Islam Sociology as a Novel Approach in the Sociological Sciences (With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

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Abstract

The distinction between "Religion" and "Religiosity culture and religious beliefs in the sensory and phenomenological perspective" has sociological significance and demonstrates a distinct pattern of sociology. The present study in the first section with critically approaches to the "Sociology of Religion" explains the inadequacy of its conceptual and perceptual organization in explaining sociological relationships of religion, with an emphasis on the inherently reductionist and methodological nature of this prevalent discipline. To this aim, the author explains that a "Correct understanding of religion - especially Islam - can be considered as a foundation that influences the existing understanding of sociology of religion" and examines the relationship between religion and society from a distinct perspective compared to the prevailing literature worldwide, highlighting the distinction of this approach compared to the intradisciplinary literature, which mainly involves an essentialist and fixed perception of religion and religious society in the dominant intellectual-religious traditions in the Islamic world. The author argues in this field with an "Ijtihadi" and "Intra-religious" approach about the combined and creative role of "Social Traditions of God" with "Faith and distinctive characteristics of Islamic spirituality" in constructing a new identity for society. By referring to the idea that "When people take steps towards God and the kingdom in a planned manner, they become closer to each other and a global community takes shape," it reaches a new level of religious and Islamic society. In fact, forming the institutions with common and distinct features such as mosques, pilgrimage, and recently the Arbaeen of Imam Hussein (AS) in relation to the historical and glorious experience of the Islamic community in Medina shows that the Islamic society is a society established on justice and fairness, which follows its principles by creating sensitivity towards "Perceptive and Cognitive" levels, "Moral and Inclination" values, and "Behavioral and Action" aspects, within the framework of "Faith and Righteous Deeds."

Keywords: Sociology of Religion, Islamic Sociology, Divine Traditions, Justice and Fairness, Islamic Society, Global Society.

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Introduction

The present study's main issue, with a critical approach is what modern social sciences and consequently "Sociology of Religion" explain about religion and society, and what relationship or relationships they do not explain or leave unexplained. In this regard, discussing the sociology of religion involves discussing the relationship between religion and society, social changes, and the capability of this discipline, as well as its level of explanatory power regarding the most critical issues for all societies. To find an answer, the subject is approached from a religious perspective, particularly an Islamic standpoint. It is natural for this research to intersect with conventional methods used in religious and Islamic sociology discussions; however, it is distinct from existing studies based on essentialist interpretations and fixed understandings of Islamic society within prevailing intellectual-religious traditions in the Islamic world. Additionally, the current study has made an effort to avoid general and repetitive discussions surrounding ontological foundations, anthropology, epistemology, and different assumptions in Islamic sociology[1].

Instead, it has explored the subject from the most inward and closest aspect where the divine teachings are linked. Therefore, it is essential to adopt an accurate positioning of Islam regarding sociology, which is beyond what is presented in "Sociology of Religion." The meaning of religion, as a suffix, primarily refers to "Religiosity," religious beliefs, or some form of collective action, mostly from a non-religious position. Thus, despite some similarities and possible overlaps, the writer believes that the distinction between religion and "Religiosity culture, religious beliefs, and other manifest activities" holds significance in terms of sociological value, providing a distinct pattern of sociology and an understanding of society. It is not a refutation of the role of religious ideas and beliefs in society and life in general, but it argues that the theoretical efforts of scholars like Max Weber- as an inspiring thinker in the sociology of religion- who presented a non-Marxist and non-materialistic analysis of the relationship between religion and economics (Weber, 1958 AD), do not entail genuine sociology of religion. Reducing religion to a "Phenomenon such as a type of behavior or a form of collective action among Weber's concepts" (Jamileh, 2021 AD: 944), is not religion.

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1. In Recent Studies, cf. Muhammad Al-Khouli, 2018; Department of Sociology, Research Institute of Hawzah and University,2013 AD/ 1392 SH; Zaki Muhammad, 1981; Mohebbi, 2016 AD/1395 SH; Yunus, 2016 AD/1395 SH; Mirsepah,2009 AD/ 1388 SH, Zand Vakili, 2010 AD/ 1389 SH; Dawoodpour, 2019 AD/1398 SH; Parizad and Naghizadeh, 2022 AD/1401 SH.

83

In addition to the mismatch of his image of Islam[2], some reflections indicate Weber's contradictory approach; meaning Weber, who believed in the primary and fundamental role of values in "The Protestant Ethic and the Spirit of Capitalism," has evolved his later works, particularly his comparative studies of religions, towards secondary phenomena (cf. Wothuqi, 2015 AD/1394 SH: 264). Similarly, in his analysis of Islam, Weber only considers the role of values in secondary and socially related phenomena in Islam (Toby and Wolfgang, 1999 AD: 121).

In the present study, in addition to explaining the methodological nature of "Sociology of Religion" and emphasizing the urgent need for a new format, it argues for an innovative approach to Islam Sociology through an ijtihadi process. The debate shows that the expansion of knowledge has been pursued from a point where, essentially, the secular paradigms of social sciences have come to a crisis and impasse. In other words, the critical and affirmative part of the article is related to the fact that, now that this growing crisis in sociological knowledge demands a new form of sociology of religion, 'What is the nature of the relationship between religion and social changes?', and 'How can the formation of the Islamic society be explained through primary and irrefutable religious sources?'

More precisely, 'Is the logic of the Quran regarding the relationship between religion and society - in general - and the Islamic society - in particular - the same as what is said in the sociology of religion, or does it have a distinct logic?'

The importance and necessity of these issues are essentially sociological, in relation to the main thesis of this article, that the presentation of "Islam Sociology" is a presentation of new possibilities and capabilities in sociology, meaning that in the construction of a contemporary society and its revitalization, what values and ideas, or what type of intellectual and epistemological organizations have the worth and potential to play a permanent role in life, and not to be like the dominant paradigms governing the life of humanity today, hindrances to spirituality and humanity.

1."Sociology of Religion"; Methodological Reductionism of Religion and Society

The sociology of religion has become a crucial field of study in today's world and is highly regarded by specialized sociologists who are producing numerous diverse works in this area. This study has expanded

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2. As an Example, Turner: 2012 AD/1391 SH, Eisenstein: 2016, Rodinson: 1974, Turner: 1974, Levtzion:1999.

Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

84

many fields and areas, including religion, as the subject matter of sociology are the scientific study of human behaviors and social relationships. It is studied under the framework of religion sociology. Pioneers and founders of sociology such as Auguste Comte, Emile Durkheim, and Max Weber devoted their principal works or significant parts of their books to the subject of religion. Weber, in particular, focused a large part of his work on understanding religion as a fundamental factor in social dynamics. Durkheim, on the other hand, contributed to developing a new understanding of the clear and undeniable phenomenon of religion. However, Max Weber's "The Protestant Ethic and the Spirit of Capitalism" gave new dimensions to the field of study.

Max Weber did not want his thesis on the existence of religion in social life to remain merely a theoretical structure without any sociological impact. The importance of religion's role in social transformations becomes even more apparent when Weber categorizes it among the social actors, seeing prophets as charismatic leaders at the forefront of social, moral, and political change. In this way, religion is raised to a level that is capable of creating innovation and social change.

The sociology of religion, with all its various theoretical traditions such as Tokvillian, Marxist, Durkheimian, Weberian, Zimmerlian, and others[3], represents a trajectory in the development of life in the modern world, and in theoretical terms, it embodies a perspective that is "External Religious," "Phenomenal," "Oriented," and to a considerable extent, influenced by the medieval view of religion. It is said that Weber focused on Christianity while investigating other religions, including Islam (Vothuqi, 2015 AD/1394 SH: 274). However, studying Islam in a Protestant way is as misleading as emphasizing the intrinsic determinism of Islam and hindering the community's initiative for action, as in the nuances of Weber's "The Protestant Ethic and the Spirit of Capitalism." Specifically, by attributing Islamic teachings to fate and destiny and determining the predetermined fate, rationality based on Calvinist Protestantism philosophy, the philosophy based on effort and hard work, gain and permissible profit. However, in the life affairs, Islamic rationality is based on determinism, meaning that if the Calvinist language says, "If we work hard and suffer in this world, we will profit, and if we profit and succeed, it is a sign that we have been successful in the end-time among the servants of God," the contemporary language of Islamic followers is, "Whatever we do and whatever pain we endure, there is no interference in the outcome and purpose of the matter, because fate and destiny have

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3. Refer to: Scott and Hall, 2001; Thompson,*2016 AD/*1395 SH; Zuckerman, *2003*; Simmel, *2009 AD/* 1388 SH; Alizadeh, *1996 AD/* 1375 SH; Nejati Hosseini, *2010 AD/* 1389 SH, 78-84; Wach, *2008 AD/* 1387 SH.

governed life matters from eternity, and will inevitably be imposed by God as predetermined." (cf. al-Sheikh, 2016 AD: 222) Unaware that the main topic of the Quran precisely describes the opposite: "God does not change the fate of any society except when they change their own circumstances." (Sura al-Rad: 11)

The root of these obvious mistakes and errors stems from the fact that in the sociology of religion, the essence of religion is not based firstly and inherently. Therefore, what is non-religious is perceived as religion in the field of the "Sociology of Religion," and what is religious (revelatory) is considered non-religious. Therefore, the issue is not that the sociology of religion is a newly established discipline, or that scholars like Weber have not completed their studies on Islam, but rather that the methodology, theoretical organization, and conceptual system of the discipline are essentially reductionist.

Decentralization of religion and one-dimensional perception, considering religion as a "Phenomenon," "Religious Experience," or reduction of religion to a "Conceptual or cultural issue and lifestyle," is the same methodological reductionism of religion and society in the "Sociology of Religion," and is certainly a reductionist view from a high perspective and through the active subject in a phenomenon that has to some extent degraded (Shojaeizand, 2003 AD/1382 SH: 112). Therefore, what is most worrying and unscientific in the sociology of religion is the distorted and stereotypical concept of religion in the process of religion transformation into "Religiosity" and the like, which is inherited by social studies and has become the most important slippery slope of sociological and religious studies with modern and postmodern coloring. In such a process, enchantments take the place of religion, and by transforming religion into the opium of the masses and communities, sociology also reaches a deadlock. These are the consequences of the same methodological reductionism that modern sociology has been plagued with from the beginning, and the three stages that Auguste Comte proposed for the development of human civilization and society, culminating in positivism, are products of this reductionist methodology. Within the same framework, sociology is seeking to answer the question of why modernity appeared in Europe and not in the Islamic world or other places.

The book "The Spirit of Capitalism" highlighted the distinct influence of thinkers such as Weber, demonstrating how favorable "Spiritual" conditions contributed to the emergence of capitalism in a significant part of Europe, rather than solely favorable material conditions. It was concluded that religion can play a leading role in social changes and civilization renewal. 'What set Weber apart from figures like Marx in this

Islam Sociology as a Novel Approach in the Sociological Sciences (With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

86

area was that Weber argued capitalist economy was a mental product of Protestant religious ethics and a reason for changes in behavioral patterns?' This was due to the highest virtue in Protestant work ethics being the accumulation of more and more money.

While it is evident that both Marx and Weber have perceived something as religion that is not essentially in Qur'anic culture and divine prophets, the secondary issue of sociology has remained a favorite subject of sociologists from various spectrums since the emergence of sociology. It can be found in almost all major texts and trends in social sciences. The main issue and methodological question is the definition or logic and conditions under which religion is studied in common sociology worldwide. By raising this question and paying attention to theories, it becomes clear that modern sociology is fundamentally methodologically reductionist. Regarding the cognitive limitations, it has started from difficult existential issues from birth and reached a crisis and deadlock in recognition. In this article, we will address this crisis by explaining the fundamentally insufficient "Sociology of Religion" from Islam and religious phenomena.

2. Theoretical Renewal in the Sociology of Religion

According to the above mentioned, it becomes clear that reducing religion in social science paradigms to matters of culture and religion, or reducing it to "Religiosity" and stripping it of its true and divine meaning, is not just a strategic mistake of this discipline's encounter with Islam and Islamic society; it is a position that is repeated in sociology as one of its most fundamental positions and possibilities. There are differences in positions and levels that exist in the theories of "Sociology of Religion," and some works have addressed this (cf. Acquaviva and Pace, 2011 AD: 153-161). The intended conclusion is that "Sociology of Religion" is distinct from religious studies and religious studies. The main difference is that in "Sociology of Religion," the correctness of religion, the authenticity of religion, the origins of religion, and the sacred aspect and nature of religion are rendered ontologically irrelevant, and essentially, the suspension of these ontological dimensions of religion is a product of the formation of a theoretical framework and paradigm that secularism has an ontological aspect for. In such reductionism, even if specific religious concerns and emphases are taken into account, sociology will still be incomplete and secular, and the application of religion to it will be a matter of compromise. Islamic society and divine teachings in society are something more than a mere acceptance of theologians, a set of individual directives, a social and cultural phenomenon, or natural factors. Even in a non-religious society, there is more to it than just calculations

of a social and natural phenomenon, and it is here that the vast distance of society's understanding in the discipline of sociology shows itself in the form of theory renewal; and that sociology as a supporting discipline ignores its important and ontological aspect and even has indescribable aspects that are more important than those described in sociology. In the midst of this, the role of non-religious attachments and tendencies, and sometimes even atheistic tendencies in the sociology of religion, are not irrelevant, and proving and denying them has an effect on their explanation, to the extent that the type of explanation and the descriptions and the norms and its own particular justification system are induced or imposed.

Religion is considered a phenomenon of social nature, but Durkheim stated that studying it is one of the most challenging tasks a social scientist can undertake. Nonetheless, assuming this responsibility has had a significant impact on the study of religion, exacerbating the trend of secularization and making it difficult to conduct a detailed study of society, particularly regarding religious phenomena. The truth is that the "Sociology of Religion" in the West emerged under the auspices of a capitalist and socially dominant cosmology, influenced by colonialist domination, leading to erroneous interpretations of religion, like Marx's view of religion as the "Opiate of the Masses." This was a tool for colonizers to place the sins and shortcomings of underdeveloped communities under the umbrella of religion as an institution.

In such an environment, religion and faith were subject to disrespect, sarcasm, and derision to the extent that even Nietzsche used metaphors to state that "God is dead" (Nietzsche, 2012 AD: 90). Therefore, the emergence of the "Sociology of Religion" in modern times is related to the life and era of the modern world. The sociology of religion, whether it is of a positive, modernist, or postmodernist understanding, is based on secularism and cannot be considered a "Natural" approach to the investigation, examination, and analysis of religion and society. Instead, this field is influenced by the cosmology of capitalism, which arose due to unique historical changes in Western social thought. In this sense, the paradigms of social sciences are non-religious frameworks in the modern era. Carl Schmitt believed that the conceptual structures of modernity were facets of religious concepts (cf. Schmitt, 2006 AD: 36). Due to this trend, philosophers like Hobbes fully dismantled the foundation of society by rejecting the idea of a natural and steady foundation, leading to the establishment of a social system based on social contracts. Thus, a liberal society can be viewed as an example of a tangible society based on secular theology.

Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

However, this type of sociology lacks the necessary cognitive tools and methods to study the religious aspects of society, offering an incomplete and inaccurate depiction of religion while ignoring the ontological aspects. It adds new dimensions to the crisis of sociology, which many scholarly works have shown in recent years (cf. Ashtyani, 2009 AD/1388 SH: 12-18). Relating to the most critical and profound issue of the relationship between religion and society, sociology bears the secular suffix that its pioneers deliberately omitted. These entwined crises and theoretical shortcuts appear to be irreparable and irretrievable. At the organizational level of explanation, sociology today depends on negative alternatives, namely the lack of a suitable alternative to explain events.

As a result, given the growing importance of religion in global relations, a fundamental overhaul is necessary, and the social world requires new approaches that follow the essential and constructive ontological aspect of religion from an internal religious viewpoint. These new approaches would build on this aspect in the realm of social relations, forming the closest and most feasible link to spiritual and religious life.

Let me provide an example to illustrate this point. Let's consider the global climate of the 1960s, where a predominant structure of secularism governed both the software and hardware of the world. During this time, the absence of religion and spirituality was not noticeable in the global meeting of the two bipolar international systems, led by the United States and the Soviet Union. Likewise, let's examine the internal political structure of Iran, where the Pahlavi regime, backed by the most influential Western powers on an international level, suppressed all opponents, resulting in a highly turbulent social structure. In such an atmosphere, the situation of the clergy and religious centers was so tumultuous and severe that they not only opposed the revolutionary movement but even the prevailing current in seminaries was against it. Under pressure from the government, and in the absence of a social basis, Imam Khomeini famously referred to the state of affairs as the "Marg Abad Hawzah Elmiyyah."

Under these circumstances, 'What meaningful analysis and consultation could the "Sociology of Religion" have provided?' 'Was there any other outcome, apart from a religious revolution?'

At the time, religion was believed to have fulfilled its purpose in the world, and despite the enormous pre-existing secularist structure, there was a widespread conviction that secularism was the inescapable destiny of humanity. Given this perspective, from the standpoint of the "Sociology of Religion," a revolution in this context seemed to have no meaningful outcome. However, Imam Khomeini's approach as a religious leader followed a different logic from that of the "Sociology of Religion,"

and the Islamic Revolution's success in all its discouraging circumstances demonstrated that this reasoning had a distinct and analyzable sociological status.

In light of this, it is essential to highlight the need for a more intimate and compassionate approach to the relationship between religion and society. This subject, which has yet to find its true place even in the current works on the sociology of religion and Islam, requires our attention and understanding.[4]

3.Islam Sociology

Based on the above mentioned, it is evident that the objective of "Sociology" in this context is not to create Islam Sociology as a subdivision of the sociology of religion. Instead, it is a unique and distinct approach that starts with the normativity of "Islam," highlighting the "Suitable," "Correct," and "Constructive" aspects of Islamic sociology. In the current era of capitalist globalization, social relations are being transformed, and human communities are being abolished by erasing ethical and cultural boundaries via social media and the internet. In such an environment, elements and social systems, such as the family, provided by Islam, can empower communities to resist the relentless onslaught of capitalist globalization, stabilize and regulate social relations based on intrinsic and moral values.

Furthermore, the complexity of contemporary societies has intensified with religion and religious institutions (moral authority) no longer a matter of choice but a necessity for global communities. In light of the latest challenges in social science, there has been an increase in complexity, exposing the primary characteristics of specialization and increasing division of labor to unprecedented challenges and fragmentation (Tainter; 2003 AD). Undoubtedly, Islam can be viewed as the foundation that influences the current understanding of society and the sociology of religion.

In this context, Islam refers to the divine religion of the prophets, including Abraham, Ishmael, Isaac, Jacob, Jesus, and Muhammad (PBUH), as revealed in the Quran. Although Islam places great importance on human dignity, going so far as to describe taking one human life as tantamount to taking the life of all humanity, the religion is not individualistic but rather characterized by social principles, as emphasized by the Quran. In other words, the Quran stresses "Individual and Social Freedom," "Reward and punishment as dependent on both the

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4 . For More Information, Refer to **Acquaviva** and **Pace**, 2011, Azhdarizadeh, 2010 AD/ 1389 SH: 59-60.

individual and society," and "Mutual Influence and Impact," all of which point to a religious approach that is explanatory within sociology.

This expression demonstrates that the Quran is not merely a book of beliefs, laws, and ethics, contrary to what many students of global studies may assume. In the same way, the divine prophets were not simply sent to enhance and improve humankind's understanding, beliefs, and ethical perceptions or to replace the ignorant system of thought and its appearances with Islamic tenets and beliefs. Rather, their mission was to transform all aspects of human existence holistically. Likewise, Islam is not merely limited to faith and faithful individuals, and the impact of religion on society and social processes is not restricted to them.

In fact, as will be described in detail, Islam is a complete way of life, and the Quran embodies God's will for a pure and eternal existence. Thus, the Quran aims to create the most proficient and stable social foundation in the world, as indicated by the word "Aqwam" in verse 9 of Surah al-Isra, which states, "This Quran guides to the best way and gives glad tidings to the believers who do righteous deeds that they will have a great reward."

Islam Sociology argues that the Quran calls upon us to recite it, not for the sake of religious beliefs or rituals but for a deeper reason. Religion, in the form of a mixture of faith and superstition, results in human backwardness and contributes to the decline of apparent religious communities. Instead, Islam Sociology demonstrates that the Quran, as an uncorrupted divine revelation, is inherently life-giving; its environment is one that fosters life, and it invites us to become agents of life. In Surah al-Anfal: 24, Allah calls upon believers to respond when the Messenger calls them to that which gives them life. This life is not merely animalistic, but it is social, unique, and renewable when humans heed the call.

Islam Sociology further shows how the Quran defines a dynamic and vibrant relationship for social life. Through various verses, the Quran provides insight into how human societies can either rise or decline, as indicated in Surah al-Baqarah: 251, which reads, "And if it were not for Allah's repelling some men by means of others, the earth would be ruined."

Islam Sociology demonstrates why and how Islam places the family at the core of the social system; these contrasts with an individual or group based on ethnicity or race, with no other elements involved in the formation of a family than those mentioned in Islamic literature. In this process, the divine prophets redefine social reality and communities, giving them new identities to transform them into desirable conditions. This message is conveyed in one of the verses of the Quran, by Shuʿayb, where the aim of divine prophets is to reform society and its various

affairs and individuals based on the values of monotheism. Surah Hud: 88 reads, "He said: O my people...My aim is only to reform as far as I can, and my success is with Allah alone."

It is important to note that such reform cannot be achieved in any way possible and is not compatible with all approaches. Instead, it must be accomplished through monotheistic ways. As stated in Surah al-Nahl: 125, "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

Islam Sociology provides evidence of the progression of global society and how the Quran guides the inevitable occurrence of the Islamic community at a global level in the future. The Quran reassures us in Surah al-Anbiya: 105-106, "And We have already written in the Zabūr after the [previous] message that the land is inherited by My righteous servants. Indeed, in this [Quran] is notification for a worshipping people."

This meaning and divine will are closely related to the concept of "Vicegerency" and the establishment of "God's caliph on earth," which the Almighty references in the Quran. In Surah al-Baqarah: 30, He says, "Indeed, I will make upon the earth a successive authority," and in Surah al-Anam: 165, He says, "And it is He who has made you successors upon the earth." Therefore, the establishment of a system of coexistence and social arrangements that are commensurate with the status and condition of God's vicegerents on earth, including the building of this world, is the ultimate goal that God demands according to social values. As stated in Surah Hud: 61, "It is He who created you from the earth and has made for you garments."

4. The Relationship of Divine Values with Society and Man

The Quran highlights that society is not simply formed through accumulation and organization, but rather a thriving society is based on life-giving values. These values outstrip any organization and formation and are what recreate and sustain them. Furthermore, the primary difference and distinction between societies rests in the values that govern them. Islamic values comprise a system of values that not only demonstrate the relationship between God, humanity, and society but also generate new social relationships through their distinct identity.

In this regard, society is an environment that willingly and consciously accepts these divine values, using its innate capacity to apply them in various circumstances to abide by them. These values include concepts such as compassion, equality, dignity, kindness, justice, and resistance against tyranny that rank highly in the Quran. For instance, Allah assures

92

Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

people of His immense mercy on Earth and in the heavens, as stated in Surah al-Anam: 12, "Say, 'To who belongs whatever is in the heavens and earth?' Say, 'To Allah.' He has decreed upon Himself mercy," and in Surah al-A'raf: 156, "And My mercy embraces all things."

5. Faith and Righteous Deeds; as Social Identity-making and Community-making

Islam asserts that the Islamic community's realization and actualization are attainable through faith and righteous deed. Faith and righteous deed form the foundation of social values and the driving force behind the establishment and sustainability of the Islamic community. In fact, monotheistic faith creates the most effective, elevated, and durable motivation for establishing the Islamic community. Enjoining what is right and forbidding what is wrong as a righteous and noble social act supports it, thereby enabling the community to relish a good social life. This good life is what the Almighty God has inspired believers to pursue, as stated in Surah al-Nahl: 97, "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." In fact, faith and righteous deed lie at the core of forming the Islamic community in the will of the Almighty God. They function as a spirit that brings human will and the faithful's steps near, continuously revitalizing and energizing the Islamic community.

6. God's Laws and Social Traditions

The study of sociology in Islam demonstrates that a significant aspect of the relationship between religion and society pertains to the unique explanation that Islam provides regarding social laws, customs, and traditions, as well as to the prevalent flow of divine principles. Therefore, as will be elucidated, God serves as an intermediary in any relationship among society, religious and non-religious communities. The connection of this subject with divine traditions is pertinent because God's social traditions are alive, effectual, and immutable, and each holds distinct existential content. These laws act as powerful non-social factors in the matter of society and the rise and fall of communities. Any study of society, devoid of them, will inevitably be incomplete. This is highly significant in both theory and social practice. Hence, when the "Sociology of Religion" disregards divine traditions and the presence of God in society, it has profound implications and sociological consequences. Therefore, the downgraded religious connotations, rather than the

Medina, constitute the first and most important social community recognized by the paradigms of modern social and sociological sciences.

Islam Sociology demonstrates that, apart from the prevalent calculations in sociology, there exists another calculation and proportion in the human world that social science paradigms are unable to comprehend and explain, namely divine traditions. However, the secular thinking tradition of sociology is systematically unaware of this matter, namely that the prevalent laws and traditions of God in social life form the basis of all change and development in all communities, before and after. The result of any social or community issue is incomprehensible beyond these immutable divine traditions, which materialists cannot perceive, although they still exist (Khamenei, 1394/10/19). The Quran refers to these laws as divine traditions, expressing the different traditions and repeatedly highlighting them in multiple verses, showing the significance of these traditions in individual and social life, and the necessity of understanding and supporting theories of them. These divine traditions existed in the past, will continue to exist in the future, and will never change or transform - "You will find no change in Allah's Sunnah (way of dealing), and you will find no alteration in Allah's Sunnah" (al-Fath: 23). "And you will never find in the Sunnah of Allah any alteration, and you will never find in the Sunnah of Allah any change." (Fatir: 43)

The Qur'an uses the term "Divine Traditions" instead of "Laws" to communicate to readers that human laws are subject to change, while God's social laws are absolute, timeless, and applicable in all places and times, and cannot be replaced or altered. Interestingly, these divine laws and traditions benefit not only the Islamic community and believers but extend to all human beings and societies beyond the realm of faith and disbelief. "We are not different from others in this aspect, and we cannot claim superiority just because we are Muslims, Shias, or an Islamic Republic." (Khamenei, 1401/4/7) While some of these laws relate specifically to matters of faith, they do not apply to everyone. Therefore, any social changes or transformations must take into account the existing divine traditions and laws that govern human society, just as other laws of God, such as those governing the laws of conquest, gravity, stars and the sun, and the ebb and flow of the tides, oversee the natural world. The laws of God also regulate the trends and patterns of human life and social movement in such a way that social change is not left to chance, serendipity, or manipulation. Viewing the sociology of the Qur'an from this vantage point demonstrates that the social system, like the system of the universe, operates with precision. The existence of divine laws in the world does not indicate coercion. Instead, it emphasizes the importance of awareness and the potential for social success, as well as regulating

control, organization, and planning for all aspects of life. In other words, as Khamenei writes, "When a nation decides, wills, takes action, and moves in proportion to its objective, a social miracle will occur." (ibid: 1383/4/16)

Therefore, the Qur'an encourages all human beings and societies to explore and utilize these divine laws and traditions, urging everyone to contemplate and reflect on them. This aligns with the importance of supporting theories like the Islamic sociological theory described in this article. From this standpoint, secular sociological paradigms, such as "Religious Sociology," are seen as a deviant form of actual sociology, as they neglect truly effective laws in societies. Qur'anic sociology reveals that the divine traditions of the Almighty encompass various aspects, and the Quran itself is the primary source of these social laws and explains them comprehensively (ibid: 1401/ 4/7). Considering the limited space, I will briefly highlight some of these laws.

"Law of Change" is one of the divine social traditions that the Qur'an has addressed. It states that God will not change the fate of any community unless they themselves initiate the change: "Indeed, Allah will not change the condition of a people until they change what is in themselves." (Surah al-Ra'd, 13:11)

This divine tradition reveals that community building is a collaborative effort, with divine providence guiding the efforts of the world and societies, both Islamic and non-Islamic. This model is part of Islam's ongoing, systematic effort to transform the world and establish an Islamic community based on a different model of lifestyle and perceptions of social sciences that is distinct from secular models. It demonstrates that the foundation of any community and its development is beyond the realm of divine will and divine traditions, without negating human agency.

Another definitive law of God is that the way of the prophets will ultimately prevail in the world: "Allah has decreed: 'I and My Messengers shall triumph'" (Surah al-Mujadilah: 21) and "And We wanted to confer favor upon those who were oppressed in the land and make them Imams." (Surah al-Qasas: 5)

Similarly, the Qur'an refers to historical experiences and emphasizes God's definitive will that the oppressed, which are righteous and just, will inevitably, triumph over the arrogant. They will be chosen as Imams of the world by God. In fact, ruling the legacy of the world by the oppressed believers is among the definite will of God.

One of God's certain and immutable laws in the social world are that whoever supports divine values will receive divine support in return: "Allah will surely support whoever supports Him. Indeed, Allah is

Powerful and Exalted in Might." (Surah al-Hajj: 40) "But actions speak louder than words." (Khamenei, 1401/4/7)

Therefore, some of God's verses are devoted to the traditions of victory or defeat of societies. Another divine social tradition is the consequence of injustice and oppression, which also led to the prophets' battles. This divine law indicates that the oppressor, whoever they may be, is undoubtedly a failure and will face consequences in this world and the hereafter. Interestingly, among the oppressors, even rulers who succumb to oppression are subject to this divine tradition. This tradition also highlights the mutual impact of individual and social oppression, political systems, and the fate of societies and individuals. The divine tradition of repelling mischief-makers also has social significance in this context: "Thus do We let some of the wrongdoers have power over others because of what they have earned." (Surah al-An'am:129)

7. Discourse Authenticity and Originality in the Establishment and Life of (Islamic) Society in Islam Sociology

Based on the aforementioned, it can be argued that the (religious) community holds an authentic position in Islam Sociology discourse. This argument can be traced back to the Quranic discourse and the context of its verses. Essentially, the discourse addresses society and social recognition. God's address to humanity in the Quran is primarily to the collective people, with individual references in some verses for specific and rhetorical reasons. God, the Wise, in the Qur'an, does not address people individually but rather collectively, except for some specific and rhetorical reasons in a few verses (Al-Mudarrisi, 1988 AD/1408 AH: 10). This position, besides its relevance in the field of sociology, is also authoritative in the understanding of Islamic jurisprudence (cf. Abbud, 2022 AD/1444 AH: 206). The role of Divine Prophets is to encompass all aspects of human life. This discourse emphasizes that, in Islamic culture, the authenticity of society takes precedence over individual authenticity in conflicts between individual and social interests. Therefore, Muslim scholars argue that society in Islam possesses authenticity rather than just credibility, with some scholars considering society's authenticity as compositional (cf. Motahhari, 2011 AD/1390 SH: 335-339). In this light, prominent Quranic interpreters assert that many crucial issues have a social dimension in the Quran. Specifically, reliance on verses such as " He is who created for you all of that which is on the earth" (al-Baqarah: 29) highlights the idea that the possessions of the world belong to all human beings (Tabataba'i, 1984 AD/1363 SH: 272).

Individual existence and subsistence are inextricably linked to society or other causative factors mentioned in the Quranic verses, which is why

96

**Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")**

God addresses people collectively in His revelations. An example of such a verse is: "Which Allah has made for you [people] a support [to remain] standing." (Javadi Amoli, 2010 AD/1389 SH: 320-321) Referring to the previous discussions, particularly regarding the permanent and definitive laws of God, Islam Sociology can be considered an authentic discipline. Its universal principles go beyond mere credibility and are fundamentally different from secular sociology. Therefore, the recognition of society in Islam is based on essential elements, such as human divine nature, which is an exclusive doctrine of the Quran: "The upright religion of Allah with which He created mankind. There is no changing the creation of Allah. That is the correct religion, but most people do not know." (Rum: 30)

Based on this, Islamic society acquires unique attributes that are not present in secular social sciences. It is a dynamic community with a spiritual heartbeat, healthy emotions, and a conscious awareness of individual and collective responsibility towards God. In such a society, no individual or group oppresses another, and every action is performed with the knowledge that "God is watching and will hold to account." Members of such a society never lose themselves in materialism or selfishness but rather work towards God and His Lucid Court. This type of society is complete, and life in such a society leads to perfection and success. The Prophets' mission was precisely to create such a community (Khamenei, 1371/01/15).

An Islamic society, with its dynamic nature, vast capabilities, and unparalleled diversity, is inherently global and demonstrates its immense potential to establish a global civilization through its spiritual power. To ensure that divine revelation, in addition to holding individuals accountable, also holds society accountable for upholding high values, Islamic society is not indifferent or irresponsible towards human beings, the environment, or the world. This accountability starts with self-discipline and self-control (the greater struggle or Jihad al-Akbar). According to Islamic ideology, self-improvement is not achieved through isolation, escapism, or passive disengagement from society, nor does it individualize people; instead, it promotes positive growth in social life, social responsibilities, and social struggles against dominance and submission. In this sense, when individuals establish the correct relationship with God, it manifests itself in individuals' interactions within society and social affairs.

Hence, the most significant spiritual institutions in Islam, such as the mosque, the Hajj, and the Arbaeen pilgrimage of Imam Hussein (AS), are associated with the highest spiritual and divine experiences. This crucial topic is also related to Islamic rationality. This approach to rationality calls on Islamic society to follow a rational and reasonable life.

The Quran emphasizes that believers must not close their eyes and ears to divine revelations and signs, even when they are presented to them. They should not follow just anyone as the leader of their community and avoid engaging in frivolous conversations. "Whenever they are reminded of their Lord's signs, they must not ignore them. Instead, they should pray for comfort in their married life and offspring and aspire to become role models for the righteous. "(al-Furqan: 72-74)

Therefore, the Quran makes it clear that divine prophets and legitimate Imams must not display any despotic or charismatic behavior that could alienate the minds of the religious community. These leaders must not impose blind obedience but instead serve as a reminder to the community (al-Ghashiyah: 21-22).

8. Islamic Experience: towards the Global Community

Despite what was mentioned in the previous section, it is essential to emphasize that society is not God's paradise on earth. We do not want to create a Platonic or idealistic Islamic society and impose it as a storehouse of virtues. In fact, the divine social traditions demonstrate that Islamic society is susceptible to decline and misfortune. There is no guarantee except a permanent sense of responsibility. This meaning has great social and tangible manifestations. Religious scholars and thinkers used to describe Iran before the Islamic Revolution as one of the Muslim countries severely afflicted with chronic and deadly diseases. The spread of false beliefs, immoral ethics, and evil deeds had become so widespread that it could not even be attributed to humanity, let alone Islamic society (Shahabadi, 2020 AD/1399 SH).

The root cause of this decline in Muslim societies lies in factors such as "Muslim's pride in their own rightness," "Contentment with individual Islam," and "Breaking the bond of brotherhood among them" (ibid.). Here, emphasis is placed on the unmatched and incomparable role of religion in building a community, as well as the doubtful and hierarchical nature of Islamic society. The first experience of such a society in the late period of human history is mentioned with the observation that the mission of the Prophet (PBUH) and the advent of monotheism gave rise to tribes that were extremely biased, scattered, and engaged in bloody wars during the period of ignorance. These tribes found a new social foundation that evolved into the model Islamic society. This confirms that firstly, Islam is not compatible with any form of social relations. Secondly, according to the "First century of Islam, it is undoubtedly capable of community building in the highest form." (cf. Al-Janahani, 1985 AD; al-Khatrawi, 1948 AD)

**Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")**

The city of the Prophet (PBUH) serves as a palpable example of religious social construction. The formation of the city and the Islamic community within less than 20 years, during their completely ignorant state, was a fundamental transformation in social, political, and cultural conditions. Thus, Islam not only introduced individual reform but also presented a new experience of community and unity at the societal level. This transformation led to a great civilization, but it also indicates that deviant religiosity is possible. Through distancing oneself from Islam, the same Islamic society gradually fell into decline, not too far from the early history of Islam, during the Umayyad era.

Muawiyah, to preserve the monarchy, embraced religiosity, used takfir for the unity of the Muslim community, and employed the concept of fate in support of the autocratic government. The current experience of social deviations reform in the Islamic community highlights the importance of the principle of enjoining good and forbidding evil.[5] This principle invites goodness as the second aspect, and in Islam, is the right and duty of all individuals in the Islamic community. "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful." (3:104)

The Islamic Revolution in Iran, through turning to Islam and reviving forgotten practical doctrines, brought about a revolution in the Islamic community. Today, the dead and nonconstructive religion of "Opium for the masses," "Religion of compromise with authority and justifier of oppression," and "Dead religion," has been transformed into the "Religion of challenge and change in the authoritarian system" and the "Most alive and constructive phenomenon" in another corner of the world. Thus, the innovations that throughout history had turned into religious dogmas and ideological illusions were deeply challenged. The root of these social transformations lies in the authenticity and potential of Islamic identity and the distinctive feature of Islamic spirituality, so that when humans move towards proximity to God and the Kingdom, they systematically and planned get closer to each other and take the same distance from tyrants, oppressors, and power systems. The teachings of the Quran and Islam demonstrate that seeking proximity to the Lord and the Kingdom is not compatible with the desire for tyranny and oppressors. In fact, one of the characteristics of the authenticity of the Islamic community based on Islamic ontology is that the Islamic community is not a community that has a tendency towards the arrogant and the oppressors and "Do not incline toward those who have wronged." (11:113) Rather, the Islamic

5. To learn about the Justification System and Arguments of Muawiyah, Refer to Ibn Qutaybah; 183.

community stands against oppressive monopoly in the economy, science, politics, and culture, avenging the oppressed and opposing the oppressor (Nahj al-Balagha); the Islamic community is a community that has a responsibility towards orphans, unprotected individuals, and their assets, and cannot be indifferent or use them for the benefit of other individuals' interests. The entire community has a heavy responsibility for justice and must take action in a "Revolution" to establish justice. The Islamic society emerges in a knowledge-based and cultural environment that nurtures human motivations towards equity and justice, as taught in the school of the prophets. This crucial distinction sets Islamic social construction apart from secular social constructions based on liberalism, socialism, and capitalist globalization. The goal of the Islamic educational system is to establish a just and visionary order in the world. "Indeed, We sent Our messengers with clear proofs and revealed with them the Scripture and the Balance so that mankind may establish justice." (Surah al-Hadid: 25)

The phrase "So that mankind may establish justice" in the above verse indicates that the ultimate goal of the Islamic society is to achieve "Equity and Justice." The proximity or distance of a society from these values determines its Islamic character as well as its access to divine blessings and grace. Furthermore, it emphasizes that establishing justice, an essential responsibility of society, should be pursued through democratic and popular mechanisms. Ultimately, it highlights the intrinsic relationship between justice and liberty, and how preserving justice requires protecting and promoting liberty. In addition, it underscores Islam's willingness to confront political, social, and economic challenges. Islam positions itself at the forefront of the struggle against arrogance, tyranny, and oppression in the world. It also invites all humans to participate.

In the final section, we refer to the Hajj pilgrimage as a clear example of Islam Sociology, depicting the relationship between society and Islam, and as a model of Islamic social construction. The Hajj pilgrimage demonstrates how Islam integrates spirituality into all aspects of life. A prominent social and political manifestation of Islam, the Hajj serves as an exercise in global community coordination, solidarity, and cooperation.

The act of throwing stones at Satan, one of the important pillars of Hajj, challenges the notion of spiritual passivity. It emphasizes that silence in the face of oppressors neither constitutes spirituality nor promotes unity. With these features, Hajj symbolizes the struggle for establishing an exemplary Islamic society in the world. It leads each individual Muslim towards unity, coordination, and solidarity.

Islam Sociology as a Novel Approach in the Sociological Sciences
(With Emphasizing on a Critical Reinterpretation of the "Sociology of Religion")

The Hajj illustrates the Islamic community as a unified and cohesive whole. Upon returning from the pilgrimage, the Hajjis reclaim their social and religious identity, transmitting it to the rest of the world.

Therefore, the grand congress of the Hajj pilgrimage serves as the perfect model of an Islamic society, showcasing the forefront of human civilization every year. In fact, Hajj is a small-scale model of an Islamic society, presenting a practical and successful example of Islamic life organization based on Islam's teachings in today's world. With these characteristics, Hajj serves as an example of Islamic social construction. It reflects the Islamic community as a living force in the world, guided by truth and Islamic teachings.

Furthermore, the reconstruction and development of the Islamic society on a global scale is an eternal concern that links Muslims with the global Islamic community. This monumental gathering brings together people of various languages, ethnicities, and nationalities to a common, divine, and spiritual location. It serves as evidence of the possibility of social construction based on idealistic values, which cannot be found anywhere else in the world. Islamic spirituality is uniquely endowed with this quality, bringing people together within society rather than separating them into solitary retreats and temples. Hajj creates a spiritual connection within society, drawing hearts together, and interconnecting the steps of the Islamic Ummah and communities.

Islam Sociology, by referring to these experiences arising from Islam, demonstrates that mosques, Hajj, and the Arbaeen pilgrimage to Imam Hussein (AS) are the most spiritual Islamic institutions that, benefiting from the highest levels of spiritual and divine blessings, build the human individuals, society, and the global community. These scenes, beyond human potential, make all monotheists and lovers of humanity and spirituality aware of the great social and political capacities of religion for the desired global community.

Conclusion

The roots of modern social sciences, including sociology, lie in secular intellectual and cultural foundations. This article reflects on the essence of this issue, showing that the paradigmatic crises of social sciences philosophically stem from the methodological and reductionist approach of these disciplines in reducing religion to a social phenomenon or any secular realm. This issue is fully in line with the spirit of the times, and sociology and social sciences' developments are a trend reflecting the spirit of the times. The article also emphasizes the ontological significance of religion, which has fallen out of the perspective of sociology and social

sciences. It highlights that existing theories have reached a crisis point due to this blind spot and their methodological failure to explain the relationship between religion and society. Especially, the living and continuous relationship of society with the truth cannot be explained.

Due to the growing relevance of religion in global affairs and the need to update theoretical perspectives in this area of study, we propose the article "The Sociology of Religion." Here, the author examines the unique sociological aspects of Islam based on this theory. The author demonstrates how Islam provides a distinctive relationship between religion and society through social laws and traditions inspired by divine guidance. However, the narrow-mindedness of secular sociological thought impedes a systematic comprehension of the ongoing social laws and traditions that serve as the foundation for progress and change in societies throughout history. The author underscores the Quran's invitation for individuals and societies to reflect on God's social laws and traditions. These principles form the core tenets of "Islam Sociology," expounded upon in this article.

Continuing the article, the author highlights the fact that society cannot be formed merely through accumulation but requires life-giving Islamic values. The author draws upon Islam Sociology to explain how the "Social laws and traditions of God" work in tandem with the "Faith and unique spiritual characteristics of Islam" to shape a new identity for society. In the final conclusion, the author emphasizes that Islam Sociology offers a distinctive approach to the sociology of religion by viewing Islam as a foundation that shapes society, religion, and the understanding of sociology itself. Through Islam Sociology, it becomes evident why God calls on humanity to read the Quran, as opposed to engaging in mere religiosity or superstitions, which can hinder progress and contribute to the decline of religious societies. Islam Sociology reveals how the Quran defines a dynamic and vibrant relationship for social life and guides the inevitable realization of an Islamic society on a global level in the future.

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104

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