CONCLUSION
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Each society has its own social structure. Social structure is the interrelationship of various institutions of society. These institutions build up by the crystallization of norms, values etc. For the functioning of any society these institutions must exist and fulfil the necessities of society. Islam has also presented a set of these institutions which constitutes social structure of Islam.

In the Present work, basic institutions have been described as according to Islam. These institutions are economy, polity, family, marriage and divorce. These institutions have been considered important for the constitution of any social structure.

Islam, being a religion, has a specific origin. As Muslims believe, Islam originated with the first man upon earth Adam, and after that many editions were send in different parts of the world, but the final edition that was brought by Prophet Muhammad\textsuperscript{PBH}, in Saudi Arabia, appeared in December 610 AD. At that time the functioning of these institutions was not proper. So the society was facing an anomic situation. Islam gave a set of institutions that can effectively fulfil the requirements of society.

In the description of these institutions I found all these institutions very balanced in nature. Islam has designed these in such a manner so that the benefits can be enhanced and sufferings can be avoided.
Islamic economic model, at one hand encourages earning but it does not consider wealth as an end, so it also prohibits people from complete indulgence in money making. For Islam society and social relations are more important. To protect and safeguard the social relations it prescribes just means for earning and asks people to use these means. Business is encouraged for earning livelihood. The fundamental principle that must be kept in mind for business is that, both the parties of business should be benefited and society should not suffer as a result. In order to keep this principle into operation Islam frames certain laws and prohibits business in certain things.

Equal distribution of wealth is considered important for the growth of any economy. For it Islam tries to inculcate the spirit of spending wealth in a prescribed and controlled manner, and also frames laws that assure equal distribution of wealth in society.

Islam provides certain legal provisions under which an individual must part with his wealth. These provisions are Zakah (religious tax) inheritance, law regarding distribution of spoils of war and expiations of sin. These provisions are very helpful for the whole society in general and for the poor in particular. The funds are collected by government and distributed among the needy people, so it acts as a cooperative society for all the members of society.
Islamic also suggests about consumption of wealth. Islam is strictly against hoarding wealth, because it believes that hoarding wealth may create an anomic situation in society.

It always encourages earning and spending. But it asks people not to overspend and pass a beggarly life. In order to keep expenditure at a balanced pace it prescribes certain dos and don’ts.

Islamic political model is also very balanced in nature. It is democratic in spirit but curbs individual freedom where it may lead to anarchy. It provides ways for people to enter into governmental processes like legislation of laws and its execution, but by keeping the sovereignty in Allah it restricts people to frame laws according to their own will, they are bound to the sovereignty of Allah. This is what differentiates Islamic democracy from western democracies. Islamic political model has elected legislature, elected executive and it grants its people all the rights that are considered fundamental for them. Like all other political systems Islamic political model consists of three basic organs. These are legislature, executive and judiciary.

Since Islam gives a democratic spirit to its political system, so the legislature of Islamic political system consists of elected members. This legislature can explain the laws given by Allah and can frame new laws, according to the requirement, in the light of Qur’an, Hadith and Ijma (unanimous decision of Muslim Jurists from all over the world). Islam also
prescribes qualifications on pure humanitarian ground for the membership of this group.

The head of executive is called Caliph in Islam. He is the head of the legislature as well as the head of the nation. Caliph is also an elected authority within the members of legislature and through them, according to the prescribed qualifications.

In Islam for executive, which is also an essential organ for any government, there is no clear expression given about the recruitment of its members. During the days of Prophet PbH and after, the system was based on delegation of power. Governors of different states and other officers were appointed directly through Caliph. Now any procedure can be framed by the legislature for their recruitment, as the society has become too large and direct selection has become very difficult.

As far as judiciary is concerned during the days of Prophet PbH and after, judges were appointed directly through caliph. Caliph was head of judiciary also. Now when it has become more complex, the laws and procedures of the recruitment of judges should also be framed by the legislature of the country, keeping the greater objectives of the nation into consideration.

Family occupies an important place in Islam. It provides psycho-emotional satisfaction to people helps in the materialisation of human impulse to reproduce and proves to be the first and primary stage of socialisation. Islam considers both the sexes complementary to each other.
in family life. Islam also believes that men and women are pairs. Like all other pairs one is active and the other is passive. Man, being the active part, has upper hand in family life, not in terms of prestige but in terms of strength. On humanitarian grounds, Islam grants equal rights to both the sexes.

Islam has divided the scope of work for both men and women, it confined female within the boundary of house and declared her as the queen of house. Her responsibility is to maintain the house and manage all things within it. But Islam did not make it too rigid; it permits women to come out in certain circumstances. Husband is entitled to work outside the home, particularly to earn and to provide maintenance to his wife and children.

Islamic texts are silent about family structure, but there are many indirect indications that show the desirable family structure of Islam. Islam desires a nuclear type of family because it wants to provide both the family partners an atmosphere where they can live as freely as they desire. But it also talks a lot about looking after the parents in their old age.

Islam says that separate house is a fundamental right of the wife; no one can deprive her from this right. Without her permission husband cannot keep any one within that house. On the other hand, Islam makes this relation on the basic foundation of cooperation. So on moral grounds it is expected from the wife that she will relax her rights and cooperate with her
husband. So a husband, to look after his parents, should keep them with him in the same house with the permission of his wife.

It prohibits all kind of free sexual relations and encourages marriage to channel the energies in a right direction. In order to make marriages stable Islam prescribes many dos and don’ts while deciding for a match. It permits men to select their fiancées, and encourages the involvement of guardians and elders in society. It prohibits certain relations for marriage and prefers making marital ties with those who are equal in status.

Guardianship has been given importance up to a level that without the involvement of a guardian the validity of marriage may be questioned. A list of guardians is also prescribed by Islam.

Islam is in favour of publicizing the occasion of marriage. Islam has instructed about many things that seem helpful in publicizing it, such as witness, guardian, marriage sermon and marriage feast.

In order to provide security to women it asks to give certain amount of wealth, which Islam called Mahar.

Islam permits polygyny, because it gives much importance to society than individual. When the clash of interest occurs between individual and society, Islam always prefers society. A man who has more sexual desire may disturb the society, so for the protection of society from anarchy it permits polygyny. So it is an emergency provision and not much appreciable. Islam also frames laws for the protection of rights of those wives who are under the same husband.
Islam regards marriage as social contract and hence has a provision to break it. This is called Talaqe (divorce).

Islam believes that sometimes divorce becomes functional for both the partners. When any of the partners feel that coexistence is not possible any more they should leave the contract instead of remaining in a miserable situation for life.

The right to divorce is given only to husband because husband enjoys an upper hand in family. Islam is not in favour of frequent use of divorce, but it prescribes a process through which maximum possibility to avoid divorce can be achieved.

Islam also grants women a provision through which they may ask for divorce, but the final decision will be taken by husband. This provision is known as Khula.

The discussion shows that the institutions, imparted by Islam, are of balanced nature and are more functional for the humanity.