ABSTRACT

In the present piece of research work basic institutions of Islam have been analyzed from Structural Functional perspective. The Structural Functional approach is a very old approach as well as a dominant sociological perspective.

The background of the Structural Functionalism is found in the works of A. Comte, H. Spencer and E. Durkheim. Ibne-Khaldoon is also a great name among sociologists who too used this perspective. Khaldoon’s work did not have dramatic impact on classical sociology because the work was originally written in Arabic and was not available in other languages to the scholars for further development of Sociological literature. But he discussed many Ideas in common with contemporary sociologists.

Comte applied this perspective in his work, more prominently in his theory of organicism. H. Spencer also adopted organicism which led him to look at the social whole and the contribution of parts to the whole.

E. Durkheim’s interest in Social Facts reflects his interest in the parts of the social organism and their inter-relationships as well as their impact on the society.
The major concern of this perspective is the analysis of the things-structures and the functions- that a social system needs in order to survive.

Parsons is considered one of the giants of this perspective. His Structural Functional analysis becomes conspicuous when he says that four basic conditions have to be met if any social system is to operate at all. These are Adaptation, Goal attainment, Integration and Latency. These conditions are fulfilled by four institutions of Economy, Polity, Kinship and Culture.

Islam also provides directions to meet these basic conditions of the social system by presenting a model of institutions. Islam is a religion widely practiced in the whole world. It is propagated by Prophet Muhammad(pb) from Mecca, Saudi Arabia.

Islam emerged from the tribal society in which patriarchal system was in practice. Each tribe was sovereign in all matters.

The economic activities of Arabs may be categorised from the point of their inhabitants. Rural Arabs normally depended upon Cattle rearing and looting of the caravans. These lootings were considered the symbol of bravery. But the urban economy mostly rested upon business, craft etc. Overall the whole Arab society was prosperous.
They were without any formal political organization. There was no government that can assure peace and harmony. Each tribe was independent and interference of others rarely tolerated. They used to fight with each other, and once it started continued for years.

The social life of Arabs was not much regularized. Prosperity brought their living standard at higher level but at the same time absence of formal political authority provided ways for many social evils. Marriages with unlimited wives and keeping unlimited lady-slaves were considered a symbol of prestige. Female infanticide was in practice and women were not given their proper status in society. This condition of Arabian society reflects that the social system became dysfunctional as it was not fulfilling the needs of the society.

Islam presented a model of such institutions that proved functional not only to the Arabian society but even for the whole society. That is why Islam as a social system rapidly spread in most parts of the world.

The institutions that function to meet the basic conditions for the survival of any society have remained the focus of my attention. The functional prerequisites as propounded by Parsons...
are Adaptation, that is fulfilled by economy, Goal Attainment, fulfilled by political institution, Integration, fulfilled by law which is included in political institution and Latency, fulfilled by socializing agencies and family is the most important and basic agency for socialisation. After Family, chapters like Marriage and Divorce have been discussed, because the family is constituted through marriage and dissolved through divorce.

This study is descriptive and explanatory in nature. The descriptive research design enables researcher to describe or present a picture of phenomenon under investigation. This design is qualitative in nature.

In this study Textual Approach has been used. These institutions have been explained and analysed in the light of Qura‘n and Hadith.

The Holy Qura‘n is a revealed book which contains full information about institutions of Islam. Commentaries have been written by many theologians, but in this work I consulted Maulana Maudoodi’s commentary because he has highlighted many social institutions and issues in such a way that could suit the researchers, especially in the field of social sciences.
Hadith is the deed and sayings of Prophet Muhammad\textsuperscript{PBH}. Many collections of Hadith are available. But I used Sahih Bukhari and Sahih Muslim due to their much reliability in comparison to others. Some other collections of Hadith on purposive basis have also been referred to here and there in this piece of research.

In this work I tried to concentrate only upon basic principles of these institutions and deliberately ignored the indulgence in juristic discussions as much as possible.

While explaining I found all these institutions of a balanced nature. Islamic economic model encourages earning but it does not consider wealth as an end. For Islam humanity is more important than wealth. Islam favours business but prohibits the business of those things about which it feels disturbing for society. Islam believes in equality, in respect of the equal distribution of wealth, on the first hand it inculcates the habit of spending wealth but on the other it frames laws that assure equal distribution of wealth.

Islam also prescribes suggestions in regard to consumption. It prohibits hoarding and directs ways to spend the wealth. Islam shows a balanced nature of expenditure by saying that, do not overspend and do not hoard.
Islamic model of polity provides its citizens the freedom to establish their Government in a democratic way. But democracy in Islam is unique in the sense that the sovereignty lies in the hands of God.

Like all other political systems Islam has three governmental organs: legislature, executive and judiciary. Legislature frames the laws in the light of Qura’n Hadith and Ijma which are implemented by executive and judiciary administers the justice.

Family life is much stressed in Islam. Beside certain other important functions it makes people useful for society through socialization. Both the sexes have importance in their spheres of work.

About the structure of family, Islamic texts have indirect injections against the joint family. The wife has been given the right of a separate house. But since husband-wife relations are based on love and mutual cooperation, then on moral grounds wife is expected to show her willingness to live with the parents of husband, whose care is the duty of her husband.

In order to regulate the sexual life of individuals, Islam stressed much on marriage and prohibits free sexual relations.
For providing stability to the institution of marriage Islam advocates about procedures that seems very important for its stability. Islam says that this contact should be among equals. It allows seeing fiancé and it is in favour of publicizing marriage. In some situations, in order to protect this institution from dissolution, Islam allows polygyny.

To tackle the critical situations, Islam opens a way for those couples who are not feeling comfortable with each other. They can break marital bonds by divorce. Islam is not in favour of frequent use of divorce. Islam suggests its followers to avoid divorce at the maximum limit of its capacity. It frames the procedure for divorce in such a way that assures maximum avoidance. Islam argues that divorce is not good, though at time it becomes functional for both the partners.