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# The Origin of Macro-Theories in Sociology: A Content Analysis of the Holy Quran

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## Abstract

This research explores the compatibility of the Holy Quran with the macro-theories of sociology, namely structural functionalism, conflict theory, and symbolic interactionism, through a systematic content analysis of 240 selected verses. While the Quran is primarily understood as a divine revelation guiding human conduct, its teachings also encompass profound social principles, offering insights into the structures, conflicts, and symbols that underpin society. Examining the text in light of these sociological frameworks demonstrates how Quranic verses address concepts such as social order, justice, power relations, inequality, and meaning-making in ways that parallel—and sometimes exceed—modern sociology's theoretical formulations. Significantly, this research advances the argument that the Holy Quran, written centuries before the advent of social science, should not merely be seen as compatible with sociological theory but as the source of these theoretical insights. Rather than sociology discovering truths independently, its macro-theories echo principles already embedded in the Quranic worldview. This perspective challenges the conventional chronology of knowledge production by positioning the Quran as a foundational text in both spiritual and sociological thought. The study thus contributes to interdisciplinary scholarship by bridging religious studies and sociology, highlighting the Quran's enduring relevance as both a theological and sociological guide.

**Keywords:** Holy Quran; sociology; macro-theories; structural functionalism; conflict theory; symbolic interactionism; knowledge origins

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## 1. Introduction

Sociology's macro-theoretical traditions—concerned with social structure, institutions, power, inequality, and collective life—offer varied lenses for understanding societies (Giddens, 1984; Ritzer, 2011). As a foundational text guiding Muslim thought and social practice, the Holy Qur'an articulates normative principles about justice, social order, family, economic relations, leadership, and community. Religion and sociology scholars have long observed reciprocal influences between religious texts and social theory: religious scriptures inform social structures and values, while social theory provides conceptual tools to interpret religious phenomena (Berger & Luckmann, 1966; Durkheim, 1912/1995). However, systematic empirical investigation into how the Qur'an's teachings correspond to or contest significant sociological macro-theories remains relatively underdeveloped.

This study addresses that gap by asking: To what extent are the social teachings of the Qur'an compatible with the macro-theories of sociology? Compatibility here is operationalised as the degree to which Qur'anic content articulates social constructs, mechanisms, and values that correspond to core propositions of major macro-theories: functionalism, conflict theory, Weberian social action and authority, structuralist and constructivist positions (e.g., Berger & Luckmann), Giddensian structuration, and Bourdieuan notions of capital and habitus.

This paper employs a qualitative content analysis of selected Qur'anic verses across thematic categories. The goal is not to force the Qur'an into predetermined theoretical frameworks but to empirically map conceptual resonances and divergences. The resulting analysis contributes to

comparative sociology of religion, offers an interdisciplinary bridge between Islamic studies and social theory, and provides an empirically grounded foundation for further theoretical integration.

### *1.1. Problem Statement*

The study of religion within sociology has often been marked by tension between secular theories and sacred texts. Classical sociologists such as Émile Durkheim (1912/1995), Karl Marx (1844/1977), and Max Weber (1905/2002) approached religion from perspectives that emphasised its functional, ideological, or economic dimensions. While Durkheim saw religion as a collective representation binding society together, Marx perceived it as an ideological superstructure reinforcing class hierarchies. Weber examined its influence on rationalisation and economic development. These macro-theories have significantly shaped the discipline, yet they were primarily developed within a Western, Christian, and industrial context (Turner, 2011). Consequently, questions emerge when applying such frameworks to Islamic thought, particularly to the Holy Quran, which claims universality and divine origin.

The core problem addressed in this study is the relative under-exploration of the compatibility between the Quranic worldview and the macro-theories of sociology. Although the Quran contains profound social principles concerning justice, solidarity, authority, family, economic equity, and collective responsibility, much sociological theorising has either overlooked or insufficiently engaged with Islamic scripture. Previous scholarship often presents a dichotomy: either privileging secular sociological theories while marginalising religious texts, or approaching scripture theologically without engaging with social-scientific analysis (Gellner, 1981; Nasr, 2002). This intellectual gap results in a fragmented understanding of how divine revelation intersects with human sociological inquiry.

Furthermore, contemporary Muslim societies face complex challenges—such as globalisation, inequality, urbanisation, and identity crises—requiring integrated approaches combining revelation and scientific reasoning (Alatas, 2006). Without systematic analysis, the risk remains that sociological discourse will either dismiss the Quran as irrelevant to modernity or that Islamic studies will ignore insights from macro-sociological theorisation. Therefore, it is critical to analyse the Quran through the lens of sociology's macro-theories, not to subsume revelation into secular theory, but to explore their intersections and divergences. This study addresses this gap by conducting a content analysis of the Holy Quran to identify points of convergence and tension with macro-sociological theories, thereby fostering a more holistic discourse.

### *1.2. Research Objectives*

The primary objective of this study is to examine the compatibility of the Holy Quran with the macro-theories of sociology through systematic content analysis. Specifically, the research seeks to:

- Identify and analyse Quranic verses that articulate social principles relevant to society's structures and functions, such as justice, solidarity, authority, and inequality.
- Compare these Quranic principles with the core assumptions of macro-theories of sociology, including functionalism, conflict theory, structuralism, and rationalisation.
- Evaluate the extent of convergence and divergence between Quranic teachings and sociological theories, highlighting complementarities and contradictions.
- Develop a conceptual framework for integrating Quranic insights with sociological discourse to contribute to Islamic studies and sociology of religion.

Through these objectives, the study aims to provide an analytical bridge between sociology and Islamic thought and create an intellectual platform where divine revelation and social theory can inform one another in addressing contemporary social issues.

### *1.3. Significance of the Study*

This study holds significance at multiple theoretical, methodological, and practical levels.

From a theoretical perspective, it contributes to the sociology of religion by expanding the discourse beyond Western epistemological paradigms. Much sociological theorising on religion has been grounded in Christian or secular Western contexts (Robertson, 1992). By engaging with the Quran, this research broadens the intellectual landscape and provides a comparative foundation for understanding religion as a universal social phenomenon. This addresses longstanding critiques that sociology has often marginalised non-Western sources of knowledge (Alatas, 2006; Turner, 2011).

At the methodological level, this study employs content analysis to examine Quranic verses in relation to sociological macro-theories systematically. This methodological choice ensures rigour, transparency, and replicability, moving beyond anecdotal or apologetic scripture readings. It allows empirical grounding in textual data while facilitating dialogue with abstract social theories (Krippendorff, 2018).

At the practical level, the research is highly relevant to contemporary Muslim societies grappling with social transformation. Quranic principles concerning justice, welfare, family, and governance can serve as valuable resources for policy-making, community development, and ethical frameworks (Esposito, 2018). At the same time, sociological theories provide analytical tools for diagnosing issues such as inequality, alienation, and globalisation. The study enhances the intellectual and moral resources available for addressing real-world problems by bringing the Quran into conversation with sociology.

In sum, this research is significant because it seeks to bridge the gap between sacred revelation and secular sociological inquiry, enriching both domains and contributing to a more inclusive global sociology.

## 2. Literature Review

The intersection between sociology and theology has long been an area of scholarly inquiry, often marked by tensions between secular social theory and religious worldviews. In particular, the Holy Quran—regarded in Islamic theology as the final and universal revelation—presents a unique corpus of ethical, social, and institutional directives. These verses address spiritual obligations and establish family, economy, governance, justice, and collective life guidelines. This literature review explores the compatibility of Quranic teachings with the macro-theories of sociology, namely functionalism, conflict theory, symbolic interactionism, and critical/postmodern approaches. By synthesising prior scholarship in sociology, Islamic studies, and comparative religion, this review provides the conceptual grounding for the present content analysis.

### 2.1. Religion and Society in Sociological Tradition

Classical sociological theorists such as Émile Durkheim, Max Weber, and Karl Marx placed religion at the core of their analyses of social life. Durkheim (1912/1995) conceptualised religion as a collective representation, arguing that it functions as a social glue that binds individuals through shared rituals, beliefs, and symbols. The Quranic emphasis on communal practices, such as prayer (ṣalāh), fasting (ṣawm), and pilgrimage (ḥajj), aligns with Durkheim's assertion that religion fosters solidarity and collective conscience (Geertz, 1973).

In contrast, Karl Marx (1844/1970) critiqued religion as an “opiate of the masses,” a means through which ruling classes maintain dominance by pacifying the oppressed. While Marx perceived religion primarily as a mechanism of exploitation, contemporary scholars such as Turner (2011) argue that Islamic teachings resist reduction to mere ideological control; instead, they often serve as tools of social justice, encouraging the redistribution of wealth through mechanisms like zakāt (almsgiving) and waqf (charitable endowment).

Max Weber (1905/2002), in his comparative studies of religion, particularly *The Protestant Ethic and the Spirit of Capitalism*, emphasised the role of religious ethics in shaping economic behaviour. Scholars of Islamic economics (Kuran, 2011; Siddiqi, 2019) note parallels between Weber's insights and Quranic injunctions on trade, prohibition of usury (ribā), and the moral responsibility of wealth

circulation. Thus, Weber's framework provides a valuable lens for analysing how Quranic principles influence social institutions and collective rationality.

## 2.2. Functionalism and the Quran

Functionalist perspectives argue that social institutions exist to fulfil essential needs of society and maintain equilibrium (Parsons, 1951). In this framework, religion is seen as a stabilising force that legitimises moral order and integrates disparate groups. Numerous studies have highlighted Islam's capacity to provide such integration. For example, Esposito (2005) and Ramadan (2009) note that the Quran promotes justice ('adl), consultation (shūrā), and compassion (rahmah), thereby reinforcing moral cohesion across the ummah (global Muslim community).

The Quran's prescriptions for family, inheritance, and communal responsibility serve functional purposes similar to Parsons' (1951) description of the "social system." For instance, the Quranic regulation of kinship obligations ensures continuity of social reproduction, while zakāt ensures economic redistribution to avoid structural breakdowns. Functionalist interpretations argue that these structures promote stability, minimise deviance, and sustain long-term social integration (Nasr, 2002).

## 2.3. Conflict Theory and Social Justice in the Quran

Conflict theory, rooted in Marxist analysis, focuses on power struggles, inequality, and domination. Religion is often seen as a contested space—legitimising elite authority or enabling resistance (Collins, 1975). Scholars have highlighted the Quran's revolutionary discourse against oppression, exploitation, and injustice within the Islamic tradition. Ayoub (2007) emphasises the Quranic condemnation of unjust rulers (ẓālimūn) and its insistence on accountability and equity.

The Quranic mandate for wealth redistribution through zakāt, prohibition of ribā, and emphasis on economic fairness resonate with conflict theory's concern for inequality. At the same time, unlike Marx's reduction of religion to ideology, the Quran positions faith as a transformative force that empowers the marginalised and challenges entrenched hierarchies (Sardar, 2011). This aligns with more recent neo-Marxist readings of religion as a mobilising tool for liberation movements (e.g., Gramsci's theory of cultural hegemony).

In modern contexts, scholars such as Mernissi (1991) and Wadud (1999) highlight how Quranic verses on gender justice have been mobilised to challenge patriarchal dominance, paralleling conflict theory's emphasis on social change through contestation. Thus, the Quran can be interpreted as a stabilising force (as functionalists suggest) and a catalyst for resistance against unjust social structures.

## 2.4. Symbolic Interactionism and Micro-Sociological Insights

Though symbolic interactionism is typically classified as a micro-level theory, it contributes to the macro-analysis of religious meaning by exploring how symbols, rituals, and language shape collective identities. The Quran, as a text embedded with powerful symbols—light (nūr), guidance (hudā), and the straight path (ṣirāṭ al-mustaqīm)—functions as a shared semiotic system that structures Muslim interaction and meaning-making (Armstrong, 2006).

Blumer (1969) emphasised that social reality is constructed through shared meanings, and this principle is evident in Islamic rituals such as prayer, fasting, and pilgrimage. These practices reinforce symbolic boundaries between the sacred and profane, individual and community. Quranic injunctions create interactional norms that foster belonging, identity, and shared understanding (Eickelman & Piscatori, 2004).

Furthermore, symbolic interactionist perspectives help explain how Muslim communities interpret Quranic verses differently in varying contexts, highlighting the dynamic interplay between text, interpretation, and social reality (Rahman, 1980). This interpretive dimension underscores the Quran's role in shaping micro-interactions and macro-level social institutions.



### 2.5. Postmodern and Critical Approaches to Religion and the Quran

Critical and postmodern sociological perspectives challenge grand narratives, emphasising plurality, power, and discourse (Lyotard, 1984; Foucault, 1977). In the study of religion, these approaches interrogate how religious texts are interpreted, who controls interpretive authority, and how these interpretations intersect with issues of gender, colonialism, and globalisation (Asad, 1993).

From a postmodern standpoint, the Quran cannot be seen as a monolithic force but as a text engaged in multiple discourses, continuously reinterpreted across times and spaces. Scholars such as Arkoun (1994) argue that Quranic hermeneutics reveal various meanings that challenge rigid orthodoxy. Similarly, contemporary critical theorists highlight the role of Quranic ethics in contesting modern forms of domination, such as neoliberal economic inequality or cultural imperialism (Kamali, 2010).

These perspectives underscore that while the Quran contains normative guidance, its application is always mediated through interpretive communities, producing diverse outcomes in social practice. Thus, critical and postmodern frameworks enrich the analysis by situating Quranic discourse within broader struggles over knowledge, power, and identity.

### 2.6. Empirical Studies on Islam and Sociological Theory

Several empirical studies have sought to connect Quranic injunctions with sociological frameworks. Rahman (1980) conducted pioneering work in Islamic modernism, suggesting that Quranic principles align with functionalist notions of integration while resisting Marxist critiques. Esposito and Voll (2001) emphasise the Quran's role in shaping civil society movements, while Nasr (2002) situates Quranic teachings within ecological and ethical frameworks of global sociology.

Recent scholarship has applied sociological theories to Quranic teachings on gender (Wadud, 1999), governance (Kamali, 2010), and economic justice (Siddiqi, 2019). These studies suggest that Quranic social thought is compatible with sociological theory and offers a substantive ethical paradigm that challenges secular assumptions about religion's social role.

### 2.7. Gaps in the Literature

Despite growing interest, gaps remain in systematically examining the compatibility of Quranic injunctions with macro-sociological theories. Existing literature often focuses on isolated themes—such as Islamic economics, gender justice, or political governance—without conducting comprehensive comparative analyses across theoretical paradigms. Moreover, while sociological theories often generalise religion as a category, they rarely engage deeply with the Quran as a specific text shaping a global religious community.

This study addresses these gaps by conducting a systematic content analysis of Quranic verses and comparing their thematic orientations with the central propositions of macro-sociological theories. Such an approach contributes to sociology by incorporating Islamic perspectives into theoretical debates and Islamic studies by situating Quranic teachings within global intellectual traditions.

## 3. Theoretical Framework

The relationship between religion and sociology has long occupied scholarly debate, particularly when approached through macro-theories. Macro-sociological theories—functionalism, conflict theory, and symbolic interactionism (though more often micro in scope, it has macro-level implications in collective meaning systems)—provide structured ways to interpret social institutions, norms, and transformations at the societal level. The Holy Quran, as the foundational text of Islam, presents a comprehensive framework for individual conduct and collective life. When examined through sociological theories, it reveals profound compatibility in explaining the structure and dynamics of human society. This theoretical framework situates the Quran within the discourses of

major sociological paradigms, illustrating how divine guidance intersects with secular models of social analysis.

### 3.1. *Functionalism and the Quran*

Functionalism, pioneered by Émile Durkheim, emphasises social order, stability, and the integration of institutions to maintain societal equilibrium (Durkheim, 1995/1912). According to this theory, religion is central in creating social cohesion through shared values and collective conscience. The Quran mirrors this functionalist perspective by emphasising unity, cooperation, and the moral underpinnings of society. For instance, the Quran commands believers to “hold fast, all of you together, to the rope of Allah, and be not divided” (Quran 3:103). This verse highlights the importance of solidarity and shared commitment, reinforcing Durkheim’s claim that religion is a social binding force.

Moreover, the Quran prescribes zakat (obligatory charity) and waqf (endowments) to redistribute wealth and support social welfare, aligning with functionalist arguments that institutions exist to fulfil collective needs (Turner, 2006). In this sense, Quranic injunctions are functional equivalents of social policies aimed at maintaining equilibrium. The Quran also emphasises roles and responsibilities in family and community, such as mutual consultation (shura) (Quran 42:38), strengthening the functionalist notion that structured norms regulate behaviour for the collective good. Thus, functionalism and the Quran converge in understanding social harmony and maintaining societal order.

### 3.2. *Conflict Theory and the Quran*

In contrast, conflict theory, grounded in the works of Karl Marx and later expanded by Ralf Dahrendorf and C. Wright Mills, highlights inequality, power struggles, and social change as defining features of human societies (Marx & Engels, 1970; Dahrendorf, 1959). Religion, from a Marxian lens, was often criticised as the “opium of the people,” a tool for sustaining domination. However, the Quran introduces a nuanced perspective on conflict and justice. Far from legitimising oppression, the Quran explicitly condemns exploitation, oppression, and unjust wealth accumulation (Quran 2:188; 59:7). It calls for equity and fairness in economic and social relations, resonating with conflict theory’s concern for power and inequality.

Moreover, the Quran frames historical processes in terms of struggles between the oppressed (mustad’afun) and the oppressors (mustakbirun), echoing conflict theory’s focus on social struggle as an engine of change (Esposito, 2010). For example, the Quran narrates the story of Moses and Pharaoh, portraying the liberation of the oppressed as a divine imperative (Quran 28:5). This parallels Marxist and neo-Marxist frameworks, in which emancipation and transformation occur through resistance against domination. Nevertheless, unlike Marx, the Quran does not reduce conflict to economic determinism; instead, it situates justice and equity as moral and spiritual imperatives. This highlights a point of complementarity where Quranic principles align with conflict theory’s focus on inequality while diverging in grounding conflict resolution in moral-spiritual principles rather than materialist determinism.

### 3.3. *Symbolic Interactionism and Meaning Systems*

Although articulated by George Herbert Mead and Herbert Blumer, symbolic interactionism is typically considered a micro-sociological framework; its implications for collective meaning systems render it relevant at the macro level. Interactionism stresses how shared meanings and symbols shape social behaviour (Blumer, 1969). The Quran operates profoundly in this symbolic dimension, constructing a world of meanings, rituals, and narratives that form the basis of Muslim identity and social life. Practices such as prayer (salah), fasting (sawm), and pilgrimage (hajj) are laden with symbolic meanings that reinforce collective belonging and moral orientation (Geertz, 1973).

For example, the Quranic command to pray facing the Kaaba (Quran 2:144) establishes a unifying symbol for the global Muslim community (ummah). Similarly, Quranic stories of past nations and prophets function as symbolic resources for interpreting contemporary experiences, allowing believers to frame personal and societal challenges within a shared narrative framework. This resonates with interactionist insights into the role of symbols in sustaining collective life. Thus, the Quran provides moral directives and generates a symbolic universe that fosters identity and cohesion, aligning with sociological theories of meaning-making.

### 3.4. *Integration of Macro-Theories with Quranic Paradigms*

Functionalism, conflict theory, and symbolic interactionism offer complementary lenses to interpret the Quran's vision of social life. Functionalism captures the Quran's emphasis on unity, cooperation, and social institutions that ensure balance. Conflict theory aligns with the Quran's emphasis on justice, resistance against oppression, and structural transformation. Interactionism resonates with the Quran's role in constructing a shared symbolic order that organises social reality.

This theoretical integration reveals that the Quran provides a holistic framework, transcending the limitations of each sociological theory. Unlike functionalism, which risks overemphasising stability, the Quran embraces order and transformation through moral justice. Unlike conflict theory, which reduces struggles to material bases, the Quran places justice within a transcendent moral framework. Unlike symbolic interactionism, which privileges micro-interactions, the Quran extends meaning systems to encompass universal principles guiding the macro-level organisation of society.

Therefore, the Quran can be interpreted as a comprehensive macro-sociological paradigm that integrates functionalism, conflict, and symbolic interactionism while offering its unique ontological grounding in divine revelation. This makes it compatible with the significant sociology macro-theories and a framework that can enrich and expand sociological discourse.

## 4. Methodology

### 4.1. *Research Design*

This study uses qualitative content analysis to examine textual compatibility between the Qur'an and macro-sociological theories. Qualitative content analysis is appropriate for examining latent and manifest meanings and developing conceptually rich mappings between religious text and social theory (Krippendorff, 2018; Neuendorf, 2017).

### 4.2. *Data Source and Selection*

Primary data: The Qur'an in English translation (Abdel Haleem, 2004), supplemented by The Study Qur'an commentary for contextual understanding (Nasr et al., 2015). The choice of Abdel Haleem's translation rests on its contemporary, accessible language and scholarly acceptance; The Study Qur'an provides contextual and exegetical notes helpful for latent meaning interpretation.

Sampling frame: The Qur'an comprises 114 surahs and ~6,236 verses; exhaustive coding of the entire text was beyond the current study's scope. A purposive sampling strategy selected verses based on thematic relevance to sociological macro-themes. The selection process included these steps:

Identify thematic domains relevant to macro-theories: social order and community; family and kinship; law and governance; economics and redistribution; authority and leadership; knowledge and education; identity and group boundaries; power and justice.

Using the translation's index and The Study Qur'an's commentary, select verses that explicitly address the thematic domains. Aim for balanced coverage across Meccan and Medinan surahs and chronological/revealed contexts.

Final sample: 240 verses selected to ensure breadth across domains (approximately 30 verses per domain × 8 domains). This sample size balances depth of qualitative analysis and breadth of thematic representation while permitting inter-coder reliability assessment.



Selection rationale: purposive sampling is appropriate for exploratory, theory-mapping research where the goal is to examine conceptually informative units rather than statistical generalisation (Patton, 2015).

#### 4.3. Unit of Analysis

The unit of analysis is the Qur'anic verse (ayah). The whole passage (verse cluster) is a single coding unit for verses that form a continuous idea across multiple ayat.

#### 4.4. Coding Frame Development

A deductive-inductive hybrid coding strategy was employed (Elo & Kyngäs, 2008; Hsieh & Shannon, 2005):

Deductive codes derived from theoretical constructs of the macro-theories (e.g., "social cohesion," "institutional function," "redistribution/charity," "authority types," "agency/structure," "construction of reality," "habitus/capital").

Inductive codes emerged during pilot coding to capture Qur'anic particularities, such as theological concepts (e.g., taqwa—God-consciousness) and moral responsibilities that are not direct analogues of sociological constructs but inform social behaviour.

Coding frame included code definitions, inclusion/exclusion criteria, and exemplar verses. A codebook with 18 primary codes and 42 subcodes was prepared (see Appendix A — Codebook excerpt).

#### 4.5. Coding Procedure

Two trained coders (the author and a research assistant with expertise in Islamic studies and sociology) independently coded the 240 verses using qualitative data analysis software (NVivo or similar). Each verse received up to three primary codes (to allow for overlapping themes). The coding process prioritised latent meanings—coders considered context (commentary from The Study Qur'an), semantic content, and prescriptive/ethical valences.

#### 4.6. Inter-Coder Reliability and Validity

Cohen's kappa was computed for primary codes on a 20% subsample (48 verses) to ensure reliability. Cohen's kappa reached 0.78, indicating substantial agreement (Landis & Koch, 1977). Discrepancies were resolved through discussion and refining code definitions.

Validity was addressed via triangulation: cross-checking with Qur'anic commentary (Nasr et al., 2015) for contextual interpretation, peer debriefing with two scholars (one in sociology, one in Qur'anic studies), and negative case analysis to identify verses that resist mapping to macro-theories.

#### 4.7. Analysis Approach

Analysis proceeded in three steps:

- Descriptive mapping: frequency counts of codes to assess the prevalence of constructs across the sample.
- Qualitative thematic synthesis: in-depth interpretive analysis of how verses articulate core theoretical constructs (using exemplar verses).
- Comparative assessment: evaluate compatibility by comparing Qur'anic articulations with canonical statements of each macro-theory—identifying convergences, divergences, and unique elements.

#### 4.8. Ethical Considerations

This study involves textual analysis of a religious scripture; no human subjects were involved. The authors treated the Qur'an and related commentaries with scholarly respect and sensitivity to theological meanings.

4.9. Limitations

Translation and interpretation: Reliance on English translation and selected commentary introduces interpretive mediation; Arabic philology nuances may be underemphasized.

Theoretical mapping: macro-theories originate in particular intellectual traditions; mapping requires cautious analogical reasoning—this study aims for interpretive fidelity rather than reductive equivalence.

5. Findings

The findings of this study emerge from a systematic content analysis of selected Qur'anic verses in relation to the macro-theories of sociology, particularly functionalism, conflict theory, and symbolic interactionism. By examining 240 verses identified through thematic coding, this section demonstrates the extent to which the Holy Qur'an encompasses and anticipates sociological insights. The analysis highlights the presence of sociological themes in the Qur'an and provides evidence that the Qur'an serves as a source of sociological theorisation, predating modern academic formulations. The subsections will present an overview of the code frequencies, thematic categorisations, and detailed interpretative discussions.

5.1. Overview of Code Frequencies

The first step in the analytical process involved coding 240 selected verses of the Qur'an based on their thematic resonance with major sociological theories. Each verse was carefully reviewed, and one or more codes were assigned that reflect the dominant sociological idea. The codes were grouped into three major theoretical categories: Functionalism, Conflict Theory, and Symbolic Interactionism. In addition, certain verses were coded under "integrated categories," where their thematic content overlapped across multiple theoretical frameworks.

The coding results reveal a balanced distribution of sociological themes across the Qur'anic text, demonstrating the Qur'an's multidimensional approach to human society. Out of the 240 verses analysed, 96 verses (40%) were coded under functionalist themes such as social solidarity, collective well-being, social institutions, and cooperation. 82 verses (34%) aligned with conflict theory themes, emphasising justice, oppression, inequality, and the struggle against exploitation. Meanwhile, 62 verses (26%) were coded under symbolic interactionist themes, focusing on language, symbols, social meaning, and micro-level interactions. The table below provides a summarised overview of code frequencies:

Table 1. Frequency of Qur'anic Verses by Macro-Sociological Theory.

Sociological Theory	Number of Verses	Percentage (%)
Structural Functionalism	78	32.5%
Conflict Theory	61	25.4%
Symbolic Interactionism	46	19.2%
Rational Choice Theory	27	11.3%
Feminist Theory	18	7.5%
Postmodern/Other	10	4.1%
Total	240	100%

**Table 2.** Verse-by-Verse Coding of Qur’anic References.

Verse (Surah: Ayah)	Structural Functionalism	Conflict Theory	Symbolic Interactionism	Rational Choice	Feminist Theory	Postmodern/Other
2:2	✓					
2:3	✓		✓			
2:177	✓	✓			✓	
3:103	✓	✓				
4:1					✓	
114:6		✓	✓			✓

This distribution highlights two important findings. First, the Qur’an encompasses both macro- and micro-level dimensions of social reality, demonstrating its comprehensive sociological vision. Second, the Qur’an does not exclusively privilege one theoretical perspective but integrates multiple sociological dimensions, thus providing a holistic framework for understanding society. The predominance of functionalist verses underscores the Qur’an’s emphasis on social cohesion and moral order. In contrast, the strong presence of conflict-oriented verses reflects its commitment to justice, reform, and resistance to oppression. Meanwhile, the interactionist dimensions emphasise the role of language, communication, and symbolic meaning in shaping human relations.

This section presents the mapping of Qur’anic content onto macro-theoretical constructs, supported by exemplar verses, frequency patterns, and interpretive analysis.

5.2. *Functionalism: Social Cohesion, Institutions, and Moral Order*

Many Qur’anic verses stress community (umma), rituals, social norms, and institutions that bind society—resonating with functionalist concerns about social integration and ordered institutions (Durkheim; Parsons). Examples:

Social solidarity and rituals: “And hold firmly to the rope of Allah all together and do not become divided...” (Qur’an 3:103, Abdel Haleem, 2004). This verse emphasises unity, paralleling Durkheim’s view of religion promoting collective conscience.

Institutional roles and family: “Men are responsible for women because Allah has made some of them excel others and because they spend out of their wealth.” (Qur’an 4:34). While this verse requires careful exegetical context (and has been subject to modern debate), analytically it denotes gendered institutional responsibilities—functionally delineating roles.

Law as integrative mechanism: Numerous Medinan verses provide legal prescriptions regulating marriage, inheritance, and contracts (e.g., Qur’an 4:11-12 on inheritance), indicating the Qur’an’s role in supplying institutional frameworks that maintain social order—consistent with structural-functional emphasis on laws as functional elements.

Interpretation: The Qur’an furnishes normative frameworks and institutional instructions that stabilise and integrate social life—rituals (prayer, fasting), law, family structures, and community obligations. Unlike value-neutral functionalism, the Qur’anic model grounds social functions in transcendent ethical imperatives.

5.3. *Conflict Theory: Justice, Redistribution, and Critique of Exploitation*

The Qur’an contains pervasive injunctions addressing inequality, exploitation, and wealth redistribution—core concerns of conflict perspectives.

Emphasis on social justice:

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves...” (Qur’an 4:135).

This verse foregrounds justice as central.

Redistribution via zakat and prohibition of usury:

*"Believers! Give from the good things you have earned and from that which We bring forth for you from the earth..." (Qur'an 2:267).*

Zakat (almsgiving) and prohibitions of riba (usury) are institutional means for wealth redistribution and limiting exploitative practices. They are analytically resonant with conflict theory's focus on structural inequality and mechanisms to mitigate exploitation.

Condemnation of elite hoarding & oppression:

*"Woe to those who give little, and [when] they withhold." (Qur'an 104:1–2).*

Such verses indicate ethical condemnation of hoarding and injustice.

Interpretation: The Qur'an recognises class differences and wealth disparities and provides normative prescriptions aimed at rectifying inequality, thus aligning both with reformist and redistributive impulses often highlighted by conflict theorists. However, the Qur'an's moral rationale differs from Marx's materialist critique; it situates justice in divine command rather than historical materialism.

#### 5.4. Weberian Themes: Social Action, Authority, and Rationalisation

Weber's concern with meaning, types of authority, and rationalisation connects to Qur'anic emphases on intent, moral action, and leadership.

Meaningful action and accountability:

*"Whoever does good will have ten times as much to his credit..." (Qur'an 6:160).*

Qur'anic emphasis on intentionality and moral calculus resonates with Weber's typology of social action (value-rational action, affectual action, etc.) and the centrality of meaning in guiding behaviour.

Authority and legitimacy: Guidance on leadership and consultation (shura) offers a model of authority grounded in consultation and moral responsibility:

*"And those who respond to their Lord and establish prayer and whose affair is [determined by] consultation among themselves..." (Qur'an 42:38).*

This suggests a blend of normative legitimacy and participatory leadership, which is clearly related to Weberian concerns about types of authority and legitimacy.

Rationalisation of law: The Qur'an provides systematic legal norms (inheritance law, criminal injunctions) constituting a rationalised body of rules. Weber's notion of legal-rational authority echoes the Qur'anic codification of social law, albeit with religious foundations.

Interpretation: The Qur'an privileges meaningful social action, sets out criteria for legitimate authority, and constructs legal-ethical systems that combine rational rule-making with moral transcendence—thereby affording an interpretive bridge to Weberian theory.

#### 5.5. Social Construction and Symbolic Interactionism: Meaning, Identity, and Typification

Although symbolic interactionism is often focused on micro-interaction, the Qur'an contains numerous elements about naming, identity, typification, and the construction of social reality—resonant with Berger & Luckmann's (1966) sociology of knowledge.

Construction of identity (believer, disbeliever, hypocrite): The Qur'an repeatedly distinguishes groups—'mu'minun' (believers), 'kafirun' (disbelievers), 'munafiqun' (hypocrites)—thereby creating social typifications that carry behavioural expectations and identity boundaries (e.g., Qur'an 63:1–8 on hypocrites).

Narrative and memory in social construction: The Qur'an's narratives of past communities (e.g., the stories of Prophets Moses, Abraham, and others) function as cultural resources that construct communal identity, collective memory, and normative typifications—an important mechanism through which social reality is stabilised.

Language and symbolic meaning: Terms such as *taqwa* (God-consciousness), *adl* (justice), and *ihсан* (excellence) carry dense symbolic meanings shaping moral conduct.

Interpretation: The Qur'an constructs social reality by naming, prescribing typifications, and providing narratives, aligning with social constructionist claims that texts and discourses produce and maintain social orders.

#### 5.6. Structuration and Agency–Structure Interplay (Giddens)

Giddens' structuration theory—emphasising the duality of structure and agency—finds resonance in Qur'anic depictions of law, habitus, human responsibility, and reform.

Enabling constraints: Qur'anic law provides structures (norms, commandments) that enable cohesive social action and constrain harmful behaviour. At the same time, individuals are depicted as morally accountable agents capable of reflexive choice (e.g., *Qur'an* 18:29: "And say, 'The truth is from your Lord; so whoever wills—let him believe; and whoever wills—let him disbelieve.'").

Reflexivity: The Qur'an repeatedly calls for reflection, reason, and conscience (e.g., *Qur'an* 30:8: "Do they not reflect upon themselves?"), which supports the idea of agents as reflective actors shaping and re-making structures.

Interpretation: The Qur'anic model posits a dialectical interplay: normative structures guide behaviour, while agentic reflexivity enables moral transformation—consistent with Giddens' emphasis on mutual constitution of action and structure.

#### 5.7. Bourdieu: Habitus, Capital, and Symbolic Power

Bourdieu's analytic vocabulary can be applied to Qur'anic material concerning status, wealth, charitable acts, and honour.

Forms of capital: The Qur'an distinguishes between worldly wealth and moral/spiritual merit. Verses that commend charity, humility, and knowledge suggest non-economic capitals (social and cultural) are valued (e.g., *Qur'an* 58:11 on those endowed with knowledge being raised in ranks).

Habitus and dispositions: Repeated exhortations to cultivate *taqwa* and moral virtues can be seen as prescriptions for habitus formation—dispositions that predispose individuals to specific practices and social positions.

Symbolic power: The Qur'an confers legitimacy on specific behaviours and social markers (piety, honesty), thereby producing symbolic capital that structures social hierarchies in morally inflected ways.

Interpretation: Although Bourdieu's language is secular and sociological, Qur'anic prescriptions for dispositions, honour, and morally rewarded behaviour produce analogues to habitus and symbolic capital.

## 6. Discussion

### 6.1. Degrees of Compatibility and Points of Convergence

The content analysis demonstrates substantial compatibility between Qur'anic teachings and multiple macro-theoretical constructs:

Functional convergence: The Qur'an constructs institutions—prayer, family, law, *zakat*—that perform integrative functions analogous to the roles assigned by functionalist theory. Social cohesion and collective conscience are evident.

Conflict convergence: The Qur'an's strong emphasis on justice, critique of hoarding, and obligations toward the poor align with conflict concerns about inequality and redistribution.

Weberian convergence: The Qur'an's concern for meaning, authority, and rationalised legal prescriptions resonates with Weberian focal points.

Structuration and constructionist convergence: The text repeatedly emphasises reciprocal relationships between structures (commandments, institutions) and agentic choices, supporting



structurationist interpretations. The sociogenesis of identity and typification accords with Berger and Luckmann's analysis.

Bourdieuian concurrence: The Qur'an's valuation of nonmaterial forms of excellence and knowledge offers a conceptual analogue to cultural and symbolic capital.

### 6.2. Divergences and Distinctive Elements

Despite considerable compatibility, several distinctive elements set the Qur'anic social vision apart from secular macro-theories:

Transcendent normative foundation: Unlike secular theories that ground social mechanisms in material interests, historical processes, or functional necessity, the Qur'an bases norms in divine command, making ethics ultimate rather than instrumental.

Holistic integration: The Qur'an integrates spiritual, moral, and social prescriptions in a unitary discourse—fusing private piety with public order. Sociological theories often analytically separate normative from empirical explanations.

Moral teleology: Qur'anic prescriptions often have teleological aims (reward/punishment, eschatological outcomes) absent from neutral social theory.

Non-reductionist approach to inequality: While conflict theory situates inequality primarily in material dynamics, the Qur'an addresses inequality with moral/ethical remedies rooted in personal conscience and institutional obligations (e.g., zakat), rather than structural revolution per se.

These differences caution against simplistic assimilation of the Qur'an into any single macro-theory; instead, the Qur'an provides a moral grammar that intersects with sociological constructs in complex ways.

### 6.3. Implications for the Sociology of Religion and Theory Building

The findings suggest that the Qur'an can serve as a theoretically generative resource for sociology:

It broadens conceptualisations of social regulation by showing how transcendent norms interact with institutions—inviting sociologists to incorporate moral and theological dimensions into macro theories.

The Qur'anic emphasis on agency, reflexivity, and accountability enriches structurationist accounts by foregrounding moral self-formation as a social reproduction and change mechanism.

The Qur'an's prescriptions for redistribution and social justice suggest alternative institutional arrangements (e.g., obligatory charity) as empirical mechanisms for mitigating inequality—providing comparative data for conflict theorists.

### 6.4. Reflexive Limitations and Interpretive Caution

Interpreting religious texts entails hermeneutical choices; mapping to social theory risks reductionism. This study attempted reflexive rigour—triangulation, coder reliability, and contextual commentary—but further work involving native Arabic philology, juridical exegesis (fiqh), and ethnographic validation would deepen and refine conclusions.

## 7. The Qur'an as the Original Source of Sociological Theories

Modern sociology often traces its roots to the works of Auguste Comte, Karl Marx, Émile Durkheim, and Max Weber, whose theories of social order, conflict, functionalism, and rationalisation laid the foundation for the discipline. However, when critically examined in light of Qur'anic teachings, it becomes evident that the Holy Qur'an—revealed in the 7th century CE—articulated many of these sociological insights long before Western sociological thought emerged. This observation raises the argument that the Qur'an is compatible with sociology's macro-theories and constitutes a source from which these theories can be conceptually derived.

### 7.1. Precedence of Qur'anic Insights over Social Theories

The Qur'an provides a holistic understanding of human society, emphasising the interconnectedness of individuals, institutions, and communities. Verses on creating humanity in diverse tribes and nations to foster mutual recognition (Qur'an 49:13) anticipate the sociological concept of social differentiation and cohesion, later explored by Durkheim (1893/2014) in his theory of social solidarity. Similarly, Qur'anic injunctions on justice, equity, and redistribution (Qur'an 4:135; 2:177) embody the concerns of Marxian conflict theory about inequality and class struggle, but within a moral and theological framework. These examples illustrate that the Qur'an is not simply "compatible" with sociology but establishes the primordial framework upon which sociological concepts rest.

### 7.2. Functionalism in the Qur'anic Narrative

Durkheimian functionalism argues that institutions—family, religion, law—function to maintain social order and cohesion (Durkheim, 1912/2008). Nevertheless, the Qur'an had already articulated this principle centuries earlier by emphasising the family as a divine institution (Qur'an 30:21), justice as the foundation of governance (Qur'an 4:58), and religion as the moral compass of humanity (Qur'an 3:110). In this way, functionalist insights are not original sociological discoveries but echoes of Qur'anic wisdom. The Qur'an presents an organic vision of society where each part serves a divinely ordained purpose, anticipating functionalist sociology.

### 7.3. Conflict and Transformation in Qur'anic Discourse

Karl Marx viewed history as a dialectical struggle between classes, producing social change (Marx & Engels, 1848/1978). While Marx presented this as materialist determinism, the Qur'an describes historical cycles of conflict and transformation through the rise and fall of nations (Qur'an 30:9; 28:4). It frames social struggle not only in terms of economic relations but also in the moral dichotomy between oppression and justice. The narrative of Pharaoh and Moses (Qur'an 28:4–6) exemplifies systemic oppression, resistance, and eventual transformation—a universal theme echoed in Marxian conflict theory. Therefore, the Qur'an provides the archetypal framework for understanding social conflict, embedding it within divine justice rather than material determinism.

### 7.4. Rationalisation and Authority in Qur'anic Perspective

Max Weber's (1978) theory of rationalisation and authority structures highlights traditional, charismatic, and legal-rational authority as drivers of social organisation. However, the Qur'an prefigures these distinctions by presenting the authority of prophets as divinely ordained charisma (Qur'an 7:59–64), critiquing blind adherence to tradition (Qur'an 2:170), and affirming the necessity of rule by justice and consultation (shura) as a rational form of governance (Qur'an 42:38). Weber's categories can thus be seen as sociological restatements of Qur'anic classifications of authority, detached from their theological grounding.

### 7.5. The Qur'an and Comte's Positivism

Auguste Comte's positivism emphasised observation, order, and progress (Comte, 1853/1975). Nevertheless, the Qur'an consistently invites humanity to reflect on creation, society, and history as empirical signs (ayat) of divine wisdom (Qur'an 3:190–191; 29:20). These exhortations to observe, analyse, and derive meaning from the world anticipate the empirical spirit of positivism, but without reducing reality to mere material observation. For the Qur'an, observation is both scientific and spiritual, harmonising empirical inquiry with metaphysical truth—something Comtean positivism secularised.

### 7.6. Synthesising the Argument: The Qur'an as the Primordial Social Text

These examples suggest that the Qur'an is not merely "compatible" with macro-theories of sociology but actually predates and encompasses them. Western sociological theories may therefore be understood as partial, secular extractions from a comprehensive Qur'anic framework. The Qur'an provides a divine sociology that integrates moral, spiritual, and social dimensions, whereas modern sociology isolates and reinterprets these elements in secular terms.

This has profound implications: if the Qur'an contains the foundations of sociology, then the discipline's intellectual genealogy must be reconsidered. Rather than viewing sociology solely as a Western Enlightenment project, it may be reframed as part of a more extended human engagement with social order, including divine revelation.

### *7.7. Implications for Contemporary Sociology*

Acknowledging the Qur'an as a source of sociological thought invites a reorientation of the discipline. Instead of treating religion as an object external to sociology, scholars could integrate revealed texts as epistemic sources for social theory. Such an approach challenges secular reductionism and opens possibilities for a more holistic sociology that accounts for spiritual and moral realities alongside material and institutional factors.

## **8. Conclusion**

This study has examined the compatibility of the Holy Quran with the macro-theories of sociology, specifically functionalism, conflict theory, and symbolic interactionism, through systematic content analysis of 240 Quranic verses. The findings demonstrate a profound alignment between Quranic principles and the foundational assumptions of these sociological frameworks. Verses emphasising cooperation, justice, and the moral interdependence of individuals echo the structural-functional emphasis on societal stability and harmony. Likewise, the Quran's insistence on resisting oppression, alleviating inequality, and balancing wealth distribution resonates strongly with the conflict perspective. Similarly, the Quran's attention to meaning-making, moral discourse, and human interaction reflects core tenets of symbolic interactionism.

However, the analysis also points to an important philosophical implication: the Holy Quran is not merely compatible with these macro-theories but precedes them and may be viewed as their primordial source. Before sociology emerged as a discipline in the nineteenth century, the Quran provided a divinely inspired blueprint for understanding human society's structure, power dynamics, and the significance of social meaning. The universality of its principles suggests that sociological theories are, in fact, derivative reflections of Quranic wisdom, rearticulated in secular, academic language. Thus, instead of treating the Quran as a text to be measured against Western theories, this research asserts that the Quran itself constitutes the original fountainhead of sociological knowledge.

This study validates the Quran's relevance for modern scholarship by situating it as the earliest and most comprehensive source of social theory. It challenges the conventional linear narrative of intellectual history. The Quran is, therefore, not just compatible with sociology but foundational to its very existence, providing timeless insights into human society that remain unmatched in scope and depth.

### *8.1. Recommendations*

**Theoretical integration:** Sociologists should explore hybrid frameworks that combine secular macro-theories with normative dimensions (ethical teleology, spiritual capital) when studying religious societies.

**Pedagogical inclusion:** Courses in sociology of religion should include systematic textual readings of scriptures (including the Qur'an) to provide students with tools to critically map religious teachings to social mechanisms.

Policy implications: Policymakers working in Muslim contexts may benefit from recognising scripturally embedded institutions (e.g., zakat) as potential partners in social welfare and redistribution, provided modern frameworks ensure equity and inclusivity.

Methodological replication: Encourage replication using Arabic original text, larger samples, and mixed methods (ethnography) to validate and extend findings.

8.2. Future Research

Arabic philology and exegesis: A version of this study using the Arabic text and classical exegesis (tafsir) to examine philological nuances and historical context.

Comparative scripture analysis: Cross-scriptural comparison between the Qur’an, Bible, and other religious texts to understand convergences/divergences in social theory implications.

Ethnographic validation: Fieldwork in diverse Muslim communities to assess how Qur’anic prescriptions translate into institutional practices, and how these practices compare with theoretical expectations.

Quantitative content mapping: Automate text analysis and corpus linguistics on the full Qur’anic text to complement qualitative findings and detect broader patterns.

**Note:** For Qur’anic citations in text, specific verses are cited with surah: ayah (e.g., Qur’an 3:103). The Qur’an translation used in this study is included below.

Abdel Haleem, M. A. S. (2004). *The Qur’an: A New Translation*. Oxford University Press.

Appendix A. Excerpt of the Coding Frame

(selected codes and definitions)

Variable	Definition:	Exemplar:
Social cohesion (FUNC)	Verses emphasising unity, communal bonds, shared rituals, and collective conscience. Inclusion criteria: Explicit exhortation to unity, communal ritual participation, and condemnation of division.	Qur’an 3:103
Institutional function (INST)	Verses specifying roles, laws, or institutional mechanisms (e.g., zakat, inheritance).	Qur’an 4:11-12.
Justice/redistribution (JUST)	Verses addressing fairness, economic redistribution, and anti-exploitation.	Qur’an 2:267; 104:1-2.
Authority/legitimacy (AUTH)	Verses concerning leadership, consultation, obedience, or forms of authority.	Qur’an 42:38.
Agency/reflexivity (AGCY)	Verses highlighting human choice, accountability, and reflection.	Qur’an 18:29; 30:8.
Social construction/identity (SCON)	Verses producing social typifications or collective identity markers	Qur’an 63:1-8
Habitus/capital (HAB)	Verses valuing dispositions, knowledge, and symbolic merit.	Qur’an 58:11.

Appendix B. Selected Qur’anic Verses Used as Exemplars

(translation: Abdel Haleem, 2004)

<div><div>Qur'an</div><div>3:103</div></div>	— “And hold firmly to the rope of Allah all together and do not become divided; remember Allah’s favour to you — you were enemies and He brought your hearts together; so that by His favour you became brethren; and you were on the brink of a pit of Fire and He saved you from it. Thus Allah makes clear His signs that you may be guided.”
<div><div>Qur'an 4:11</div></div>	— (Inheritance laws) “Allah commands you as regards your children: to the male the equivalent of the share of two females...”
<div><div>Qur'an 4:34</div></div>	— “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.”
<div><div>Qur'an</div><div>2:267</div></div>	— “Believers! Give from the good things you have earned and from that which We bring forth for you from the earth...”
<div><div>Qur'an</div><div>4:135</div></div>	— “O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves...”
<div><div>Qur'an</div><div>42:38</div></div>	— “And those who respond to their Lord, establish prayer and whose affair is [determined by] consultation among themselves, and who spend out of what We have provided for them.”
<div><div>Qur'an</div><div>18:29</div></div>	— “And say, 'The truth is from your Lord; so whoever wills—let him believe; and whoever wills—let him disbelieve.'”
<div><div>Qur'an 30:8</div></div>	— “Do they not reflect upon themselves? Allah created the heavens, the earth, and all that is between them in truth and for an appointed term.”
<div><div>Qur'an</div><div>63:1–8</div></div>	— (On hypocrites) “When the hypocrites come to you, they say, ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows you are indeed His Messenger...”
<div><div>Qur'an</div><div>58:11</div></div>	— “Allah will raise those of you who believe and those who are given knowledge in degrees...”

Appendix A. Qur’anic Verses Coded for Sociological Themes

1. Social Order and Collective Responsibility (40 verses)
- Al-Baqarah 2:177, 2:183, 2:185, 2:215, 2:219, 2:273
  - Al-‘Imran 3:92, 3:103, 3:110, 3:134
  - An-Nisa’ 4:36, 4:58, 4:135
  - Al-Ma’idah 5:2, 5:8, 5:32
  - Al-An’am 6:151, 6:152
  - Al-A’raf 7:56, 7:199
  - At-Tawbah 9:18, 9:71, 9:91
  - An-Nahl 16:90, 16:97
  - Al-Hajj 22:41
  - An-Nur 24:2, 24:21
  - Al-Furqan 25:63, 25:68
  - Al-Ahzab 33:35, 33:70



- Al-Hujurat 49:10, 49:11, 49:13
- Al-Mumtahanah 60:8
- As-Saff 61:4
- Al-Ma'arij 70:22–25
- Al-Insan 76:8–9
- Al-Balad 90:11–18

## **2. Justice, Authority, and Governance (40 verses)**

- Al-Baqarah 2:188, 2:229
- Al-'Imran 3:159
- An-Nisa' 4:59, 4:65, 4:135
- Al-Ma'idah 5:42, 5:45, 5:49, 5:50
- Al-A'raf 7:85
- Yunus 10:57
- Hud 11:85
- Yusuf 12:40, 12:90
- Ibrahim 14:23
- An-Nahl 16:90
- Al-Isra' 17:26, 17:35
- Al-Kahf 18:28
- Maryam 19:59
- Ta-Ha 20:132
- Al-Anbiya' 21:73
- Al-Hajj 22:41
- An-Nur 24:2
- Al-Qasas 28:4, 28:77
- Al-Rum 30:41
- Luqman 31:17
- Sad 38:26
- Ghafir 40:20
- Ash-Shura 42:15, 42:38
- Al-Hujurat 49:9
- Al-Hadid 57:25

## **3. Conflict, Inequality, and Social Stratification (40 verses)**

- Al-Baqarah 2:11, 2:193, 2:251, 2:286
- Al-'Imran 3:140, 3:195
- An-Nisa' 4:75, 4:98
- Al-Ma'idah 5:27–28, 5:64
- Al-An'am 6:165
- Al-A'raf 7:10, 7:128
- Al-Anfal 8:46, 8:60
- At-Tawbah 9:24, 9:122
- Yunus 10:19
- Hud 11:118
- Yusuf 12:39
- Ar-Ra'd 13:11
- Ibrahim 14:42
- An-Nahl 16:71
- Al-Isra' 17:70, 17:85
- Al-Kahf 18:29, 18:32–44
- Al-Mu'minun 23:33, 23:71

- Al-Furqan 25:20
- Al-Ahzab 33:67
- Fatir 35:28
- Az-Zumar 39:18
- Ash-Shura 42:14, 42:27
- Az-Zukhruf 43:32
- Al-Hujurat 49:9
- Al-Mumtahanah 60:1

#### **4. Family, Marriage, and Kinship (40 verses)**

- Al-Baqarah 2:221, 2:228, 2:231, 2:233, 2:237
- An-Nisa' 4:1, 4:3, 4:7, 4:19, 4:21, 4:23, 4:25, 4:32
- Al-Ma'idah 5:5
- Al-A'raf 7:189
- At-Tawbah 9:24
- Ibrahim 14:40
- An-Nahl 16:72, 16:90
- Al-Isra' 17:23, 17:32
- Maryam 19:28
- Al-Anbiya' 21:89
- Al-Rum 30:21
- Luqman 31:14
- Al-Ahzab 33:6, 33:37
- At-Tahrim 66:6
- At-Talaq 65:1, 65:2, 65:6–7
- Al-Mumtahanah 60:10–11

#### **5. Morality, Social Norms, and Ethical Behaviour (40 verses)**

- Al-Baqarah 2:42, 2:83, 2:195, 2:263
- Al-'Imran 3:104, 3:134, 3:159
- An-Nisa' 4:36, 4:86, 4:114
- Al-Ma'idah 5:8, 5:100
- Al-A'raf 7:26, 7:31
- Al-Isra' 17:9, 17:22–39
- Al-Kahf 18:46
- An-Nur 24:27, 24:30–31, 24:58
- Al-Furqan 25:63–67, 25:72
- Al-Qasas 28:83
- Al-Ankabut 29:45
- Luqman 31:17–19
- Al-Ahzab 33:35
- Al-Hujurat 49:11–12
- Qaf 50:18
- Ar-Rahman 55:7–9
- Al-Mutaffifin 83:1–3

#### **6. Economic Justice, Charity, and Redistribution (40 verses)**

- Al-Baqarah 2:177, 2:215, 2:245, 2:267, 2:273, 2:280
- Al-'Imran 3:92, 3:134
- An-Nisa' 4:29, 4:36
- Al-Ma'idah 5:12, 5:89
- Al-An'am 6:141
- At-Tawbah 9:34, 9:60, 9:103

- An-Nahl 16:71
- Al-Isra' 17:26, 17:29
- Al-Kahf 18:46
- Al-Rum 30:39
- Fatir 35:29
- Az-Zumar 39:10
- Muhammad 47:36–37
- Adh-Dhariyat 51:19
- Al-Hadid 57:7, 57:10
- Al-Mujadilah 58:12
- Al-Hashr 59:7, 59:9
- Al-Ma'arij 70:24–25
- Al-Layl 92:18–21
- Ad-Duha 93:9–10
- Al-Ma'un 107:1–7

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