realities, they extent the horizon of human's worldview to immaterial realms. In this case, we can pay attention to the role of religious ideology which can direct sociology in most of its subjects, methods, fields, functions and aims. Since, ideology is a system of values can effect on social

sciences and humanities. For instance, some researchers have said ideology and accepted values by a sociologist can even play role in determining and defining of words, explanations and other issues of sociology, in particular in determining of its functions and aims, because every human based on his accepted ideology and values, has a series of moral and social rules and laws, which they directly or indirectly influence his social perspectives and help him to manage his social problems. In the other words, ideologies, in theoretical and practical aspects and even discovering laws, can guide human in using of methods, explanations and instruments by giving some strategies and special commands, for example, in Islamic ideology we shouldn't do research based on unreal methods like obeying of presumptions, suppositions or imitation of ancestors, but, in the contrary, we should use intellectual and empirical methods, meanwhile can refer to revealed texts (Eraqi, p. 59).

In this case, we can refer to the role of revelation and the Qur'anic teachings in reforming the past mistakes, that is, studying of the Qur'anic verse gives such insight to researcher to get universal social laws by considering of history of past communities in order to avoid of mistake in explaining and analyzing of social events. So, based on Islamic worldview and ideology, we suppose an Islamic sociology that has as follow aims (Moqaddam, 2008; Chapter 3-10; Eraqi, 2009, pp. 27-28):

1. Recognizing of constancy laws on communities and social facts that their clear samples are in divine traditions.
2. Recognizing of causes of developments and defeats of societies in order to keep the society of that problems.
3. Pathology of Islamic communities in particular in regards to weakness and declining of religious beliefs and values.
4. Knowing of mechanism and trends of social events and making them some changes for actualizing of divine aims and Islamic ideal society.
5. Exact knowing of social aspect of human in order to actualize to explanation of Islamic anthropology.
6. Presenting rational and documentary explanations for some social tradition of the Qur'an which are backgrounds for changing human's insight about religion, and for improving religious beliefs.
7. Ability to anticipation of the future events.
8. Exact knowing of problems and needs of Islamic society and their causes and results in order to solve them and to real manage social affaires of Islamic society.

## 8. Conclusion: The Proposed Pattern of Islamic Sociology

By considering of mentioned notes, in particular the role of religion on social sciences, and Islamic teachings in social life, we can give some properties of Islamic sociology as follow:

**Definition:** Islamic sociology is a science for studying of human communities and their structures in the light of Islamic teachings, that is, Islamic sociology is a model of knowledge which its principles, presuppositions and laws is derived of Islam, and it studies social fact through Islamic presuppositions.

**Subject:** The subject of Islamic sociology is Islamic societies in which Islam and Islamic teachings play important role, namely, its subject is Islamic communities that among their members are a kind of religious unity in beliefs.

**Aims:** The aim of Islamic sociology is to recognize many aspects of social life of Islamic societies, and to explain them by using of divine and constancy traditions and laws in order to actualize ideal society. In the other words, Islamic sociology, by helping of Islamic teachings and humanly experience and intellect, tries to recognize theoretical aspects of human communities and gain universal social laws in the light of divine traditions in order to solve social problems of Islamic communities and get ideal ones.

**Method:** the method of Islamic sociology is using of empirical, intellective, revelatory, historical and others in social investigations, that is, it applies all possible methods in social thinking and is not restricted to empirical one.

**Realm:** the realm of Islamic sociology is not restricted to inductive studying of empirical and material universe, but it uses religious and metaphysical teachings to studying of immaterial and spiritual realms. It means that it does not satisfy to phenomenological studying of facts, but tries to investigate many levels of any social event.

**Presuppositions:** due to deep relations between humanly communities and religions and worldviews, the presuppositions of Islamic sociology are defined in the light of Islamic and metaphysical teachings. Hence, religious and philosophical aspects of presuppositions of Islamic society play important role in its meaning, laws, theories and explanations. For example, our understanding of conceptions like society, its origin, the nature of human, human's evolution, justice, freedom, social organizations, social morality and happiness are defined in the framework of Islamic worldview and is used in Islamic sociology.

**Laws and Theories:** theories of Islamic sociology, like other humanities and social sciences, has humanly and social origin, but for examining theories in order to get social universal laws, we can apply divine traditions and laws as well as empirical ones. Therefore, social theories which are used in sociology are temporal, but there

are two kinds of laws, first kind are laws are derived divine traditions and the Qur'an, which have unchangeable virtues, the second one are those laws that are understood and inferred by human's intellect which may be are changed.

**Explanation in Sociology:** in Islamic sociology, the most important method for explaining is using revealed and divine laws due to causal relations between them as well as empirical and rational methods, that is, these methods are complementary to each other with considering of priority of divine explanations to others.

**The Position of Gathering Data and Justification:** in Islamic sociology, the religious data and laws have both in gathering information and justifying theories, since, there are many valuable social data in the Qur'an and Islamic traditions about past communities that can be used as social data by social researchers for improving their knowledge and justifying social theories. In fact, social researchers can use divine laws and traditions as fixed criterions in social explanations and justifying.

**The Place of Human:** so far as the main subject of social sciences is studying of human's behavior in individual and social aspects, Islamic sociology with noticing to special place of human and that he has intellect, freedom, freewill and responsibility and is the most noble of all creation, studies his social dealings

**Results:** since Islamic sociology applies revealed and divine sources and laws in social investigations, it may be has lesser mistakes towards positive one, and it seems explanations and functions of such sociology are more effective than others.

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