

Contributions of Ancient Islamic Scholars to Social Thought: A Sociological Reading of Selected Models

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Abstract:

Islam is considered not only a religion of monotheism, worship, and legislation but also a comprehensive social system designed to organize human life, providing means and methods for salvation and happiness in both this world and the Hereafter. Scholars and researchers across various fields and disciplines throughout history have eagerly studied the teachings of the Quran, and the noble Sunnah, and derived Islamic jurisprudence concerning religious, economic, political, psychological, social, and other aspects of human life. Humanity is regarded as the focal point of existence, entrusted by Allah as His steward on Earth, with happiness achievable only through respecting and adhering to Islamic teachings. Islamic law has focused on building human intellect and social behaviour due to its inherently social nature, drawing the interest and research efforts of many Muslim scholars within Islamic civilization. This has sparked our scientific curiosity and increased our passion for studying the contributions of these scholars to Islamic civilization in general, specifically to Islamic social thought.

Keywords: social thought, Islamic social thought, contributions.

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1. Introduction:

Throughout various times and epochs, Allah Almighty has blessed humanity by sending prophets and messengers who guide them towards righteousness and prepare pathways and means for their spiritual, intellectual, psychological, and social maturity and happiness. Our Prophet Muhammad (peace be upon him) was the last of these prophets and messengers, bestowed with divine revelation through the trustworthy spirit, making him the seal of all religions. Thus, Islam was not merely a religious message but a comprehensive system encompassing social, psychological, political, and economic dimensions—a refined call of humanity and civilization that captivated Arab minds, overturned the Arabian Peninsula, and brought about enormous social, religious, intellectual, political, and economic changes. Arabs embraced Islam, breaking away from many inherited customs, traditions, values, practices, and beliefs across ages and eras, adopting the concepts, values, and behaviours Islam brought forth. This call did not confine itself to Arabs alone but extended to non-Arab peoples and nations, becoming a global religion. Therefore, the emergence of Islam was an international event, resulting in profound consequences that transcended the geographical boundaries of Arab and Islamic lands, continuing its intellectual, spiritual, social, psychological, political, and religious impacts through successive human stages, thereby influencing the evolution of human civilization eastward, westward, southward, and northward.

Given the significant impact of Islamic social influences, this is evident through the refined social-intellectual contributions of its scholars to human civilization. Western researchers especially recognize these clear effects in altering the social, spiritual, religious, and humanitarian realities of many global populations where Islam has entered, notably in values, customs, principles, ethics, and noble ideals left in these regions. These contributions have profoundly influenced human thought in general and social thought in particular.

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The Andalusian and other Western lands that embraced Islam are prime examples of this influence.

Therefore, the Quran and the noble Prophetic tradition have been inspirational sources for Islamic and Western social thought. They have introduced numerous social ideas, visions, and solutions to a wide array of social and organizational issues that occupied and intrigued the minds of society at that time. These visions represented a solid foundation for dealing with all the changes that Muslims encountered throughout their ancient and modern history.

Building on the above, we will explore some of the social intellectual visions and efforts contributed by Islamic scholars in this context or field, which laid the groundwork for Islamic civilization whose influence radiated into the Western world wherever it reached. This prompts us to ask the following question:

2. Problematic:

2.1. How did social thought crystallize among ancient Muslims?

2.2. What was its contribution to Islamic civilization and the development of Islamic and Western social thought?

2.3. Who were the pioneering Muslim scholars who built the major social and intellectual landmarks in Islamic civilization, and appeared as scientific indications suggesting the creation of a new science, namely sociology?

3. Aim of the study

The major reason for choosing the topic is the widespread belief among many thinkers and researchers, whether sociologists or others, that social thought is solely a product of Western thinking. Just mentioning sociology immediately brings to their minds ancient Western pioneers such as Karl Marx, Hegel, Weber, and others. Sociology has become a stereotypical representation dominated by these Western scholars. Moreover, anyone among Arabs and Muslims

who attempted to study or apply sociology in their research or specialized in it was often deemed deviant in thought and belief, lacking a proper understanding of things at best, and accused of heresy and apostasy at worst. This motivated us to choose this topic to highlight the contributions of some Islamic scholars and thinkers to Islamic civilization in general, and specifically to sociological thought.

To enable us to do so, we have structured our topic according to the main axes that discuss the posed problem and its branches. The central topics are:

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4. The Emergence of Social Thought Between the Islamic and Western Worlds:

This limited and marginalizing view of this science is primarily due to ignorance about it and its role in studying society and changing its conditions on one hand, and ignorance of the contributions of Islamic scholars and thinkers in the field of sociology on the other. As a testament to the efforts of these individuals in social thought generally, we can point to the historical eagerness of Western scholars to access the books and studies of our ancestors in various sciences and arts, especially the social sciences. They did not merely stop at this; they also utilized Arab sociology, it is thought, and its methodological tools to study social phenomena and to understand the nature and essence of Arab and Islamic societies to control and lead them. Colonialism thus took on another form, no longer requiring physical presence but instead implanting social mechanisms that make individuals accept and submit to its ideas and plans, psychologically accepting the colonizer “a predisposition to colonization”¹ which facilitates the process of controlling and exploiting their resources.

Recent studies emphasize the necessity of social awareness, which is built according to precise social mechanisms that manifest in the form of social relationships, their nature, and their purpose. This epistemological approach requires a deep social analysis, encompassed by a scientific social vision. In the absence of such a vision in the Arab and Islamic world, we are compelled to rely on Western interpretations of our societies. These interpretations adopt Western theories and apply them to our societies. In our ignorance or oversight, we attempt to force these theories into our explanations, analyses, and justifications. Here, we encounter Western perspectives that are foreign to us and poised to undermine us, as the scientific

¹-Ibn Nabi, M, Conditions for Renaissance (A. S. M. Shahin, Trans, 4th ed). Dar al-Fikr; 1987, p159.

approach does not align with the nature, values, and specificities of our Arab and Islamic societies.

This is also evident in the praise given to Western scholars such as Auguste Comte, Karl Marx, Émile Durkheim, Max Weber, Pierre Bourdieu, and many others, who are considered the creators and engineers of sociology. Meanwhile, Arab and Islamic names are almost entirely absent or deliberately excluded. If mentioned at all, they are noted only for minor contributions that do not rise to the level of scientific foundation, except Ibn Khaldun, whose foundational work in human sociology cannot be denied. This motivated us further to delve into and study this topic.

Therefore, this study aims to highlight the scientific and methodological vision of the essence of social thought and sociology within Islamic civilization. It seeks to trace some of the scientific models or social intellectual precursors among ancient Islamic scholars that contributed to the establishment of a new science: sociology.

We will also attempt to clarify the role of Islamic Sharia as a model of an advanced global religion in shaping social perceptions among Muslim thinkers. These thinkers drew from Sharia for a scientific and practical understanding of their social reality by describing and interpreting the course of events. This helped in diagnosis and analysis, which required providing appropriate solutions, whether from a social perspective or other aspects of life.

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5. The Social Dimension of the Emergence of Islam in the Arab Environment and Its Impact on the Development of Social Thought:

There is a sociological fact that no human society, regardless of its level of advancement and social and spiritual development, is devoid of thinking about the existence of humans and their lives within their social environment. This environment is characterized by social systems defined by the community to which one belongs and reinforced by customs, traditions, and inherited values. The Arab society is one such society that was strongly governed by tribal rule and systems before the advent of Islam. They were a single nation with one race and lineage, yet they were not unified as one cohesive group despite sharing the same land and geographical area. Instead, they were divided among different tribes and socially separated. However, they were governed by specific interests such as trade, standing together against a common enemy, or engaging in particular wars and raids. Vengeance, which was prevalent in the pre-Islamic era, served as a law for their society¹.

The Basus War between the Bakr and Taghlib tribes, among many other wars and raids, which lasted for forty years², is a prime example. According to such interests, an individual was considered an inseparable part of the group, especially since those wars rarely ended and were rarely suppressed. For this reason, there was a scarcity of social thought or social ideas that theoretically studied general and common means defining the features of that social thought at that time³. Although there were a few sociological studies that addressed the social dimension or the social life of the Arabs back then, they were minimal.

¹-Saghal, D, Arabs in the Pre-Islamic Era, 1st ed, Dar al-Sahafa al-Arabiya, 1995, p 95

²-Ibid, p103.

³-Zidane A. B, Social thought: Its origins and development. Dar al-Gharib Printing, 1981, p78.

There are many pre-Islamic Arab poets¹, such as Imru' al-Qais, al-Shanfarah, and al-Khansa, among others, expressed these conflicts, wars, and problems in their social dimensions.

The advent of Islam, however, marked a direct and powerful declaration that elevated national unity and tribal loyalty to a much higher level: a religious unity that Arab thought had not yet matured socially to conceive or aspire to. This thinking manifested clearly in Islam's efforts to unite all Arab tribes under the banner of Islam and even to unify all of humanity under this unity, irrespective of racial, geographical, ethnic, or value-based considerations, but under the banner of "Muslims are brothers," with no superiority of an Arab over a non-Arab except in piety and righteous deeds. Despite the Arabs' distinctive social characteristics and unifying factors before the advent of Islam, such as customs, traditions, geography, language, and shared destiny², Islam provided a broader and more inclusive framework for unity Tribal and clan loyalty, festivals, and other social elements. Islam's call for social unity is explicit, as evidenced by numerous and varied references in the Qur'an and the Hadith.

Islam called for mutual respect among people and the preservation of the five essentials: religion, life, intellect, lineage, and property. These principles are integral to social ethics and were either unknown in the pre-Islamic era or known but overridden by tribalism, outdated traditions, selfishness, and a spirit of revenge and conflict, which prevented social unity. The principles, views, and ideas that Islam promoted for society and insisted on preserving were crucial in shaping social thought. The social reality was a significant concern in the Qur'an and the Hadith, aiming to improve the conditions of the Islamic society and contemplate the social means to achieve this.

¹-Faraj, M. S, *Sociology of Literature* (1st ed), Dar al-Maseera for Publishing, Distribution, and Printing, 2009, p99.

²-Al-Khashab, M, *Sociology and its Schools*, Anglo-Egyptian Library, 1983, p112.

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The values, customs, and traditions that were prevalent often led social thought to be dominated by tribalism, which was the basis of social systems and governance. The social thought was a central focus in the Qur'an and the Hadith, as demonstrated in the following ways:

It is worth mentioning that within this social thought, various intellectual groups and schools of thought emerged, their influence evident in the intellectual discourse on various social and religious issues such as monotheism, human relationships, and the relationship between Allah and His creation.

Changing the nature and behaviours of human social interactions in the Islamic methodology was intended to bring about social change, and indeed, broader human change. This could only be achieved by individuals transforming their inner selves, with mechanisms in place to develop their personal and spiritual abilities, as these are the foundation for any desired social change. Additionally, changing many concepts that were either incorrect or incompatible with the new reality is also central to the transformation of the individual and social change as a whole from the Sharia perspective¹.

The Quran adopted a unique approach to changing individual and collective souls, encouraging people to reflect on its verses and making Quranic stories one of the most important methods of change. It presented appealingly and enjoyably at times, the details of the trials and tribulations faced by prophets and messengers, which required the satisfaction of God and earning His Paradise. It also presented, in a cautionary manner, the lessons to be learned from what happened to past nations and the severe punishment of God in this world and the hereafter. Stories such as those of Aad and Thamud, the story of Noah and the flood, the story of Lot and his people, and Moses and Pharaoh are examples of this.

¹-Wali, A. Mohammed, History of Social Thought, Dar Al-Ilm for Printing and Publishing, Egypt, 2005, p103.

Additionally, various forms of worship such as prayer, zakat (almsgiving), fasting, pilgrimage (Hajj), and other religious practices established principles of social thought. These acts, beyond being religious rituals, represented interactions and social relationships among individuals, prompting social researchers to study them and explore their effects on social thinking and research. They also examined the impact of the new Islamic religion on this social thought and research.

Islam preserved many practices and social relationships that were prevalent in the pre-Islamic era, as long as they aligned with sound natural disposition and Islamic principles and commended them. However, it rejected, prohibited, and even fought against those practices that were harmful or did not conform to the Quranic perception of human existence and life in general. Examples include pre-Islamic marriage customs, the burying of infant girls, the enslavement and mistreatment of some girls and women in a predominantly patriarchal society that denied them inheritance rights, and the possibility of remarriage after divorce. Nevertheless, women acknowledged certain freedoms such as social freedom, the right to compose poetry, and to travel with their husbands or fathers, among other practices and traditions¹.

This focus attracted numerous social studies that examined these phenomena and attempted to provide sociological explanations. These studies also sought to understand the social thought of the time² as well as the family and tribal systems. Additionally, various forms of worship such as prayer, zakat (almsgiving), fasting, pilgrimage (Hajj), and other religious practices established principles of social thought.

¹-Al-Bazour, M, The Status of Women in Islam and Cultural Attitudes among Women and Religious Leaders in Palestine from the Phenomenon of Wife Beating and Interpretation of the Verse of Qiwwamah (Master's thesis), Birzeit University, (n, d), p41.

²-Abdul Jabbar, N. A, History of Social Thought. Dar Dijla, 2009, p95-106.

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These acts, beyond being religious rituals, represented interactions and social relationships among individuals, prompting social researchers to study them and explore their effects on social thinking and research. They also examined the impact of the new Islamic religion on this social thought and research¹.

Thus, the social reality, laws, and social systems related to the family and tribe, human nature, and social relationships and phenomena in general for Arabs and Muslims at that time were subjects of many social studies², these studies aimed to examine at least some aspects of social thought, its development, and more scientific approach. Islam changed many social landmarks and established new rules, systems, traditions, and values that distinguished social life in general during the Prophetic era and afterward. Social thought began to gradually take shape at the hands of great scholars such as Al-Farabi, Al-Ghazali, Ibn Khaldun, Al-Masudi, Ibn Miskawayh, and Ikhwan al-Safa, among others.

Therefore, based on all the aforementioned issues, a group of Muslim social thinkers emerged, establishing social theories and perspectives. These were early signs of the emergence of sociology. Indeed, Abd al-Rahman Ibn Khaldoun (732 AH-1332 AD/808 AH-1406 AD) is considered by many unbiased researchers as the actual founder of sociology or the science of human civilization throughout the ages³. Ibn Khaldoun laid its foundations and gave it a scientific character and his sociological thought became a fundamental basis for the development of authentic sociological thinking particularly among

¹-Abdul Lawi, O, Cultural Social Practices and Their Impact on Electoral Institution Production - A Case Study of El-Jelfa Province (PhD thesis). University of Algiers 2, Faculty of Humanities and Social Sciences, Department of Sociology, 2017, p5.

²-Ismail, M, Sociology of Islamic Thought, Part 1: Formation Stage (4th ed), Sina Publishers, 2000, p32.

³-Abdul Amir, C, Educational Thought in Ibn Khaldun and Ibn al-Azraq, Dar Iqra' for Publishing and Printing, 1984, p9-12.

Arabs and Muslims, where he left no aspect of society unexamined: this is evident in areas such as sociology, politics, economics, urban planning, systems of governance, education, regions¹, and the environment. His foundational role in sociology is not attributed to Auguste Comte, Hegel, Vico, or others as the West claims, as mentioned earlier in the introduction.

6: Muslim's Major Social Thought:

In this part, we will discuss examples of social thought proposed by some Muslim scholars.

6.1: Contributions of Muslims to Islamic Civilization: The Arab Islamic civilization emerged, influencing and being influenced by neighbouring civilizations such as Persian, Greek, Indian, and others. The concept of civilization encompasses various aspects of a society's life, including intellectual, social, economic, political, and ethical dimensions², Islamic civilization resulted from the interaction between humans and their surroundings in the universe, life, and existence in general on one hand³, as mentioned by Haichour (1996,84) and from the divine laws governing the universe that make evolution and change a natural part of life every nation must experience on the other . This applies to the Arabs when the Quran was revealed to them, and they became Muslims. Many of their landmarks, values, customs, traditions, social systems, and social thought changed. They adopted a new thought derived from the Quran and the Sunnah. This social thought had a clear impact on Islamic civilization in general, from the Prophetic era to the present day.

¹-Ibn Muhammad, H, Educational Approach among Muslims, Dar Beit al-Afkar, 2023, p40-45.

²-Al-Buti, M. S. R, Method of Human Civilization in the Quran, (2nd ed, Dar al-Fikr, Damascus,1992, p19.

³-Rajeh, M. H, Sunnahs of the Quran in the rise and fall of civilizations, Higher Institute for Islamic Thought, 1996 p48.

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Islamic law and the influence it had on our ancient scholars had a deep impact on social thought among Arab Muslims, or more accurately, on Islamic social thought. Muslim jurists and even historians left clear marks on Islamic social thought, rivalling the opinions of Western social thinkers on many social issues and phenomena¹,

However, these social ideas aimed at improving the social conditions of Muslims were scattered in their books and did not evolve into social theories as known in today's sociological studies. They studied Islamic society, its characteristics, systems, individual behaviours, customs, traditions, lifestyle, social relationships, and more.

As mentioned in the introduction, Islam came to bring happiness to humans in both this world and the hereafter. Thus, jurists, interpreters, and Islamic scholars worked to derive its legal rulings and organize Islamic society according to the principles of Islamic law. Legislation set forth laws and regulations to achieve social justice, ensure rights and duties, and establish a system based on equality for all without racial, gender, tribal, or geographical discrimination²

This revitalized social life and made it more dynamic. Consequently, social thought took on a purely social and religious character. Social scientists drew inspiration from this new social thought, and European studies, in particular, tried to apply it to European social realities. This social thought, fundamentally based on divine legislation provided by the Quran through revelation and the faithful angel, revitalized social life. This, in turn, energized social studies focused on this new social thought. Islamic jurisprudence, with its flexibility and ability to encompass all aspects of social, religious,

¹-Hamlawi, M. M, Aspects of Civilization in the Early Islamic Era. Dar al-Arqam, (n, d), p200.

²-Atef, G. Sociology, Dar al-Ma'arif, (n, d), p55

and political life, was particularly capable of accommodating all types of social developments This new social thought inspired by Islamic jurisprudence, with its flexibility and ability to encompass all aspects of social, religious, political, and other aspects of human life, was particularly capable of accommodating and properly directing all types of social developments for the benefit of individuals and Muslim society¹.

This adaptability allowed social thought to evolve as the lives of Muslims developed and changed throughout their history. This evolution also attracted the scientific curiosity of social thinkers and captivated their intellectual interest.

Muslim historians, travellers, and literary figures did not stand idly by amid these changes and developments in Islamic lands. They immersed themselves in these changes, each within their field of expertise. They endeavoured to provide convincing scientific explanations for the course of these events, making their social contributions clear. Although their contributions were simple, they were valuable to sociologists who used them to explain social and anthropological phenomena. For example, the famous traveller and historian Ibn Battuta provided detailed accounts of the diverse social systems in the regions and societies he visited. He strove to portray the social and intellectual landscape of various ethnicities, social phenomena, and the social laws governing them, offering insightful explanations based on his keen observations.

¹-Khalifa, A. M, Islamic social thought, National Social Journal, N53, Egypt, 2010, p112.

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Similarly, the historian Abu al-Hasan al-Masudi, in his travels through different regions, like other Islamic scholars, documented social phenomena as part of his historical narratives. He attempted to understand these phenomena in society, finding wonders, curiosities, and intricate details connected to them. He did not stop there from traveling from one region to another to understand its historical characteristics, social phenomena, intellectual systems, and more¹, In doing so, he significantly contributed to describing social phenomena and offering intellectual social insights.

Thus, Arabs and Muslims have provided rich and important knowledge in social thought, something they did not offer before the advent of Islam. Islam opened up wide horizons in this field, encouraging reflection and contemplation on the creation of Allah, the universe, human beings, and their relationships with each other in their social environments. It urged contemplation on human behaviors, values, ideas, and social practices, prompting deep thinking about these aspects.

¹-Al-Mas'udi, A, Meadows of Gold and Mines of Gems (M. M. al-Din Abdul Hameed, Ed, 5th ed, Dar al-Fikr, 1973, p425

7: Pioneers of Islamic Social Thought: Selected Figures:

As mentioned earlier, many Muslim scholars enriched social thought. However, we cannot mention all of them in this brief overview, so we will focus on just a few.

7.1: Abu Nasr Muhammad Al-Farabi (260 AH - 339 AH / 874 AD - 950 AD): Islamic thinkers and scholars had a significant impact on the widespread scientific approaches that studied and analysed social thought. Among them was al-Farabi, who hailed from Farab in Turkestan. He was a great philosopher, a renowned sage, and a man of vast knowledge¹. His social dimension was profound, as he... It seems that there will come a day when nations will communicate and come together, a concept referred to today as the global village advocated by modern globalization. This idea, calling for unity, was also advocated by the Quran fifteen hundred years ago, in contrast to Plato who only called for unity within his ideal city-state. Here, the social thought of the Muslim philosopher al-Farabi, inspired by the Quran, emerges in the gathering and unity of nations in one spatial place, which is the Earth².

Al-Farabi was convinced that human happiness can only be achieved through virtuous deeds and constructive human cooperation. He believed that every city has the potential to achieve this happiness, but it remains limited because true happiness, in his social thought, is the happiness achieved through the complete human interaction among the inhabitants of the world³, this is what is also known in modern globalization as the small cosmic village, which is at the core of Islamic preaching.

¹-Ibn- Al-Nadim, A, Al-Fihrist, R. Tajaddud al-Mazandarani, Vol 1, 3 ed, Dar al-Fikr, (n, d), p313.

²-Badawi, A, Encyclopedia of Philosophy, Vol 2, 1st ed, Arab Institute for Studies and Publishing, Beyrout, 1984, p110.

³-Ibid, p111.

7.2: Abu Abdullah Muhammad ibn Yazid ibn Majah al-Qazwini:

Although Ibn Majah, born in Saragoza, Spain, at an unknown date and died in Fes, Morocco, from poisoning according to the consensus of historians in 273 AH¹, was an exceptional religious figure, his contributions to Islamic social thought were significant. He excelled in the classification of Hadith and showed remarkable proficiency in literature, medical sciences, and philosophy. The social aspect of his analysis and thoughts was prominent, influenced by the social philosophy of the wise philosopher Al-Farabi and his social views in his "Virtuous City." Ibn Majah expressed his social thought by questioning how a person can adopt virtuous morals in a city that is not entirely virtuous. He adopted the general sociological view of human beings as inherently social and civic by nature, rejecting the notion of living isolated from others. The state is considered the largest social unit where the idea of human isolation from society dissolves, the concept of the virtuous city rises, and the concept of the corrupt city vanishes. Here, the concept of city governance, or its politics, becomes strongly evident, akin to the broad concept of the virtuous city of Al-Farabi, which is achieved through the unification of the entire world. This aligns perfectly with the humanity of Islam, which calls for brotherhood, solidarity, and love among all human beings, not just Muslims. This clearly highlights the greatness and nobility of Islamic social thought, which advocates for the universality of Islam with all its principles, where there is no distinction between humans except by piety and good deeds, and where geographical distance has no place in human interactions².

¹-Al-Qifti, J. A. Ali, *News of Scholars about the Wise* (I. Shams al-Din, 2nd ed), Dar al-Kutub al-Ilmiyya, Beyrout, (n, d), p304.

²-Faroukh, O, *History of Arab Thought up to the Days of Ibn Khaldun* (1st ed), Dar al-Ilm lil-Malayin, Beyrout, 1973, p208.

Furthermore, in Ibn Majah's concept, it is possible for the virtuous to live in a city that is not virtuous, By the virtuous he refers to scholars, philosophers, doctors, judges, sages, and others who live in an environment or city lacking the principle of virtue. These individuals struggle, strive, and resist to change those conditions. He likens them to plants living in mud or marshes, which lack the conditions and means for their survival, yet fight for life and existence in this poor or bad environment. Consequently, that city, which lacks virtue, becomes a virtuous city due to the resistance of these virtuous individuals or seedlings. By doing so, he established a valuable social methodology—herein lies his elevated social thought—that enables the success of the social process in its interactive and communicative dimensions between individuals, communities, and nations according to regulations, rules, and social systems that ensure the safety and continuity of the social process. This process is built on high social intellectual experience, with its most important pillars being as follows:

Social upbringing varies depending on families and households. Conservative households that uphold virtues and noble ethics, characterized by wisdom, sound judgment, and balance according to the virtuous city, tend to have more successful social upbringing. On the other hand, households in cities that are not virtuous lack this type of social upbringing, leading to imbalance, instability, decay, conflict, and family breakdown, all of which contribute to human misery and unhappiness in the household. This inevitably reflects on their life in general. The roles played by individuals in society are important, as each role is linked to the one before it and is an extension of it. Roles have a fundamental function in the lives of individuals in society, and the more sound these roles are, the more positive they are according to the virtuous city. Roles play a fundamental function in both the family and society and the success of social relationships depends on them, according to sociologists in general.

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Therefore, we notice that Ibn Maja was concerned with human behaviour in society and gave it special attention. His social-scientific interests in social phenomena were purposeful and based on precise and focused scientific facts. His results were subject to scientific foundations, such as modern social research tools¹.

7-3: Abu Al-Rayhan Muhammad Ibn Ahmad Al-Biruni(362 AH-440 AH)²:

Al-Biruni is considered one of the travellers who contributed to anthropology. His book "The Determination of the Coordinates of Cities" clearly indicates concepts of anthropology, ethnography, and ethnology, where he analyses the social structure of India and its various systems (religious, judicial, familial, and class-based) and its diverse cultural patterns. He does not just stop at description but also compares, analyses, infers, and generalizes³.

Al-Biruni was multicultural, and well-versed in many sciences due to his interaction with a group of brilliant Islamic scholars, learning from them and others like Al-Farabi. He excelled in mathematics, philosophy, astronomy, and wisdom, mastering Arabic language sciences, as well as other languages like Persian, Syriac, Hebrew, and ancient Indian Sanskrit, along with other arts⁴. his absorption from Greek and Indian cultures was evident, as he was highly knowledgeable in both⁵.

¹-Faroukh, O, History of Arab Thought up to the Days of Ibn Khaldun, Op.cit, 208.

²-Al-Baghdadi, I. B, Hadiyyat al-'Ārifin, Vol2, Maktabat al-Muthanna, Istambul, 1995, p65.

³-Merkouma, M, Arab and Muslim scholars and their role in establishing anthropology. Journal of Social Change, N3, Laboratory of Social Change and Public Relations, Mohammed Khider University, Algiers, (n, d), p28-29.

⁴-Boudani, M, Foundations of historical research from the perspective of Al-Biruni, Journal of Humanities and Social Sciences Researcher, V13, N2, Algiers, 30 June 2021, p164-165

⁵-Al-Biruni, A. M. I, Al-Qanun al-Mas'udi (440 AH), A. K. S. al-Jundi, Ed, Part 1, 1st ed, Dar al-Kutub al-Ilmiyya, Beyrout, 1422H-2002, p11

Exclusion of Myths and Superstitions: Al-Biruni called for the exclusion of myths and superstitions from the logic of historical events, as they hinder access to historical truth. He rejected many mythical stories, showing his social thought's connection to Islamic creed principles¹.

Al-Biruni linked human happiness to the city, considering humans are naturally inclined to live in communities, as being in a city brings them together with many people, which is a crucial aspect of human life as sociologists say². Therefore Al-Biruni viewed humans as naturally social and abhorring isolation and solitary living in this world, as such isolation does not bring happiness but makes them perpetually miserable.

Al-Biruni also made it a condition for the success of the scientific process in describing social phenomena to understand them in their specific time and place, similar to Ibn Khaldoun in his time and place. Time and environment play a very important role in reaching scientific truth and linking its threads together to understand its partial and comprehensive characteristics. This is what contemporary sociologists do during their description and study of social phenomena and systems, where they do not rely solely on hearing but also make direct observation the basis of their sociological study³.

Among other social aspects that Al-Biruni addressed. Both Al-Biruni and Ibn Khaldoun are undisputedly considered Arab and Muslim sociologists, as their sociological thought illuminated the path for later Arab and Muslim sociologists and other Western scholars. It is worth mentioning that Arab Islamic sociological thought, among

¹-Hajj Yassin, R. H, Abu'l-Rayhan al-Biruni and his view of history. Journal of Faculty of Arts, 39, Benha University, January, 2015, p464.

²-Ibid, p464.

³-Ibid, p468.

———— The educational and pedagogical performance of Islamic education our ancient scholars, was characterized by a high degree of accuracy, sophistication, organization, and scientific methodology that we find today in contemporary sociological thought¹.

This thought represented a deep and insightful view of the social life of Arabs and Muslims at that time. It provided an accurate portrayal of that social life on one hand and outlined the broad and detailed lines, with sincere effort, to change it (social life) for the better on the other hand². Since this thought is linked to Arab and Islamic society, it was logical for it to draw its principles and rules from the components of Islamic Sharia, considering it as a fundamental component of the spiritual and social components brought by the Quran and the noble Sunnah to regulate the life of the Islamic and human community in general.

The value system brought by Islam had a significant impact on the social upbringing of this society, and the systems and rules it established were essentially aimed at organizing human life to attain success in both worldly life and the Hereafter, and thus for the happiness of all humanity³. Scholars like Al-Biruni, Al-Mas'udi, Ibn Khaldun, Ibn Rushd, Al-Ghazali, Al-Farabi, Hammurabi, the Brethren of Purity, and many others were nothing but the fruits of this Islamic social thought. Although in their time, it was not known for its theory or methodology it is recognized today in contemporary sociological studies were a blend of philosophy, logic, jurisprudence, history, astronomy, anthropology, medicine, mathematics, and other sciences. Their sociological thought at that time was characterized by a comprehensive approach rather than a purely specialized one, aiming to achieve the perfection and distinction of the social life of Muslims with their sects, systems, values, ethics, customs, and behaviours⁴,

¹-Al-Fawwal, S. M, Introduction to Islamic Sociology, Dar Ghareeb for Printing, Publishing, and Distribution, Cairo, 1420H-2000, p5.

²-Ibid, p5-6.

³-Ibid, p6.

⁴-Ibid, p6-7.

For example, Ibn Jubayr, Abu al-Hasan Muhammad Ibn Ahmad (1145-1218), an Andalusian traveler, described in his book "Rihla Ibn Jubayr" his travels and the customs and cultures of the countries he visited. Similarly, Al-Yaqoubi, Ahmed, who died after 905 AD, specifically a geographer and historian from Baghdad, extensively travelled and in his book "Al-Bilad" discussed what he observed and witnessed in the countries he visited, including Egypt, Armenia, and India. He provided rich material about their peoples, social phenomena, and anthropological facts worthy of analysis as mentioned.

When we talk about anthropology in its simple concept here, we mean the science that studies human life, which meets or intersects with sociology and other sciences such as philosophy, biology, and others. It studies humans and everything related to them, including customs, traditions, values, language, structure, wars, feelings, and more. It is the study of humans as living beings belonging to a society and living within it. This society has its systems, social customs, culture, behaviours, actions, and so on. What distinguishes this science is that it is new and not only focuses on studying human life in the past but also in the present, aiming to understand the diversity of human cultures and societies.

And what characterizes this knowledge as new, and that it is not only special to the study of human life in the past but also at present, as it seeks to read the future of this human being based on the study of his advanced past and history, in other words, the science that studies human beings and their physical characteristics as well as their relationship with culture, society, and civilization, i.e. all that has to do with human beings in terms of their social systems, culture, race and ethnicity, religion, values, intellectual and creative heritage, customs, traditions, values, attitudes, social upbringing and biological manifestations..... and the degradation of the Holy Father Abdullah bin Ahmed to study social systems and relationships with humans and the

———— The educational and pedagogical performance of Islamic education environment..... he also contributed to the cultural and cultural heritage of these peoples¹.

In his study of the human being and all the customs, traditions, values, language, structure, wars, feelings, etc., that is, the study of the human being as a living organism belonging to a society living in his lap, this society has its own systems, customs, social traditions, culture, conduct, actions, etc., which characterizes this science as new, and that it is not only special to the study of human life in the past, but also at the present time, as it seeks to read the future of this human being based on the study of his advanced past and history², in other words, the science that studies the human being and his physical characteristics, as well as his study of his relationship with culture, society and civilization, that is, all that has to do with the human being in terms of his social systems, his culture, his race and his race, his religion, his values, his intellectual and creative heritage, his traditions, his values, his values, his behaviors, his social upbringing and his biological manifestations³..... and the degradation of the Holy Father of Ahmad to the study of social systems, his blood and ecology..⁴

8: Saffa Brothers:

As the brothers of the Safir and Khalaan Al-Fakf -- not one study but many research studies - had clear diversities in the Sociological thinking of the Abbassi era, where their thought was radiant with social manifestations associated with chaos and unrest that characterized the social, political and religious reality of the Abasi era,

¹-Al-Shammas, I, Introduction to Anthropology, Arab Writers Union, Damascus, 2004, p8.

²-Al-Shammas, I , Introduction to Anthropology, Op.cit, p13-14.

³-Ibid, p14.

⁴-Merkouma, M, Arab and Muslim scholars and their role in establishing anthropology, Op.cit, p28.

and even the life of Muslims saw the power and people at the time cracks, problems and neurological, religious and moral breakdowns and tyranny of the material side over spirituality, conflicts over succession, conspiracy, murder and assassinations....¹ That is why the Saffa Brotherhood has done everything in its power to repair the social, political, and religious conditions of society, making greater use of its knowledge, religion, spirituality, and mentality to achieve this goal², to a social and religious reform and the dissemination of ideals to elevate the behaviours of society to the highest ideals. Here lies its philosophical and social proposition in its finest ideas, adopting high-level contemplative, reflective, scientific, and philosophical methodologies³.

Conclusion

It is clear from the foregoing that the building of social thought among ancient Muslim scholars feeds upon the Islamic principles that constitute an integrated and autonomous social intellectual system inspired by the Holy Koran and the Holy Prophet tongue. This idea transcends the geographical boundaries of the Islamic Arab countries to non-Muslim nations, whose authors have been influenced by this new idea. They inspired and built up their ideas in building their culture and inspired what the leading Islamic scholars in this field, such as Al-Farabi, Al-Ghazali, Ibn Khaldoun, Al-Massadi, Peruvian, and others, have said, whose authors have been translated into many global languages, in strengthening their social ideas and building social theories that deal with social phenomena in general through study and analysis.

¹-Ghalib, M, The Brethren of Purity and the Loyal Companions. Publications of Dar and Library al-Hilal, 1989, p6.

²-Ibid, p9.

³-Ibid, p11.

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