

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Towards a **General Theory of Social Systems**: An Islamic Perspective

Subtitle

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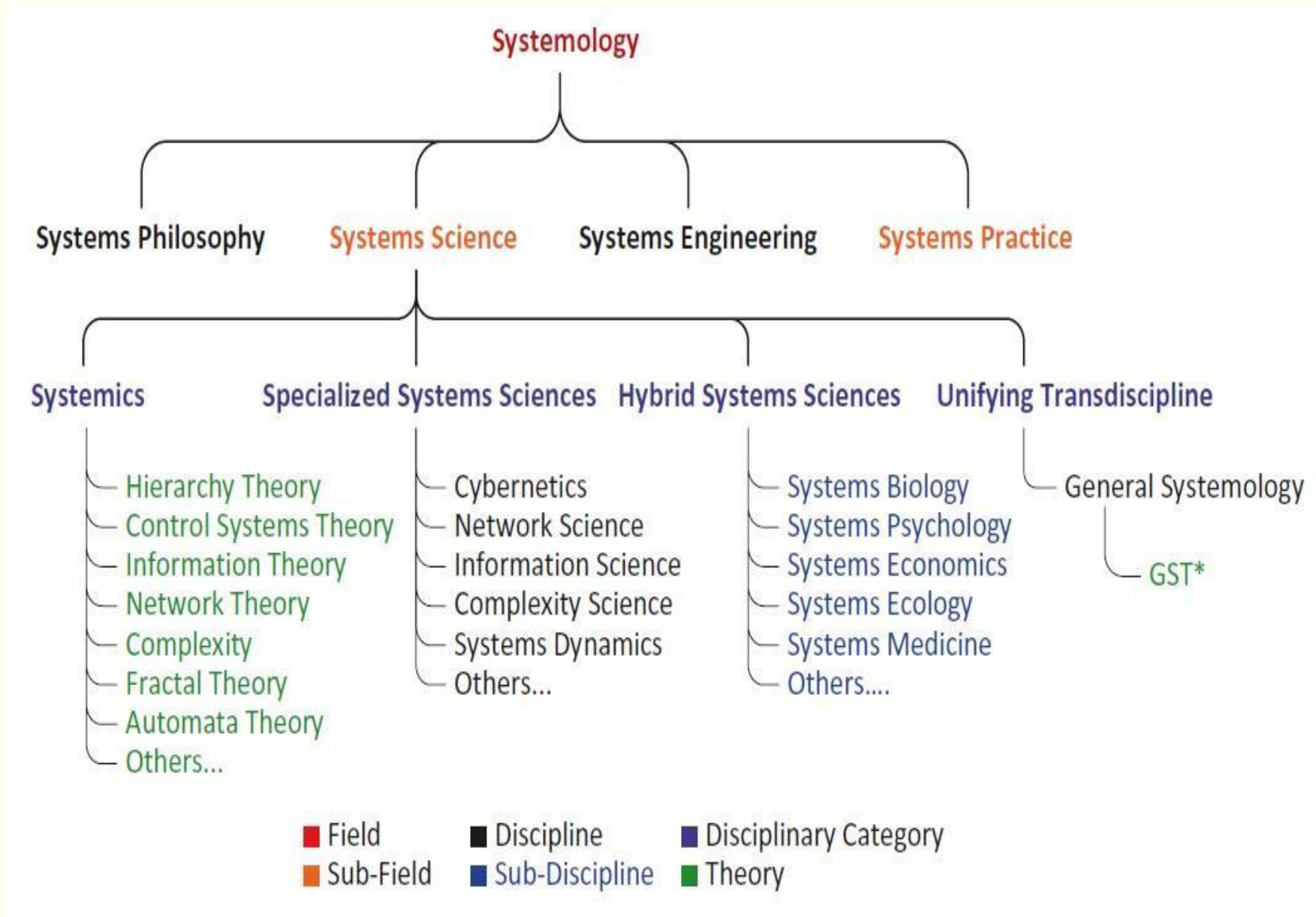


## ***1- Introduction***

❖ Parts 1, 2 and 3 of this research have introduced the systemic approach to the study of “*Reality*”- natural and social- in terms of its “*ontological*”, “*epistemological*” and “*methodological*” dimensions. Part 4 introduced an Islamic perspective of the systems’ approach in terms of a “*Qur`anic Worldview*” deemed necessary as a guiding framework towards developing a full-fledged systems knowledge reflecting the Islamic perspective. The systems approach to the production of knowledge is a frontier area in Western academia and is still at an early stage of development. Its main drive is integration of knowledge to tackle complex problems which are a challenge to humanity in the 21<sup>st</sup> century and cannot be studied by mono-disciplines.

- ❖ Fig. 1 below shows the disciplinary structure of the systems knowledge which we have discussed in detail in part 2 of this research. The main challenge facing its credibility as a unified science is the development of a “*general systems theory*” that could serve as a nucleus to a general systems discipline “*general systemology*” which will integrate the knowledge produced in the entire field of systems science.
- ❖ In chapter 2 of this research, I have given the reasons why I think we should situate the project of Islamic Integration of knowledge (IIOK) within the global framework being developed to tackle the problem of integration of knowledge (IOK) which is the systems framework. Towards realizing this objective, I tried to develop a model of the Qur`anic worldview (QWV)- Fig. 2- that could be used as a spring board for developing the Islamic perspective of a systems knowledge.

Fig. 1- Disciplinary Structure of Systems knowledge



❖ Being a social scientist, my attempt here will be limited to sketching an outline of a *hybrid* “*General Theory of Social Systems*” which could have the potential of being developed into a more elaborate theory that forms the basis of an Islamic perspective on the discipline of “*General Systemology*”. This theory is intended as a unifying framework for all the social sciences that could potentially spring from QWV.

## ***2- The Macro social Systems Of QWV***

❖ According to Bunge:

1. A social system is a concrete system composed of gregarious animals that (a) share an environment; (b) act upon other members of the system; and (c) cooperate in some respects and compete in others.
2. A human social system is a social system composed of human beings and their artifacts, held together by feelings, beliefs, moral and legal norms, and mutually related actions.
3. A human social system can be (a) natural (spontaneous) if it emerges by way of free association or reproduction (e.g., families, circle of friends, street-corner gangs); (b) formal (designed) if it is formed in compliance with explicit rules or plans (e.g., schools, armies, business firms, political parties, NGOs).

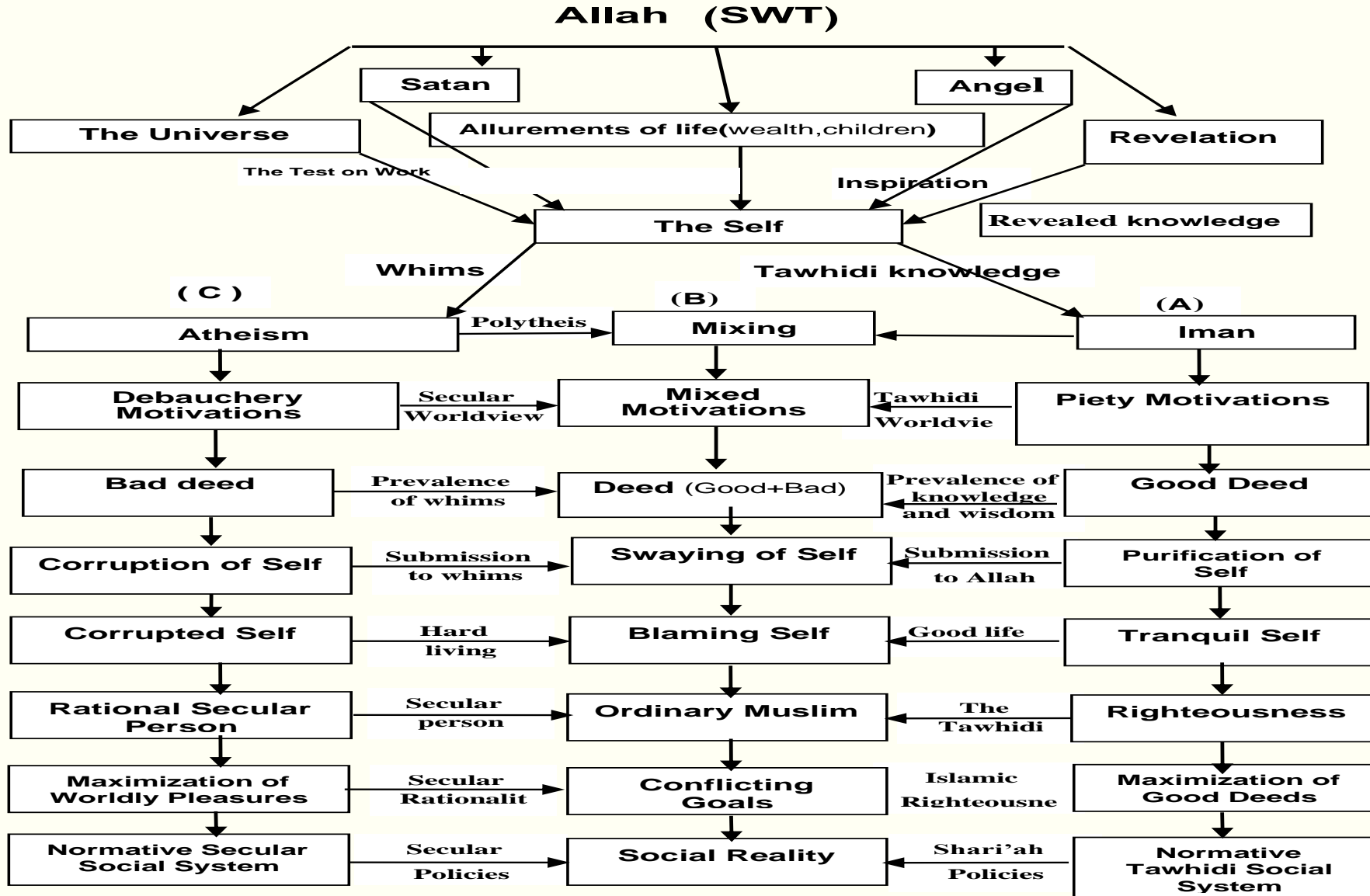
4. A human society is a social system composed of four major subsystems: **(a)** biological system, whose members are bound together by sexual, kinship, and friendship relations; **(b)** economic system, the bonds of which are relations of production and exchange; **(c)** political system, characterized by the coordination and management of social activities and the struggle for power; and **(d)** cultural system, the members of which engage in cultural or moral activities like learning, teaching, inventing, designing, singing, painting, and so on.

- ❖ Four fundamental macro human social systems can be derived from the systemic **QWV** depicted in **(Fig. 2)** below, they are: the general natural social system **(Fig. 3)**; the Tawhidi social system **(Fig. 4)**; the secular social system **(Fig. 5)** and the hybrid real-world social system **(Fig. 6)**.



Fig. 2

**A Qur'anic Worldview**

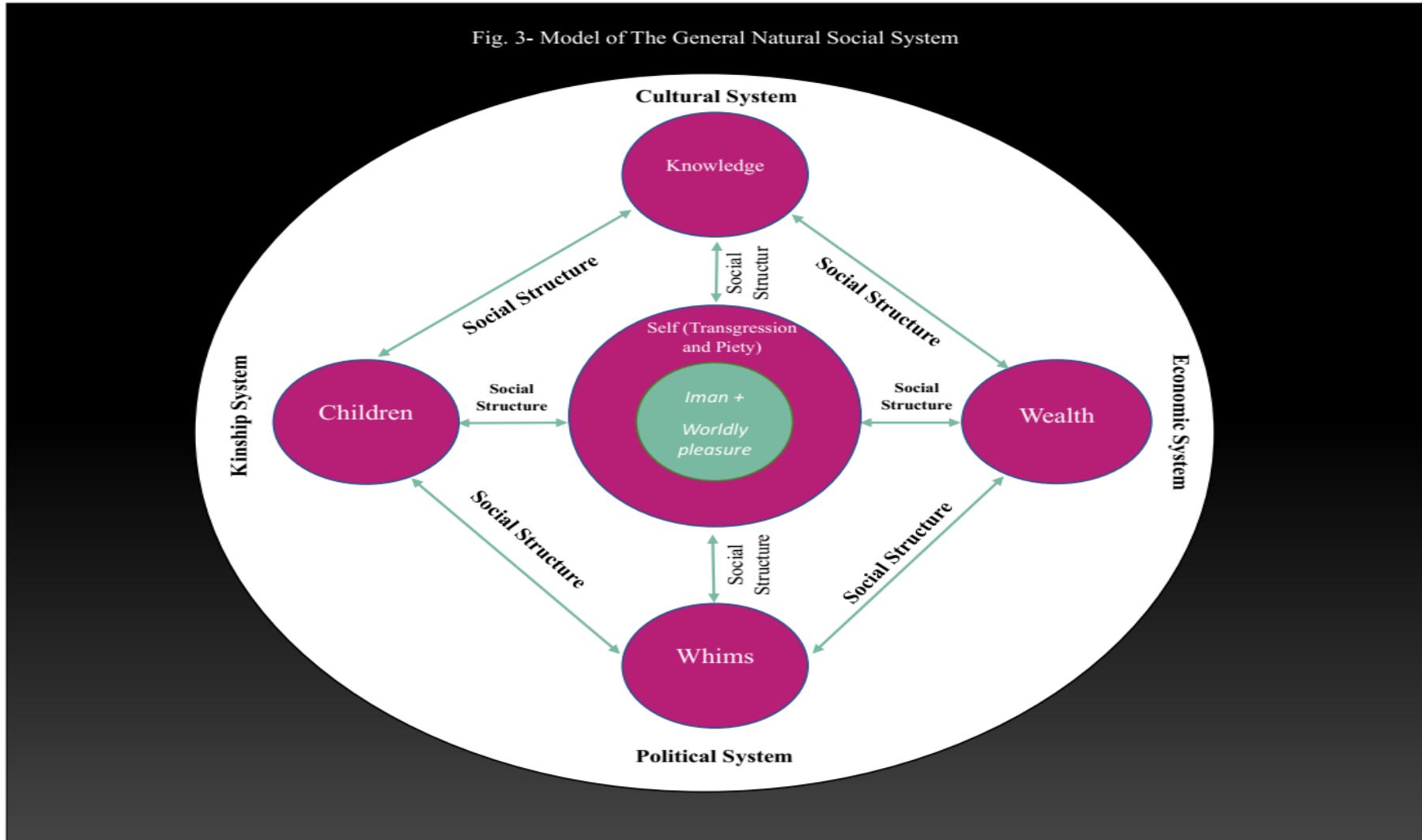


❖ The model in **Fig. 3** represents a theoretical construct of the human natural social system grounded on the assumption that before it starts functioning all its individual actors are in the ideal state according to which every human being is created by Allah (SWT) as stated by the Qur`anic verse:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ (التين)

«We have certainly created man in the best of stature;(4)» (At-Tin).

Fig. 3



- ❖ This is the state we have modelled in the QWV as the state where the human soul system of the created divine attributes is ideally ordered around the divine attribute of “*Iman*” as the polar attractor of the system. The human body system is ideally fashioned to combine with this soul system in the womb of the mother and out of this combination a new entity called “*self*” emerges which is a system that possesses novel properties that are absent from its two component subsystems- *soul, body*. It is this emergent self, in its interaction with the human body, that gives every individual human being his individuality. The self with its dual characteristics of “transgression” and “piety” is ideally suited for the test that every human being has to go through in this worldly life. This test is that of doing good in the worldly pleasures of “wealth” and “children” with which earth is endowed as resources to be managed by man as vicegerent.

❖ This ideal state according to which every man is fashioned represents the *ground state* from which every individual starts his adventure in worldly life. His life trajectory develops along or in between two polar paths: the *strait path* defined by his Creator; the *path of whims*, which is the path of Satan, the avowed enemy of man and of his Creator. The holy Qur`an identifies “whims” as the chosen god of man when he declines the message of his Creator. By “whims” we mean the totality of the innate biological and psychological cravings that drive man towards the indulgence in worldly pleasures, and guide his goals and actions in life.

- ❖ The human social system is defined here as *natural* if no divine *Revelation* is brought down by Allah SWT to the actors in the system according to which they have to make a deliberate choice between believing in Allah SWT and thus design and structure their social system according to His sacred injunctions, or disbelieve and design their social system on the basis of discordant alternatives.

❖ The analytical value of the assumed natural social system is that it enables us to have an idea about the true nature of human beings and thus their expected actions in different situations beside the social structure and the processes that propel the evolution of the social system in the absence of any guidance from his Creator. Furthermore, we can examine the interplay between those mechanisms that advance, maintain or dismantle the system. All these analytical gains will help us understand the functioning of the other social systems which are but the limits to the natural social system when the latter responds to Revelation either by completely embracing it and thus we will have the case of the Tawhidi social system (Fig. 4), or by completely rejecting it which will yield the secular social system (Fig. 5), or lastly, by half-half acceptance and practice of the injunctions of Revelation which results in the hybrid social system (Fig. 6). The hybrid social system represents the real-world social systems.

- ❖ The next section will include our attempt to use the approach of systemism developed by Bunge and detailed in previous presentations to explore these four social systems derived from QWV in terms of their *composition*, *structure*, *environment* and *mechanisms*. It is a preliminary study that awaits further elaborations.



## 3- Towards a General Theory of Social Systems

### 3.1- The Emergence of Man in QWV

❖ Two key concepts: Emergence; master plan of creation (MPC)

#### Definition of emergence:

*“The concept of emergence is inherently compositional. By this is meant that any higher-level entity (and its emergent properties) is dependent upon a collection of lower-level entities in the sense that (a) they are the necessary component parts of the higher-level entity; (b) the emergent property is dependent upon (but not eliminatively reducible to) the properties of these parts; and (c) the emergent property, in the sense of a power or tendency, is not dependent upon the properties of other entities that are not such parts (although it may be so dependent for its realization)”.*

❖ The second concept is what I have called the *Master Plan of Creation* (MPC) which the author has been developing for over thirty years with many publications, both Arabic and English. The MPC is now conveniently summarized by what I call the QWV- Fig 2 above. The MPC, having been derived from the holy Qur`an, shows the divine wisdom behind creation in general and the place of man in this creation. Only when placed within the wider context of the MPC can we understand the purpose behind the unique and best stature according to which Allah SWT has created man. In the holy Qur`an Allah SWT says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۖ﴾ (التين)

«We have certainly created man in the best of stature;(4) Then We return him to the lowest of the low;(5) Except for those who believe and do righteous deeds, for they will have a reward uninterrupted;(6)» (Altin).

- ❖ This oscillation of the life trajectory of man between the two extremes of “*Iman*” and “*Whims*”- Fig. 3- as polar attractors can only be understood if examined in the context of the test ordained for man in the domain of the allurements of this worldly life (wealth, children) which represents the core of the MPC. It is the nature of this test and the suitability of the stature of man for it which explains the tumultuous evolution of human history and gives value to the MPC as an analytical framework for social phenomena.
- ❖ We deduce from the MPC that the creation of man passed through four stages of emergence before becoming in the best stature suitable for the test of “*wealth*” and “*children*” as “*allurements*” on earth over which he has been made vicegerent. Below is a sketch of these four stages of emergence examined in a chronological order.

### 3.1.1- Emergence of the Human Body

❖ The first stage in the emergence of man is that of his material biological body:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ۖ﴾ (الحجر)

«And We did certainly create man out of clay from an altered black mud (26)» (Alhigr).

➤ The human body is formed to achieve three tasks, as I see it, they are:

(a) To combine and interact with the soul system that has been designed for it,

(b) To go through the test that has been designed for man in his earthly life,

© To preserve of human species through procreation, and human diversity through gene heredity as the holy Qur`an tells us:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ ﴿١٧٢﴾﴾ (الأعراف)

«And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."(172)» (Alaraf);

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنسَانِ مِنْ طِينٍ ۚ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ۚ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾﴾ (السجدة)

«Who perfected everything which He created and began the creation of man from clay (7) Then He made his posterity out of the extract of a liquid disdained (8) Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful (9)» (Sajdah);

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّةٍ مِنْ طِينٍ ۚ ۱۲ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۚ ۱۳ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۚ ۱۴﴾  
(المؤمنون)

*«And certainly, did We create man from an extract of clay (12) Then We placed him as a sperm-drop in a firm lodging (13) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (14) » (Almuminon).*

- ❖ The human body is a biological system with potential generative causal powers that its components (cells) lack e.g., walking, hearing, seeing, tasting, thinking etc. These potential causal powers of the body are triggered and exercised when the other emergent stages of the human being are complete. Every human body has its own unique imprint not shared even by twins. The body is composed of elements that belong to at least four levels of reality; physical, chemical, biological and psychological with the social level representing an external environment.
- ❖ The dominant Western scientific disciplines reduce man to his bodily composition and study him as a material system in the sense of Bunge`s definition of being material. However, the accumulated anomalies in this area of science are forcing philosophers of science and practicing scientists to revise the dominant materialist paradigm and call for some sort of dualism that allows for a spiritual element in the composition not only of man but of all concrete reality.

### 3.1.2- Emergence of the Human “Soul”

❖ The second stage in the emergence of man, according to the holy Qur`an, is that of the “Soul”. The following verses from the holy Qur`an are of relevance here:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝٨٥﴾ (الإسراء)

*«And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little." (85) » (Alisra).*

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خُلِقُ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ۝٢٨ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝٢٩﴾ (الحجر)

*«And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud (28) And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." (29) » (Al-Hijr).*



❖ The concepts of the “*soul*” and the “*self*” are central to the theory of social systems we intend to develop in the remaining sections of this chapter therefore it is important to have an idea about how they are understood in the Islamic heritage. Below are some excerpts from *Ibn Algai`ym`'s book “Alrooh”* which contains a comprehensive critical survey of what Muslim scholars of the past had to say about the concept of the soul in addition to his own judgements.

### **3.1.2.1- The “Soul” in the Classical Islamic Scholarship**

❖ Ibn Algai`ym`s answer to the question whether the soul is created by Allah SWT:

*“There is no disagreement between Muslims that the souls in Adam and his progeny and in Jesus and in other human beings are all created by Allah (SWT). He invented, created and added them to Him just as He added His other creatures to Him. Ibn Taymyah said: The soul of the human being is an invented creature. There is a consensus about this between the Ulama of the past and all the Muslim Ummah.*

- ❖ In problem number 18 Ibn Algai`ym asked the following question: Which had been created first the souls or the bodies? After considering the various points of view of Muslim scholars he concluded that the bodies were first in creation because: *“Adam, the father of all humans, had been created thus. Allah SWT sent the Angel Gibreel who took a fistful of sand from earth, then fermented it until it became a clay, then formed him and breathed into him the soul. When the soul entered the body, it became flesh and blood, alive and talking. Thus, the holy Qur`an, Sunnah and tradition confirm that Allah SWT breathed into Adam from His soul after He formed his body and from that breath the soul came into him’.*

### **3.1.2.2- The Concept of the “Soul” in the Systemic Framework of QWV**

- ❖ Our theory of QWV included a systemic model of the soul system, so there is no need to elaborate here, however, the following can be deduced from that model:
  - The soul is a complex spiritual entity that emerged from the intense interaction of its component parts which are the created divine attributes designed by Allah SWT for man as vicegerent on earth. When this soul was breathed into the human body its potential causal powers were activated, and as a result of the soul-body interaction a new entity called by the holy Qur`an “self” emerged ushering in a new entity called *man (insan)* with properties that put him apart from all other Allah`s creatures.

➤ Has it not been for the material thickness of the body, the dominance of its lusts and the mischievous deeds resulting from such dominance, man could do miracles in the world by putting into practice the causal powers of his relative share from these created divine attributes. This is simply because of the enhancement these attributes will get from their original source, the absolute and infinite divine attributes of Allah SWT, as the following authentic prophetic saying tells us:

عن أبي هريرة رضي الله عنه قال: قال رسول الله، صلى الله عليه وسلم: «إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّه، وَلَئِنْ اسْتَعَاذَنِي .» [لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

[صحيح] - [رواه البخاري]

*“Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Verily Allah said: ‘Whoever shows enmity to a pious worshiper of Mine, I declare war against him. My slave does not draw near to Me with anything dearer to Me than what I have made obligatory for him. My slave continues to draw near to Me by doing supererogatory deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask Me for something, I would surely give it to him, and were he to seek refuge with Me, I would surely grant him refuge. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to hurt him.’” [Al-Bukhari].*

❖ The soul is an indestructible and incorruptible system of created divine attributes and because these attributes have no efficacy until they combine with a concrete entity Allah SWT offered the skies, earth and mountains to bear them as a trust and be accountable for the way they use it, but they declined to bear it and feared it. It is man who undertook to bear the trust of the soul system because his body was uniquely designed to bear such a heavy load. However, man proved to be unjust and ignorant in doing so, as the holy Qur`an tells us:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (الأحزاب)

«Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant (72) ». (Al-Ahzab).

❖ The soul system as defined above and in the previous chapter is one and the same for every human being because it is the source of their honor and preference over other creatures. The study of the soul system should follow the approach described by systemism, i.e., in terms of its components which are the created divine attributes in their relative human dimension; in terms of its structure which is the polar attractor *Iman*; in terms of its internal environment represented by the individual in his totality and its external environment represented by the social and natural systems; in terms of the processes (mechanisms) of purification (*tazkyah*) that should be followed to promote each divine attribute, e.g. mercy, knowledge, patience, justice, power, competence, creativity, etc., in the human self.



### **3.1.3- The Emergence of the Human “Self” in the QWV**

#### **3.1.3.1- The Concept of the Self in Classical Islamic Scholarship**

❖ In the *problem no.19* in his book “Alrooh” Ibn Algai`ym asked the following questions:

*What is the truth about the “self”? Is it one of the parts of the body, or one of its transient states, or an associated body breathed into it, or a pure essence? Is it the soul, or something different? Is the enjoiner of evil, the blamer and the tranquil one and the same self with these characteristics or they are three selves?*

❖ Ibn Algai`ym favored the following definition of the self:

*“It is an entity that is different in essence from the human body. It is a luminous, celestial, light, live and moving body that penetrates the essence of organs and pervades them just as water pervades roses, oil pervades olive and fire pervades coal. As long as these organs are good to receive the influences that come to it from this fine body, it remains intertwined with these organs and gives them their abilities of perception and voluntary movements. However, if these organs become corrupt such that they no longer accept these influences the soul leaves the body and joins the world of souls.”*

❖ Ibn Algai`ym commented on this definition of the *self* as the only appropriate definition and all other definitions are nil and void. It has evidence from Revelation and the consensus of the Campanians of the prophet, *peace be upon them*, as well as from mind and nature.

❖ In problem no. 20 of his book *Alrooh* Ibn Algai`ym asks the following question: *Is the “self” and the “soul” an identical thing or they are different things?*

After considering the opinions of various Muslim scholars, he concludes: The *self* in the holy Qur`an could mean the human entity in its totality, however, it could also refer to the *soul* alone. The difference between the *self* and the *soul* is one of properties not of essence.

❖ In problem no. 21 Ibn Algai`ym asked the following question: Is there just one *self* or three?

He raised the question because, as he explains, many people think that there are three selves; *tranquil* (مطمئنة); *blaming* (لؤامة) and *enjoiner of evil* (أمارة). He ascertains that there is only one self with these three states and is called after the dominant state, so it is the tranquil self when dominated by tranquility and blaming self when dominated by reproach and enjoiner of evil when dominated by this state.

### ***3.1.3.2- The Concept of the Self in the General Social Systems Theory of QWV***

❖ The third stage in the emergence of man is that of the *self* which emerges from the interaction between the body system and the soul system that brings the created divine causal powers (properties) to it. The self in the holy Qur`an is not equivalent to the soul. When Allah SWT mentioned the soul which he breathed into the body He did not reveal anything about its essence or creation. It is Muslim scholars who, *ex post*, tried to answer these questions by observing social phenomena and the way human beings behave in mundane life. On the contrary, the holy Qur`an has a lot to say about the self in terms of its properties, states and dynamics in real life situations, in sleep and in death, and will be held accountable for what it does in this earthly life on the Day of Judgement.

❖ The self in the holy Qur`an is the essence of the human being as the following verses amply demonstrate, though their English translations use the word *soul* (روح) for the Arabic word *self* (نفس) giving the impression that they are synonymous, but they are not.

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۗ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ﴾ (الشمس)

«And [by] the soul and He who proportioned it (7) And inspired it [with discernment of] its wickedness and its righteousness (8)» (Ash-Shams);

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۚ﴾ (الزمر)

«Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought (42)» (Az-Zumar);

❖ When Allah SWT talked in the holy Qur`an about the stages of the creation of man He did not give the *self* a separate stage of creation as he gave the body. He mentioned just two stages, the first concerns the creation of the body, the second when He breathed of His soul into this created body, as the following verses tell us:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلُقُ بَشَرًا مِّنْ صَلٰٓصِلٍ مِّنْ حَمَآءٍ مَّسْنُوْنَۙ ۨ۸ فَاِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْۤا لَهٗ سٰجِدِيْنَۙ ۨ۹﴾ (الحجر)

«And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud (28) And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." (29)» (Al-Hijr);

❖ Thus, I deduce that the *self* has emerged and proportioned during these two stages, either during the first stage when the body was created and in this case the self is part of it, or during the second stage after the breathing of the soul into the body and in this case the self has emerged from the interaction between the body and the soul. Here I am invoking the ontological and systemic meaning of the concept of emergence introduced in early chapters. The evidence is in favor of the second proposition for two reasons, firstly; as I mentioned above and as Ibn Alga`ym described, the self has properties that are completely different from those of the body. Secondly, in the holy Qur`an Jesus, *peace and blessings be upon him*, became body and self after the soul was breathed into the virgin Mary, *peace be upon her*:

❖ The emerging self is a concrete living system composed of the body and the soul and sustained by the continuous interaction between them and has the causal powers of both. However, as a system it has its own novel powers that neither of its components has which means the self has *acquired properties* from its components (body, soul) and *emergent properties* as a system. These emergent properties are what distinguish any new system from other existing systems and mark its distinct effects in the world. Some of these novel properties reflect the effects of its components and their interactions in what the holy Qur`an describes as its *wickedness* and its *righteousness*:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ﴾ (الشمس)

«And [by] the soul and He who proportioned it (7) And inspired it [with discernment of] its wickedness and its righteousness (8)» (Ash-Shams).



❖ The emergent wicked properties of the self are indicative of the effects of the *body*, as the holy Qur'an tells us, e.g., weakness, hastiness, anxiousness, impatience, withholding, miserliness...etc.

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۙ ١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۙ ٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۙ ٢١﴾ (المعارج)

«Indeed, mankind was created anxious:(19) When evil touches him, impatient (20) And when good touches him, withholding [of it] (21)» (Al-Ma'arij)

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ۗ ٣٧﴾ (الأنبياء)

«Man was created of haste. I will show you My signs, so do not impatiently urge Me (37)» (Al-Anbiyaa).

❖ Some of the emergent properties of the self that are indicative of the effects of the *soul system* are described by the following verses:

﴿التَّائِبُونَ الْعَبْدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الَّذِينَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ١١٢﴾ (التوبة)

«[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers(112)» (At-Tauba).

❖ The oscillation of the self in its worldly affairs between debauchery and piety is a consequence of the oscillation of the human action between the polar attractor *Iman* and the opposite polar attractor *Whims*. The fact that the human self has dual properties, some of them bear the effects of the material body, point to the concreteness of the self, as this relevant part of the authentic Hadith vindicates:

وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَأَن عَلَى رُؤُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ: «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ: " إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهُهُمْ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ " قَالَ: «فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ - رَوَاهُ أَحْمَدُ ( صحيح الألباني).....» الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكِ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ

*Al-Bara' b. 'Azib said :*

*“We went out with the Prophet to the funeral of a man of the Ansar and came to the grave. It had not yet been dug, so God’s messenger sat down and we sat down around him quietly. He had in his hand a stick with which he was making marks on the ground. Then he raised his head and said, “Seek refuge in God from the punishment of the grave saying it twice or thrice. He then said, “When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth.....” (Ahmad transmitted it- authenticated by Albani).*

❖ The above prophetic saying points to an existential truth about the human self namely its material fluidity that makes it at the moment of death “*comes out as a drop flows from a water-skin*”. Not only that but the Angels “*place it in that shroud and that perfume*” and it has a fragrance “*like that of the sweetest musk found on the face of the earth*”. Now, this material watery dimension of the self may be the effect of the body in its combination and continuous interaction with the soul from which the self emerged. Let us remember that the holy Qur`an tells us that Allah SWT created every living thing from water, including man:

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٤٥﴾ (النور)

«Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent (45)» (An-Nur);

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ٥٤﴾ (الفرقان)

«And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation] (54)» (Al-Furqan).

❖ We propose that the self emerges in the human heart located in the chest as a result of the interaction between the soul and the body and being flued it pervades the body through the blood that runs into every vessel of it. Thus, the self takes the form of the particular body that contains it due to its watery characteristics. The body component of the self of any particular individual, together with the containment of the self in that body and taking its form are what make every human self distinct from any other self, because every body has its unique imprint such that there are no two identical bodies. These genetically inherited biological characteristics give each self distinct properties in the domain of perception, e.g., seeing, hearing, tasting, smelling, touching, talking, thinking...etc. These inherited distinctions influence the kind of life-experiences of every self as it goes through the test of the allurements of this earthly life (wealth, children) and their manifestations in various forms of social actions and interactions and social systems. These life-experiences in turn determine the course of development of the self, oscillating between states of *debauchery* and *piety*.

❖ The interaction between the soul and the water of the body continues throughout the life of the individual giving the self its turbulent agility, inside and outside the body. Inside the human heart arises the lust for worldly pleasures of “wealth” and “children”, encouraged by a seductive Satan. Given the properties of debauchery in the self it quickly falls prey to these worldly pleasures and gradually the ground state system of «*We have certainly created man in the best of stature;(4)*» (At-Tin) according to which every human self emerges is dismantled and a new self system dominated by the properties of debauchery emerges «*Then We return him to the lowest of the low(5)*» (At-Tin). The holy Qur`an, in telling verses, summarizes these momentous changes:

﴿قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَيَّ لَئِن أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا﴾ ٦٢ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ٦٣ وَأَسْتَفْزِرُّ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ (الإسراء)

«[Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."(62) [Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense(63) And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion(64)» (Israel).

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۲۹﴾ (الأنعام)

«And they say, "There is none but our worldly life, and we will not be resurrected."(29)» (Al-An'am ك);

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ۲۴﴾ (الجاثية)

«And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming(24)» (Al-Jathiya).

❖ Lust for worldly pleasures is an emergent property of the self and not an acquired property from the body because the body knows no pleasures, it only looks for the satisfaction of its biological needs in terms of food nutrients and sexual urges that preserve its survival. However, it is the satisfaction of these biological needs that work as a catalyst mechanism to make the self taste and discover the pleasures hidden in these goods, e.g., foods, via the complex system of the mouth, particularly the tongue in the first stage of digestion before the food goes into the belly. Thus, starts the work of the processes (mechanisms) of the test for the self of the allurements of *wealth* and *children*.



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❖ Although the properties of the self that are intimately connected to *Iman* remain dormant as potentialities until they are activated by the deliberate choice of the individual to believe in Allah SWT which is unlikely to be before adulthood, we find that the acquired properties from the body, e.g., love for the pleasures of the allurements of life, become active when the self is in its cradle. This is because their source, in particular food and drink, are needed as nutrients for the body even when the individual is still a baby in the womb. That is why human cravings for worldly pleasures dominate the self long before the properties of piety are activated, if ever, and start to vie for effects on the self and unless the processes of piety become part of education from childhood it will be highly unlikely that they will take effect at later age and if they do it will be an extremely arduous experience. May be this why the inspiration of the self with *discernment of its wickedness* comes before that of *righteousness* in the holy Qur`an, as the following verses tell:

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۗ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۙ وَقَدْ خَابَ مَن دَسَّاهَا ۗ﴾ (الشمس)

«And [by] the soul and He who proportioned it(7) And inspired it [with discernment of] its wickedness and its righteousness(8) He has succeeded who purifies it(9) And he has failed who instills it [with corruption](10)» (Ash-Shams).

❖ Thus, man comes out of the womb of his mother after his creation in the best stature in terms of innate capabilities to start his adventurous journey through the test of the allurements of worldly life that is awaiting him. These innate capabilities in the human self can be grouped into four categories: the *cognitive properties* which are concerned with the acquisition of knowledge; the *emotional properties* which are concerned with utilizing knowledge to acquire *Iman*; the *volitional properties* which are concerned with utilizing knowledge and *Iman* to develop lifetime goals and action strategies to achieve them; the *praxiological properties* which are concerned with real life practices and actions to achieve the stated goals and strategies to achieve them. May be this why Allah SWT in the holy Qur`an categorized the components of the religion of Islam according to these four components of the self when He says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾﴾  
(الجمعة)

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error(2)» (Al-Jumu'a);

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾﴾ (آل عمران)

«Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error(164)» (Al-i'Imran).

- ❖ We may derive an implied propositions from the above which are, *firstly*, the necessity of developing Islamic knowledge along the lines of these four categories, i.e., knowledge about the Creator and his creation including man (master plan of creation- mpc); knowledge about Iman and the implied processes of purification of the self; knowledge about the goals and means of Islam in this world; knowledge about the actions and practices needed to actualize these goals in real life situations. *Secondly*, the upbringing and education of the self according to the knowledge produced in the above four categories, each one addressing the corresponding category of properties in the self as described above.
- ❖ The above rites of passage concerning the emergence of the body, the emergence of the soul and the emergence of the self usher in the last stage of the emergence of man who will be addressed by Allah SWT as (*O mankind*) and which we will elaborate in the next section:

﴿يَأَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۖ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَّلَكَ ۗ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۙ﴾ (الانفطار)

«*O mankind, what has deceived you concerning your Lord, the Generous(6) Who created you, proportioned you, and balanced you?(7) In whatever form He willed has He assembled you(8)*» (Al-Infitar).

### 3.1.4- The Emergence of the Human Being

❖ We mean by the emergence of the human being the human entity in its totality, a totality that every person refers to it as “I” and Allah SWT address it as “O mankind”. The essence of this totality is the “self” as we have defined above, however, the individual in his totality is more than his self that has emerged from the interaction between the body and the soul. The evidence for this claim comes, first, from the holy Qur`an where he is directed to purify his self:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝﴾ (الشمس)

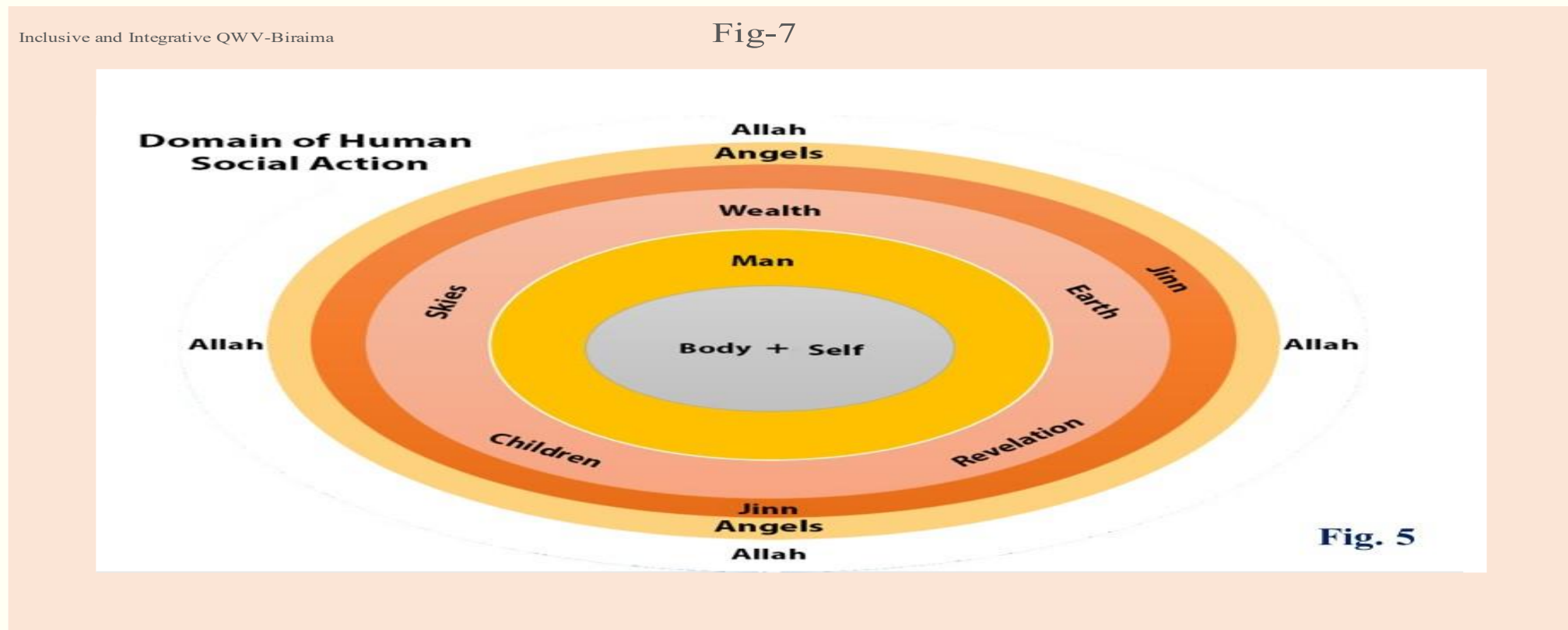
«He has succeeded who purifies it(9)And he has failed who instills it [with corruption](10)» (Ash-Shams).

Also as in the following verses:

﴿....وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ۙ﴾ (الأنعام)

«...And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."(93)» (Al-An'am).

❖ These verses and many others imply that man in his totality is more than his self in its totality and is required to manage it and is responsible for any act resulting from obeying his self. This human being in his totality is an emergent system resulting from its *internal* components of *body* and *self* and their *internal interaction (endostructure)* as well as their *external interaction (exostructure)* with the external environment. This external environment can be stratified into two main levels; the observable world (عالم الشهادة) and the unobservable world (عالم الغيب) as Fig. 7 shows.



❖ The entities that compose the observable world and directly interact with the human being are mainly *wealth* and *children* that constitute the allurements of earthly life. Here we find the natural, material economic and human resources needed by the human being to satisfy his biological needs from food, drink, clothes, shelter and sexual urges. However, it is through the same process that the self recognizes the pleasures hidden in these resources when transformed into consumables, so much so that the demand for these goods goes beyond needs to become for pleasure. The other components of the observable world with which the human being interact consist of *earth* and *cosmos* but it is the interaction with wealth and children, as defined in the holy Qur`an, and their transformation into value added, that is primarily responsible for the emergence of social phenomena via social action and interaction.



❖ The components of the level of the unseen world consist of Jinn, including Iblis and his progeny (devils), and Angels. These entities though unobservable they still have causal influence on human actions and interactions as the holy Qur`an tells us, particularly the devils. This interaction with the visible world demonstrates the stratification of reality, and the embeddedness of social reality in both levels of the observable and the unobservable and the complex vertical and horizontal processes that generate the human social reality.

❖ Beyond these levels of reality there is Allah SWT the all-encompassing Creator and Knower of the two worlds of the observable and the unobservable. He is the subjugator over His servants, nothing in His kingdom can happen without His knowledge, His consent, command or action, as the following verses tell us:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ۖ﴾ (يونس)

*«And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register(61)» (Yunus);*

❖ Thus emerges the human being in his totality from, first, the internal interaction of his components of body and self grounded on the best stature of *fitrah* (*endostructure*) and, second, from the external interaction between this *fitrah* and its environment (*exostructure*). This interaction starts the moment the child is born, beginning with the immediate environment of the family and gradually, as he gets older, he will get entangled in the test of the allurements of the life on earth. Every human being will be molded into the person he will become depending on the initial immediate environment in which he is born and the various life-challenges he will face along the path of his development as the domain of his environment expands and the way he interacts with these challenges. From the perspective of QWV this path of development can be classified into two distinct paths and in-between; the *straight* path, the *astray* path and the *zigzag* path. Within each path there are infinite roads and alleyways for people to follow reflecting their uniqueness of personality and their choices in life as the following verses of the holy Qur`an tell us:

﴿وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٤٨﴾ (البقرة)

«For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent(148)» (Al-Baqara);

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ۝١٥٣﴾ (الأنعام)

«And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous(153)» (Al-An'am).

❖ All along this turbulent life-journey the self remains the essence of the individual but in his totality, he is more than the sum of his components (body, self) because he has emergent properties that each of these components lack, e.g., he talks with his tongue, walks with his feet, handles things with his hands, sees with his eyes, hears with his ears, he weeps, he laughs, he is hasty, he is miserly ...etc. Man, in his totality, also has acquired properties from his components (body, self), e.g., weakness, hunger, satiation, thirst, nakedness, knowledge, mercy, justice, creativity ...etc. However, more work needs to be done to figure out which are emergent and which are acquired properties, which are properties and which are states.

## ***3.2- The Human Being as a System***

- ❖ We will start by exploring the human being as a system whose actions and interactions generate the general social systems introduced at the beginning of this presentation.

### ***3.2.1- Composition of the System***

- ❖ The system of the human being consists of two components, or subsystems, the body and the self systems while the soul has become part of the self system through the process of emergence and therefore has no independent existence. May be this why there is no mention in the holy Qur`an of the soul as an independent causal power, while all sorts of power are attributed to the self. This may also solve the confusion between the two concepts of soul and self we find in classical Islamic scholarship as documented by Ibn Algai`ym in what we explored above in his book Alrooh.

### **3.2.2- Environment of the System**

❖ The environment of the human being as a system spans two levels of reality, that of the observable world and that of the unobservable world. The former mainly consists of the immediate environment of *wealth* and *children* in their material and social manifestations and the holy *Qur`an* as a guiding revealed knowledge, together with *earth* and *cosmos*. The environment of the invisible world consists of *Jinn*, particularly *Iblis* and its *progeny*, and Angels, particularly those assigned by Allah SWT to be the guardians of man in his worldly life. Over and above these environments there is Allah SWT the all-encompassing Creator.

### **3.2.3- Structure of the System**

❖ We define the structure of the system as the some of the relationships between its components on the one hand and between these components and the components of their environment on the other hand. The first relationships are called *endostructure* and the second *exostructure*. We have to distinguish between two types of structural relationships in a system, those that bond its components and those that don't. The first are those that their existence or absence makes a difference to the components of the system, while the other are not. Only the bonding relations contribute to the cohesion of the components of the system, therefore they are considered part of its structure.

### **3.2.3.1- The Internal structure**

❖ The internal structure of the system of the human being consists of three different types of bonds that bind the body and the self:

**1-** Sensory bonds like seeing, hearing, tasting, touching, smelling, walking, touching...etc. These causal powers are necessary for the self in order to become acquainted with the external environment.

**2-** Psychological bonds in the form of pleasure and joy, pain and anxiety that come to the self from the body as it interacts with the external environment. These are necessary bonds which guarantee for the body that the self will be forced to go after its biological interests, bringing utilities and avoiding harm.

**3-** Spiritual bonds provided by the constellation of the created divine attributes, in their human relativity, responsible for moral conduct which the self, as a system, acquired from the soul as one of its components. They include, among others, mercy, knowledge, justice, creativity, patience, gratitude, peace, cordiality, kindness, forbearance...etc. These divine properties in their ideal systemic arrangement around the polar attractor *Iman* define the ground state of “*best stature*” and the dynamic straight path as bearers of righteous human action.

❖ The created divine bonding properties in their ideal state provide perfect harmony between the biological needs of the body and the spiritual needs of the self. However, once the ideal system is dismantled, or distorted by following ways of actions other than those ordained by the Creator the entire ideal internal structure that provides coherence and dynamic stability to the system of the human being is weakened. The human self belongs to the *sub-atomic level* of reality and probably has the most complex system created by Allah SWT, therefore, once a system is formed, whether within the boundaries of the ground state of the *best stature* (أحسن تقويم), or the boundaries of the *lowest of the low* (أسفل سافلين) it becomes extremely difficult to alter because of the enormous energy needed over time to bring about the change. This why *tazkya* of the self is so difficult.



### **3.2.3.2- The External Structure**

❖ The external structure consists of the relations between the human system on the one hand and the systems of his environment in the observable and unobservable levels of reality in the other.

#### **A- The observable world (Revelation, earth, cosmos)**

❖ There are three external relations corresponding to the three internal relations just mentioned that bind the individual with his immediate external environment in the level of the observable world (عالم الشهادة) where the test of the allurements of the earthly life (wealth, children) exists:

- 1- biological relations necessary to provide the body with its necessities of food, drink, cover, shelter, sex...etc.
- 2- The second type of external bonds are those of lust for worldly pleasures (wealth, children) sought by the self.
- 3- Bonds between the human being on the one hand and Revelation, earth and the cosmos at large on the other. These relations are cognitive and moral in nature where man needs to know the systems that constitute the earth in order to carry his moral responsibilities as vicegerent and also to know the cosmic systems not only because earth is part of the cosmos but also to explore the potential benefits for man harbored by the distant cosmos.

❖ *Revelation* as represented by the holy Qur`an is part of the environment at the level of the observable world and therefore has external relations with human beings. Revelation provides man with the wholistic worldview of existence, his place in it and his role as vicegerent on earth, the test he will go through and the ensuing accountability in the Day of Judgement. Thus, Revelation activates the eclipsed properties of piety in the self so that their causal powers start to vie with those of debauchery which are already in active state since the birth of the individual.

## **B- The unobservable world { Allah SWT(Angels, Jinn)}**

❖ In the unseen World of created reality (Angels, Jinn) I will limit myself to Iblis and his progeny (Satan) because they are the avowed enemies of human beings till the day of judgement and are equipped with diverse and potent arsenal of soft weaponry to sway man from the straight path. After all it is Iblis who, after disobeying Allah SWT by refusing to prostrate to Adam, convinced Adam, peace be upon him, to disobey the commands of Allah SWT while in paradise and as a result both Iblis, Adam and his wife were asked to descend to earth.

- ❖ The external relations between man and Satan are necessary for the workings of the test for man on the allurements (wealth, children) of his earthly life, but they are hidden and the only authentic source of knowledge about them is Qur`an and prophetic Sunnah- Qur`anic verses in the word text). The ultimate goal of Satan is to seduce man to go astray from the straight path in this worldly life and, therefore, to go to hell with him in the hereafter, because Satan is cursed and expects no mercy from Allah SWT and destined for hell.
- ❖ There are two types of bonding relations between Allah SWT and humans deduced by the author from the holy Qur`an, the first one is indirect via what are called the *established ways of Allah* (سنن الله) which can be treated as social laws. The second bonding relation between Allah SWT and humans is a direct one where every creature is under the subjugation of its Creator. This particular bonding relation is the one that gives credence to every other human relation mentioned above because it is a relation founded on creator/creature, master/slave, deity/worshipper...etc.

### ***3.2.4- How Does the Human System Work- its mechanisms?***

❖ Following the systems approach we have described the human system in terms of its components, structure and environment. It is time to examine how this system works to fulfil its objectives. The ultimate purpose behind the creation of death and life, creation of skies and earth and resurrection after death is to worship Allah SWT, but this worship is grounded on a test the domain of which are the allurements of earthly life (wealth, children). What is required from people in order to do justice to themselves in this world and in the hereafter is for them to pass the test in its domain of wealth and children by doing good deeds as defined by the Sharei`ah. Not only that but they are encouraged to compete with each other in the good they are doing because paradise, as a reward, is composed of vertical levels of quality such that those who are best in deeds dwell in the highest levels. The goal of doing good in the domain of the test of wealth and children and grounding the highest ranks in paradise on excelling in doing such good work demand from each competitor to look for those means that will enable him to get the optimal outcome from his work given all the constraints he faces.

- These means are the best social processes that link righteous social actions of Muslims as causes with their expected consequences in a given social system. Such processes are called *mechanisms* in the system approach we are adopting in this research. Thus, we are in the business of finding out those natural and social mechanisms which Allah SWT has designed in such a manner as to make the human system work with maximum efficiency and guarantee that every human being will go through the test of the allurements (wealth, children) of this earthly life.
- The necessary mechanisms for the human system are those which are necessary for its maintenance, starting with the biological needs of the body from nutrients, e.g., food, cover, drink, shelter...etc., and copulation necessary for preserving the human race. The only source of satisfaction for these biological necessities are the components of the allurements of earthly life, namely *wealth* and *children*. Therefore, when the body is deficient in one of its biological necessities it triggers the relevant material mechanisms in the form of biological, chemical and physical signals inside the body to indicate the need to satisfy these necessary urges. The body, in order to make the self aware of its needs triggers those necessary mechanisms that blur some of the fundamental properties of the self the efficacy of which requires the cooperation of the body, e.g., seeing, hearing, smelling, touching, walking...etc. These blurring mechanisms weaken the ability of the self to use these properties to the point of complete stop, depending on the urge of the bodily necessity.

➤ The self from its part, in order to restore the functioning of its weakened properties, has to provide for the needs of the body, therefore, it triggers the appropriate psychological mechanisms that forces the human being in his totality to go after satisfying the needs of the body. Some of the psychological mechanisms are: hunger, thirst, shame, feel of extreme weather, sexual desire...etc. These psychological mechanisms are very effective because each causes a particular type of intolerable pain appropriate to the pressing biological need which forces the individual to hurry for its satisfaction. The individual from his part triggers the most potent of all human mechanisms, the *social action* appropriate for procuring the necessity required by the body. It is this social action that generates and guarantees the interaction between humans and their external environment which is the intended goal behind all the antecedent mechanisms and secures that every human will go through the test of wealth and children.

➤ The body, when its biological urges are satisfied, a process of opposite biological, psychological and social mechanisms is started in order to make the body stop taking more of the sources of these needs lest some harm happens to it. However, at this stage the human self would have already discovered through the mechanisms of taste the various alluring pleasures hidden in wealth and children. This ushers in a new type of demand for wealth and children over and above that necessitated by the body, namely demand for the pleasure of the self. The most important mechanisms for this kind of demand are psychological and grouped in the holy Qur`an under one name: “whims” (هوى).

➤ The initial social action generated by the individual in order to satisfy the urges of his body bring him in touch with all the components of his external environment depicted in fig. 7 above. These include wealth, children, earth, cosmos, Revelation, Angels, Jinn and beyond these components Allah SWT, the all-encompassing Creator. Thus, man makes his compulsory entry into the test of his worldly life ordained for him by his Creator, but after the initial entry each and every individual exercises his free will, within constraints, to choose the path he will follow within the testing environment he finds himself into and accordingly the end results of his life in this *Dunya* and in *Akhirah*. At this new stage and as a result of the interaction with the external environment and the structural relationships between its components the individual starts developing his worldview which will govern the way he sees and evaluates the world and how he relates to it. His social actions and interactions will be conditioned by his worldview, the self will be gradually dominated by various types of acquired and emergent properties that reflect its path of development in the test of wealth and children. The self also goes through various states generated by its inspired debauchery and piety, depending on whether the individual is a believer in Allah SWT or not. The believer goes through states that reflect the interplay between debauchery and piety motives, while the nonbeliever is dominated completely by states generated by debauchery motives.



❖ The stage of the individual coming in contact with the external environment ushers in the emergence of social interaction that leads to the emergence of societies and social systems. At this stage various types of social mechanisms are triggered, depending on the nature of the social system under consideration, some generate the system, some maintain it, some change it and others dismantle it. Next, we consider these issues in the emergent social domain of reality.

### **3.3- The General Social Systems in QWV: a systemic bird`s eye view**

❖ The present author, as stated before, is attempting to develop a general systems' theory in the domain of social reality grounded on the Qur'anic Worldview. This is a hybrid theory given the typology of systems science introduced in chapter three because it combines some general principles of systems, e. g., *emergence* and specific manifestations of such principles in a particular domain of reality. Three immediate benefits can be expected from the present general theory of social systems:

**1-** the first is that it should provide an integrating framework for all specialized knowledge of social systems because such specialized knowledge will either be about some aspects of the general social systems, e.g., economic, political, cultural...etc., or about components of such systems at the meso-level, e.g., institutions and organizations.

**2-** The second benefit is that such general theories provide the nucleus of the knowledge base necessary for specialized disciplines to emerge.

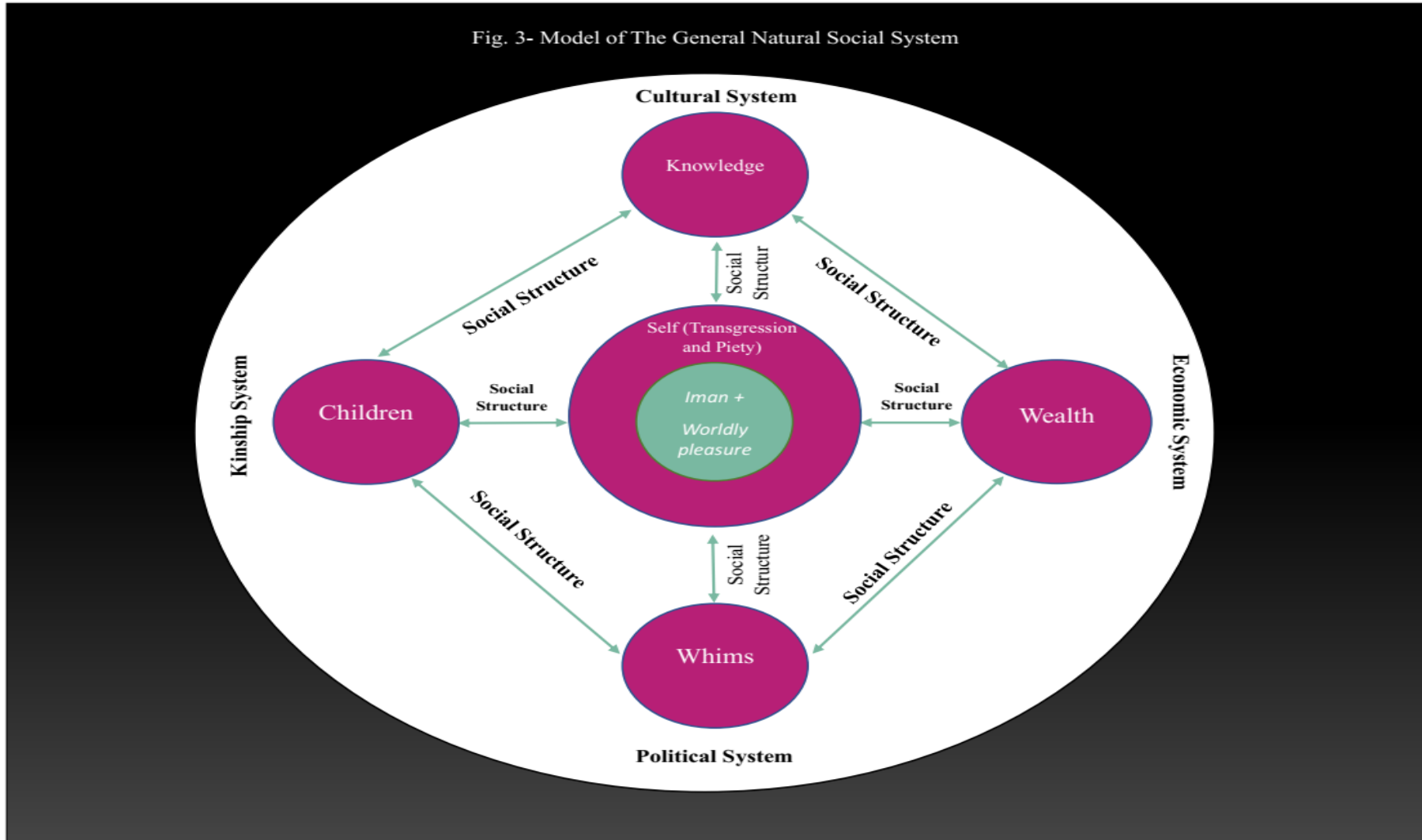
**3-** The third benefit, which arises from our belief as Muslims that the holy Qur`an is the apodictic knowledge from Allah SWT about Himself and about His creation, is that a general social systems theory like the one sketched here has the potential of providing us with the most authentic human knowledge about how these social systems work in reality and the processes (mechanisms) that are at work to generate social phenomena. This, of course, depends on the methodologies with which we approach the holy Qur`an as a conceptual system and the empirical validation of the theories we derive from it. This is the same scientific approach in studying the real world where the observed real world is always independent of the observer and his knowledge about it and provides a check on the validity of such knowledge.

❖ The general social systems which will be examined below have already been introduced in section two above and depicted in the Figs 2, 3, 4, 5, 6. Here we will try to examine in brief these social systems by subjecting them to the approach of systemism in terms of their *components, structures, environments and mechanisms*.

### ***3.3.1- The General Natural Social System***

❖ The general natural social system is a hypothetical social system as depicted in Fig. 3 below. The purpose behind hypothesizing this system is to shed light on how it works to fulfil its functions, the main processes at work and the possible evolutionary outcomes of the interplay of these causal powers, given the assumption that Allah SWT has not sent any messenger to such society. These processes are always present in any real human society but their observable consequences depend on myriad of factors in time and space. The assumption of no messenger from Allah SWT and therefore no revelation enables us to examine the workings of the Master Plan of Creation (MPC) in its natural setting as designed by Allah SWT and to understand why it is imperative to send prophets and send down Revelation. It also tells us something about the importance of intervention via social policies to mitigate the effects of negative processes and strengthen those processes that maximize social welfare.

Fig. 3



- ❖ The main function of such a natural human social system is to enable its components from human beings to satisfy their biological, social and spiritual needs. The spiritual needs result from the existence of the soul system as a component of the self system and ties the self, one way or another, to the world of the unknown and generates man-conceived belief in supernatural powers. Since, by assumption, there is no Revelation to awaken the piety states of the properties of the soul system, the various constellations of these properties in the self: sensory, moral, cognitive, praxiological...etc., will be guided by human whims and will be utilized mainly for worldly endeavors. This also means that the dominant properties of the self that will guide actions and interactions will be those acquired from its body component, or emerge as a result of the exercise of such properties, e.g., weakness, anxiousness, hastiness, arrogance, pride, dishonesty, miserliness...etc.
- ❖ The assumption of no Revelation also implies that the people who constitute this system will not be directly punished by Allah SWT for their disbelief in Him or any action therefrom because Allah SWT stated clearly in the holy Qur`an that he will not punish until He send a messenger.

➤ The people of the natural social system will, however, be subject to the universal ways of Allah SWT (سنة الله) that govern human existence and nothing can change or sway them away. We give our own definition of the “way of Allah- سنة الله” as follows:

*“Every volitional and regular action done by an individual or a group of people to generate intended effects, then confirmed and prevailed over by a Divine action germane to it and leads it via natural causes, social causes, or both to effects determined by Allah SWT. These effects could be equal to those intended by the actor(s) from his/their action(s) or more, may be different and unintended by the actor(s). They may be limited to the target intended by the actor(s) or go beyond them. These ways of Allah SWT are always effective when their social conditions are met. They neither change in composition and structure or effects, nor miss their intended target”.*

❖ Way may think of these *Sunan* as social laws that can be used in the explanation of the complex problems that engulf humanity today which the attempt to explain by science has led to the present shift in scientific paradigms towards the thesis of *Integration of Knowledge* (IOK).

### **3.3.1.1- Components of the system**

❖ The system is composed of natural people whose nature is as described in the sections above, together with the material artifacts they created from the natural resources of the environment. We assume that they are all born in the best stature of *fitrah* as described in the holy Qur`an and expounded by us above. This implies that they are neither believers in Allah SWT nor disbelievers at the moment of birth and have equal chance of going either way. We also assume that no Revelation has been sent down to them in order to influence their choices in their mundane earthly life which means their knowledge is limited to the observable world (عالم الشهادة) only though the unobservable world is present and its components exercise their causal powers in the components of the observable world. Over and above that the omnipresence of Allah SWT is always there.

### **3.3.1.2- Environment of the System**

The environment of the system is composed of two types, the immediate observable world (earth, cosmos) and the unobservable world of Jinn, particularly devils, and Angels. Above that we have the all-encompassing presence of the Creator, Allah SWT. Wealth and children now represent the natural social system itself after they were part of the environment in the previous human system.



### **3.3.1.3- Structure of the System**

❖ The structure of the natural social system consists of *endo* and *exostructure*, the first relates the internal components of the system, while the latter relates these internal components to the components of the external environment.

#### **A- Endostructure**

❖ The internal bonds between the individuals who compose the system depend on the particular domain of the social relations where individuals act and interact, and on the cultural framework that govern these social relations, e.g., in the domain defined by the universal (children), which we can call the kinship or biological domain, we find we find sexual relations between females and males that lead to the emergence of the family as a social institution, both in its nuclear and extended forms. The nuclear family as a system has different internal structural bonds between its components, e.g., between the husband and wife, between parents and children, within children depending on the type of sex, boys or girls. These internal bonds some of them moral like cordiality, mercy, love, respect, jealousy, hate...etc., some reflect the economic aspect of family life like justice, beneficence, trust, frugality, generosity...etc.

- The external bonding relations for the family, or its members (components) are those with the neighbors, friends, school, work...etc. We can move to examine the bonding social relations at the level of the extended family, and beyond that at the level of neighbors...etc. We should remember that there are relations that are bonds and others that are not, only the former should be considered part of the structure of the system.
- ❖ The economic (wealth) domain of the social system is dominated by the relations of production, distribution and consumption where the individuals as components of the system seek their economic benefits. These economic bonds take different forms, e.g., competition, cooperation, conflict, trust, justice, participation, exchange, consultation, agreement, coercion, revolt...etc. In the political domain of the system, we will find the bonding relations are those of power struggle and dominance, e.g., competition, conflict, trust, betrayal...etc. In the cultural domain we will find bonding social relations depending on the institutional setup, educational, religious, research, arts...etc.
- ❖ Generally, though these bonding social structures are stable and independent of the individuals whose actions and interactions generate them, they are, nevertheless, dynamic and liable to change over time. This change in the internal social structure brings with it change in the over all system and in its components.

## **B- Exostructure**

- ❖ The external bonding relations are those between the individuals composing this natural system and the components of the environments of the observable and the unobservable worlds and beyond that the relationship with Allah SWT.
- The bonding relations in the observable world are those between the human agents of the natural social system and the natural resources of the earth, where empirical knowledge is used to utilize these resources for worldly purposes. Knowledge in this natural social system has purely instrumental role and guided by human whims irrespective of the degree of development and rationality in social relations.
- Our assumption of the absence of Revelation from this natural social system opens up all types of bonding relations between its human agents and the unobservable world where the agents surrender themselves to assumed invisible and omnipotent powers. Such relationship is based on fear and hope from the part of the human agents because their intrinsic property of weakness as stated by the holy Qur`an forces them to seek refuge in an external deity, who may be Allah SWT, Angels, devils, sun, moon, sorcerers, or even man-made god. Such deity will be bestowed with all the properties of perfection that man lacks.

### ***3.3.1.4- How the Natural Social System Works- its mechanisms***

❖ We have elaborated on the physical, chemical, biological and psychological mechanisms of the human system that guarantee the entanglement of man in the test of the allurements of this worldly life (wealth, children). All these mechanisms take place inside the human system (body, self). However, in the social system the mechanisms are social and spiritual processes through social action and interaction, within the frameworks of the endo and exo-social structures. Let us remember that by mechanisms we mean those essential processes that take place inside the system and enable it to perform its functions and give it its unique identity, e.g., teaching is the mechanism that gives the school its identity, medication is the mechanism that gives the hospital its identity, research is the mechanism that gives research centers their identity and so on. According to Bunge all mechanisms are lawful, i.e., they link causes to their effects and, therefore, provide deep explanation of how the cause generates its effects. These mechanisms are usually hidden and just as in the generation of scientific hypotheses the researcher has to use his creative mind, motivated and constrained by data sourced from Revelation and/or the empirical world, to develop theories about the mechanisms under investigation. Empirical testing will validate or falsify the truth claims of these theories.

- ❖ In the social systems we are going to consider mechanisms are generated only by the three material components, namely, *self*, *wealth* and *children* while the other two components of *knowledge* and *belief*, being conceptual and semiotic systems, can only have effects through the human self. Two primary and complementary mechanisms are generated from the interaction between these three components, the first is *bio-psychosocial* and may be called, invoking Qur`anic terminology, “*love for lusts of wealth and children*”. The second type of mechanisms is psychosocial and, using Qur`anic jargon, may be called “*competition in increase of wealth and children*”.
- ❖ Let us examine the nature of these two types of mechanisms in the *biological (kinship)* domain, where the component *self* interacts with the component *children*. The concept of *self* is a generic concept, its usage determines the relevant conceptual meaning assigned to it. Here *self* denotes man in his totality as explained in the section concerned with the emergence of man above. The concept of *children* itself is generic denoting the primary *sexual relationship* between men and women and then the *offspring* who are the result of such relationship. The first type of the two primary mechanisms is *biosocial*, particularly “*sexual desire*” and “*offspring desire*”, the fulfilment of which leads to the emergence of kinship institutions, e.g., family, kinsfolk, tribe...etc.

➤ Because we assumed the natural social system to be devoid of divine guidance the attempt to satisfy sexual desires generate different and opposing mechanisms, e, g., the mechanism of *marriage* but also the mechanism of *cohabitation* and in the extreme we may end up with *same sex marriages* and *cohabitation*. Notice that these social mechanisms have direct link to the type of values dominating the human self at the time of social actions and interactions., i.e., those of the soul system or the body system. However, as we deduced from the assumption of no Revelation, the entire *self system* will be guided by “*Whims*” not “*Divine Knowledge*”- see Fig. 3.

➤ These social processes and mechanisms will generate further germane social processes and mechanisms, e.g., the *mechanism of marriage* is expected to lead to the emergence of the family institution, nuclear and extended, and we will see opposing mechanisms emerging within the family system, some based on values coming from the soul system like *mercy, cordiality, patience, justice...etc.*, which will generate the mechanisms of *love, compassion, cooperation, sympathy...etc.*, and some on values coming from the body system like *weakness, haste, greed, miserliness...etc.*, which will generate mechanisms of *discontent, contention, betrayal, conflict* and ultimately *war*. Both types of mechanisms will be operational at the same time and vie against each other in the social domain. Because, as mechanisms, they are unobservable, only their ultimate consequences will be observed as social events, given the other constituents of the level of reality at which they operate and with which they interact.

- ❖ The first type of mechanisms leads to the maintenance and stability of the family system while the second type of mechanisms leads to the instability and ultimately to the dismantling of the family system. Either outcomes will lead to further germane individual and social consequences that extend beyond the immediate family system to the kinsfolk and tribal systems. Given the dominance of Whims in the natural system the mechanisms of social wear and tire are likely to dominate and the tendency of the natural system to decay and disintegrate.
- ❖ *Cohabitation* outside wedlock between men and women, or same sex *cohabitation* as a social mechanism in the interaction between the two components *self* and *children* is likely to emerge from the dominance of debauchery properties of the self resulting in general, among other phenomena, in single parents' family which will give rise to germane individual and social processes and mechanisms in the same way described for the marriage mechanism just mentioned, e.g., jealousy, envy, betrayal, deception, conflict, love,...etc. Because *Whims*, by assumption, are the dominant guiding reference for actions and interactions, the evolutionary path of change in the natural social system will be again that of decay and the system will ultimately be dismantled.



- ❖ The second type of the two primary mechanisms generated by the interaction between self and children is *psychosocial* and can be called “*competition in increase of children*” and founded on the dual nature of the human self (*debauchery, piety*) generated by the dual composition of the self (*soul, body*). It is because we assumed away the piety dimension of the self by our primary assumption of no revelation that we limited the designation of this primary mechanism to debauchery inspirations. This type of mechanisms is triggered by the operation of the biosocial mechanisms mentioned above. We have just mentioned many of these social mechanisms above.
- ❖ Thus, we can conclude that the first domain of actions and interactions in the natural social system, i.e., that between *self* and *children* and the social mechanisms and processes and the social structures that will be set in motion, in the absence of any guidance from Allah SWT, will lead to human peril, both at the individual and social levels.

❖ The two *bio-psychosocial* (*love for the lust of wealth*) and *psychosocial* (*competition for increase in wealth*) mechanisms in the *wealth* domain, where the *self* component interacts with the *wealth* component, lead to maximizing behavior in production and in consumption. In the sphere of production, these processes lead to the emergence of different types of ownership systems for the *means of production*, e.g., *private* and *public* and their germane *relations of production*. In the distribution sphere will emerge different types of exchange systems like *barter* and the *market*. In the consumption sector will emerge different systems of consumer and investment demand, e.g., *private* and *public*. All these systems have their mechanisms and, given the grounding assumptions of the natural social system which we are trying to understand how does it work, will be dominated by those mechanisms which reflect their debauchery lineage, e.g., *cut-throat competition*, *monopoly*, *class struggle*, and *consumerism*. In the jargon of the holy Qur`an these are the mechanisms of making wealth “*perpetual distribution among the rich*”. These types of economic systems and mechanisms will lead to further social manifestations such as, in the Qur`anic jargon, *immorality* (الفحشاء), *bad conduct* (المنكر) and *oppression* (البغي). Ultimately, these economic processes will lead to a class-stratified society, afflicted by conflict and its path of evolution characterized by social revolutions and devolution.

- ❖ The above does not rule out the possibilities of mechanisms that work in the opposite direction in order to maintain and stabilize the natural social system and mitigate the dismantling effects of the negative mechanisms in the wealth sphere, e.g., *cooperation, reconciliation, consultation and participation*. However, the effects of such positive mechanisms cannot match the effects of the domineering negative mechanisms that are characteristic of such type of social systems which we labeled as “*love for the lust wealth*” and “*competition to increase in wealth*”. Thus, we reach the same conclusion that in the absence of guidance from *divine revelation* the economic processes in the natural social system will lead man to his peril.
- ❖ The full understanding of the working of all the above mechanisms such that the interaction between the three systems of *self, wealth and children* leads to the *emergence* of the natural social system and its different *kinship, economic, political and cultural* aspects require developing theories about these mechanisms. We have only listed some of the most salient mechanisms relevant to the different social subsystems.

- ❖ One last point concerns the relationship between the kinship and the economic systems which represent two aspects of the general natural social system. Obviously, they have internal bonding relations, e.g., production in the economic system requires workers who are produced by families in the kinship system. For families to breed and rear children who will become workers they need food, drink, shelter ...etc., which are produced by the economic system. This reciprocal supply demand relationship between the two social systems is pivotal for their emergence, maintenance and evolution. In fact, these relations also impact emergent social relations in the political and cultural domains of the natural social system.
- ❖ The above internal mechanisms of the natural social system intertwine with external mechanisms generated by the interaction of the components of the natural social system with the components of its environment and with Allah SWT. These effects coming from the external environment could be augmenting or offsetting to the effects of the internal mechanisms, thus determining the state of the social system at a particular point in time and space. The most influential external entity, given our assumption of no Revelation, is Iblis and his progeny (Satan), the avowed enemies of Adam and his progeny since their first inception and until the Day of judgement

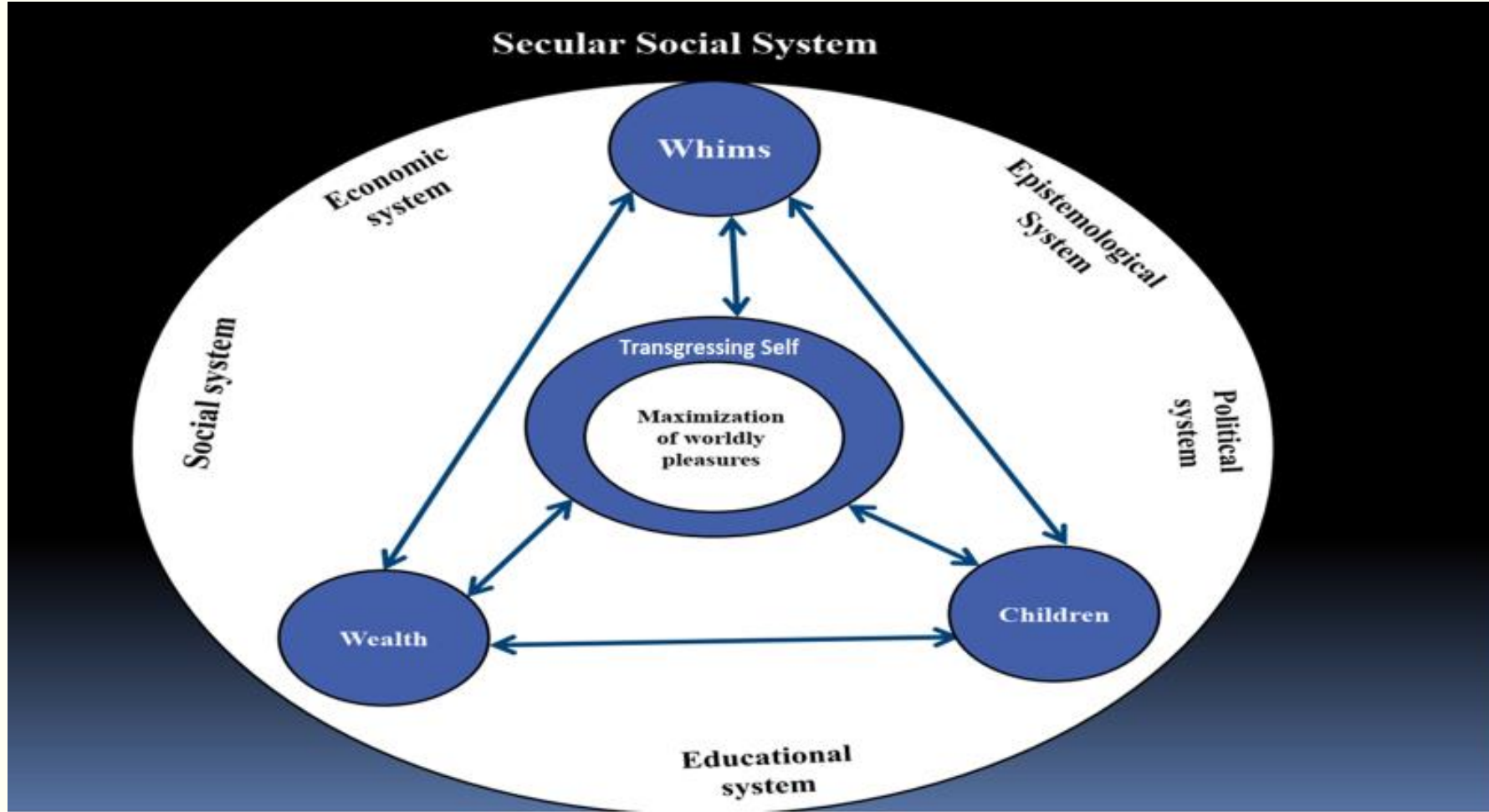
- ❖ The holy Qur`an mentions four general effective mechanisms which Satan employs against humans: *incitement with voice; assault with Satan`s horses and foot soldiers; partnership in wealth and children; delusive promises*. Given our assumption of no Revelation, no person in the natural social system can avoid the destructive effects of these satanic mechanisms. In the day of recompense no one will be excused for succumbing to these satanic delusions because humans have been equipped with countering mechanisms. These Satanic mechanisms augment those internal ones that work to dismantle the social system. Though these satanic mechanisms may never lend themselves to direct scientific investigation, however, the authority of the holy Qur`an as a source of apodictic knowledge is sufficient for Muslim scholars to take them in consideration when studying human social systems. They work through human whims and love for the lust of wealth and children where Satan makes attractive to them their actions.
- These actions which are made attractive by Satan corrupt the human heart and therefore strengthen the debauchery properties in the self which in turn harden the heart and weakens those properties that come from the soul system. This paves the way for the dominance of those mechanisms grounded on “*love for lust*” and “*love for competition in increase*” in wealth and children which lead to the dismantling of the social system.

- ❖ The operating mechanisms in the direct relationship between Allah SWT and the natural social system via its components, environment and structure are those of *mercy* and *compassion* because, firstly, he has not sent a messenger to the people of this natural social system and He said He will not punish until He send a messenger. Secondly, because He said that His relationship with all humans, irrespective of their belief, is that of compassion and mercy, which does not entail divine guidance to the straight path. The pathways through which the divine mechanisms of *compassion* and *mercy* work are subtle and infinite, only Allah SWT knows them. One pathway of these divine mechanisms is that of *subjugation* (تسخير). Another pathway of these divine mechanisms is that of *enablement* (تمكين). There is, of course, the indirect relations between Allah SWT and the people in this natural social system based on the mechanisms of the ways of Allah SWT (سنن) which act like social laws in the social domain of reality.
- ❖ Thus, we arrive at the conclusion with which we started this section that in the absence of divine guidance, brought down by Allah SWT via His messengers, human conditions in this worldly life will always be perilous due to the dominance of the debauchery mechanisms, internal and external, with dismantling effects on the social system. Hence, sending messengers is a mercy from Allah SWT on His human creatures. Rejecting or accepting the divine message represents a milestone in the evolution of the particular social system and in the development of its human agents.

### ***3.3.2- The Secular Social System***

❖ This social system is depicted in Fig. 5 below and represents one of the limits of the natural social system. It is grounded on the assumption that Allah SWT has sent messengers with His Revelation but the people of this social system deliberately rejected the message and messengers and chose a secular alternative in which this worldly life and its allurements (wealth, children) is preferred to the life of Akhira which constrains human choices and actions in this world. Thus, in contradistinction with natural social system, this secular social system is a created system and designed to achieve certain goals in worldly life. We will explore this social system by first stating its ontological, epistemological and methodological characteristics deduced from the holy Qur`an, then we use these characteristics to study its systemic aspects.

Fig. 5





❖ From the holy Qur`an we can affirm the following characteristics of this secular social system:

- 1- The choice of this worldly life over the life in the hereafter;
- 2- maximization of worldly pleasures as the ultimate goal of life for the actors of the system;
- 3- Sensory knowledge is all that the agents have about reality;
- 4- Deeds done by the agents of the system will get their due rewards in this world but not in the hereafter;
- 5- Corruption on earth and the severance of kinship ties will be the end result of the secular social system.

### ***3.3.2.1- Components of the Secular System***

❖ The secular social system is composed of human agents defined by the above five characteristics deduced from the holy Qur`an. Their worldview is determined by the observable world alone, maximization of worldly pleasures is their sole goal in life, sensory knowledge is their means to achieving their goals and debauchery properties are the inspiring psychological force that furnish their actions and interactions.

### ***3.3.2.2- Environment of the Secular Social System***

❖ The environment of the system consists of the components of the observable world and those of the unobservable world, then there is Allah SWT, the all-encompassing Creator. We draw the attention of the reader to the fact that though wealth and children are part of the environment of the human system, they are not in the social systems because they are the constituent parts of these systems. Revelation enters as a component in the environment of the observable world in the secular social system because we have assumed that it has been brought down by Allah SWT via His messengers, but the agents of the secular social system rejected the message of Allah SWT. However, rejection of the divine message does not make Revelation disappear but will always remain and take different forms of existence and expressions.

### ***3.3.2.3- Structure of the secular System***

- ❖ The structure of the secular social system consists of the endostructure between the components of the system and exostructure between these components and those of the external environment. The external environment of the system spans three levels: the observable world (earth, Revelation, cosmos), the unobservable world (Angels, Jinn) and the relationship with Allah SWT. The secular social system is grounded on the following assumptions:
  - a) Messengers of Allah SWT were sent with revealed divine knowledge the message of which is that of Tawhid at the personal and social levels of life,
  - b) The actors of the secular social system rejected the message of Allah SWT and opted for a secular social system governed by whims as their alternative god.

❖ These two propositions make all the difference in the way we approach the analysis of the secular social system compared to the natural social system. Accepting the message of Tawhid and choosing to establish a Tawhidi social system, or choosing the secular alternative results in a definite relationship with Allah SWT which redefines the entire social system in terms of its constituents, environment, structure and mechanisms. In the holy Qur`an Allah SWT stated clearly the social equation according to which the social system should be organized:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ٩٠﴾ (النحل)

*«Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded(90)» (An-Nahl).*

❖ The secular social system, by rejecting the divine injunctions, is grounding itself in *immorality, wrongdoing and oppression.*

## **A- Endostructure**

❖ The internal structure binds the agents of the system primarily in the two domains of wealth and children and any other aspects of the system generated by actions and interactions in these two primary domains of the social system. The most characteristic features of these social relations are to facilitate moral corruption, wrongdoing and aggression in the domains of wealth and children and the spillover of such relations to the cultural and political domains. I will not expand here on the specific forms such characteristics take, e.g., usury in the economic domain, prostitution, cohabitation, tribalism, clannishness...etc., in the kinship domain, struggle for power and partisanship in the political domain and immorality and atheism in the cultural domain.

## B- Exostructure

- ❖ The external relations of the secular system are those between its components and the components of its environment in the observable world (earth, cosmos, Revelation) and in the unobservable world (Angels, Jinn) and with Allah SWT. The bonding relations between the human agents of the secular social system and the material observable world (earth, cosmos) is that of corruption because it is based on purely material exploitation in order to satisfy the objective of maximizing worldly pleasures. The relations with Revelation are not bonding relations because of the deliberate rejection by the agents for the divine message.
- ❖ The most important bonding relations with the invisible world are those with Satan. The evidence from the holy Qur`an shows that the bonding relationship with *Satan* are those of “*ally*” from the part of the agents of the secular social system and of “*overcoming*” from the part of Satan with “*companionship*” serving as a unifying umbrella for both bonding relationships.

- ❖ Because the human actors of the secular social system have rejected the message of Allah SWT the holy Qur`an characterizes the relationship between Him and them as one of “*enmity*”, “*plotting*”, “*planning*”, “*lure*”, “*mockery*”, “*forgetting*”. Obviously, such hostile relations with almighty Allah SWT can only propel the evolution of the secular social system towards definite demise. However, despite this relationship of hostility the human agents of this system enter under the ambarella of some of the all-encompassing compassionate divine attributes, e.g., “*kindness*” and “*mercy*”, and He alone determine which of the two relationships will govern His decree.
- ❖ The second relationship with Allah SWT is the indirect one through the “*sunan*” that govern all human conditions in time and space.

### **3.3.2.4- How does the Secular System Work- its mechanisms**

- ❖ One of the analytical consequences of the Qur`anic worldview (QWV) is that the invisible level of reality which includes Angels, Jinn and Allah SWT, the Creator, is an integral part of the environment of any human social system and, therefore, should be considered in the analysis of any social reality. Thus, the social mechanisms of this secular social system work at four different levels, the first is the internal level of the macro-micro relations of the social system. The second level is that of the external environment in the visible world (earth, cosmos), the third level is that of the invisible level of Angels and Jinn, and the fourth level is that of Allah SWT.
- ❖ The social mechanisms that operate at the internal level of the secular social system can be grouped under the umbrella of *“love for lust”* and *“love for increase”* in wealth and children, because these are the defining social objectives of the individuals who constitute the secular social system. These mechanisms pervade the social system at all its internal levels and are triggered in the first instance by material mechanisms at the level of the human body in order to satisfy its biological nutrients as discussed in the section on the emergence of the human being. The holy Qur`an mentions some these mechanisms, e.g., *“cooperation to commit aggression”*; *“usury”*; *“hoarding”*; *“cohabitation”*; *“commitment to ancestral traditions”*; *“sorcery”* ...etc.



❖ These internal social mechanism of the secular social system can be categorized into four groups: *micro-micro*, *macro-micro*, *micro-macro*, *macro-macro*. The *micro-micro* social mechanisms are those that generate the individual social action; the *macro-micro* social mechanisms are those that condition the individual and his actions morally, legally and culturally, as well as determine the opportunities available to the particular social action in time and space. The *micro-macro* social mechanisms are those that enable the individual social action to cause social change in the structure of the social system and consequently in the social system as a whole. The mechanisms of social change could be *random* if the social system is subjected to unusual factors, e.g., natural disasters and climate change, or could be gradual and accumulated *social reform*, or, in the extreme, *social revolution*. The *macro-macro* social mechanisms are those that take place between the different macro aspects of the social system, e.g., between the political and the economic systems, or between the cultural and kinship systems. However, in all circumstances, the secular social system will continue to reproduce itself, though in different forms depending on time and space. This is because it is grounded on the predetermined rejection of the divine message.

- ❖ The second level at which the social mechanism operate is the external environment of the visible world consisting of earth and skies and can be grouped under the umbrella of the social mechanisms of “*corruption*”. This is because the secular social system is driven by the goal of maximizing worldly pleasures, primarily of wealth and children.
- ❖ The third level of mechanistic processes is that between the actors of the secular social system and the components of its environment in the invisible world (Angels, Jinn). The most significant among these mechanisms are those resulting from the bonding relations between the human actors of the secular social system and Satan. They are of two types, *top-down* mechanisms conveying the influence of Satan on humans and *bottom-up* mechanisms conveying the interaction of humans with Satan. The holy Qur`an mentions many of the potent mechanisms through which Satan overcomes humans in the secular social system thus, influencing their choices and actions in life. The Satanic mechanisms mentioned in the holy Qur`an include, among others, “*direct order*”; “*adornment*”; “*incitement*”; “*assault*”, “*partnership*”; “*promise*”.

- ❖ All these potent Satanic mechanisms, which humans do not see, work to augment the social mechanisms generated internally in the secular social system with destabilizing consequences and may lead to the ultimate dismantling of the system. On the other hand, there are bottom-up social mechanisms that work to cement the overcoming of Satan over humans in the secular social system some of which have been mentioned by the holy Qur`an, e.g., “*seeking of refuge*”; “*worship*”; “*apprenticeship*”.
- ❖ The fourth level of mechanistic processes in the secular social system is that between Allah SWT and the agents of the system governed by a hostile relationship due to their rejection of the divine message. These mechanisms are mainly *top-down* processes bringing down the divine decrees of Allah SWT on the social system and conditions it and its environment on earth. Given the Qur`anic fact that everything created by Allah SWT is a soldier in His army, it follows that even the very social actions and interactions of the agents become part of the mechanisms by which the divine decrees become effective, though the individuals composing the system are unaware of this fact.

❖ There are some social mechanisms when activated by the agents of the social system Allah SWT uses the same mechanisms to counter act the intended effects by the agents, e.g., “plotting”; “planning”; “lure”; ‘mockery”. However, though as social mechanisms in the secular social system they are intended to cause harm Allah SWT uses them to thwart these harmful intended effects and may even generate unintended extra positive effects:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝٣٠﴾ (الأنفال)

«And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners(30)» (Al-Anfal).

## An IOK Exercise

- **The systemic mechanistic explanation: an example from the holy Qur`an:**

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ١٥ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ١٦ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ١٧ وَجَعَلْنَا بَيْنَهُمُ الْوَادِيَّ الْوَعْدِيُّ الَّذِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالِي وَأَيَّامًا آمِنِينَ ١٨ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ١٩ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ٢٠ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ ٢١﴾ (سبأ)

«There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."(15) But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees(16) [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?(17) And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety."(18) But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful(19) And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers(20) And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian(21)» (Saba).

❖ The phenomenon of Saba` is a classic Qur`anic example of the systemic approach to explanation which spans many vertical and horizontal levels of reality, including the observable and unobservable worlds. The above verses describe a series of historical entangled social, natural and demographic events as if taking a flashforward snap shot from our current world. The ontological, epistemological and methodological issues raised by this phenomenon fit smoothly in the systemic framework of analysis for the secular social system which we have been discussing in the last few pages. **The exercise is the following:**

➤ *Use the systemic approach to explanation, the QWV as a guiding philosophical framework, situate the Saba` phenomenon within the secular social system framework and give a scientific mechanistic explanation of the events that took place as narrated by the above verses.*

### **3.3.3- The Tawhidi Social System**

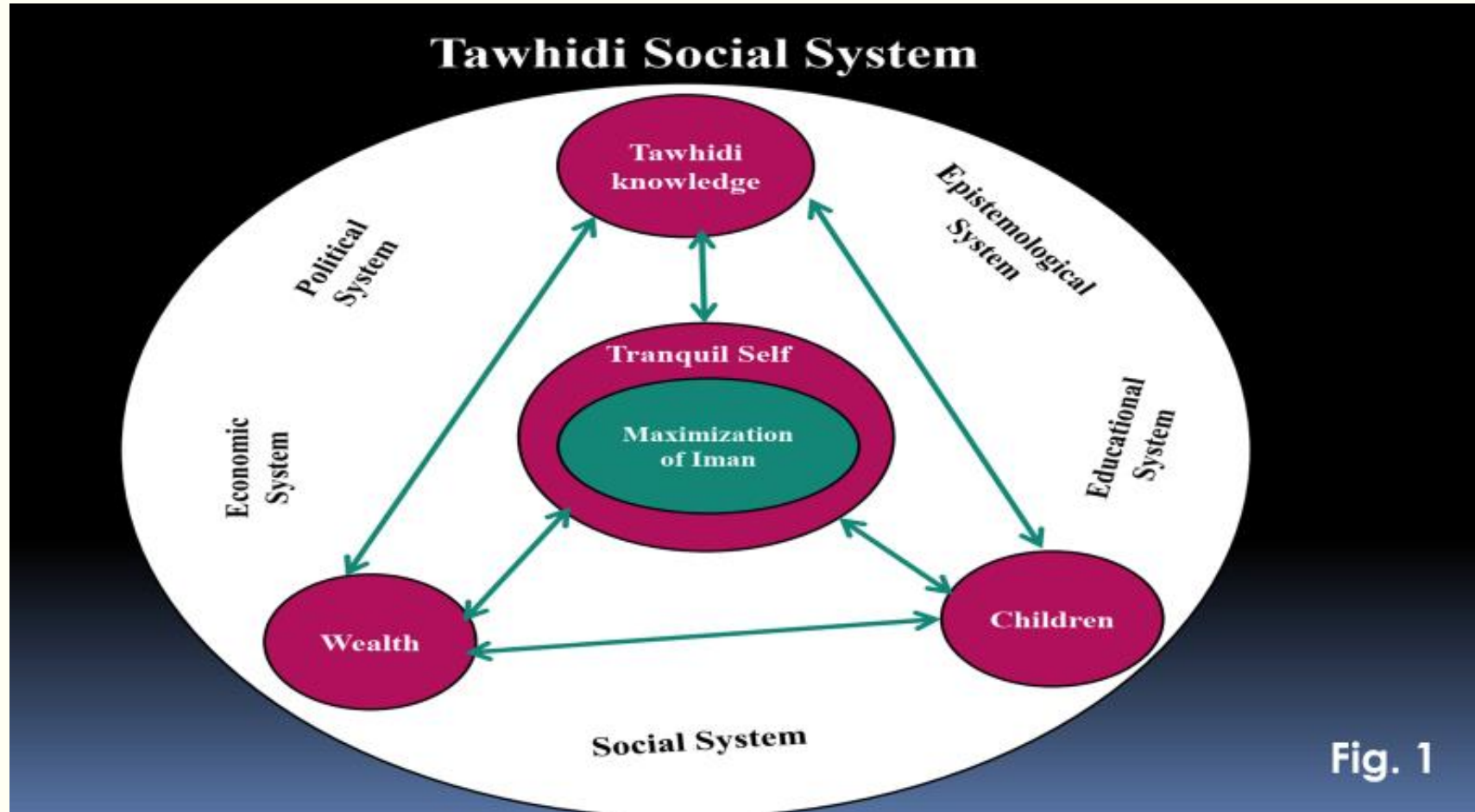
❖ The Tawhidi social system is depicted by Fig. 4 below. It is the other limit of the general natural social system and, in contradistinction to the secular social system, it is grounded on the assumption that Allah SWT has brought down His revelation to this social system, its human components accepted the message and every individual in the system became a believer in Allah SWT and His messengers.

#### **3.3.3.1- Composition of the System**

❖ The properties and states of the social actors who constitute the Tawhidi social system, in contradistinction to the secular social system, are grounded on a *self* which is dominated by the *piety properties* acquired from the divine properties of the soul system arranged around the polar attractor “*Iman*”. This dominance is a direct result of believing in Allah SWT and establishing the actions and interactions and the ensuing social system on the injunctions of the divine message. All the actions of the individuals who constitute the system are righteous, and all their states of development are those of being steadfast along the straight path.



Fig. 4



- ❖ The overall objective of the Tawhidi social system is to enable its human agents to concretize the meaning of worshipping Allah SWT in the form of good deeds on earth, particularly in the domain of wealth and children, thus enabling the property of *‘thankfulness’* in themselves to be ubiquitous and pervasive in response to the bounties of wealth and children.

### ***3.3.3.2- Environment of the Tawhidi Social System***

- ❖ The external environment of the Tawhidi social system is the same as that of the secular social system, with earth, cosmos and Revelation constituting the observable world and Angels and Jinn constituting the invisible world. Beyond these two worlds there is Allah SWT, the Creator and Sustainer of both worlds. While Revelation has negligible presence in the environment of the secular social system it has ubiquitous and pervasive presence in the Tawhidi social system because the whole system is grounded on its tenets. Revelation may take the form of a sacred revealed book preserved by Allah SWT from any changes- only the holy Qur`an satisfies this condition- or in the form of prophetic teachings learned by rote by their companions and expounded by scholars, generation after generation.

❖ The Tawhidi social system has endostructure relating the components of the social system and exostructure relating these components to the environment in the observable and the unobservable world. Grounding the social system on Revelation by assumption means that every aspect of it reflects divine injunctions and the actions and interactions of the agents of the system are righteous. Thus, all human agents in the Tawhidi social system are righteous and their actions satisfy the conditions of righteousness. There are structural social bonds of general nature that characterize the relations between the righteous believers stressed by the verses mentioned at the beginning of our discussion of this system. Some of these general social bonds are: *“alliance”*; *“brotherhood”*; *“being merciful”*; *“enjoin what is right”*; *“forbidding what is wrong”*; *“consultation”*; *“justice”*; *“benevolence”*; *“mending relations”*. Additional general bonds mentioned by the prophetic sunnah: *“love”*; *“cordiality”*; *“advice”*; *“support”*...etc.

❖ Some of these general bonds are domain specific, like the economic domain: *“giving to relatives”*; *“maintaining the balance”*; *“charity”* ...etc. In the kinship domain there are bonds that govern men and women who are foreigners to each other, e.g., *“lowering eyesight”*; *“enjoining good”*; *“forbidding immoral acts”*; *“avoiding private meetings”*; *“guarding private parts”*; *“women not exposing adornments”* ...etc. The kinship relations are based on *“mercy”*; *“cordiality”*; *“love”*; *“respect”*; *“advice”*; *“entitlement”*; *“support”* ...etc. In the political domain we find bonds like *“shura”*; *“justice”*; *“advice”*; *“enjoining good”*; *“standing by”* ...etc.

- ❖ The external relations between the human agents of the Tawhidi social system and its environment span three levels, that of the observable world consisting of earth, cosmos and Revelation, that of the invisible world consisting of Angels and Jinn, then the relations with Allah SWT. The bringing down of revelation to the natural social system and the interaction it generates with the human agents of the system ends up with the natural social system to either one of its two limits, the secular social system, the Tawhidi social system, or to a hybrid social system consisting of features from both limiting systems.
- ❖ Within the visible world, the bonding relations between the righteous agents of the system and Revelation are those of “*guidance*”; “*healing*”; “*tranquility*”; “*learning*”; “*reflection*”; “*purification*” ...etc. The overarching bonding relation with *earth* is that of “*vicegerency*” which generates, as a consequence, another relationship, namely “*exploitation*”, then there is the relation of “*taking warning*” from the signs of Allah SWT on earth. There is also the relation of “*life*” and “*death*”. There are two bonding relations between the righteous agents of the Tawhidi system and the *skies*, namely that of “*exploitation*” and that of “*taking warning*”.

- ❖ The most important bonding relations between the righteous believers in the Tawhidi social system and the environment of the invisible world is that with Satan. It is a permanent relationship based on *enmity* as Allah SWT has warned the believers in the holy Qur`an and instructed them to take Satan as their enemy. Satan is the avowed enemy of all human beings but those who disbelieve in Allah SWT become the party of Satan and as such his war with them is over and all his efforts are directed to sway away the believers from the straight path. We have mentioned most of the general bonding relations with Satan when we discussed it in the above section related to the secular social system, so will not repeat them here. However, within the particular relations with believers the holy Quran mentions that of “*grief*”.
- ❖ I decided to ignore the relations with Jinn as a race and limit it to the particular clan of Iblis because the holy Qur`an does not mention bonding relations between them and the righteous believers who constitute the Tawhidi social system.

- ❖ The second bonding relationship with the invisible world is that with the Angels and it is a relationship of “*alliance*”. There is also the relationship of “*strengthening*”. There are another two general relations between humans and Angels but only believers in divine revelation are aware of them, those of “*recording*” and “*watching*”.
- ❖ The bonding relations between Allah SWT and the righteous believers in the Tawhidi social system are numerous and only few of them can be mentioned here the most general of which are those of “*alliance*”; “*love*”; “*prayer*” and “*mercy*”. In general all the divine attributes constituting the soul system and, therefore, a component in the self system are bonding relations between the righteous believers in the Tawhidi social system and Allah SWT, the source of these attributes.

### **3.3.3.4- How the Tawhidi Social System Works- its mechanisms**

- ❖ There are general internal social mechanisms at work within the social structure that binds the righteous actors in the Tawhidi social system, e.g., *“brotherhood”*; *“enjoining good and forbidding bad”*; *“consultation”*; *“advice”*; *“love”*; *“trust”*; *“equality”*; *“humility”*; *“support”*; *“piety”*; *“mercy”*; *“reform”*; ...etc. There are mechanisms which are domain specific, e.g., in the economic domain some of the mechanisms are *“mutual consent”*; *“justice in weight”*; *“fair competition”*; *“hisba”*; *“borrowing”*; *“inheritance”*; *“zakah”* ...etc; *“charity”* ...etc. Similar mechanisms are found in the kinship, cultural and political domains.



- ❖ The external mechanisms that are at work within the bonding relations between the Tawhidi social system and its environment in the visible world are those relating to the material entities (earth, skies) and to the conceptual entity (Revelation). With respect to earth the bond of vicegerency is critical in determining the type of social mechanisms that will enable the righteous actors to carry out their responsibilities in a manner such that they enjoy the bounties of Allah SWT without corrupting the earth, thus satisfy the condition of *“thankfulness”* for these bounties. Some of these mechanisms are *“reformation”*; *“settlement”*; *“thankfulness”*; *“balance maintenance”*; *“contemplation”* ...etc.
- ❖ The same mechanisms that work in the relationship between the actors of the Tawhidi social system and earth also govern the processes between them and the skies, the second component of the environment of the visible world. This is because both entities are harnessed for exploitation by man and both could be susceptible to corruption by his whims.

- ❖ Revelation is the most important component of the visible world from the perspective of the actors of the Tawhidi social system because it is the source of their belief and worldview. Therefore, there are mechanisms that are continuously working through the relations that bind the righteous actors with Revelation to preserve the social system and to keep its evolution on course along the straight path. This will be possible through the continuous spiritual development of the actors constituting the social system by following the teachings of Revelation which will condition their actions and interactions. Thus, the actors will continuously increase in knowledge, Iman and good deeds. Some of the most important mechanisms that cement this relationship between actors and Revelation are *“reciting”*; *“meditation”*; *“attentive listening”*; *“learning”*; *“cure”*; *“remembering”*; *“firm holding”* ...etc.
- ❖ These mechanisms that work to strengthen the relations between actors and Revelation work in both directions where the initiative comes from the actors who seek guidance and because Revelation is not any conceptual or semiotic system, but the word of Allah SWT there are reciprocal mechanisms that generate positive spiritual effects both at the physiological and psychological levels. The piety acquired by the actors from this reciprocal mechanistic interaction with revelation will trigger further mechanisms of good deeds in all domains of earthly life, particularly those in the domain of wealth, with rewarding consequences.

❖ The most important mechanisms in the relationship between the Tawhidi social system and its environment in the invisible world is that with Satan. We have already discussed the potent mechanisms used by the Satan to sway people from the straight path in our discussion of the secular social system, therefore, here we mention those counter mechanisms used by the righteous actors to keep the Satan at bay in the Tawhidi social system. The most potent mechanisms mentioned in the holy Qur`an are “seeking refuge in Allah SWT”; “Iman”; “reliance on Allah SWT”.

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ٩٨ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٩٩ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ١٠٠﴾ (النحل)

«So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy](98) Indeed, there is for him no authority over those who have believed and rely upon their Lord(99) His authority is only over those who take him as an ally and those who through him associate others with Allah(100)» (An-Nahl).

❖ Then there is the potent counter mechanism of “zikr Allah SWT” mediated through ‘prayer’; “fasting”; “zakat”; “pilgrimage”; “recitation of Qur`an”...etc.

❖ The other entity in the invisible environment of the Tawhidi social system with which the actors of the social system interact are Angels and the mechanisms involved are (*top-down*) from Angels to the righteous actors. The overarching mechanism is that of “*alliance*”:

﴿نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۚ﴾ (فصلت)

«*We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish](31)*» (Ha-Mim).

❖ The mechanistic processes that operate to expand, vertically and horizontally, the relationship between Allah SWT and the actors of the Tawhidi social system are numerous and they are “*bottom-up*” from them and “*top-down*” from Him, augmenting the effects of each other. The most pervasive “*bottom-up*” general mechanism that pervades the endo and exostructure of the social system is that of “*Iman*” and reciprocated by the “*top-down*” mechanisms of “*security*” and “*guidance*”:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ۝۸۲﴾ (الأنعام)

«*They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided(82)*» (Al-An'am).

❖ Another pervasive “*bottom-up*” mechanism is that of “*piety*” which is reciprocated by the equally pervasive “*top-down*” mechanism of “*good tidings*”:

﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝۶۳ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝۶۴﴾ (يونس)

«*Those who believed and were fearing Allah(63) For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment(64)*» (Yunus).

❖ There is also the potent “*bottom-up*” mechanism of “*supplication*” and its reciprocal “*top-down*” mechanism of “*response*”:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾ (غافر)

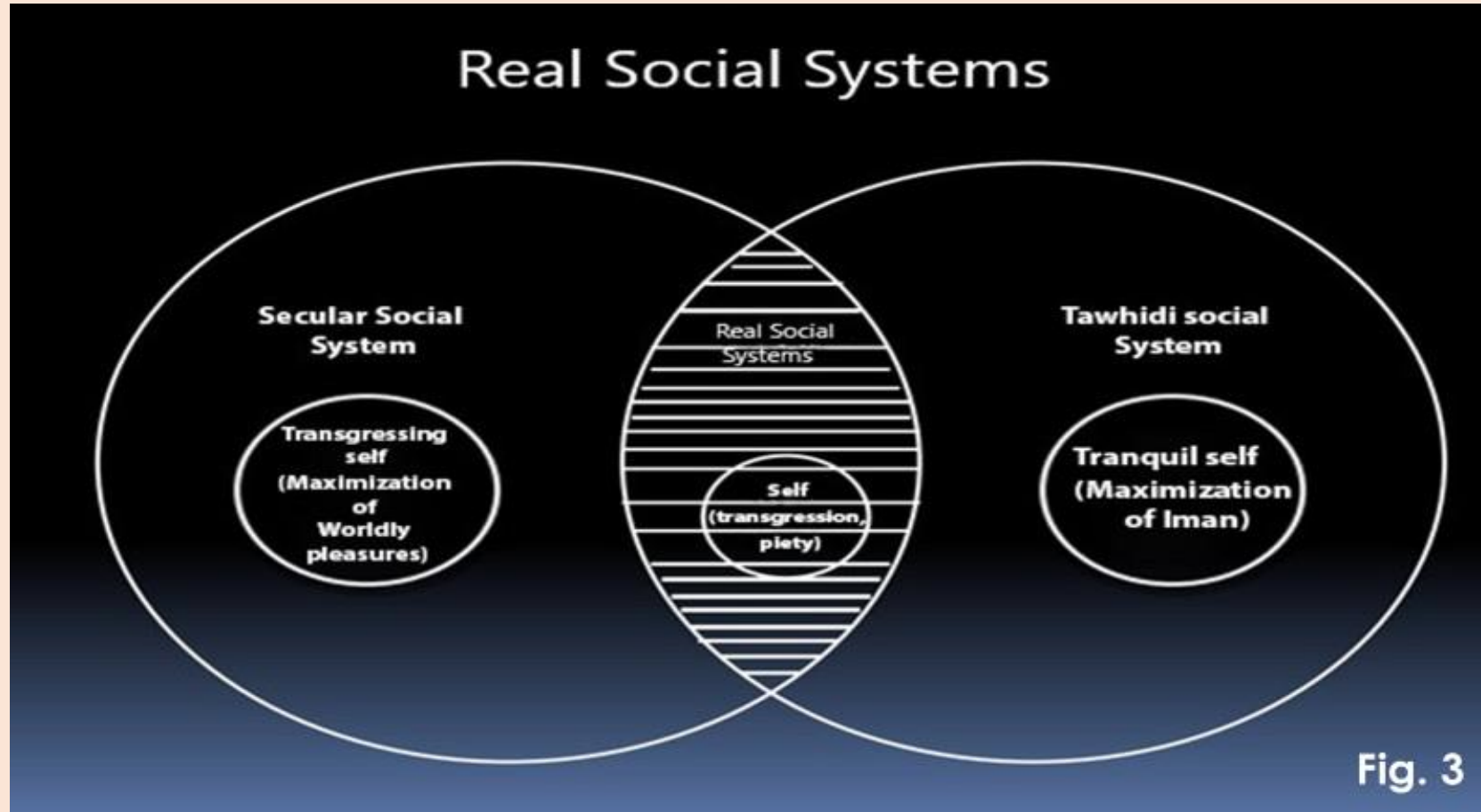
«*And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible(60)*» (Al-Mu'min).

❖ These examples give us an idea about the countless and pervasive processes and pathways through which the relationship between Allah SWT and His servants work thus making the Tawhidi social system effective in carrying its functions.

### ***3.3.4- The Real-world Social system***

❖ Fig. 6 depicts the model of the real-world social system which lies at the boundary area where the secular and the Tawhidi social systems intersect. This is because social systems are open systems and as such can be interpenetrated by neighboring social systems which are its immediate environment at the horizontal level. Therefore, the real-world social system is always the result of the boundary interaction between the secular and Tawhidi social systems, and can be dominated by the characteristics of either system depending on their continuous tide-ebb relationship. However, the two systems may remain distinct and only contact each other at the boundary, particularly if they are situated in geographical areas in time and space which will allow the study of international relations.

Fig-6





### 3.3.4.1- Components of the System

- ❖ The real-world social system is composed of the components of the secular and Tawhidi social systems, and what is in between them. There are the real-world believers with their different classifications as narrated by the holy Qur`an, *“he who wrongs himself”*; *“he who is moderate”*; *“he who is foremost in good deeds”*. Then there are the nonbelievers classified by the holy Qur`an in three categories, *“kafir”*; *“mushrik”* and *“munafiq”*.
- ❖ Each of these categories has its psychological characteristics and social goals but they all share the same social system with its visible and invisible environments, and with its relationship with Allah SWT. They act and interact with each other, thus generating various types of influences on each other. This social system with its unique diversified composition of actors is a formidable methodological challenge to system research grounded on the Qur`anic worldview (QWV), but at the same time it is a rich mine of research for all types of social problems in contemporary societies, including those known as *“boundary problems”* resulting from diversity in the same society or in neighboring societies; e.g., *“religious”*; *“cultural”*; *“ethnic”*; *“class”*; *“gender”* ...etc.

➤ The reason for this assumed methodological richness in QWV-based systems social research dates back to the first instance of human society started in the invisible world before being concretized on earth in the visible world. In its first beginnings the germ of human societies was a Tawhidi society, though consisting of only one couple, Adam and Hawwa`, peace be upon them, but this mini Tawhidi society was soon to be penetrated by the neighboring society of Jinn, namely by Iblis:

*«And We had already taken a promise from Adam before, but he forgot; and We found not in him determination(115) And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused(116) So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer(117) Indeed, it is [promised] for you not to be hungry therein or be unclothed(118) And indeed, you will not be thirsty therein or be hot from the sun."(119) Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"(120) And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred(121)» (Ta-ha: 115-121).*

- Thus, no matter how rich the diversification of human societies looks today it can all be traced back, methodologically, to a point in the evolution of the Tawhidi social system where the system diverts from the straight path as a result of a state of development in its constituting actors whose actions do not arise from the polar attractor “*Iman*” but from the opposite polar attractor “Whims”. These different forms of secular social systems then become neighboring systems which interact with the Tawhidi social system thus resulting in hybrid real-world social systems with the six categories of their actors mentioned above. The holy Qur`an warned against such possibilities that multiply the ways on both sides of the straight path.
- This penetration to the Tawhidi social system, followed by diversification and separation of social systems, though started by Satan playing on Adams` weakness of will, is now effected by a combination of Satanic mechanisms and human weakness of will with respect to worldly pleasures of wealth and children. However, it is for this very difference and diversity that Allah SWT created man and his social expressions:  
*«And if your Lord had willed, He could have made mankind one community; but they will not cease to differ(118) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."(119)» (Hud).*

- ❖ The assumption of Revelation being brought down to social actors on earth and the sending of messengers by Allah SWT makes a substantial difference in the analysis of this hybrid real social system compared to the secular and Tawhidi social systems. While, by assumption, the secular social system is composed of actors who are all “*kafir*” because they rejected the divine message, therefore, all their actions are bad, and the actors in the Tawhidi social system are all “*moumin*” because they accepted the divine message, therefore, all their actions are good and righteous, the hybrid social system is composed of actors some of whom are *kafir*, whose deeds are all bad from the perspective of Sharei`ah, and others are *moumin* who sometimes do good and sometimes do bad deeds.
- The good deed itself has different grades from the perspective of Sharei`ah: “*wagib*”; “*munsoob*”; “*mubah*”; and the bad deed is also graded into “*makrooh*”; and “*haram*”. The *haram* deed is further classified into types e.g., “*fahisha*”; “*fahisha and mugta*”; “*munkar*”; “*baghy*”. That is why the believers in the hybrid system are ranked and rewarded differently by Allah SWT in this world and in the hereafter: “*he who wrongs himself*”; “*he who is moderate*”; “*he who is foremost in good deeds*”.

- ❖ The *kafir* in this hybrid social system are also different types, though all are together in that all their deeds are classified as bad by sharei`ah, e.g., there are *hypocrites* who are closer to *kufr*, and other hypocrites who are accustomed to hypocrisy. Then there are those who declare their *kufr*, and there are those who are *mushrik*. Each type of these actors has different psychological characteristics according to which they act and interact in the hybrid social system which affects the functioning of the system.
- ❖ The scenarios of the concrete different social systems representative of this hybrid system are limitless because, e.g., change in demographic percentages, or in religious, ethnic and cultural affiliation leads to change in the *composition, environmental relations, structure and mechanisms* of the hybrid social system, and as a result in the dynamics of change and their consequences. The holy Qur`an gives us many historical examples of the concrete manifestations of this hybrid social system where we have the prophets and their followers on the one side and the rest of the society on the other side. A good example of this historical manifestation is that of prophet Muhammad (صلى الله عليه وسلم) and his companions during the Mecca era and that of Madeenah. In fact, our own contemporary times and the myriads of problems which humanity is facing are the best concrete manifestations of this hybrid social system.

### **3.3.4.2- Environment of the Hybrid Social System**

- ❖ Fig. 6 shows that two additional environments are added in the hybrid social system over and above those in the other social systems, namely the secular social system and the Tawhidi social system. The hybrid social system is embedded in these two systems at the conceptual level, as two separate worldviews exerting in a continuous manner their impact on the psychology of the different actors of the hybrid system. We can liken their existence to the separate existence of Revelation we mentioned earlier, since they manifest themselves in various forms through the activities of their advocates, e.g., as public cultural manifestations, as knowledge conveyed through the different educational systems, as books, audio, video and other multimedia platforms.
- ❖ The hybrid real-world social system emerges from the boundary interactions of the secular and Tawhidi social systems, they continuously interact with it and exert their influence in all its aspects. If the effects of any of these two systems is stronger than the other then the hybrid system may *evolve* towards the dominating system in a peaceful manner, or through some mechanisms of purposeful *reform*, or through some coercive mechanism, e.g., *revolution*.

### **3.3.4.3- Structure of the hybrid system**

- ❖ The bonding endostructure of the hybrid social system depends on the scenario assumed by the observer however in general, each type of actors will have own relations between its members and relations with other types of actors sharing the system. We have mentioned the bonds that relate the *moumenin* to each other when discussing the Tawhidi social system, so let us consider here some of their relations with other types of actors in the system. There are the bonding relations of “*beneficence*” and “*fairness*”. There is, however, the relationship of “*honor*” when there is a need for it.
- ❖ There are the relations between the *kafir* depending on to which category the actors belong, and between them and the *moumineen*. We leave the details of these relations to future research by the present researcher or by others.

❖ There is the bonding exostructure between the components of the hybrid system and the environment in the observable world (Revelation, earth, skies), but it depends on the type of actors whether they are *mouminoos*, or *kafir*. We have mentioned the relations between the believers and Revelation when discussing the Tawhidi social system but in this hybrid social system we have a new dimension to this relation because of the interaction between the believers and *kafir*, e.g., the relation of making *jihad* with the holy Qur`an to invite nonbelievers to believe:

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ۝٥٢﴾ (الفرقان)

«So do not obey the disbelievers, and strive against them with the Qur'an a great striving(52)» (Al-Furqan).



❖ There is also a bonding relationship between Muslim scholars and the holy Qur`an to make *ijtihad* that produces knowledge relevant to all types of contemporary problems and challenges arising from the social dynamics of the hybrid social system in time and space:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝ ٨٢ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝ ٨٣﴾ (النساء)

«Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction(82) And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few(83) (An-Nisaa).

❖ There is also a bonding relationship between Muslim scholars and the holy Qur`an to make *ijtihad* that produces knowledge relevant to all types of contemporary problems and challenges arising from the social dynamics of the hybrid social system in time and space:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝ ٨٢ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝ ٨٣﴾ (النساء)

*«Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction(82) And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few(83) (An-Nisaa).*

❖ However, the fact that in this hybrid social system real-world believers are not equal in the depth of their *Iman*, together with the fact that they are interacting with nonbelievers, may bring them into a new relationship with earth, e.g., “corruption”. As for the relationship between earth and nonbelievers it is mainly of “exploitation” and ‘corruption”.

❖ The relationship between believers and the skies has two positive sides and one negative. The two positive ones are those of “enabling-تسخير” and “taking heed-اعتبار” and the negative one is that of “turning away-إعراض” due to the existence of those believers who wrong themselves as the holy Qur’an stated in its classification of believers:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ١٣﴾ (الجاثية)

«And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought(13)» (Al-Jathiya).

❖ The main bonding relations between nonbelievers and the skies are those of “exploitation” and “corruption”. However, in this hybrid social system there may be those actors who have a relationship of “worship” with some entities in the skies, e.g., “sun”; “moon”:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ٣٧﴾ (فصلت)

«And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship(37)» (Ha-Mim).

❖ The bonding relations between the actors of the hybrid social system and the components of the invisible world (Angels, Jinn, Satan) is a complex one because we are now dealing, not only with the Satan of the Jinn but also with human Satan, with the latter conspiring with the former against humans in the system, thus generating extremely potent mechanisms to disrupt individual and social life. I do not intend to delve into these complex issues here, but it suffices to mention one of their most potent mechanisms, that of “*whispering-وسوسة*” in the chests of humans as the holy Qur`an warns the believers:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾﴾ (الأنعام)

*«And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent(112)» (Al-An'am).*

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١ مَلِكِ النَّاسِ ٢ إِلَهِ النَّاسِ ٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ٥ مِنَ الْجِنَّةِ وَالنَّاسِ ٦﴾ (الناس)

*«Say, "I seek refuge in the Lord of mankind(1) The Sovereign of mankind(2) The God of mankind(3) From the evil of the retreating whisperer(4) Who whispers [evil] into the breasts of mankind(5) From among the jinn and mankind."(6)» (Al-Nas).*

- ❖ The relations between Allah SWT and the actors of the hybrid social system is even more complex than that between them and Angels, Jinn and Satan, but the reader can have an idea about this complex relationship by imagining all the relations between Allah SWT and humans mentioned in the other social systems brought to bear in this hybrid social system.
- ❖ I conclude this section on the structure of the hybrid social system by emphasizing the epistemological lesson that all the complex internal relations between the human components of the social system, and between them and the components of their environments in the visible and invisible worlds, and between all of that and Allah SWT are the net through which the various *bottom-up* and *top-down* mechanisms work to generate the mundane social actions and interactions and their consequences in the form of ordinary social systems and social and natural events. Any scientific explanation which does not take full account of these vertical and horizontal complex relations and mechanisms into consideration will be deficient as the example of the “*phenomenon of Saba*” shows. It is a huge challenge but it has to be faced and Islamic scholarship grounded in the Qur`anic worldview is well suited to tackle it.

#### ***3.3.4.4- How the Hybrid social System Works- its mechanisms***

The social mechanisms that work in the context of the internal relations of the believers, who represent one component in the hybrid social system, can be looked at from two perspectives, the first is that between believers as brothers enjoining good and forbidding bad in their relations, the second is that between them and the other groups of actors composing the social system. The study of such mechanisms depends on the scenario of the hybrid social system the researcher assumes. This is true also with respect to the mechanisms that work in the context of the other groups of the hybrid social system.

Since any study of the working mechanisms within the hybrid social system, whether internally through its endostructure, or externally through its exostructure, depends on the scenario undertaken by the researcher there is no point in going into details. It suffices here to say that the same framework of mechanistic analysis applied above to other social systems should be applied with respect to the hybrid social system.

The End

تم بحمد الله