ISLAM AND DEVELOPMENT: A Rebuttal to Western Critics[*]

" Then is it only a part of the book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this? But disgrace in this life and on the Day of judgement."

-Al-Qur'an (2:85).

In the post-cold war era, the community which seems to has been targeted for deliberate aggression by the West, is the Muslim. Samuel P. Huntington in his hypothetical formulation entitled, "Clash of Civilization", has provided certain logical grounds fo such agression.[1] On the other hand , Muslim concentrated areas of the contemporary world, are generally identified as backward societies. This backwardness of the Muslim countries, prompted many Western scholars like Max Weber, David C. McCelland, B. K. Parkinson and C. R. Sutcliffe etc. to blame **Islam** as obstacle to development.[2] They interpreted that certain Islamic beliefs and behavioral injunctions like 'fatalism', prohibition against 'usury' etc. are antithetical to development.They further blame Muslims for their lack of 'achievement motivation'. The central message of these studies in that if the Muslim societies want to be modernized, they will have to discard certain Islamic beliefs and practices and follow the path of secular and capitalistic development through which the Western countries have developed. These arguments have further been substantiated by the studies of Max Weber and some other scholars who attempted to prove that Christian faith especially the ' Protestant ethics' made a tremendous influence in transforming Europe into a Capitalist power.[3]

But most importantly, no country in the contemporary Muslim world would be found which bases its economic development policies on Islamic ideology. Most of the Muslim countries today follow their ex-colonial master's models in their quest for economic development. Hence, the Western critics make the mistake of confronting the theory and ideology of Islam with the practice and behaviour of the Muslim countries.While the former provides a power of transforming societies not only in economic matters but also in political, social and cultural spheres, the latter reflects symptoms of 'total dependency,. For the last century or so , the theory and practice of occidental models of development have been a ubiquitous phenomenon in modern Muslim states. For there is nothing in the *Qur'an* or the *Sunnah* to substantiate the claims of fatalism and stagnation[4.] These arguments regarding the underdevelopment of the Muslim Ummah cannot be accepted because of the fact that during the political height of the Muslim power, Islam made a significant contribution to human civilization in the countries that followed it. One author observes : " For centuries, its(Islam's) creative genious had led the mediable world in science, philosophy and arts, even after its political decay set in." [5] Another writer concludes that without these Islamic (He uses 'Arab') contributions, " European science and philosophy would not have developed when they did"[.6] Therefore, the claim that Islam is an obstacle to development emerges from

insufficient depth of Knowledge about Islam and its glorious past. These contentions are based on relatively recent research done in Muslim countries which are yet to be freed from Western influence.In rebuttal,Muhammad Al-Buraey states that Islam stands against economic development with either a capitalist or Marxist-Socialist orientation, offering instead, its own third solution[..7]

Here the fundamental question that arises is that if Islam could provide a tremendous stride to the development of the Muslim Umma during the middle ages, how to account for the current backwardness of the Muslim world? An alternative explanation for the underdevelopment of the Muslim countries, has been presented recently by Ibrahim A. Ragab.[8] In his historical-institutional analysis, Ibrahim contended that the backwardness of the Muslim countries has resulted from serious disruptions in the social organization of these countries by foreign domination for a long time. Moreover, development of necessary political, economic and social institutions in accordance with *Sha'ria* ceased for centuries. Alien institutions that ran against *Sha'ria* principles were imposed on people who experienced a continuous conflict between what they held to be the truth according to their conscience, and thus a dismal status quo was maintained. The writer further asserted that the current developments in some Muslim countries especially the revival of 'fundamentalist Islam', is the outcome of the above conflicting experience. These movements are a consequence of the accumulated frustrations resulting from the rampant failure of social institutions that could not gain roots in their minds but were often inimical to their social and religious values. This paper is, however, devoted to explaining how the contemporary Muslim world is caught up in a vicious circle of various contradictions(to the *Qur'anic* directives) resulting in a permanent state of backwardness or under development.

REQUIREMENTS FOR DEVELOPMENT

Development may be defined as a deliberate human efforts for change—change towards desirable situation.[9] Development in Islam is a comprehensive programme which involves material progress as well as spiritual well-being. However, for the convenience of this article, development has been mainly used to mean material progress. It involves a process of production and distribution of goods and services in the society in a manner that will maximize social welfare . Production is again dependent on certain factors like skill or knowledge, technology and labor etc. For example, in the Holy *Qur'an*, Allah(STA) has mentioned about iron which has got many beneficial uses for mankind(57:25). For producing iron from the iron ore, one has to apply appropriate *Hikma* (or technology) in order to make the production process efficient. He is to put in *Sayee* (or hard labour) in his endeavor. In this way, when something is produced through co-operative efforts, the product is needed to be distributed among the participants with *Adle* (or justice) and *Ihsan* (or human considerations). This necessitates a system of political authority for *decision-making* and its execution. Again, so that the decision of the political authority may be just or people / welfare oriented, there is a need for an institution of *Shura* (for mutual consultation). Therefore, konwledge, technology, hard work, participatory decision-making, distributive justice etc. constitute a mutually dependent process which leads a society to development, justice and peace. In all of this long and arduous journey, mankind needs certain guiding principles or ideological motivation for sustainable functioning of the process. The *Qur'an*, the revelation of the Creator, has given specific directives regarding the production and distribution of goods and services in the society.

THE TEACHINGS OF THE *QUR'AN* AND THE POSITION OF THE MUSLIM WORLD : MAJOR CONTRADICTIONS

Allah(STA) has revealed the Holy *Qur'an* as our guide to righteous path. Regarding the *Qur'an*, Allah(STA) says: "(here is) a Book which we have sent down unto thee, full of blessings, that they(people) may meditate on its signs, and that men of understanding may receive admonition " (38:29). Listed below are seven of the major contradictions to the *Qur'anic* teachings that are found common in almost all the Muslim countries of the present world which seem to be relevant to understanding the present state of backwardness of the Muslim world.

1.CONTRADICTION REGARDING *ILM* OR LEARNING :

The first revealed dictation of the Holy *Qur'an* is *Ikra*, meaning 'read'. In the first five verses of Sura *Alaq,(* Germ cell *)*, Muslims have been asked to acquire knowledge through the methodology of reading and writing(96:1-5). Afterwards, in a Prophetic *Sunnah*, *talabul ilm* or learning has been made compulsory for every Muslim male and female (*Ibne Mazah*). But it is surprising that more than two-thirds of the population of the countries of the contemporary Muslim world, do not even know how to read and write! Whereas, almost none in the Christian world, is found to be illiterate. The first lesson taught to a Christian child in the Church is : "Remaining illiterate is a great sin". Therefore, education gave the Christians the needed dynamism for development. Thus, the non-adherence to the *Qur'anic* instruction of learning or the lack of education is one of the main reasons responsible for the present backwardness of the Muslim world. The shameful state of affairs of the contemporary Muslim world in education vis-a-vis other nations, is presented in the following (Table-1).

Table-1
Muslim Rate of Literacy Compared with
other Categories of Nations

	Mean rate of literacy	% aged 3-19 in school	% aged 25 + (no school)
All nations	65	58	61
Industrial nations	98	76	3
Third World nations	59	51	64
Muslim nations	38	43	77

Source: Gulam M. Haniff, "Muslim Development at Risk: The Crisis of Human Resources", in *The American Journal of Islamic Social Sciences*, Vol. 9. No. 4 Winter 1992.

2. CONTRADICTION REGARDING *HIKMA* OR TECHNOLOGY:

In the holy *Qur'an* Allah(STA) Says:
"He it is who has created for you everything on earth" (2.29); and
"He has made subservient to you whatever in the heavens and the earth and granted you His bounties manifest and hidden"(31 : 20 ; 4 : 32-33; 16: 12-14; 22:65 and 45 : 12)

These verses of the Holy *Qur'an* refer to the development of physical skill and intellectual capability of men, in other words, development of knowledge of science and

technology that are necessary in order to employ all opportunities for exploring, mobilizing and utilizing natural resources provided by Allah (STA). That is why Allah(STA) says : *Wa man Yutiya al-Hikam fa qad utia khairan Kasi'ra* (2 : 269), meaning those who have been granted the knowledge of science and technology, are indeed granted abundant good. Receiving such guidance and inspiration from the Holy *Qur'an,* the Muslims who pioneered the modern scientific method which has now revolutionized the scientific and technological knowledge in the present world, are now dependent on the West for science and technology, for aid and guidance and even for their territorial security! It is a great shame that being the follower of the Holy *Qur'an*, where 750 verses or one-eighth of it is devoted to inspiring us to scientific research, Muslim contribution to scientific papers published in the contemporary world, according to a statistical report, is less than one per cent![8] In another survey, it has been found that the Muslim ratio of scientists per one million population is 46 percent lower than that for the third world as a whole; only 45,136 scientists are engaged in research and development in all the Muslim countries combined compared with 34,800 in the tiny state of Israel alone or over hundred thousand in Japan(Table II).

Table-II
Comparative Data on Advanced Education and Muslim Ratio of Scientists and Engineers vis-a-vis Other Nations

	% aged 20-24 in higher education	Scientist-Engineer raio(per million)
All nations	13	7,127
Industrial nations	35	13,824
Third World nations	11	6,691
Muslim nations	6	3,593

Source: Ghulam M. Haniff, *Ibid.*

3.CONTRADICTION REGARDING *SAYEE* OR HARD WORK:
In the Holy *Qur'an*, Allah(STA) says:
"Verily never does Allah change the condition of the people until they change it themselves"(13:11); and
"Man can have nothing but what he strives for" (53 : 39).
Whereas such motivation is given by the *Qur'an* for hard work, the majority of the Muslim population are known for their laziness and fatalism in their attitude. This provides scope for Western critics to blame Islamic belief system for the underdevelopment of the Muslim countries.

4.CONTRADICTION REGARDING *ADLE* OR JUSTICE :
In the Holy *Qur'an*, Allah(STA) says:
"Say; O' children of Adam! ... My lord hath commanded justice" (7:29); and
"Allah commands justice and welfare to mankind" (16:90).

It has further been stated that God has from time to time, sent His Messengers with Scriptures (the criterion of right and wrong) so that mankind may observe Justice (57 :25). Justice is a universal slogan in the contemporary world. In the mutual exchange relationship of the society, justice means giving or ensuring everybody his due in

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proportion to his contribution in the society(Aristotle). But what about those unfortunate persons in the society(i.e., old, sick, destitute and disables etc.) who cannot or are not in a position to contribute? Islam, therefore, advocates for the creation of honorable living for those disadvantaged persons in the society, who do not have support or who cannot participate in productive activities. It further advocates for the fulfillment of basic needs(i.e., food, clothing shelter, education etc.) of the individuals for their physical growth and intellectual development so that they can contribute effectively in societal development. That is why, the term *Adle* (meaning justice) has been combined with *Ihsan* (welfare) in the Holy *Qur'an*. *Ihsan* means giving or doing something's for others on compassion [Hazrat Ali (*RTA*), *Nahjul Balagah* : 23]. Thus justice and welfare are inextricably interwoven in an Islamic society. But not a single Muslim country in the contemporary world , is officially commmitted to, or can claim itself to be a model of *Adle* and *Ihsan* as prescribe by the *Qur'an.*

5. CONTRADICTION REGARDING *SHURA* OR DECISION THEOUGH **MUTUAL** CONSULTAITION

Regarding the system of governance in the society, the *Qur'an* prescribes *Shura* or mutual consultation. Allah (STA) says : "*consult with them upon the conduct of affairs*" (3 : 159 ;also see 42:35 and 59 : 9) It means that the leader of an Islamic system of governance must be elected or assume power with the consent of the majority, and he must decide by *Shura* or mutual consultation in all public affairs . Furthermore, to be a leader in an Islamic society, one must be "honest" and "selfless" (36: 21) . After the death of Prophet Muhammed (*SM*), the *Khulafa-e-Rashidin* (Rightly guided four *Caliphs*) were all elected by the people through the council of (tribal) elders (*Majlish-e Shura*) both from the Meccan immigrants and the Medinite *Ansars* and later endorsed by the whole community. After getting elected as the first *Caliph* of the Islamic Government, Abu Bakr *(RTA)* in his first speech , categorically stated that : " I have received my mandate from the people who have asked me to implement the *Qur'an* and the *Sunnah,* that so long as I do their behest , I should be retained but the when you find that I am doing grievously wrong , I should be deposed''[9] . But (excepting a few) most of the Muslim countries in the contemporary world, have implanted in their soil, models of government   and administration   borrowed from the Christian West,   and are being governed by selfish autocratic regimes in direct opposition to the teachings of the *Qur'an* .In the Holy *Qur'an ,* Allah *(SAT)* has categorically stated that those who do not judge / decide according to what He has revealed , are no better than , *fasiqun* (Rebel), *Jalimun* (Wrong- doers) and *Kafirun* (Unbelievers) (5 : 47, and 50).

6.CONTRADICTION REGARDING *ITTEHAD* OR UNITY OF THE MUSLIMS

One of the most important pre-condition of our success as set by Allah *(STA),* is the unity of the Muslim Ummah. In the Holy *Qur'an,* Allah *(STA)* says : " *And hold fast, all together by the rope which Allah (stretches out for you) and   be not divided among yourself* (3 : 103) . In this verse , Muslims have been urged to rise above geographical , Iinguistic and racial differences and follow the principles of Islam. But one of the most important problems of the contemporary Muslim world, is disunity and conflict among the followers of Islam! This provides opportunities for anti-Islamic power to penetrate and further divide the Muslim population in order to perpetuate its domination and exploitation of their resources.

It is however , a beauty of Islam that it allows differences of opinion , but at the same time, advises its followers to resolve their mutual differences by seeking solution from the *Qur'an* and the *Sunnah.* Allah *(SAT)* says : "*If you have a dispute concerning any matter, refer it to Allah and the Massenger*" (4:59) .But during the recent Gulf crisis , Muslim countries were found to have invited the non-Muslim powers to resolve their conflict using destructive weapons!

In the Holy *Qur'an ,* it has been said that Msulims are brothers (49: 10).They have responsibilities towards each other. The Prophet *(SM)* is reported to have said that " the Muslim Ummah is Like a human body .If any part of it is injured ,the other part of it should have the feeling for it" *(Abu Basir).* But taking the advantage of disunity and inactiveness of the Muslim world , Muslim minorities (men, women and children) are being tortured in the India occupied Kashmir, in the Burmese-Arakan , in the Philippine island of Mindanao, in Palestine, in Bosnaia- Herzagovina, in the Caucasian Republic of Chechnya and in many parts of the eastern Europe. The Islamic world has got a great responsibility towards them. Allah. *(STA)* says : " *And why should ye not fight in the cause of Allah. And of those who, being weak are ill-treated and oppressed?-- Men , women and children, whose cry is : Our Lord ! Rescue us from this town, whose people are oppressors: and raise for us from thee one who will protect : And raise for us from thee one who will help*" (4:75).

Similarly, the fortunate Muslims rich in capital and other resources, have a great responsibility to share these bounties of Allah with the less fortunate Muslim brethren in other parts of the globe. In the Holy *Qur'an* Allah *(STA)* says :`` *And in their wealth and possessions (was remembered) the right of the needy*" (51:19). The fundamental teaching of Islam is that everything on this earth and the sky belongs to Almighty Allah, and the wealth which the people own are only the *Amanah* or trust from Him (2:284;3126). Allah *(STA),* therefore ,desires that as His *Caliph* (Viceregent) on earth , people would utilize and share their possessions with others in the society according to divine guidance.

7.CONTRADICTION REGARDING *AMALUS SALEH* OR VIRTUOUS DEEDS

Allah *(STA)* has addressed the Muslim as the best of peoples evolved for the welfare of mankind (3:110). In different places of the Holy *Qur'an*, He has encouraged us to *Amalus Saleh* or virtuous deeds. Therefore, a Muslim is to integrate in his behaviour the twin responsibilities of *Haqqulla* (Responsibilities to God) and *Haqqul Ibad* (Responsibilities to mankind). But the Muslims in the contemporary world, have segregated Islam from *Haqqul Ibad*, and reduced it to a certain formal religious rituals! This is a contradiction to what Allah*(STA)* says in the following verses of the Holy Qur'an :

"*It is not righteousness that you turn your faces towards East or West ; But it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Mesengers: to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves : to be steadfast in prayer, and practice regular charity ; to fulfill the contracts which you have made; And to be firm and patient in pain(or sufferings) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing*" (2 :177);

"Then such is the man who repulses the orphan(with harshness), and encourages not the feeding of the indigent. So woe to the worshippers . . . who want but to be seen of men, but refuse (to supply) even neighborly needs" (107 : 2-7)
"Those who have faith (in Allah) and do righteous deeds, they are the best of creatures; their reward is with god : Gardens of Eternity beneath which rivers flow; they will dwell therein for ever" (98:7-8; 22:14, 23, 85, 11; 95:6); and
"Treat not the orphan with harshness, nor repulse the petitioner (unheard)" 93 : 8-10).

These verses of the Holy *Qur'an* and an endless list of the Prophetic *Sunnah*(Traditions) inspire the Muslims to do virtuous deeds which go towards establishing a just and welfare society in this world as well as earning adequate rewards in the life hereafter.

WARNIING SIGNAL FOR THE MUSLIMS

To account for the miserable plight of the Muslims in the contemporary world, let me cite an example from Bangladesh. The cyclonic storm that hit the coastal belt of southern Bangladesh on the fearful night of April 29, 1991, damaged 40 aircrafts and sank 20 vessels of the Bangladesh Nevy. After the incident, the government has formed a four-member committee to investigate the causes of such colossal loss and identify the persons responsible. The committee, in its report, stated that it was due to ignoring the precautionary signal No. 10 of the Meteorological Department by the persons in the administrative hierarchy that caused such damage. Now, what is the precautionary signal No. 10 of Allah *(STA)* which will help us to understand the present miserable plight of the Muslim world? Is it not the verse 85 of *Surah Bakara* where Allah *(STA)* has categorically stated 1400 years ago that if we, after claiming ourselves to be the believers in the *Qur'an*, follow it partially and ignore the rest, disgrace of Allah *(STA)* will certainly fall on us in this world and hereafter (2:85)? It has further been stated that God becomes displease with those who *" follow nothing but conjecture and what their own souls desire. Even though there has already come to them guidance from their Lord*" (53 : 23).

THE WAY OUT

It follows from the above discussion that the only way open for the Muslims in order to get rid of the present predicament, is to follow the path prescribed by Allah (*STA*), in other words, to follow Islam in its totality, and not by separating 'relligion' from 'polities': Sala from *Falah* ; *IIm* from *Hikmah* ; and *Adle* from *Ihsan* etc. That is what has exactly been practically demonstrated by the Prophet *(SM)* and the *Khulafa –e Rashidin* in the glorious days of Islam .

It is the long colonial domination and alienation from the Islamic teachings and the calculated propaganda of the anti- Islamic forces that gave us a feeling of inferiority complex. We feel shy of talking about our Islamic teachings, cultural heritage and traditions. The Western bias of our education system made us look to the West for solving our indigenous problems- a sort of intellectual   colonization . We do not look to the *Qur'an* and the *Sunnah* to find solutions to our socio-political ills!

Professor Doh Joon-Chien's book entitled, *Eastern Intellectuals and Western Solutions: Follower Syndrome in Asia* (1985), gives a good illustration of how Western models and solutions failed to operate in the Eastern settings .Let me cite an example of

an Arab Muslim country trying to modernize its government bureaucracy in Western Lines. Luther Gulick and James Pollock, two renowned scholars in the field of contemporary Public Administration, were invited by modern Egypt in early sixties to suggest measures to reorganize its administrative machinery. These scholars in their final report on "**The Organization of Governmental Administration of United Arab Republic**" submitted to government in 1962, concluded that : "Islamic culture is one of the best bases for a strong and successful government and strong and efficient bureaucracy in modern times". In addition, they noted that : "the *Sharia'h* offers the Egyptians (so to all Muslim countries) the basic principles and elements upon which they can erect their new 'democracy' and use their leadership qualities, citizen's involvement in the political life of the country and participation in the administrative machinery, and private and public wealth in the best interest of the nation as a whole"[10]

It is an irony that in our governmental system, we talk about Scandinavian institution of "Ombudsman" as the citizen's defender, but forget about *Dewan-e-Mazalim*, a similar institution that existed in the Islamic State of Medina. At the universities, we teach the "Social Contract Theories" of Hobbes, Lock and Rousseau of the 18th century, but do not mention the "Charter of Medina" of the Prophet (*SM*) which was the first written constitution in the history of mankind. We always talk about the Greek term *Dike* or its English translation Justice, but feel shy to utter the *Qur'anic* word, *Adle*. We talk about "welfare", but ignore the Islamic terminology, *Ihsan*. We talk about the French word, *Parle* or its English version, Parliament or public participation, but ignore the Qur'anic term, *Shura* etc. But the above testimony of the the non-Muslim Western scholars, is an eye opener not only to the Egyptians, but alos to the whole of the Muslim World and encourages us to rely heavily on our culture and heritage, religious values and ethical behaviour in building our socio-political institutions suitable for our own development.

Endnotes

1. Samuel P. Huntington, "Clash of Civilizations," *Foreign Affairs*, Summer 1993.
2. See Max Weber, *The Sociology of Religion*, translated by E. Fischoff (Boston : Beacon Press, 1963): Devid C. McCelland, *The Achieving Society* (Princeton, N.Y. : Van Nostrand, 1961): B. K. Parkinson, "Non-Economic Factors in the Economic Retardation of the Rural Malays", *Modern Asian Studies*, Vol. 1 No. 1, 1967; and Claud R. Sutcliffe, "Is Islam an Obstacle to Development? Ideal Patterns of Belief versus Actual Patterns of Behaviour", *The Journal of Developing Ares*, Vol. 10 (October 1975).
3. Max Weber, *The Protestant Ethics and the Spirit of Capitalism*, translated by Talcott Parsons (New York : Unwin University Books, 1965); also see R. H. Tawney, *Religion and the Rise of Capitalism* (New York : New American Library. 1954).
4. Many verses of the *Qur'an* encourages hard work and deplore fatalism and stagnation—for example, IX:105;XXIII:195; XVIII:30,110; LXVII:2,15;XI:61. In fact, the word *a'mal* which means to work, appears in its various forms in the *Qur'an* more than 350 times. The Books of *Hadith* are replete with sayings and actions of the Prophet regarding productive works.

5. For details about the 'third solution', see endnote-11 of Muhammed Al Buraey,Administrative Development: An Islamic Perspective(London:KPI,1985),p.209.

6.I. Lichtenstadter, *Islam and the Modern Age*(New York : Bookman Associates,

7. For Muslim contribution to European Science, Philosophy and Art, see W. Montgomery Watt, *The Influence of Islam of Medieval Europe* (Edinburgh : Edinburgh University Press, 1972), p. 43. For qualifying the above statements, see for example, J. Schacht and C. E. Bosworth (eds.), *The Legacy of Islam* (Oxford : Clarendon Press, 1974).   1958), p.22.

8.   R. Landau, *Islam and the Arabs* (London : George Allen and Unwin, 1958), pp. 165-189

9.   Ibrahim A. Ragab, "Islam and Development", *World Development*, vol. 8, 1980, pp. 513-521, reprinted in Kenneth P. Jameson and Charles K. Wilber (eds.), *Religious values and Development* (Oxford: Pergamon Press, 1980).

10.   Gunner Myrdal, *Asian Drama : An Inquiry into the Poverty of Nations*. Abridged(London :Allen Lane Penguine Press, 1972). p. 30. In this article development has been used to mean material progress.

11.   M. A.K. Ludhi, "Science Research Activity in the Contemporary World and Muslims' Contribution *" Islamic Thought and Sceintific Creativity*, Vol. 1.No. 4. December 1990.
     Fazlur Rahman. " The Islamic Concept of State'' in John J. Donohue and John L. Esposite (eds.), *Islamic in Transition : Muslim Perspective* (New York : Oxford University Press, 1982), pp. 261-271.

12.   Sulaiman M. at-Tamawi , *Umar ibn al-Khattab wa Usual as- Siyasah Wal Idarah* (Cairo : Dar al -Fikr al-Arabi, 1969), pp. 10-11, quoted by Muhammad Al-Buraey, *Administrative Development : An Islamic Perspective* (London : KPI, 1985), p. 239.

 Varily naver will Allah change the condition of a people unlil they change it themselves .

          ---Al-Qur'an (13:39)

 That man can have nothing but what he strives for

          --Al-Qur'an (53: 39)

 Islam looks at development as neither a purely economic process nor a value-free one ... It is simply an expression of cultural dynamism characterised by the desire of Muslims to be in a state Islam (submission to God).

       -Muhammad Al- Baurey