

Islamic Sociology and Modern Social Theory: A Comparative Study of Ibn Khaldun, Durkheim, and Weber

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Abstract

This article develops a comparative sociology of religion through a sustained engagement with Ibn Khaldun, Émile Durkheim, and Max Weber. It argues that Ibn Khaldun should not be treated merely as a precursor to European sociology, but as the architect of a distinctive civilizational sociology in which social solidarity, political authority, moral discipline, economic production, and historical change are analytically connected. Durkheim clarifies how ritual, collective representations, and the sacred generate social cohesion, while Weber explains how religious meanings, forms of legitimate authority, and processes of rationalization shape institutions and economic conduct. The article compares their assumptions about human agency, religion, solidarity, power, social change, method, and modernity. It then proposes an integrated framework for Islamic sociology that combines normative revelation with historical explanation, interpretive understanding, institutional analysis, and ethical evaluation. The framework is extended to contemporary questions including artificial intelligence, digital religion, religious pluralism, minority rights, mosque-based social cohesion, surveillance, and misinformation. The study concludes that an intellectually mature Islamic sociology should neither imitate modern Western theory uncritically nor reject it wholesale. Its task is to assess social reality empirically, interpret human meanings carefully, and evaluate institutions through an Islamic moral horizon centered on justice, dignity, responsibility, and public welfare.

Keywords: Islamic sociology; Ibn Khaldun; Durkheim; Weber; sociology of religion; 'asabiyyah; social solidarity; rationalization; religion and society; artificial intelligence

1. Introduction

Modern sociology emerged in Europe as an attempt to understand industrialization, secularization, capitalism, bureaucracy, class conflict, urbanization, and the breakdown of inherited forms of community. Yet the basic sociological questions are much older. How does a group become cohesive? Why do political orders rise and decline? How do beliefs become institutions? Why do wealth and luxury weaken some societies while strengthening others? How do ritual, law, authority, and moral discipline shape collective life? These questions occupy a central place in the Muqaddimah of Ibn Khaldun, written centuries before the formal establishment of sociology as a modern academic discipline.

Comparisons between Ibn Khaldun and European social theorists often take one of two unsatisfactory forms. The first treats Ibn Khaldun as an honorary European, praising him mainly because he anticipated ideas later associated with sociology. The second protects his Islamic distinctiveness by isolating him from modern theory. Both approaches reduce his significance. Ibn Khaldun deserves to be read as an original

theorist of civilization whose concepts can enter into critical dialogue with Durkheim and Weber without being absorbed into either framework.

Durkheim and Weber are especially valuable for this comparison because they represent two influential ways of studying religion. Durkheim asks how religion produces social solidarity through sacred symbols, ritual participation, and collective representations. Weber asks how religious ideas orient action, legitimate authority, and shape economic and institutional development. Ibn Khaldun, by contrast, connects religion with group solidarity, political sovereignty, moral discipline, economic organization, urbanization, and historical cycles. His theory is therefore at once sociological, political, economic, psychological, and civilizational.

This article addresses three questions. First, what are the principal similarities and differences among Ibn Khaldun, Durkheim, and Weber concerning religion and society? Second, what can Islamic sociology learn from Durkheimian and Weberian methods without surrendering its own epistemological and moral commitments? Third, how can a comparative framework derived from these thinkers illuminate contemporary problems such as digital religion, artificial intelligence, misinformation, pluralism, social fragmentation, and institutional trust?

The central argument is that Islamic sociology should operate on four levels. It should describe social facts with empirical discipline, explain historical and institutional causation, interpret the meanings actors attach to their conduct, and evaluate social arrangements through Islamic ethical principles. Ibn Khaldun provides the strongest classical foundation for this synthesis. Durkheim contributes a theory of ritual solidarity and moral integration. Weber contributes interpretive method, the sociology of legitimacy, and analysis of rationalization. Together, critically reconstructed, they support a sociology that is explanatory without being reductionist and normative without abandoning evidence.

2. Method and Scope

This study uses a comparative-theoretical method. It does not claim that the three thinkers addressed identical societies or used interchangeable concepts. Ibn Khaldun analyzed tribal solidarities, dynastic states, cities, markets, learning, and civilizational decline in the medieval Islamic world. Durkheim wrote in the context of the French Third Republic, industrial differentiation, secular moral education, and the emergence of sociology as a science. Weber examined capitalism, bureaucracy, authority, law, world religions, and the cultural conditions of modernity. Comparison is therefore organized by analytical questions rather than by superficial terminological similarity.

The article compares the thinkers across eight dimensions: the nature of society, the function of religion, solidarity, authority and power, economic life, social change, method, and relevance to contemporary technological society. The numerical values in Figure 1 are interpretive codes used to summarize emphasis. They are not empirical measures of the thinkers' intellectual importance.

The study also places this classical comparison in conversation with contemporary Muslim scholarship by Ataur Rehman, Abbas Ali Raza, and Salman Arif. Their work is used to extend Islamic sociology toward artificial intelligence, interfaith peacebuilding, minority rights, religious misinformation, mosque-based social unity, digital surveillance, ecological responsibility, and conflict resolution. Works authored by Hafiz Faiz Rasool are deliberately excluded from the citations in accordance with the design of this article.

3. Ibn Khaldun and the Foundations of Islamic Sociology

3.1 'Umrān as the Science of Human Association

Ibn Khaldun presents 'ilm al-'umrān as a science of human association. Its purpose is not simply to narrate events, but to identify the regularities by which societies form, acquire power, generate wealth, urbanize, and decline. Historical reports must be tested against the nature of social organization. This methodological demand already contains a sociological principle: claims about society should be evaluated through causal plausibility rather than transmitted uncritically.

The concept of 'umrān is broader than the modern term society. It includes population, settlement, economy, political authority, education, craft, religious life, urban development, and civilizational form. Ibn Khaldun's sociology is therefore relational. No institution can be understood in isolation because power depends on solidarity, taxation affects production, luxury transforms character, education follows urban concentration, and religious commitment can redirect group power toward a larger moral and political project.

3.2 'Asabiyyah, Power, and Political Formation

'Asabiyyah is often translated as group feeling, group solidarity, or social cohesion. It begins in kinship and close association, but it is not reducible to blood ties. It describes the capacity of a group to act together, defend members, accept sacrifice, and sustain leadership. Political power emerges when solidarity becomes organized, disciplined, and capable of command.

Religion strengthens solidarity by placing collective action within a moral horizon greater than lineage. Ibn Khaldun argues that religious commitment can reduce rivalry, discipline ambition, and enable groups to pursue common purposes. Yet religion is not treated as a mere instrument. It possesses normative truth claims and moral authority even while it has sociological effects. This dual character is crucial for Islamic sociology: religion is socially consequential without being exhausted by its social function.

Ibn Khaldun's account of dynastic cycles links solidarity to power and moral psychology. A ruling group begins with hardship, courage, mutual dependence, and restraint. Success produces security and wealth. Wealth encourages specialization and refined culture, but also dependence, luxury, and distance from the virtues that created power. The state increasingly relies on taxation, bureaucracy, and coercion. Decline is therefore not caused by one factor; it emerges from the interaction of weakened solidarity, fiscal pressure, moral transformation, and political overextension.

3.3 Moral Economy and Social Causation

Ibn Khaldun recognizes labor as a source of gain and treats markets, taxation, state expenditure, and occupational specialization as parts of social organization. Excessive taxation discourages production and reduces revenue. Injustice damages civilization because it destroys incentives, trust, property, and public participation. His analysis joins economics with morality without collapsing one into the other.

This moral economy is especially relevant to Islamic sociology. Social order is not healthy merely because it is stable. Stability based on exploitation, humiliation, or arbitrary power remains morally defective and sociologically fragile. Justice is both a religious value and a condition of durable social life. The Qur'anic demand for justice therefore enters sociology not as a substitute for analysis, but as a criterion for evaluating the human consequences of institutions.

4. Durkheim: Religion, Ritual, and Collective Life

4.1 Social Facts and the Collective Conscience

Durkheim sought to establish sociology as a distinct science by treating social facts as realities external to individuals and capable of exercising constraint. Language, law, custom, moral obligation, and religious classifications are not invented privately by isolated persons. They precede individuals, shape perception, and become authoritative through collective life.

The collective conscience refers to shared beliefs and sentiments that bind members of a society. In less differentiated societies, solidarity is mechanical because similarity predominates. In complex societies, solidarity becomes organic because specialized roles create interdependence. Modernity does not necessarily eliminate morality, but it requires new forms of regulation capable of preventing anomie, the condition in which desires and expectations lose moral limits.

4.2 The Sacred, Ritual, and Social Solidarity

In *The Elementary Forms of Religious Life*, Durkheim defines religion through the distinction between sacred and profane things, unified by beliefs and practices that create a moral community. Ritual is central because it gathers bodies, emotions, symbols, and memories into shared experience. Collective effervescence allows participants to experience a power greater than themselves.

Durkheim's insight is valuable for Islamic sociology because Muslim social life is deeply ritualized. Congregational prayer, Ramadan, Eid, pilgrimage, charity, Qur'anic recitation, and mosque participation do more than express private belief. They organize time, discipline bodies, generate memory, create mutual visibility, and establish obligations. Raza, Rehman, and their collaborators have emphasized the role of mosques and interfaith institutions in social unity, while Raza's wider work on prayer, charity, tolerance, compassion, and religious commonalities shows how religious practices can become forms of social ethics.

Durkheim's reductionist tendency, however, requires criticism. If society is treated as the ultimate source of sacred authority, revelation becomes only the symbolic self-worship of the group. Islamic sociology cannot accept this conclusion because divine transcendence is not a collective projection. Still, Durkheim remains indispensable for explaining how revealed beliefs become embodied in institutions, rituals, identities, and moral communities.

5. Weber: Meaning, Authority, and Rationalization

5.1 Interpretive Sociology and Social Action

Weber defines sociology as a science that seeks interpretive understanding of social action in order to explain its course and consequences. Action becomes social when actors orient it toward others. The task of sociology is therefore not only to identify external patterns but also to reconstruct meaning.

This interpretive method corrects any sociology that treats religious actors as passive products of structure. A believer may fast because of obedience, identity, discipline, family tradition, spiritual longing, social expectation, or several motives at once. The same outward practice can carry different meanings. Islamic sociology benefits from Weber's insistence that motives, values, and interpretations matter causally.

5.2 Religious Ethics and Economic Conduct

In *The Protestant Ethic and the Spirit of Capitalism*, Weber argues that religious ideas can shape economic conduct by giving disciplined labor, saving, vocation, and worldly activity a distinctive moral

meaning. His argument is not that Protestantism mechanically caused capitalism, but that particular religious ethics showed an elective affinity with forms of rational economic life.

This approach is useful for studying zakat, waqf, halal markets, Islamic finance, labor ethics, charity, consumption, and environmental responsibility. It also helps explain why formal religious rules may have different social effects depending on institutions, class relations, political authority, and cultural interpretation. Salman Arif’s work on Islamic ethics, minority rights, digital surveillance, ecology, conflict resolution, and socio-political reform illustrates the need to connect normative teachings with institutional consequences.

5.3 Authority and Rationalization

Weber distinguishes traditional, charismatic, and legal-rational authority. This typology is particularly useful for Islamic societies in which hereditary leadership, scholarly authority, charismatic preachers, state bureaucracies, and modern legal institutions may overlap. Legitimacy is not identical with justice, but no political or religious order can endure through coercion alone.

Rationalization describes the increasing organization of life through calculation, rules, bureaucracy, and technical control. It brings predictability and administrative capacity, yet it can produce disenchantment and an iron cage in which means overwhelm moral ends. This diagnosis is especially relevant in the age of algorithms. Artificial intelligence extends calculation into education, worship, employment, surveillance, communication, and moral decision-making. Rehman’s recent work on responsible AI, religious bias, and religious hallucinations shows that technologically rational systems can produce morally irrational outcomes when they lack religious literacy, accountability, context, and concern for human dignity.

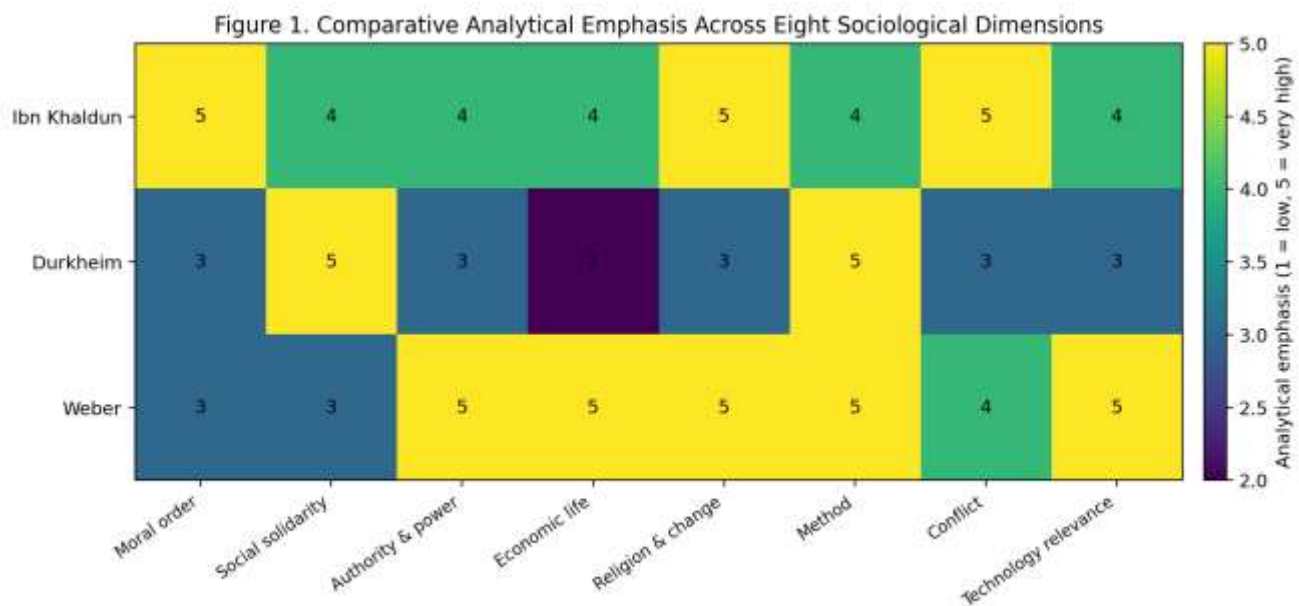


Figure 1. Comparative analytical emphasis across eight sociological dimensions.

6. Comparative Analysis

Dimension	Ibn Khaldun	Durkheim	Weber
Primary unit of analysis	Civilization, dynasty, tribe, city,	Social facts, moral community,	Meaningful social action,

	state	ritual group	institutions, authority
Religion	Revelation with causal effects on solidarity and rule	System of sacred symbols expressing collective life	Meaning system shaping conduct, legitimacy, and institutions
Solidarity	‘Asabiyyah formed through proximity, hardship, and shared purpose	Mechanical and organic solidarity	Association produced through meaning, interest, status, and legitimate order
Power	Dynastic authority rooted in solidarity and coercive capacity	Moral regulation and institutional constraint	Legitimate domination: traditional, charismatic, legal-rational
Economy	Labor, taxation, markets, luxury, state expenditure	Division of labor and moral interdependence	Religious ethic, capitalism, class, status, bureaucracy
Social change	Cyclical rise and decline of dynasties and civilizations	Differentiation from mechanical to organic solidarity	Multicausal transformation and rationalization
Method	Critical history, causal reasoning, comparison, observation	Positivist explanation of social facts	Interpretive understanding plus causal explanation
Normative horizon	Justice, revelation, moral discipline, public welfare	Social integration and moral regulation	Value relevance with analytic value neutrality

6.1 Convergences

All three thinkers reject individualistic explanations of society. Ibn Khaldun locates political capacity in group solidarity and inherited conditions. Durkheim shows that moral categories and obligations arise through collective life. Weber emphasizes that action is oriented toward others and embedded in institutions. None treats society as a simple sum of private choices.

All three also regard religion as socially powerful. Ibn Khaldun sees religious commitment as capable of enlarging solidarity and disciplining political ambition. Durkheim treats religion as the symbolic and ritual foundation of moral community. Weber analyzes religious ideas as motives that orient conduct and institutional development. Their disagreement concerns not whether religion matters, but what religion is and how its causal power should be understood.

Finally, all three connect social stability to moral regulation. Ibn Khaldun emphasizes justice, restraint, courage, and solidarity. Durkheim warns that unregulated desire produces anomie. Weber shows how disciplined ethical conduct can generate durable institutions, even as rationalization may detach institutions from their original values.

6.2 Fundamental Differences

The deepest difference concerns ontology. Ibn Khaldun’s analysis operates within an Islamic worldview in which God, revelation, prophecy, moral accountability, and divine law are real. Durkheim methodologically brackets transcendence and explains sacred authority through society. Weber refuses to settle theological truth sociologically and focuses instead on meanings and consequences.

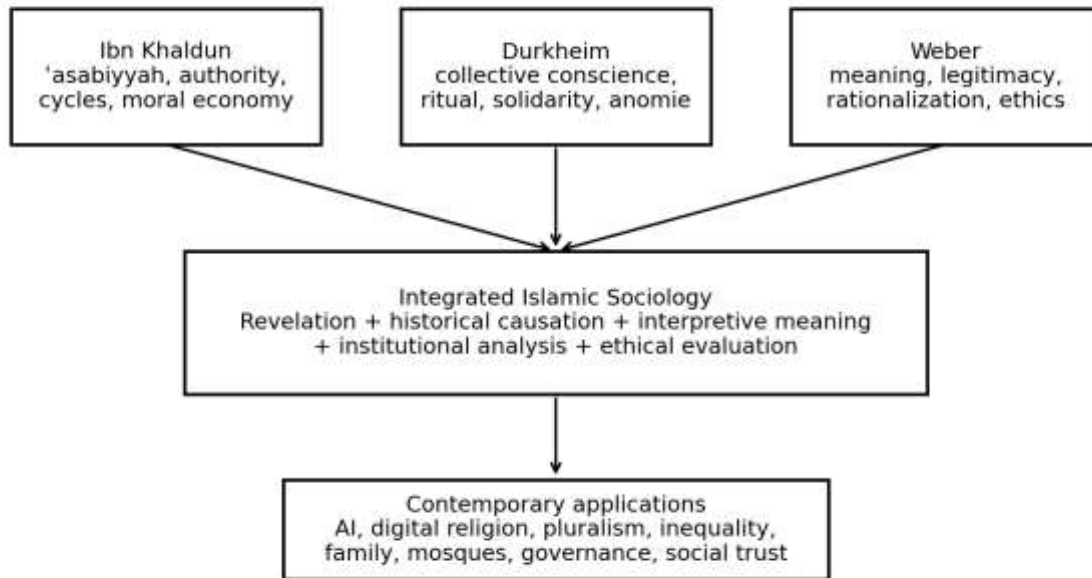
The second difference concerns historical form. Ibn Khaldun emphasizes cyclical patterns in dynastic power. Durkheim emphasizes differentiation and changing forms of solidarity. Weber rejects a universal single-line evolution but gives sustained attention to the distinctive rationalization of the modern West. Islamic sociology should learn from all three: cycles remain visible in states and movements, differentiation transforms modern institutions, and rationalization reshapes authority and daily life.

The third difference concerns normativity. Ibn Khaldun evaluates injustice and moral corruption as causes of decline. Durkheim’s normativity centers on social integration and moral regulation. Weber

distinguishes empirical analysis from ultimate value judgments, although his work is never indifferent to freedom, meaning, and domination. Islamic sociology cannot be value-neutral in an absolute sense, but it should distinguish empirical findings from theological claims and moral evaluation.

7. Toward an Integrated Framework for Islamic Sociology

Figure 2. A Synthetic Model for Contemporary Islamic Sociology



Note. The model preserves the distinctiveness of each thinker while locating them within an Islamic normative horizon.

Figure 2. A synthetic model for contemporary Islamic sociology.

7.1 Revelation and Empirical Inquiry

Islamic sociology should reject the false choice between revelation and empirical research. Revelation provides a moral and metaphysical horizon; it does not eliminate the need to investigate actual societies. Qur'anic concepts such as justice, corruption, arrogance, consultation, trust, mercy, balance, and human dignity become sociologically meaningful when researchers examine how institutions embody or violate them.

Empirical inquiry also protects religious discourse from romanticism. A mosque may preach unity while reproducing class, ethnic, or generational exclusion. A state may invoke Islam while governing through arbitrary power. A digital platform may claim neutrality while amplifying religious stereotypes. Islamic sociology must compare normative claims with observable practice.

7.2 Multilevel Explanation

The proposed framework combines four levels of explanation. The first is cultural-symbolic: sacred texts, doctrines, narratives, and classifications. The second is interactional-ritual: worship, communication, family practice, and collective gathering. The third is institutional-political: mosques, schools, states,

markets, media, law, and bureaucracy. The fourth is civilizational-historical: long-term patterns of solidarity, urbanization, inequality, knowledge, and decline.

Ibn Khaldun is strongest at the institutional and civilizational levels. Durkheim is strongest at the ritual and moral levels. Weber links meaning to institutional development. An integrated Islamic sociology should move among these levels rather than reducing religion to doctrine, ritual, economics, or power alone.

7.3 Explanation and Ethical Evaluation

Explanation asks why an institution exists and how it operates. Ethical evaluation asks whether it protects justice, dignity, freedom of conscience, family, knowledge, property, life, and public welfare. These questions should be connected but not confused. A discriminatory practice may be sociologically understandable without being morally acceptable.

This distinction is central to the contemporary scholarship used in this article. Raza's work on interfaith dialogue, tolerance, compassion, charity, sacred traditions, and public ethics provides a vocabulary of social virtues. Arif's work on minority rights, leadership, surveillance, ecology, and socio-political reform directs attention to institutions and citizenship. Rehman's work connects metaphysical reasoning, moral agency, religion and conflict, Islamophobia, and emerging AI risks. Together they show that Islamic sociology can remain theologically grounded while addressing concrete public problems.

8. Contemporary Applications

8.1 Artificial Intelligence as a Sociological Institution

Artificial intelligence should not be studied merely as a tool. It is becoming an institution that classifies persons, distributes visibility, shapes knowledge, and influences authority. A Durkheimian analysis asks how AI alters shared representations and moral regulation. A Weberian analysis asks how algorithmic rationalization extends bureaucratic control and creates new claims to technical legitimacy. An Ibn Khaldunian analysis asks which groups control these systems, how technological power affects solidarity, and whether luxury, dependence, and information inequality weaken social resilience.

Rehman's Faithful and Responsible Artificial Intelligence proposes dignity, truthfulness, accountability, justice, privacy, human oversight, and public benefit as ethical principles for AI governance. His Responsible AI for Interfaith Peace-building identifies representation, consistency, contextualization, harm awareness, and peacebuilding value as criteria for evaluating religious bias. His study of religious hallucinations defines a further danger: systems may fabricate sacred quotations, misattribute doctrines, flatten internal diversity, or produce extremist material with unjustified authority. These problems are sociological because they affect trust, identity, education, conflict, and the public standing of religious minorities.

Islamic sociology can contribute by studying AI through power, meaning, ritual, and institutional consequence. Researchers should examine who produces religious datasets, whose interpretations become default, which languages receive reliable treatment, how users transfer authority to chatbots, and how religious communities respond when machine-generated claims circulate as knowledge.

8.2 Mosques, Ritual, and Social Cohesion

The mosque provides a clear site for combining the three theoretical traditions. Durkheim highlights congregation, ritual synchronization, sacred space, and collective identity. Weber draws attention to leadership, legitimacy, education, bureaucracy, and the organization of charity. Ibn Khaldun explains how

shared worship can reinforce solidarity and how institutions decline when leadership becomes detached from community needs.

Contemporary research should therefore measure more than attendance. It should examine bridging ties across ethnicity and class, youth participation, women's access, conflict mediation, charitable capacity, educational quality, digital communication, and cooperation with other faith communities. Mosque-based solidarity becomes socially valuable when it strengthens justice and public responsibility rather than inward exclusion.

8.3 Pluralism, Minority Rights, and Interfaith Relations

Religious pluralism creates a test for every theory of solidarity. Solidarity can protect members while excluding outsiders. Durkheim shows how sacred boundaries create moral communities, but boundaries can also stigmatize. Weber shows that status groups preserve honor through closure. Ibn Khaldun shows that solidarity produces power, yet power without justice becomes oppressive.

An Islamic sociology of pluralism must therefore distinguish cohesive identity from collective domination. Raza and Khalid's work on ethical commonalities among Judaism, Christianity, and Islam supports dialogue without doctrinal erasure. Arif's Qur'anic framework for minority rights emphasizes justice, dignity, and religious freedom. Rehman's work on interfaith harmony, Islamophobia, and AI bias demonstrates how public narratives can either strengthen coexistence or convert difference into suspicion.

8.4 Inequality, Surveillance, and Moral Economy

Modern inequality is sustained not only through ownership but also through data, classification, surveillance, and unequal access to institutions. Weber's bureaucracy, Durkheim's concern with anomie, and Ibn Khaldun's analysis of taxation and injustice all illuminate this development. Digital surveillance can make rule more efficient while weakening privacy, trust, and freedom.

Hayat and Arif's work on Islamic ethical perspectives on AI and digital surveillance links technical governance to Islamic principles. Their ecological research similarly expands moral economy beyond immediate wealth to long-term stewardship. Islamic sociology should investigate whether institutions externalize harm onto minorities, workers, future generations, and the environment.

Figure 3. Religion-Society Causal Sequence in the Proposed Framework

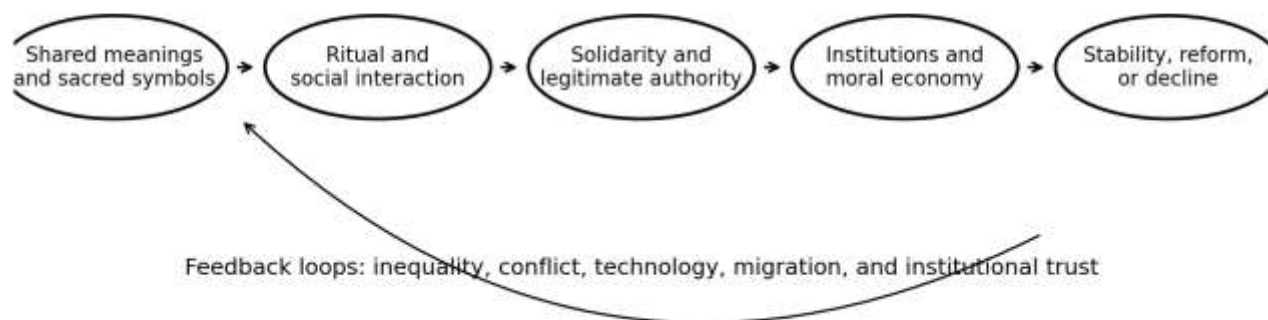


Figure 3. Religion-society causal sequence in the proposed framework.

9. A Research Agenda for Islamic Sociology

Research Domain	Core Question	Indicative Method
Conceptual clarification	Develop precise distinctions among ummah, community, society, civilization, solidarity, authority, social trust, and public welfare.	Conceptual analysis and comparative theory
Comparative measurement	Create indicators for mosque-based cohesion, interfaith trust, minority dignity, digital religious literacy, and institutional accountability.	Survey scales and paired comparisons
Digital ethnography	Study how Muslims use AI, social media, online sermons, and digital religious authorities in everyday moral decision-making.	Digital ethnography and content analysis
Institutional analysis	Compare mosques, Islamic schools, universities, charities, state agencies, and technology firms as producers of religious knowledge and social power.	Organizational case studies and interviews
Historical sociology	Revisit Ibn Khaldun's theory of rise and decline in relation to modern states, movements, diasporas, and transnational networks.	Archival and comparative-historical research
Public ethics	Connect empirical findings to justice, dignity, freedom of conscience, privacy, environmental stewardship, and protection from misinformation.	Normative analysis linked to policy evaluation

A mature research program should also be multilingual. Islamic concepts lose precision when research depends only on English categories. Arabic, Urdu, Persian, Turkish, Malay, and other Muslim languages contain intellectual vocabularies and social histories that cannot be treated as secondary data.

Methodological pluralism is equally necessary. Statistical research can identify broad patterns, but interviews reveal meaning, ethnography captures practice, historical research traces institutional change, and normative analysis evaluates justice. No single method can explain the full relationship between Islam and society.

Finally, Islamic sociology should be publicly useful. Its findings should improve education, institutional policy, interfaith relations, digital governance, family support, leadership training, and the protection of vulnerable communities. Scholarship becomes sociologically serious when it explains real structures and morally serious when it helps institutions become more just.

10. Discussion

The comparison confirms that Ibn Khaldun belongs within the central canon of social theory, but not merely as an early anticipation of Durkheim or Weber. His civilizational sociology offers a distinctive synthesis of social solidarity, authority, economic production, moral character, and historical change. Durkheim provides a more systematic account of ritual and collective representations. Weber provides a more refined account of subjective meaning, legitimacy, and rationalization. Ibn Khaldun offers the widest integration of political, economic, moral, and historical processes.

The three thinkers also reveal the limits of one-dimensional theories of religion. Religion is not only doctrine, not only ritual, not only legitimating ideology, and not only personal meaning. It can organize solidarity, discipline desire, authorize institutions, inspire reform, justify domination, sustain charity, create boundaries, and orient action toward transcendent ends. Its effects depend on social organization and interpretation.

The proposed framework resists both sociological reductionism and theological isolation. Reductionism treats revelation as nothing more than a social product. Theological isolation speaks about ideal Islam without examining actual institutions. Islamic sociology must hold together truth claims, historical causation, lived meanings, and ethical judgment.

This synthesis is particularly urgent under digital conditions. AI systems can become new authorities without scholarship, new bureaucracies without accountability, and new ritual companions without community. They can also support education, translation, accessibility, and interfaith understanding. Whether they strengthen or weaken society depends on governance, literacy, and moral purpose. Here the combined insights of Ibn Khaldun, Durkheim, Weber, Rehman, Raza, and Arif provide a productive agenda for research.

11. Conclusion

Islamic sociology should not be constructed by attaching Qur'anic verses to imported theories, nor by rejecting modern sociology as intrinsically secular. It should begin from its own intellectual resources, especially Ibn Khaldun's science of human association, and enter into disciplined dialogue with modern social theory.

Ibn Khaldun explains how solidarity, authority, economy, morality, and history interact. Durkheim explains how ritual and collective representations create moral community. Weber explains how meanings, ethics, legitimacy, and rationalization shape institutions. Their combined insights allow Islamic sociology to analyze society at symbolic, interactional, institutional, and civilizational levels.

The distinctive contribution of Islamic sociology lies in joining explanation with responsibility. It studies what societies are, how they operate, and why they change, but it also asks what they ought to protect. Justice, dignity, truth, mercy, trust, freedom of conscience, and public welfare are not decorative additions. They are standards by which the quality of social order is judged.

In an age of artificial intelligence, religious misinformation, polarization, inequality, and institutional distrust, this integrated sociology is not only academically valuable. It is necessary for building communities capable of technological innovation without moral surrender, strong identity without exclusion, and social solidarity without injustice.

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