

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 'abdu'l '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

Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me. . . . The animal's step (was so wide that it) reached the nearest heaven. When he asked for the gate to be opened it was asked, "Who is it?" Gabriel answered, "Gabriel." It was asked, "Who was accompanying you?" Gabriel replied, "Muhammad." It was asked, "Has Muhammad been called?" Gabriel replied in the affirmative. Then it was said, "He is welcomed. What an excellent visit his is!" The gate was opened, and when I went over to the first heaven, I saw Adam there. Gabriel said (to me), "This is your father, Adam; pay him your greetings." So I greeted him and he returned the greeting to me and said, "You are welcomed, o pious son and pious Prophet." Then Gabriel ascended with me till we reached the second heaven. . . . There I saw Yahya (i.e., John) and 'Isa (i.e., Jesus) who were cousins of each other. . . . Then Gabriel ascended with me to the third heaven and . . . there I saw Joseph. . . . Then Gabriel ascended with me to the fourth heaven and . . . there I saw Idris. . . .

Then Gabriel ascended with me to the fifth heaven and . . . there I saw Harun (i.e., Aaron). Then Gabriel ascended with me to the sixth heaven and . . . there I saw Moses. . . . When I left him (i.e., Moses) he wept. Someone asked him, "What makes you weep?" Moses said, "I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers." Then Gabriel ascended with me to the seventh heaven and . . . there I saw Abraham. . . . Then I was made to ascend to Sidrat-ul-Muntaha (i.e., the Lote Tree of the farthest limit). Behold! Its fruits were like the jars of Hajr (i.e., a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, "This is the Lote Tree of the farthest limit." Behold! There ran four rivers, two were hidden and two were visible. I asked, "What are these two kinds of rivers, O Gabriel?" He replied, "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then Al-Bait-ul-Ma'mur (i.e., the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, "This is the Islamic religion which you and your followers are following." Then the prayers were enjoined on me: They were fifty prayers a day.

When I returned, I passed by Moses who asked (me), "What have you been ordered to do?" I replied, "I have been ordered to offer fifty prayers a day." Moses said, "Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israil (in vain). Go back to your Lord and ask for reducing your followers' burden." So I went back, and Allah reduced ten prayers for me. Then again I went back to Allah and he reduced ten more prayers. When I came back to Moses he said the same. I went back to Allah and he ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said ". . . go back to your

Lord and ask for reducing your followers' burden." I said, "I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order." When I left, I heard a voice saying, "I have passed My Order and have reduced the burden of My Worshippers."

Source: *Sahih al-Bukhari* 5:227, tr. Kahn.

JIHAD

The foundation of jihad—or holy war—was laid down in the Qur'an and Hadith and refined in later legal discussions. The tradition that emerged contends that believers can fulfill jihad in four possible ways: through one's heart, tongue, hand, or sword. Jihad through one's heart—a practice sometimes called greater jihad—involves overcoming temptation or some personal evil. Islam can next be advanced through the tongue and the hand by defending what is right and rectifying what is wrong. Finally, through the sword, Islam can be militarily advanced—a practice sometimes called lesser jihad. The selections here from the Hadith are often associated with different types of jihad.

Abu Hurairah said, A man came to the Messenger of Allah and said, "Guide me to a deed which is equal to jihad." He said, "I do not find it." Then he said: "Is it in your power that when the one engaged in jihad goes forth, you should enter your mosque and stand in prayer and have no rest, and that you should fast and break it not?" He said, "Who can do it?" (Bukhari 56:1.)

Mughirah reported, The Prophet said, "Some people from among my community will remain in the ascendant, until the command of Allah comes to them and they will be triumphant." (Bukhari 61:28.)

Imran ibn Husain said, The messenger of Allah said, "A party of my community will not cease fighting for the Truth—they will be triumphant over their opponents." (Abu Dawud Mishkat 18.)

Abu Hurairah reported, The Messenger of Allah said: "Surely Allah will raise for this community at the beginning of every century one who will revive for it its faith." (Abu Dawud 36:1.)

Ibn Abbas reported, . . . And this (letter) ran as follows: "In the name of Allah, the Beneficent, the Merciful. From Muhammad, the servant of Allah and His Messenger, to Heraclius, the Chief of the Roman Empire. Peace be with him who follows the guidance. After this, I invite you with invitation to Islam. Become a Muslim and you will be in peace—Allah will give you a double reward; but if you turn away, on you will be the sin of your subjects. And, O followers of the Book! Come to an equitable proposition between us and you that we will not serve any but Allah, and that we will not associate aught with Him, and that some of us will not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims." (Bukhari 1:1.)

Salamah said, "I swore allegiance to the Prophet, then I turned to the shade of a tree." When the crowd diminished, he (the Prophet) said, "O Ibn al-Akwa! Will you not swear allegiance?" He said, "I said, I have

already sworn allegiance, O Messenger of Allah!" He said, "And do it again." So I swore allegiance to him a second time. I (the reporter) said to him, "O Abu Muslim! For what did you swear allegiance (to him) then?" He said, "For death." (Bukhari 56:110.)

Abd Allah ibn Aufa reported, The Messenger of Allah said: "And know that paradise is beneath the protection of the swords." (Bukhari 56:22.)

Abu Hurairah said, I heard the Prophet say, "By him in Whose hand is my soul, were it not that there are men among the believers who cannot bear to remain behind me—and I do not find that on which to carry them—I would not remain behind an army that fights in the way of Allah; and by Him in whose hand is my soul. I love that I should be killed in the way of Allah then brought to life, then killed again then brought to life, then killed again then brought to life, then killed again." (Bukhari 56:7.)

Abu Hurairah said, The Messenger of Allah said, "Whom do you count to be a martyr among you?" They said, "O Messenger of Allah! Whoever is killed in the way of Allah is a martyr." He said: "In that case the martyrs of my community will be very few—he who is killed in the way of Allah is a martyr; he who dies a natural death in the way of Allah is a martyr; he who dies of the plague (in the way of Allah) is a martyr; he who dies of cholera (in the way of Allah) is a martyr." (Muslim Miskhat 18.)

Abu Allah reported, "A woman was found among the killed in one of the battles of the Prophet so the Messenger of Allah forbade the killing of women and children." (Bukhari 56:147.)

Ibn Umar reported, The Messenger of Allah said: "I have been commanded that I should fight these people till they bear witness that there is no god but Allah and keep up prayer and pay zakat. When they do this, their blood and their property will be safe with me except as Islam requires, and their reckoning is with Allah." (Bukhari 2:16.)

Source: Adapted from Maulana Muhammad Ali, *A Manual of Hadith* (Lahore: Ahmadiyya, 1944).

CHARITY

Almsgiving (zakat) is one of the five pillars of Islam and involves a mandatory tax upon those who can afford it. This is often contrasted with deeds of generosity (sadaqah) that are voluntary beyond the almsgiving tax. The spirit behind both of these is charity, which is discussed in these Hadith selections.

Abu Musa reported, The Prophet said: "Sadaqah is incumbent on every Muslim." They (his companions) said, "O Prophet of Allah! And (what about him) who has not got (anything to give)?" He said: "He should work with his hand and profit himself and give in charity." They said, "What if he has nothing (in spite of this)?" He said: "He should help the distressed one who is in need." They said, "What if he is unable to do this." He said: "He should do good deeds and refrain from doing evil; this is charity on his part." (Bukhari 24:31.)

Abu Hurairah reported, The Prophet said: "On every bone of the fingers charity is incumbent every day: One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity." (Bukhari 56:72.)

Abu Hurairah reported, The Prophet said: "Removal from the way of that which is harmful is charity." (Bukhari 46:24.)

Jabir said, The Messenger of Allah said: "Every good deed is charity, and it is a good deed that you meet your brother with a cheerful countenance and that you pour water from your bucket into the vessel of your brother." (Musnad of Ahmad Miskhat 6:6.)

Abu Hurairah said, The Prophet said, "The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day." (Bukhari 69:1.)

Abu Hurairah said, The Messenger of Allah said, "A prostitute was forgiven—she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this." It was said: Is there a reward for us in (doing good to) the beasts? He said: "In every animal having a liver fresh with life there is a reward." (Bukhari and Muslim Miskhat 6:6.)

Abu Hurairah said on the authority of the Prophet (who said): "There is a man who gives a charity and he conceals it so much so that his left hand does not know what his right hand spends." (Bukhari 24:11.)

Zubair reported, The Prophet said: "If one of you should take his rope and bring a bundle of fire-wood on his back and then sell it, with which Allah should save his honor, it is better for him than that he should beg of people whether give him or do not give him." (Bukhari 24:50.)

Fatimah bint Qais said, The Messenger of Allah said: "In (one's) wealth there is a due besides the zakat"; then he recited: "It is not righteousness that you turn your faces towards the East and the West." (Tirmidhi Miskhat 6:6.)

Ibn Abbas reported, The Prophet sent Mu'adh to Yaman and said: "Invite them to bear witness that there is no god but Allah and that I am the Messenger of Allah; if they accept this, tell them that Allah has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allah has made obligatory in their wealth a charity which is taken from the wealthy among them and given to the poor among them." (Bukhari 24:1.)

Abu Hurairah said, When the Messenger of Allah died and Abu Bakr became (his successor), and those of the Arabs who would disbelieve disbelieved, Umar said, "How do you fight people (who profess Islam)?" and the Messenger of Allah said, "I have been commanded to continue fighting against people until they say, There is no god but Allah; whoever says this will have his property and his life safe unless there is a due against him and his reckoning is with Allah." (Abu Bakr) said, "By Allah! I will fight

those who make a difference between prayer and zakat, for zakat is a tax on property; By Allah! If they withhold from me even a she-kid which they used to make over to the Messenger of Allah, I will fight against them for their withholding it." Umar said, "By Allah! Allah opened the heart of Abu Bakr (to receive the truth), so I know that it was true." (Bukhari 24:1.)

Source: Adapted from Maulana Muhammad Ali, *A Manual of Hadith*.

RECITING THE QUR'AN

Many Hadith passages indicate that the memorization and recitation of Qur'anic verses was an expected form of piety for Muslims during Muhammad's life. Muhammad himself ritually recited its passages. Special reciters memorized the Qur'an's entirety and recited it daily. At least one function of recitation was to preserve its content, as illustrated in the following Hadith passage: "The Prophet heard a reciter reciting the Qur'an in the mosque at night. The Prophet said, May Allah bestow his mercy on him, as he has reminded me of such-and-such verses of such-and-such surahs, which I missed!" (Sahih al-Bukhari 6:562). Recitation was also a daily ritual for laypeople: "The Prophet said, If one recites the last two verses of surah-al-Baqara at night, it is sufficient for him (for that night)" (Sahih al-Bukhari, 6:560). In Qur'anic recitation, not only the words were memorized, but the tonal songlike vocalizations as well. The following describes the variety of vocalizations that were permitted.

Narrated Umar ibn Al-Khattab: I heard Hisham ibn Hakim reciting surah Al-Furqan during the lifetime of Allah's Apostle and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Surah which I heard you reciting?" He replied, "Allah's Apostle taught it to me." I said, "You have told a lie, for Allah's Apostle has taught it to me in a different way from yours." So I dragged him to Allah's Apostle and said (to Allah's Apostle), "I heard this person reciting Surah Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him (O Umar)! Recite, O Hisham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle said, "It was revealed in this way," and added "Recite, O Umar!" I recited it as he had taught me. Allah's Apostle then said, "It was revealed in this way. This Koran has been revealed to be recited in seven different ways, so recite of it whichever is easier for you."

Source: *Sahih al-Bukhari* 6:514, tr. Kahn.

STONING OF ADULTEROUS JEWS

The Hadith provides a narrative context for many Qur'anic passages, the meanings of which would otherwise be lost. For example, surah 17:81 states, "Truth has come and falsehood vanished. Falsehood is ever bound to vanish." Although the surrounding

verses provide no context, the Hadith does: "Allah's Apostle entered Mecca (in the year of the conquest) and there were three-hundred and sixty idols around the Ka'bah. He then started hitting them with a stick in his hand and said, Truth has come and falsehood vanished. Falsehood is ever bound to vanish" (Sahih al-Bukhari 6:244). The following Hadith narrative gives the context for another equally obscure Qur'anic passage: "Bring the Torah and read it, if what you say be true" (surah 3:93). The Hadith story, from about the fourth year of the migration to Medina, highlights the interaction between the Jews and early Muslims, Muhammad's administrative function in settling legal questions, and the prohibition against adultery.

Narrated Abdullah ibn Umar: The Jews brought to the Prophet a man and a woman from among them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them." He said, "Don't you find the order of Ar-Rajm (i.e., stoning to death) in the Torah?" They replied, "We do not find anything in it." 'Abdullah ibn Salam (after hearing this conversation) said to them, "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah.) And the religious teacher who was teaching it to them put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. 'Abdullah ibn Salam removed his (i.e., the teacher's) hand from the Verse of Ar-Rajm and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers are placed near the Mosque. I saw her companion (i.e., the adulterer) bowing over her so as to protect her from the stones.

Source: *Sahih al-Bukhari* 6:79, tr. Kahn.

DEATH OF MUHAMMAD

After complaining of severe headaches, Muhammad died in the house of his favorite wife, A'isha. The Hadith narratives surrounding his death describe his companions' concern about a possible successor to Muhammad and their fear that Muhammad might become an object of worship. The following account of Muhammad's death, attributed to A'isha, maintains that Muhammad appointed no successor.

A'isha, the wife of the Prophet, said, When the ailment of Allah's Apostle became aggravated, he requested his wives to permit him to be treated in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground. . . . When Allah's Apostle entered my house and his disease became aggravated, he said, "Pour on me the water of seven waterskins, the mouths of which have not been untied, so that I may give advice to the people." So we let him sit in a big basin . . . and then started to pour water on him

from these waterskins till he started pointing to us with his hands intending to say "You have done your job". . . . Then he went out to the people and led them in prayer and preached to them. . . .

When Allah's Apostle became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, "That is so! Allah's curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship)," intending to warn (the Muslims) of what they had done. . . . I argued with Allah's Apostle repeatedly about the matter (i.e., his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much was that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place would be a bad omen to the people, so I wanted Allah's Apostle to give up the idea of choosing Abu Bakr (to lead his people in prayer).

Narrated A'isha: It was one of favors towards me that Allah's Apostle expired in my house on the day of my turn while leaning against my chest and Allah made my saliva mix with his saliva at his death. 'Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at the Siwak and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front to him there was a jug or a tin containing water. He started dipping his hand in the water and rubbing his face with it. He said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.

Narrated Al-Aswad: It was mentioned in the presence of A'isha that the Prophet had appointed Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed Ali as his successor?"

Source: *Sahih al-Bukhari* 5:727, 730, 736, tr. Kahn.

FIRST COMPILATION OF THE QUR'AN

During Muhammad's life, isolated Qur'anic verses were preserved in writing, but the only complete copies existed in the memories of the reciters. The following passage describes the circumstances surrounding the first written compilation of the Qur'an, initiated by the first Caliph, Abu Bakr, a year after Muhammad's death.

Narrated Zayd ibn Thabit: Abu Bakr As-Siddiq sent for me when the people of Yama-ma had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found

Umar ibn Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said, 'Casualties were heavy among the Qurra of the Koran (i.e., those who knew the Koran by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra on other battlefields, whereby a large part of the Koran may be lost. Therefore I suggest you (Abu Bakr) order that the Koran be collected.' I said to Umar, 'How can you do something which Allah's Apostle did not do?' Umar said, 'By Allah, that is a good project.' Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which Umar had realized." Then Abu Bakr said (to me), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Koran and collect it (in one book)." By Allah! If they had ordered me to sift one of the mountains, it would not have been heavier for me than this ordering me to collect the Koran. . . . So I started looking for the Koran and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who know it by heart, till I found the last verse of Surah At-Tauba (Repentance) Abi Khuzaima Al-Ansari. . . . Then the complete manuscripts (copy) of the Koran remained with Abu Bakr till he died, then with Umar till the end of his life, and then with Hasfa, the daughter of Umar.

Source: *Sahih al-Bukhari* 6:509, tr. Kahn.

DEFINITIVE COMPILATION OF THE QUR'AN

In spite of the existence of Abu Bakr's single written compilation of the Qur'an, the Qur'an was still principally transmitted through memorized accounts and scattered written verses. As conflicting versions arose, the third Caliph, 'Uthman, authorized a definitive written edition twenty-four years after Muhammad's death. The following excerpt recounts the story of 'Uthman's edition.

Narrated Anas ibn Malik: Hudhaifa ibn Al-Yaman came to 'Uthman at the time when the people of Sha'm and the people of Iraq were waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sha'm and Iraq) differences in the recitation of the Koran, so he said to 'Uthman, "O the chief of the Believers! Save this nation before they differ about the Book (Koran) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Koran so that we may compile the Koranic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zayd ibn Thabit, 'Abdullah ibn Az-Zubair, Sa'id ibn Al-As and 'Abdur-Rahman ibn Harith ibn Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quaishi men, "In case you disagree with Zayd ibn Thabit on any point in the Koran, then write it in the dialect of Quraish as the Koran was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and

ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zayd ibn Thabit added, "A verse from Surah Ahzab was missed by me when we copied the Koran, and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima ibn Thabit Al-Ansari. (That verse was): "Among the believers are men who have been true in their covenant with Allah" (22:23).

Source: *Sahih al-Bukhari* 6:510, tr. Kahn.

SUNNI AND SHI'I WRITINGS

SUNNI ISLAMIC LAW

Ibn Idris al-Shafi'i (767–820) was the foremost scholar of early Islamic law. He is best known for his analysis of the "four roots of jurisprudence." That is, legal questions are resolved by appealing first to the Qur'an, second to the Sunna, third to consensus, and last to analogical reasoning. After his death Shafi'i's disciples founded the Shafi'ite school; his penetrating analysis of the four roots was also adopted by the other schools of Islamic Law. The following from Shafi'i's Risala discusses the use of consensus, analogy, and personal reasoning in resolving legal questions.

Chapter 11, On Consensus (*ijma*).

480. Shafi'i said: Some asked me: I have understood your doctrine concerning God's commands and His Apostle's orders that he who obeys God obeys His Apostle, [for] God has imposed [on men] the duty of obeying His Apostle, and that the proof for what you held has been established that it would be unlawful for a Muslim who has known the Book [of God] and the sunna [i.e., Hadith tradition of the Prophet] to give an opinion at variance with either one, for I know that this [i.e., acceptance of the Book and the sunna] is a duty imposed by God. But what is your proof for accepting the consensus of the public [on matters] concerning which no explicit command of God nor any [sunna] related on the authority of the Prophet is to be found? Do you assert, with others, that the consensus of the public should always be based on an established sunna even if it were not related [on the authority of the Prophet]?
481. [Shafi'i] replied: That on which the public are agreed and which, as they assert, was related from the Apostle, that is so. As to that which the public do not relate [from the Prophet], which they may or may not relate as a tradition from the Prophet, we cannot consider it as related on the authority of the Prophet—because one may relate only what he has heard, for no one is permitted to relate [on the authority of the Prophet] information which may or may not be true. So we accept the decision of the public because we have to obey their authority, and we know that wherever there are sunnas of the Prophet, the public cannot be ignorant of them, although it is possible that some are, and we know that the public can neither agree on anything contrary to the sunna of the Prophet nor on an error. . . .

484. He asked: What is the meaning of the Prophet's order to follow the community?
487. [Shafi'i] replied: When the community spread in the lands [of Islam], nobody was able to follow its members who had been dispersed and mixed with other believers and unbelievers, pious and impious. So it was meaningless to follow the community [as a whole], because it was impossible [to do so], except for what the [entire] community regarded as lawful or unlawful [orders] and [the duty] to obey these [orders].
- He who holds what the Muslim community holds shall be regarded as following the community, and he who holds differently shall be regarded as opposing the community he was ordered to follow. So the error comes from separation: but in the community as a whole there is no error concerning the meaning of the Qur'an, the sunna, and analogy.

Chapter 12, On Analogy (*qiyas*).

488. He asked: On what ground do you hold that [on matters] concerning which no text is to be found in the Book, nor a sunna or consensus, recourse should be had to analogy? Is there any binding text for analogical deduction?
489. [Shafi'i] replied: If analogy were [stated] in the text of the Book or the sunna, such a text should be called either God's command or the Apostle's order rather than analogy.
490. He asked: What is analogy? Is it personal reasoning [ijtihad], or are the two different?
491. [Shafi'i] replied: They are two terms with the same meaning. . . .
493. On all matters touching the [life of a] Muslim there is either a bonding decision or an indication as to the right answer. If there is a decision, it should be followed; if there is no indication as to the right answer, it should be sought by personal reasoning, and personal reasoning is analogy [qiyas]. . . .
496. [He asked]: If [legal] knowledge is derived through analogy—provided it is rightly applied—should [the scholars] who apply analogy agree on most [of the decision], although we may find them disagreeing on some?
497. [Shafi'i replied]: Analogy is of two kinds: the first, if the case in question is similar to the original meaning [of the precedent], no disagreement on this kind [is permitted]. The second, if the case in question is similar to several precedents, analogy must be applied to the precedent nearest in resemblance and most appropriate. But those who apply analogy are likely to disagree [in their answers]. . . .

Chapter 13, On Personal Reasoning (*ijtihad*).

534. He asked: On what ground do you hold that [the exercise of] personal reasoning [ijtihad] is permitted in addition to what you have already explained?