



Social policy in medieval the case mohammad 'social policy at investigation of orientalist

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Abstract

Social change is at center of sociological attention and the most important change in Middle Ages is change by law that changed human societies a law enacted by Muhammad in 622 led into a new social structure in Arabian Peninsula and geopolitical changes in world. The cause for changes was external form of migration from Arab society to Christian community of Ethiopia and internal form of migration in the arabian peninsula from city of Mecca as society of darkness without law and human rights to city of Medina. as society of citizenship rights and with new laws to accomplish human goals based on democracy. This social project have been done by social policy of Mohammad as a final development of Abrahamic prophecy. The first constitution in medieval was signed in Medina as a target community between pagan arab tribes and Jews and Muslims. Medina is first city changed to political city. According to research hypothesis, these changes are due to dynamic link between law, society and government in Middle Ages. The social policy of Mohammad is one of realities of sociology which interpreted by some global sociologist and historian As watt in his book *Muhammad: Prophet and Statesman* (1961), and These famous sociologists have written independent books on Muhammad's social policy based on first draft of constitution, known as Medina Pact, and have paid attention to them at center of their research This research, with abundance of historical materials studied in five hundred years of Oriental studies, proves that it is possible to study and determine exact social policy of Mohammad in one of new schools of sociology, including Parsons School.

Keywords: society, law, change, muhammad, mecca, medina, democrac

1. Introduction

Geographical area, materials of research Prophet's social policy and behavior

a) Evolutionary changes of abrahamic communities in mecca-by historical sociology of orientalism

The Arabian Peninsula is the land of ignorant covenants In ancient texts, mentioned. the importance of political and commercial figures of the two city of Arabian Peninsula, Mecca and Medina and their religious role in the evolution of the religion of Abraham ^[1] and Abd al-Muttah ancestor of Mohammad as Ibrahim II that he renewed Abraham religion, ^[2]. The difference between them was a completely different culture. Mecca was the center of the culture of Arab ignorance and the period of darkness and ignorance, and the city was inhuman with a social structure. This city is located seventy kilometers from red sea. The historical geography of Mecca from ancient times on the international route of incense and frankincense had of great importance. this international way is way of Interfaith was way of prophets was way of pilgrimage was way that prophets walked from Ibrahim to Mohammad ^[3] At the heart of this road was Mecca and Medina, which connect descendants of prophets of Ibrahim to Mohammad the Quraysh had a permanent residence at Yemen and Syria and walked this path. by work of Prophet Abraham, with help of Hagar and Ishmael, emergence of water (Zamzam) and construction

of Kaaba, led to development of Abrahamic communities ^[4], and some tribes settled in Mecca, this is a common story of abrahammic religions narrated by orientalist ^[5]. Medina, center of Jewish Peninsula of Arabian Peninsula, 430 km from Mecca, was home to pagan Jewish and pagan Arabs. The basis of justice and equality was formed. Medina's importance to Prophet's relations with Jew in Arabian Peninsula ^[6]. The Quraysh tribe had limited system of ignorant alliances governing Arabian Peninsula to a comprehensive covinence ^[7].

b) Commercial movement of Quraysh great tribe is cause of social change

This pact continued with two Quraysh business trips south and north of Arabian Peninsula between Yemen and Syria. Which connected it with the Indian Ocean and trade of Iran, India, China empire, and Levant, which put Arabian Peninsula on international trade route of Roman Empire and Europe. and in sociology of Qur'an ^[8] Quraysh was cause of political and sociological and economic changes in pre-Islamic Arabic societies. Social policy of Quraysh: this big tribe like a big international economic-political company for few thousand years was established uniform order and ensuring social security and food security throughout the Arabian Peninsula was facilitated by two current Quraysh trips to Shamat and Yemen. These two spheres connected all Arab powers by a series of treaties between tribs ^[9]. Jafri English orientalist has studied word Quraysh from

Ibrahim to Muhammad in Aramaic, Hebrew, Syriac and Arabic words ^[10] Quraysh means big fish and covered all tribes of Arabian Peninsula ^[11].

2. Historical fact of sociological policy of prophet by orientalist

The social policy of Prophet of Islam has been known in European Oriental circles for centuries after Renaissance. Caitani, an Italian orientalist, classically advocated rise of Islam in first forty years of previous year in a large collection of Prophet's social policy materials ^[12]. Kaitani's views on social policy of the Prophet of Islam have received much attention and encouragement. For example, in twentieth century, German orientalist Madlung was used ^[13]. Cattani (1935) Italian politician and historian: He compiled historical sources of early Islam in a critical way in ten volumes ^[14].

a) American orientalism, social policy and the new order of muhammad: martin lings, muhammad social policy

Martin Lings American Orientalism describes Prophet's social policy by re-examining medieval historical events. He used Muhammad's changes in Medina under title of New Order. And examines relationship of minority Jews living in Medina to modern order of Muhammad. Martin Lings, contemporary historian of Muhammad, wrote book based on ancient texts. The social policy of Prophet in entering Medina has been explored from a metaphysical and and charismatic personality of Prophet also from a social point of view. He narrates in detail story of Prophet's arrival in Medina and choice of place for housing by divine will, which was inspired to Prophet's camel. He writes: social policy of Mohammed is public because He did not elect house of his relatives and aristocracy of Medina, and his camel knelt at land of orphans and Prophet said that if God wills, house is here. He bought land from its owners and made it his residence and mosque. Martine Linkz examines social policy of Prophet at beginning of his arrival in Medina with a better understanding and division and writes: The Prophet entered Medina on Monday, September 27, 622, because Prophet In implementing its social policy divided Muslim people of Medina into two groups: Ansar (his companions from Medina who invited him to Medina) and Muhajir (Muslims who migrated to Medina from Mecca) because between Islam in Mecca and Medina, there is a difference due to difference in social context. There is no doubt in faith of Muslims of Mecca before migration, because they accepted religion through threats, torture and murder of infidels. But in Medina people warmly accepted prophet. At first, Jews and Arabs accepted Prophet because they saw Islam as end of civil war in Medina. But the Jews could not last until end with this social policy of Prophet, and with new order, which Jews had not yet experienced, there was a serious danger, while the old order was well known and they saw social policy of Prophet for Arab unity as dangerous for their destiny ^[15].

Charles lindelham, changing the arab social structure with mohammad social policy

Charles Lindelm (1946) is a professor at Boston University School of Anthropology and Social Studies. In his opinion. The social policy of Prophet favored change of political system

from an unchangeable class system to a system based on freedom and variability. Lindelham examines Ibn Khaldun's theory to explain Yamber's social policy in construction of egalitarian social structure in Medina. Ibn Khaldun's theory is the theoretical foundations of the social philosophy of Islam in the Middle Ages. Lindelham examines Ibn Khaldun's emphasis on changing society from secular rule and changing the state from a tribal to a bureaucratic one. According to him, Ibn Khaldun gives us most knowledge in understanding dynamics and contradictions hidden in the ancient riddle of power in Middle East.⁸⁵ Lindelham emphasizes theory of nervousness and tribal kinship structure. According to Lindelham, according to Ibn Khaldun in the Middle East, forms based on power of nervousness have been unstable for centuries, and only the emergence of the Prophet and the Holy Leader was the way out of this situation. It has remained stable until advent of Muhammad (pbuh) 632, whose leadership united Arabs, which no one had ever done before, and no change in type of stability of state has taken place ^[16].

Montgomery Watt, Muhammad as state man

His books place great emphasis on Muhammad's commitment to social justice; Watt saw Muhammad as prophets of Old Testament who had come to revive righteous dealings and the belief in oneness of God among Arabs, for whom these matters had lost their meaning. His works, clear dimensions of Mohammad's social policy. As book, "Mohammad in Mecca (1953)", A city with usury economy and worship idola and had slave ownership. And his book Mohammad in Medina (1956), Muhammad: Prophet and Statesman (1961), Islamic Political Thought (1968), Early Islam (1991), They have dealt with the details of Muhammad's social policy ^[17].

b) English orientalism, social policy and new order of muhammad: cambridge history of islam, social policy of muhammad as a politician

Cambridge history of Islam shows social character of Muhammad in mirror of social works he Established internal peace throughout Arabian Peninsula, all various tribes of Arab joined him, he put his ideas into practice with new institutions and administration and his character was revealed to rich politician. He gradually established a coherent policy and offered sustainable institutions that continued to operate after his death ^[18].

3. Research materials: the social theology of mohammad Research Materials

The materials of this research are mentioned in book Sociology of Islamic administration. Some of the most important materials of this research are:

a) Teachings of muhammad by orientalist, vincinck

There are any words and teaching of Mohammad have remained, big part of these is in social teachings.in First time Vincinck, Arent Jan (1882-1939) collected words and teaching of Mohammad from Arabic sources. He as a Dutch orientalist, studied Semitic languages and Arabic literature at University of Leiden and received his doctorate with a dissertation entitled Muhammad and Jews in Medina (1908). But his most important work is compilation of alphabetical list and index of prophetic hadiths, Collection of Prophet's works in alphabetical

form in Arabic, entitled (Al-Mujam al-Mufharis). Other works: The Religion of Islam, its Origin and Historical Evolution, in English (1932) ^[19].

b) Muhammad's administrative correspondence: covenant of Medina

Mohammad Hamidullah, (Hyderabadi) 1908-2006) Writer, renowned Islamic scholar, one of great scholars of Indian subcontinent, first translator of Qur'an into French, fluent in 17 languages including English, Arabic, Persian, French, German, Urdu and Islambuli has written more than 250 books. Including, he published book of Prophet's administrative letters as a his dissertation at Sorbonne University, and book International Behavior of Islamic State, administrative and Political Documents of Mohammad ^[20].

c) Mohammad's written social policy, first bilateral constitution

The first bilateral constitution in accordance with modern treaties, entitled the Medina Covenant, was written by Muhammad in 622 AD. It was the causes of social change through writing of this law between Islam and Judaism and infidelity that brought peace based on political liberalism, and all these human groups pledged to work together to build a new society in Medina based on democracy. This treaty, which it's documents is in first Arabic sources, has been reviewed and criticized by many orientalist such as Bernard Lewis, and waLash ^[21] and Watt ^[21].

d) Written documents of Mohammad's social policy with job, market industries, merchants

One of written sources that has only collected documents of Prophet's social and administrative behavior as a state man is a very large collection compiled by an Algerian scholar. Khazaei Tlemcani (710-789 AH) wrote a book in 178 chapters about industries, jobs and occupations of Prophet's time and relations and social policy of Prophet about them. There is a manuscript of this book in Library of Kingdom of Morocco ^[22]. Citizenship policies and dealing with citizen are mentioned in this book and Prophet is first mayor in Islamic cities to be audited by citizens ^[23].

e) Muhammad's social policy in abolishing slavery

The institution of slavery, a form of ownership in Middle Ages, is a sociological issue. it was basis of life in classical Rome and Greece, and work was source of wealth for urban ruling class. Islam abolished slavery by enacting laws. In a short period of time, the Prophet's government freed up to 30,000 slaves due to the actions of Muhammad's social policy ^[24]. There are many historical documents in this regard, and in texts of Islamic law, there are many ways for liberation of slaves ^[25].

Research problem

The problem is the ignorance of the historical fact that a great change took place in the structure of human society, and this is a step to advance our knowledge of social process. What proportion of Arab population had strong religious beliefs? Despite the fact that Arabs were still drowning in darkness, mystery and miracle is that in heart of darkest ignorance in periods of human history, social change took place and patterns

of religious beliefs changed. The research question is whether it is possible to define social policy ^[26].

Research method

The research method examines Mohammad's social changes in context of evolutionary theories in sociology, which considers changes as adaptation of social system to environment through process of internal differentiation and increasing structural complexity. Turner and Development and Transformation of Special Institutions of Social Groups Perform Cultural Items with Specific Beliefs in Frankfurt School Method by Historically Reviewing and Analyzing Historical Reports ^[27].

Research hypothesis

The hypothesis is at heart of American and European Orientalist research on many historical studies of Muhammad's changing societies and social policies. It is factor that changed organization and new administrative order, which became known as Islamic organization. The priest of Book of Islam by Ferench orientalist, Cohan has come to show social changes caused by Islam over course of 1,500 years in establishment of governments in form of Islamic organizations and new societies in east and west of the world ^[28]. These changes has been due to dynamic link between law and society and state. Weber emphasizes familiarity of Islamic civilization with concept of state and law in Middle Ages, and Bacon, an English orientalist, described six-hundred-year stability of Caliphate and Abbasid state (1258-750 AD) under influence of Islamic organizations as astonishing ^[29].

4. Conclusion: reality of prophet's social policy of social control and creation of a stable society

In context of many schools of sociology, a systematic social policy can be drawn for Muhammad because there is a social reality and historical fact called Muhammad's social policy that controls the actions of Arab individuals and communities, and law that Muhammad wrote embodies this social policy. In this social policy, it seems that in view of some structuralist scholars, in new order of Prophet of Islam, society takes precedence over individual, but this is absolutely not true because Muhammad in some cases considered individuals before society. In social policy of Prophet, real democracy emerged because Prophet left individual in bondage of tribal coercion and values of Dark Ages, and people became aware of events of their time. And visible and hidden structures of society have broken previous dominance of individual and freed creativity of human beings from society. Some orientalist have tried to justify the legitimacy of the Prophet in a kind of theocracy and charisma, but the social policy of Prophet is quite clear. He as political man built in first time political city in Arabian peninsula, which was result of mass migration of people from all over Arabic peninsula to Medina. Cultural change in Medina and throughout Arabian Peninsula was accompanied by emergence of Muhammad's rationality in Islamic societies, which scholars discuss as the Prophet's biography. According to this theory, after Muhammad, 3,000 cities and Islamic societies were formed with the structure of Islamic city and laws of citizenship and Islamic rationality in a large part of the world in Asia, Africa and southern Europe.

Muhammad's social policy can be pursued within framework of Parson's theory. In Parson's sociology, social order depends on common and shared values that are legitimate and binding, and act as criteria by which ends of actions are chosen. The connection of social systems with absorption of values is realized through process of socialization^[30]. 407 The Prophet announced his mission to complete and develop values. The theory of action in sociology refers to theory of social action introduced by American theorist Talcott Parsons. Parsons developed theory of action to study social order by integrating structural and voluntary aspects of micro and macro factors.

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