

The Rise and Fall of Nations – The Quranic Prescription

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Abstract:

History is replete with nations rising from obscurity, flourishing, creating civilizations, and then declining into oblivion. Many books have been written about the causes of the rise and fall of nations.¹ The object of this paper is to analyze the subject from the Quranic perspective. In this respect, the author has first proposed a theory for the rise and fall of nations from the Quranic perspective. He has shown that the rise and fall of nations follows certain laws promulgated in the Quran. He has then cited examples from the Quran to support his theory. He has then analyzed three most recent civilizations, the impact of which we still feel.

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Introduction:

History is replete with nations rising from obscurity, flourishing, creating civilizations, and then declining into oblivion. The Mesopotamian, the Egyptian, the Greek, the Roman, and the Muslim (Omayyad's, Abbasids, Ottomans, etc) civilizations, besides many others, have all gone through this cycle. We are presently living in the era of the ascendancy of the Western civilization. Many books have been written about the causes of the rise and fall of nations.² The object of this paper is to analyze the subject from the Quranic perspective.

Discussion:

The Laws of God:

Ever since God created the Universe, He is constantly regulating and governing it based on certain sets of laws³, which He created, promulgated, and implemented. He never deviates from these laws.⁴ We have discovered some of these laws, for example, the law of gravity, and call them the laws of nature. We rely on many of these laws for our daily activity. The phenomena we do not understand, we call them supernatural acts or the acts of God. There were many phenomena in the past that were called the acts of God, but were later found to be governed by certain laws of nature. In future, we may discover that many of the 'supernatural acts or the acts of God' we can not understand today, are actually governed by the laws of nature. In fact, according to Kenneth Miller,⁵ a time may come when there may not be any supernatural acts left to discover. Thus the division between the law of nature and the supernatural laws is from our perspective. In the eyes of God, all the acts, whether natural or supernatural, are governed by the laws of God. Some of them we know and some we do not.

Every action of every individual in the Universe is governed by a law and the consequence of that action is also dictated by that law. For example, when we throw a ball up in the air, it will eventually come down due to the law of gravity. When we hit our fist on a wall, we could get hurt because of the law of equal and opposite reaction. Usually when we think of laws in this context, we only think of scientific laws, but even our social interactions and behaviors are governed by a set of laws established by God. One of these laws is the relationship between the driving habit of a population and the number of deaths that could occur in that population. Using this relationship, the statisticians can predict the number of deaths that could occur on any given long weekend. The same is true for social interactions. 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.⁶ In Judaism, law embraces all domains of life and is an instrument to bring about the reign of God on earth.⁷ The Quran places even more emphasis on human relations.⁸ According to a Hadeeth Qudsi (non-Quranic sayings of God), the way to God is through the people around us.⁹ 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,¹⁰ 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.

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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”¹¹ 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.”¹² We all know how increased sexual promiscuity has promoted sexually transmitted diseases and HIV.

The Quranic statement, “give measure and weight with (full) justice”¹³ 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.”¹⁴ 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.

The Quranic statement, “Allah does command you that -----when you judge between people, judge with justice,”¹⁵ 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.”¹⁶ 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 the entire spectrum of human activity: promotion of good and eradication of evil¹⁷, a culture of freedom, tolerance,¹⁸ and consultation¹⁹, unity²⁰, obedience to rulers²¹, education²², respect for diversity²³, and supremacy of character²⁴, and etc. Justice i.e. the rule of law, however, is the bedrock of a society.²⁵ The Quran not only promotes justice, it abhors anarchy (*fasad*) and asks us to fight against anarchy and oppression.²⁶ 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.²⁷ 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.²⁸ 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.

The Rise of a Nation:

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.²⁹ 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.³⁰ A society practicing the social laws becomes prosperous.³¹ 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 Bank³² 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,

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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."³³

The society practicing the social laws the best also assumes the leadership of the world and becomes the *Khalifat-ul-Ardh*.³⁴ 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

The Fall of a Nation:

Unfortunately sustained prosperity over several generations in a society brings complacency, ungratefulness, and arrogance.³⁵ Ungratefulness and arrogance trigger a series of actions³⁶, 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.³⁷ 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.³⁸ 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.³⁹ It is given many chances.⁴⁰ When they fail to mend their ways,⁴¹ they lose the Grace of God and are either annihilated, dispersed, or lose power.⁴² Another society with a better set of social laws rises to power.⁴³

The Quranic Examples:

The Quran mentions the destruction of the Nations of Noah⁴⁴, Aad⁴⁵, Thamood⁴⁶, Lot⁴⁷, and Shoayb⁴⁸ after they rose to prominence, but we do not have anyway of knowing how they rose to prominence.⁴⁹ We do, however, have a great deal of information about Egypt. As such we will begin our analysis from the Pharaoh.

The Rise and Fall of Pharaoh (Egypt)⁵⁰:

The Quran talks in detail about the conflict between the Pharaoh and the Israelite during

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the Prophethood of Moses⁵¹ which eventually lead to the drowning of the Pharaoh and his entourage.⁵²

The history of Egypt began around 3,300 B.C., when villages and hamlets appeared around the lower Nile. This was a result of farming that had already started a little earlier. By 3,000 B.C. the villages organized themselves into two kingdoms, northern and southern, Lower (North) and Upper (South) Egypt. Soon King Menes of the southern Egypt overtook the northern kingdom and established a dynasty ruling from Memphis in Lower Egypt that lasted until 2,884 B.C. Until the appearance of Moses, Egypt had been ruled by three kingdoms: Old Kingdom (2,664 – 2,155 B.C.), Middle Kingdom (2,052 – 1,786 B.C.), and New Kingdom (1,554 – 1,075 B.C.).

The king was the absolute lord and the law. Justice was what king loved and evil was what he hated. The kingdom had an elaborate hierarchy of bureaucrats. Nobility was on the top. Under the nobilities were the scribes to staff and service government machine. They were trained in special schools. A successful scribe was expected to have self control, prudence, respect for superiors, scrupulous regard for the sanctity of weights, measure, landed property, and legal forms. This suggests that the system was based on certain social laws. Most Egyptians were peasants who supported the bureaucratic system. Under the direction of scribes great pyramids were built in Memphis and Giza.

The society gave more independence to women than other civilizations in those times. They had property rights and legal rights. Mothers and wives were respected. The throne often descended from female line. Men derived their right to rule by being the husband of the heiress. This promoted marriages among royal brothers and sister to keep the dynasty within the royal family. Though some of the women were scribes, there were not many employment opportunities for them outside of their home. They could either become priestess or prostitutes.

Egypt reached its peak of prestige and prosperity around 1,410 to 1,375 B.C. under Amenhotep III, after whom the decline started. The power of Egypt declined after Amenhotep IV (1,353 – 1,335 B.C.) who was a radical religious reformer. He attempted to replace polytheism by the monotheistic cult of the Sun God, but, as it happens with any society at the peak of its prosperity, the reform failed after his death. After him Egypt started losing control of its dominions.

Since the ascension of Sethos (1,306 – 1,290 B.C.), kings started calling themselves Pharaoh. This was also the time when turmoil in Egypt had already started. Moses was probably born during the reign of Ramses II (1,290 – 1,224 B.C.) who probably instituted the killing of Jewish male infants. Moses probably confronted Merneptah.⁵³ The Quran accuses Pharaoh of being a transgressor, arrogant and insolent. He created mischief and exploited people.⁵⁴ As a result he and his entourage were drowned in the sea, while chasing Moses and his followers. His sudden departure created a power vacuum. Around 1,150 B.C. internal dissension also became rampant. The New Kingdom ended in 1,075 B.C. which also marked the end of the glorious days of Egypt. According to the Quran, the Pharaoh (and therefore Egypt) was deposed of the leadership in the region⁵⁵ and the Israelites were given the leadership instead.⁵⁶

The Rise and Fall of the Israelites:

The rise and fall of the Jewish nation is a living example of how nations rise and fall with

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their moral values, which includes not only the beliefs but also the social laws.

Jews, after their exodus from Egypt, established themselves in Palestine⁵⁷ and rose to the peak of their power during the reign of Prophets David and Solomon.⁵⁸ They also became technologically advanced.⁵⁹

After the death of Solomon, the Jews again deviated from the prescribed laws, fought among themselves, and fell into moral degradation.⁶⁰ This included shedding blood of fellow Jews, stealing, bribery, extortion, exploitation of orphans and widows, haughtiness, lewdness, adultery, incest, etc. At last in 597-587 B.C. Nebuchadnezzar razed Jerusalem and Solomon's Temple to the ground and deported the Jews to Babylonia.⁶¹ Even under captivity in Babylon, the Jews fell to the lowest depth of degeneration, morally and materially, and lost all noble qualities. They turned to magic, sorcery, enchantment, witchcraft, and other black arts and occult sciences.⁶² But there was a group among them who practiced faith and invited others to the same.⁶³ At last, probably due to increased adherence to the faith by a majority of those in captivity, things changed. The Babylonian Empire fell in 539 B.C. and King Cyrus the Great of Persia allowed the Jews to return to Palestine⁶⁴ and were later appointed the ruler of Jerusalem. Thus, after 150 years the Holy City was fully restored and became the center of Jewish religion and culture.⁶⁵

The moral and religious fervor of Jews cooled down over a period of time and their adherence to the prescribed laws also waned. The political freedom of Jews came to an end in 63 B.C. The Jews further degenerated and fell to the lowest ebb of moral and religious life. When Prophet John the Baptist was beheaded before their eyes, no one raised a voice in protest against his murder.⁶⁶ When Jesus appeared around 41 A.D. to reform the Jews, the religious leaders opposed him and even tried to get him the death sentence. Not long after these events, most of the Jews were killed, enslaved, or deported and the Holy City of Jerusalem and the Temple were pulled down to the ground. After this the Jews could not regain power for two thousand years, and the Holy Temple could not be rebuilt.⁶⁷

The Jews, who were living a life of Diaspora for two thousand years in Europe, returned to Palestine for the third time and established the State of Israel in 1948 A.D.⁶⁸ They have demonstrated to be a better practitioners of the social laws of God than their Arab neighbors. They practice democracy and have the rule of law. As a result they have made great advancements in technology.⁶⁹

The Quranic statements and Jewish history testifies to the fact that the Jews, since coming out of Egypt under the leadership of Prophet Moses, have been living under the gun.⁷⁰ When they adhered to the laws, ritualistic as well as social, promulgated in the Torah, they lived in Palestine and ruled over it and when they deviated from those laws, they lost the power and were driven out of Palestine.

The Rise and Fall of the Nation of Saba:

The kingdom of Saba developed early in the first millennium B.C. about fifty miles from Sana, Yemen. The presence of temples and other monuments suggest a state organization. It was a very prosperous kingdom during the time of Prophet Solomon. They developed excellent water engineering techniques that resulted in the construction of a massive earthen dam at Marib, which allowed them to irrigate large tracts of the land downstream. This made the city very prosperous and enabled it to attain a high

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degree of civilization. They had prosperity, skill, booming trade and commerce, and a healthy and beautiful country. It was a source of frankincense and myrrh. The Sabaeen merchants around 800 B.C. exported incense, iron, and other commodities to other nations.⁷¹ Although they worshipped the Sun, apparently they practiced the social laws of God. The Quran talks very highly of their Queen⁷² who later accepted the Prophethood of Solomon.⁷³ After many generations past, they became ungrateful and greedy. The dam broke and flooded the whole area around 570 C.E. With the dam gone, the area became a wasteland. The people had to leave their city and were dispersed all around Arabia.⁷⁴

Non-Quranic Examples:

Although history is full of examples of nations that rose to affluence, created civilization, and then declined, we will pick only three most recent examples, the impact of which we still feel.

The Rise and Fall of the Roman Empire:

The Roman Empire was a great experiment in popular sovereignty and representative government until it changed from a Republic to Monarchy after five hundred years of inception, which eventually led to its decline.⁷⁵ The empire at its height spanned three thousand miles in length from the Western Ocean to Euphrates and two thousand miles in breadth from the wall of Antonius and the northern limits of Dacia to Mount Atlas and the tropic of Cancer.⁷⁶

The seed of the Roman Empire was sown when the local aristocrats (the patricians) of the small city-state of Rome established a republic in 510 B.C. after overthrowing the Etruscan dynasty. They devised a constitution according to which they elected officials for a fixed term to manage the state. Some magistrates held executive power and others managed treasury and the legal system. The electorates consisted of men, who elected magistrates, passed laws, declared war, and sat as the final court of appeal in capital cases. The assembly was divided into five classes (the patricians and four sub classes of the plebeians) according to wealth. The assembly also had representations from equestrians (the wealthy plebeians), the artisans (part of the middle class), and the proletarians (landless class). Around 450 B.C. they drafted the first written code of Roman law called the Twelve Tables. The written law which was binding on all the citizens brought increased security to the citizens. Later the Roman law developed into an impressive body of legislation.⁷⁷

At the time of the inception of the Republic, the state controlled only about 300 square miles. From then on the Republic started expanding and by 146 B. C. it became a great Mediterranean empire. As the Romans conquered territory, they granted citizenship to conquered people. This practice added to their manpower and gave their former enemies a stake in Roman affairs. The Roman governors usually permitted the local aristocracy to manage the political and economic affairs of the cities, and members of the city councils were awarded Roman citizenship.

The expansion of Roman power led to the expansion of Roman government. The constitution was amended to manage the big empire. The Republic's adherence to the written constitution brought a period of extraordinary prosperity and peace called the *Pax Romana* (Roman Peace) for the Mediterranean world.

According to the common practice, the prisoners taken during the conquest were

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sold into slavery. It brought hundreds of thousands of slaves into Italy. Many of them managed to win their freedom, either through the practice of manumission (setting free), or by buying their freedom. The Roman constitution allowed the freed slave to become Roman citizen. The influx of thousands of Greeks and others transformed Roman civilization. Many artists, philosophers, and craftsmen who arrived as slaves influenced the society greatly. Greek became the second language of the elite and Greek poetry, literature, and art dominated Roman culture.⁷⁸

The upper classes in Rome, who were the main beneficiary of the imperial conquests, acquired huge wealth. They also acquired whatever land they could by whatever means they could. Their greed dispossessed the small farmers. They could not even seek justice because the same people who had deprived them of their lands were the judges. This eventually led to the collapse of the Republic and Caesar becoming the dictator of the Roman Empire in 59 B.C. From then on the rulers were basically military dictators who only gave lip service to the ideals of the Republic.⁷⁹ According to Gibbon, “military despotism and anarchy almost wrecked the state on more than one occasion. The blood shed and the economies wrecked by civil war were propped up again and again on an ever more oppressive basis.”⁸⁰ Since the imposition of dictatorship, the Empire stopped growing. The dictators were only interested in preserving what the Republic had acquired.⁸¹ The power of the Empire slowly declined. Theodosius I (d. 395 A.D.) was the last emperor to rule the united empire. By the 470s, Italy was the only western territory of the Empire.⁸² The eastern part later became the Byzantine Empire.

According to Chodorow et al, “the real genius of the Romans was not in conquest but in law and government. They anchored their society on a system of law, and from an early date dealt with the people they conquered according to law. --- In short the Romans created a new type of empire, a vast-city state in which ancient ideas of citizenship and government were played out on an international scale.”⁸³ They “created an empire that endured for seven centuries during which they imposed political, economic, and cultural unity on the entire Mediterranean world. Reminders of their extraordinary achievements survive in the ruins of their monument and in the cultural and political entities that emerged in the centuries following the eclipse of the Empire. The Romans created a literary tradition, governmental forms, and a jurisprudence that continue to influence Western societies (to this day).”⁸⁴

The Rise and Fall of the Muslim Civilization:

The history of the Muslim Empire 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 leadership⁸⁵ of Prophet Muhammad and all the laws of God in all the affairs of life.⁸⁶ 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. 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 practice⁸⁷ 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.⁸⁸

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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.⁸⁹

All types of slavery were prevalent. The Prophet limited the slavery to only the prisoners of wars and even then it encouraged their freedom.⁹⁰ 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.⁹¹ It also strengthened the laws pertaining to dowry (*mehr*) and divorce to provide them financial security.⁹² 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*.⁹³ *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.⁹⁴ 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 immediately bared his back for equal retribution.⁹⁵ 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.⁹⁶

In less than fifty years, the Muslims defeated the two superpowers of the time and attained the position of a superpower. Although the system soon degenerated into monarchy within thirty years after the death of the Prophet, compared to other social systems, it still represented the best system for delivering social justice. This system gave rise to Islamic Civilization and the Golden Age of Islamic/Arabian science between the ninth and the thirteenth century.⁹⁷ During the monarchy, the kingship changed hands from Umayyad to Abbasids, and finally to Ottomans. The Muslims ceased to exist as a united political entity after the fall of the Ottoman Empire in 1924.

As mentioned earlier, the fall of a nation takes many centuries. Though there were many deficiencies in the governance of the Muslim Nation, 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

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practical purposes it has abandoned the social laws promulgated in the Quran.⁹⁸ 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 led 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 leader⁹⁹, 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.

The Rise of the Western Civilization:

The rise of the Western Civilization, as implied earlier, started with the signing of Magna Carta. It led to the establishment of constitutional rule and laws of governance in the English speaking world and made democracy, the rule of law, human rights and civil liberties the cornerstone of the society. It influenced the development of the common law and many constitutional documents, including the United States Constitution and the French Revolution.¹⁰⁰ The improvement in the social laws in Europe led to the Renaissance followed by scientific development. As a result the people of European descent following the path described earlier attained the status of a superpower. Just as during Islamic civilization, the monarchy changed hands from one dynasty to the other; the leadership among the Western nations has changed hands first among the Europeans and now to the United States. The creation of the United Nations, the signing of the Declaration of Human Rights and Geneva Convention are some of the most recent shining examples. As mentioned earlier, this has resulted in an explosion of technologies in the last two centuries which has benefited the whole world. The event of 9/11 has raised a question mark if the West will continue to be the bastion of social justice. The draconian laws crafted after the event has seriously degraded their commitment to social justice and the rule of law. On top of that the ultra right and fundamentalist movements seem to be bent upon destroying the secular nature of the government. One wonders if this is the beginning of the decline of the Western Civilization.

Conclusion:

The analysis suggests that God does not play favorites. Whoever will adhere to the social laws of God will achieve prosperity. The best among those will be awarded the leadership of the world.¹⁰¹ During the time of Prophet Muhammad, the Jews and Christians thought that they were God's favorites.¹⁰² They were proven otherwise. Since Muslims demonstrated to be better in practicing the laws of God, they were awarded the leadership.¹⁰³ The situation has now been reversed. The Jews and Christians are doing a much better job in practicing the (social) laws of God and have therefore been awarded the leadership of the world.¹⁰⁴

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² ibid

³ Verily your Lord is Allah, who created the heavens and the earth in six Days, Then He established Himself on the Throne (of Authority), regulating and governing all things. The Quran (10:3)

Say:"-- who is it that rules and regulates all affairs?" They will soon say, "Allah". The Quran (10:34)

Allah is He who raised the heavens without pillars that you can see. Then He established Himself on the Throne (of Authority). He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He does regulate all affairs. The Quran (13:2)

He rules (all affairs from the heaven and the earth. In the end will (all affairs) go up to Him, on a Day, the space whereof will he (as) a thousand years of your reckoning. The Quran (32:5)

For Allah loves those who are fair and just. The Quran (49:9, 60:8, 5:42)

⁴ you will not find any change in the way of Allah. The Quran (33:62, 35:43, 48:23) NQ

⁵ Miller, K. R., "Finding Darwin's God: A Scientists Search for Common Ground between God and Evolution," Harper Collins, New York, 2007.

⁶ 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).

⁷ Encyclopaedia Britannica, Macropaedia, Volume 10, p. 302, University of Chicago, 1977.

⁸ 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).

⁹ 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

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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)

¹⁰To 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.

¹¹ The Quran (17:151).

¹² Mishkaat,. Book of Ar-Riqaq, Chapter “Taghayyar-un-Naas (Change in the Condition of People)”, Fasl No. 3, No. 5136/11.

¹³ The Quran (17:152).

¹⁴ Mishkaat. Book of Ar-Riqaq, Chapter “Taghayyar-un-Naas (Change in the Condition of People)”, Fasl No. 3, No. 5136/11.

¹⁵ The Quran (4:58).

¹⁶ Mishkaat. Book of Ar-Riqaq, Chapter “Taghayyar-un-Naas (Change in the Condition of People)”, Fasl No. 3, No. 5136/11.

¹⁷ 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)

¹⁸ 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)

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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)

¹⁹ 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)

²⁰ 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 your power departs. The Quran (8:46)

²¹ 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.

²² 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)

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

²³ 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).

²⁴ Verily the most honored among you in the sight of Allah is the most Righteous of you. The Quran (49:13) .

²⁵ 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)

²⁶ 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)

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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)

²⁷ 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)

²⁸ 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)

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)

²⁹ 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)

³⁰ 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).

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³¹ 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).

³² 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.

³³ Sen, A., "Democracy and Social Justice," delivered at the Conference on Democracy, Market Economy and Development in Seoul, Korea, February 1999.
<http://www1.worldbank.org/devoutreach/summer99/article.asp?id=3>

³⁴ 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)

³⁵ When We bestow Our favours 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 favours 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 favours 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)

³⁶ Allah will never change the grace which He hath bestowed on a people until they change what is in their

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(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).

³⁷ 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).

³⁸ 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).

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 (favors) unto you. But if you show ingratitude, truly My punishment is terrible indeed. The Quran (14:7)

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

³⁹ 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)

⁴⁰ 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)

⁴¹ 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)

⁴² 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)

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)

⁴³ 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)

⁴⁴ We (once) sent Nooh to his people and he tarried among them a thousand years less fifty. But the deluge overwhelmed them while they (persisted in) sin. But We saved him and the Companions of the Ark. The Quran (29:14-15)

⁴⁵ "--- Call in remembrance that He made you inheritors after the people of Nooh, and gave you a stature tall among the nations. Call in remembrance the benefits (you have received) from Allah that so you may prosper." The Quran (7:69)

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Do ye build a landmark on every high place to amuse yourselves? "And do ye get for yourselves fine buildings in the hope of living therein (forever)? The Quran (26:128-129)

"And when ye exert your strong hand, do ye do it like men of absolute power? The Quran (26:130)

And the `Ad they were destroyed by a furious wind exceedingly violent; The Quran (69:6)

⁴⁶ "And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah and refrain from evil and mischief on the earth." The Quran (7:74)

"But fear Allah and obey me; and follow not the bidding of those who are extravagant, who make mischief in the land and mend not (their ways)." The Quran (26:150-152)

So the earthquake took them unaware, and they lay prostrate in their homes in the morning. (7:78)

For We sent against them a single Mighty Blast and they became like the dry stubble used by one who pens cattle. The Quran (54:31)

But the Thamud they were destroyed by a terrible storm of thunder and lightning! The Quran (69:5)

⁴⁷ When Our decree issued We turned (the cities) upside down and rained down on them (People of Loot) brimstones hard as baked clay spread layer on layer. Marked as from thy Lord: nor are they ever far from those who do wrong! The Quran (11:82-83); 7:80-84, 11:77-83; 15:57-76, 26:160-173, 27:54-58, 29:26-35, 37:133-138, 51:31-37, 54:36-39).

When Our decree issued We turned (the cities) upside down and rained down on them (People of Loot) brimstones hard as baked clay spread layer on layer. Marked as from thy Lord: nor are they ever far from those who do wrong! The Quran (11:82-83); 7:80-84, 11:77-83; 15:57-76, 26:160-173, 27:54-58, 29:26-35, 37:133-138, 51:31-37, 54:36-39).

We also (sent) Loot: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? "For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds." The Quran (7:80-81); see also 27:54-55, 29:28-29.

⁴⁸ 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.

⁴⁹ And how many populations We destroyed which exulted in their life (of ease and plenty)! Now those habitations of theirs after them are deserted all but a (miserable) few! and We are their heirs!

Nor was thy Lord the one to destroy a population until He had sent to its Center an apostle rehearsing to them Our Signs: nor are We going to destroy a population except when its members practice iniquity. The Quran (28:58-59)

⁵⁰ Roberts, J. M., "A Short History of the World," Oxford University Press, New York, 1993, pp. 50-61.

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, pp. 6 and 10.

⁵¹ Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief. The Quran (28:4). . (2:49); also 7:127,

Certainly Pharaoh was mighty on the earth and one who transgressed all bounds. The Quran (10:83), also

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(20:43)

And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight. The Quran (2:50). Also 7:136, 8:54, 17:103, (20:43)

The Quran (7:103-136; 10:75-92; 17:101-103; 20:43-60, 70,71, 78, 79; 23:45-66; 28:2-4, 38-42; 40:23-46; 43:46-56; 51:38-40; 54:41-42; 79:15-25).

⁵² So We exacted retribution from them: We drowned them in the sea because they rejected Our signs and failed to take warning from them. The Quran (7:136) see also 10:90, 28:40, 43:55, and 51:40

⁵³ Jawaid, M., "The Quranic Civilizations and Technologies – Past, Present, and Future," to be published.

⁵⁴ Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief. The Quran (28:4), see also (7:103), (89:12)

(It was said to him): "Ah now! but a little while before were you in rebellion! and you did mischief (and violence)! The Quran (10:91)

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin. The Quran (10:75)

But none believed in Moses except some children of his People because of the fear of Pharaoh and his chiefs lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds. The Quran (10:83), see also (20:43), (79:17), (89:11)

To Pharaoh and his Chiefs: but these behaved insolently: they were arrogant people. The Quran (23:46), see also 28:39,

⁵⁵ So We exacted retribution from them (Pharaoh and his people): We drowned them in the sea because they rejected Our signs and failed to take warning from them. The Quran (7:136)

⁵⁶ And We made a people considered weak (and of no account) (Israelites) inheritors of lands in both east and west lands whereon We sent down our blessings. The fair promise of the Lord was fulfilled for the children of Israel because they had patience and constancy and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride). The Quran (7:137)

⁵⁷ The Quran (7:137) (see above).

O children of Israel! call to mind the (special) favor which I bestowed upon you and fulfill your covenant with Me as I fulfill My covenant with you and fear none but Me. The Quran (2:40)

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, p. 15.

Ali, A. Y., "The Meaning of the Holy Quran," Amana Corporation, Beltsville, Maryland, 1989, Explanatory Note No. 227.

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)

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, p. 15.

⁵⁹ It was We Who taught him the making of coats of mail for your benefit to guard you from each others violence: will ye then be grateful? The Quran (21:80)

We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him. The Quran (34:10)

And before Sulaiman were marshaled his hosts – of Jinns and men and birds, and they were all kept in order and ranks. The Quran (27:17)

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There were Jinns that worked in front of him, by the leave of His lord, and if any of them turned aside from Our command, We made him taste of the penalty of the blazing fire. They worked for him as he desired, (making) arches, images, basins, as large as reservoirs, and (cooking) cauldrons fixed in their places. The Quran (34:12-13)

And of the evil ones, were some who dived for him (Sulaiman) and did other work beside. And it was We who guarded them. The Quran (21:82)

As also (subjected for him) the evil ones, (including) every kind of builder and diver as also others bound together in fetters. The Quran (38:37-38)

Then We subjected the Wind to his power to flow gently to his order, whithersoever he willed. The Quran (38:36)

(It was Our power that made) the violent (unruly) wind flow (tamely) for Sulaiman to the land which We had blessed for We do know all things. The Quran (21:81)

And to Sulaiman (We made) the Wind (obedient). Its early morning stride was a month's (journey) and its evening (stride) was a month's (journey). The Quran (34:12)

For the king had at sea a navy of Thar-shish with the navy of Hiram. Once in three years came the navy of Thrr-shish, bringing gold, and silver, ivory, and apes, and peacocks. (I Kings 10:22)

And (to Sulaiman) We made a font of molten brass to flow for him. The Quran (34:12)

And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah)."

And before Solomon were marshaled his hosts of Jinns and men and birds and they were all kept in order and ranks.

At length when they came to a (lowly) valley of ants one of the ants said: "O you ants get into your habitations lest Solomon and his hosts crush you (under foot) without knowing it."

So he smiled amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Your favors which You have bestowed on me and on my parents and that I may work the righteousness that will please You: and admit me by Your Grace to the ranks of Your righteous Servants." The Quran (27:16-19)

He said (to his own men): "Ye Chiefs! which of you can bring me her throne before they come to me in submission?"

Said an Ifrit of the Jinns: "I will bring it to thee before thou rise from thy Council: indeed I have full strength for the purpose and may be trusted."

Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him he said: "This is by the grace of my Lord! to test me whether I am grateful or ungrateful! And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs Supreme in Honor!" The Quran (27:36-44)

She was asked to enter that lofty Palace: but when she saw it she thought it was a lake of water and she (tucked up her skirts) uncovering her legs. He said. "This is but a palace paved smooth with slabs of glass." 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 (27:36-44)

To David We gave Solomon (for a son) how excellent in Our service! Ever did he turn (to Us)!

Behold there were brought before him at eventide coursers of the highest breeding; and swift of foot;

And he said "Truly do I love the love of Good with a view to the glory of my Lord" until (the sun) was hidden in the veil (of Night):

"Bring them back to me." Then began he to pass his hand over (their) legs and their necks. The Quran

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(38:30-33)

⁶⁰ Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Bani Israeel, Explanatory Note No. 4, [Pslam 106:34-38, 40, 41; Isiah 1:4-5, 21-24; 2:6, 8; 3:16-17, 25-26; 8:7; 30:9-10, 12-14.; Jeremiah 2:5-7, 20, 26-28; 3:6-9; 5:1, 7-9, 15-17; 7:33-34; 15:2-3; Ezekiel 22:3, 6-12, 14-16.]

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, p. 15.;

⁶¹ When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare. they entered the very in most parts of your homes. And it was a warning completely fulfilled. The Quran (17:5)

Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note Nos. 6-9 of Surah Bani-Israeel.

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, p. 14.

⁶² They followed what the devils gave out (falsely of magic) in the lifetime of Sulaiman. Sulaiman did not disbelieve, but the devils disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Haroot and Maroot, but neither of these two (angels) taught anyone (such things) till they had said: We are only for trial, so disbelieve not (by learning this magic from us). And from these (angels) people learn that by which they cause separation between husband and wife, but they could not thus harm anyone except by Allah's leave. And they learn that which harms them and profit them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. The Quran (2:102 NQ)

⁶³ Encyclopaedia Britannica, Macropaedia, Volume 10, p. 309, University of Chicago, 1977.

Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note No. 8 of Surah Bani-Israeel (17).

⁶⁴ Then did We grant you the return as against them. We gave you increase in resources and sons, and made you the more numerous in manpower. If you did well, you did well for yourselves. If you did evil, (you did it) against yourselves. The Quran (17:6-7)

Haywood, J., "Atlas of World History," Barnes and Noble, New York, 1997, p. 15.

Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note Nos. 6-9 of Surah Bani-Israeel (17)

⁶⁵ Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note Nos. 6-9 of Surah Bani-Israeel (17).

⁶⁶ They were covered with humiliation, misery, and wrath of Allah. They drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing. The Quran (2:61)

Maudoodi, S. A. A., "The Meaning of the Quran," Islamic Publications Ltd., Lahore, Pakistan, 1986, Explanatory Note Nos. 6-9 of Surah Bani-Israeel (17), [Mathew 23:37-38; 24:2]

⁶⁷ So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power. The Quran (17:7)

⁶⁸ It may be that your Lord may (yet) show Mercy unto you. But if you revert (to your sins) We shall revert (to Our punishment). The Quran (17:8)

⁶⁹ The Scientific Wealth of Nations, Robert M. May (7 February 1997)

Science **275** (5301), 793. [DOI: 10.1126/science.275.5301.793],

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(<http://www.sciencemag.org/cgi/content/full/275/5301/793> (cited on Jan. 16, 2009))

⁷⁰ Behold! your Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also Oft Forgiving, Most Merciful. We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity in order that they might turn (to Us). The Quran (7:167-168)

A curse if you will not obey the commandments of Lord your God but turn aside out the way with which I command you this day. Deuteronomy (11:28)

The Lord shall bring a nation against you from afar, from the end of earth, as swift as eagle flies; a nation whose tongue you shall not understand. Deuteronomy (28:49).

⁷¹ Bahn P. G. (ed.), "The Atlas of World Archaeology," The Brown reference Group PLC, London, 2000, pp. 88-89.

⁷² But the Hoopoe tarried not far: he compassed (territory) which thou hast not compassed and I have come to thee from Saba with tidings true. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne. The Quran (27:22-23)

(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)

Ali, A. Y., "The Meaning of the Holy Quran," Amana Corporation, Beltsville, Maryland, 1989, Explanatory Note No. 3263-3265.

⁷³ 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).

⁷⁴ Bahn P. G. (ed.), "The Atlas of World Archaeology," The Brown reference Group PLC, London, 2000, pp. 88-89.

There was for Saba' aforetime a Sign in their homeland two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord and be grateful to Him: a territory fair and happy and a Lord Oft-Forgiving!

But they turned away (from Allah) and We sent against them the flood (released) from the Dams and We converted their two Garden (rows) into "gardens" producing bitter fruit and tamarisks and some few (stunted) Lote trees.

That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.

Between them and the Cities on which We had poured Our blessings We had placed Cities in prominent positions and between them We had appointed stages of journey in due proportion: "Travel therein secure by night and by day."

But they said: "Our Lord! place longer distances between our journey-stages." But they wronged themselves (therein). At length We made them as a tale (that is told) and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful. The Quran (34:15-19).

Ali, A. Y., "The Meaning of the Holy Quran," Amana Corporation, Beltsville, Maryland, 1989, Explanatory

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Note No. 3263, 3819.

⁷⁵ Gibbon, E., "The Decline and Fall of the Roman Empire," Edited and Abridged Edition, The Modern Library, New York, 2005, p. xxix

⁷⁶ Gibbon, E., "The Decline and Fall of the Roman Empire," Edited and Abridged Edition, The Modern Library, New York, 2005, p. 19.

⁷⁷ Gibbon, E., "The Decline and Fall of the Roman Empire," Edited and Abridged Edition, The Modern Library, New York, 2005, Chapters 2 and 3.

Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, pp. 70-90.

⁷⁸ Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, pp. 70-90.

⁷⁹ Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, p. 93.

⁸⁰ Gibbon, E., "The Decline and Fall of the Roman Empire," Edited and Abridged Edition, The Modern Library, New York, 2005, p. xxix.

⁸¹ Gibbon, E., "The Decline and Fall of the Roman Empire," Edited and Abridged Edition, The Modern Library, New York, 2005, p.12.

⁸² Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, p. 115.

⁸³ Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, p. 90.

⁸⁴ Chodorow, S., Knox, M., Schirokauer C., Strayer, J. P., and Gatzke, H. W., "The Mainstream of Civilization," The Harcourt Press, New York, 6th Edition, 1994, p. 120.

⁸⁵ 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).

⁸⁶ 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).

⁸⁷ 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).

⁸⁸ "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)

⁸⁹ 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).

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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)

⁹⁰ 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).

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

⁹¹ 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)

⁹² 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).

⁹³ 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).

⁹⁴ 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."

⁹⁵ Ling, M., "Muhammad – his life based on the earliest sources," Inner Traditions International Ltd, Rochester, Vermont, 1983, p. 146.

⁹⁶ As-Suyuti, J. "History of the Caliphs," Translated by Jarrett, H. S., Karimsons, Karachi, 1977, p. 187.

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⁹⁷ <http://www.dawn.com/2009/01/06/top14.htm>, cited January 6, 2009.

⁹⁸ 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)

⁹⁹ (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)

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).

¹⁰⁰ Wikipedia contributors, "Magna Carta," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Magna_Carta&oldid=264481213 (accessed January 16, 2009).

¹⁰¹ Said Moses to his people: "Pray for help from Allah and (wait) in patience and constancy: for the earth is Allah's to give as a heritage to such of his servants as He pleases; and the end is (best) for the righteous. The Quran (7:128).

¹⁰² (Both) the Jews and the Christians say: "We are sons of Allah and His beloved." Say: "Why then doth He punish you for your sins? Nay ye are but men of the men He hath created: He forgives whom He pleases and He punishes whom He pleases: and to Allah belongs the dominion of the heavens and the earth and all that is between: and unto Him is the final goal (of all)." The Quran (5:18).

¹⁰³ Generations before you We destroyed when they did wrong: their Apostles came to them with Clear Signs but they would not believe! Thus do We requite those who sin! Then We made you heirs in the land after them to see how ye would behave! The Quran (10:13-14).

¹⁰⁴ If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! The Quran (47:38).