

palpable by offering analogies to bodily resurrection and also by illustrating Allah's power, which implies Allah's ability to resurrect even dead bodies.

Men, if you doubt the Resurrection remember that We first created you from dust, then from a living germ, then from a clot of blood, and then from a half-formed lump of flesh, so that We might manifest to you Our power.

We cause to remain in the womb whatever We please for an appointed term, and then We bring you forth as infants, that you may grow up and reach your prime. Some die young, and some live on to abject old age when all that they once knew they know no more.

You sometimes see the earth dry and barren: but no sooner do We send down rain upon it than it begins to stir and swell, putting forth every kind of radiant bloom. That is because God is Truth: He resurrects the dead and has power over all things.

The Hour of Doom is sure to come—in this there is no doubt. Those who are in the grave God will raise to life.

Some wrangle about God, though they have neither knowledge nor guidance nor divine revelation. They turn away in scorn and lead others astray from God's path. Such men shall incur disgrace in this life and the torment of Hell on the Day of Resurrection. "This," We shall say, "is the reward of your misdeeds. God is not unjust to His servants."

We first created man from an essence of clay: then placed him, a living germ, in a safe enclosure [i.e., the womb]. The germ We made a clot of blood, and the clot a lump of flesh. This We fashioned into bones, then clothed the bones with flesh, thus bringing forth another creation. Blessed be God the noblest of creators.

You shall surely die hereafter, and be restored to life on the Day of Resurrection. We have created seven heavens above you; of Our creation We are never heedless.

We sent down water from the sky in due measure, and lodged it in the earth. But if We please, We can take it all away.

With it We caused vineyards and palm-groves to spring up, yielding abundant fruit for your sustenance. The tree which on Mount Sinai gives oil and a condiment for men.

In the cattle, too, you have an example of Our power. You drink of what is in their bellies, you eat their flesh, and gain other benefits from them besides. By them, as by the ships that sail the sea, you are carried

Source: Surahs 22:5–10, 23:12–22, from *The Koran*.

REVEALED QUR'AN

As Muhammad's revelations grew to a sizable collection within a few years, the Qur'an itself frequently became a subject of further revelation. A middle Meccan surah recounts, "We have divided the Qur'an into sections so that you may recite it to the people with deliberation. We have imparted it by gradual revelation" (surah 17:106). Another states, "We have revealed the Qur'an in the Arabic tongue that you

and full of wisdom" (surah 43:3–4). In a late Meccan surah, Muhammad's illiteracy is offered as proof that the Qur'an was divinely revealed (surah 29:48). The following from Jonah (surah 10), of the late Meccan period, discusses the fate of those who deny the divine authority of the Qur'an.

... These are the verses of the Wise Book: Does it seem strange to mankind that We revealed Our will to a mortal from among themselves, saying: "Give warning to mankind, and proclaim good tidings to the faithful: their endeavors shall be rewarded by their Lord"?

The unbelievers say: "This man [i.e., Muhammad] is a skilled enchanter." Yet your Lord is God, who in six days created the heavens and the earth and then ascended His throne, ordaining all things. None has power to intercede for you, except him who has received His sanctions. Such is God, your Lord: therefore serve Him. Will you not take heed?

To Him you shall all return: God's promise shall be fulfilled. He gives being to all His creatures, and in the end he will bring them back to life, so that he may justly reward those who have believed in Him and done good works. As for the unbelievers, they shall drink scalding water and be sternly punished for their unbelief. . . .

When Our clear revelations are recited to them, those who entertain no hope of meeting Us say to you: "Give us a different Koran, or make some changes in it."

Say: "Had God pleased, I would never have recited it to you, nor would he have made you aware of it. A whole lifetime I dwelt among you before it was revealed. Will you not understand?"

Who is more wicked than the man who invents a falsehood about God or denies His revelations? Truly, the evil-doer shall not triumph. . . .

This Koran could not have been devised by any but God. It confirms what was revealed before it and fully explains the Scriptures. It is beyond doubt from the Lord of the Universe.

If they say: "He invented it himself," say: "Bring me one chapter like it. Call on whom you may besides God to help you, if what you say be true!"

Indeed, they disbelieve what they cannot grasp, for they have not yet seen its prophecy fulfilled. Likewise did those who passed before them disbelieve. But see what was the end of the wrongdoers.

Some believe in it, while others do not. But your Lord best knows the evil-doers.

Source: Surah 10:2–4, 16–18, 38–41, from *The Koran*.

QUR'AN: MUHAMMAD IN MEDINA

LAWS

In 622, Muhammad and his early followers migrated to Medina, where he became the city administrator. The focus of his revelations soon shifted from that of a lone

(surah 2) present laws concerning drinking, gambling, orphans, divorce, weaning, widows, and dowries.

They ask you about drinking and gambling. Say: "There is great harm in both, although they have some benefits for men; but their harm is far greater than their benefits."

They ask you what they should give in alms. Say: "What you can spare." Thus God makes plain to you His revelations so that you may reflect upon this world and the hereafter.

They question you concerning orphans. Say: "To deal justly with them is best. If you mix their affairs with yours, remember they are your brothers. God knows the just from the unjust. If God pleased, he could afflict you. He is mighty and wise."

You shall not wed pagan women, unless they embrace the Faith. A believing slave-girl is better than an idolatress, although she may please you. Nor shall you wed idolaters, unless they embrace the Faith. A believing slave is better than an idolater, although she may please you. These call you to hell-fire; but God calls you, by his will, to Paradise and forgiveness. He makes plain His revelations to Mankind, so that they may take heed.

They ask you about menstruation. Say: "It is an indisposition. Keep aloof from women during their menstrual periods and do not touch them until they are clean again. Then have intercourse with them in the way God enjoined you. God loves those that turn to Him in repentance and strive to keep themselves clean."

Women are your fields: go, then, into your fields whence you please. Do good works and fear God. Bear in mind that you shall meet Him. Give good tidings to the believers.

Do not make God, when you swear by Him, a means to prevent you from dealing justly, from guarding yourselves against evil, and from making peace among men. God knows all and hears all. God will not call you to account from that which is inadvertent in your oaths. But He will take you to task for that which is intended in your hearts. God is forgiving and lenient.

Those that renounce their wives on oath must wait four months. If they change their minds, God is forgiving and merciful; but if they decide to divorce them, know that God hears all and knows all.

Divorced women must wait, keeping themselves from men, three menstrual courses. It is unlawful for them, if they believe in God and the Last Day, to hide what God has created in their wombs; in which case their husbands would do well to take them back, should they desire reconciliation.

Women shall with justice have rights similar to those exercised against them, although men have a status above women. God is mighty and wise.

Divorce may be pronounced twice, and then a woman must be retained in honor or allowed to go with kindness. It is unlawful for husbands to take from them anything they have given them, unless both fear that they may not be able to keep within the bounds set by God; in which case it shall be no offense for either of them if the wife ransom herself.

These are the bounds set by God; do not transgress them. Those that transgress the bounds of God are wrongdoers.

If a man divorces his wife, he cannot remarry her until she has wedded another man and been divorced by him; in which case it shall be no offense for either of them to return to the other, if they think that they can keep within the bounds set by God.

Such are the bounds of God. He makes them plain to men of understanding.

When you have renounced your wives and they have reached the end of their waiting period, either retain them in honor or let them go with kindness. But you shall not retain them in order to harm them or to wrong them. Whoever does this wrongs his own soul.

Do not make game of God's revelations. Remember the favors God has bestowed upon you, and the book and the wisdom He has revealed for your instruction. Fear God and know God has knowledge of all things.

If a man has renounced his wife and she has reached the end of her waiting period, do not prevent her from remarrying her husband if they have come to an honorable agreement. This is enjoined on every one of you who believes in God and the Last Day; it is more honorable for you and more chaste. God knows, but you do not.

Mothers shall give suck to their children for two whole years if the father wishes the sucking to be completed. They must be maintained and clothed in a reasonable manner by the child's father. None should be charged with more than one can bear. A mother should not be allowed to suffer on account of her child, nor should a father on account of his child. The same duties devolve upon the father's heir. But if, after consultation, they choose by mutual consent to wean the child, they shall incur no guilt. Nor shall it be any offense for you if you prefer to have a nurse for your children, provided that you pay her what you promise, according to usage. Have fear of God and know that God is cognizant of all your actions.

Widows shall wait, keeping themselves apart from men, for four months and ten days after their husband's death. When they have reached the end of their waiting period, it shall be no offense for you to let them do whatever they choose for themselves, provided that it is decent. God is cognizant of all your actions.

It shall be no offense for you openly to propose marriage to such women or to cherish them in your hearts. God knows that you will remember them. Do not arrange to meet them in secret, and if you do, speak to them honorably. But you shall not consummate the marriage before the end of the waiting period. Know that God has knowledge of all your thoughts. Therefore take heed and bear in mind that God is forgiving and lenient.

It shall be no offense for you to divorce your wives before the marriage is consummated or the dowry settled. Provide for them with fairness; the rich man according to his means and the poor man according to his. This is binding on the righteous men. If you divorce them before the marriage is consummated, but after their dowry has been settled, give them the half of

their dowry, unless they or the husband agree to waive it. But it is more proper that the husband should waive it. Do not forget to show kindness to each other. God observes your actions.

Attend regularly to your prayers, including the middle prayer; and stand up with all devotion before God. When you are exposed to danger pray on foot or while riding; and when you are restored to safety remember God, as He has taught you what you did not know.

You shall bequeath your widows a year's maintenance without causing them to leave their homes; but if they leave of their own accord, no blame shall be attached to you for any course they may deem fit to pursue. God is mighty and wise. Reasonable provisions shall also be made for divorced women. That is incumbent on righteous men.

Source: Surah 2:219-241, from *The Koran*.

TREATMENT OF WOMEN

In spite of contemporary criticism of the treatment of women in Muslim societies, Islam introduced women's rights where virtually none existed previously. Before Muhammad, women were essentially property, with no inheritance rights, and female infants often were buried alive. Marriage contracts were loose and often temporary. Muhammad condemned infanticide and required that daughters be given a share of inheritance. In matters of marriage, adultery was denounced, women were allowed the right of consent for marriage, and divorce became more difficult. Written below are the following selections from Women (surah 4) are laws pertaining to women which include some of these reforms.

... God has thus enjoined you concerning your children:

A male shall inherit twice as much as a female. If there be more than two girls, they shall have two-thirds of the inheritance; but if there be only one, she shall inherit the half. Parents shall inherit a sixth each if the deceased have a child; but if he leave no child and his parents be his heirs, his mother shall have a third. If he have brothers, his mother shall have a sixth after payment of any legacy he may have bequeathed or any debt he may have owed.

You may wonder whether your parents or your children are more beneficial to you. But this is the law of God; God is all-knowing and all-wise.

You shall inherit the half of your wives' estate if they die childless. If they leave children, a quarter of their estate shall be yours after payment of any legacy they may have bequeathed or any debt they may have owed.

Your wives shall inherit one quarter of your estate if you die childless. If you leave children, they shall inherit one eighth, after payment of any legacy you may have bequeathed or any debt you may have owed.

If a man or a woman leave neither children nor parents and no brother or a sister, they shall each inherit one sixth. If there be more than one, they shall equally share the third of the estate, after payment of any legacy he may have bequeathed or any debt he may have owed, without

to the rights of the heirs. That is a commandment from God. God is all-knowing, and gracious.

Such are the bounds set by God. He that obeys God and His apostle shall dwell for ever in gardens watered by running streams. That is the supreme triumph. But he that defies God and His apostle and transgresses His bounds, shall be cast into a Fire wherein he will abide for ever. A shameful punishment awaits him.

If any of your women commit fornication, call in four witnesses from among yourselves against them; if they testify to their guilt confine them to their houses till death overtakes them or till God finds another way for them.

If two men among you commit indecency, punish them both. If they repent and mend their ways, let them be. God is forgiving and merciful.

God forgives those who commit evil in ignorance and then quickly turn to Him in repentance. God will pardon them. God is all-knowing and wise. But He will not forgive those who do evil and, when death comes to them, say: "Now we repent!" Nor those who die unbelievers: for them We have prepared a woeful scourge.

Believers, it is unlawful for you to inherit the women of your deceased kinsmen against their will, or to bar them from re-marrying, in order that you may force them to give up a part of what you have given them, unless they be guilty of a proven crime. Treat them with kindness; for even if you dislike them, it may well be that you dislike a thing which God has meant for your own abundant good.

If you wish to replace a wife with another, do not take from her the dowry you have given her even if it be a talent of gold. That would be improper and grossly unjust; for how can you take it back when you have lain with each other and entered into a firm contract?

You shall not marry the women whom your fathers married: all previous such marriages excepted. That was an evil practice, indecent and abominable.

Forbidden to you are your mothers, your daughters, your sisters, your paternal and maternal aunts, the daughters of your brothers and sisters, your foster-mothers, your foster sisters, the mothers of your wives, your step-daughters who are in your charge, born of the wives with whom you have lain (it is no offense for you to marry your step-daughters if you have not consummated your marriage with their mothers), and the wives of your own begotten sons. You are also forbidden to take in marriage two sisters at one and the same time: all previous such marriages excepted. God is forgiving and merciful. Also married women, except those whom you own as slaves. Such is the decree of God. All women other than these are lawful to you, provided you seek them with your wealth in modest conduct, not in fornication. Give them their dowry for the enjoyment you have had of them as a duty; but it shall be no offense for you to make any other agreement among yourselves after you have fulfilled your duty. God is all-knowing and wise.

If any one of you cannot afford to marry a free believing woman, let him marry a slave-girl who is a believer (God best knows your faith: you are born one of another). Marry them with the permission of their masters and give them their dowry in all justice, provided they are honorable and chaste and have not entertained other men. If after marriage they commit adultery, they shall suffer half the penalty inflicted upon free adulteresses. Such is the law for those of you who fear to commit sin: but if you abstain, it will be better for you. God is forgiving and merciful. . . .

Men have authority over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. God is high, supreme.

If you fear a breach between a man and his wife, appoint an arbiter from his people and another from hers. If they wish to be reconciled God will bring them together again. God is all-knowing and wise. . . .

They consult you concerning women. Say: "God has instructed you about them, and so have the verses proclaimed to you in the Book, concerning the orphan girls whom you deny their lawful rights and refuse to marry; also regarding helpless children. He has instructed you to deal justly with orphans. God has knowledge of all the good you do."

If a woman fears ill-treatment or desertion on the part of her husband, it shall be no offense for them to seek a mutual agreement, for agreement is best. Man is prone to avarice. But if you do what is right and guard yourselves against evil, know then that God is cognizant of all your actions.

Try as you may, you cannot treat all your wives impartially. Do not set yourself altogether against any of them, leaving her, as it were, in suspense. If you do what is right and guard yourselves against evil, you will find God forgiving and merciful. If they separate, God will compensate both out of His own abundance: God is munificent and wise.

Source: Surah 4:11-25, 34-35, 127-130, from *The Koran*.

JESUS THE PROPHET

According to the *Qur'an*, Jesus is a highly exalted prophet who was born of a virgin, performed miracles, delivered God's message, and will return at the end of time. However, the *Qur'an* denies the reality of the crucifixion, implying either that it was an illusion or that someone else was substituted. More significantly, it denies the Trinity and the divine nature of Jesus, as seen in the following selection from the Table (surah 5), written about 629.

. . . One day God will gather all the apostles and ask them: "How were you received?" They will reply: "We have no knowledge. You alone know what is hidden." God will say: "Jesus, son of Mary, remember the favor I have bestowed on you and on your mother: how I strengthened you with the Holy Spirit, so that you preached to men in your cradle and

the prime of manhood; how I instructed you in the Book and in wisdom, in the Torah and in the Gospel; how by My leave you fashioned from clay the likeness of a bird and breathed into it so that, by My leave, it became a living bird; how, by My leave, you healed the blind man and the leper, and by My leave restored the dead to life; how I protected you from the Israelites when you had come to them with clear signs: when those of them who disbelieved declared: 'This is but plain sorcery'; how when I enjoined the disciples to believe in Me and in My apostle they replied: 'We believe; bear witness that we submit.'"

"Jesus, son of Mary," said the disciples, "can your Lord send down to us from heaven a table spread with food?"

He replied: "Have fear of God, if you are true believers."

"We wish to eat of it," they said, "so that we may reassure our hearts and know that what you said to us is true, and that we may be witnesses of it."

"Lord," said Jesus, the son of Mary, "send down to us from heaven a table spread with food, that it may mark a feast for us and for those that will come after us: a sign from You. Give us our sustenance; You are the best provider."

God replied: "I am sending one to you. But whoever of you disbelieves hereafter shall be punished as no man will ever be punished."

Then God will say: "Jesus, son of Mary, did you ever say to mankind: 'Worship me and my mother as gods besides God?'"

"Glory to You," he will answer, "how could I ever say that to which I have no right? If I had ever said so, You would have surely known it. You know what is in my mind, but I know not what is in Yours. You alone know what is hidden. I told them only what You bade me. I said: 'Serve God, my Lord and your Lord.' I watched over them while living in their midst, and ever since You took me to Yourself, You have been watching over them. You are the witness of all things. If You punish them, they surely are Your servants; and if You forgive them, surely You are mighty and wise."

God will say: "This is the day when their truthfulness will benefit the truthful. They shall for ever dwell in gardens watered by running streams. God is pleased with them, and they are pleased with Him. That is the supreme triumph."

God has sovereignty over the heavens and the earth and all that they contain. He has power over all things.

Source: Surah 5:109-120, from *The Koran*.

UNBELIEVING PEOPLE OF THE BOOK

According to the *Qur'an*, certain groups of people had received revealed scriptures prior to Muhammad. These "people of the book" include the Jews, Christians, Zoroastrians, and Sabians. The *Qur'an* acknowledges the legitimacy of these religions, maintaining a place for such believers in the afterlife. However, many people of the book have abandoned their revealed teachings by adopting false gods and denying God's true prophets. The following selection from the Table (surah 5) admonishes the unbelieving people of the book

... We have revealed the Torah, in which there is guidance and light. By it the prophets who surrendered themselves judged the Jews, and so did the rabbis and the divines, according to God's Book which had been committed to their keeping and to which they themselves were witnesses.

Have no fear of man; fear Me, and do not sell My revelations for a paltry end. Unbelievers are those who do not judge according to God's revelations.

We decreed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and a wound for a wound. But if a man charitably forbears from retaliation, his remission shall atone for him. Transgressors are those that do not judge according to God's revelations.

After them We sent forth Jesus, the son of Mary, confirming the Torah already revealed, and gave him the Gospel in which there is guidance and light, corroborating what was revealed before it in the Torah, a guide and an admonition to the righteous. Therefore let those who follow the Gospel judge according to what God has revealed therein. Evil-doers are those that do not base their judgments on God's revelations. ...

Believers, take neither Jews nor Christians for your friends. They are friends with one another. Whoever of you seeks their friendship shall become one of their number. ...

If the People of the Book accept the true faith and keep from evil, We will pardon them their sins and admit them to the gardens of delight. If they observe the Torah and the Gospel and what is revealed to them from their Lord, they shall enjoy abundance from above and from beneath.

There are some among them who are righteous men; but there are many among them who do nothing but evil.

Apostle, proclaim what is revealed to you from your Lord; if you do not, you will surely fail to convey His message. God will protect you from all men. God does not guide the unbelievers.

Say: "People of the Book, you will attain nothing until you observe the Torah and the Gospel and that which is revealed to you from your Lord."

That which is revealed to you from your Lord will surely increase the wickedness and unbelief of many of them. But do not grieve for the unbelievers.

Believers, Jews, Sabaeans and Christians—whoever believes in God and the Last Day and does what is right shall have nothing to fear or to regret.

We made a covenant with the Israelites and sent forth apostles among them. But whenever an apostle came to them with a message that did not suit their fancies, some they accused of lying and others they put to death. They thought no harm would follow: they were blind and deaf. God turned to them in mercy, but many again were blind and deaf. God is ever watching their actions.

Unbelievers are those that say: "God is the messiah, the son of Mary." For the Messiah himself said: "Children of Israel, serve God, my Lord and your Lord." He that worships other gods besides God, God will deny him Paradise, and Hell shall be his home. None shall help the evil-doers.

Unbelievers are those that say: "God is one of three." There is but one God. If they do not desist from so saying, those of them that disbelieve shall be sternly punished.

Will they not turn to God in repentance and seek forgiveness of Him? God is forgiving and merciful.

The Messiah, the son of Mary, was no more than an apostle: other apostles passed away before him. His mother was a saintly woman. They both ate earthly food.

See how We make plain to them Our revelations. See how they ignore the truth.

Say: "Will you serve instead of God that which can neither harm nor help you? God is He who hears all and knows all."

Say: "People of the Book! Do not transgress the bounds of truth in your religion. Do not yield to the desires of those who have erred before; who have led many astray and have themselves strayed from the even path."

Those of the Israelites who disbelieved were cursed by David and Jesus, the son of Mary, because they rebelled and committed evil. Nor did they censure themselves for any wrong they did. Evil were their deeds.

Source: Surah 5:44–48, 51, 65–78, from *The Koran*.

FIVE PILLARS OF ISLAM

The primary ritual requirements of Islam are known as the Five Pillars of Islam (arkan ad-din). They are (1) sincerely uttering the creed, "There is no God but Allah, and Muhammad is his messenger" (shahada), (2) praying five times a day facing Mecca (salat), (3) paying an alms tax for the needy (zakat), (4) fasting during the month of Ramadan (sawm), and (5) making a pilgrimage to Mecca once in one's life, if possible (hajj). Each of these has its foundation in the Qur'an. Elements of the first pillar, the creed, are found in surahs 37:35, 47:19, and 48:29. The remaining four pillars are discussed in the following selections from the Cow (surah 2), from the late Medinan period.

[Prayer.] Many a time have We seen you turn your face towards heaven. We will make you turn towards a *qiblah* that will please you. Turn your face towards the Holy Mosque; wherever you be, turn your faces towards it.

Those to whom the Scriptures were given know this to be the truth from their Lord. God is never heedless of what they do. But even if you gave them every proof they would not accept your *qiblah*, nor would you accept theirs; nor would any of them accept the *qiblah* of the other. If, after all the knowledge you have been given, you yield to their desires, then you will surely become an evil-doer.

Those to whom We gave the Scriptures know Our apostle as they know their own sons. But some of them deliberately conceal the truth. This is the truth from your Lord: therefore never doubt it.

Each one has a goal towards which he turns. But wherever you be, emulate one another in good works. God will bring you all before Him. God has power over all things.

Whichever way you depart, face towards the Holy Mosque. This is surely the truth from your Lord. God is never heedless of what you do.

Whichever way you depart, face towards the Holy Mosque: and wherever you are, face towards it, so that men will have no cause to reproach you, except the evil-doers among them. Have no fear of them; fear Me, so that I may perfect My favor to you and that you may be rightly guided. . . .

[*Fasting.*] Believers, fasting is decreed for you as it was decreed for those before you; perchance you will guard yourselves against evil. Fast a certain number of days, but if any one among you is ill or on a journey, let him fast a similar number of days later; and for those that cannot endure it there is a ransom: the feeding of a poor man. He that does good of his own accord shall be well rewarded; but to fast is better for you, if you but knew it.

In the month of Ramadan the Qur'an was revealed, a book of guidance with proofs of guidance distinguishing right from wrong. Therefore whoever of you is present in that month let him fast. But he who is ill or on a journey shall fast a similar number of days later on.

God desires your well-being, not your discomfort. He desires you to fast the whole month so that you may magnify Him and render thanks to Him for giving you His guidance.

When My servants question you about Me, tell them that I am near. I answer the prayer of the suppliant when he calls to Me; therefore let them answer My call and put their trust in Me, that they may be rightly guided.

It is now lawful for you to lie with your wives on the night of the fast; they are a comfort to you as you are to them. God knows that you were deceiving yourselves. He has relented towards you and pardoned you. Therefore you may now lie with them and seek what God has ordained for you. Eat and drink until you can tell a white thread from a black one in the light of the coming dawn. Then resume the fast till nightfall and do not approach them, but stay at your prayers in the mosques.

These are the bounds set by God: do not come near them. Thus he makes known His revelations to mankind that they may guard themselves against evil. . . .

[*Alms.*] Give generously for the cause of God and do not with your own hands cast yourselves into destruction. Be charitable; God loves the charitable.

[*Pilgrimage.*] Make the pilgrimage and visit the Sacred House for His sake. If you cannot, send such offerings as you can afford and do not shave your heads until the offerings have reached their destination. But if any of you is ill or suffers from an ailment of the head, he must pay a ransom either by fasting or by almsgiving or by offering a sacrifice.

If in peacetime anyone among you combines the visit with the pilgrimage, he must offer such gifts as he can afford; but if he lacks the means let him fast three days during the pilgrimage and seven when he has returned; that is, ten days in all. That is incumbent on him whose family are not present at the Holy Mosque. Have fear of God: know that he is stern in retribution.

Make a pilgrimage in the appointed months. He that intends to perform it in those months must abstain from sexual intercourse, obscene language, and acrimonious disputes while on the pilgrimage. God is aware of whatever good you do. Provide well for yourselves: the best provision is piety. Fear Me, then, you that are endowed with understanding.

It shall be no offense for you to seek the bounty of our Lord. When you come running from Arafat [near Mecca] remember God as you approach the sacred monument. Remember Him that gave you guidance when you were in error. Then go out from the place whence the pilgrims will go out and implore the forgiveness of God. He is forgiving and merciful. And when you have fulfilled your sacred duties, remember God as you remember your forefathers or with deeper reverence.

Source: *Surah 2:144–150, 183–187, 195–200, from The Koran.*

JIHAD

Often called the sixth pillar of Muslim obligation, jihad, or holy war, is struggling for Allah's cause. Islam divides the world into two abodes: the abode of submission, encompassing Muslim territories (Dar al-Islam), and the abode of struggle, encompassing non-Islamic territories (Dar al-Harb). The obligation of jihad is to extend the abode of submission through missionary activities or, when necessary, through armed force. Jihad aims at political control over societies, to govern them by the principles of Islam. In theory, forced conversion of individuals is not intended. It was originally the responsibility of the Caliphs. Traditionally, jihad should be undertaken only when success is likely. Although the explicit obligation of jihad first appears in the Hadith, its foundations are laid in the Qur'an. The following selection from the Women (surah 4), written just after the unsuccessful battle of Uhud, advises Muslims who fight for Allah.

Believers, show discernment when you go to fight for the cause of God, and do not say to those that offer you peace; "You are not believers,"—seeking the chance of booty of this world; for with God there are abundant gains. Such was your custom in days gone by, but now God has bestowed on you His grace. Therefore show discernment; God is cognizant of all your actions.

The believers who stay at home—apart from those that suffer from a grave impediment—are not equal to those who fight for the cause of God with their goods and their persons. God has given those that fight with their goods and their persons a higher rank than those who stay at home. God has promised all a good reward; but far richer is the recompense of those who fight for Him: ranks of His own bestowal, forgiveness, and mercy. God is forgiving and merciful.

The angels will ask those whom they carry off while steeped in sin, "What were you doing?" "We were oppressed in our land," they will reply. They will say: "Was not the earth of God spacious enough for you to fly for refuge?" Hell shall be their home: an evil fate.

As for the helpless men, women, and children who have neither the strength nor the means to escape, God may pardon them: God pardons and forgives.

He that flies his homeland for the cause of God shall find numerous places of refuge in the land and great abundance. He that leaves his dwelling to fight for God and His apostle and is then overtaken by death, shall be rewarded by God. God is forgiving and merciful.

It is no offense for you to shorten your prayers when traveling the road if you fear that the unbelievers may attack you. The unbelievers are your inveterate enemies.

When you (Prophet) are with the faithful, conducting their prayers, let one party of them rise up to pray with you, armed with their weapons. After making their prostrations, let them withdraw to the rear and then let another party who have not prayed come forward and pray with you; and let these also be on their guard, armed with their weapons. It would much please the unbelievers if you neglected your arms and your baggage, so that they could swoop upon you with one assault. But it is no offense for you to lay aside your arms when overtaken by heavy rain or stricken with an illness, although you must be always on your guard. God has prepared a shameful punishment for the unbelievers.

When your prayers are ended, remember God standing, sitting, and lying down. Attend regularly to your prayers so long as you are safe: for prayer is a duty incumbent on the faithful, to be conducted at appointed hours.

Seek out your enemies relentlessly. If you have suffered, they too have suffered: but you at least hope to receive from God what they cannot hope for. God is all-knowing, and wise.

Source: Surah 4:94–105, from *The Koran*.

MUHAMMAD'S WIVES

The selection below from the Clans (surah 33), revealed about 629, presents the domestic side of Muhammad in his final years. At the time he had nine wives, several previously widowed, and additional slave girls. This surah advises his wives on proper conduct and discusses his relations with them. Recommendations are also made on etiquette when visiting Muhammad.

... Wives of the Prophet! Those of you who commit a proven sin shall be doubly punished. That is easy enough for God. But those of you who obey God and His apostle and do good works shall be doubly rewarded; for them We have made a generous provision.

Wives of the Prophet, you are not like other women. If you fear God, do not be too complaisant in your speech, lest the lecherous-hearted should lust after you. Show discretion in what you say. Stay in your homes and do not display your finery as women used to do in the days of ignorance [i.e., the time of ingratitude]. Attend to your prayers, give alms and obey God and His apostle.

Women of the household, God seeks only to remove uncleanness from you and to purify you. Commit to memory the revelations of God and the wise sayings that are recited in your dwellings. Benignant is God and all-knowing.

Those who surrender themselves to God and accept the true Faith; who are devout, sincere, patient, humble, charitable, and chaste; who fast and are ever mindful of God—on these, both men and women, God will bestow forgiveness and a rich reward.

It is not for true believers—men or women—to take their choice in their affairs if God and His apostle decree otherwise. He that disobeys God and His apostle strays far indeed.

You [Muhammad] said to the man [Zayd, Muhammad's adopted son] whom God and yourself have favoured: "Keep your wife and have fear of God." You sought to hide in your heart what God was to reveal [Muhammad's intention to marry Zayd's wife]. You were afraid of man, although it would have been more proper to fear God. And when Zayd divorced his wife, We gave her to you in marriage, so that it should become legitimate for true believers to wed the wives of their adopted sons if they divorced them. God's will must needs be done.

No blame shall be attached to the Prophet for doing what is sanctioned for him by God. Such was the way of God with the prophets who passed away before him (God's decrees are pre-ordained); who fulfilled the mission with which God had charged them, fearing God and fearing none besides Him. Sufficient is God's reckoning.

Muhammad is the father of no man among you [i.e., he left no male heirs]. He is the Apostle of God and the Seal of the Prophets. God has knowledge of all things. . . .

Prophet, We have made lawful to you the wives to whom you have granted dowries and the slave-girls whom God has given you as booty; the daughters of your paternal and maternal uncles and of your paternal and maternal aunts who fled with you; and any believing woman who gives herself to the Prophet and whom the Prophet wished to take in marriage. This privilege is yours alone, being granted to no other believer.

We well know the duties We have imposed on the faithful concerning their wives and slave-girls. We grant you this privilege so that none may blame you. God is forgiving and merciful.

You may put off any of your wives you please and take to your bed any of them you please. Nor is it unlawful for you to receive any of those whom you have temporarily set aside. That is more proper, so that they may be contented and not vexed, and may all be pleased with what you give them.

God knows what is in your [i.e., the believers'] hearts. He is all-knowing and gracious.

It shall be unlawful for you [i.e., Muhammad] to take more wives or to change your present wives for other women, though their beauty please you, except where slave-girls are concerned. God takes cognizance of all things.

Believers, do not enter the houses of the Prophet for a meal without waiting for the proper time, unless you are given leave. But if you are

invited, enter; and when you have eaten, disperse. Do not engage in familiar talk, for this would annoy the Prophet and he would be ashamed to bid you go; but of the truth God is not ashamed. If you ask his wives for anything, speak to them from behind a curtain. This is more chaste for your hearts and their hearts.

You must not speak ill of God's apostle, nor shall you ever wed his wives after him; this would be a grave offense in the sight of God. Whether you hide or reveal them, God has knowledge of all things.

It shall be no offense for the Prophet's wives to be seen unveiled by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women, or their slave-girls. Women, have fear of God, for he observes all things.

Source: *Surah 33:30–40, 50–55, from The Koran.*

IDOLATRY ABOLISHED

By 630, the tables had clearly turned against idolatry in Mecca in favor of Islam. Muhammad rode into the Ka'bah and destroyed its idols. In the following selection from the Repentance (surah 9), a declaration of immunity is announced: Muslims would no longer be bound by obligations to idolatrous tribes that repeatedly broke agreements with Muslims. Idolaters would also be barred from the Ka'bah.

A declaration of immunity from God and His apostle to the idolaters with whom you have made agreements:

For four months you shall go unmolested in the land. But know that you shall not escape God's judgment, and that God will humble the unbelievers.

A proclamation to the people from God and His apostle on the day of the greater pilgrimage:

God and His apostle are under no obligation to the idolaters. If you repent, it shall be well with you; but if you give no heed, know that you shall not be immune from God's judgment.

Proclaim a woeful punishment to the unbelievers, except to those idolaters who have honored their treaties with you in every detail and aided none against you. With these keep faith, until their treaties have run their term. God loves the righteous.

When the sacred months are over slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and render the alms levy, allow them to go their way. God is forgiving and merciful.

If an idolater seeks asylum with you, give him protection so that he may hear the Word of God, and then convey him to safety. For the idolaters are ignorant men.

God and His apostle repose no trust in idolaters, save those with whom you have made treaties at the Sacred Mosque. So long as they keep faith with you, keep faith with them. God loves the righteous.

How can you trust them? If they prevail against you they will respect neither agreements nor ties of kindred. They flatter you with their tongues, but their hearts reject you. Most of them are evil-doers.

They sell God's revelations for trifling gain and debar others from His path. Evil is what they do. They break faith with the believers and set at nought all ties of kindred. Such are the transgressors.

If they repent and take to prayer and render the alms levy, they shall become your brothers in the Faith. Thus do We make plain Our revelations for men of understanding.

But if, after coming to terms with you, they break their oaths, and revile your faith, make war on the leaders of unbelief—for no oaths are binding with them—so that they may desist.

Will you not fight against those who have broken their oaths and conspired to banish the Apostle? Surely God is more deserving of your fear, if you are true believers.

Make war on them: God will chastise them at your hands and humble them. He will grant you victory over them and heal the spirit of the faithful. He will take away all rancor from their hearts: God shows mercy to whom he pleases. God is all-knowing and wise.

Did you imagine you would be forsaken before God has had time to know those of you who have fought valiantly and served none but God, His Apostle and the faithful? God is cognizant of all your actions.

It ill becomes idolaters to visit the mosques of God, for they are self-confessed unbelievers. Vain shall be their works, and in the fire they shall abide for ever.

None should visit the mosques of God except those who believe in God and the Last Day, attend to their prayers and render the alms levy and fear none but God. These shall be rightly guided. . . .

Believers, know that the idolaters are unclean. Let them not approach the Sacred Mosque after this year is ended. If you fear poverty, God, if he pleases, will enrich you through His own bounty. God is all-knowing and wise.

Source: *Surah 9:1–18, 28, from The Koran.*

FINAL REVELATION

In 632, just months before his death, Muhammad delivered his final revelation while on pilgrimage to Mecca. Set within the context of dietary regulations, the completion of Islam is proclaimed.

Believers, be true to your obligations. It is lawful for you to eat the flesh of all beasts other than that which is hereby announced to you. Game is forbidden while you are on pilgrimage. God decrees what He will.

Believers, do not violate the rites of God, or the sacred month, or the offerings or their ornaments, or those that repair to the Sacred House seeking God's grace and pleasure. Once your pilgrimage is ended, you shall be free to go hunting.

Do not allow your hatred for those who would debar you from the Holy Mosque lead you into sin. Help one another in what is good and pious, not in what is wicked and sinful. Have fear of God; God is stern in retribution.

You are forbidden carrion, blood, and the flesh of swine; also any flesh dedicated to any other than God. You are forbidden the flesh of strangled animals and of those beaten or gored to death; of those killed by a fall or mangled by beasts of prey (unless you make it clean by giving the death-stroke yourselves); also of animals sacrificed to idols.

You are forbidden to settle disputes by consulting the Arrows. That is a pernicious practice.

The unbelievers had this day abandoned all hope of vanquishing your religion. Have no fear of them: fear Me.

This day I have perfected your religion for you and completed My favor to you. I have chosen Islam to be your faith.

He that is constrained by hunger to eat of what is forbidden, not intending to commit sin, will find God forgiving and merciful.

They ask you what is lawful to them. Say: "All good things are lawful to you, as well as that which you have taught the birds and beasts of prey to catch, training them as God has taught you. Eat of what they catch for you, pronouncing upon it the name of God. And have fear of God: swift is God's reckoning."

All good things have this day been made lawful to you. The food of those to whom the Book was given is lawful to you, and yours to them. . .

Source: Surah 5:1-5, from *The Koran*.

HADITH

CALL TO PROPHETHOOD

The story of Muhammad's call to prophethood on the night of power is recorded in the following Hadith selection.

Narrated A'isha the mother of the faithful believers: The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira' where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira'. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not

know how to read (or what shall I read?)' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your lord, who has created (all that exists) and has created man from a clot. Read! And your Lord is the Most Generous.'" (96: 1, 2, 3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted."

Khadija then accompanied him to her cousin Waraqa ibn Naufal ibn Asad ibn 'abdul 'Uzza, who, during the Pre-Islamic Period, became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my Nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Source: *Sahih al-Bukhari* 1:3, from *The Translation of the Meanings of Sahih al-Bukhari*, tr. Muhammad Muhsin Khan (Chicago: Kazi Publications, 1979), 9 vols. Reprinted by permission.

NIGHT JOURNEY

Surah 17:1 of the *Qur'an*, written in the middle Meccan period, reads, "Glory be to him who made his servant go by night from the sacred temple [of Mecca] to the farther temple [of Jerusalem] whose surroundings we have blessed, that we might show him some of our signs." In what is referred to as the Night Journey, Muhammad was carried by Gabriel to the temple of Jerusalem (isra) and brought through the seven heavens to God (mi'raj). Although some Muslims interpret this as a vision, most see it as a literal journey. In commemoration of this event, a Muslim shrine called the Dome of the Rock stands on the place of Muhammad's ascent, the former site of the Jewish temple of Jerusalem. It is Islam's third most holy place, after Mecca and Medina. The story of the Night Journey from the Hadith is recounted here.

Narrated Anas ibn Malik from Malik ibn Sa'sa'a that Allah's Apostle described to them his Night Journey saying, While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here [across the chest]. He then took out my heart. Then a gold tray full of