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SOCIOLOGICAL DISCOURSE IN THE QUR'AN: Human Relation from Perspective of Sociological Establishment

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Abstract

This paper attempts to study different aspects of the sociological discourse in the Qur'an. The guiding principles in the Qur'an are not confined to spiritual matters rather they are beyond the whole activities of mankind. The area of study is not to discuss it from the view point of philosophical or contemporary Islamic thought in the hands of scholars of sociology. It seems that such kind of studies have conducted by many other researchers in that particular aspect. Our study focuses on the divine guidelines as appeared in the textual evidences in the Qur'an. On the first part, it deals with exploring the definition of Qur'anic discourse (al-khitab al-Qur'ani) which may differ from the definition given by other scholars in human sciences. It will include various levels of discourse starting from inter individual, inter group and up to the level of political arena. Furthermore, it also focuses on the concept of community development and its main principles to come up with the outcome which, toward the end, can entertain the needs of well being which could bring them into the balance between physical and spiritual needs. In addition, it highlights the practical examples of discourses

conducted by the Prophets and Messengers which could be taken as model in conducting the community development in the light of changing situation.

Keywords: *Qur'anic discourse, Islamic thought, sociology, and community development.*

A. Introduction

Some studies deal with Islamic discourse related to political thought and civilization in general.¹ However, hardly any research related to sociological discourse from the Qur'anic perspective has been conducted.² The research on such topic is very important as we need to possess the sound principles of Islamic sociology at the time when Muslims rely on the Western concept.

Prior to going into detail in the discussion about the topic, it is appropriate on the first part to limit our understanding toward sociological discourse (*al-khitab al-ijtima'i*) as a matter of fact there is no precise meaning of discourse in the realm of the Qur'anic studies.³ The study attempts to give definition on Qur'anic sociological discourse that could be regarded as the concept of the Qur'an (*al-tasawwur al-Qur'ani*) on each aspect which is related to sociology of human beings (*al-mujatama' al-insani*) in terms of individual relation and other aspects related to politic as each individual can also be considered as the subject of knowledge of psychology (*al-'ulum al-nafsiyyah*). It also deals with collective life with the presence of authority which regulates their social affairs, such as obligation and prohibition which could be

¹ Adnan Darazi, *Min Mafaahim al-Qur'an fi Suluk al-Fardi wa al-Ijtima'i*. (Beirut: Dar al-Huda, 2000), p. 5

² Ahmad Shalabi, *Al-hayat al-Ijtima'iyyah fi al-Fikri al-Islami*, (Cairo: Maktabah al-Nahdah al-Mishriyyah, 1986), p. 23

³ Muhammad 'Abdurahman, *Al-Khitab al-Siyasi fi al-Qur'an*. (Kuala Lumpur: International Islamic University Malaysia, 2011), p. 39

considered within category of political science.⁴ The aspect needs to be discerned is that the concept of sociological discourse is not just related with commentary of the Qur'an. It is closely related to understanding the society, as teachings of the Qur'an cover the whole gamut of human activities, such as network of relation, social organization, moral values and system of social changes and development.

B. Sociological Establishment and Network of Relation

“Sociological Establishment” is one of modern concepts within the science of sociology and the history of its emergence can be traced long before 1970s disregarding the existence of disputes due to the diversity of schools of thought in sociological sciences. It can be claimed that the concept of sociological establishment is attempted to prepare individuals who are ready to adjust themselves with the rules of society.⁵ On the basis of this understanding, the concept of sociological establishment consists of two main aspects. Firstly, equipping new individuals in the community with knowledge of sociology and its concept. Secondly, it is related with practical aspect with the aim of educating a person to offer obedience to the rules. Although most sociological rules are based on traditions, it has become more effective compared to civil rules and punishments. It can be said that the Qur'an does not elaborate the concept but only gives some indications toward the sociological establishment (indirectly on the basis of historical approaches and gives prime attention to that particular aspect. This can be referred to the stories of all Prophets and men of piety (*al-salihin*) such as the story of Prophet Musa, Isma'il, Yusuf, Ibrahim, Ya'qub, Khidr and Luqman.

⁴ Ahmad Anwar Badr, *Muqadamat fii al-Insaniyyat wa 'ulum al-Ijtima'iyyah*. (Cairo: Dar al-Quba, 2001), p. 83.

⁵ Abd al-Rahman Isawi, *Saykologiyyah al-Tanshi'ah al-Ijtima'iyyah*. (Alexandria: Dar al-Fikr al-Jami', 1984), p. 183.

1. The Story of Prophet Ibrahim and his Son

The individual freedom can be referred to the story of Prophet Ibrahim with his son, Isma'il. The story focuses on doubt of the Prophet Ibrahim as mentioned in the Qur'anic passage, in which he inculcated individual freedom to his son, Isma'il, when the matter was entirely given to him to decide when his father saw the dream to slaughter him. At the end, he decided to submit to will of Allah. Submission to the will of Allah is regarded as source of liberation to make it equality of mankind. In view of this, the concept of *tauhid* became the main source of teachings of the Prophet Ibrahim in which he gave the direction to his sons as the following verse says,

And this was the legacy that Ibrahim left to his sons, and so did Jaqub; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam (*Al-Baqarah*, 2: 132).

The story of dream on slaughtering represents a realistic example on individual freedom in which the Prophet Ibrahim gave to his son freedom to decide. Due to his firm commitment to the belief, then, the Prophet Isma'il decided to just surrender and responded positively to the dream of his father asking to slaughter him. The Qur'an presents the relation between Ibrahim and his son, Isma'il, as a permanent example which was put within the practice of pilgrimage, which is inseparable from sociological relation of human beings. The underlying concept of "sociological relation" transforms into the system of relation which links individuals with others. Thus, sometimes the use of the term "network" is linked with sociological network.⁶

In general, the family represents the seeds of sociological relation for which the Qur'an gives vivid guidance to build up system of family-community relation up to the highest level. This can also be inferred from a number of examples in the work of *da'wah* to worship Allah and offering goodness to parents as reflected within the story of Luqman in giving advice to his son, as the verse says,

⁶ V. Marsden Peter, *Social Network*. (New York: Macmillan, 2000), p. 200.

Behold, Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrongdoing." And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal (*Luqman*, 31:13-14).

The point needs to be focused here is that the emphasis on family relation does not exceed the limit of blood and family relation. It is obvious that the Qur'anic discourse continuously endeavors eradicating domination of blood relation among human beings or, at least to lessen its degree with the sole purpose of making preciseness and equality of mankind with the view that eulogizing the blood relation could, at the end, lead into the destruction of value system and make enslavement of human beings and superiority among others. As replacement of that, the Qur'an puts more emphasis on other choice of relation under the name of *ummah* which has indication of relation of belief or agreed relation as mentioned in the Qur'an with the term of *al-'ahd* (the covenant).⁷

Sociological relation from the Qur'anic perspective gives an indication that family (father, mother and children) relation is in high position parallel to the way they worship Allah in which they represent the necessary thing which is unchangeable, while outside this boundary it gives no avail except it conforms to the basic principles of belief. In view of this, the sociological relation, as viewed by Malik ben Nabi, should be within the realm of spiritual link.⁸

To go into more detail with regard to the social relation from the perspective of community establishment (*al-tanshi'ah al-ijtima'iyyah*) with the Qur'anic discourse, it is worth relating the story of the son of Prophet Nuh, and the Prophet Yusuf bin Ja'qub.

⁷ Nasar Nasif, *Maflum al-Ummah bayn al-Din wa al-Tarikh*, (Beirut: Dar al-Tiba'a, 1980), p. 133-140.

⁸ Malik Nabi, *Milad al-Mujtama': Shabakah al-Alaqah al-Ijtimi'iyah*. (Damaskus: Dar al-Fikr, 1986), p. 57.

2. Son of the Prophet Nuh and the Prophet Yusuf

Prior to going into the detail of analysis, we have to make sure on two diametrical examples of (the Son of Prophet Nuh and Prophet Yusuf). We have to view their interrelated values as well as their suitability to judge them equally, as the two stories have different dimensions. We will focus on each of them to topic from angles of its establishment.

a. Son of Prophet Nuh

When events took place with regard to the story of Yusuf within the light of family of the moon and sun (father and mother) where both of them were believers, then, the story of Prophet Nuh was in the opposite side or in other way around in which the father and mother went to different directions in terms of way of life. The story of the son of Prophet Nuh deals with social relation with the framework of disintegration between them in which the wife betrayed her husband as mentioned in this textual evidence which says,

Allah sets forth, for an example to the Unbelievers, the wife of Nuh and the wife of Luth: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: «Enter ye the Fire along with (others) that enter!» (*Al-Tahrim*, 66: 10).

Another point should be noted here that the dialogue as contained in the Qur'an proves that the development of the son of the Prophet Nuh in terms of sociological aspects within the broken family was due to the betrayal which caused, at the end, his loss. However the Qur'an does not make elaborate whether the betrayal was related with the family relationship or otherwise. Most of Qur'anic exegetes say that it was nothing to do with evil practice or adultery because the purity of the family was maintained by all prophets. The son believed that his father, Nuh, was the Prophet and Allah will send them the flood which could immerse the whole city. But, yet, he disobeyed his father and said:

I will betake myself to some mountain: it will save me from the water. Nuh said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy, and the waves came between them, and the son was among those overwhelmed in the Flood (Hud, 11: 43).

It is worth noting here how the son of Prophet Nuh followed his mother who was disobedient to Allah and he did not want to obey his father. This was more likely due to the fact that the mother could give more impact on the establishment of the family. The story of the Prophet Nuh's family was ended up with tragic condition in which the mother and the son were flushed out by the flood. They got in miserable condition both in this world and also in the hereafter. Once we compare between the two stories (the Prophet Yusuf and the Prophet Nuh), it ended differently. The crisis within the family of Prophet Yusuf was due to misunderstanding and the sense of jealousy between brethren toward Yusuf and, at the end, the family could be restored. While in the story of Prophet Nuh, the crisis was due to different way of life between the father and mother in which, there was no way of reconciliation. We observe that the value of protecting the family is less important compared to the protection of the belief. We notice how the Prophet Nuh wanted from the inception that the building of the family should be on the basis of belief above anything else, as can be seen in his statement contained in the following verse,

'This day nothing can save, from the command of Allah, any but those on whom He hath mercy!' And the waves came between them, and the son was among those overwhelmed in the Flood (Hud, 11: 43).

b. The Prophet Yusuf as a Truthful Person

The story is related with two main aspects: love and jealousy. It starts with the story of the family with eleven members in which the father from the inception gave strong warning to his son as mentioned in these following two verses:

Behold! Yusuf said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" Said (the father):

My (dear) little son, relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy (*Yusuf*: 12: 4-5).

In fact we can see that the father ordered his son using mild language which is similar to a will (*wasiyyah*) or advice. It contains the knowledge, on the part of the father, of sociological behavior (*al-suluk al-ijtima'i*) or social events in which the jealousy could lead into certain negative strategy (*al-kayd*) as the above verse says, 'lest they concoct a plot against thee' (*Yusuf*, 12: 4). In fact, this knowledge on the part of the father or compulsory behavior is the one which is supposed to stop the emergence of the jealousy and because of this he said to Yusuf, 'Relate not thy vision to thy brothers'. Although the story relates only to the Prophet Yusuf, but the main problem is also linked with the breakdown of the family as a whole, as the next verse indicates that particular aspect in which it says, 'Verily in Yusuf and his brethren are signs (or symbols) for seekers (after Truth)' (*Yusuf*, 12:7).

In fact, even the son, Yusuf responded to the main principle or not, the jealousy became the dominant factor in breaking the family into crisis as indicated in the next verse that says,

They said: "Truly Yusuf and his brother are loved more by our father than we: but we are a goodly body! Really our father is obviously wandering (in his mind)! "Slay ye Yusuf or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that (*Yusuf*, 12: 7-8).

From the moment they agreed to throw him down to the bottom of a well (*fii ghayabah al-jub*), it represents a real event of history. To come out from such perplexing situation was not simple thing, rather it could be considered as one of the miracles given by Allah as His interference. The son had been required to return to his family and build the relation in natural way but he refused to heed to the request of the father which caused, at the end, the emergence of events, such as

drought, the jail and deception. We have to refer here to the nature of jealousy and its impact on ruining social relation. The Qur'an gives the lesson not to be trapped in such kind of situation by seeking the refuge from Allah as mentioned in this textual evidence which says,

Say: I seek refuge with the Lord of the Dawn. From the mischief of created things; From the mischief of Darkness as it overspreads; And from the mischief of the envious one as he practices envy (*Al-Falaq*, 113: 5).

In fact, this is a real situation in which the envious person could cause the crisis to the community which is regarded by Imam al-Razi as a major cause of human bankruptcies.⁹ Although understanding of envy is related with something personal, at the same time it reflects social life where consequences are obviously seen. In the context of the story of the Prophet Yusuf for instance, the issue of love (*al-hubb*) and its consequences with the emergence of illegitimate relation, we should not undermine the matter of that illegitimate relation. The love has sociological impact on relation outside the boundary of the family. In its turn we are confronted with the topic of illegitimate relation which becomes the real threat of betrayal of family life. It is true that the message given to Prophet Yusuf was supposed to protect him from falling into the trap of evil practice especially the involvement in the adultery. In fact the conflict between the instinctive feeling and the divine values cannot be protected except with firm belief. It can be claimed that on the basis of that, the Qur'an gave the foundation of belief to protect sociological relation (*al-'alaqah al-ijtima'iyyah*) from falling into the bankruptcies. The Prophet Yusuf refuted to follow evil desire as he regarded contrary to the concept of belief and at the same it betrays his Master who entrusted him with the message.¹⁰ The evidence can be found in the following verse that says,

But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! Truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong (*Yusuf*, 12: 23).

⁹ Imam Fakhruddin ar-Razi, *Mafaatih al-Ghayb*. (Beirut: Dar al-Fikr, 1981), p. 195.

¹⁰Husayn ibn Mas'ud Baghawi, *Ma'alim al-Tanzil*. (Cairo: Dar 'Uybah, 1977), p. 228.

The other part of knowledge on sociological establishment is the belief in Allah as reflected within the continuation of the story of the Prophet Yusuf in which the verse says,

He said: "O my Lord! The prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." (Yusuf, 12: 33).

It is interesting to note that Allah responded to the expectation of the Prophet Yusuf as reflected in the following textual evidence that says,

So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things) (Yusuf, 12: 34).

Sociological establishment consists two main aspects: the family which represents vertical and human beings that represent the horizontal relation. This becomes more obvious when we discuss the *surah* related to the story of the Nuh which is based on two principles: firstly to give protection to the relation between the family; and secondly to give judgment on the concept of justice. Both of them should be relied on the belief in Allah.

3. Advice of Luqman to his Son

The advice given by Luqman to his son is also closely linked with the sociological establishment. He gave several advices which can also be considered as will or *wasiyyah*. The first is related to the most fundamental aspect of belief in the message given to the Prophet (pbuh). This can be referred to the following textual evidence which says,

O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing (Luqman, 31: 13).

The above evidence indicates that Luqman was concerned of his son in terms of dedicating whole of life and activities for seeking the

pleasure of Allah and worshipping Him without association. This is, in fact, related to theological concept which says that Muslims should avoid from committing major sins, which are unpardonable. It is inevitably true that the will of Luqman could be regarded as the first priority before he delivered other important lessons to his beloved son. The concept of *shirk* which could lead a person into committing a major sin, can be found in other textual evidences as follows:

Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed (Al-Nisaa, 4: 48).

Associating Allah with others could bring heavy consequences in the life of Muslims. In view of this, it is very wise that Luqman gave advice to his son in order not to be trapped in committing the biggest sin. Even Allah will not grant paradise to a person simply because he involves in *shirk* as the verse says,

Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help (Al-Ma'idah, 5: 72).

Shirk (associating Allah with others) is considered as *Zhulm* (injustice). Those who could not save themselves from involvement in *shirk* will not get security and guidance as hinted within this textual evidence that Allah says,

It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance (Al-An'am, 6: 82).

The second part of the advice given by Luqman can be referred to the following verse which says,

O my son! (said Luqman), If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them) (Luqman, 31: 16).

In fact, Luqman gave such advice in response to the question raised by his son in which he asked, 'If I commit mistake in which no one could see it, how Allah will see?' Then Luqman responded as appeared in the above verse. The word *khardalah* (a mustardseed) means a thing, weight of which is unknown and cannot be measured with the scale (*al-mizan*).¹¹ This indicates the accuracy of accountability of Allah on the deeds of mankind as reflected within the word *in taku mithqaala habbatin min khardalin* (If there be (but) the weight of a mustardseed). Sayyid Quthb regards that it is the mighty of Allah to know the thing which human beings regard as something invaluable.¹²

Luqman wanted to ensure the vast knowledge of Allah which unsurpassed by any other human being. It can be analyzed through the evidences which are related to the command and prohibition of Allah to govern mankind. Once they believe in the divine message, then, it is expected that they could achieve the happiness in this world and in the hereafter. The third part of Luqman's advice is the request to perform daily prayer by saying, 'On my son! Establish regular prayer.' So, the request of the father not to associate Allah with others, was followed by the request to actualize the correct worship of Allah through observing regular prayer which leads to dedicate the life for seeking Allah's pleasure.

There must be the reason of the keen interest of Luqman toward his son's performing regular prayer, as it has educational impact on individuals and the society at large. One of the positive results of *al-Shalah* (the prayer) is to maintain equilibrium between *anashir al-madiyah wa al-ruhiyyah* (material and spiritual element). At the time of bowing down on earth for instance, a person touches the ground, which is aimed at training humbleness and to admitting the greatness of Lord in which we should offer obedience to Him. When the prayer is performed correctly, a person would feel safe from heavy burden

¹¹ Abu 'Abdullah Muhammad bin Ahmad Qurtubi, *Al-Jami li Ahkam al-Qur'an*. (Cairo: Dar al-Kitab al-'Arabi li al-Tiba'ah wa al-Nashr, 1967), p. 66.

¹² Sayyid Quthb, *Fi Zilal al-Qur'an*, (Cairo: Dar al-Shuruq, 1982), p. 2789.

related to worldly affairs. This could cause the comfort and peace in the mind of a person.¹³

Another positive impact of *shalah* for a person is simplicity and high standard of moral and behavioural character whenever it is conducted with *khusyu'* (full concentration). Moreover, prayer becomes a shield from involving in sinful acts and moral corruption. In wider aspects it trains a person on punctuality, discipline, trustworthiness and keen interest toward doing the job perfectly and to strengthen the unity. Such kind of impact of *Shalah* are summarized in Allah's promise with regard to those who perform the prayer, as the following verse says,

And establish regular Prayer: for Prayer restrains from shameful and unjust deeds (Al-'Ankabut, 29: 45).

The other part of the *wasiyyah* given by Luqman is the request to undertake responsibility of enjoining goodness and eradicating the evil deeds. After he gave direction on principles of education based on *tawhid* and actualizing the worship to be dedicated only to Allah and to keep on remembering His surveillance toward the work of human beings, it was followed by enjoining the prayer as a way of purifying the person from dirt of sin. He also wanted his son to play in the community the role of undertaking two things; enjoining the goodness and eradicating the evil practices. However, it could only be done after he changes himself before he changes others. Imam al-Qurthubi regards that *al-Shalah* (the prayer) and *al-amr bi al-maruf* (enjoining goodness) and *al-nahyu 'an al-munkar* (eradicating the evil practices) represent the highest level of obedience (*al-Tha'ah*) toward Allah. The goal of *al-amr bi al-maruf* is to enjoin everything which has been commanded within the legal boundary. While *al-nahy 'an al-munkar* is to abstain from all kinds of prohibition as stipulated by the *Shariah*.¹⁴ Luqman's request to his son to undertake the responsibility

¹³ Muhammad Murshifi, *Fi al-Tarbiyyah al-Islamiyyah: Buuth wa al-Dirasah al-Qahirah*, (Cairo: Maktabah Wahbah, 1987), p. 133.

¹⁴ 'Abd al-Qadir 'Audah, *Al-Islam bayn Jahli Abnaini wa 'Ajzi 'Ulamaihi*, (Beirut: Muasasah al-Risalah, 1982), p. 54.

of enjoining goodness and eradicating evil practices is due to the fact that they represent the main duty of all Prophets and Messengers to propagate and to call their followers. At the same time, they become character of all believers who really commit to abide Allah's command to gain His mercy after performing the prayer and paying the poor their due as covered by the following textual evidence that says,

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise (Al-Taubah, 9: 71).

The request of Luqman to his son to undertake responsibility of establishing peace and justice in the community cannot be separated from the main character of the *ummah* of the Prophet (pbuh) to attain that speciality in which each member has the keenness to enjoin the goodness and eradicate the evils. In other words, he wanted that his son should take part and contribute in building up the *ummah* as covered by the following verse which says,

You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors (Al-Imran, 3: 110).

Enjoining goodness and eradicating evil practices become the determinant on the goodness of the *ummah*. In view of this, again, the call of Luqman was also in fulfillment of the divine call in which he wanted his son to be among those who respond positively toward divine command that says,

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity (Al-Imran, 3: 104).

Luqman also asked his son to exercise patience on whatever happens to him as phrased in the Qur'an by the words '(bear with

patient constancy whatever beside you)'. Having looked at the above advice, the conclusion can be drawn that Luqman was concerned that observation of the truth and propagating it to others need great deal of patience. There will be a segment of people who want to promote evil deeds, injustice and exploitation. Thus, the advice is very relevant in order that all supporters of the divine guidance exercise patience until they gain the success in their efforts of promoting the truth. Whenever a person exercises patience in the face of hardship and negative attitudes at the time when they undertake the task of enjoining the goodness (*al-amr bi al-maruf*) and eradicating evil tendencies in the society is considered as the most perfect ethic and virtue.

Then we come to other two advices given by Luqman which are related to the humbleness and simplicity during the interaction with other human beings as phrased within the following verse,

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster (Luqman, 31: 18).

The point needs to be noted is that such advice was given after he asked his son to conduct enjoining the goodness and eradicating evil tendencies in the society. He was aware that such noble work can only be achieved with humble way and kindness to people. A person should shun himself away from the tendency of arrogance and regard himself as a perfect individual. The person who undertakes the task of enjoining the goodness and prohibiting the evil deeds is regarded as *da'i* (preacher). Hence, the call toward others will not be effective unless his behavior reflects genuineness and kindness. He should not regard himself superior because it could spoil what he has uttered in front of people. A commander of goodness and the one who keeps on making efforts of stopping the evil tendencies in the community may feel superb due to the respect they receive from others. They should control themselves from such kind of behavior as it would distract the sympathy from those whom they call. So, the *washiyyah* of Luqman is also in response on what Allah says through this verse,

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!" (Al-Furqan, 25: 63).

Tendency of arrogance can also be found within the another verse which says,

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height (Al-Isra, 17: 37).

After he prohibited his son from indulging in arrogance, it was followed by the *nashihah* (advice) to behave and communicate gently with people as contained in this following verse,

And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass (Luqman, 31: 19).

He wanted to educate his son about moderation which is highly encouraged and indicates the perfection of the teaching of the religion on the basis of *al-wasathiyah*. In communication, a person should not use the excessive tone which may annoy the feeling of others. In addition, it is also linked with humbleness at the time of walking, whenever he walks, he should not walk too fast. It may also be linked with i.e show arrogance or show off to the public. It may also be linked with driving vehicles, i.e when he drives on vehicle, he should not show arrogance and showoff to the public. The divine guidance is very keen not to raise the voice which is worthless.

D. Conclusion

The stories which have become the main focus of the study are in fact just examples of sociological relation from the perspective of establishment in the Qur'an and *Sunnah* of the Prophet (pbuh). They show the following results:

1. The importance of stories to reveal the Qur'anic sociological discourse.

2. There is vast area in the Qur'an on such kind of stories to be analyzed to build Islamic sociological theory to avoid domination of the Western one.
3. To work out the concept of knowledge that integrates the discourse of revelation represented in the Qur'an and *Sunnah*, in addition to the huge scholarly works produced by previous Muslim scholars, such as commentary of the Qur'an, exposition of the *ahadith* of the Prophet (*shuruh al-ahadith*), exposition books on ethics and soul purification (*shuruh al-kutub al-akhlaq wa al-tazkiyyah*), as well as books related to Islamic jurisprudence (*al-kutub al-fiqhiyyah*). Moreover, we have to work out the concept of knowledge related to social sciences to address humanity in the age of globalization based on the sound principles of Islamic approach.

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