Islam is a religion with an Ideology. It presents a system of life that forms institutions and structure of a society. That structure of society may be called Social Structure of Islam.

In every society there are social institutions and structure. These institutions are determined and crystallized by the ideology of that society (and its practice). In this way, the Social Structure of any society could be understood in the context of the central ideology of a society. For instance, Hindu Social Structure can be comprehended through Hindu Ideology.

Although, theologians have written extensively on the subject matter in their own way, but a sociological orientation of the topic has remained a critical missing link with academic analysis. It is in this milieu, the suggestion of my supervision and my own interest in the topic has become a source of motivation for me to pursue research on the fore mentioned Topic.

In the present work I have tried to discuss the different institutions in terms of their structure and functions as prescribed by Islamic Ideology. In order to acquire in depth knowledge of the Social Structure of Islam, I have used the Textual Approach.

This work is divided into five chapters excluding introduction and conclusion. I have arranged chapters according to the Parsonian prerequisites.
of the society. These chapters are: Economic Institution, Political Institution, Family, Marriage and Divorce.

In the first chapter (Economic Institution) I have discussed the ways which are appreciable to produce the wealth and the means prescribed for it. Since for each economy after production distribution is also an important aspect, so I have discussed the economic morality of Islam regarding spending wealth and the laws which provides backup to its morality.

In the second chapter (Political Institution) I brought in to focus a complete reflection of Islamic political model. I elaborated the democratic spirit in Islamic political system and differentiated it from Modern Democracies. I also highlighted three basic organs of the government: legislature, executive and judiciary, and their functions respectively.

Chapter third, discusses the institution of Family and the importance attached to it by Islam. The position of sexes in a family life, their scope of work as well as their duties assigned by Islam towards each other, have been covered. At the end of the chapter discussion about the desirable family structure Islam has been elaborated.

Chapter fourth, entitled Marriage, covers almost all the questions- Mate Selection, Guardianship, Mahar and the laws and suggestion for its organization- that any individual confronts in making a marital contract. Besides, what Islam says about polygamy is also covered in this chapter.
In the last chapter (Divorce) the functional and legal aspects of Divorce have been comprehensively brought into light. Besides, Khula which is considered as a way for a woman to express the desire of being divorced has been discussed.