



## CHANGE AND ITS TREATMENT IN THE NOBLE QUR'AN

Ahmidah al Naifar ●

A distinctive feature of the modern reformist school in the Arab world is its approach to political and social ideas – particularly the question: Why have the Muslims fallen behind the rest of the world? Al Tahtawi's answer was to propose the notion of “*al manafi' al 'umumiyyah*” (“public benefits”), while Zaki Khairiddine suggested that the remedy lay in the “*Tanzimat*” (the Ottoman reform movement). In their respective positions, both men were in step with the reformers who believed that there should be a theoretical and practical separation between – on the one hand - Western culture and its technical inventions and – on the other – the West's expansionist policies towards the Islamic world.

However, one of the reformist school's lesser known aspects was its ground-breaking initiative in reforming religious thought. Here the leading inspiration was Imam Muhammad Abduh (1849-1905), who believed that reform should see religion as its prime target - a process

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● Professor of Usul al Din (Fundamentals of Religion) at the University of Ez-Zituna, Tunis.



he defined as: “The liberation of thought from the shackles of tradition, understanding religion in the way the forefathers of this *Ummah* (Islamic Nation/Community) understood it before the schism emerged, going back to the earliest sources in order to acquire [religious] knowledge, regarding it as part of the criteria of human reason laid down by Allah to deter [man] from excess and minimise his confusion; so that Allah’s Word will [reign supreme] in maintaining and safeguarding the global human system”.<sup>1</sup> Consequently, Muhammad Abduh attached less importance to political and social reform than he did to reform of religious thought, along with its teaching institutions, values and educational system. In his view, before the Islamic world could attain civilizational parity with the West and confront its anti-Muslim policies it needed to rebuild itself through a critical re-evaluation of its heritage and take a new look at current religious thought and its educational curricula.

In this respect, he had little in common with the other reformists and even his teacher, Jamal al Din al Afghani, made no secret of his lack of enthusiasm for his approach. Writing to Abduh, he almost appeared to rebuke him when he urged him to concentrate on political and social reform and rouse the people’s feelings against their despotic regimes<sup>2</sup>.

Despite this, Abduh continued along his chosen path and focused particularly on Qur’anic *tafsir* (exegesis). Here he rejected the prevailing view among *tafsir* scholars that exegesis is:<sup>3</sup> “A perusal of what some ‘ulama’ (religious scholars) have written in books of *tafsir* with all the inconsistencies between their positions – [an attitude] which the Qur’an itself disdains when it says: ‘If it had been from other than Allah, they would have found therein much discrepancy’”<sup>4</sup>.

In adopting this position, Abduh was inspired by the notion that reform had to begin from within and that it therefore required a restructuring of

1 Mohammed ‘Amarah: *Tajdid al Fikr al Islami ‘inda Muhammad ‘Abduh wa Madrasatihi*, Cairo, 1980.

2 In a letter to his pupil, Muhammad Abduh, al Afghani wrote: Be a philosopher who sees the world as a game; do not be an impatient child”. See Mohammed al Bahi: *Al Fikr al Islami al Hadith wa Silatuhu bi’l Gharb*, p. 121.

3 *Al A’mal al Kamilah (Complete Works)*, Part 4, p. 16.

4 *Al Nisa’*, 82.

religious knowledge. This in turn demanded a new approach to engaging with the text of the Qur'an and, consequently, a meticulous review of the key concepts of Qur'anic discourse.

Essentially, then, where religious thought was concerned the modern reformist movement sought to develop a new way of thinking that marked a radically different approach from that of the traditionalist school. However, this did not mean it rejected the accumulated knowledge of earlier generations or all of their methods of interpreting the scriptures.

In his reformist treatment of the Qur'anic text, Abduh was in fact breaking new ground. Even if he did not actually disregard tradition, as a pioneer of religious reform he was the first to establish the modernist approach that was to continue throughout the subsequent century. In this connection he observed: "It is not easy to talk about Qur'anic exegesis; perhaps it is one of the hardest things...The main difficulty is that the Qur'an is Heavenly Speech which has descended from a Divine Presence that is not fully grasped by the heart of [even] the most perfect of the prophets". He also noted: "On the Day of Resurrection Allah the Most High will not ask us what people have said or understood; rather, He will ask us about His Book which He sent down to guide us and show us the Way"<sup>1</sup>.

This more or less sums up the essence of Abduh's call for liberation from traditional exegesis, which he saw as an "encumbrance" that was leading many Muslims to misunderstand – or fail to understand - the Divine Book's True Message.

## The Qur'an as a Book of Guidance

To counter this misguided traditional approach, Abduh made the principle of "the Qur'an as a Book of Guidance"<sup>2</sup> the linchpin of his mission. This principle was formulated by his teacher, Jamal al Din al Afghani, when he wrote: "The Qur'an alone is the means of guidance and

<sup>1</sup> *Tafsir al Manar*, Part 1, pp. 18 and 24.

<sup>2</sup> See above.



the mainstay of spreading the Message. As for the views, conclusions and theories of men that have accumulated around it, we should not rely upon them”<sup>1</sup>.

The notion of “the Qur’an as a Book of Guidance” can be clearly discerned in Muhammad Abduh’s intellectual approach and thought, since for him it marked the first step towards a new way of dealing with the relationship between the text of the Qur’an and the issues and concepts covered by it. In his view, the purpose of exegesis differed from that envisaged by the traditional *mufasssir* (exegete), in that it required the *mufasssir* to look for “the meaning which the utterance is intended to express and the [underlying] wisdom of the laws of the belief systems... in a way that attracts souls and impels them to the actions and guidance embodied in the words”.<sup>2</sup> In Abduh’s view, the “new goal” of *tafsir* was to explain the guidance provided by the Qur’an in a way that gives the Qur’anic text the specific function of reforming society and changing its essential content and direction through a specific course of behaviour and approach.

First and foremost, the principle of “the Qur’an as a Book of Guidance” rejects the “perfectionist”, or “idealistic”, view of the Qur’an as a book that exists outside the context of history, the world and humanity, since the word “guidance” includes the connotations of reform, change, exertion and rectification. It extends beyond the frame of reference adopted by the traditional *mufasssir* when seeking to understand the text and deal with its key concepts.

This revolutionary new approach, which rejects ahistorical religious exegesis in favour of a systematic examination of the questions covered in the Qur’anic text, raises a number of questions about the issue of “change” in the Qur’an’s discourse. In doing so it adopts a method of exegesis that is designed to arrive at a better understanding of the “*Maqasid al Shari*” (“Lawgiver’s Objectives”) – objectives that cannot be separated from man’s preoccupations, horizons and capabilities.

<sup>1</sup> Mohammed al Makhzumi: *Khatirat Jamal al Din al Afghani*, Beirut, 1931, p. 99.

<sup>2</sup> See our study on “Man and the Qur’an face to face”, Dar al Fikr, Damascus, 2000.

The concept of “guidance” is the first thing we need to consider when examining the question of “change”. The Qur’an stresses that guidance is a fundamental element of change – change in a positive and desirable sense – though it should not be regarded as a process in which Allah randomly chooses whom He will without any principle or system. In the “*khitab*”<sup>1</sup> (“discourse”) of the Holy Qur’an guidance is not seen in its narrow sense as being “just something that happens to someone”, but rather as an “active” quality that should be “imprinted in the human consciousness”, so that a person who is “rightly guided” (in Arabic “*muhtadi*”) follows a deliberate chosen path which he understands clearly – a path which provides the seeker of guidance with aid and succour so that he can reach his goal in safety.

When guidance is followed as a conscious act of will leading a person onto the first step of the process of “change” (in the Qur’anic sense of “Indeed, Allah will not change the condition of a people until they change what is in themselves”<sup>2</sup>), this requires no small degree of effort and awareness.

“And those who strive for Us, We shall surely guide them to Our ways” (Qur’an: *Al ‘Ankabut*, 69)

There are several verses in the Holy Qur’an that refer to this “first step”, including: “Lest a soul should say: ‘O [how great is] my regret over what I neglected in regard to Allah, and that I was among those who mock’. Or [lest] it say: ‘If only Allah had guided me I should have been among the righteous’,”<sup>3</sup> and “And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that]: ‘I will surely fill Hell with jinn and people all together’,”<sup>4</sup> and “Say: ‘With Allah is the far-reaching argument. If he had willed, He would have guided you all”<sup>5</sup>.

1 “*Khitab*” in this context means the idea conveyed by a combination of the relevant words, expressions and concepts that combine to produce the essential intended meaning. Hence it is a “richer fabric” than any individual vocabulary items are able to create when seen in isolation and needs to be understood through a thorough and considered perusal.

2 *Al Ra’d*, 11.

3 *Al Zumar*, 56-57.

4 *Al Sajdah*, 13.

5 *Al An’am*, 149, and see *Al Nahl*, 9.



There are hundreds of other examples<sup>1</sup> in the Qur'an which demonstrate that guidance is one of the ways in which "change" is effected in its Qur'anic sense, and that it entails training man's will and reinforcing his power of choice. "Change" here is characterised by three major features which may be summarised as:

1 – Guidance is a characteristic of creation in general and not limited to a specific area of existence. It is also found in plants, animals and other beings, for whom it is an instinctive driving force, and they all derive "the secret of their being" from it<sup>2</sup>.

2 – Guidance is of course also a characteristic of man but, because of his special status, it takes account of his position on the "ladder" of Allah's creation and the distinctive purpose for which he has been created and has his being. This means that he is accountable for his actions and has a responsibility to be true to his role as vicegerent<sup>3</sup>.

3 – These two aspects of guidance – "constitutive" and "obligation-based" – combine to create the principle of "equivalence between the whole of humanity", according to which all peoples and nations (whether those of the past or those yet to come) are equally entitled to that guidance in their quest for the values of freedom, positive action and creativity, which are essential qualities for developing the world in which we live<sup>4</sup>.

1 E.g. "Has there not come upon man a period of time when he was not a thing [even] mentioned? Indeed, We created man from a sperm-drop mixture that We might try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful." (*Al Insan*, 1-3) and "Have We not made for him two eyes? And a tongue and two lips? And shown him the two ways?" (*Al Balad*, 8-10).

2 For example, see these verses from the Holy Qur'an: "[Pharaoh] said: 'So who is the Lord of you two, O Moses?' He said: 'Our Lord is He Who gave each thing its form and then guided [it]'" (*Taha*, 49-50) and "And Who destined and [then] guided" (*Al A'la*, 3).

3 See "[It will be said:] 'Read your record. Sufficient is it this day for you to make out an account against yourself'" (*Al Israa'*, 14).

4 The principle of "justice for all" means that no nation is excluded or exempted from guidance. The Holy Qur'an speaks of the nations of the past as follows: "He has sent down upon you [O Muhammad] the Book in truth, confirming what was before it, and He revealed the Torah and the Gospel before, as guidance for the people, and He revealed the Criterion [i.e. the Qur'an]" (*Aal i 'Imran*, 3-4). Of the future it has this to say: "And if you turn away, He will replace you with another people, then they will not be the likes of you" (*Muhammad*, 38). The Qur'an also says: "And We certainly gave Moses the Scripture, that perhaps they would be guided" (*Al Mu'minun*, 49).

We may conclude from this that, whether it is applied in an individual or a collective context,<sup>1</sup> “guidance” in Qur’anic discourse is the main driving force for “change”. In this respect, it is inseparable from four other major elements which – when seen together – define what precisely this “change” actually means and how it can be achieved.

### Rightly-guided man is part of the world’s “moving parade”

The concept of “the Qur’an as a Book of guidance” opens up the prospects for transformation and qualitative change leading to the birth of a “New Man” – a person who has earned his entitlement to guidance through his will, his awareness and his positive actions. This is the second aspect of “change” in the Qur’anic sense.

The Qur’an tells us that the qualities of this “New Man” include the following:

- He is a being whose position on the ladder of Allah’s creation is distinguished by his will and his ability to recognize his responsibility in a world in which he is the focal point of its knowledge and one of the sources through which it can be understood<sup>2</sup>.
- He is a being who, on discovering the self, will be able to raise it to greater heights since it has the potential to become more sublime and more profound than the ordinary run-of-the-mill human mind. In doing so his own search for the truth will have the ability to lead him to the One Who possesses the Highest Truth<sup>3</sup>.

1 E.g. “And those who strive for Us, We will surely guide them to our ways. And indeed Allah is with the doers of good” (*Al ‘Ankabut*, 69), “[But] if they had done what they were instructed to do, it would have been better for them and a firmer position for them [in faith]. And then We would have given them from Us a great reward. And We would have guided them to a straight path” (*Al Nisaa’*, 66-68), and “Indeed, those who reverted [to disbelief] after guidance had become clear to them, Satan enticed them and prolonged [hope] for them” (*Muhammad*, 25).

2 E.g. “And when your Lord said to the angels: ‘Indeed, I will make upon the earth a successive authority.’ They said: ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ He said: ‘I know that which you do not know’” (*Al Baqarah*, 30).

3 E.g. “Rather, man will be a witness against himself, even if he presents his excuses” (*Al Qiyamah*, 14-15).



- His actual experiences reflect the “objectives of Qur’anic discourse”. This means that his humanness – his quality as a human being – enables him to interact creatively with the deepest yearnings of the world around him.

- To put it briefly, “Qur’anic man” working positively for change is a being who is constantly renewing his vision of himself, along with his vision of those who are different from him and his view of the infinite, changing cosmos.

So “change” in Qur’anic discourse is organically linked to the defining qualities of the concept of the “New Man”. At the same time, these defining qualities call for a new vision of the world around him.

This leads us on to a third aspect of “change” in which – in Qur’anic discourse – the world itself is transformed into a “moving parade” of positive energy that generates action and is capable of bringing about a transformation.

The Holy Qur’an reinforces this new vision by demystifying the world and showing that everything in it is subject to laws and systems.<sup>1</sup> (This includes numerous Qur’anic verses which confirm that the universe is constantly expanding.<sup>2</sup>)

### There are two points we should consider here:

**Firstly**, there is a possibility of establishing objective relationships between the “New Man” and this wide world which Allah has made subject to mankind. These relationships allow a “new knowledge” to be born in a world in which there is extensive scope for exploration and change.

1 E.g. “And to Allah prostrates itself whatever is in the heavens and the earth, willingly or by compulsion, and their shadows [too] in the mornings and the afternoons” (*Al Ra’d*, 15).

2 E.g. “He increases in creation what He wills. Indeed, Allah has power over all things” (*Fatir*, 1), “And [He created] horses, mules and donkeys for you to ride and as adornment. And He creates that which you do not know” (*Al Nahl*, 8) and “Whoever is in the heavens and earth asks Him. Every day he is [engaged upon] a matter” (*Al Rahman*, 29).



**Secondly**, this “New Man’s” distinctive status and the prospects that open up before him demonstrate that – while it is regulated – the world is dynamic, subject to change and has a purpose and a destiny.

Consequently, we can say that “Qur’anic change” is subject to the rules governing the relationship between man’s sovereign status as vicegerent and a world that is not intrinsically sacred. Rather, it is a world that is constantly changing, though in an ordered manner, as it carries man upon its surface as a tiny body in the vast cosmos and plots its course towards its ultimate goal<sup>1</sup>.

When we consider this verse from the Holy Qur’an: “O mankind! You are toiling, toiling towards your Lord and you shall meet Him”,<sup>2</sup> we can understand that the nature of this movement in the material world is a generative one that gives birth to the sovereign, vicegerent status through which the “New Man” becomes a pivotal element in a world which enables him to consummate his humanity. Hence man’s “Qur’anic identity” makes him a being with a past, present and future who understands himself not through intellectual contemplation but through the experiences he gains through his everyday life and in the context of the greater goal towards which those experiences are guiding him. This is the “toiling” which enables man to discover himself and understand that, although he is a tiny being, he is imbued with powers and energies. These provide him with the means to influence the world around him (a world that has a reciprocal impact upon him) during his journey through life. In Qur’anic discourse the primary meaning of the word “world” (in Arabic “*aalam*”) is “the humanisation and liberation of man” so that he can arrive at the “truth” – the ultimate goal of his “toiling”<sup>3</sup>.

1 The poet says: “Do you claim that you are a small body,  
Yet the greater world is hidden within you,  
And you are the book that makes clear,  
And with its letters reveals the concealed?”

2 *Al Inshiqaaq*, 6.

3 ‘Abdul Wahhab Bu Hadibah: *Al Insan fi’l Islam*, Dar al Janub li’l Nashr, Tunis, 2007, p. 14.



## The “finality of the Prophet’s Mission” is the gateway to freedom

If “change” in the Qur’anic sense is connected to the rules linking man - the sovereign vicegerent - with a demystified world that is both influenced by man and has an impact upon him, then the value that embodies man’s relationship with the world and history (again in a Qur’anic sense) may be defined as “freedom”. Man’s existential status is based upon this value and the fact that it exists proves that his will, consciousness and actions are not predetermined but are constantly being shaped and re-formed.

The Qur’an sees man’s freedom as the central value of his role as Allah’s vicegerent upon earth.<sup>1</sup> This is expressed in a verse which compares human freedom with the barriers and stumbling blocks encountered by man, some of which are placed in his path by Satan: “And Satan will say, when the matter has been concluded: ‘Indeed Allah promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves.’”<sup>2</sup>

The question which now arises is: “What is the Qur’an’s religious basis for its position on those aspects of ‘change’ that we have discussed?”

The answer to this leads us to the question of the “finality of the Prophet’s Mission”, which we may class as the fourth aspect of change in the Qur’an’s discourse. According to this, man is called upon to embrace Right Guidance in a way that will lead him to renew and energise himself, and thereby acquire a new vision of the world and a new relationship with it. Consequently, the world becomes an arena for positive action rather than something he sees and understands as a mere mental construct<sup>3</sup>.

<sup>1</sup> See Muhammad Iqbal’s interpretation of the story of Adam’s “descent” as narrated in the Holy Qur’an, which he regards as a graphic depiction of one of the most striking features of man’s humanity. It represents the freedom for the sake of which he caused his essential self to develop from a primitive state to a more advanced one: *Tajdid al Fikr al Dini*, pp. 100-101. And see our study: *Al Insan wa’l Zaman fi Mandhumat Muhammad Iqbal al Tajdidiyyah*.

<sup>2</sup> *Ibrahim*, 22.

<sup>3</sup> *Tajdid al Fikr al Dini*, p. 226.

Here a distinctive religious and intellectual approach is needed. It should be understood that the “finality of the Prophet’s Mission” does not just mean “a denial that another prophet will follow him”. Rather, it represents an embodiment of the “New Man”, who has no need of a new prophet since the Muhammad (PBUH)’s Mission has brought good tidings to the seekers of truth and perfection – to those who understand and appreciate their responsibilities and shape their essential selves in a world that has been subjected to them so that they can understand it and live in it in the right and proper way.

Hence the statement that Muhammad (PBUH)’s Mission is the Last of the Divine Missions<sup>1</sup> is an affirmation of the common thread that runs through all the revealed messages and the values they share, and reaffirms the power which never falls silent, yet never repeats itself, because it reflects the reality of the Ever-Living, the All-Hearing and the All-Seeing Creator.

For several centuries the question of the “finality of the Prophet’s Mission” was the subject of heated debate among those who claimed to be in possession of the ultimate truth and believed that salvation was the exclusive domain of one faith, school or sect. Essentially, however, the only result was a negative one, in that man’s role of vicegerent became devoid of that sense of history and spirit of renewal that Divine Revelation inspires.

## Conclusions from the Qur’anic approach to change

When we ponder over the four aspects of change in the Qur’an’s discourse, we may find ourselves asking this question: “How does the Qur’anic verse ‘**And those who strive for Us, We shall surely guide them to Our ways**’ relate to man’s identity as vicegerent in the context of himself as an individual, his society and the world that has been made subject to him?” And where does leave us when we realise that the principle of “the

<sup>1</sup> See these verses from the Qur’an: “Muhammad is not the father of [any] one of your men, but the Messenger of Allah and last of the prophets. And Allah has knowledge of all things” (*Al Ahzab*, 40), and “Blessed is He Who sent down the Criterion upon His Servant, that he might be a warner to the worlds” (*Al Furqan*, 1).



end of prophethood” means that “prophethood has reached its peak” so the time has come for it to be abolished?

### **The answer lies in these three fundamental truths:**

– If we say that “the Qur’an is a Book of guidance”, what we are actually saying is that a Book of Guidance is the revealed and living Word of the Most High, and that the purpose of its revelation is change and reform. Therefore this “Book of Guidance” should be read and acted upon on the basis of what it says and aims to achieve, and on the principle that change and progress in the life of man and human society represent the rules governing the way the world operates.

– The Prophetic Mission of Muhammad (PBUH) is a declaration of the end of an era and the birth of a new world. At the same time, it is a continuation of previous eras, since the source of the Divine Message and the dawning of a new world date from the time when man’s reason and intellect first came into being and humans first became capable of using their critical faculties and making personal choices. Prior to that time, choices and decisions on courses of action were understood to be beyond the control of the human will.

– All this is good news for human beings who are striving for perfection. Such people have no fear of history. They are able to shape and understand themselves, learn from the world around them and train themselves in the religious discipline inspired by the Prophethood of Muhammad (PBUH).

These fundamental truths can act as signposts along the way to the Qur’anic concept of “change”.

“Change” in the Qur’anic sense rejects the notion that man and human history are predestined to follow an inevitable course; instead, it sees mankind as being free to strive towards new goals. In other words, the Qur’an only recognizes “change” as a “teleological, selective process”, because the ever-changing and “unfolding” nature of the world, the universe and history provides man with new perspectives on

life and the possibility of a range of outcomes, and this in turn makes change possible.

“Change”, then, is not an automatic, predestined, inevitable process that denies man his personal freedom. If that were the case, Divine Omnipotence and the Will of the Creator would be meaningless. “Change” becomes a necessary and objective reality when it embraces a system that is both teleological and selective, since only then will it be possible to establish a balance between the chronologically-based changing universe, the correlation between the different stages of life and the “changes” that have the potential to result from man’s assessment of things and situations.

Furthermore, as we pointed out earlier in our discussion of the four aspects (of “change”), “change” is also an “inclusive” process that rejects “either-or” binary incompatibilities – individualism versus collectivism (or vice-versa), the specific versus the universal (or vice-versa), traditional versus modern (or vice-versa) etc. – because it accepts the possibility of “selecting” from these opposites in order to create a new reality while remaining true to the past and adding to it.

The inclusivity of this system can be seen in the way the Holy Qur’an deals with the “specific” in the case of the “unlettered” in *Surat al Jumu’ah*<sup>1</sup> and the “universal” in *Surat al Saff*<sup>2</sup> and *Surat al Fath*.<sup>3</sup> While bringing the Most High “near” to man,<sup>4</sup> it also shows us that when an individual “changes” himself, this is a step towards “changing” society<sup>5</sup>.

1 “It is He Who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they were before in clear error” (*Al Jumu’ah*, 2).

2 “It is He Who sent His Messenger with guidance and the religion of truth to manifest it over all religion, though the idolaters dislike it” (*Al Saff*, 9).

3 “It is He Who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness” (*Al Fath*, 28).

4 “And when My servants ask you [- O Muhammad -] about Me, indeed I am near. I respond to the call of the supplicant when he calls upon Me” (*Al Baqarah*, 186).

5 “Our Lord, and make us Muslims in submission to You and from our descendants a Muslim Nation [in submission] to You” (*Al Baqarah*, 128).



In order to respond adequately to the inclusive nature of “Qur’anic change” man needs to be equipped with a strong will, a proper degree of self-awareness and self-confidence, and a solid grounding in the values of freedom and justice. At the same time he must be creative, have a genuine respect for human life and human dignity and be able to adapt to change in his society when it occurs.

### Change and the *Ummah’s* ability to survive

We may therefore conclude that the statement “the Qur’an is a Book of guidance” is quintessentially an affirmation of the principle of “change”.

In this context “change” begins with a rejection of the discourse which leads to weakness, ignominy and backwardness. Instead, it starts from the premise that “Qur’anic change” demands a refusal to accept a retreat into negative individualism, combined with a proper understanding of the Divine Pronouncement: “Indeed, Allah will not change the condition of a people until they change what is in themselves”.<sup>1</sup>

At the same time, while Qur’anic discourse seeks to establish a new kind of awareness that goes beyond “either-or” attitudes and deals with realities on the basis of the principle of “unity” and the “law of coming-into-being”, it never abandons the idea of “individual change” in which the individual revises his ideas, situation and outlook on life.

In the case of “Qur’anic change” the difference is that it rejects individualism at the expense of the community’s interests. Its aim is “change” through social responsibility and an understanding of what the *Ummah* needs in order to be able to survive and return to its rightful place among nations.

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<sup>1</sup> *Al Ra’d*, 13.