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"Iqbal's Reconstruction of Self & Society"

(A Sociological Purview)

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Iqbal's Reconstruction of Self and Society
A Sociological Purview

Dissertation
Submitted in partial fulfillment of the Requirement for the Award of
the Degree of

Master of Philosophy

In

Sociology

By

Ajaz Ahmad Lone

Under the joint Supervision of

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Preface

*Dr. Sir Muhammad Iqbal, the National Philosopher of Pakistan is one of the greatest poet and thinker of the world. His poetic works are well known, but his prose writings have remained buried in old journals and particularly his social thought, even among the prose works of Iqbal, his reconstruction of religious thought in Islam is fairly well known, and similarly, the development of metaphysics in Persia and *Ilm-ul-Iqtisad*, a book on political economy are based on a thought provoking content. Besides these books, some of his articles, speeches, statements and letters have also been published in book form.*

Iqbal was not one of those celebrities who take particular care of their own publicity. On the contrary, he was extremely indifferent to it. He did not care even to preserve the clippings and copies of the addressees and articles, which were published in different journals or read by him at various conferences. Nor were Iqbal's numerous admirers altogether mindful of their obligations and none of them cared to give his sociological writings of the publicity, which they merited. The result of such negligence was that these important writings were published neither during the Allama's lifetime nor during the quarter of a century that elapsed after his death.

The present work is my petite tribute to this great literary figure of 19th century, the work is an humble attempt to understand his sociological thought, which includes individual and society with comparative study to the founding fathers of the sociology.

At the outset I thank all those who rendered their all possible help in completing this work on "Iqbal's Reconstruction of Self and Society" (A Sociological Purview).

I wish to place on record my sincere gratitude to my supervisors Prof. Taskeena Fazil and Dr. Pirzada. M. Amin whose inspiring guidance and help enabled me to pursue

and accomplish this work, I must acknowledge their support in first preference above everything else.

I gratefully acknowledge the moral and inspirational support Prof. B.A Nahvi whose inspirational and thought provoking lectures help me a lot. I also extended my support to Dr. Mushfaq Ahmad Ganai for his thought provoking suggestions and staff members of the department and particularly, Mr. Abdul Hamid who help me a lot to clear my academic pursuits. I would like to extend my debt and gratitude to all my friends and well-wishers who have helped and encouraged me in a variety of ways. I must mention, Dr. Peer Naseer Ahmad, Assistant, Controller Examination University of Kashmir and Ms. Anifa Syed Shah Research Scholar Iqbal Institute of Culture and Philosophy, Kashmir University.

Ajaz Lone

In all ages and human times ever since our erect and restless species appeared upon the planet. Men have been living with others of their kind in something called societies. Wherever these societies may be and whatever their chapter of history- whether primitive Polynesian or ancient Egyptian classical Chinese or contemporary Russian, medieval English or modern American- they all exhibit common elements and constant features. These are the elements that give society its task of general sociology to discover these constants, to describe them with an economy of concepts and to delineate their inter-relations.

“Sociology is the science of society. No other science Endeavors to study it in its complete form. Sociology alone studies social relationships, society itself. Thus the Focus of no other social science is identical that of sociology indeed, it is the Focus of interest that distinguishes one social science from another”.¹

Some Definitions of Sociology

¹ Schaefer, T, Richard, *Introducing Sociology*, McGraw-Hill, 1987, pp. 12.

Sociology, which had once been treated as social philosophy or the philosophy of history, emerged as an independent social science in the 19th century. Auguste Comte, a Frenchman is traditionally considered to be the father of sociology. Comte is accredited with the coining of the term sociology in (1839) Sociology is composed of two words: Socius, which means companion or associate and 'logos' mean science or study. The etymological meaning of "sociology" is thus the science of society. Some prominent thinkers define sociology as under:

1. Auguste Comte, the founding father of sociology defines sociology as the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation.
2. Kingsley Davis says that sociology is a general science of society.
3. Emile Durkheim defines sociology as the science of social institutions.
4. Max Weber defines sociology as the science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.

A careful examination of the various definitions cited above, makes it evident that sociologists differ in their opinion about the definition of sociology. Their divergent views about the definition of sociology only reveal their distinct approaches to its study. However, the common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

Subject-Matter of Sociology

Ever since the beginning of sociology, sociologists have shown a great concern in man as well as in the dynamics of society. The emphasis has been oscillating between man and society. Sometimes the emphasis was on man in society, at other times, it was on man in society. But at no stage of its

development, man as an individual was its focus of attention. On the contrary, sociology concentrated heavily on society and its major units and their dynamics. It has been striving to analyze the dynamics of society in terms of organized patterns of social relations. It may be said that sociology seeks to find explanations for three basic questions: How and why societies emerge? How and why societies persist? How and why societies change?

An all-embracing and expanding science like sociology is growing at a fast rate no doubt. It is quite natural that sociologists have developed different approaches from time to time in their attempts to enrich its study. Still it is possible to identify some topics which constitute the subject matter of sociology on which there is little disagreement among the sociologists. Such topics and areas broadly constitute the field of sociology. A general outline of the fields of sociology on which there is considerable agreement among sociologists could be given here.

Firstly, the major concern of sociology is sociological analysis. It means the sociologist seeks to provide an analysis of human society and culture with a sociological perspective. He evinces his interest in the evolution of society and tries to reconstruct the major stages in the evolutionary process. An attempt is also made to analyze the factors and forces underlying historical transformations of society. Due importance is given to the scientific method that is adopted in the sociological analysis.

Secondly, sociology has given sufficient attention to the study of primary units of social life. In this area, it is concerned with social acts and social relationships, individual personality, groups of all varieties, communities, like urban, rural and tribal, associations, organizations and populations.

Thirdly, sociology has been concerned with the development, structure and function of a wide variety of basic social institutions such as the family and

kinship, religion and property, economic, political, legal, educational and scientific, recreational and welfare, aesthetic and expressive institutions.

Fourthly, no sociologist can afford to ignore the fundamental social processes that play a vital role. The social processes such as co-operation and competitions, accommodation and assimilation, social conflict including war and revolution, communication including opinion formation, expression and change, social differentiation and stratification, socialization and indoctrination, social control and deviance including crime, suicide, social integration and social change assume prominence in sociological studies.

Fifthly, sociology has placed high premium on the method of research also. Contemporary sociology has tended to become more and more rational and empirical rather than philosophical and idealistic. Sociologists have sought the application of scientific method in social researches. Like a natural scientist, a sociologist senses a problem for investigation. He then tries to formulate it into a researchable proposition. After collecting the data he tries to establish connections between them. He finally arrives at meaningful concepts, propositions and generalizations.

What the Founding Fathers said about the discipline

There are four social thinkers, however, whom everyone in sociology, regardless of his special emphasis, bias, or bent, will probably accept as the central figures in the development of modern sociology. They are: August Comte, Herbert Spencer, Emile Durkheim, and Max Weber. Together, they span the whole of the nineteenth and early twentieth century, during which modern sociology was formed. They represent the main national centers, France, England, and Germany, in which sociology first flourished and in which the modern tradition began. Each exerted a profound personal influence on the conception of sociology as an intellectual discipline. It seems particularly

relevant, therefore, to explore their opinions about the proper subject matter of sociology.

August Comte (1798-1857), who gave sociology its name, devoted more energy to expressing hopes for and to staking out the claims of sociology than to defining its subject matter. He felt that social science in his time stood in the same relation to its future as once astrology stood in regard to the science of astronomy and as alchemy stood in relation to chemistry. Only in the distant future, he argued, would the sub-division of the field become practicable and desirable, and for his time he felt it impossible, to anticipate what the principle of distribution may be. We cannot get from him, therefore, any list of topics or sub-fields of sociological interest.

Although Comte was reluctant to specify in detail the sub-fields of sociology, he did propose and consistently treat sociology as divided into two main parts, the social statics and social dynamics. These two concepts represent a basic division in the subject matter of sociology which in many different forms and guises appears throughout the history of the field and persists today. In the first case the major institutions or institutional complexes of society such as economy, family, or polity—are taken to be the major units for sociological analysis, and sociology to conceive of as the study of interrelations between such institutions. In the words of Comte: “The statically study of sociology consists in the investigation of the laws of action and reaction of the different parts of the social system. The parts of a society, he argued, cannot be understood separately, as if they had an independent existence. Instead, they must be seen as in mutual relation forming a whole which compels us to treat them in combination”². He referred to this principle of universal social interconnection as the ‘master-thought’ of his whole approach.

² Francis Abraham, *Sociological Thought*, Macmillan Publications, India, 1985- pp-24.

The second major division of sociology which Comte proposed he called it Social dynamics. If statics was to be the study of how the parts of societies interrelate, dynamics was to focus on whole societies as the unit of analysis and to show how they developed and changed through time. He said that the laws of social dynamics are most recognizable when they relate to the largest societies. Comte rather believed that he already had the problem solved. He was convinced that all societies moved through certain fixed stages of development, and that they progressed towards ever increasing perfection. This view will find few supporters today. Fewer still would acknowledge that the stages identified by Comte are those through which all societies in fact have passed or will pass. What is important for us to remember, however, is that Comte felt the comparative study of societies as a whole was a major subject for sociological analysis.

Herbert Spencer's (1820-1903) three-volume *Principles of Sociology*, published in 1877, was the first full-scale systematic study explicitly devoted to an exposition of sociological analysis. He was much more precise than Comte in specifying the topics or special fields for which he felt sociology must take responsibility.

The subject matter of sociology as Spencer defined it contains quite familiar elements. Here and there we must translate a term. For example, when he speaks of the system of restraints he is obviously referring to the subject which in modern sociology is called social control. Otherwise we have no difficulty in relating the subject matter of sociology delineated by contemporary sociologists to the outline given by Spencer. In the order given in the quotation, the fields of sociology according to Spencer are: the family, politics, religion, social control, and industry or work. In addition, Spencer explicitly mentioned the sociological study of associations, communities, the division of labour, social differentiation or stratification, the sociology of knowledge and of

science, and the study of art and aesthetics. Spencer's *Principles* in the light of contemporary work described in our next section suggests that the range of subjects with which sociology deals has been remarkably stable for a long period of time. Spencer would by no means have agreed, however, that sociology was limited to a list of institutions like the family or to processes such as social control. He also stressed the obligation of sociology to deal with the interrelations between the different elements of society, to give an account of how the parts influence the whole and are in turn reacted upon, and in the process may transform or be transformed. As examples of such reciprocal influences he called attention to the effects of sexual norms on family life, and the relations between political institutions and other forms of regulating behaviour such as religion and ceremonial activity. He also advised parallel study of the organization of the priesthood and other hierarchies to reveal, how changes of structure in it are connected with changes of structure in them.

Spencer added yet another responsibility for sociology—namely, to accept the whole society as its unit for analysis. He maintained that the parts of society, although discrete units, were not arranged haphazardly. The parts bore some constant relation and this fact made of society as such a meaningful entity, a fit subject for scientific inquiry. On these grounds he held that sociology must compare societies of different kinds and societies in different stages. To grasp the principles of sociology, he maintained, “we have to deal with facts of structure and function displayed by societies in general, disassociated, so far as may be, from special facts due to special circumstances. Thus, the main division of sociological emphasis suggested by Comte is clearly evident in Spencer's thinking as well”.³

³ David Dressler, *Sociology, the Study of Human Interaction*, New York Publications-1969-pp-87.

Emile Durkheim (1858-1917) did not set forth his conception of the proper subject matter of sociology in as full detail as did Spencer. We can, however, easily reconstruct his position from remarks he made in his *Rules of Sociological Method* and his various other writings.

Durkheim frequently referred to what he called the special fields of sociology, and he clearly favoured their widespread development. Sociology could not become science, he said, until it renounced its initial and overall claim upon the totality of social reality and distinguished ever more among parts, elements, and different aspects which could serve as subject matters for specific problems. In reviewing his own work and that of his associates in France, he affirmed their joint ambition to initiate for sociology what Comte called the era of specialization. Durkheim clearly approved the idea that sociology should concern itself with a wide range of institutions and social processes. He said for example: There are in reality, as many branches of sociology, as many particular social sciences, as there are varieties of social facts.

Durkheim made his position unmistakably clear in the outline he established for the early volumes of the first sociological journal, *L'Année Sociologique*. He divided the journal into seven sections, with numerous sub-sections under each major heading. In a typical issue the major sections were: General Sociology—including a sub-section on personality in the individual and the collectivity; Sociology of Religion, Sociology of Law and Morals, including sub-sections on political organization, social organization, and marriage and the family, the Sociology of Crime, Economic Sociology, including sub-sections on the measurement of value and on occupational groups; Demography, including a sub-section on urban and rural communities; and one on the Sociology of Aesthetics. This outline, dating from 1896, could easily be used for a contemporary general review of sociology.

Although taking a broad view of the institutions and social processes which sociologists might study, Durkheim, like Comte and Spencer, also emphasized the importance of analyzing the relationships among institutions and between them and their setting. One of the main contributions of sociology, he asserted lies in the awareness that there is a close kinship among all these highly diverse social facts which have up to now been studied, incomplete mutual independence. "Each social fact, he felt, must be related to a particular social milieu, to a definite type of society. To do otherwise, he said, is to leave social facts—the facts of religion, law, moral ideas, and economics—suspended in the void. To understand them is impossible, he held, unless they are seen in their relations to each other and the collective milieu in the midst of which they develop and whose expression they are".⁴

Durkheim, no less than Spencer, considered societies as such to be important units of sociological analysis. He spoke of sociology as the science of societies, and repeatedly emphasized the importance of studying different types of societies comparatively. Thus, he said: "One cannot explain a social fact of any complexity except by following its complete development through all social species. Comparative sociology is not a particular branch of sociology; it is sociology itself."⁵

Max Weber (1864-1920) devoted the greater part of his observations on sociology as a discipline to expounding the special method he advocated, called the method of understanding (*verstehen*) and to discussing the methods of maintaining objectivity and neutrality of value judgments in social science. He did, however, offer a general definition of sociology which, incidentally, he

⁴The Rules of Sociological Method and Selected Texts on Sociology and its Method, Emile Durkheim, Palgrave Publications, 1982-pp- 50.

⁵ Herbert Spencer, The Principles of Sociology, 3rd ed .vol. 1 (New York.D.Appleton and Company, 1910) , p.no 437-440

referred to as this highly ambiguous word. Sociology, according to Weber, is a science which attempts the interpretive understanding of social action in order thereby to arrive at a causal explanation of its course and effects.

From our point of view, the crucial words in this definition are social action. To that term Weber assigned a very broad meaning indeed, including all human behavior when and in so far as the acting individual attaches a subjective meaning to it. This might suggest that Weber regarded the social act or the social relationship as the particular subject matter of sociology. Weber did in fact propose an elaborate system for classifying social acts and social relationships, but he did not study them as such. He did not develop his sociology as a body of descriptive statements about such acts or the patterns of their relationship, nor did he offer any detailed explanations for such patterns. Instead, he addressed himself mainly to the analysis of concrete institutions. The subjects on which he wrote extensively include: religion, various aspects of economic life, including money and the division of labour, political parties and other forms of political organization and authority, bureaucracy and other varieties of large-scale organization, class and caste, the city, and music.

Neither the definition of sociology offered by Weber, nor the list of subjects on which he wrote, adequately express some of the most salient features of his work. "His recent intellectual biographer, Professor Reinhard Bendix, says of Weber's justly famous studies of religion: his three main themes were to examine the effect of religious ideas on economic activities, to analyze the relation between social stratification and religious ideas, and to ascertain and explain the distinguishing characteristics of Western civilization."⁶ The first of these two themes we will immediately recognize as another instance of the conception of sociology as a discipline uniquely concerned with interrelations

⁶ Francis Abraham, *Sociological Thought*, Macmillan Publications, 1985-pp-157.

between the parts or elements of society. And the third theme, on the distinguishing characteristics of Western civilization, we must acknowledge to be another reference to that comparative sociology which treats societies as its unit of analysis and inquires into those factors which account for the similarities and differences between them as they exist in different places and times.

“Although they, by no means expressed themselves in precisely the same terms, the four founding fathers we consulted, seem in basic agreement about the proper subject matter of sociology. First, all would allow, and in some cases would urge, sociologists to study a wide range of institutions, from the family to the state. These are to be analyzed in their own right, from the distinctive perspective of sociology, a perspective we have not yet fully defined. Second, those who define the classical tradition seem agreed that a unique subject matter for sociology is found in the interrelations among different institutions. Third, they agree in the opinion that society as a whole can be taken as a distinctive unit of sociological analysis, with sociology assigned the task of explaining wherein and why societies are alike or different. Finally, we must note among the classical writers in the field some sentiment in favour of focusing sociology on social acts or social relationships regardless of their institutional setting. This view was most, clearly expressed by Weber, but was voiced by other writers in the classical tradition as well”.⁷

Three Major Theoretical Perspectives of Sociology

Sociologists view society differently. They have their own way of understanding society and its dynamics in a theoretical manner. For example:

⁷Max Weber (A. Henderson and T. Parson, trans.), *Theory of social and Economic Organization* (New York: Oxford University Press, 1947), pp. 88.

- (i) Some see the social world basically as a stable and an ongoing unity. They are impressed with the endurance of the family, organized religion and other social institutions. This represents the ‘functionalist perspective’.
- (ii) Some other sociologists see society as composed of many groups in conflict, competing for scarce resources. This denotes the ‘conflict perspective’.
- (iii) To other sociologists, the most interesting aspect of the social world is the everyday life, routine interactions among individuals that we sometimes take for granted. This signifies the ‘interactionist perspective’.

It is clear from the above, that the same society or social phenomenon can be approached or viewed or studied from different theoretical perspectives. The theoretical perspectives refer to broad assumptions about society and social behavior that provide a point of view for the study of specific problems.

Our sociological imagination may help us to employ any of a number of theoretical perspectives or approaches in order to study human behaviour. From these approaches sociologists develop theories to explain specific types of behaviour. There are three of these general perspectives in modern sociology. They are (i) the functionalist, (ii) the conflict, and (iii) the inter-actionist perspectives. Let us look at each in detail.

The Functionalist perspective

The functionalist perspective draws its original inspiration from the work of Herbert Spencer and Durkheim. In the view of functionalists, society is like living organism in which each part of the organism contributes to its survival. Therefore, the functionalist perspective emphasizes the way that parts of a society are structured to maintain its stability.

Spencer compared societies to living organisms. Any organism has a structure, that is, it consists of number of interrelated parts, such as a head,

limbs, heart, blood veins, and nervous system and so on. Each of these parts has a function to play in the life of the total organism. Spencer further argued that in the same way, a society has a structure - it also consists of interrelated parts, such as the family, religion, state, education, economy, and so on. Each of these components also has a function that contributes to the overall stability of the social system. Modern structural- functionalist's who are usually referred as functionalists do not insist much on the analogy between a society and an organism. However, the general idea of society as a system of interrelated parts persists even now.

“Emile Durkheim's analysis of religion represented a critical contribution to the development of functionalism. Durkheim focused on the role of religion in reinforcing feelings of solidarity and unity within group life”⁸.

The work of Durkheim, Max Weber and other European sociologists greatly influenced Talcott Parsons (1902-1979), a Harvard University sociologist. For over four decades, Parsons dominated American sociology with his advocacy of functionalism. He saw society as a network of connected parts, each of which contributes to the maintenance of the system as a whole. Under the functionalist approach, if an aspect of social life does not serve some identifiable useful function or promote value consensus among members of a society - it will not be passed on from one generation to the next.

The functionalist theory assumes that society tends to be an organized, stable well-integrated system, in which most members agree on basic values. In the functionalist view, a society has an underlying tendency to be in equilibrium or balance. Social change is therefore, believed to be disruptive unless it takes place in a slow and gradual manner. Because changes in one part of the system normally brings about changes elsewhere in the system. Functionalism

⁸Durkheim's Sociology of Religion, W.S.F. Pickering, Routledge & Kegan Paul, 1984-pp 86.

presumes that a given element in the social system may have its own functions or dysfunctions. The proper 'functions' add to the stability of the order, whereas the dysfunctions may disrupt the social equilibrium.

Functionalism makes a distinction between manifest functions, that is, those that are obvious and intended, and latent functions, that is, those that are unrecognized unintended.

An important criticism of the functional perspective is that it tends to be inherently conservative. This theory, it is said, fails to pay sufficient importance to the changes that take place in the system. Further, it is commented that this perspective ignores the element of conflict and its role in the social system.

The Conflict Perspective

The conflict perspective derives its strength and support from the Work of Karl Marx, who saw the struggle between the social classes as the major fact of history. In contrast to functionalist's emphasis stability and consensus, conflict sociologists see the social world in continual struggle.

The conflict theorists assume that societies are in a constant state of change, in which conflict is a permanent feature. Conflict does not necessarily imply outright violence. It includes tension, hostility, severe competition, and disagreement over goals and values. Conflict is not deemed here as an occasional event that disturbs the smooth functioning of the system. It is regarded as a constant process and an inevitable part of social life.

“Karl Marx viewed struggle between social classes as inevitable because of the exploitation of workers under capitalism. Expanding on Marx's work sociologists and other social scientists has come to see conflict not merely as a class phenomenon but as a part of everyday life in all societies. Thus in studying any culture, organization, or social group, sociologists want to know

who benefits, who suffers, and who dominates at the expense of others. They are concerned with conflicts between women and men, parents and children, cities and villages, rich and the poor, upper castes and the lower castes and so on. In studying such questions conflict theorists are interested in how society's institutions - including the family, government, religion, education, and the media, may help to maintain the privileges of some groups and keep others in a subservient position".⁹

The conflict perspective dominated the Western European sociology and was largely neglected in American sociology till the sixties. Modern conflict theory, which is associated with such sociologists as C. Wright Mills (1956) and Lewis Coser (1956), does not focus, as Marx did, on class conflict. It sees conflict between many other groups such as the Whites and Negroes, Asians and the Europeans, and so on. Conflict theorists are primarily concerned with the kinds of changes that conflict can bring about, whereas functionalists look for stability and consensus.

The conflict perspective is viewed as more radical and activist. This is because of its emphasis on social change and redistribution of resources. The functionalist perspective, on the other hand, because of its focus on the stability of society, is generally seen as more conservative. At present, the conflict perspective is accepted within the discipline of sociology as one valid way to gain insight into a society.

One important contribution of conflict theory is that it has encouraged sociologists to view society through the eyes of those people who rarely influence decision-making, e.g., the Blacks in America and South Africa, the untouchables in India, the Hindu minorities in Pakistan, and so on. Similarly, feminist scholarship in sociology has helped us to have a better understanding

⁹ Tom Bottomore, Dictionary of Marxist Thought, Oxford University Press, 1983-pp- 181.

of social behaviour. Thus a family's social standing is also now considered from the woman's point of view and not solely from the husband's position or income. Feminist scholars have also argued for a gender-balanced study of society in which women's experiences and contributions are visible as those of men.

“The conflict perspective has its own limitations. It is also criticized. By focusing so narrowly on issues of competition and change, it fails to come to grips with the more orderly, stable, and less politically controversial aspects of social reality”.¹⁰

The Interactionist Perspective

The functionalist and conflict perspectives both analyze society at the macro-level. These approaches attempt to explain society — wide patterns of behaviour. However, many contemporary sociologists are more interested in understanding society as a whole through an examination of social interactions at the micro-level small groups, two friends casually talking with one another, a family, and so forth. This is the interactionist perspective. This perspective generalizes about fundamental or everyday forms of social interaction. From these generalizations, interactionists seek to explain both micro and macro-level behaviour.

The interactionist perspective in sociology was initially influenced by Max Weber. He had emphasized the importance of understanding the social world from the viewpoint of the individuals who act within it. Later developments in this theory have been strongly influenced by social psychology and by the work of early leaders in the Chicago School of Sociology, particularly George Herbert Mead.

¹⁰ Lewis Coser, *Masters of Sociological Thought*, Rawat Publications, 1994-pp-34.

"The interactionist perspective focuses on social behavior in everyday life. It tries to understand how people create and interpret the situations they experience, and it emphasizes how countless instances of social interaction produce the larger structure of society, government, the economy and other institutions. This perspective presumes that it is only through this social behavior of the people that society can come into being. Society is ultimately created, maintained, and changed by the social interaction of its members."¹¹

Different branches of sociology

Sociology is a fast growing discipline. Sociologists are at work to bring into its range of study almost all aspects of man's social life. Sociology has a tendency to break down into an endless list of specialties. Thus it has several specialized areas of inquiry each of which may employ its own approach and techniques. Here is a small attempt to introduce some of the main branches or specialized areas of study.

Historical sociology

Historical sociology has emerged as one of the branches of sociology. In a sense, all sociological research is historical for the sociologists normally go into the records pertaining to the events that have happened or have been observed. The term historical sociology is, however, usually applied to the study of social facts which are more than fifty or so years old.

In actual practice, historical sociology has become a particular kind of comparative study of social groups. It is a study of social groups, their

¹¹ Emile Durkheim, *De La Methodedans Les sciences* (Paris: Alcan, 1902), pp.272

composition, their interrelationships and the social conditions that support or undermine them. If the social anthropologist looks at these things in contemporary simple societies, the historical sociologist examines them in comparison with the records of earlier societies and their cultures.

Social history has yet to establish itself as a separate discipline. Only a handful of people are busy with teaching it in British Universities. On the other hand, social history has gained much acceptance by sociologists. They have become aware of the significance of the past in the interpretation of the present. Social history has been acknowledged as 'historical sociology' by sociologists. It is today one of the standard special fields of sociology. Sigmund Diamond, Robert Bellah and Norman Brinbaum may be pointed out as important contemporary practitioners of historical sociology.

Sociology of Knowledge

Sociology of knowledge is one of the recently emerged branches of sociology. This branch pre-supposes the idea that our knowledge is in some measure a social product. Thinkers has recognized long back the importance of economic, religious, political and other interests in shaping human beliefs and ideas. Of late, the view that even human society and its very structure can influence knowledge, gained sufficient recognition. The history of Greece and Rome in particular has strongly supported this view. In his book *New Science* (1725) Vico tried to show how heroic literature constituted the thought mode of a specific kind of society.

The foundations of the sociology of knowledge will have to be found in Karl Manheim's *Ideology and Utopia* (1936) and *Essay on the Sociology of Knowledge*, (1952). Manheim tried to face the problem of sociology of knowledge with great philosophical learning and methodological creativity. A

number of sociologists are attracted by the subject of sociology of knowledge but the problems it raises are unsolved.

Sociology of Law

Sociology of Law looks at law and legal systems as a part of society and also as social institutions related to other institutions and changing with them. It regards law as one means of social control. Hence law is often made to be related to a moral order, to a body of customs and ideas about society. From this point of view, sociology of law is itself related to jurisprudence. Still it is not like jurisprudence. Sociology of law requires an understanding of the system of law no doubt. But it is still wider in scope. It seeks to perceive the relationship of systems of law to other social sub-systems like the economy, the nature and distribution of authority, and the structure of family and kinship relationships. In Britain, some social anthropologists have examined the systems of law and courts in relatively simple societies and tried to determine their relationships to the other aspects of the social system.

Sociology of Ecology

Ecology is a branch of biology and has been largely concerned with the environment of the lower animals and plants. It refers to the influence of the environment upon animal ecology. The sociologists who adopted the approach of these natural scientists in their study of the community refer to their field as human ecology or social ecology. The botanists also supplied the sociologists with fundamental principles, concepts, and terminology.

The study of human ecology is nothing but the logical extension of the ecological point of view. Human ecology is that part of sociology which studies

human beings adjustments to their environments which include not only the physical conditions of their geographic environment but also other organisms such as other fellow human beings, plants and animals. Man, the subject of human ecology is less restricted by his physical environment. With the help of culture that man possesses, he can live almost anywhere on the planet. He can grow and produce different kinds of food, wear clothing of various types, construct houses, bridges and dams, create tools and implements which have different uses, kill beasts that are dangerous, destroy harmful insects with pesticides and so on.

Social ecologists have focused their attention on the community. The ecological factors can more easily and more productively be studied when the community is the unit of observation. Ecology studies community in relation to environment. Culture modifies the influence of natural environment, and as culture changes, communities change.

Sociology of Education

Sociology of education is one of the specialized fields of sociological inquiry. It analyses the institutions and organizations of education. It studies the functional relationship between education and the other great institutional orders of society such as the economy, the polity, religion and kinship. It concentrates on educational system or subsystem or individual school or college.

Sociology of education studies education as an agent of transmission of culture. It studies the functional importance of education also. It makes studies of school organization and the relation between schools and social structure, especially social class, family and neighborhood. The inter-action of these social forces with the internal organization of the school is explored in order to

find out the social determinants of educability. The social determinants of academic success remain powerful even in modern educational systems.

Political Sociology

Ever since the time of Aristotle, thinkers have been making systematic study of concrete political phenomena. They have been observing how political phenomena influence and get influenced by the rest of the social structure and culture. In this regard, Aristotle's 'Politics' may be taken as a work of political sociology. Ferguson, Montesquieu and Tocqueville were all engaged in what today would be called political sociology. The classical sociologists like Weber (in his essay 'Politics as Vocation') and Pareto (in his work 'The Mind and Society') were pioneers in including a political sociology in their work. Further, Karl Marx in Germany, Mosca in Italy and Graham Wallas in England advanced so essentially sociological theories of political elites and of the processes of consensus and dissent. Also Andre Siegfried of pre-1914 France made a detailed study of this social group and interests in voting behaviour. The phrase 'Political Sociology' to describe this tradition only came into general use after 1945.

As Smelser N.J. says, Political Sociology can be defined as the study of the interrelationship between society and polity, between social structures and political institutions. Political sociology is not solely the study of the social factors that condition the political order.

Economic Sociology

Economic Sociology or The Sociology of Economic Life is a new branch of sociology. As Neil J. Smelser defines, economic sociology is the application of the general frame of reference, variables, and explanatory models of sociology to that complex of activities concerned with the production, distribution, exchange, and consumption of scarce goods and services.

The first focus of economic sociology is on economic activities alone. The economic sociologist studies how these activities are structured into roles and collectivities. He inquires by what values these activities are legitimized, by what norms and sanctions they are regulated, and how these sociological factors or variables interact.

Sociology of Occupations

Sociology of Occupations is one of the new branches of sociology. It deals with the problem of examining how the occupational structure and particular occupations associate with other segments of society like the family, the economy, the educational system, the political system and the system of social stratification. Its investigations concentrate upon the following themes: (i) the division of labour, its causes and consequences, (ii) The study of specific occupation of the people like the prostitute, the dockworkers, the clerk, the architect, the physician, etc. (iii) The function and meaning of work and related phenomena such as leisure, unemployment and retirement. (iv) researches are also undertaken on such topic as the amount and method of remuneration, recruitment and training, career patterns, conflicts inherits in the role, the relation between personality and occupation, interpersonal relational at work, the public image of the occupation, and the distribution of power and prestige within the occupation, etc.

Sociology of Religion

The phenomenon of religion attracted the attention of the sociologist because of its great human importance. No society is free from the influence of religion. In established societies, religion is one of the most important

institutional structures making up the total social system. A special branch of the sociology has now emerged in order to analyze the religious behavior of men from a sociological point of view. The sociology of religion is one aspect of the study of the relationship between the ideas and ideals embodied in movements and institutions, and the social situations of their origin, development, flourishing and decline. *Thomas F. O' Dea.*

The Sociology of Religion seeks to offer a scientific explanation to religion. As *Kingsley Davis* says this task is not easy. No societal phenomenon is more resistant than religion to scientific explanation. Two factors seem to be responsible for this – first an emotional and second a rational bias. The emotional bias springs from the fact that religion by its very nature involves ultimate values, making it almost impossible to view with a disinterested attitude. The rational bias would also create problems. Religion which involves transcendental ends, strong sentiments, deep-rooted beliefs, and symbolic instruments may appear to be fallacious to a rationalist. He may attribute religion simply to ignorance and error and assume that when these are removed there will emerge the completely rational man. Some hold that religion is an expression of instructive emotions. These views are equally false; the very non-rationality of religious behavior is the thing that gives religion its vitality in human life.

Rural Sociology

Rural sociology is a specialized field of sociology. As the name indicates, it deals with the society of village or rural society. It is a systematic and scientific study of rural society. The majority of the people on the earth live in villages and rural areas. They follow patterns of occupation and life somewhat different from those living in urban areas. Their behaviour, way of life and beliefs are conditional and deeply influenced by their rural environment. A

specialized branch of the sociology called, Rural Sociology, has therefore, emerged to study the rural society.

Industrial Sociology

The Industrial Revolution that took place in England in the 18th Century changed the course of human history. The Revolution, through essentially took place in the economic field, its effects were never confined to the economic field alone. It brought down the cost of the production, improved equality and maximized output. More than that, it changed the pattern of human relations. It eased human life, and provided more comforts and luxuries to man. At the same time, it altered human outlook and attitudes. It brought about radical changes in the very structure of the society.

Industrial revolution, in course of time resulted in the continuous process of the '*industrialization*'. Industrialization is a phenomenon of world significance today. Development in the field of science and technology further added to the volume and speed of the process. Agricultural economy turned into industrial economy. Industrial area developed in to town and cities. The process of '*urbanization*' began. People from rural areas started flocking towards the cities. Capitalist economy was born. Social institutes and values underwent changes. New problems, new fears and new anxieties were invariably the results of it. The very face of the society changed. These developments necessitated the birth of a new branch of sociology called '*Industrial Sociology*' which essentially deals with the industrial society with all its complexities.

Urban Sociology

Our modern industrial civilization is dominated by cities. '*Urbanization*' or the growth of the cities is a phenomenon of recent years. It is an extremely

new phenomenon in human history. So recent that its rapid growth and full potentialities are not yet thoroughly understood or realized. Not only the existing cities of the world are growing today but also new cities are emerging. Urban sociology is born to study cities and their unprecedented growth.

Origin of Urban Sociology

The phenomenon growth of the cities or what we call the phenomenon of 'Urbanization' with its entire attendant merits and demerits necessitated a systematic and a scientific study of the urban communities of cities. Accordingly was born that branch of sociology called Urban Sociology. Though studies of cities were made even earlier, urban sociology, as a systematic discipline came into being in the 20th century only. As it is in the case of Rural Sociology, maximum work in the field of Urban Sociology has been done in the specialized fields of urban sociology today. For example, many books have appeared on classification of towns, citizenship, and development of towns, urban environment, social disorganization in cities, demographic trends, community life and its impact on the personality, family, marriage and divorce in cities etc. Intensive research has also been made regarding the mechanism of social welfare, proper use of the leisure, religious, cultural and educational institutions in the cities, towns planning and rehabilitation and such other topics.

Iqbal's Sociological Thought

Iqbal's views about Individual and Society

Dr. Mohammad Iqbal reverently known as Allama, is un-questionably as one of the most influential social thinkers of 20th century. Apart from Iqbal's philosophy he has also given a broad based sociological thought based on the well-being and development of Muslim community. A sociologist is interested in general study of social behaviour as it occurs in groups, large or small and lays special emphasis on social and the contemporary world. August Comte,

Herbert Spencer, Emile Durkheim, besides several other social thinkers sought and establish the idea of society as a matter of study unique in itself. Though it is worth mentioning that Iqbal's social thought is not the mouth piece of any of the sociologist be it an Indian or western. but one looks at an agreement to a considerable extent in the sociological perspective of Allama Iqbal And many other sociologists classical as well as contemporary, be it social problems or cultural, gender, collective consciousness, youth, contemporary society as a meaningful interaction and an association of individuals for social order for progressive change and not nearly the assemblage of individuals. Iqbal emphasis on the growth and development of human ego, but simultaneously he has recognized the relative importance of individuals and society in his book, (Asrar-i- Khudi) 1915 (The secrets of self) and the (Ramuz-i-Bekhudi) 1918 (The mysterious of selflessness). Iqbal was the revolutionary; he was not satisfied with existing social order of his era. He especially develops his social concerns. He argues that alone man is weak and powerless, his energies are scattered and his aims are narrow. He says it is the membership in the societies which confirms on him a sense of power and makes him conscious of great collective purposes, which deepen his scope for the growth of his self, while Emile Durkheim had also talked about. Iqbal like other sociologists believed that individuals are the unit of the society, like Karl Marx he was not in favour of the society where rights and freedom of the individuals are crushed and his worth is under estimated and he has paid great tribute to Karl Marx, he differs from him to a great extent. But unlike Hegel, he did not consider society as the super personal entity whose strength and integration are far more important than anything. But he maintained the balance between society and individuals as well. He argues that every effort should be done to make safeguard the self as well as with the progress of society.

There are various factors which prompt Iqbal to give his social thought for the betterment of Muslim community. The Muslim community was dearer to him. The various incidences of 19th century like the world war first and the poverty, illiteracy and moral degradation among Muslim youths by adopting western cultural traits. Besides these factors the other factors are Mullatism, mysticism and kinship. Mullatism is the name Iqbal gives to the hidebound attitude of the Mullas, conventional Ulema, or religious scholars. Always a source of great strength to Islam and the Ulema, during the course of centuries, especially since the destruction of Baghdad they became extremely conservative and would not allow any freedom of Ijtihad, i.e., the forming of independent judgment in matters of law. The second factor mysticism used to be, in the words of Iqbal mean, force of spiritual education. In later centuries it degenerated, cutting off Muslims from the actualities of life. Mystical practices increasingly became a mere means of exploiting the ignorance and the credulity of the people. Kinship the third factor was also important like, the protection and preservation of the dynasties was the first priority of Muslim communities. But Muslim kings did not hesitate to sell their countries to the highest bidder.

“Iqbal took a typically modern look which is to say, a historico-sociological- approach to the problems of Muslims in the world. In his article ‘The Muslim community- A sociological study’ Iqbal, after pointing out the wretched economic condition of the average Indian Muslim, pointedly asks: have we ever given a thought to these aspects of the social problems? Instead of romanticizing about the glory of Islam or blaming foreign colonial powers for all the ills the Muslim world is heir to, Iqbal tries to examine the Muslim polity itself for the causes of Muslim backwardness and stagnation, his analysis leading him to identify institutional breakdown as the principal cause of Muslim political and social troubles. His unsparing critique of Muslim religious practices and political and social conduct proceeds from his conviction-stated in

the preface to Ramuz-i-Bekhudi and elsewhere-that nations no less than individual's ego, so a nation's survival and development depend on the preservation of national ego and of its national historical memory".¹²

Iqbal in his sociological thought gives equal importance to individual and society. According to Iqbal society is an association of individuals. But it is not a mere assemblage of individuals. It is like an organic whole. As the prominent sociologist Herbert Spencer had also said, like in an organic body, the part and the whole cannot exist apart from one another. Similarly, the individual and society cannot remain separate from one another. In other words, man as a social being, cannot exist apart from society. Society is must for the proper growth and development of human personality. "It is only in society that man can achieve self-realization. It is not an exaggeration to say that by subordinating man to its social structure, society makes him free. When man associates himself with society he finds individuality widen in its past history, past traditions, and future achievement".¹³ The individual reflects in himself the diversity of society and the diversity of society embodies its unity in the individual. Iqbal said;



The individual exists in relation to the community;
 Alone he is nothing;
 As the wave exists in the ocean, outside the ocean,
 It is nothing.

Iqbal's concept of "KHUDI" (Self Assertion)

¹²Dr Abdul Aleem Hilal, (Social Philosophy of Sir Muhammad Iqbal) Adam Publishers & Distributers New Delhi 2 India. 2008. P. no 17.

¹³ Dr. Ehsan Ashraf, A critical Exposition of Iqbal's philosophy, Adam Publishers & Distributers, 2003-pp- 147.

Iqbal has given his concept of Khudi in his world famous book 'Asrar-i-Khudi' the secrets of self, Iqbal describes Khudi as an emotional unity or a bright thing of the conscience by which all human ideas and inspirations are enlightened. This is an eternal reality, which is a binding force for the scattered and unlimited mental states. It is a silent force which is anxious to come into action. It was Iqbal who had perhaps first used the term *khudi*. In the meaning of self, ego, individuality and personality. This doctrine of khudi was first expounded by Iqbal, Iqbal developed this idea of khudi in his subsequent works and finally, more systematically and exhaustively, in his seven lectures well-known as 'The Reconstruction of Religious Thought in Islam'.

After a keen observation of the western life and a deep study of the philosophy of the west, Iqbal came to the conviction that the main reason for India's backwardness and humble position or of the entire eastern world lies in its widespread and dominant systems of philosophy that preached passivity, self-denial, and indifference to the living conditions that surround man. therefore, Iqbal considered it of paramount value to give his attention and to direct all the enthusiasm of his works against this faulty view of life and its chief exponent, viz., pantheistic vedantism of India, pantheistic Sufism of Islam and the European varieties of idealism, against which he propounded his 'His doctrine of khudi'. As an active, creative force, eternally seeking and never stopping in its search. Obviously, this view of man and the universe is opposed to all forms of pantheistic Sufism which regard absorption in a universal life or soul as the final aim and salvation of man.

Iqbal's perfect man as an ideal for society

The quest for the Perfect Man is a long cherished desire of man. Iqbal was not the first thinker to propound this doctrine. Many thinkers before him had endeavored to develop this idea of Perfect Man or Superman. But the vision

of a Perfect Man that Iqbal has presented is fascinating and unique. The picture of the Perfect Man that has elucidated is very lively and dynamic. His Mard-i-Kamil, Mard-i-Momin, Mard-i-Haq, Mard-i-Hur, Darvish, Faqir and Qalandar, etc, are nothing but various expressions which stand for the Perfect Man. The story of Diogenes (400-325 B.C.) a cynic philosopher of Greece, is very old and famous. It is a story of the quest of a Perfect Man. It is said that once this Greek philosopher was roaming about the city with a lamp in his hand in broad daylight. Treating him to be an abnormal being, people of the city asked what was he searching for, with a lamp in broad daylight. He replied, at once, that he was looking for a Man. When they told him that there was a big crowd of men in front of him, then, he retorted that they were creatures of lower degree and none of them were a Man, i.e., a Perfect Man. To Iqbal, Perfect Man, or Superman is the highest state in the process of human evolution. According to him, the human ego, in its development towards perfection, has to pass through three stages:

1. Obedience to the Law.
2. Self-control, i.e., the highest form of self-consciousness.
3. Divine Viceregency.

Obedience to the Law and Self-control, according to Iqbal, play a great role in the development and fortification of the human ego, but he preferred to regard them as representing milestone on the upward march towards the goal of attaining the state of Perfect Man, or Superman. To an ego that is properly disciplined and suitably fortified, the first state is represented by a phase where obedience to the Law comes automatically. The ego has no conflicts to face so far as the Law is concerned. Obedience to the Law, along with other favorable forces, tends to train the ego for the second evolutionary phase where it attains

perfect self-control. Self-control, in its turn, prepares the ego for the third and last stage of human development i.e., Divine Viceregency.

Was it the grace of the glance (of Ibrahim) or a miracle performed by the school?
Who after all had taught Isma'il the manners of an obedient son?

According to Iqbal, Divine viceregency or Niyabat-i-Illahi is the

third and last stage of human development on earth. The naib (viceregent) is the viceregent of God on earth. He is the completest Ego, the goal of humanity, the acme of life, both in mind and body; in him the discord of our mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason become one. He is the last fruit of the tree of humanity; and all the trials of a painful evolution are justified, because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth. "Thus the Kingdom of God on earth means, the democracy of unique individuals presided over by the most unique individual possible on this earth. Nietzsche had a glimpse of this ideal race, but his atheism and aristocratic prejudices marred his whole conception. Iqbal believed that the strength of the Perfect Man is paramount and supernatural. He draws a fresh vigour and vitality from his faith, and God's Will and Might are on his side. Mountains cannot block his path, nor can oceans offer a hindrance to him".¹⁴

¹⁴ . Dr. Ehsan Ashraf, (A critical exposition of Iqbal's philosophy) Iqbal Academy Pakistan) 2003, p.no. 87

According to Iqbal, a perfect man is not fettered by destiny; rather it is he who governs it. Thus to him, man is not governed by destiny, but the destiny itself is governed by man. According to him, God is the omnipotent creator of the universe, but if the universe does not suit man's desire and purposes, it can be shattered and rebuilt in his own fashion. Man himself can demand from God his own fate or destiny, because destinies are innumerable, and he is free to make a choice. In the process of developing his ego, he can elevate himself to such a lofty height that God Himself may ask him before assigning him any destiny, what is his will.

“As Iqbal was keenly interested in the reconstruction of society, so he believed that an ideal man (Perfect Man) is also a must in the formation of an ideal society or world community. He asserted that, today, we are in immense need of a living personality to solve our social problems, to settle our disputes, and to place international morality on a firmer basis. Perhaps that is why he supported Prof. Mackenzie's view by saying that there can be no ideal society without ideal men; and for the production of these, we require not only insight, but a motive power, fire as well as light”¹⁵. A philosophic understanding of our social problems is the chief want of our time. We need to learn a lesson from the glories past of Islam. The application of the character of Holy Prophet Muhammad (S.A.W) and the caliphates etc. Also we need teachers- the beacons of light and, men like Carlyle, or Ruskin or Tolstoy, who provided us with a new severity of conscience or a new breadth to duty. We want a new Christ. The prophet of our time must be a man of the world, and not merely a voice in the wilderness.

“Thus, we see that Iqbal's Mard-i-Kamil (Perfect Man) is a man of this world, and belonged to all mankind, and lived in all time and clime, as he is an

¹⁵Muhammad Ashraf Chaudhri, *The Muslim Ummah and Iqbal*, National Institute of Historical & Cultural Research, Pakistan, 1994-pp-107.

immortal being. He is a true representative or viceregent of God on earth. He is commissioned with a mission, i.e., to establish the Kingdom of God on earth”.¹⁶

Iqbal was highly social and has a deep concern for society, his writings reflect his attention on solidarity, freedom and ends and means, norms and social order. Thus making him fit to be studied in sociological perspective. His social, political, intellectual, cultural interaction in social arena, from a considerable part of the sociology of sub-continent. Apart from his worthy contribution towards sociology, the sociologists have not done justice in exploring the Allama's social philosophy to be put under sociological perspective and nothing worth encouraging has been done to put him as a philosopher sociologist of the sub-continent.

¹⁶Dr. Abdul Aleem Hilal (Social Philosophy of Sir Muhammad Iqbal) Adam Publishers and Distributors New Delhi-2 India, 2008. P.no.116

The most indispensable part of the research is the review of literature documentaries, magazines and reports to identify the areas to be debated more formulated questions that need further research, synthesized results into summary and presented appreciative appraisal also.

**Social Philosophy of Sir Muhammad Iqbal by Dr. Abdul Aleem Hilal,
Adam Publishers & Distributers, New Delhi,2008**

Dr. Abdul Aleem Hilal is a prominent scholar of Iqbalian studies. This book is an attempt to explain and expose Iqbal's philosophical views on society with special reference to the Islamic society. It deals with spirit of Islamic society. The existent social order of the east & west, the blend of faith and reasons as source of social progress of mankind. The socio-political ideas of Iqbal via democracy vs. aristocracy, socialism vs. capitalism, nationalism vs. internationalism, Pan Islamic vs. Secularism over and above the idea of building of colour, caste, creed governed by the most unique individuals and to crown all, the most beautiful concept of an ideal world visualized by Iqbal.

From the proceeding chapters of this book, the author has elucidated Iqbal's measure concepts, like, Khudi, Mard-i-kamil, the relationship between individual and society, status of women in Islamic society. The author has also elucidated some measure political ideas of Iqbal. To the best of my knowledge this book is an attempt to explain and expose Iqbal's philosophical views on society with special reference to the Islamic society. Iqbal has given broad sociological thought based on revolutionary ideas regarding different aspects of social existence, has not as yet received the attention it deserves. The author

has highlighted some basic concepts of Iqbal's social thought which can be implied to eradicate some severe problems of modern world.

Fikri-Iqbal-ka-Imrani-Mutala by Dr.Sadiq Javid, Iqbal Academy Pakistan

To review the book of Dr. Sadiq Javid, one can say that this book is the masterpiece in understanding sociological perspective of Dr. Iqbal. The Author has beautifully elucidated some basic concepts of sociology. He has also tries to extract the relationship between literature and sociology, economy & sociology, polity& sociology. In early chapters of this book the author has tried to elaborate the basic view points of some prominent sociologists and define some branches of sociology as well like, various sociologists and psychologists did, author has also given two factors responsible for the development of personality i.e., heredity and environment. The book also highlights the various factors which mould the behavior of Dr. Iqbal like, political instability, poverty, moral degradation, economic backwardness etc., which prompt Iqbal to give his social thought & particularly the concept of Khudi the self. The book has described Iqbal not only as an important sociologist but also the economist of the sub-continent. Muslim community was very much dearer to Iqbal. He was very enthusiastic about the well-being of the Muslims. The author has made a good attempt to extract Iqbal's quest for the social, moral, economic and political well-being of Indian Muslims. The author has beautifully elaborated the intention of Iqbal for giving his concept of Khudi or Self. The author has precisely shown that Iqbal was very keen to make Muslims aware about their rights. He wants them to become as real Muslims by adopting and preserving their traditions. Iqbal's main aim of khudi is 'self realization' or purification of self. The author has elucidated Iqbal's concept of khudi through sociological perspective. He elaborates the basic concept of Iqbal which he has given in his Persian Mathnavis- Asrar-e-Khudi & Ramuz-e-Bekhudi like, sociologists Iqbal has also given equal importance to individual & society. The author is of the

view that like functionalists which believe that man's personality develops through the interaction with other members of society. Iqbal also believed that interaction with other members of society plays important role in the development of personality. Iqbal also liked Herbert Spencer's concept of organic analogy in which he believes that society is just like a human body in which different parts of the body like, liver, head, heart, kidney, brain, etc. work for the survival of the body. Similarly various institutions of the society like family, marriage, economy, religion, kinship play important role for the survival of human society.

Iqbal his Poetry and Message by Sheikh Akbar Ali, Deep & Deep Publications, Rajouri Garden New Delhi, 1998

The Author makes bold attempt to present the views regarding the thought of one of the foremost poets of the world in the hope that it may lead people to probe deeper into themselves. The author has elucidated some basic components of Iqbal's sociological thought. He elaborates the concept of self and society in two chapters. The author has also compared Iqbal's book *Asrar-e-khudi* with Tagore's *Gitanjali*. The author has pointed that the book *Asrar -e-khudi* brought Iqbal to the notice of the west and has won for him an enviable position in estimation of western people. The author has also elaborated Iqbal's three basic pre-requisites for the development of self i.e., obedience to law, self control, and divine vicergency. The Author has elucidated Iqbal's concept of society as well. Iqbal has given equal importance to individual as well as society. The individual interests clash and there arises the necessity of obedience to some laws and the need of self control, the two essentials of an individual's training seen in this light, society is the essence of an individual development which is only possible if there is a society.

Muhammad Iqbal by Verinder Grover, Deep & Deep Publications Rajouri Garden New Delhi, 1995

The book Muhammad Iqbal written by Verinder Grover is considered as the masterpiece in Iqbalain studies. The author has regarded some basic concepts of Iqbal related to political & social importance. The author has called Iqbal as the hero of sub-continent. One can say by reading this book that the book is a treasure for all teachers, scholars and students of Iqbalain thought.

A Critical Exposition Iqbal's Philosophy by Dr. Ehsan Ashraf, Adam Publishers & Distributers, 2003

The Author has made a good attempt to understand and interpret Iqbal's philosophy. He concentrates mostly on the mistakes or errors committed by some great western thinkers under the influence of materialism. He highlights that how Iqbal re-adjust Muslim views in the light of fresh advancement of thought. The author has tried to deal with all the important aspects of Iqbal's philosophy. This book has been divided into various chapters and in every chapter; the author has tried to describe the basic concepts of Iqbalian thought. While writing this book the author has dealt with Iqbal's philosophy very precisely. But in some chapters he has not done justice in presenting Iqbal's thought as thoroughly as it actually deserves.

The Concept of Self by Absar Ahmad, Iqbal Academy Pakistan 1986

This book on self, Dr. Absar Ahmad (1986) is considered as the extensive, patient and critical account of the Iqbal's concept of self. It is beneficial both for the students and teachers of Iqbalain studies. The author in proceeding chapters concentrates mostly on the mind-body problems. A position called Cartesian dualism is frequently mentioned as a principal alternative to the various forms of materialism. Dr. Absar during the course of his painstaking and critical discussion shows that the position of the materialist

doesn't stand philosophical scrutiny. The author argues that the immediate data of our consciousness reveal to us in the same way a single and continuous self, assuring us that in spite of changes we are the same person that we were in our childhood. Allama Iqbal too in his poetry and philosophical writings supports a dualistic view of man. We can say that Dr. Absar's book is analytical as well as constructive in approach. It covers many topics which are currently under discussion in academic philosophy.

The Poet of the East by A. Anwar Beg, Iqbal Academy Pakistan, 2004

The author makes a valid attempt to elucidate some measure concepts of Iqbalian thought. He highlights the conditions which coloured Iqbal's thought. The author has regarded Iqbal as the leading poets of the east. The author has compared Iqbal with some stalwart, of eastern and western poetry. Like, Moulana Hali, Sir Syed Ahmad Khan, Karl Marx, Bergson, Mc taggart etc. The author has shown how far the thought of the west and its social and religious values affected Iqbal. The author has conveyed some impression of the way in which Iqbal prepared himself for the task he had set himself and how he spent his days unceasingly in search of the solution of the riddle of life.

Western Influence in Iqbal, By Tara Charan Rastogi, Ashish Publishing House, New Delhi 1987

The author makes an attempt to light the contribution that the west seems to have made to the poetry of Iqbal. The Author compares and contrasts Iqbal's thought regarding the various aspects and institutions of society with different western philosophers, like Karl Marx, Kant, Bergson, William James, Nietzsche, Hegel etc. The Author believed that Iqbal lived in the time when there was a chaos and confusion, distress and misery, India could not face the political challenge posed by the uprising of 1857 ended in the establishment of British hegemony. The author describes the greatness of Iqbal by saying that he

drank deep at both the eastern and western sources the knowledge of the world of his time is clearly reflected in his writings.

Modernity and Iqbal by Prof. A.A Suroor, (Iqbal Institute of Culture & Philosophy University of Kashmir, Srinagar, 1995

The book includes some important articles about Iqbal's views about modernity, democracy and modern education. One thing is crystal clear by reading these papers that, if Iqbal is considered a fundamentalist or a conservative, than it is great injustice to the Iqbal. The author elucidated that Iqbal's concern is with reinterpretation and reconstruction of certain values in the light of the tremendous impact of the west on the east. Iqbal attacks democracy and nationalism, he is criticizing the blind imitation of the western democracy and aggressive nationalism. The Author has elucidated Iqbal's good spring board for enquiry into the problems of modernity and the crises in values .One can say that this book is a good attempt to help teachers, scholars, students and the new generation to face the and challenges of day today life and order their lives in a more meaningful and purposeful way.

Iqbal and his Contemporary Western Religious Thought, by Dr. Mohammed Maruf, (Iqbal Academy Pakistan, 1987

This book is considered as the masterpiece in studying Iqbal comparatively with some prominent western thinkers and his contemporaries. The author compares Iqbal's thought with some prominent western thinkers like, Hegal, Karl Marx, Bergson, Frederick Nietzsche, etc. This work is an addition to understanding of the ideas of Iqbal and adds to our comprehension of Iqbal's thought also. The book comprises ten chapters each entering upon the a study of the basic ideas of Allama Iqbal vis-à-vis some modern philosophical movements which were in vogue during the time he went to England and

Germany for higher studies and also during his whole period of philosophical terminating with his death in 1938. The book not only brings home some newer dimensions of Iqbal's thought; it does not provide a convincing retort to his critics. The book is being offered with the pretensions and involves some service towards unraveling Iqbal's thought in particular his religious thought which fortunately underlies his whole system.

Iqbal's Philosophy of Religion 'A study in the Cognitive Value of Religious Experience. Dr. Mohammad Maruf, Iqbal Academy Pakistan, 2003

The book entitled 'Iqbal's Philosophy of Religion' deals with the views of philosopher of the East on the status of religious experience as a source of knowledge. The author is very elaborative in its approach to describe the religious philosophy of Iqbal. The Author has discussed various drawbacks of present Era which has its immense impact on the institution of religion.

Journals

1. The journal "Iqbal Review" of Iqbal academy Pakistan is devoted to the life, poetry and thought of Iqbal and on those branches of learning in which he was interested. The journal is full of the articles which are related to the Iqbal's basic philosophy of life and some basic concepts of modern world. The journal is separated into three sections i.e., articles, Iqbal studies, book Reviews. The first section is considered most important mostly because it includes the basic concepts of Iqbal's philosophy. i.e., his views about religion, self, etc. the journal is important for all students, scholars and teachers as well.

1. *Iqbal Review, Journal of Iqbal Academy Pakistan, Editor, Mohd Suhayl Umar, Iqbal Academy Pakistan, 1997*

This particular issue of Iqbal review is considered as the important in exploring the basic thought and concepts of Iqbal. This issue of Iqbal review has got some thought provoking articles on the various dimensions of Iqbalian thought, particularly the article from Richard.S. Wheeler, about the Individual and action in thought of Iqbal, This article include the basic information regarding the status and position of individual in society. The articles in this issue also put light on the aesthetic and poetry of Iqbal.

2. *Iqbal Review, Journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 1974*

This particular issue touches the basic idea of Allama Iqbal; it includes the some essential articles of contemporary society which are related to the basic ideology of Iqbal. Abdullah Farooqi in his article Islamic socialism and Iqbal differentiates the two ideologies of socialism i.e., of Karl Marx and Iqbal. This issue is helpful for students as well for teachers of Iqbalian studies.

3. *IqbalReview, Journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 1978*

This is quite thought provoking issue about Iqbal's basic thought, the particular article in this issue as "Individual and Society in Iqbal's Thinking" is quite innovative and thought provoking this article has written by G.R Sabri in this article he define the development of individual and society in Iqbal's thought.

4. *Iqbal Review, Journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 1978.*

Another article written by Naiz Erfan 'Iqbal on social problems' is quite innovative, he elucidated in his article that Iqbal was not satisfied with

existing social order of his age. He was revolutionary who wants to run society on Islamic values and norms.

5. *Iqbal Review, Journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 2003.*

This is the latest issue of Iqbal review, in this particular issue various thought provoking articles has been written by various scholars. But the article ‘Iqbal and classical Muslim thinkers’ written by Namunal Haq is quite significant. In this article he elucidated the static position of contemporary Muslim thinkers. He wants convey that Iqbal was on the opinion that we should make equilibrium between tradition and modernity.

How religion has been defined by various sociologists

Religion is considered as the basic institution of every society. It has been defined by different sociologists by their own way. Emile Durkheim, a French sociologist of 19th century defined religion as one of the basic institution of the society. He said, “Religion as unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices”.¹⁷

Auguste Comte, often regarded as the father of sociology, he advocated the secular view of religion as an evolutionary stage. This is, briefly, the idea that religion was once the important but that it has been made obsolete by modern development. The sacred, which is the domain of religion, has been replaced by the secular, or that which is removed from the supernatural. Religious belief systems have been displaced by scientific knowledge, while the healing, educational, and social service work of the church has been taken over either by government or by non-religious private groups. Comte (1855) wrote of the three stages of human thought: the theological (religious), the metaphysical (philosophical), and the scientific (positive). The last stage was the only valid one for Comte, and if religion survived at all, it would only be as a ‘religion of humanity’ based upon science. Sin is selfishness, and salvation is attained by freeing oneself from selfishness, while immortality consists of being remembered for one’s loving service to humanity. Modern religious humanism is heavily indebted to Comte for its ideas.

There is no doubt that scientific thinking and rationality has greatly affected traditional religious beliefs systems and that many of the functions of

¹⁷ Durkheim, Emile. *The Elementary Forms of Religious Life*. New York: Collier Books, 1961.

religious institutions have been shifted elsewhere. Whether this means the end of religion or merely illustrates institutional change is a subject of debate.

Emile Durkheim, an early French sociologist, spent years together in studying the religious practices of Australian aborigines and South Seas islanders. In the elementary forms of Religious life (1912) he concluded that the main purpose of religion in primitive societies was to help people to make contact not with God but with one another. The religious rituals helped people to develop a sense of community as they shared the experiences of marriage, birth, and death and celebrated the planting and harvest seasons and the winter solstice and the vernal equinox. This united the group, leaving none to face life alone. They were thus worshipping society not God or Gods.

Karl Marx, one of the most influential economists of 20th century, considered religion as the Opium of the people. His view is based on his basic premise that the economic forces are dominant in society and everything else is secondary. Religion is seen as false consciousness since it deals with what is either trivial or nonexistent and really reflects the economic interests of the dominant social class. Religion is the “opium of the people”¹⁸ because it offers them a pie in the sky to divert them from the class struggle and prolong their exploitation. Thus all communist government has been hostile to religion. Some scholars, however, would argue that Marxism is a competing religion.

Max Weber, a German sociologist takes religion as the dynamic force. He challenged the views that religion as a sort of shadow institution which merely reflects the power and interests of the dominant classes. Weber (1864-1930) examined the rise of capitalism and felt that it was favoured by the attitudes

¹⁸ Opium of people means, that Religion acts as an opiate to dull the pain produced by oppression. It does nothing to solve the problems; it is simply a misguided attempt to make life more bearable. M. Haralambos, Sociology Themes and Perspectives-pp 460.

stressed by ascetic Protestantism. Thus, rather than religion being without real influence, it actually helped to formulate the direction of economic change.

From the view points of the above sociologists we can say that sociology of religion is the study of the mutual interaction of religion and other social institutions. Religion is often defined as people's organized response to the supernatural, although several movements which deny or ignore supernatural concerns have belief and ritual systems which resemble those based on the supernatural.

Analyses of the social role of religion include the secular viewpoint of Comte, the integrative emphasis of Durkheim and Bellah, the conflict approach of Marx, and Weber's treatment of the dynamic power of the protestant ethic.

Allama Iqbal's Philosophy of Religion and Culture

"In the ancient world there was no difference between philosophy and religion. Religion found its culmination in philosophy and the latter drove down deep roots into religion. Between the two there was constant communication of thought and ideas. The relationship between philosophy and religion is very intimate and coherent, which can be observed in a particular branch of philosophy Known as philosophy of religion".¹⁹

Among the contemporary thinkers of the world Iqbal occupies an important position both as a poet and a religious philosopher. One of the main characteristics of his poetry is the resonant note of optimism which imparts to his works a distinctive value in eastern literature. Post-war literature in the east has rapidly passed through a period of transition and it is not difficult to see that change in the outlook of the eastern people is slowly exhibiting a general desire for reconstruction embracing practically all the domain of life. In the progress of Iqbal's thought, one sees a big stride towards the goal, even though

¹⁹Mohapatra, A.R. Philosophy of Religion, Sterling Publishers Private Limited, New Delhi.p.no. 1

philosophy does not believe in the finality of thought. "Iqbal was, however, on safer ground as he undertook to interpret the Holy Quran as the reliable basis for the exposition of universal thought like the great Rumi, who's Mathnawi proved such a fiery source of inspiration to the former".²⁰

The philosophy of Iqbal, apart from its emphasis on the development of the self, does not ignore the social aspect of human life, which gives birth to and controls the world forces. As Iqbal was an Indian Muslim, the questions pertaining to the destiny of the Indian Muslims primarily occupied his attention and as the conditions prevailing in other Islamic lands were equally grave, the necessity of unity among the Muslim nations was keenly felt by him. To attain this object, he aimed at the awakening of the individual and, consequently, the revival of society. Islam presented to him an ideal society and a religion based on the ultimate realities of life. His zeal for Islamic revival does not make his humanistic thought any the less valuable. Through Islamic society, he speaks to the world at large beyond the narrow confines of nationalism.

According to Iqbal, the character and general structure of the universe, its relation to and the kind of conduct that befits his dignity are some other aspects of the basic enquiry that can best be elucidated through religion. In its attitude towards the ultimate reality, it is opposed to the limitations of man; it enlarges his claims and holds out the prospect of nothing less than a direct vision of reality. Thus the poet, like Bergson, believes in knowledge through intuition, which is only a higher kind of intellect. As religion has guided men since the dawn of humanity, his religious experience has a reliable value as a natural source of knowledge. Experience in its various stages takes different names. The religious experience of a prophet is the closest approach to truth when he is in touch with reality; hence the peculiar position of a prophet makes him the fittest person to convey his knowledge gained through revelation to humanity

²⁰Prof. Muhammad Munawar, Iqbal and QuranicWisdom, Adam Publishers &Distributors, 2006-pp- 87.

for its guidance, “a mode of economizing individual thought and choices, and ways of action. The object of Muhammad’s (on whom be peace and blessings of Allah) prophet hood was to lay the foundation of human freedom, equality and brotherhood and it is the duty of every Muslim to support these fundamental principles of Islamic society. The prophet was a perfect model for the world and as such, the beauty of the inner self of society depends on copying the prophet’s mode of living and social manners”.²¹

In modern times, when a wave of renaissance is passing all over the Muslim world and western materialism is influencing the eastern mind, it is very essential to keep pace with modern inventions and discoveries, and in order to guard Islam as a living force it is far more essential to bring our religious thought up-to-date, as the basis of our civilization and culture is religious, and history commands us to meet new situations and fresh problems.

“In the contemporary world, when there is a general propensity for scientific reasoning and standards of life, with an increasing tendency towards materialism, Iqbal’s Reconstruction of Religious thought in Islam carries great value. Such a work involves a vast study of the Quran, as well as modern thought. It is undoubtedly a laudable attempt to reconstruct Islamic society and thought with due regard to past traditions in a progressive order”²².

The study of Iqbal’s Reconstruction of Religious thought in Islam is the scanning of the philosopher’s intellectual horizon as well as the working of the modern mind of Islam which is destined to give a lead to a universal movement. The book comprises seven lectures of the philosopher. In these lectures Iqbal has discussed the basic aim of Islam in the language of modern philosophy, and the reason for such philosophical exposition of his thought is the tendency of the modern mind to rely upon external sense and a corresponding inability to

²¹ Beg. A. Anwar, The Poet of the East : (Iqbal Academy Pakistan, Carvan Press, Lahore 2004) p.250

²² Muhammad Ashraf Chauadari, The Muslim Ummah& Iqbal, N.I.H.C, Pakistan, 1994-pp-66.

appreciate the value of inner experience. These lectures primarily bring home to the modern mind the reality of inner perception which gives us a clue to the solution of all puzzles about religion, God and the human ego.

According to Iqbal during the last five hundred years religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the west. There is nothing wrong in this movement, for European culture on its intellectual side is only a further development of some of the most important phases of the culture of Islam. Our only fear is that the dazzling exterior of European culture may arrest our movements and we may fail to reach the true inwardness of that culture. During all the centuries of our intellectual coma, Europeans have been seriously thinking on the great problems in which the philosophers and scientists of Islam were so keenly interested. New points of view have been suggested, old problems have been restated in the light of fresh experience and new problems have arisen. It seems as if the intellect of man is outgrowing its own fundamental categories-time, space and causality. With the advancement of scientific thought even our concept of intelligibility has undergone a change. "The theory of Einstein has brought a new vision of the universe and suggests new way of looking at the problems, common to both religion and philosophy. No wonder then that the younger generation of Islam in Asia and Africa demand a fresh orientation of their faith. With the awakening of Islam, therefore, it is necessary to examine in an independent spirit, what Europeans have thought and how far the conclusions reached by her can help us in revision and if necessary reconstruction, of theological thought in Islam."²³

²³ Peter Worsley, *Problems of the Modern Society*, Penguin Books, 1972-pp-85.

Iqbal's concern for religion permeates the totality of his writing, whether we turn to the most lyrical of his verses or the dense systematic discussion of his famous lectures on the (Reconstruction of Religious thought in Islam). In these lectures he expresses a profound understanding of Islamic orthodoxy, enriched by a personal piety which gives authenticity to the often novel ways in which he restates Islamic tradition for the modern age. "Iqbal's abiding significance is that he challenges us all to think of religion not simply in terms of our own religious confessions or traditions, important though these were for Iqbal and rightly are for ourselves. Beyond these, however, he struggled with the meaning of religion in its universal and cosmic sense, dealing with issues which challenge religions and religious people everywhere. Truly he was a man of religion, the breadth of whose thinking and the depth of whose piety throws light on many of the concerns we have as Muslims and as Christians today".²⁴

Is Religion possible? Asked Iqbal in the last of the lectures on The Reconstruction of Religious thought in Islam. He asked the questions in face of the challenge of modern science and philosophy which has grown immeasurably more powerful in our own times. Religion's ultimate possibility, Iqbal argued, rests not upon adherence to outward form and discipline, valid as these are in giving direction to the lives of the individual and communities. Nor is religion validated in ultimate terms by rational arguments and metaphysics, necessary as these are for an intelligent view of the universe with God as its creator. What makes religion possible in the final analysis is the spirit of discovery, the spirit which gives each of us the courage and freedom to experience what Iqbal termed direct contact with the ultimate Reality. "The reality of Religion, and that which makes it not only possible but necessary, is a search for a larger life. In this search religion may not immunize itself against the discoveries of modern science or the discussions of modern philosophy, but

²⁴Iqbal New Dimensions (A Collection of Unpublished and Rare IqbalianStudies) Compiled, Annotated and Translated, by M. Ikramchaghatai, Sang-E-MeelPublications.2003, p.269.

must seek to penetrate through them in the certainty that the essence of all reality is spiritual.”²⁵

From the proceeding pages it is clear that Iqbal was a firm believer in religion without which the social system cannot work properly. That is why he focused his efforts on the revival of Islam and the protection of Islamic society. He believed Islam to be the most valuable contribution to world thought. It was a genuine concern for human destiny that he had the best part of his life to a careful study of Islam and a content Endeavour to awaken the Muslims.

Classical sociologists and their thought about the development of society and individual and the role of religion in the society

“The long series of political revolution ushered in by the French revolution in 1789 and carrying over through the nineteenth century was the most immediate factor in the rise of sociological theorizing. The impact of these revolutions on many societies was enormous and many positive changes resulted. However, what attracted the attention of many early theorists were not the positive consequences, but the negative effects of such changes.”²⁶ These writers were particularly disturbed by the resulting chaos and disorder, especially in France. They were united in a desire to restore order to society. “Some of the more extreme thinkers of this period literally wanted a return to the peaceful and relatively orderly days of the middle ages”²⁷. The more sophisticated thinkers recognized that social change had made such a return impossible. Thus they sought instead to find new bases of order in societies that had overturned by the political revolution of the eighteenth and nineteenth centuries. “This interest in the issue of social order was one of the major

²⁵Dr. Rafi-ud-din Hashmi, Iqbal Review, Journal of Iqbal Academy Pakistan, April 2000-pp-47.

²⁶Craig Calhoun, Classical Sociological Theory, Blackwell Publications, 2000-pp-17.

²⁷Joseph, Jonathan, Social Theory, Conflict, Cohesion and Consent, Edinburgh University Press, 2003, pp.66.

concerns of classical sociological theorists, especially Comte, Durkheim, Weber, and Marx”.²⁸

Political revolution was important in shaping of sociological theory same was the industrial revolution, which swept through many western societies, mainly in the nineteenth and early twentieth centuries. The industrial revolution was not a single event but many interrelated developments that culminated in the transformation of the western world from as largely to an overwhelmingly industrial occupation offered in the burgeoning factories. The factories themselves were transformed by a long series of technological improvements. Large economic bureaucracies arose to provide many services needed by industry and the emerging capitalist economic system. In this economy, the ideal was a free marketplace where the many products of an industrial system could be exchanged. Within this system, a few profited greatly while as the majority worked long hours for low wages. “A reaction against the industrial system and against capitalism in general followed and led to the labour movement as well as to various radical movements aimed at overthrowing the capitalist system”.²⁹

“The industrial revolution, capitalism, and the reaction against them all involved an enormous upheaval in western society, an upheaval that affected sociologists greatly. Some major figures in the history of sociological theory__Auguste Comte, Karl Marx, Max Weber, Emile Durkheim, Georg Simmel, and Thorsten Veblen__were preoccupied, as were many lesser thinkers, with these changes and the problems they created for society as a whole. They spent their lives studying these problems, and many cases they endeavoured to develop programmes that would help to solve them”.³⁰

²⁸Ritzer, George, *Classical Sociological Theory*, McGraw-Hill International, Fourth Edition, 2004, pp 14.

²⁹Andre Beteille, *Sociology- Essays on Approach &Method*, Oxford University Press, 2002-pp-76.

³⁰Ibid—pp76.

Emile Durkheim (1858-1917)

Along with Karl Marx and Max Weber, Emile Durkheim (1858-1917) is one of the key classical theorists in sociology. Of the three, Durkheim was the only one to actually hold a chair in the discipline, and he was the author of some of the most programmatic statements about what sociology was and how it should be done. “Durkheim’s key theoretical contribution lies in his claim that social phenomena are sui-generis realities that can only be explained by other social facts. Emile Durkheim was himself a non-believer, Durkheim nevertheless had good reason to acknowledge the significance of religion in relation to moral conduct”.³¹ The ultimate question for Durkheim was the source of modern religion. Durkheim saw religion as the form of “totemism”³² as the simplest and basic form of the religion. According to Durkheim totem is the outward and visible form of the totemic principles or God. Durkheim argues that if the totem is at once the symbol of God and of the society, then it is obvious that God and society are one, thus he suggests that in worshipping God, men are in fact worshipping society. Society is the real object of religious worship. The Durkheim religious philosophy is based on the (sacred and profane). “According to Durkheim sacred things are considered superior in dignity and power to profane things and particularly to man. In relation to the sacred man’s position is inferior and dependent. This relationship between man and sacred things exactly the relationship between man and society. Society is more important and powerful than the individual. Durkheim believed that sacred things are considered superior in dignity and power to profane things and particularly to man”.³³ In relation to the sacred, man’s position is inferior and dependent. This relationship between man and sacred things is exactly the

³¹Durkheim, by Anthony Giddens, Fontana/Collins, 1978, pp.80.

³² A Totemism is a species of animals or plants or natural object or the phenomenon of the symbol of any of these which signifies distinguishing features of a human group as against other groups similarly represented in the same society.

³³Haralambos.M, with R.M Held, Sociology Themes and Perspectives, 2nd edition, pp.457.

relationship between man and society. “Society is more important and powerful than the individual. Durkheim argues that, primitive man comes to view society as something sacred because he is utterly dependent on it. But why does man not simply worship society itself? Why does he invent a sacred symbol like totem? Because, Durkheim argues, it is easier for him to visualize and direct his feelings of fear towards a symbol than towards so complex a thing as a clan”.³⁴

Durkheim argues that social life is impossible without the shared values and moral beliefs which form the “collective conscience”³⁵. In their absence, there would be no social order, social control, social solidarity or cooperation. “In short, there would be no society. Religion reinforces the collective conscience. The worship of society strengthens the values and moral beliefs which form the basis of social life”³⁶. By defining them as sacred, religion provides them with greater Power to direct human action. The attitude of respect towards the sacred is the same attitude applied to social duties and obligations. In worshipping society, men are in effect recognizing the importance of the social group and their dependence upon it. In this way religion strengthens the unity of the social group, it promotes social solidarity. Durkheim emphasizes the importance of collective worship. The social group comes together in religious rituals infused with drama and reverence. Together its members express their faith in common values and beliefs. In this highly charged atmosphere of collective worship, the integration of society is strengthened. Members of society express communicate and comprehend the moral bonds which unite them.

Durkheim’s ideas remain influential, though they are not without criticism. Some anthropologists have argued that he is not justified in seeing

³⁴Ibid_ pp. 459.

³⁵ “Collective Consciousness” used by Durkheim, it is the body of beliefs and sentiments common to the average members of a society. Source, Oxford Dictionary of Sociology-1994-pp. 92.

³⁶Pickering, W.S.F, Durkheim’s Sociology of Religion, Themes and Theories, Rutledge &Kegan Paul, Edition, 1984, pp. 88.

'totemism' as a religion. Most of the sociologists believe that Durkheim has overstated his case. By agreeing that religion is important for promoting social solidarity and reinforcing social values, they would not support the view that religion is the worship of society. Durkheim's views on religion are more relevant to small, non literate societies, where work, leisure, education and family life tend to merge, and where members share a common belief and value system. They are less relevant to modern societies, which have many subcultures, and social and ethnic groups, specialized organizations and a range of religious beliefs, practices and institutions.

Karl Henrich Marx (1818-1883)

Karl Marx was one of the most influential social thinkers of 19th century. He is known to the world as the architect of socialism and the champion of communism. He was a good organizer, committed revolutionary, a voracious reader and an effective writer. He was a german scholar, a historian, an economist, a political propagandist, a journalist a great humanitarian and a philosopher. He committed himself to the cause of the exploited working class and declared a kind of an intellectual battle against the exploiting rich or the capitalist class. As a fearless fighter he was sincere enough to cling to the views which he believed in till his last.

Marxian theory begins with the simple observation that in order to survive, man must produce food and material objects. In doing so he enters into social relationships with other men. From the simple hunting band to the complex industrial state, production is a social enterprise. Production also involves technical components known as the forces of production which includes the technology, raw materials and scientific knowledge employed in the process of production. Each major stage in the development of the forces of production will correspond with a particular form of the social relationships of

production. Thus the forces of production in a hunting economy will correspond with a particular set of social relationships. Taken together, the forces of production and the social relationships of production form the economic or infrastructure of society. The other aspects of society, known as the superstructure, are largely shaped by the infrastructure. Thus the political, legal and educational institutions and the belief and value systems are primarily determined by economic factors. A major change in the infrastructure will therefore produce a corresponding change in the superstructure. Marx maintained that with the possible exception of the societies of prehistory, all historical societies contain basic contradictions which mean that they cannot survive forever in their existing form. These contradictions involve the exploitation of one social group by another. For example in Feudal society, lords exploit their serfs, in capitalist society, employers exploit their employees. This creates a fundamental conflict of interest between social groups since one gains at the expense of another. This conflict of interest must ultimately be resolved since a social system containing such contradiction cannot survive unchanged.

Karl Marx was, no doubt a great social thinker, profound scholar and a prolific writer. He was an idealist who had committed himself to the cause of the welfare of the working community. It is more appropriate to call him a social philosopher than a sociologist. Marxian ideas still constitute the gospel of revolution and his '*Communist Manifesto*' still remains the handbook of the revolutionaries throughout the world. His famous slogan "*workers of the world unite, you have nothing to lose but your chains; you have world to win*³⁷", still holds the sway over the working masses throughout the world. It can be said that the ultimate purpose of the Marx was to achieve the welfare of the working community and lay the foundations of the classless society based on the

³⁷Karl Marx, *Communist Manifesto*-pp-83.

harmony and justice. He sincerely believed that his powerful writing, earnest effort to save the labour community from exploiting and predictions of the future and his clarion call to the working class to unite and fight against injustice etc., had created a sort of awareness not only among the workers but also among the capitalists. Society, according to Marx, comprised of moving balance of antithetical forces that generate social change by their intention and struggle. Marx's vision was based on an evolutionary point of departure. For him, struggle rather than peaceful growth was the engine of progress; strife was the father offering contrast with most of the doctrines of his eighteenth century predecessors, but in tune with much nineteenth century thought. To Marx the motivating force in history was the manner in which men relate to one another in their continuous struggle to wrest their livelihood from nature. "Their first historical act is the production of material life itself. This is indeed a historical act, a fundamental condition of all of history. The quest for sufficiency in eating and drinking, for habitation and for clothing were men's primary goals, at the dawn of the race, and these needs are still central when attempts are made to analyze the complex anatomy of modern society. But men's struggle against nature does not cease when these needs are gratified, man is a perpetually dissatisfied animal. When primary needs have been met, this leads to all things, and social conflict the core of historical process this thinking was new needs and the production of these new needs is the first historical conflict and new needs evolve when means are found to allow the satisfaction of older ones."³⁸

We can say that materialism is the basis of his sociological thought because for Marx material conditions or economic factors affect the structure and development of society. His theory is that material conditions essentially comprise technologies means of production and human society is formed by the forces and relations of production.

³⁸ Lewis A. Coser, *Masters of Sociological Thought*, Rawat Publications, New Delhi, pp. 21.

Karl Marx on Religion and Society

According to Karl Marx, religion is like other social institutions. It is dependent upon the material and economic realities in a given society. It has no independent history; instead it is the creation of productive forces. As Marx wrote, “The religious world is but the reflex of the real world.”³⁹

“According to Marx, religion can only be understood in relation to other social systems and the economic structures of society. In fact, religion is only dependent upon economics, nothing else so much so that the actual religious doctrines are almost irrelevant. This is a functionalist interpretation of religion, understanding religion is dependent upon what social purpose religion itself serves, not the content of its beliefs”.⁴⁰

Marx’s opinion is that religion is an illusion that provides reasons and excuses to keep society functioning. Such as capitalism takes our productive labour and alienates us from its value, religion takes our highest ideals and aspirations and alienates us from them, projecting them onto an alien and unknowable being called God.

Marx has three reasons for disliking religion. First, it is irrational__ religion is a delusion and a worship of appearances that avoids recognizing underlying reality. Second, religion negates all that is dignified in a human being by rendering them servile and more amenable to accepting the status quo. In the preface to his doctoral Thesis, Marx adopted as his motto the words of the Greek hero Prometheus who defied the Gods to bring fire to humanity: ‘I hate all gods with addition that they do not recognize man’s self-consciousness as the highest divinity.

³⁹ Karl Marx, Communist Manifesto, 1848 -pp-37.

⁴⁰ Roland Robertson, Sociology of Religion, Penguin Books, 1969-pp-42.

Third, religion is hypocritical. Although it might profess valuable principles, it sides with the oppressors. Jesus advocated helping the poor, but the Christian church merged with the oppressive Roman state, taking part in the enslavement of people for centuries. In the middle Ages the Catholic Church preached about heaven, but acquired as much property and power as possible.

Martin Luther preached the ability of each individual to interpret the Bible, but sided with aristocratic rulers and against peasants who fought against economic and social oppression. According to Marx, this new form of Christianity, Protestantism, was a production of new economic forces as early capitalism developed. New economic realities required a new religious superstructure by which it could be justified and defended. Marx's most famous statement about religion comes from a critique of Hegel's Philosophy of Law.

Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people. The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions.

In spite of Marx's obvious dislike and anger towards religion, Marx did not make religion the primary enemy of workers and communists. Had Marx regarded religion as a more serious enemy, he would have devoted more time to it.

Marx is saying that religion is meant to create illusory fantasies for the poor. Economic realities prevent them from finding true happiness in this life, so religion tells them this is OK because they will find true happiness in the next life. Marx is not entirely without sympathy: people are in distress and

religion does provide solace, just as people who are physically injured receive relief from opiate-based drugs. The problem is that opiates fail to fix a physical injury__ you only forget your pain and suffering. This can be fine, but only if you are also trying to solve the underlying causes of the pain. Similarly, religion does not fix the underlying causes of people's pain and suffering__ instead, it helps them in forgetting a thing that they are suffering and causes them to look forward to an imaginary future when the pain will cease instead of working to change circumstances now. Even worse, this 'drug' is being administered by the oppressors who are responsible for the pain and suffering. As interesting and insightful as Marx's analysis and critiques are, they are not without their problems__ historical and economic. Because of these problems, it would not be appropriate to accept Marx's ideas uncritically. Although he has certain important things to say on the nature of religion, he can't be accepted as the last word on the subject.

Whatever one's final conclusion about the accuracy or validity of Marx's ideas on religion, we should recognize that he provided an invaluable service by forcing people to take a hard look at the social web in which religion always occurs. Because of his work, it has become impossible to study religion without also exploring its ties to various social and economic forces. People's spiritual lives can no longer be assumed to be totally independent of their material lives.

In summary, the key to understand society from a Marxian perspective involves an analysis of the infrastructure. In all historical societies there are basic contradictions between the forces and relations of production and there are fundamental conflicts of interest between the social groups involved in the production process. In particular, the relationship between the major social groups is one of exploitation and oppression. The superstructure derives largely from the infrastructure and therefore reproduces the social relationships of production. It will thus reflect the interests of the dominant group in the

relations of production. Ruling class ideology distorts the true nature of society and serves to legitimate and justify the status quo. However, the contradiction in the infrastructure will eventually lead to a disintegration of the system and the creation of a new society.

Karl Marx's Theory of Social Change

Marx's theory of social change is much interlinked with his concept of social classes and class conflicts. Marx's focus on the process of social change is central to his thinking that its shadow pervades all his writings. Marx declared that violence is the midwife of history. Marx believed that change is caused due to the tensions between competing interests in society. Marx believed that the class struggle was the driving force of social change. He wrote in his Magnum opus book, 'Communist Manifesto' (That all history is the history of class conflict) "Marx believed that the character of social and cultural forms is influenced by the economic base of society specifically by the mode of production that is used and by the relationship that exist between those who own and those who do not own the, means of production. History is the story of conflict between the exploiting and the exploited classes. This conflict repeats itself again until to the ultimate social form of communism".⁴¹ Thus it is clear that the Marxian theory of social change is essentially conflict oriented. It is appropriately called the conflict theory of social change. Marx as a conflict theorist considers society as fundamentally dynamic, not static. He regards conflict as normal, not abnormal process and he believes that the existing conditions in any society contain the seeds of future social changes.

According to Marx there are four major successive form of production in the history of mankind after the first stage of primitive communism: Asiatic, the

⁴¹Battomore, AHistory of Marxist Thought, Oxford University Press, 1983-pp-174.

Ancient, the Feudal, and the modern bourgeoisie form. Each of these came into existence through contradictions and antagonism that had developed in the previous order. No social order ever disappears before all the production never appears, before the material conditions of their existence have matured in the womb of the old society.

Free men and slaves, patricians and plebians, barons and serfs, guild masters and journeymen, exploiters and exploited have confronted one another from the beginning of recorded time. Yet Marx insisted on the principle of historical specificity, i.e., he though think it is essential to note that each particular class antagonism, rooted in particular productive conditions, must be analysed in its own right. Each stage in history is conceived as a functional whole, with its own peculiar modes of production, which give rise to distinctive types of antagonisms between exploiting and exploited class. Not all exploited classes have chance to assert themselves in successful combat against their exploiters. The revolts of the slave of antiquity or of the German peasantry at the time of the reformation, where doomed to failure because these classes did not represent a mode of production that would dominate in the future. On the other hand, the “bourgeoisies”⁴² in the last stages of feudalism and the proletariat in the modern times were destined to be victorious since they represented a future mode of production and social organisation.

Marx emphasis roots of ideas, his stress on the need to view thinking as one among other social activities, has remained no matter what qualification have to be made, one of the enduring parts of his work. Together with his economic interpretation of the course of human history, his theory of class relations, and his focus on the alienating aspects of social life in modern society, it has become a permanent part of sociological enterprise.

⁴²Originally a 16th –century French term referring to the body of urban Freemen, corresponding to the English Burghers. It gradually became interchangeable with the term capitalist class, especially amongst Marxists.

Auguste Comte (1798-1857)

“Sociology is a science of human behaviour which emerged in the minds of men living through age of unprecedented social and political revolution. And of those early social thinkers, Auguste Comte (1798-1857) a father of sociology leads the list. Auguste Comte was born in Montpellier of southern France. In a religious, aristocratic home of tradition and social standing, Comte’s father was a minor government official with hopes for his son in politics. Comte entered the respected imperial academy in his hometown at the age of nine, quickly gaining attention for his intellect and mischievousness. Scrutinized and admonished by his teachers and admired and encouraged by his peers. Comte rose to leadership in schools both in academic affairs and rebelliousness”.⁴³ Not long after entering the Ecole in 1814, he became embroiled in controversial and even explosive activities regarding national politics as well as disputes over policy issues at the Ecole itself. Due to his rebelliousness and strong headed determination not to compromise the issues or his ideals, he left the school, never to return. At age 19, and just before his unfortunate departure from the Ecole, young Comte stumbled upon an elder social idealist who was destined to make a profound and lasting impression upon Comte and his work. His name was Saint Simon (1760-1825). Saint Simon was a strong utopian socialist. Comte, who became quickly enamoured of the old man’s beliefs that science was the new spiritual power of the age and that soon both morals and politics would become “positive sciences”.⁴⁴

Comte was in the forefront of the development of positivistic sociology. Comte’s positivism emphasised that the social universe is amenable to the development of abstract laws that can be tested through the careful collection of

⁴³Goerge Ritzger, *Masters of Sociological Thought*, Rawat Publications, New Delhi, 1986-pp78.

⁴⁴ Positive sciences mean that which are based on objective data and empirical facts. Source Oxford Dictionary, pp—67.

data and these abstract laws will denote the basic and genetic properties of the social universe and they will specify their natural relations.

Auguste Comte's perception about the development of individual and society

Man's attempt in understanding his collective behaviour and then looking for an ideal framework to regulate his activities has been as old as society itself. The term society predates even to earlier than the Greek times. Although the Greeks did not have a precise word for it, philosophers of antiquity did reflect on society. However, the question what exactly society is? What was its origin, need; purpose and foundation etc. are in fact with more searching inquiries by philosophers, many new aspects of society have come to the surface, rendering the above questions even more perplexing.

Auguste Comte was the first sociologist who coined the term sociology first time in France in 1839; Comte believed that a science of sociology should be based on systematic observation and classification, not on authority and speculation. This was a relatively new idea at that time. Although, Comte wrote about research, he most often engaged in speculation or theorising in order to get at the invariant laws of the social world. He did not derive these laws inductively from observation of the social world; rather, he deduced them from his general theory of human nature. August Comte whole thought is based on the fact that development of society and individual are went through various stages of development through knowledge. He called it Law of the Three Stages.

Comte's Law of Three Stages

Being a true science, sociology is always in search of laws, social laws to be applied to society such that society's past can be best understood and its

future predicted, of those laws discovered in “social physics”⁴⁵. Comte considered his laws of the three stages based upon belief in social evolution to be the most important. Each branch of our knowledge passes successively through three different theoretical conditions; the theological or fictitious; the metaphysical or abstract; and the scientific or positive. As individual develops from childhood to superstitions and fears of supernatural powers, to adolescent belief in great cosmic principles and to adulthood’s practical positivism, so do societies from primitive religion to more advanced philosophical idealism to modern scientific mentalities.

The Theological or Fictitious Stage

This stage, dominated by priests and military, is the period in which man seeks the essential nature of all beings, first and final causes, origins and purposes of all effects, and the overriding belief that all things are caused by supernatural beings. In this state, all theoretical conceptions, whether general or special, bear a supernatural impression. The mind involves Gods and Goddesses and seeks to explain phenomenon by ascribing them to beings comparable to match him. The theological stage went through the three phases of fictitious polytheism and monotheism.

The Metaphysical or Abstract Stage

This stage is dominated by churchmen and lawyers, a stage in which mind presupposes abstract forces, veritable entities and personified abstractions capable of producing all phenomenon’s. It forms a link and is mongrel and transitional. The metaphysical stage started about 1300 A.D, and was short lived.

The Positive or Scientific Stage

⁴⁵ The term coined by Auguste Comte, the term indicates that how we can make a different science of society, which will based on empirical laws, same to that of natural sciences, like biology, chemistry, physics, etc.

This, of course, is the final and most important stage in Comte's system. The dawn of the nineteenth century marked the beginning of the positive stage in which observation predominates over imagination and all theoretical concepts have become positive. In this final stage, dominated by industrial administrators and scientists, the nature of human mind has given up its childish and vain search for absolute notions, origins and destinations of the universe and its causes but seeks to establish scientific principles governing phenomenon.

Corresponding to the three stages of mental progress, there are three states or epochs of society. The theological and metaphysical stages are dominated by military values; however, the former is characterised by conquest and the latter by defence. The positive stage heralds the advent of industrial society. Thus, Comte identified two major types of societies: theological-military society (which was dying) and the scientific-industrial society, (which was being born during his lifetime). The former is characterised by the predominance of theological thinking and military activity. Priests were endowed with intellectual and spiritual power while the military exercised temporal authority. The scientists who represent the new moral and intellectual power, "With the growth of scientific thinking and effective organisation of production, military activity becomes obsolete and the captains of industry dominate the major activities of society"⁴⁶.

Comte believed that the new scientific-industrial society will become the society of all mankind. This is the ultimate stage in a series of successive transformation the human race goes through and each stage is decidedly superior to the previous one. The new system is built upon the destruction of the old, and, with evolution, come progress and the emancipation of the human

⁴⁶ George Ritzer, *Classical Sociological Theory*, McGraw-Hill Publications, 1994-pp-97.

mind. Thus Comte's theory of progress often referred to as the Unilinear Theory of Evolution, involved the development of human race to a single design: the culmination of the human mind, and the human society in an ultimate state of positivism. Human history is the history of a single people, Comte reasons, because the progress of the human mind gives unity to the entire history of society.

From the very earliest efforts at constructing a positive social physics, young Comte perceived the function of the new science to be the essential understanding of the necessary, indispensable, and inevitable course of history in such a way as to promote the realisation of the new order now dawning upon human society. His science was meant to resolve the crisis of the modern world, to provide a system of scientific ideas which will preside over the reorganization of society. In contemporary world Comte has become the focus of attention as the history of sociology becomes an increasingly important of the discipline. Comte's emphasis upon sociology's role as an instrument of reform and its descriptive task are most valuable, yet, he made naive and potentially serious errors, he was wrong about the demise of religion and philosophy. His opposition to scientific positivism's preoccupation with numbers and data is still of value today. A scholar must not be judged strictly by his accomplishments in scientific discovery alone, as important as that judgment might be; he must also be assessed in the social and historical context within which his thought took place. Comte, while making naive mistakes and wrong decisions, nevertheless, he set the stage for the development of one of the most important scientific adventures of modern man, via, the emergence of the social science of sociology.

Max Weber (1864-1920)

Germany has produced a disproportionately large number of great scholars since the reformation and before, and the field of sociology has claimed a healthy share. War and economic depression seems not to have adversely affected such development, rather, if anything, they have been a positive factor in the rise of distinguished sociologists. Max Weber is unquestionably the greatest among them.

Compared with Marx and Durkheim, Weber was an interactionist and his approach was based on the individualist's methods and it was more cultural in orientation. Weber's individualism was particularly striking in his methodological essays. Weber insisted that the object of sociological analysis should be the action of individuals, in so far as it is orientated towards others. Weber certainly did not ignore collective actors or institutions, but his analysis of these social formations were linked to the behaviour of the individuals that come under their influence. This set him apart particularly from Durkheim, who argued for the social collectivity as the unit of analysis. Weber was also profoundly interested in the cultural orientations of social actors. For Weber, ideas and value orientations__ religious, political, economic and aesthetic__ were important because they motivate action. Although ideas may be shaped by material conditions, Weber held that the reverse might also be true. This differentiated Weber most clearly from Karl Marx, especially in Marx's more programmatic statement on historical materialism.

Max Weber's perception about individual and religion

Max Weber is considered father of various theories of sociology, e.g., social action, bureaucracy, authority, etc. But his theory of social action and religion is one of the corner-stones in the development of sociology of religion. From the very beginning, Weber believes that individual is the main entity for the development of society, Weber, contrary to Durkheim who believed that

collectivity or group solidarity is main stay of the development of the society. For Weber the combined qualities of action and meaning were the central facts for sociology's scientific analysis. Weber defined sociology as a science which attempts the "interpretative understanding"⁴⁷. Of social action in order thereby to arrive at a causal explanation of its cause and effects. The technical category of action described in Weber's work is all human behaviour to which an actor attaches subjective meaning. "Action is social, explains Weber in so far as, by virtue of the subjective meaning attached to it by the acting individual, it takes account of the behaviour of others and is thereby oriented in its course. The refinement and utilization of this technical category of action provided Weber with an objective facticity necessary to apply his other subjective category called 'meaning' a term which refers to the rationalized reasons put forth by an individual as explanation for specific actions"⁴⁸.

From the above mentioned theories Weber spent much of his life in studying religion__ his in spite of , or perhaps because of, his being irreligious, or as he once described himself religiously unmusical, his overriding concerns was the relationship among a variety of the world's religions and the development, only in the west of a capitalist economic system. It is clear that the bulk of his work is done at the social structural and cultural levels, the thoughts and actions of Calvinists, Buddhists, Confucians, Jews, Muslims and others are held to be affected by changes in social structures and social institutions. Weber was interested in the structure of the world's religions, in the spirit of capitalism and in rationalisation as a modern system of norms and values. He was also very interested in the structure of the world religions, the various structural components of the societies in which they exist that serve to facilitate or impede rationalisation, and the structural aspects of capitalism and

⁴⁷ Interpretative Sociology is term usually confined to those sociological approaches which regard meaning and action as the prime objects of sociology.

⁴⁸ Craig Calhoun, Classical Sociological Theory, Blackwell Publications, 2007-pp-87.

the rest of the modern world. Weber in his Magnum opus book “protestant ethic”⁴⁹ and spirit of capitalism’ elaborates how religion becomes asset for protestants for the development of their economy or vice-versa, protestant ethic is type of religious group or sect arose in Europe in 16th century, its founding father was Martin Luther and John Calvin broke away from the catholic church. They felt that the church had become too immersed in doctrines and rituals. It had lost touch with the common people. Greed, corruption and vice and gripped the church. Priest had a life-style more suitable for princess, the protestant sect that sprang all over the Europe tried to recapture the lost spirit of the church. They stressed simplicity, austerity and devotion. Calvinism, founded by the Frenchman John Calvin was one such sect. The followers of Calvin in England were known as puritans. They migrated to the continent of North America and were founders of American nation. Max Weber observed that in the west, it was by and large Protestants who had made greatest progress in education and employment. They were the top bureaucrats, the most skilled technical workers and leading industrialists. The main features of Calvinism are; (1) God is powerful and transcendent, (2) doctrines of predestination which refers to God’s selection of certain persons for heaven while the rest are damned, (3) asceticism, which means strict discipline, control and conquest of desire and (4) notion of calling which implies no work is too low or too dirty. Max Weber calls it spirit of capitalism.

Individualism may seem the opposite of a concern for society, but it did not mean the absence of society so much as a different way of organizing and thinking about it. Conceived as the product of individual thought and action, or judged on the criterion of how well it meets individual’s needs, society looks

⁴⁹ As the name suggests, it is the religion of protest, it arose in the 16th century in the Europe in the period known as reformation.

different from when it is approached as ordered according to divine law or dictated by kings.

Individualism had a similar impact on social life and on thinking about society, introducing a shift from inherited to chosen relationship. Individualism led people to think for themselves about social relationships and social organization, not simply accept those which had been passed down from earlier ages. The above mentioned theorists have done a great job in answering the critical questions of the contemporary age, to some extent, not fully justifiable, e.g., what is the relationship between individual and the society? How does growth in economies or populations or knowledge itself change society? What are the social and cultural conditions of modern democracy? What, with Durkheim, is the social and cultural life in the future as much as it did sometimes in the past? Are strong local communities necessarily undermined by global economic competition?

Auguste Comte, Emile Durkheim, Karl Marx and Max Weber have made great strides in answering these and other pressing questions, and also done great strides in figuring out why they are hard to answer conclusively. Above mentioned scholars are indispensable tools for grappling with basic question in social life. That life is always part structure, to be analysed as objective as possible and part action to be understood in terms of reason and possibilities. Theory, in other words, guides not just our search for right answers, but our search for right actions. Our actions will change the world for better or worse, and we will still need theory to understand it.

Allama Iqbal's social thought and his perception about the social order and relationship between individual and society in contemporary world: A comparative analysis with, Comte, Weber, Marx and Durkheim

Allama Iqbal (1877-1938) was one of the most illustrious personalities of the modern world. Among the contemporary thinkers of the world Iqbal occupies an important position both as a poet and philosopher. “One of the main characteristics of his prose and poetry is the resonant note of optimism which imparts to his works a distinctive value in eastern literature. His optimism in life and his passionate regard for the development of the self can easily explain all what he taught and sang. His *Mathnavi*, *Asrar-o-Ramuz*, which practically incorporates the two sides of the same medal is based on the conception of the self and its development as the best possible way to the salvation of humanity”.⁵⁰

According to Iqbal, the self is the spark of life. Paradise and hell are only two different stages in life where the self passes through progressive or deteriorative phases in the development of its native potentialities; such a view, however, is equally applicable to the present life. To him, a life in the right direction, a man should take a progressive road leading to the ultimate salvation of the self.

The thought of Iqbal is a product of the amalgamation of the philosophic traditions of east and west, a blending in which the concepts and categories used by western thinkers are employed to re-evaluate and restate the philosophic systems of earlier Muslim thinkers and of Islam itself. Iqbal’s preparation for his eventual role as philosopher par excellence of the Muslim revival in India involved a thorough grounding in both Muslim and western philosophy. As a boy he attended a Scottish missionary school and simultaneously studied under a leading Muslim scholars and theologians. At Government collage Lahore he earned his master’s degree in western philosophy and subsequently went to Europe to obtain his doctoral degree in philosophy and to gain admission to the bar.

⁵⁰ A. Anwar Beg, *The Poet of the East*, Iqbal Academy Pakistan, 2004, pp-29.

Iqbal is not merely a poet of yesterday or today, he was also a poet of tomorrow with an apostolic mission. He had a keen interest in poetry. But he admitted on several occasions that his fascination for poetry was not an end in itself. "Poetry was for him one of the most powerful media of propagating his philosophical ideas. He treated poetry not merely as an art, but as a most powerful vehicle of communicating his revolutionary message to the masses. His thought-provoking message was primarily meant for the younger generation and downtrodden people of the world. Iqbal always disclaimed being a mere poet whose object is only to provide entertainment to the people".⁵¹

Iqbal is one of the few poets who have championed the cause of freedom. Social justice, world peace, unity of mankind and human brotherhood with great vigour and eloquence. Through his writings and speeches, he has outrightly challenged the existent socio-political order of his age. He was deeply and intimately concerned with the contemporary social problems. The poet urged and advised his youngsters to launch a crusade against the worn-out social political systems of his own time. As a keen observer, he closely studied the varied problems that confronted the present society. He was shocked to see the existing perilous conditions of the world full of doubts, fear, hatred, suspicion, and the evils of war. He earnestly tried to make man conscious of the evils that had crept into the society. He was not satisfied with the modern way of life and felt that there was something radically wrong with our way of thinking. Poverty, economic exploitation, corruption, moral degradation, social injustice, narrow casteism, and the evils of war had cut deep into the core of man's life. They had created an unhealthy condition throughout the world. It was primarily with such a state of social affairs that Iqbal was deeply concerned. Having minutely observed and examined the various socio-political, economic and religious

⁵¹A. Anwar. Beg- The poet of the East, Iqbal Academy Pakistan, pp- 27.

conditions of the world, Iqbal had formed a firm view that the salvation of mankind lies in the synthesis of the eastern and western cultures.

During nineteenth century, in India, Muslim power had declined with the fall of the Mughal Empire, and Muslims were, for the first time, without a state. Islam as a socio-religious system ceased to function as a whole with the loss of its state, and the end of the Muslim state created violent upheaval in all domains of social activities. The problems of religion and culture became very grave and intricate, indeed. This was a period of self-consciousness, and the economic difficulties along with the loss of liberty were naturally responsible for much confusion of thought. These tragic circumstances gave birth to a type of literature of a socio-political kind. Revival of the past could only be the proper object of a poet as a workable plan. Men sat down to think, and questions of religion and past glory found favour with the poets. The impulse was accompanied by a renaissance, which came with modern thought with all its force.

Iqbal as a young man awakened the nation by his Islamic poems and soon presented a valuable work in philosophical verse. *Asrar-o-Ramuz* came as a message of revolutionary change in Muslim society. In those days Islamic character had deteriorated and religion had ceased to inspire the new superficial class with its artificial props. The message of Iqbal was a new source of moral support and energy. With the influx of modern civilization and thought, new problems sprang up. The new generation was getting away from religion, and eastern civilization was at a discount. Iqbal, who was well versed in Islamic thought and who had been educated on western principles, proved himself a reliable leader for the guidance of Muslims, and Muslim society certainly owes a great debt to him for the present awakening of Islam, specifically indo-Pakistan.

While the poet was in England, he was a member of the pan-Islamic society and his concern with the international aspect of the problems of Islam was deep-seated. The poet's lectures on Islamic subjects and his interviews with responsible leaders of thought in England and Germany showed the earliest signs of his interest in the international affairs of Islam.

The poetry of Iqbal is mainly philosophical and the questions relating to religion, culture, race and civilization, women empowerment, values and norms, government, progress of women, literature and arts, and world politics, were all of equal interest to the poet. He always concentrated his attention on human destiny and for his particular interest in Islam; he rightly deserved to be called the awakener of modern Muslims. He awakened the Muslim world to the strife of the day and in many respects, resembles Marx's and Durkheim, whose works gave new life to their countries.

Iqbal is one of those who had enough to say on questions of race, culture and civilization, and as a thinker of great insight his views are of particular importance although some of his ideas appear to be moving quite at tangent to some of the recognized views prevalent to-day in western society. The attitude of Iqbal towards modern civilization is that of a critic, whose criticism is certainly constructive. He does not hate western civilization merely because it is modern, but approaches it through the human experience of centuries and the test he applies to it is the expression of the human self and the stability of cultural edifice in reference to reality that governs through change and performance. His view on life is dynamic and regards the conquest of human nature as inevitable for the development of the human ego, but the conquest of nature is only a means to an end. "The extreme type of materialism, which has driven man to attach far greater importance to matter than is necessary, is not a happy sign of human progress. Material civilization, as it has won the name, has confused the meaning of ultimate reality. The materialistic consider man to be a

machine, a view which is responsible for the lack of the spiritual element in modern civilization. According to Iqbal, the ultimate reality is spiritual, and the activities and inclinations of the modern mind point to the danger ahead. The wholesale disregard for spirit has had a disastrous effect on man”.⁵²

The principles of dubious value that are governing western society and which gave birth to modern civilization and culture are the basis of all criticism that Iqbal has leveled against them. Iqbal was a devout believer in religion of living. Not only have this; his philosophy and teachings had a direct reference to religion which is defined by the poet as a mode of living. Inner experience, being the basis of religion, yields a kind of knowledge which may be tested and has almost scientific thinking of the west, which is responsible for the mentality of modern society. As a result, religion has been totally ignored today. Iqbal, on the contrary to the above verse, and complementary to the Emile Durkheim, regards religion as a potential force, essential to make society a functioning whole, though they differ in their basic thought.

During the medieval ages, the people in Europe won their individual liberty through a great struggle. All their movements were directed towards the responsible for the rise of the capitalist, who proved a menace to the stability of society. The individual has almost become a tool in the hands of great capitalists who are in a position to influence governments. The individual is being crushed out of existence in an over-mechanized society. But the objection of Iqbal against such a state of affairs is not unjustifiable, as he believes in the preservation of the self, and, consequently, individual liberty. There is nothing bad in independence, but it is suicidal when man or women uses it as something detrimental to the cause of human progress, because it is co-operation by which humanity creates a suitable atmosphere for the development of the self. The growing demand of women in the west for equality with man is something

⁵²Shahid Hussain Razzaqi, Discourses of Iqbal, Iqbal Academy Pakistan, 1979-pp-189.

hardly natural in the eyes of Iqbal. He explains that man and women have different rights and duties and one should not encroach upon those of the other. Social independence in the west has had grave consequences, the most disastrous being the disruption of the family and kinship systems which is the units of human society and on which rests its stability. The principles of freedom, equality and brotherhood that were recognized through the experience of the French revolution have been given a different meaning to-day. Aggressive nationalism, which is now disturbing the equilibrium of European society and the world, is heading towards the mad race of nuclear and chemical weapons which ultimately disturbs the social milieu of the contemporary world. According to Iqbal nationalism is purely a modern conception, directly based on the non-recognition of human brotherhood; hence, the chaos today. Such and many other kinds of social, political and economic notions in vogue have not found favour with Iqbal and the gravity of his views has been appreciated in the west.

Some of the great thinkers of the west have also expressed doubts as regards the stability of the structure of modern society. It is being recognized that the absence of the spiritual element in present day society is to a great extent responsible for the grave problems that are arising consequently. Religion may be described as the centralizing force which creates harmony in human activities. The ever-increasing control of nature and a corresponding lack of control on the part of man keep society in perpetual restlessness and the diagnosis of Iqbal is probably correct. The modern world stands in need of biological renewal, and religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility, which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is

only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society, motivated by an in-human conception, and a civilization which has lost its spiritual unity by its inner conflict of religious and social and political views.

Iqbal was not unmindful of the utmost importance of society in the life of man or individual, he acknowledges that the attachment to a society is blessing for the individual for it is in society where individuals develop their personalities, and attain their perfection, yet he did not overlook the worth and power of individuals in making a society, nor did he ignore the rights and freedom of the individuals, he believed that individuals are the basic units of society, he was contrary, to the views of Durkheim and Marx, one believed in more development of individual than society, and the other believed vice-versa. But Iqbal made the equilibrium between the two. According to Iqbal, a society is constituted and organized through individuals. As Iqbal was fully aware of the virtues and powers of the individual, so, he was not in favour of a society where the rights and freedom of the individuals is crushed, and his worth is underestimated. Unlike the Hegel and Karl Marx, therefore, Iqbal did not consider a society or state as a super-personal entity, whose strength and integrity are far more important than the rights and freedom of the individuals. “Though Iqbal has made an attempt to maintain a balance between the two extreme of individualism and socialism by adopting a golden mean between the two, still his view seems akin to the views of Kant, Nietzsche and Bergson, who have laid great emphasis on the rights and freedom of the individual”⁵³.

Iqbal’s prose and poetry touched social evils and like all great philosophers of the world whether Auguste Comte of the west or Maulana-Jalalu-din-Rumi of the East- he made use of his poetical skill and genius to uplift humanity and to uproot the weed that comes to grow in the garden of

⁵³M. IkramChaghatai, Iqbal New Dimensions, Sang-e-MeelPublications, Lahore. 2003-pp-47.

happy relations of human society. It is true that he drank mainly at the fountain head of Islam and thought that the solution of the problems of humanity lay in adopting a socio-political structure akin to the teachings of Islam. It was, however, natural for him to be influenced by the religion in which he was born and by the culture of the society in which he move. That is more or less true of almost all great poets of all times. Moreover, his acceptance of the basic principle of Islam that there is sovereignty of one God and equality of all men does not come into conflict with the essence of other great religions. It may, however, be admitted that some of his writings do not present as catholic a vision of life as his other writings do. But this does not necessarily detract his position as man imbued with high sense of humanism, advancing brotherhood and tolerance. He was genuinely concerned with social evils that acted as cankers into the roots of Indian society as well as Islamic society of the world.

Allama Iqbal and Classical Sociologists: A comparative analysis of their thought about society and individual and the maintenance of social order

Auguste Comte, Emile Durkheim, Karl Marx, Max Weber were the contemporaries of Allama Iqbal. These thinkers, including Iqbal grew up in the period when world was under the tumultuous condition. Chaos and confusion, distress and misery were the order of the day at that epoch. From the above writings, we have seen the huge amount of difference in the thought of Iqbal and classical sociologists. They are also called the scholars of “enlightenment period”.⁵⁴ From the above writings we came to know that the basic aim of classical sociologists was to establish a society which is based on scientific reasoning and rational thinking.

The development of science and technology, communication and media has given birth to the modern industrial capitalist society. This society possesses

⁵⁴ Enlightenment is the period of collection of new set of ideas such as science, the exercise of individual reason, tolerance of difference, and equality of rights and the era of new discoveries.

some distinctive features such as high division of labour, individualism, specialisation, rationality, urbanisation; secularisation of religion etc. According to this, society is characterised by organic solidarity. One of the important sources of the collective conscience, says Durkheim, has become very poor or weak with the emergence of science and technology. The religious beliefs, practices and rituals are being objectively observed which result in the displacement of the dogmas and mythical traditions from the society. One of the important functions of religion in the traditional society is to establish interaction and harmony in society. The scientific temperament and rationality have promoted the values of secularism. Secularism refers to the faith, which is not associated with a particular religion such as Hinduism, Christianity, Islam etc. The adherents of all religions are respected equally and their faith and practices are objectively evaluated. Max Weber, in his doctoral thesis, '*protestant Ethic and spirit of capitalism*' has assumed that it is the religion which has brought capitalism in the western society. Karl Marx on the other hand, has pointed out that the '*industrial mode of production*' with its association, with the existing religion is a device of the bourgeoisie to exploit the proletariat. According to Karl Marx religion is functional for the bourgeoisie. Whereas, it is dysfunctional for the proletariat, the religious ideology and belief are created by the ruling class to harness and exploit the labour power of the working class. The modern values and democratic political system have emerged as a result of the growth in science and technology. The religion is being misused by the politicians to win election, which is resulting in religious conflict and tension in the society. The party system, to large extent, is based on religious and communal ideologies which are not conducive for the growth and development of the society.

Allama Iqbal is mostly contrary to thought of these classical sociologists. But at some instances he is complementary as well, like, Durkheim's concept of

religion; Iqbal also believes that religion is important for the cohesion and solidarity in the society. And at the same time, he is also the admirer of Karl Marx who fought for the cause of downtrodden. Iqbal's philosophy of individual and society is centred round the notion that Prophet Muhammad's life and teachings are the essence of true Islamic society. "From a close and deep study of his poetry and prose, it appears that Iqbal's approach to the Islamic society and culture is based on the religion of Islam which is meant for all round development of the human ego or personality".⁵⁵

"The attitude of Iqbal towards modern civilization is that of a critic, whose criticism is certainly constructive. He does not hate western civilization merely because it is modern, but approaches it through the human experience of centuries and the test he applies to it is the expression of the human self and the stability of cultural edifice in reference to reality that governs through change and performance".⁵⁶ His view on life is dynamic and regards the conquest of human nature as inevitable for the development of the human ego, but the conquest of nature is only a means to an end. The extreme type of materialism which classical sociologists applied in their thought and which has driven man to attach far greater importance to matter than is necessary, is not a happy sign of human progress. Material civilization, as it has won the name, has confused the meaning of ultimate reality. The materialism considers man to be a machine, a view which is responsible for the lack of the spiritual element in modern civilization. According to Iqbal, the ultimate reality is spiritual, and the activities and inclinations of the modern mind point to the danger ahead. The wholesale disregard for spirit has had a disastrous effect on man.

The principles of dubious value that are governing western society and which gave birth to modern civilization and culture are the basis of all criticism

⁵⁵Dr Abdul Aleem Hilal, Social Philosophy of Sir Mohammad Iqbal, Adam Publishers, Delhi, 1995-pp-151.

⁵⁶Ibid-pp-144.

that Iqbal has leveled against them. Iqbal was a devout believer in religion of living. Not only have this; his philosophy and teachings had a direct reference to religion which is defined by the poet as a mode of living. Inner experience, being the basis of religion, yields a kind of knowledge which may be tested and has almost scientific thinkers of the west, who are responsible for the mentality of modern society. As a result, religion has been totally ignored today. Iqbal, on the contrary, regards religion as a potential force, essential to make society a functioning whole.

“Some of the great thinkers of the west have also expressed doubts as regards the stability of the structure of modern society. It is being recognized that the absence of the spiritual element in present day society is to a great extent responsible for the grave problems that are arising consequently”.⁵⁷ The modern world stands in need of biological renewal, and religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility, which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society, motivated by an in-human conception, and a civilization which has lost its spiritual unity by its inner conflict of religious and political views.

Iqbal had the great respect for the founder of modern socialism Karl Marx. He addressed Marx as the prophet and founder of a new social order founded on the equality of all the people, and in his ‘Das Capital’ Iqbal saw a kind of religious book in which are contained the principles of a new and just social order. To him in Marx’s teachings, there is an unconscious, hidden truth, i.e., the Islamic principles of equality of all people before God—a truth hidden there despite the fact that Marx’s social system is materialistic and Marx did not

⁵⁷ Peter Worsley, *Problems of the Modern world*, Penguin Books, 1972-pp-99.

acknowledge God. Apart from Marx's Godlessness and irreligiousness, Iqbal referred to Marx as a prophet with an angel. As in his book *Javid Nama*, Iqbal spoke of him:

*“The author of ‘capital’ comes of the tribe of Abraham,
He is a prophet, without Gabriel.
For, in his error there is a hidden truth,
With the heart he is a Fidel, with the brain a heretic.
The people of the west have lost the heaven,
They seek the pure spirit (soul) in the stomach.
The pure spirit does not receive colour and fragrance from the body,
But socialism has no concern other than with the body.
The religion of this prophet who does not know the truth,
Is founded on the equality of stomach”.*⁵⁸

Marxian socialism begins with the simple observation that in order to survive, man must produce food and material objects. In doing so he enters into social relationship with other men. From the simple hunting to the complex industrial state, production is a social enterprise. Production also involves a technical component by known as the forces of production which includes the technology, raw materials and scientific knowledge employed in the process of production. Each major stage in the development of the forces of production will correspond with a particular form of the social relationship of production. Marx saw history as divided into a number of time periods or epochs. Each being characterised by a particular mode of production, Major changes in history are the result of new forces of production. The key to understanding society from a Marxian socialism involves an analysis of the infrastructure. In all historical societies there are basic contradictions between the forces and relations of production and there are fundamental conflicts of interest between the social groups involved in the production process. In particular, the relationship between the major social groups is one of exploitation and oppression. The superstructure derives largely from the infrastructure and

⁵⁸ Mohammad, Iqbal, *Javid Nama*, pp-69.

therefore reproduces the social relationships of production. It will thus reflect the interests of the dominant group in the relations of production. Ruling class ideology distorts the true nature of society and serves to legitimate and justify the status quo. However the contradiction in the infrastructure will eventually lead to a disintegration of the system and the creation of a new society.

From the Marxian point of view, in all stratified societies there are two major social groups; a rich class and a poor class, or the Haves and Have-nots; or a ruling class and subject class. The key to understanding a given society is to discover which the dominant mode of production within it. All the other relations stem out of it. From a Marxian view, a class is a social group where members share the same relationships to the forces of production. Thus during the feudal stage, there are two main classes distinguished by their relationship to land, the major force of production. They are the, (feudal nobility) who own the land and, (landless serfs) who work in the land. Similarly, in the capitalist stage, there are two main classes, the bourgeoisie or capitalist class which owns the forces of production and the proletariat or working class whose members own only their labour which they hire to the capitalists in return for wages.

The key to understand society from a Marxian perspective involves an analysis of the infrastructure. In all historical societies there are basic contradictions between the forces and relations of production and there are fundamental conflicts of interest between the social groups involved in the production process. In particular, the relationship between the major social groups is one of exploitation and oppression. The superstructure derives largely from the infrastructure and therefore reproduces the social relationships of production. It will thus reflect the interests of the dominant group in the relations of production. Ruling class ideology distorts the true nature of society serves to legitimate and justify the status quo. However the contradiction in the

infrastructure will eventually lead to a disintegration of the system and the creation of a new society.

The communist society which Marx predicted would arise from the ruins of capitalism will begin with a transitional phase, the dictatorship of the proletariat. Once the communist system has been fully established, the reason for being of the dictatorship and therefore its existence will end. Bourgeois society represents the closing chapter of the prehistoric stage of human society. The communist society of the new era is without contradictions. The dialectical principle now ceases to operate. The contradictions of human history have now been negated in a final harmonious synthesis.

Iqbal was opposed to a materialistic view of Karl Marx, he did not believe in the materialistic interpretation of the modern socialism of the west; rather, he was sympathetic to the spiritual socialism akin to Islam. However, his interest in the socialist movement of Bolshevik Russia was immense, because he regarded it as a storm that swept away all the foul airs in the atmosphere. He was, perhaps, the first Urdu poet of Asia to greet the victory of the great October socialist Revolution in Russia. When soviet power was installed in Russia, Iqbal wrote an Urdu poem under the caption: "*Sarmaya wa Mehnat*" (capital and labour). In this poem he exhorted the working people of the east and the west, with the dawn of a new social order, to follow the soviet revolution and cut off the chains of capitalism.

Thus Iqbal gave a clarion call to the workers of the world to get a lesson from the Great October Revolution of 1917 of the soviet Russia. Iqbal's sympathy for the socialist revolution might have been due to his utter dislike for social injustice and economic exploitation of mankind. Iqbal would welcome a revolution in which the do-nothing absentee landlord, or the various money-lenders, is swept away.

However, the revolution of Iqbal's choice was not along the lines of communistic socialism with its ideal of absolute equality, expressed in the maxim; from each according to his capacity, to each according to his needs. His socialism was more along the lines of a socialism which has as its ideal not mechanical equality of all members of society, but rather potential equality in the sense of the maxim of Karl Marx followers whose ideal was; from each according to his capacity, to each according to his merit. Over and above, Iqbal believed in a spiritual socialism identical with Islam. According to him economic basis of socialism was identical with the teaching of the Quran. He believed that Islam and socialism had the same aim: to safeguard the sustenance of all the people. He called for the society which would rest on a foundation of social justice. He also contended that the social system of Islam, with all its potentialities, has sufficient provision for ensuring social justice. Iqbal believed that the best solution for the economic ills of all human communities has been put forward by Islam in the Quran. This lacks in Karl Marx's theory of socialism, who regarded Religion as the false consciousness. According to him Religion is the 'Opiate of the people' because it offers them 'pie in the sky' to divert them from the class struggle and prolong their exploitation.

Iqbal believed that the best solution for the economic ills of all human communities has been put forward by Islam in the Quran. There is no doubt that when the power of capitalism exceeds the limits of the golden mean, it becomes a curse for mankind. But to save mankind from its harmful effects, the remedy is not the elimination of this factor from the economic system, as communism has suggested. On the contrary, the Quran has devised a system comprising the laws of inheritance, zakat, Haj, etc., to keep its power within proper limits.

The chief flaw of the Karl Marx social order, according to Iqbal, is its atheism, for Marxian socialism is a socio-political system which preaches the abolition of religion in the supposed interest of humanity. It is thoroughly

materialistic in its outlook; and for it, no other world beyond this life exists. “According to Marx’s theory of socialism, the process of history is determined purely by economic forces and the only principle that governs is, ‘Might is Right’. Karl Marx predicts that power will eventually fall into the hands of the proletariat by the sheer force of historical causes. The proletariat, therefore, wrest by force the power from the hands of the rich and impose upon the world a new social order”.⁵⁹

On the contrary, Iqbal’s thought is wholly permeated with the concept of the spiritual nature of the universe and the positive social philosophy and ethical ideology of Islam. Although the family is the basic unit of the Islamic social order, the moral and social injections of Islam are such that they unite all believers into a fraternity in which everyone is solicitous of the well-being of all, despite the existence of economic disparities. Instead of class-war, Iqbal preaches the principles of equality and solidarity in a social system in which the holder of legitimately acquired wealth is the trustee of all that exceeds his own requirements, for the benefit of his less favoured fellow-men. Islam, according to Iqbal, visualizes a democratic fraternity of dignified individuals, conscious of divine guidance and a centralized welfare organization, with sufficient scope for individual initiative in thought and action, subject to the limits imposed by the Islamic Shariah. The institutions of interest-free loans are an index of the fraternal solicitude of members of the community for one another. There is to be complete equality of opportunity and equality before the law; the head of the Muslim state is as much subservient to the dictates of God’s law as the lowest individual in the social scale. All human beings will be accountable for their mundane action in the hereafter. The maintenance of the disabled, the sick and the indigent, who in spite of effort are unable to earn their livelihood, and the education for the young, become the collective responsibility of the community

⁵⁹Karl Marx, *Das Capital*, pp-56.

in the social order of Islam. Thus Iqbal's approach to the doctrine of socialism is wholly moral and, in the highest sense, is spiritual and idealistic. For Iqbal the Islamic social order, as envisaged in the Quran is comprehensive, perfect and dynamic enough to be able to serve mankind for all times and in all climes. There is little in common between Iqbal's spiritual socialism and the material socialism of the communistic stance. The only thing Iqbal shares with the communist's doctrine of socialism are its outright condemnation of laissez-faire capitalism. He, however, advocates the golden mean of Islam which maintains the necessary balance between capitalism and socialism. The dialectic that is contemplated in his system of thought is the dialectic of love rather than of hate and strife. On the one hand, this dialectical process enables man to assimilate the world of matter with a view to conquer it, on the other, it provides the human individual with a scope for progress to the exalted level of absorbing Divine attributes, by ever fresh creation of desires and ideals in the spiritual sphere.

Iqbal and the Islamic Ideal Society

Man's foremost concern, in social life, has always been to understand himself and his fellow human beings. Almost all recorded history manifests this aspect of human behaviour. His attempt to comprehend social behaviour has created a plethora of social theories. To understand any society, therefore, it is imperative to know as to how that society was studied; what sort of attempts were made to underline its growth and how an ideal state for that society was perceived.

The person who is fully imbued with the thought of Iqbal, would be aware about the fact, that Muslim Ummah went through one of its most difficult and

agonizing phases during Iqbal's time and it is obvious that the prevailing conditions of that particular society are instrumental in shaping the ideas of every social philosopher who attempts to study it. The Muslim Ummah went through one of its most difficult and agonizing phases during Iqbal's time. One theme that was repeated both in the west and in east regarding the predicament of the Muslim society was its reluctance to change. Almost all the scholars of the western and industrialized societies were unanimous that it was a rigid and inflexible society, its institutions were based on certain old social laws and that it had closed off all doors which could bring about a change in its social milieu. Iqbal could not be unaware to this issue. He looked at this question as a historian, as a philosopher, as a spokesperson for the Muslims and as a keen observer of human behaviour and came to the conclusion that the so-called resistance to change was not inherent in the intellectual foundations of Islam, but was imposed upon the Muslim society by a host of historical factors and political expediencies. "Iqbal remaining true to the institutional legacy of the Muslim Ummah, reflected upon the key factor which could bring about a change that would neither violate the essence of Islam nor appear alien to the Muslim polity. This institution was *Ijtihad*, the doors of which the Muslim scholars had closed a long time back with the result that an institution which had acted as the moving vehicle in Islamic thought had in fact become shackles in the feet of the Muslim Ummah. Iqbal pleaded for its relevance and urged his fellow Muslims to bring back that vital force into their social setup the absence of which had clogged the wheels of the train of Muslim social thought".⁶⁰

As we earlier discussed that Iqbal's concept of individual and society is based on the teachings of the Prophet (SAW). According to Iqbal the value of religion in its capacity to inculcate in man the highest destiny that he is supposed to reach. According to Iqbal, It is the Quran that provides him the

⁶⁰Muhammad Ashraf Chaudhri, *The Muslim Ummah and Iqbal*, NIHC Publications, 1994-pp-66.

basis for the creation as well as the evolution of man. This theological concept of society evolved, progressed and developed both conceptually and historically. As understood today, it is a concept encompassing an aggregation of the Muslim societies, the ideal one out of which was established by the Prophet (SAW) at medina. In order to study the salient features of the society at medina, we have attempted to trace and understand the historical evolution of the social thought that developed elsewhere in the world, especially in the west. But as we read out from above writing that their thought is totally different that of Iqbal in many respects, their evolution of individual and society is mostly based on the materialistic thought, contrary to them, Iqbal's whole thought is based on the metaphysical stage. But that does not mean that Iqbal was against the material development, but not at the cost of values and norms. Iqbal was of the opinion that the society must be guided by the Prophet(SAW) who runs it on the principles of freedom, equality and solidarity, and endeavors to establish nothing short of a universal brotherhood irrespective of blood or caste by applying the divine code revealed to him. He does not base the foundation of society on territorial considerations but on faith i.e., *Tauhid*.



The contemporary civilization has granted me a liberty,
Which is liberty only in name; in reality is nothing but captivity.

Iqbal regarded History as the memory of the society. It is important for the individuals to know their past (traditions and heritage) on which to build the future. So is the attainment of political and intellectual power which helps the muslim society to take hold of itself and implementing its plans of a world order encompassing the whole of humanity. "Such a possibility will exist only if the

Muslim societies become self-conscious of their own development. The Muslim society also has a 'collective Ego' exactly on the same lines as an individual Ego. Iqbal regards the 'collective Ego' of societies to be somewhat similar to Emile Durkheim's 'Collective consciousness' which is not the numerical total of Egos of all the individuals, yet it represents their Egos in totality. There is striking similarity between this view and the view presented by the Emile Durkheim and to some extent Max Weber."⁶¹

Similarly individual is a super creation. He is the chosen one of God, meant to be his vicegerent on earth. He is the trustee of a free personality and is charged with the mission of establishing the 'Kingdom of God' (universal brotherhood) on earth. He is a free individual with a free conscience which he expresses freely and fearlessly. He is endowed with the faculty of creativity, self discipline and self knowledge. He possesses a great potential for struggle. With these qualities he is expected to capture and dominate matter and nature. Physically and spiritually, he is a self-contained organism, whose individuality has great potential for development.

Iqbal lays unprecedented stress on the development of self in man as well as in society. In fact he regards this failing of the Muslims as the primary cause for their humiliation in the world. Iqbal was the reformer and modernist of par excellence; he is rightly called as the poet of future. The sway of his thought went far beyond India to reach out to Iran, the Middle East and Africa. He was highly critical of contemporary Islam which had become narrow, rigid and above all static. The primary cause of the downfall of Muslims, in his opinion was religious dogmatism, which had debased Islam and had obstructed its evolutionary process. The Muslim theologians were laying too much stress on rituals and had completely neglected spiritual advancement. According to Iqbal

⁶¹Mohd, Ashraf Chauadhri, The Muslim Ummah and Iqbal, NIHC Publication 1994-pp-279.

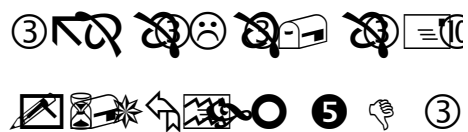
Muslims in the past had progressed as a result of their rational approach and deteriorated by the neglect of it. Iqbal is of the view that western culture of the medieval period had heavily borrowed from the Muslim culture which had helped them to make great advances in life. Iqbal thus advocated re-interpretation of Islam in the light of that spirit of the Muslim culture which was exhibited by the classical Islam in the medieval period. He is fully mindful of the fact that magian crust has grown over Islam and considers *Ijtihad* as the key to Muslim recovery to bring the Muslim Ummah in line with the other modern societies of the world. “He says: It is *Ijtihad* which, as a principle of movement in Islam lends mobility to its legal system. The emergence of the four popular schools of *fiqh* reflects ceaseless efforts on the part of the interpreters to have updated the law to meet the requirements of their times. The ensuing generations were, therefore, justified to do the same to meet the challenges of their times”.⁶² In order to meet the challenges of the modern world, he advocates a dynamic approach, which is multi-dimensional in character. Realizing the power which education has to transform societies, he proposes acquisition of knowledge by the Muslim societies as the key to the solution of a whole lot of problems. It is the scientific knowledge which gives man the greatest confidence in himself as it is only through knowledge that his powers to acquire mastery over the universe are extended. It enhances his creative abilities and makes him a worthy partner in the creative activity of God.



⁶² Ibid-pp-67

Knowledge, if it lie on thy skin, is a snake
Knowledge, if thou take it to heart, is a friend.

Iqbal used new ideas to explain the classical institutions of Islam, which he thought were instrumental in the revival of the Muslim societies. He feels if those very institutions were revitalized in the light of his ideas, the Muslim societies could regain their lost status. The important thing is that he is not setting aside those classical institutions, but recommending measures through which all these institutions attain new meanings. He is, therefore, for the rediscovery of the dynamic spirit of Islam inherent in its original message and wants this process of rediscovery to continue so that it can measure up to ever emerging challenges. His optimism in his conviction that the solutions to the problems of the Muslims lie in coming back to the dynamic spirit of the classical Islam is simply unprecedented when he states.



Whether it be religion, philosophy, faqr (resigned content) or kingship,
Nothing can be built without strong conviction.

Iqbal's whole thought has a great relevance in the contemporary world. The question, 'do we need Iqbal today?' The reply is a clear 'YES'. It is a need of the time, because the honour of humanity is at stake. The preachers of human rights are abusing humanity, mankind being trampled ruthlessly under the heavy and cruel feet of the powerful. There is dearth of love, humanity and respect in the contemporary world. Iqbal is a messenger of love. His message of love is universal, the humanity needs him. We do need him without any doubt.

Conclusion:

Sociology is an exciting field of study. A sociologist has a distinctive way of examining human interactions. Sociology is the systematic study of social behavior and human groups. It emphasizes primarily on the influence of social relationships upon people's attitudes and behaviour and on how societies are established and changed. As a field of study, sociology has an extremely broad scope. Sociologists study families, groups, business firms, political parties, schools, religious and labour unions. They are concerned with love, poverty, conformity, discrimination, over population, and community. Some sociologists see the world basically as stable and ongoing. They are impressed with the endurance of the family, organized religion and other social institutions. Other sociologists see society as composed of many groups in conflict, all of them competing for scarce resources. To other sociologists, the most fascinating aspects of the social world are the everyday routine interactions among individuals that we sometimes take for granted. These differing perspectives of society are all ways of examining the same phenomena. Sociological imagination may employ any of a number of theoretical approaches in order to study human behaviour. From these approaches, sociologists develop theories to explain specific types of behaviour. The three perspectives that are most widely used by sociologists will provide an introductory look at this discipline. These are the functionalists, the conflict and the interactionist perspectives.

Generally, sociology can be considered a science. The term science refers to the body of knowledge obtained by method based upon systematic observation. Like other scientific disciplines, sociology engages in organized systematic study of phenomenon in order to enhance understanding. All scientists, whether they are studying mushrooms or murders, attempt to collect precise information through methods of study that are as objective as possible. They rely on careful recording of observation and accumulation of data. Many

sociologists argued that the logic, methods and procedures of the natural sciences are applicable to the study of man. A science of human behaviour is therefore possible and sociology has as much claim to scientific status as physics, chemistry and biology. Such claims were often made by the founding fathers of sociology, e.g., Auguste Comte and Emile Durkheim. They argued that the application of natural science methodology to the study of man would produce a 'positive science of society'. It would show that the behavior of social world is governed by the laws in the same way as behaviour in the natural world. But contemporary sociologists are more cautious about claims for the scientific status of their discipline.

Classical sociologists considered some aspects of religion as worthy of study and dismissed others as irrelevant. The influence of ideology in the study of religion is clearly evident in the Marxian perspectives. Marx believed that man's salvation lay in himself. He would find salvation when fulfilled his true nature. Fulfillment could only be found in a truly socialist society a society created by man. Marx's utopian vision left no room for religion. Since religion had no place in the ideal socialist society, it must be a response to the flaws of non-socialist societies. From this set of beliefs and values, Marxian analysis of religion follows a predictable course. Religion represents either a slave to the pain of exploitation or a justification for oppression. In either case, it is distortion of reality which man can well do without. The conservative tendencies of functionalism with its preoccupation with social order provide a similarly predictable analysis. The concern of the functionalist approach with discovering the basis of stability and order in society leads to an emphasis on particular aspects of religion. From this perspective religion is seen as reinforcing social norms and values and promoting social solidarity, all of which are required for a stable and smooth running social system. By its very nature, functionalist theory tends to discount the divisive and disruptive effects

of religion and ignores the role of religion as an agency of social change. A number of sociologists have argued that the sacred has little or no place in contemporary western society, that society has undergone a process of desacrilization. This means that supernatural forces are no longer seen as controlling the world. Action is no longer directed by religious belief. Man's consciousness has become secularized. Max Weber's interpretation of industrial society provides one of the earliest statements of the desacrilization thesis. He claimed that industrial society is characterized by rationalization and intellectualization and, above all, by the disenchantment of the world. The world is no longer charged with mystery and magic; the supernatural has been banished from society. The meanings and motives which direct action are now rational. Emile Durkheim in his book 'elementary forms of the religious life' (first published in 1912) presented what is probably the most influential interpretation of religion from functionalist perspective. According to Durkheim all the societies are divided in two categories, the 'sacred and the profane' or simply the sacred or the non-sacred. According to Durkheim, religion is the unified system of beliefs and practices related to sacred things.

Among the contemporary thinkers of the world Iqbal occupies an important position both as a poet and a philosopher and amongst the Muslim poets of today Iqbal stands on a hill by himself. The social and religious values of the west effected Iqbal; there will be considerable difference of opinion in regard to the influence which Iqbal's excursions into the realm of western philosophy exerted over his works as a poet of the east. There is evidence in abundance in his works that he did not cast aside as worthless the knowledge he had gained as a student in Europe.

We find in him reminding the world of Islam that change is the key-note of life and to remain static is to court spiritual death. Yet, he is unwilling to admit the possibility of change in interpretation of the doctrines of Islam. He is

an iconoclastic in demolishing schools of thought in Islam which have followed too slavishly schools of thought in ancient Greece or the mysticism of ancient Iran, and he subscribes to the early teachings of Islam in letter and spirit. In Iqbal's works we see the reactions of the mingling of the currents of thought of the east and the west. For the first time, we see in them the results of a conscious's efforts on the part of a serious eastern thinker to analyze the two systems and also to synthesize them.

Iqbal's poems, reflecting as they do his intellectual experiences, are unsurpassed by poems which came before them in the east. Iqbal himself acknowledges some of the poets and thinkers of the west. But few poets in the east embarked upon their intellectual adventure on so wide an expanse as Iqbal. In the west, the poet Goethe and the philosopher Nietzsche seem to have covered such vast spaces in the realm of thought as did Iqbal, but few other poets in the east had these domains of thought accessible to them. In Iqbal's poems we see the poet questioning thinkers from Aristotle to those of his day, Bergson and McTaggart, and pronouncing judgment on the teachings of Karl Marx.

Iqbal left his impressions on some of the great European minds. His life in England brought him in close contact with many prominent figures in England. The names of Arnold and McTaggart have already been mentioned. A professor of high caliber in Cambridge once remarked that Iqbal was the most acute student of philosophy he had ever met. Dr. Nicholson is a well known orientalist who had a personal acquaintance with Iqbal, whose conversation at the first meeting was so charming that the learned professor felt a strong desire to meet this talented Indian again.

Iqbal was among those few poets who championed the cause of freedom, social justice, world peace, unity of mankind and human brotherhood with great

vigour and eloquence. Through his writings and speeches, he has outrightly and categorically challenged the existing socio-political order of his age. He was deeply and intimately concerned with the contemporary social problems. The poet urged and advised his youngsters to launch a crusade against the worn-out social political systems of his own time. As a keen observer, he closely studied the varied problems that confronted the present society. He was shocked to see the existing perilous condition of the world full of doubts, fear, hatred, suspicion, and the evils of war. He earnestly tried to make man conscious of the evils that had crept into the society. Having minutely observed and examined the various socio-political, economic and religious conditions of the world, Iqbal had formed a firm view that the salvation of mankind lay in the synthesis of the eastern culture and the western culture. Iqbal wanted to have a synthesis of reason and faith by wedding intellect to love.

The basic aim of Iqbal was to reconstruct the society. Iqbal was highly dissatisfied with the dogmas of the practicing Islam, he took the burden of reinterpreting the Quranic texts in order to restore the original purity of Islam, true religion, with its inherent simplicity and purity is for him the basic need of mankind. Iqbal was of the firm belief that humanity in contemporary society needs three things, a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of universe import directing the evolution of human society on spiritual basis. So it becomes crystal clear that society must have its basis in spiritualism. Iqbal was firm believer on the view that individual and society wouldn't exist separately. According to Iqbal any study of the society is extricably linked up with the study of self for the good of which the society exists. Iqbal's view of self is, therefore, as much necessary as his view of society. According to him, self is the core of all activities and the core of personality. Society, according to him, is a must for all

round development of human personality. By nature man is a social being. He cannot live in isolation from society.

Iqbal attached great importance to society, for it is in the society where individuals develop their personalities. In spite of that, he did not overlook the worth and power of individuals in making a society. According to Iqbal individuals are the basic units of society. He is contrary with Herbert Spencer who holds that the development of society is inimical to the development of individuality. Iqbal was contrary to most of his contemporary thinkers about the creation of the society. Iqbal is of the view that harmonious growth of an individual is not possible without society. Social relations are not nets in which personality is enmeshed but are rather functions of the personality of each individual. There exist no opposition between individual and society: individuals are all social individuals and their good is the good of the society. Social relations are not something external to the individuals. It is not like couplings which join the railway carriages. The individuals realize their personalities in it. Individuality and society are not mutually exclusive. They collectively determine the growth of one another. Iqbal therefore was interested not only in the growth of individuals; he was equally interested in the growth of individuals; as well as interested in the growth or evolution of an ideal society.

As it has mentioned above that Iqbal attached great importance to society, for it is in society where individuals develop their personalities. In spite of that, he did not overlook the worth and power of individuals in making a society. To him, individuals are the basic units of society. Every society is constituted by and organized through individuals. He was not in favour of a society where the rights and freedom of the individuals are suppressed and their worth is underestimated. Unlike Hegel and Marx, therefore, Iqbal did not consider any society as a super-personal entity whose strength and integrity are far more important than the rights and freedom of the individuals. According to Iqbal, the

ultimate fate of the people does not depend so much on organization as on the worth and power of individual men. In an over-organized society the individual is altogether crushed by out of existence. To him, therefore individuals are no less important than the society to which they belong. It is however interesting to note that while Iqbal attempted to maintain a balance between individual and society, his view seems to give greater stress on the rights and freedom of individuals.

From the proceeding pages it becomes clear that main aim of Iqbal was to reconstruct the existing society, because he was not satisfied with the existing social order of his age. As we have seen, according to Iqbal the first and fundamental basis of an ideal society is that it should have its base in spiritualism. It may be noted that Iqbal's conditions of a spiritual basis of society is indeed worthy of our serious consideration. It is a value which no society can afford to ignore. This does not need any elaborate discussion since the present day social order has almost lost socio-spiritual coherence. The materialistic outlook of the people in the modern age has mostly destroyed the role of spirituality in human relation. The result has been complete chaos and confusion in interpersonal relations. In spite of the developmental rise in material comforts, the soul of man is very sick in the absence of a balanced development of his personality. The dimension of his being consists also of elements other than bodily; man is not simply a biological individual. The secret depth of his being is spiritual. Therefore, Iqbal's concern for spirituality and spiritual basis of society is nothing more than the recognition of what is natural to man.

Man for Iqbal was the super creation. He is the chosen one of God, meant to be his viceregent on earth. He is the trustee of a free personality and is charged with the mission of establishing the kingdom of god (universal brotherhood) on earth. He is a free individual with a free conscience which he

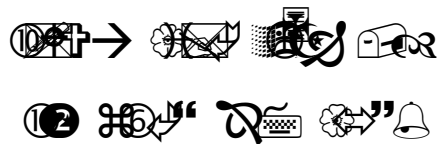
expresses freely and fearlessly. He is endowed with the faculty of creativity, self discipline and self knowledge. He possesses a great potential for struggle. With these qualities he is expected to capture and dominate matter and nature. Physically and spiritually, he is a self-contained organism, whose individuality has great potential for development. Iqbal relates the development of man with the idea of the finality of prophet-hood. According to Iqbal the perfection of Muhammad (S.A.W) as a man and as the last prophet was the result of the development and perfection of his Ego on which Iqbal lays unambiguous stress as a unit of social structure in his philosophy of man and society. Iqbal lays unprecedented stress on the development of ego in man as well as society. In fact he regards this failing of the Muslims as the primary cause for their humiliation in the world.

Iqbal was the multi-dimensional personality whose sway went far beyond India to reach out to Iran, the Middle East and Africa. He was highly critical of contemporary Islam which had become narrow, rigid and above all static. The primary cause of the downfall of Muslims, in his opinion was religious dogmatism, which had debased Islam and had obstructed its evolutionary process. The Muslim theologians were laying too much stress on rituals and had completely neglected spiritual advancement. For Iqbal, the finality of prophet-hood provides important answers to the Muslims deterioration. The finality brings home to him that life could not have been kept in leading strings forever and man had been finally thrown back on his own resources of intellect. This helps him arrive at the conclusion: that reason hereafter ought to guide humanity. From now on man must resort to indicative intellect. All other sources of knowledge such as inner experience, history and nature ought to be understood and explored on that basis alone.

Iqbal visualizes an ummah which is politically stable and is strong enough to be able to hold its own amongst the community of nations. An

ummah highly conscious and eager to perform its role of furnishing a model for the final combination of humanity for its possible emulation by the contemporary societies culminating into the establishment of the kingdom of god.

This transformation in the Muslim society is possible only after individual human ego is brought to that level of commitment where it conquers all fear, can be nourished and nurtured in the educational institutions. Knowledge, therefore, is the key to the progress that Iqbal visualizes for the ummah. Knowledge, Iqbal points, has three streams: nature, history and self. But there is only one source to get this trinity from and that is education. The quality and the system of education in a society determine the quality of self-consciousness which is the beginning of the flowering of ego the centre-piece in human social structure. It is on these bases that Iqbal has great expectations from the Muslim intelligentsia and says:



Soon farsighted men shall found new dwellings all around

My eyes I do not cast on Baghdad & Kufa past

It must, however be added that Iqbal's individuality is reflected in his novel approach in dealing with the human nature. He is concentrating on human ego to mould human nature towards good rather than on man as most of his predecessors had done. His endeavor is that the actual and the ideal should coincide in a developing ego so that it ultimately develops itself into a unity free from contradiction and while functioning as a unit of social structure contributes wholesomely towards establishing an ideal society. He has used new ideas to

explain the classical institutions of Islam, which he thought were instrumental in the revival of the Muslim societies. He feels if those very institutions were revitalized in the light of his ideas, the Muslim societies could regain their lost status. The important thing is that he is not setting aside those classical institutions, but recommending measures through which all these institutions attain new meanings. He is, therefore, for the rediscovery of the dynamic spirit of Islam inherent in its original message and wants this process of rediscovery to continue so that it can measure up to ever emerging challenges. His optimism in his conviction that the solution to the problems of the Muslims be in reverting back to the dynamics spirit of the classical Islam is simply unprecedented when he states:

Although, the world has presented the age old idols with new attractions, a thousand times, I have not abandoned Islam because it has been founded on eternally solid foundations.

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