

A Prescription for Muslim Renaissance

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Abstract:

Muslims as a nation have a great heritage. At one time they ruled the world and gave the world the golden age of Islamic/Arab civilization. ¹ However, after thirteen centuries of existence, the Muslims ceased to exist as a united political entity after the fall of the Ottoman Empire in 1924. An analysis of the reason for this downfall suggests the Muslim of today lag behind tremendously the West and others in delivering social justice. This deficit is not only due to abandoning the Quranic injunctions, but also due to outdated interpretation of the Quranic injunction. There is strong need to re-interpret the Quranic injunctions to deliver social justice, which if not better, be at least at par with the social justice provided by the West to men as well as women alike. Only then can Muslims hope for a renaissance.

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Background:

Muslims as a nation have a great heritage. At one time they ruled the world and gave the world the golden age of Islamic/Arab civilization.² Their history began in the seventh century, when the Byzantine Empire (Christians) and the Persian Empire (Zoroastrians) were the two main superpowers in the world. Against this backdrop, some of the residents of Mecca accepted the leadership³ of Prophet Muhammad and all the laws of God in all the affairs of life.⁴ With the persistence and sacrifices of the Prophet and his followers, the community grew and was able to establish a strong hold in Medina. All the elements of the laws of God were fully implemented. In less than fifty years, the Muslims defeated the two superpowers of the time and attained the position of a superpower.. After thirteen centuries of existence, the Muslims ceased to exist as a united political entity after the fall of the Ottoman Empire in 1924. This paper explores the reason for the fall and proposes a solution for Muslim renaissance.

Discussion:

Reason for the Fall:

Our conscience and the revelations sent to the Prophets tell us not only what we should believe in, what our rituals should be, but also how we should interact and treat people around us. A survey of the Quran and the Bible will show the importance these books place on human relations. For example, six out of ten commandments in the Bible deal with human relations.⁵ In Judaism, law embraces all domains of life and is an instrument to bring about the reign of God on earth.⁶ The Quran places even more emphasis on human relations.⁷ According to a Hadeeth Qudsi (non-Quranic sayings of God), the way to God is through the people around us.⁸ When Prophet Shoayb advised his people to worship God alone, he immediately followed it up with the admonition to give just measures and weights and not to indulge in mischief,⁹ again suggesting that worshipping God and human relations are intertwined. When we deal with people around us according to the Quran, we get closer to God.

The Quranic statements dealing with social life are social laws promulgated by God. For example:

- The Quranic statement “come not nigh to shameful deeds whether open or secret”¹⁰ is stating a law that promotion of shameful acts will harm a society. According to the Prophet, “when shameful acts will increase in a society, the number of deaths will also increase.”¹¹ We all know how increased sexual promiscuity has promoted sexually transmitted diseases and HIV.
- The Quranic statement, “give measure and weight with (full) justice”¹² is stating the law that cheating in weighing and measurement will damage a society. According to the Prophet, “when people will cheat in weights and measures, God will decrease His bounty.”¹³ A careful analysis will suggest that cheating in weighing and measurement implies that people will not get their money’s worth, inflation will increase, and buying power will decrease.

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- The Quranic statement, “Allah does command you that -----when you judge between people, judge with justice,”¹⁴ is stating that denying justice will promote chaos in the society. According to the Prophet, “when courts will not work properly and will not deliver justice, murder will increase.”¹⁵ When people will not get justice from the courts, they will take the law into their own hands, inappropriate punishments will be rendered, and the society will plunge into chaos.

The Quranic social laws cover an entire spectrum of human activity: promotion of good and eradication of evil¹⁶, a culture of freedom, tolerance,¹⁷ and consultation¹⁸, unity¹⁹, obedience to rulers²⁰, education²¹, respect for diversity²², and supremacy of character²³, and etc. Justice i.e. the rule of law, however, is the bedrock of a society.²⁴ The Quran not only promotes justice, it abhors anarchy (*fasad*) and asks us to fight against anarchy and oppression.²⁵ Maintaining justice in the society is considered to be so important by God that the tools for implementing it were revealed along with the Book.²⁶ Justice, among other things, implies equality, speaking the truth, dealing fairly, freeing others from the shackles of bondage (slavery and financial burden), respecting each other, and respecting the right of others.²⁷ While the reward for practicing the laws of God on an individual basis will determine the fate of a person in the Hereafter, adherence to these laws, especially the social laws, on a collective basis determines the well being of a society in this world.

A society which accepts the dominion of God and implements the social laws in the society will reap the benefit in this world and the Hereafter.²⁸ Individuals who implement these social laws without accepting the dominion of God will only reap the benefit in this world, but there will be no reward for them in the Hereafter.²⁹ A society practicing the social laws becomes prosperous.³⁰ Prosperity over an extended period breeds a host of cultural activity and creativity, which results in the development of technology and the creation of a civilization.

A recent report by the World Bank³¹ suggests that adherence to the social laws increases intangible wealth, which is measured by trust among people, an efficient judicial system, clear property rights, and effective governance. According to the report, the rule of law and education account for 57 percent and 36 percent of a country's intangible wealth, respectively. Whereas 80 percent of the wealth of rich nations is in the form of intangible wealth, only 60 percent of the wealth of poor nations is in this form. In other words, if both a rich and a poor nation possessed a tangible wealth of one billion dollar, the rich nation will have a total wealth of five billion dollars and the poor nation will have a wealth of only two and a half billion dollars. The extra wealth the rich nations possess is not due to the material resources they possess, but due to the social laws they practice.

In a large society democracy is a means of achieving social justice. According to Nobel Prize-winning economist Amartya Sen, no functioning democracy with political rights has ever experienced a famine. Democracy, according to him, “has complex demands, which certainly include voting and respect for election results, but it also requires the protection of liberties and freedoms, respect for legal entitlements, and the guaranteeing of free discussions and uncensored distribution of news and fair comment.”³²

The society practicing the social laws the best also assumes the leadership of the world and becomes the *Khalifat-ul-Ardh*.³³ Hence the path to prosperity of a nation charts the following course:

Implementation of the Social Laws → Improved Governance → Prosperity;
Prosperity over an extended period → Rise of Civilization

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Unfortunately sustained prosperity over several generations in a society brings complacency, ungratefulness, and arrogance.³⁴ Ungratefulness and arrogance trigger a series of actions³⁵, which are also based on the laws of God. When ungratefulness and arrogance become common among the masses, the most ungrateful and arrogant group of people will rise to power and affluence.³⁶ Even if a reformer (prophet in the old days) arises and invites the people to mend their ways, the masses, because of their corruption, reject him. This eventually brings the downfall of the civilization, and the society goes into oblivion.³⁷ The society ends up tracing the following path:

Affluence over an extended period → Arrogance → Corruption among masses → Corrupt Leadership → the Social Laws abandoned → Increase in Poverty → The Fall of the Civilization.

The fall of a nation takes many centuries.³⁸ It is given many chances.³⁹ When they fail to mend their ways,⁴⁰ they lose the Grace of God and are either annihilated, dispersed, or lose power.⁴¹ Another society with a better set of social laws rises to power.⁴²

When the Prophet established the state of Medina, it represented the best social system in practice in the society of that era. In that day and age, the Quran brought revolutionary changes in the society, for example:

- Giving birth to daughters was considered a disgrace and newborn girls were buried alive. The Quran protested against this practice⁴³ and banned it. The Prophet raised women's status by proclaiming that whoever raised one, two or three righteous daughters or sisters will be guaranteed Paradise.⁴⁴
- There was no limit on number of wives a person could have. The Quran restricted the number to four with a preference for only one.⁴⁵
- All types of slavery were prevalent. The Prophet limited the slavery to only the prisoners of wars and even then it encouraged their freedom.⁴⁶ Islam gradually eliminated slavery by recommending freeing of a slave as a penance for many sins, prohibiting economic exploitation of the slaves, and absorbing the freed slaves into the mainstream.
- Since women were financially dependent on men, the Quran granted them the property rights and inheritance.⁴⁷ It also strengthened the laws pertaining to dowry (*mehr*) and divorce to provide them financial security.⁴⁸ It allowed prenuptial contracts to further safeguard the interests of women.
- In an era when religion and government were juxtaposed, the only way to survive in a society was to accept the religion of the ruler. Islam allowed people of other faiths to keep their religion for a nominal protection fee called *jizya*.⁴⁹ *Jizya* was taken in lieu of Zakah, a requirement for Muslims, and was suspended during famine or other dislocations. The old, the disabled, the mentally incompetent and the destitute were exempted from paying *jizya*. The minorities were also exempted from military service.
- The rule of law was strictly enforced. Once, a lady from the Quraish (inhabitants of Mecca) was accused of stealing. Someone suggested to the Prophet to show her leniency due to her status. He refused and proclaimed that even if his daughter would have been accused, he would have dealt with her according to the law.⁵⁰ On another occasion, the Prophet was inspecting a line up during a war and was straightening those who were out of the line with a stick. One of the soldiers complained that he was hurt on the back with his stick. Prophet Muhammad

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immediately bared his back for equal retribution.⁵¹ When Ali was the Caliph, a Jew stole his armor. He took his case to the judge. The judge asked him to bring two witnesses. He presented Hasan (his son) as one of the witness. The judge rejected his son's testimony because of him being his son.⁵²

.Although the system soon degenerated into monarchy within thirty years after the death of the Prophet, it remained the best system until the signing of the Magna Carta by King John of England on June 15, 1215. It was a remarkable achievement in the days when kings used to be the most powerful force. Since then, while the West, until the event of 9/11, continued to improve its system of governance, the political structure and social justice system of the Muslim Nation, remained practically stagnant. It is still living in the pre-Magna Carta age. Compared to the democratic countries, its system of delivering social justice is still very poor. For all practical purposes it has abandoned the social laws promulgated in the Quran.⁵³ The Quranic laws which were progressive and liberating during the era of the Prophet are now being used for the subjugation of women and the society in general. Implementation of Shariah and Hudood in some countries has lead to stoning of women, who have suffered forcible rape, on the charge of adultery. In some states they are even prevented from driving and seeking education. Whereas the Quran speaks highly of the Queen of Saba as a leader⁵⁴, the leadership of women is scorned and cursed by many of the scholars. They have failed to realize the excellent leadership skills many women leaders, for example, Sirimavo Bandaranaike (Sri Lanka), Margaret Thatcher (England), Indira Gandhi (India), and Golda Meier (Israel). They have demonstrated and have proved that gender has nothing to do with the leadership skills. Three of these female leaders have even led their nation to victory in war against dictators, two of whom were Muslims. In the name of obedience to the rulers, dissent and freedom of expression are curtailed. Democracy is disdained in favor of an authoritarian rule. Using the examples of the four Caliphs, lifetime leadership is promoted.

Solution:

The Muslim Nation is in a dire need of a renaissance. If it wants to compete with the West, it has to come up with a set of social laws that are at least at par with the laws practiced by the West. The social laws promulgated in the Quran were progressive and revolutionary in the time of the Prophet^{SAW} and remained the best until the passage of the Magna Carta. Since then the Nation is running a huge deficit on social laws.

The disconnect between the adherence to the rituals and social laws is even prevalent among Muslims living in the West, who observe everyday how the West puts into practice the social laws in their everyday life. It is a common practice among the Muslims, even the ritualistically pious ones, to park their cars in handicap parking space, even when they are not handicapped, or in the fire lane in the mosque parking lot. It is also a common practice among them to cut into the food line during any party. What we the Muslims fail to realize is that the laws of a democratic society, for example, tax laws, stop signs, speed limit, or handicap parking, are as much a binding on every member of the society as prayer, Zakah, or fasting is for Muslims. Disobeying these laws promotes chaos (*fasad / fitnah*) in the society, which, according to the Quran, is unacceptable and is worse than murder.⁵⁵ These laws also become a binding on Muslims because obedience to the rulers and therefore laws promulgated by them is an obligation as long as these laws do not violate the Quran and Sunnah.⁵⁶

Whereas most of the deficit can be overcome by practicing the social laws promulgated in the Quran, there are some structural problems. The interpreters of the Quran have not

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kept up with the requirements of the changing times. As such some of the interpretations have become regressive and are inferior to the social laws practiced by the West. Tariq Ramadhan states that "(c)ontemporary Islamic ethics has become defensive, passive, behind the times, and isolated, and it by no means corresponds to the requirements of a religious and humanist conscience that ought, in keeping with its ideals, produces a visionary, committed, open ethics that questions the world, its order, its achievements, and its lapses and then devises, and proposes concrete modalities to transform it."⁵⁷ Following are some of the examples:

When the fundamentalist Muslims talk about an Islamic system of government, it is implied that citizens of other faiths will not have the same rights as Muslims. The Quran gives the Christians and the Jews in an Islamic state the status of protected minorities (*dhimmi*).⁵⁸ Compared to the current interpretation of the Islamic system, the secular system gives equal citizenship and opportunities to all the citizens, irrespective of their color, race or religion. The days are gone when religion and state were juxtaposed. In that era the only way to survive in a society was to accept the religion of the ruler. In that era, the concept of '*dhimmi*' was a progressive concept. A person of a different faith could exist in an Islamic society without changing his religion. But in this day and age, the same concept has become regressive. The practice of the West and many Asian countries suggests that it is possible to come up with a set of social laws that can deliver justice as ordained by AllahST, without depriving anyone of equality. Compared to the notion of the Islamic government, the secular system does not discriminate against anyone based on religion.

Slavery has practically disappeared. The West has outlawed it. In the days of the Prophet^{SAW}, slavery was only allowed to handle the prisoners of war and to integrate them in the society. In this day and age, systems are in place to exchange prisoners of war, and the justification for slavery has vanished. If one looks at the approach the Quran has taken on this issue, it leads to the elimination of slavery. However, one cannot quote a single Quranic or the Prophet^{SAW,s} statement that empathetically states that slavery is outlawed in Islam.

Many of the Quranic injunctions dealing with women, which were progressive in the days of the Prophet^{SAW}, have now become regressive. The ruling about inheritance, dress code, seating arrangement and leadership opportunities in mosques give the impression that women in Islam are considered inferior to men.

Time has come to revisit and re-interpret these injunctions in view of the current reality and come up with a system of social justice which, if not better, is at least at par with the West, while still maintaining the spirit of the Quran. The following are some of the suggestions:

- The European renaissance first required a change in attitude. It started when, according to John Gribbin, "Western Europeans lost their awe of the Ancients and realized that they had as much to contribute to civilization and society as the Greeks and Romans had contributed."⁵⁹ And indeed they did. The present Western Civilization has far surpassed the contributions made by the Greeks and the Romans. The Muslim scholars of today have to adopt the same attitude in interpreting the Quran. The verdict given by the scholars of the past should neither inhibit their thinking, nor should they hold themselves hostage to the interpretation of the scholars of the past. The Quran is a dynamic message. It has the potential of even surpassing the social laws practiced by the West, only if Muslim scholars break the shackles of draconian interpretations. The information and tools available to them and the scientific knowledge and the techniques they have in this day and age gives

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them a significant edge over the scholars of the past. They can do a much better job interpreting the Quran for the present challenges than the scholars of the past.

- In the early phase of scholarship, the Quran used to be in the driver seat and Ahadiths were analyzed in view of the Quranic statements. However, with the compilation of Hadeeth literature, the Quran was shoved to the back seat and Hadeeth was given the driver seat. We must realize that the Quran is the word of AllahST, Hadeeth could be or could not be the statements of the Prophet^{SAW}. The scholars must reverse this trend and put the Quran back in the driver seat.⁶⁰
- Most of the Quranic interpretations and jurisprudential decisions have been made by men and quite naturally they have looked at the issues mainly from a male point of view. There is a need to develop and promote women scholars who can provide the women's perspective.⁶¹
- The author will also suggest taking a new approach in interpreting the Quranic injunctions dealing with social affairs. The ground work for this approach was first laid by Ibrahim al Nakhai (d. 96 AH) and his peers in Iraq.⁶² They held the following about Sharaih laws:
 - they were intelligible and logical;
 - they embodied whatever was good for public welfare;
 - they were based on clear unequivocal principles as well as underlying reasons;
 - they are linked to consideration of public interest;
 - these principles can be derived from the Quran and the Sunnah;
 - subsidiary laws could be derived from the Quran and the Sunnah in accordance with these reasons.

They argued that:

- competent jurists could discover the effective reasoning behind these laws and comprehend their purpose and intent;
- legal texts are finite but circumstances are not;
- since revelation and clear textual rulings came to an end with the Prophet's death, it would be impossible to meet the needs of legislation unless the underlying reasons for particular rulings derived from the Quran and the Sunnah were determined and acted upon.

This view was further reiterated by ash-Shatbi who, as quoted by Ramadhan, stated that 'scholars must constantly ask themselves this question: if the divine Lawgiver wanted such and such principle (or such and such a ruling) to be implemented, in such and such a way, in such and such environment, how can the primary objective of that principle (or ruling) be established inductively, beyond that specific environment, so that it can be of use to other human beings living in another age and other societies?'⁶³ He recommends that '(l)egal scholars must therefore read, infer, and understand text in the light of the intentions of the divine Lawgiver, who moreover requires that they should always take into account the situations and people's well-understood interest.'⁶⁴

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Among the modern scholars, Barlas suggests that “the Quran is couched in semiotic, linguistic, and ethical moral terms specific to Arab society.”⁶⁵ Faruq Sherif observes that “many verses relate to particular time and place and to circumstances which had only a temporary importance.”⁶⁶ As a result, according to him, most Quranic penal provisions are aimed at “the social conditions that were characteristic of Arabian tribes.” However, according to Barlas, “Recognizing the historical contexts and specificity of the Quran’s teaching does not require an assumption that the moral purpose of the Quran is limited to Arab society, or that we cannot derive universal laws from it.”⁶⁷ According to Rahman, the Quran itself “provides, either explicitly or implicitly, the rational behind [its] solutions and rulings, from which one can deduce general principles.”⁶⁸

According to Maudoodi, Shariah is based on common good and public interest (*masleah*). As such true adherence to Shariah is only possible by understanding the wisdom and purpose behind it. Without this understanding the Shariah could only be followed in letter, but not in spirit. By doing so the person would no doubt apparently be following the Shariah, but will not be achieving the objective for which it is promulgated. Although many of the Sharia laws are valid and achieve their objectives for all the ages, places, and conditions, there are many laws which must change with changing conditions. The conditions, which existed during the era of the Prophet^{SAW} and the companions^{RA}, may not exist in other era or nations. Sticking to those laws without adjusting for the new situations and conditions will amount to nothing but adherence to customs. Adherence to Shariah thus requires an understanding of the objective and purpose and adjusting the details of the Shariah to achieve those objectives.⁶⁹ Such adjustments, according to him, are only allowed when the law has failed to achieve the main objective and purpose of the law due to the changed circumstances. Such adjustment must:

- maintain balance and moderation, one of the great characteristics of the Islamic Shariah;
- keep in view all the purpose and benefits of the law;
- should not sacrifice the main objectives of the Shariah;
- could sacrifice lesser purpose for the sake of higher purpose, as Shariah in some cases does.

Qaradawi suggests the following about Sunnah of the Prophet:

- Distinguish between particular and general, temporal and eternal, and partial and comprehensive.⁷⁰
- If adherence to the letter of Sunnah is opposed to its spirit and purpose, it amounts to opposing the Prophet.⁷¹
- The means may change with the change in circumstances or epoch or usage or other influencing factors, but the aim remains stable and enduring.⁷²

In view of the above discussion Qaradawi’s views are equally applicable to the Quran. In fact he himself states that the Quranic injunction “Make ready for them all you can of force (of men) and reined horses so that you may thereby dismay the enemy of God and you enemy, and others besides them,” (8:60) now implies tanks and artillery.⁷³

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For any change to take place or for any idea to take root in a society, a critical mass is required. According to the Quranic formula⁷⁴, it needs at least ten percent of the population to be diehard promoters of the idea and when one third of the population buys into the idea, change takes place. The Muslim Nation needs at least ten percent of its adherents, especially the intellectuals, to champion the new approach and promote it among the masses. When one third of the masses will accept and support the new approach, change will take place, and Renaissance of the Nation will occur.

Conclusion:

The analysis suggests that the Muslim of today lag behind tremendously the West and others in delivering social justice. This deficit is not only due to abandoning the Quranic injunction, but also due to outdated interpretation of the Quranic injunctions. There is strong need to re-interpret the Quranic injunctions to deliver social justice, which if not better, be at least at par with the social justice provided by the West to men as well as women alike. Only then can Muslims hope for a renaissance.

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References:

¹ <http://www.dawn.com/2009/01/06/top14.htm>, cited January 6, 2009.

² <http://www.dawn.com/2009/01/06/top14.htm>, cited January 6, 2009.

³ O ye who believe! Obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. The Quran (4:59).

⁴ But no by thy Lord they can have no (real) Faith until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions but accept them with the fullest conviction. The Quran (4:65).

⁵ 1. I am the Lord your God. 2. You shall have no other gods before me; You shall not make for yourself an idol. 3. You shall not make wrongful use of the name of your God. 4. Remember the Sabbath and keep it holy. 5. Honor your father and mother. 6. You shall not kill. 7. You shall not commit adultery. 8. You shall not steal. 9. You shall not bear false witness against your neighbor. 10. You shall not covet your neighbor's wife; You shall not covet anything that belongs to your neighbor. (Exodus 20:2-17, Deuteronomy 5:6-21).

⁶ Encyclopaedia Britannica, Macropaedia, Volume 10, p. 302, University of Chicago, 1977.

⁷ Say: "Come I will rehearse what Allah hath (really) prohibited you from": 1. join not anything as equal with Him; 2. be good to your parents: 3. kill not your children on a plea of want; We provide sustenance for you and for them; 4. come not nigh to shameful deeds whether open or secret; 5. take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. 6. And come not nigh to the orphan's property except to improve it until he attain the age of full strength; 7. give measure and weight with (full) justice; no burden do We place on any soul but that which it can bear; 8. whenever ye speak, speak justly even if a near relative is concerned; and 9. fulfill the Covenant of Allah: thus doth He command you that ye may remember. The Quran (6:151-152) see also (17:23-38).

⁸ AllahST will complain on the Day of Judgment: "O son of Adam, I fell ill and you visited Me not." He will say: "O Lord, and how should I visit You when You are the Lord of the worlds?" AllahST will reply: "Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him?"

AllahST will again complain: "O son of Adam, I asked you for food and you fed Me not." He will say: "O Lord, and how should I feed You when You are the Lord of the worlds?" AllahST will reply: "Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me?"

AllahST will complain again: "O son of Adam, I asked you to give Me to drink and you gave Me not to drink." He will say: "O Lord, how should I give You to drink when You are the Lord of the worlds?" AllahST will reply: "My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me." (Hadeeth Qudsi No. 18)

⁹ To the Madyan people We sent Shu'aib one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith. "And squat not on every road breathing threats hindering from the path of Allah those who believe in Him and seeking in it something crooked; but remember how ye were little and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. The Quran (7:85-86); see also 11:84-85, 26:181-183.

¹⁰ The Quran (17:151).

¹¹ Mishkaat, Book of Ar-Riqaq, Chapter "Taghayyar-un-Naas (Change in the Condition of People)", Fasl No. 3, No. 5136/11.

¹² The Quran (17:152).

¹³ Mishkaat, Book of Ar-Riqaq, Chapter "Taghayyar-un-Naas (Change in the Condition of People)", Fasl No. 3, No. 5136/11.

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¹⁴ The Quran (4:58).

¹⁵ Mishkaat. Book of Ar-Riqaq, Chapter "Taghayyar-un-Naas (Change in the Condition of People)", Fasl No. 3, No. 5136/11.

¹⁶ You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. The Quran (3:110)

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain felicity. The Quran (3:104)

Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them, and persisted in sin. The Quran (11:116)

¹⁷ Let there be no compulsion in religion. The Quran (2:256).

Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. The Quran (2:62, and 5:69,)

Reville not ye those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance. The Quran (6:108).

Allah forbids you not with regard to those who fight you not for (your) Faith nor drive you out of your homes from dealing kindly and justly with them: for Allah loves those who are just. Allah only forbids you with regard to those who fight you for (your) Faith and drive you out of your homes and support (others) in driving you out from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong. The Quran (60:8-9)

If one amongst the pagans ask thee for asylum, grant it to him so that he may hear the word of Allah and then escort him to where he can be secure: that is because they are men without knowledge. (9:6)

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best who have strayed from His Path and who receive guidance. The Quran (16:125)

And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." The Quran (29:46)

¹⁸ Consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust (in Him) The Quran (3:159).

That which is with Allah is better and more lasting: (it is) for those ----- who (conduct) their affairs by mutual Consultation; The Quran (42:36-38)

¹⁹ And hold fast the Rope which Allah (stretches out for you), and be not divided among yourselves. The Quran (3:103)

And obey Allah and His Messenger; and fall into no disputes, lest you lose heart and you power departs. The Quran (8:46)

²⁰ O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination.

²¹ Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. The Quran (58:11)

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O my Lord! Advance me in knowledge. The Quran (20:114)

²² O Mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you may know each other (not that you may despise each other). The Quran (49:13).

²³ Verily the most honored among you in the sight of Allah is the most Righteous of you. The Quran (49:13) .

²⁴ Allah commands justice, the doing of good, liberality to kith and kin, and He forbids all shameful deeds and injustice and rebellion. The Quran (16:90)

Say: "My Lord has commanded justice --" The Quran (7:29)

O you who believe! Stand out firmly for justice – The Quran (4:135)

Allah does command you to render back your Trusts to those to whom they are due. And when you judge between people, then you judge with justice. The Quran (4:58)

O Dawood! We did indeed make you a vicegerent on earth, so judge men in truth (and justice). Nor follow you the lusts (of your heart), for they will mislead you from the Path of Allah. For those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. The Quran (38:26)

Make peace between them with justice, and be fair. For Allah loves those who are fair (and just). The Quran (49:9), see also 60:8, 5:42.

Of those We have created are people who direct (others) with truth and dispense justice therewith. (7:181) Allah forbids you not, with regards to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them. For Allah loves those who are just. The Quran (60:8)

²⁵ And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. The Quran (2:193)

And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease verily Allah doth see all that they do. The Quran (8:39)

The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is: execution or crucifixion of the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter. The Quran (5:33)

Do no mischief on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. The Quran (7:56)

Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. The Quran (11:116)

²⁶ We sent aforetime Our messengers with clear signs and sent down with them the Book and the Balance (of right and wrong) that men may stand forth in justice. The Quran (57:25)

²⁷ Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. The Quran (49:13)

But the believers who do good works, whether men or women, shall enter Paradise. They shall not suffer the least injustice. The Quran (4:124)

whenever you speak, speak justly - though it be against a relative; The Quran (6:151-153 MHS/AYA/AA)

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give full measure and weight with justice. The Quran (6:151-153 MHS/AYA/AA)

O you who believe! Eat not up your property among yourselves in vanities. But let there be among you be traffic and trade by mutual good will. Nor kill (or destroy) yourselves, for verily Allah has been to you Most Merciful, If any do that in rancor and injustice - soon shall We cast them in Fire, and easy it is for Allah. The Quran (4:29-30)

Piety lies in --- disbursing your wealth out of love for Allah, among your kin and the orphans, the needy, the wayfarers, and the beggars, freeing the slaves; The Quran (2: 177 AA/AYA/MP)

What will explain to you the path that is steep (path of virtue)? It is freeing the bondsman or the giving of food in a day of privation --- The Quran (90:12-14)

Do not kill the soul, which Allah has forbidden - except for the requirement of justice; The Quran (6:151-153 MHS/AYA/AA)

O you who believe! Let not some men laugh at others -- nor let some women laugh at others -- nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames --. The Quran (49:11)

Be good to the parents, and to the near of kin; and the orphans, and the needy, and the neighbor of (your) kin, and the alien neighbor, and the companion in a journey, and the wayfarer, and those whom your right hands possess. (4:36 MHS)

²⁸ There are men who say: Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the Fire. To these will be allotted what they have earned. The Quran (2:201)

²⁹ There are men who say: "Our Lord! Give us (Your bounties) in this world!" But they will have no portion in the Hereafter. The Quran (2:200).

If any do wish for the transitory things (of this life) We readily grant them--such things as We will to such persons as We will: in the end have We provided Hell for them: they will burn therein disgraced and rejected. Those who do wish for the (things of) the Hereafter and strive therefore with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). The Quran (17:18-19).

³⁰ If they had (only) remained on the (right) Way, We should certainly have bestowed on them rain in abundance. The Quran (72:16)

If only they had stood fast by the Taurah (Torah), the Injeel (Gospel), and all the revelation that was sent to them by their Lord, they would have enjoyed happiness from every side. (5:66)

If you are grateful, I will add more (favours) unto you. But if you show ingratitude, truly My punishment is terrible indeed. The Quran (14:7)

If you are grateful, He is pleased with you. The Quran (39:7)

If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kinds) of blessings from heavens and earth. But they rejected (the truth), And We brought them to book for their misdeeds. The Quran (7:96)

You should worship Allah, fear Him, and obey me (Nooh); So He may forgive you your sins and give you respite for a stated Term: Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you Gardens and bestow on you Rivers (of flowing water). The Quran (71:3-4, 10-12)

"And O my people! ask forgiveness of your Lord and turn to Him (in repentance): He will send you the skies pouring abundant rain and add strength to your strength: so turn ye not back in sin!" The Quran (11:52).

³¹ The World Bank, "Where is the Wealth of Nations," The World Bank, Washington, D.C., 2006.

Bailey, B., "The Secrets of Intangible Wealth," The Wall Street Journal, September 29-30, 2007.

³² Sen, A., "Democracy and Social Justice," delivered at the Conference on Democracy, Market Economy

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and Development in Seoul, Korea, February 1999.
<http://www1.worldbank.org/devoutreach/summer99/article.asp?id=3>

³³ Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power); as He granted it to those before them. That He will establish in authority their religion - the one which He has chosen for them and that He will change (their state), after the fear in which they (lived), to one of security and peace. The Quran (24:55)

Before this We wrote in the Zaboor (Psalms) after the Message (given to Moosa): "My servants, the righteous shall inherit the earth." The Quran (21:105)

³⁴ When We bestow Our favors on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair. The Quran (17:83), also 41:51)

When some trouble touches man, he cries unto his Lord, turning to Him in repentance. But when He bestows a favor upon him as from Himself, (man) does forget what he cried and prayed for before, and he does set up rivals unto Allah. The Quran (39:8-9)

When you are touched by distress, unto Him you cry with groans. Yet when He removes the distress from you, behold! some of you turn to other gods to join with their Lord - as if to show their ingratitude for the favors We have bestowed on them! Then enjoy (your brief day); but soon will you know (your folly)! The Quran (6:53-55)

When trouble touches men, they cry to their Lord, turning back to Him in repentance. But when He gives them a taste of Mercy as from Himself, behold! some of them pay part-worship to other gods besides their Lord - as if to show their ingratitude for the favors We have bestowed on them! Then enjoy (your brief day); but soon will you know (your folly)! The Quran (30:33-34)

Truly human being was created impatient - fretful when evil touches him and niggardly when good reaches him. The Quran (70:19-21)

³⁵ Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who hears and knows (all things)." The Quran (8:53).

Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. Nor would thy Lord be the One to destroy communities for a single wrongdoing if its members were likely to mend. The Quran (11:116-117).

³⁶ Thus have We placed leaders in every town its wicked men, to plot (and burrow) therein. But they only plot against their own souls and they perceive it not. The Quran (6:123).

Thus We let some of the wrongdoers have powers over others because of what they are wont to earn. The Quran (6:129 MP)

When We decree that a habitation should be destroyed, We give Commands to its well-to-do people and they show disobedience; then that inhabitation incurs just torment and We totally eliminate it. Just see how many generations have been destroyed by Our Command after Nooh. The Quran (17:16 SM).

³⁷ Allah has set forth a Parable: A city enjoying security and quiet, abundantly supplied with sustenance from every place. Yet was it ungrateful for the favors of Allah. So Allah made it taste of hunger and terror (in extremes) (closing on it) like garment (from every side) because of the (evil) which (its people) wrought. And there came to them a Messenger from among themselves. But they falsely rejected him. So the wrath seized them, even in the midst of their iniquities. The Quran (16:112-113).

See they not how many of those before them We did destroy? Generations We had established on the earth in strength such as We have not given to you for whom We poured out rain from the skies in abundance and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them and raised in their wake fresh generations (to succeed them). The Quran (6:6).

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Before thee We sent (Apostles) to many nations and We afflicted the nations with suffering and adversity that they might learn humility. When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. But when they forget the warning they had received We opened to them the gates of all (good) things until in the midst of their enjoyment of Our gifts on a sudden We called them to account when lo! they were plunged in despair! Of the wrong-doers the last remnant was cut off. Praise be to Allah the Cherisher of the worlds. The Quran (6:42-45).

To every people is a term appointed: when their term is reached not an hour can they cause delay nor (an hour) can they advance (it in anticipation). The Quran (7:34).

Whenever We sent a prophet to a town We took up its people in suffering and adversity in order that they might learn humility. Then We changed their suffering into prosperity until they grew and multiplied and began to say: "Our fathers (too) were touched by suffering and affluence."...Behold! We called them to account of a sudden while they realized not (their peril). If the people of the towns had but believed and feared Allah We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for their misdeeds. The Quran (7:94-96).

Such were the `Ad people: they rejected the Signs of their Lord and Cherisher; disobeyed His Apostles; and followed the command of every powerful obstinate transgressor. The Quran (11:59)

To those who inherit the earth in succession to its (previous) possessors is it not a guiding (lesson) that if We so willed We could punish them (too) for their sins and seal up their hearts so that they could not hear? The Quran (7:100).

Never did We destroy a population that had not a term decreed and assigned beforehand. Neither can a people anticipate its Term, nor delay it. The Quran (15:4-5)

There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record. The Quran (17:58).

If you are grateful, I will add more (favours) unto you. But if you show ingratitude, truly My punishment is terrible indeed. The Quran (14:7)

He likes not ingratitude from His servants. if you are grateful, He is pleased with you. The Quran (39:7)

³⁸ Yet they ask you to hasten on the Punishment! But Allah will not fail in his promise. Verily a day in the sight of your Lord is like a thousand years of your reckoning. The Quran (22:47)

³⁹ And to how many populations did I give respite, which were given to wrongdoing? In the end I punished them. The Quran (22:47-48)

If Allah were to punish men for their wrongdoing, He would not leave, on the (earth), a single living creature. But He gives them respite for a stated term. When their term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour). The Quran (16:61, also 35:45).

But your Lord is Most Forgiving Full of Mercy. If He were to call them (at once) to account for what they have earned then surely He would have hastened their Punishment: but they have their appointed time beyond which they will find no refuge. The Quran (18:58).

In the long run evil in the extreme will be the end of those who do evil. The Quran (30:10)

⁴⁰ Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect. The Quran (13:11)

⁴¹ Because Allah will never change the Grace which He has bestowed on a people until they change what is in their (own) souls. And verily Allah is He who hears and knows (all things). The Quran (8:53)

Unto every nation is a fixed term. When their term expires they cannot delay it for an hour, nor can they bring it before (its time). The Quran (10:49)

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To every people is a term appointed. When their term is reached, not an hour can cause delay, nor (an hour) can they advance (it in anticipation). The Quran (7:34)

Never did we destroy a population that had not a term decreed and assigned beforehand. Neither can a people anticipate its term, nor can they delay it. The Quran (15:4-5)

⁴² If it were His Will, He could destroy you, O Mankind, and create another race, for He has power to do this. The Quran (4:133).

O you who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him. The Quran (5:54)

See they not how many of those before them We did destroy - generations We had established on the earth, in strength such as We have not given to you - for whom We poured our rain from skies in abundance, and gave (fertile) streams flowing beneath their (feet). Yet for their sins We destroyed them and raised in their wake fresh generations (to succeed them). The Quran (6:6)

If it were His will, He could destroy you, and in your place appoint whom He will as your successor, even as He raised you up from the posterity of other people. The Quran (6:133)

Generation before you We destroyed when they did wrong. --- Then We made you heirs in the land after them, to see how you would behave. The Quran (10:13-14).

We can replace them with others like them with a complete replacement. The Quran (76:28 NQ)

⁴³ When the female (infant), buried alive, is questioned: "For what crime she was killed. The Quran (81:8-9).

Lost are those who slay their children from folly without knowledge and forbid food which Allah hath provided for them inventing (lies) against Allah. They have indeed gone astray and heeded no guidance. The Quran (6:140).

⁴⁴ "The man who patronizes three daughters or sisters, educates them, and teaches them good manners and behaves kindly towards them till they became independent of his care by the will of AllahST, is entitled to enter paradise (Mishkaat) (The same is true for two and one daughters or sisters)

⁴⁵ To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice. The Quran (4:2-3).

Therefore when ye meet the Unbelievers (in fight), smite at their necks; at length when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. The Quran (47:4)

⁴⁶ It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him ----- for the ransom of slaves. The Quran (2:177).

Allah will not call you to account for what is futile in your oaths but He will call you to account for your deliberate oaths: for expiation feed then indigent persons on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. The Quran (5:89).

And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them such a deed if ye know any good in them. The Quran (24:33).

But those who divorce their wives by *Zihar* (calling the wife mother) then wish to go back on the words they uttered (it is ordained that such a one) should free a slave before they touch each other: The Quran (58:3).

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And what will explain to thee the path that is steep? (It is:) freeing the bondman. The Quran (90:12-13).

⁴⁷ Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. The Quran (4:11)

⁴⁸ And give the women (on marriage) their dower as a free gift; but if they of their own good pleasure remit any part of it to you take it and enjoy it with right good cheer. The Quran (4:4)

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence. The Quran (2:240).

For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. The Quran (2:241).

⁴⁹ Fight those who believe not in Allah, nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth (even if they are) of the People of the Book until they pay the Jizya (Protection Fee) with willing submission and feel themselves subdued. The Quran (9:29).

⁵⁰ Saheeh Bukhari, 5.597 (also 4.681,5.79, 8.778, 8.779): "A lady (from Bani Makhzum of Quraish) committed theft during the lifetime of Allah's Apostle in the Ghazwa of Al-Fath, (i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Apostle, the color of the face of Allah's Apostle changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Apostle! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Apostle gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Apostle."

Saheeh Muslim, 4190: "A woman from the tribe of Makhzum committed theft. She was brought to Allah's Apostle (peace be upon him) and she sought refuge (intercession) from Umm Salamah, the wife of Allah's Apostle (peace be upon him). Thereupon Allah's Apostle (peace be upon him) said: By Allah, even if she were Fatimah, I would have her hand cut off. And thus her hand was cut off."

⁵¹ Ling, M., "Muhammad – his life based on the earliest sources," Inner Traditions International Ltd, Rochester, Vermont, 1983, p. 146.

⁵² As-Suyuti, J. "History of the Caliphs," Translated by Jarrett, H. S., Karimsons, Karachi, 1977, p. 187.

⁵³ Then the Messenger will say: "O my Lord! Truly my people took this Quran for just foolish nonsense. The Quran (25:30)

Say: "I am indeed he that warns openly and without ambiguity (of just such wrath) as We sent down on those who divided (scripture into arbitrary parts). (So also on such) as have made the Quran into shreds (as they please). The Quran (15:89-91)

⁵⁴ (The Queen) said: "Ye chiefs! Here is delivered to me a letter worthy of respect. "It is from Solomon and is (as follows): 'In the name of Allah Most Gracious Most Merciful, 'Be ye not arrogant against me but come to me in submission to the true Religion.' "

She said: "Ye chiefs! Advise me in (this) my affair: no affair have I decided except in your presence." They said: "We are endued with strength and given to vehement war: but the command is with thee; so consider what thou wilt command." She said: "Kings when they enter a country despoil it and make the noblest of its people its meanest: thus do they behave. "But I am going to send him a present and (wait) to see with what (answer) return (my) ambassadors." The Quran (27:29-35)

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She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam) with Solomon to the Lord of the Worlds." The Quran (27:44).

⁵⁵ Do no mischief (*fasad*) on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. The Quran (7:56)

And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression (*fitnah*) are worse than slaughter; The Quran (2:191)

⁵⁶ O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. The Quran (4:59)

⁵⁷ Ramadan, T., "Radical Reform – Islamic Ethics and Liberation," Oxford University Press, New York, 2009, p. 81.

⁵⁸ Fight those who believe not in Allah, nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth (even if they are) of the People of the Book until they pay the Jizya (Protection Fee) with willing submission and feel themselves subdued. The Quran (9:29).

⁵⁹ Gribbin, J., "The Scientists - A History of Science told through the Lives of its Great Inventors," Random House, New York, 2002, p.3.

⁶⁰ Barlas, A., "Believing Women in Islam," University of Texas Press, Austin, 2002, Chapter 2.

⁶¹ Barlas, A., "Believing Women in Islam," University of Texas Press, Austin, 2002, Chapters 4-6.

⁶² Alwani, T. J. "The Ethics of Disagreement in Islam," The International Institute of Islamic Thought, Herndon, Virginia, 2000, p. 64.

⁶³ Ramadan, T., "Radical Reform – Islamic Ethics and Liberation," Oxford University Press, New York, 2009, p. 73.

⁶⁴ Ramadan, T., "Radical Reform – Islamic Ethics and Liberation," Oxford University Press, New York, 2009, p. 69.

⁶⁵ Barlas, A., "Believing Women in Islam," University of Texas Press, Austin, 2002, p. 59.

⁶⁶ Faruq, S., "A Guide to the Contents of the Quran," London, Ithaca Press, 1985. pp 3-4.

⁶⁷ Barlas, A., "Believing Women in Islam," University of Texas Press, Austin, 2002, p. 59.

⁶⁸ Sonn, T., "Interpreting Islam: Bandali Jawzi's Islamic Intellectual History, New York, Oxford University Press, 1996, p. 65.

⁶⁹ Maudoodi, S. A. A., "Tafheemat," Volume 2, Islamic Publications Ltd., Lahore, Pakistan, 1974, pp. 387-392 (Prayer and Friday Khutbah) (Urdu)

⁷⁰ Al-Qaradawi, Y., "Approaching the Sunnah – Comprehension and Controversy," The International Institute of Islamic Thoughts, Washington, 2006, p. 125.

⁷¹ Al-Qaradawi, Y., "Approaching the Sunnah – Comprehension and Controversy," The International Institute of Islamic Thoughts, Washington, 2006, p. 137.

⁷² Al-Qaradawi, Y., "Approaching the Sunnah – Comprehension and Controversy," The International Institute of Islamic Thoughts, Washington, 2006, p. 139.

⁷³ Al-Qaradawi, Y., "Approaching the Sunnah – Comprehension and Controversy," The International Institute of Islamic Thoughts, Washington, 2006, p. 141.

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⁷⁴ O apostle! Rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding.

For the present Allah hath lightened your (task) for He knows that there is a weak spot in you: but (even so) if there are a hundred of you patient and persevering they will vanquish two hundred and if a thousand they will vanquish two thousand with the leave of Allah: for Allah is with those who patiently persevere. The Quran (9:65-66)