

The Prophet's Revolution

and Its Impact on Human History

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The word 'Revolution' is generally described and defined as sudden change or changes-- often by violent means and methods---in existing political or economic order. It is a great upheaval: a radical change especially in government⁽¹⁾. In the history of last two centuries world has witnessed a number of revolutions taking place. There is, for instance, the French Revolution of 1789 which was a revolt against the despotic monarchy and which also supplied the basis of the theory of popular sovereignty⁽²⁾. Prior to it we have American Revolution in 1776, carried out by 13 states of American Union that overthrew the British rule. The Bolshevik Revolution occurred in 1917 that resulted in the overthrow of Czar regime. In the recent past in 1979, Iranian Revolution took place which ousted the Shah. It toppled a powerful and seemingly invulnerable authoritarian regime. But the revolution we are going to discuss is not the revolution in the common distorted meaning of the word, confining its scope and nature to some changes in socioeconomic fabric of a society. It is rather a misnomer to brand this 'big change' brought about by the prophet Muhammad (SAAW) fourteen

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that they lag behind the sociology of knowledge of the Qur'an."
D. Basharat Ali.

2. Al-Qur'an, 5/104

3. Al-Qur'an, 6/50

4. Al-Qur'an, 39/9

5. The Sociology of Knowledge, as shown by my friend Dr. Basharat Ali, in his researches on the Sociology of Quran, is a part and parcel of the Quranic Sociology. It is a precise discription of the way in which certain social factors influence certain mental products.

6. Al-Qur'an, 42/14

7. Al-Qur'an, 45/17

8. Al-Qur'an, 14/1

9. Al-Qur'an, 2/269

10. Al-Qur'an, 2/7

11. Al-Qur'an, 110/1-3

12. Al-Qur'an, 103/5

REFERENCES

1. The expression sociology of knowledge is a translation of the German terms WISSENSOZIOLOGIE, which is more comprehensive multipolaric and dimensional than its English expression. Another defect in the concept of the sociology of knowledge as it is used in the English speaking world is to be seen in its segregation from the spiritual sciences. The German founder of this discipline, organized it on the basis of the content, structure and method of their all embracing science-the Geisteswissenschaften. I do not agree that the term knowledge as shown by MAQUET has greater denotation than the German term wissen. We are not concerned here with this logomachy. Our concern is to make clear that both the terms are not so extensively and intensively employed as the Quranic term, which includes at the same time the act of presenting an object to kind in all its empirical and rational and supra, super and hyper empirical and rational aspects whether or not it be thoroughly intelligized, and the act of thinking which reaches a complete understanding. The only condition for such an understanding is the depth-level approach because without such process one cannot discover the noetic mind or spiritual meanings involved in the object.

"Historically speaking, the first contribution to this field in the European world was made by Wilhelm Jerusalem in 1909. His book "DIE SOZIOLOGIE DES ERKENNENS" paved the way but in spite of all these efforts, I am persuaded to believe

members live for the whole and function in an organized and coordinated way. If the organized and coordinated function of the individuals deteriorates, The decay sets in and ultimately the collectivity disappears. The individual members who take to disorganization, discoordination and to betrayal cease to exist with consciousness of kind. Let me, therefore, assert with all the emphasis at my command that those of us who, for the sake of the affinity of thought with others, on the false plea of the universality of knowledge, defy the condition of the coherence of thought with the Islamic cultural pattern, in order to be respectable and popular in the world outside, are only contributing towards dis-integration of our society, culture and state in PAKISTAN. We should jealously, zealously and most vigilantly watch against their subversive activities.

new experience as a product of spacetime multi-variant realities can be adjusted to the belief system and value pattern in a new synthesis. And both have had to work out clarify methods of analysis, criticism, and proof in each age and in each generation of new individuals have to understand as the expression of those basic conflicts within a culture which drive men to the searching and thinking analysis and intellectual reinterpretation. In the light of these facts, they have to venture a definition of Divine Guidance as a social and cultural enterprise. If the social function of the sociology of knowledge be to serve as the method of criticizing and reorganizing beliefs, the knowledge problems of adjusting different ideas to each other are obviously analogous to the problems of adjusting different ways of acting and livings. It is because the starting point of his enterprise is the adjustment of intellectual tensions and conflicts that the history of religious and human knowledge is best understood in terms of its analytic function of problems of method, rather than in terms of its speculative punctuation of their cumulative fruit in imaginative vision. Religious faith is the fruit of the scientific attitude. And the perfection of the scientific attitude is itself one of the ideals in a religious ideal. The goal of unlimited success in human inquiry is necessary part of an adequate perspective. The individual cannot have a genuinely religious outlook in isolation. His perspective must include as one of its ideals the completion and modelling of society of which he is an integral part. For men to retain the order of the historic religion and to direct this toward the development of personality, society, culture and meaningful subjugation of nature. The fundamental values and ideals of man can be achieved only by the community of men.

The life of a group depends on the condition that its individual

functioning set of aims and objectives and values and standards as the material to work upon. This way the Qur'an demands.

When Allah's Succour and the triumph cometh,
 And thou seest mankind entering into religion of
 Allah in troops then hymn the praises of thy Lord
 ad seek forgiveness of Him. Lo He is ever ready
 to show mercy.⁽¹¹⁾

It was at this point that the chief end of man, the conscious meaning of life provided in the society of Islam, impinged upon the many ends of daily living, to bring endurance and peace. Now in most of the civilizations, "the meaning of life" and the "chief end of man" explicitly formulated in their religious beliefs had been the expression and consecration, and usually the clarification of the significant activities and actually cherished ends are associated with their social and cultural institutions. The question of meaning and end of human life as conscious problem has always been in a state of flux and change due to the spacetime multi - variants and thus it is inevitable according to the verse given below that they should be properly reflected and analysed. Those who are a failure in carrying out this function they are certainly left in a state of chaos and anomaly or in loss.

By the Time, Lo man is in a state of loss save
 those who believe and do goods deeds and exhort
 one another to truth and exhort one another to
 endurance.⁽¹²⁾

The Qur'an has to condemn a degenerated generation in the light of the chief end of man. The Qur'anic sociology and the sociology of knowledge have had to build imposing system to show that there is no real incompatibility; the new ideas and

- (vi) The cultural and historical genesis of the problems of Wissensoziologie.
- (vii) It is an intellectual phase of socio - cultural change.

The Qura'nic Sociology of Knowledge is concerned with questions of analysis and critical evaluation, with its own standards of validity and tests of knowledge. The different types of experience and knowledge are spread out awaiting interpretation. The idea that will interpret them is hit upon accidentally because of the special reflective interest of the interpreter, and that in the end the individual will find out world view and scheme of living better (Sura Abraham). The ends or goods as shown by the Qur'an in the stories of the Prophets in general and more particularly under the experience of Abraham are organized in their institutionalized activities. The beliefs in terms of which they express their social and cultural experience are matters of social and cultural habit. These activities and goals or values do not come isolated but as integral parts of the social system. Sociology of knowledge does not have to create an organization of experience. It is organized in the institutions of a culture. Sociology of knowledge does not have to provide all meaning for life, life according to the verdict of the Qur'an normally follows some meaningful patterns. Sociology of Knowledge as recurringly pointed out by the Qur'an may help a shaken individual to find such organization and meaning; but socio-culturally speaking, knowledge could never invent them if they were not already present in the living experience and functioning institutions of culture. If the Sociology of knowledge is the critical reorganization and reconstruction of the beliefs of a culture, it, of necessity, pre-supposes an organized culture, with a

In this framework, experience as an important ingredient of the Qur'anic Sociology of knowledge is not something opposed to thought, but something that involves thought as an integral part of it. For experience as an interaction includes within it the factors of accumulated skill, or information, psychological reactions in which the quality of feeling is what stands out and of course all consciousness as well as the meanings involved in the multi-varient phenomena, apparent or otherwise. The analysis of the meaning of experience as constantly enunciated in the Sura II goes hand in hand with definite speculative outlook. The laxity or non applicability of this speculative outlook. makes man blind and a mute object, among the peripheries of living objects in physical world and world of creation.

Allah hath sealed their hearing and their hearts and on their eyes there is a covering. Their will be a awful doom.⁽¹⁰⁾

With the discussion above it is clear that the Qura'nic Sociology of knowledge is fully orientated with the following:

- (i) Social and cultural enterprise.
- (ii) It reorganizes and reinterprets social, cultural, religious and spiritual experience.
- (iii) Social experience as given embodies a meaningful pattern.
- (iv) Sociology of knowledge presupposes the value orientation system and an organized culture.
- (v) Social and cultural institutions generate meanings, aims and values.

(ii) The Qur'an treats experience as a deliberate observation, it means to determine truth and meaning to a certain physical social or humanistic phenomenon. It is according to the Qur'an not a passive exercise of sense but a deliberate process, directly connected with all parts of culture known as Reception, Manipulation and Transmission. In this triological framework, it is an occurrence on a specific occasion, of a psychological response. In that framework again it is a systematic and conscious exercise of technique of observation, something which is not mere specific fact occurring at a given time, but habit that may be persuaded at any time.

(iii) Experience is conducive to greater insight and understanding. According to the Qur'anic semantics, experience is not purely subjective, it is rather a relation between the living organ and its environment. It is process of interaction between these two constituents. The experiencing mind is an active explorer. In short experience is an interplay between systematic observation and the world of fact. These are the enunciation fully employed in the story of Abraham with this perspective. I am fully convinced that we can fully categorize and classify the various components of experience in conformity of their multivariant socio - cultural, biophysical, religious experience, mystic experience, social experience, cosmic experience, spiritual or transcendental experience and so on and so forth.

He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remembers except men of understanding.⁽⁹⁾

The Qur'an has taken for granted that there is a perfect continuity and unity and harmony of the philosophy of knowledge with the results of positive science of the social determinants of knowledge. This thesis of the Qur'an has been solved through a direct analysis of the Sociology of knowledge and the Philosophical implications.

A mental production will be cognitive when it has, as its primary aim, the description of reality. According to the verse above, knowledge is expressed in the indicative, never in the operative or the imperative so far I have considered the problem of knowledge, I am persuaded to believe that they are simpler in pattern of religious experience. According to the Sura Baqara, experience as a central thesis of the Sociology of knowledge is the source of all our utterances. Experience is something that exists before we do and not something that our conscious activity creates. Experience according to the Qur'anic postulate in its form and content is something qualitative. The Qur'an presupposes the three following meanings:-

(i) The Qur'an takes it to mean the whole field of consciousness. It includes all mental activity, institution and spirituality in any form is equally an instance of awareness. Only recently it is recognized as an important source of mental production and the creative cultural activity by the modern discipline known as Social and Cultural Dynamics.

them, through rivalry among themselves; and had it not been for a word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the scripture after them are verily in hopeless doubt concerning it.⁽⁶⁾

And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo: thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.⁽⁷⁾

From this arises the question can we suppress, or at least neutralize the influence of these undesirable social factors. From the verses above, it is clear that suppression is within our possibility. It appears that we are reduced to relativism unless these social determinants can be assimilated to a new concept of objectivity which will define the value of knowledge by something other than our former idea of truth.

Alif-Lam-Ra (this is) a scripture which we have revealed unto the (Muhammad) that thereby thou mayest bring forth mankind from darkness unto light by the permission of their Lord, unto the path of Mighty, the owner of praise. ⁽⁸⁾

The Sociology of Knowledge of the Qur'an for the first time in human history and in contradiction to the ideologies of ideational religions succeeded in showing and supplying positively the social determinants of ideas -- and especially if this determination reaches the fundamental aspects of knowledge -- it seems that it raises urgent problems for present

have been consistent to take account of this preamble but he lack of time, does not permit me to do so. The Qur'anic Sociology of Knowledge concerns itself only with determinants which are attributable to society. The Qur'an throughout its discussions of the various nations either categorized as believers or non-believers, has concentrated on social determinant. The interest shown in the social determinants of the thought is to awake consciousness. In this attempt the Qur'an also refers to the non-rational elements of human life, because this non-rational is extremely important in human conduct and in the product of human activity.

In the study of man and his psychological, social and cultural orientation non-rationality is the important factor, which has been neglected by the social scientists and the psychologists. Only recently some attention has been given and some of the thinkers of the day have started their inquiry with non-rationality as major hypothesis of their investigation.

It is very difficult indeed to analyze all the factors involved in the origin and the systematization of the Sociology of Knowledge of the Qur'an. It is sufficient to point out that the social determinants of knowledge became the object of methodical analysis and investigation; of the Qur'an. (5)

If our knowledge is dependent to a very large extent upon extra cognitive social factors, it is inevitable that those part of knowledge and social forces be assimilated and absorbed which are not detrimental to our original cultural mentality. Of course, it is necessary to be mentally alert *visa vis* cognitive and extra cognitive factors.

And they were not divided until after knowledge came unto

is the consideration of the mental productions-physical, humanistic, social and even with the Qur'anic viewpoint transcendental and spiritual in so far as they are influenced by the social phenomena and factors. In almost all the verses the Qur'an refers in a general way a certain permeability of knowledge by extra cognitive factors:

You who believe; Ask not of things, which if they were made known to you, would trouble you; but if ye ask of them when the Qur'an is being revealed they will be made known unto you: Allah pardoneth this for Allah is forgiving clement. (2)

Say O Muhammd to the disbelievers. I say not unto you that I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you lo; I am an angel. I follow only that which is inspired in me. Say: Are the blind men and the seer equal? Will ye not then take thought? (3)

Is he who payeth adoration in the watches of night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord (to be accounted equal with a disbeliever?) Say (unto them O Muhammad) are those who know equal with those who know not but only men of understanding will pay heed.(4)

The inquiry of knowledge as a central thesis of the philosophical thought is as old as man himself and hence it was inevitable for the Qur'an to take cognizance of this fact. For the analysis of the framework of Sociology of Knowledge it would

Sociology of Knowledge that man through knowledge can be something more than a loud-speaker for the particular class or the provincial culture in which circumstances happen to place him. Nature exists as one and the same for all men in all space-time dimensions. Hence the Qur'an is another source for the existential validation of Philosophical knowledge and its attendant norms then either class or culture, on the basis of may critical study of the Qur'an, I am sure that the content, structure and methods of the Qur'anic Sociology of Knowledge in contradistinction to its modern stereotyped are fully enunciated which have to be worked out by the future students of the sociology of the Qur'an ⁽¹⁾

No doubt the sociologists have included in their inquiry virtually any cultural product - political, ideological, philosophical, scientific, technological, ethical and economic doctrines, but still it is not as comprehensive as the Qur'anic Sociology because it is a swinging between ideation and sensatism. It is gounded in the ideational pattern of Christianity and coloured with the colouring of the present sensate cultural mentality of voluptuousness and sensual luxury has become a mental luxury, whereas the Qur'anic Sociology in content structure and method is idealistic. Not only it embraces all the phenomena of knowledge but the supera, super and hyper realities have been included. This is to say that metaphysics and eschatology form part of the necessary orientation of the Sociology of Knowledge formulated by the Qur'an. In this perspective with the description of physical and social world of the Qur'an refers to the spiritual meanings involved in them all under the term (سبح) which has constantly been used.

The point of view characteristic of the sociology of knowledge

the ideas. A consideration of the definition of culture is most relevant, in this connection. There are many instances in the Qur'an to clarify the ideas mentioned above. Just to cite one instance, let us refer to the story of Moses and Pharaoh. There is a fundamental difference between biological and socio-cultural organization of the society. Biological organization and behaviour result solely from genetical inheritance. The socio-cultural is built on the top of this. This is the key to the emphasis upon cultural social behaviour as meaningful. The culture of Moses was supported due to its meaningfulness, whereas the culture of Pharaoh was rejected due to its meaninglessness. From this contention it is not only proved that culture and knowledge both are not only interdependent but also meaningful realities. The term social and cultural should not be used in a segregated form, because such a sense would be contrary to the multi-national concept of Qur'anic idea of the culture. Social and cultural are used in terms of existential would be to existential is determination of knowledge determination and hence the sociology of knowledge. The correspondence or harmony may mean that sociologically ideas and social existence come from a common factor i.e., value orientation pattern. It becomes clear that the basis of the validation of human knowledge and its socio-cultural norms may be in existential nature rather than in social existence. According to the Qur'anic concept, social existence should be existential nature, otherwise such an existence would not be existence at all. Nothing to say of life in this world, the Qur'an has taken the sociological view of metaphysics or eschatology, not segregating it from the existential base. With this standpoint the idea of conformity of life is fully maintained. It has been made clear by the Qur'anic

The sociological importance of emphasis on the value system as an integral part of knowledge has no value at all without the system of values. And hence the Qur'an constantly refers to the Being of Allah, His attributes and His omnipotence. Knowledge fully imbued with this value system should serve as a value orientation pattern to the society, personality and culture. The central thesis of the Quranic Sociology of Knowledge may formulate in terms of the major premise that one philosophical theory of the ultimate nature of reality and of man as a factor in reality defines ones values. Thus the term *khair* (خير) or *m`aruf* (معروف) is not an idea within the total set of ideas making up one's philosophy or the view of ultimate reality, but it is shorthand expression of Allah for one's complete view of the ultimate Reality. The Names and Attributes of Allah are not meant to magnify the idea of Divine Personality as done by ideational religions of Christianity and Hinduism, etc., it is one the contrary a philosophical theory of what is primary or ultimate in experience and is one's criterion of Good. Consequently with the topic of the being of Allah in the Qur'an it is postulated that only those who have a true philosophical theory of the ultimate reality can really become good. It terms of this goodness they can react fruitfully on the society and culture. In this reciprocity the become a model to the society and the society in turn with the aggregate of good individual can serve as a model. This action and reaction of the individual and the society is the germinal point of the theory of the sociology of knowledge.

If one is to define the Sociology of Knowledge as an inquiry to the determination of human ideas by social existence then all that we can possibly conclude, so far as general philosophical epistemology is concerned, is that social existence determine

2. The ideas making up human knowledge which are conditioned, i.e., system of knowledge with value orientation pattern.
3. The relation joining the former factors to the later, i.e., the Prophetic mission.
4. The precise nature of relation by means of which the facts of social existence determine the ideas of human knowledge i.e., Revelation.

The problem of the sociology knowledge, therefore, comes to be what kind of the system of meanings is needed for the society. What is the situation of conflict between the meaningful society for the development of human personality, completion of social machinery and subjugation of nature with logic-meaningful casual relation? and how does the specific pattern of knowledge become a bond of group integrity? In other words how does abiding by the guidance of the Prophet constitutes the method where by the group integrity can be achieved?

In its study of various nations and cultures developed during the ages of various Prophets, by the believers and non-believers, the Qur'an reveals that the study of any culture leads one to a connected set of basic predominant premises, from which all the different predominant factors of the culture follow. One of the important postulates of Qur'anic Sociology of Knowledge to be noted is that not only a specific culture obtains its definition, and specification, meaning, axiomatic orientation, identity, individuality and unity from an underlying set of its premises, but these premises turn out to be philosophical and ideological in character.

of the inquiry of the Qur'an regarding knowledge in its philosophical socio-cultural and psycho-spiritual framework, because the implications are very far-reaching and consequential. For, the Quran claims to be the ideology (i.e., الكتاب) which is bound to have the shape of the 'Order' (i.e., السنة)

Moreover, the Qur'an claims to be knowledge (علم) and guidance (هداية). But knowledge is that which leads its recipients to enter into the community of knowledge, and guidance is that which is conducive to the cherished goal.

The Qur'an aims at creating a society based on the conception of the unity of mankind, constituted of the individuals morally. Struggling and spiritually-minded, directed to immunize the individual and society from all fears and sorrows.

The Qur'an maintains that faith and knowledge are inherently compatible and the Sociology of knowledge maintains that the socio-cultural facts and the ideas making up human knowledge are related to each other.

The stories of the Prophets, among other factors of great significance, if properly analyzed will not only disclose the fact that ideas of men but reflect the facts and forces of the culture in which they are immersed in those of a unique future which succeeds the present as an inevitable future.

The Quranic Sociology of Knowledge involves the following factors:-

1. The conditioning socio-cultural factors, i.e., the value orientation pattern which is necessary for the existence and growth of the society in the face of recurring changes.

The Qur`anic Sociology of Knowledge

Dr. Burhan Ahmad Faruqi (late)

We are confronted with the task of National Reconstruction and it is undeniably true that no group can survive and undo the forces of disintegration through ruminating the idea basically incoherent with their own cultural pattern, nor the ideas that emanate from the gloom of frustration can ever be source of inspiration; and that no philosophy can ever from the existential base of culture, society and state unless reconstructed in order to meet the basic requirement of human life, that socio-cultural and spirituo-moral aspects of our nature must be in harmony with each other; and much less existentialism and positivism which are absolutely incoherent with Islamic cultural pattern.

I believe that amidst the gloom despair in which modern thought finds it, reorientation of a healthier philosophy is possible only if we reconstruct thought in order to meet the requirements of religion, morality and society. Because we realize that where the Qur'an speaks of man, it speaks of *ummat*, it speaks of *millat* which imparts the uniform pattern of behaviour and consequently consciousness of unity to a group; and where it speaks of *millat*, it speaks of *Din* as a corrective standard because *millat* implies the possibility of deviation and may need its re-orientation in order to achieve its goal.

If this is true, it is not possible to overestimate the importance

The Bi-Annual Journal

Published by

Sheikh Zayed Islamic Centre,
University of the Punjab, Lahore

Ph: 5863909

Fax: 5882533

E-Mail: SZIC @ nexlinx net.pk.

Subscription Rate (Per Copy)

Pakistan	Byhand	Rs.50
	By Post	Rs.60
USA		\$5
Canada		\$5
Australia		\$5
Europe		\$5
Middle East		\$4

Dec. 2000

Note: All correspondence should be addressed to "The Editor Al-Adwa, Sheikh Zayed Islamic Centre, University of the Punjab, Quaid-e-Azam Campus, Lahore (Pakistan)".

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AL-ADWA'

Vol. X

No.14

Dec. 2000

The Journal of Sheikh Zayed Islamic Centre, University of the
Punjab, Lahore (Pakistan)

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2500 (14) (14)

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