

Sūra 36:1-11

By the Wise Qur'an, thou art truly among the Envoys on a straight path; the sending down of the All-mighty, the All-wise, that thou mayest warn a people whose fathers were never warned, so they are heedless.

The Word has been realized against most of them, yet they do not believe.

Surely We have put on their necks fetters up to the chin, so their heads are raised; and We have put up before them a barrier and behind them a barrier; and We have covered them, so they do not see.

Alike it is to them whether thou hast warned them or thou hast not warned them, they do not believe. Thou only warnest him who follows the Remembrance and who fears the All-merciful in the Unseen; so give him the good tidings of forgiveness and a generous wage.

Surely it is We who bring the dead to life and write down what they have forwarded and what they have left behind; everything We have numbered in a clear register.

A ḥadīth

It may be that one of you will be performing the works of the people of Paradise, so that between him and Paradise there is the distance of only an arm's length, but then what is written for him overtakes him, and he begins to perform the works of the people of Hell, into which he will go. Or maybe one of you will be performing the works of the people of Hell, so that between him and Hell there is the distance of only an arm's length, but then what is written for him

will overtake him, and he will begin to perform the works of the people of Paradise, into which he will go.

A ḥadīth

'Alī said: We were one day at a funeral in the Baqī' al-Gharqad, when the Prophet – upon whom be Allah's blessing and peace – came and sat, and we sat around him. He had with him a staff and he bowed his head and began to make marks with his staff on the ground. Then he said: 'There is no one of you, no soul that has been born, but has his place in Paradise or in Hell already decreed for him, or, to put it otherwise, his unhappy or his happy fate has been decreed for him.' A man spoke up: 'O Apostle of Allah, shall we not then just entrust ourselves to what is written for us, and renounce works of the Blessed, and he amongst us who belongs to the Damned will inevitably be led to the works of the Damned?' He answered: 'As for those [who are to be among the] Blessed, the works of the Blessed will be made easy for them, and as for those [who are to be among the] Damned, the works of the Damned will be made easy for them.' Then he recited: 'So as for him who gives [generously] and shows piety, and gives credence to what is best, We shall ease the way for him to that which is easy, but as for him who is miserly and takes pride in [his] wealth, and treats what is best as false, for him We shall ease the way to that which is hard, nor will his wealth avail him when he is perishing. It is Ours to give guidance, and to Us belong both the first and the last.'

Five Pillars - Ritual Green

which all the Five Pillars
 a) Quran, Surah, hadith, Kalima, jihad
 b) Prayer, almsgiving, fasting, pilgrimage, jihad
 c) as name of Allah
 d) Kalima, prayer, almsgiving, fasting and pilgrimage

Ritual 1

The Kalima or Creed of Islam: Ḥadīth

The ritual dimension of Islam is most fully expressed in the 'Five Pillars' of the tradition, the *Kalima*, prayer, almsgiving, fasting and pilgrimage. The first pillar, the *Kalima*, functions as the watchword or creed for all Islam. The normal formulation of the *Kalima* is *lā ilāha ill'Allāh, Muḥammad Rasūl Allāh*, 'There is no god but Allah: Muḥammad is the Messenger

* video

- ① Vote individually
- ② Get in groups to discuss
- ③ Vote again
- ④ Discuss later

of Allah.' As the creed of Islam, its ritual and non-ritual recitation has been invested with tremendous symbolic power. The power of the *Kalima* is suggested by the following *ḥadīth* from Muḥammad Ḥaqqī al-Nāzili's *Khazīnat al-Asrār*.

Muslim has reported from 'Ubāda b. al-Ṣāmit – with whom may Allah be pleased – that the Messenger of Allah – upon whom be Allah's blessing and peace – said: 'Allah will forbid the Fire [from touching] anyone who has testified: "There is no God save Allah and Muḥammad is the Messenger of Allah."' Al-Ṭabarānī and Abū Nu'aym have quoted from 'Ubāda b. al-Ṣāmit how he told that the Messenger of Allah – upon whom be Allah's blessing and peace – said: 'The faith that has most virtue is that you should recognize that Allah is with you wherever you may be.' Al-Ṭabarānī has reported from Abū'l-Dardā – with whom may Allah be pleased – that the Messenger of Allah – upon whom be Allah's blessing and peace – said: 'There is no person who says a hundred times: "There is no God save Allah, and Muḥammad is the Messenger of Allah," but will be raised up by Allah on the Day of Resurrection with a face shining like the moon on the night of its fullness. No one on that Day will hand up [for assessment] works superior to his works save those who have said the like of what he has said or have increased [the number of times].' Muslim has reported from al-Muṭṭalib b. Ḥinṭab – with whom may Allah be pleased – that

the Prophet – upon whom be Allah's blessing and peace – said: 'The finest thing I have ever said, and that the Prophets who were before me have ever said, is to bear witness that there is no God save Allah.'

Muslim has reported from 'Uthmān – with whom may Allah be pleased – that the Prophet – upon whom be Allah's blessing and peace – said: 'He who dies while acknowledging that there is no God save Allah, and holds fast to his belief in it, will enter Paradise.' That he should have said 'Allah will forbid the Fire [from touching] him' is seen by the divines to be in contradiction with other texts which indicate that some disobedient believers will be tormented therein. Some seek to reconcile them by saying that this promise can be claimed only by him who repents of his wickedness before dying, others by saying that the promise was made before the incumbent duties had been ordained. Al-Ḥasan al-Baṣrī said that the meaning was: 'Whosoever says this *kalima* and fulfills all that it connotes and all the incumbent duties.' The preferred explanation is that it means that confession of the Divine Unity (*tawḥīd*) will prevent one from being kept eternally in the Fire.

Say it
100
times
↓
Selection

at time
of
death

Ritual 2

Prayer: Sūra 107, Sūra 4, Sūra 2, Sūra 62 and Ḥadīth

Prayer forms the second pillar in the ritual life of Islam and it is to be performed five times: at dawn, midday, afternoon, evening and night. Prayer may be performed in private or in congregation, but if it is recited in congregation it is presided over by a prayer-leader or *imām*. At the five times set for prayer, the *muezzin* calls the faithful together from the court or minaret of the mosque. The importance of prayer is such that the Qur'ān indicates that it must be performed properly; Sūra 107 indicates that one should not be 'heedless' of prayer. The tradition developed at least eight fundamentals for proper prayer, among them facing the *qibla*, the sacred shrine at Mecca, bending the body so that the palms touch the

How often should
muslims pray per day

- (a) 1
- (b) 3
- (c) 5
- (d) 7

How
to pray

* video

(2)

Eight fundamentals

- (1) face mecca
- (2) bend body/palms touch

(3)

knees, and the demonstration of obeisance by prostration in which the forehead touches the floor or ground of the place of prayer. Sūra 4 underscores the importance of prayer even when among the unbelievers. The direction of prayer, to the *qibla*, was toward Jerusalem in early Islam, but when Muhammad broke with the Jews the direction of prayer was re-oriented toward the sacred shrine in Mecca. Sūra 2 reflects this change in sacred geography. The most important congregational prayer is for what Sūra 62 calls the 'Day of Congregation' or Friday. While there are affinities between the Friday prayer and the Jewish and Christian Sabbath, it never become a 'day of rest' in Islamic countries. The *ḥadīth* from the *Sunan* of Abū 'Abd al-Raḥmān Aḥmad al-Nasā'ī develops the distinction between the Friday prayer and the Sabbath of Jews and Christians.

Friday
Saturday
Sunday

not a day
of rest,
but change

Sūra 107:1-7

Hast thou seen him who cries to the Doom?
That is he who repulses the orphan
and urges not the feeding of the needy.

So woe to those that pray
and are heedless of their prayers,
to those who make display and refuse charity.

Sūra 4:101-4

Whoso emigrates in the way of God will find in the earth many refuges and plenty; whoso goes forth from his house an emigrant to God and His Messenger, and then death overtakes him, his wage shall have fallen on God; surely God is All-forgiving, All-compassionate. And when you are journeying in the land there is no fault in you that you shorten the prayer, if you fear the unbelievers may afflict you; the unbelievers are for you a manifest foe.

When thou art amongst them, and performest for them the prayer, let a party of them stand with thee, and let them take their weapons. When they bow themselves, let them be behind you; and let another party who have not prayed come and pray with thee, taking their precautions and their weapons. The unbelievers wish that you should be heedless of your weapons and your baggage, then they would wheel on you all at once. There is no fault in you, if rain molests you, or you are sick, to lay aside your weapons; but take your precautions. God has prepared for the unbelievers a humbling chastisement.

When you have performed the prayer, remember God, standing and sitting and on your sides. Then, when you are secure, perform the

prayer; surely the prayer is a timed prescription for the believers.

Sūra 2:138-45

'To God belong the East and the West;
He guides whomsoever He will
to a straight path.'

Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you; We did not appoint the direction thou wast facing, except that We might know who followed the Messenger from him who turned on his heels—though it were a grave thing save for those whom God has guided; but God would never leave your faith to waste—truly, God is All-gentle with the people, All-compassionate.

We have seen thee turning thy face about in the heaven; now We will surely turn thee to a direction that shall satisfy thee. Turn thy face towards the Holy Mosque; and wherever you are, turn your faces towards it. Those who have been given the Book know it is the truth from their Lord; God is not heedless of the things they do.

Yet if thou shouldst bring to those that have been given the Book every sign, they will not follow thy direction; thou art not a follower of their direction, neither are they followers of one another's direction. If thou followest their caprices, after the knowledge that has come to thee, then thou wilt surely be among the evildoers whom We have given the Book, and they recognize it as they recognize their sons, even though there is a party of them conceal the truth and that wittingly.

The truth comes from thy Lord; then be not

among the doubters.

Every man has his direction to which he turns; so be you forward in good works. Wherever you may be, God will bring you all together; surely God is powerful over everything. From whatever place thou issuest, turn thy face towards the Holy Mosque; and wherever you may be, turn your faces towards it, that the people may not have any argument against you, excepting the evildoers of them; and fear you them not, but fear you me; and that I may perfect My blessing upon you, and that haply so you may be guided.

Sūra 62:9-11

O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance and leave trafficking aside; that is better for you, did you but know. Then, when the prayer is finished, scatter in the land and seek God's bounty, and remember God frequently; haply you will prosper.

But when they see merchandise or diversion they scatter off to it, and they leave thee standing. Say: 'What is with God is better than diversion and merchandise, God is the best of providers.'

A ḥadīth

That the Assembling [on Friday] is a Duty

Sa'īd b. 'Abd al-Rahmān al-Makhzūmī has informed us on the authority of Sufyān, from

Abū'l-Zinād, from al-A'raj, from Abū Hurayra, as also Abū Ṭā'ūs, from his father, from Abū Hurayra, that the Apostle of Allah – upon whom be Allah's blessing and peace – said: 'We are the last and yet the first. [We Muslims are] last since they [i.e., the Jews and Christians] were given scripture before us, we being given it later than they were, and [they were given] also this day which Allah – mighty and majestic is He – ordained for them, but they differed about it [i.e., about Friday], so Allah guided us to it so that other communities follow us [i.e., come after us] in this, the Jews tomorrow and the Christians the day after tomorrow.'

Wāṣil b. 'Abd al-A'lā has informed us on the authority of Ibn Fuḍayl, from Abū Mālik al-Ashja'i, from Abū Hāzim, from Abū Hurayra, and from Rab'ī b. Hirāsh from Hudhayfa, both of whom reported that the Apostle of Allah – upon whom be Allah's blessing and peace – said: 'Allah – mighty and majestic is He – led astray from Friday those who came before us, so that the Jews have Saturday and the Christians Sunday; then Allah brought us along and guided us to Friday. [The order of days as] He has appointed them is Friday, Saturday, Sunday, so on the Last Day [when peoples are called in their communities] they will be following after us. Thus in this world we are the last people [to be formed into a religious community] but on the Day we shall be the first, those who receive their judgment before [other] creatures.'

Ritual 3

Almsgiving: Sūra 2 and Ḥadīth

Sūra 2:172-3 offers a short code of true piety in which the giving of alms to kinsmen, orphans, the needy, the traveller, beggars and to ransom the slave is equivalent in importance to prayer. The Qur'ān uses two terms for almsgiving, *zakāt* and *ṣadaqa*. In later traditions, as witnessed by the ḥadīth we produce here, a distinction is drawn between these forms of almsgiving. *Zakāt* is taken to be the obligatory tithing which every Muslim must observe, and *ṣadaqa* to be charitable giving beyond what is legally required. This meaning of *ṣadaqa* is presented in Sūra 2:263-75.

tithe
charity

Sūra 2:172-3

It is not piety, that you turn your faces
to the East and to the West,

True piety is this:

to believe in God, and the Last Day,
the angels, the Book, and the Prophets,
to give of one's substance, however cherished,
to kinsmen, and orphans,
the needy, the traveller, beggars,
and to ransom the slave,
to perform the prayer, to pay the alms.

And they who fulfil their covenant
when they have engaged in a covenant,
and endure with fortitude
misfortune, hardship and peril,
these are they who are true in their faith,
these are the truly godfearing.

Sūra: 2:263-75

The likeness of those who expend their wealth
in the way of God is as the likeness of a grain of
corn that sprouts seven ears, in every ear a
hundred grains. So God multiplies unto whom He
will; God is All-embracing, All-knowing.

Those who expend their wealth in the way of
God then follow not up what they have expended
with reproach and injury, their wage is with their
Lord, and no fear shall be on them, neither shall
they sorrow. Honourable words, and
forgiveness, are better than a freewill offering
followed by injury; and God is All-sufficient, All-
clement.

O believers, void not your freewill offerings
with reproach and injury, as one who expends of
his substance to show off to men and believes not
in God and the Last Day. The likeness of him is as
the likeness of a smooth rock on which is soil, and
a torrent smites it, and leaves it barren. They have
no power over anything that they have earned.
God guides not the people of the unbelievers.

But the likeness of those who expend their
wealth, seeking God's good pleasure, and to
confirm themselves, is as the likeness of a garden
upon a hill; a torrent smites it and it yields its
produce twofold; if no torrent smites it, yet dew;
and God sees the things you do.

Would any of you wish to have a garden of
palms and vines, with rivers flowing beneath it,
and all manner of fruit there for him, then old age
smites him, and he has seed, but weaklings, then a

whirlwind with fire smites it, and it is consumed?
So God makes clear the signs to you; haply you
will reflect.

O believers, expend of the good things you
have earned, and of that We have produced for
you from the earth, and intend not the corrupt of
it for your expending; for you would never take it
yourselves, except you closed an eye on it; and
know that God is All-sufficient, All-knowing.

He gives the Wisdom to whomsoever He will,
and whoso is given the Wisdom, has been given
much good; yet none remembers but men
possessed of minds.

And whatever expenditure you expend, and
whatever vow you vow, surely God knows it. No
helpers have the evildoers. If you publish your
freewill offerings, it is excellent; but if you conceal
them, and give them to the poor, that is better for
you, and will acquit you of your evil deeds; God is
aware of the things you do.

Thou art not responsible for guiding them; but
God guides whomsoever he will.

And whatever good you expend is for
yourselves, for then you are expending, being
desirous only of God's Face; and whatever good
you expend shall be repaid to you in full, and you
will not be wronged, it being for the poor who are
restrained in the way of God, and are unable to
journey in the land; the ignorant man supposes
them rich because of their abstinence, but thou
shalt know them by their mark – they do not beg
of men importunately. And whatever good you
expend, surely God has knowledge of it.

Those who expend their wealth night and day,
secretly and in public, their wage awaits them with
their Lord, and no fear shall be on them, neither
shall they sorrow.

A ḥadīth

Suwayd b. Sa'īd has related to us, on the authority
of Ḥaḥṣ, i.e., Ibn Maysara al-Ṣan'ānī, from Zayd
b. Aslam, that Abū Ṣāliḥ Dhakwān informed him
that he had heard Abū Hurayra say that the
Apostle of Allah – upon whom be Allah's blessing
and peace – said: 'There is no one in possession
of gold or silver who does not pay what is due
thereon but will find himself on the Day of
Resurrection plated with plates of fire and roasted
upon them in the fire of Gehenna, so that his
sides, his forehead, his back are scorched, and
as soon as they have cooled off they are returned

blesses
fortune and
indismissiveness

Do not hoard...
expend it
→ blesses to you
→ ~~being~~ dignity to those
need

to him, during "a Day whose length is fifty thousand years", until the judgment among men is finished and he is shown his path, either to Paradise or to Hell.' Someone said: 'O Apostle of Allah, what about camels?' He answered: 'There is no owner of camels who does not pay what is due thereon, and what is due on their milk on the day they come down to water, but on the Day will be cast down before them on a level spot, and however numerous they may be not a single young weaned camel will be missing, and they will trample him under their feet and bite him with their mouths, and whenever the last has finished with him the first will begin again, during a Day whose length is fifty thousand

years, till the judgment among men is finished, and he is shown his path either to Paradise or to Hell.' Someone asked: 'O Apostle of Allah, what about cattle and sheep?' He replied: 'There is no owner of cattle or sheep who does not pay what is due thereon, but on the Day he will be cast down before them on a level spot, and not one of them will be missing, whether horned, or hornless, or broken-horned, and they will gore him with their horns and trample him with their hooves, and whenever the last have finished with him the first will begin again, during a Day whose length is fifty thousand years, until the judgment among men is finished, and he shown his path either to Paradise or to Hell.'

Ritual 4

Fasting: Sūra 2 and Ḥadīth

The fourth pillar of Islam is fasting. Pious Muslims will practise fasting at various times in conjunction with expiating and rectifying various breaches in the observance of religion, but the major annual fast is the month of Ramaḍān. Sūra 2:179-83 states the institution of this fast, setting forth the stipulation that those who are sick are exempted from the strenuousness of the fast. During the month of Ramaḍān, Muslims will abstain from food, drink and sex during the daylight hours, or from the time one can distinguish a white thread from a black thread in the morning until they can no longer be distinguished in the evening. The ḥadīth that follows this Qur'ānic passage stresses that fasting is done for Allah, and that he alone will reward it on the Day of Resurrection.

Sūra 2:179-83

proper fasting
O believers, prescribed for you is the Fast, even as it was prescribed for those that were before you – haply you will be godfearing – for days numbered; and if any of you be sick, or if he be on a journey, then a number of other days; and for those who are unable to fast, a redemption by feeding a poor man. Yet better it is for him who volunteers good, and that you should fast is better for you, if you but know; the month of Ramaḍān, wherein the Qur'ān was sent down to the people, and as clear signs of the Guidance and the

Salvation. So let those of you, who are present at the month, fast it; and if any of you be sick, or if he be on a journey, then a number of other days; God desires ease for you, and desires not hardship for you; and that you fulfil the number, and magnify God that He has guided you, and haply you will be thankful.

And when My servants question thee concerning Me – I am near to answer the call of the caller, when he calls to Me; so let them respond to Me, and let them believe in Me; haply so they will go aright.

Permitted to you, upon the night of the Fast, is

to go in to your wives; they are a vestment for you, and you are a vestment for them. God knows that you have been betraying yourselves and has turned to you and pardoned you. So now lie with them, and seek what God has prescribed for you. And eat and drink, until the white thread shows clearly to you from the black thread at the dawn; then complete the Fast unto the night, and do not lie with them while you cleave to the mosques. Those are God's bounds; keep well within them. So God makes clear His signs to men; haply they will be godfearing.

A ḥadīth

Muḥammad b. Rāfi' has related to me, on the authority of 'Abd al-Razzāq, on the authority of Ibn Jurayj, from 'Atā', from Abū Ṣāliḥ al-Zayyāt, that he heard Abū Hurayra – with whom may Allah be pleased – say: Said the Apostle of Allah – on whom be Allah's blessing and peace: 'Allah – mighty and majestic is He – has declared: "Every good work a man does is done for himself save fasting, which [is done] for Me, wherefore I Myself shall reward him for it." Fasting is a protection, so when it is a fast day for any one of you let him use no unseemly language on that day, nor raise any clamour. Should anyone abuse him or pick a fight with him, let him say: "I am a man

who is fasting." By Him in whose hand is Muḥammad's soul, the bad breath from the mouth of one who is fasting will smell sweeter to Allah on the Day of Resurrection than the perfume of musk. He who fasts has two occasions for rejoicing. When he finishes his fast he rejoices at its finishing, and when he meets his Lord he will have joy because of his fasting.'

Abū Bakr b. Abī Shayba has related to us, on the authority of Abū Mu'āwiya and of Wakī', from al-A'mash; and Zuhayr b. Harb has related to us, on the authority of Jarīr, from al-A'mash; and Abū Sa'īd al-Ashajj, whose wording we give, has related to us, on the authority of Wakī', from al-A'mash, from Abū Ṣāliḥ, from Abū Hurayra – with whom may Allah be pleased – that the Apostle of Allah – upon whom be Allah's blessing and peace – said: 'Allah – mighty and majestic is He – has declared: "For every good work a man does, merit tenfold to seven hundredfold will be reckoned, save [in the case of] fasting, for it [is done] for Me, and I Myself will reward it, since it is for My sake that he gives up his sex indulgence and his food." He who fasts has two occasions for rejoicing. There is a rejoicing when he has finished his fast, and there is a rejoicing when he meets His Lord, for the bad breath of his mouth will smell sweeter to Allah than the perfume of musk.'

Ritual 5

Pilgrimage: Sūra 22 and Ḥadīth

Pilgrimage or the *ḥajj* is the fifth pillar of Islam and is perhaps the most arduous aspect of ritual life within the tradition. The Mosque of Mecca is the major object of the pilgrimage, but it also involves visits to other sites in the neighbourhood. Almost every aspect of the *ḥajj* is a re-enactment of sacred events, so that *sa'y* or running seven times through one of the principal streets of Mecca, for example, is a ritual repetition of Hagar's search to find water for Ishmael. Sūra 22:26–38 is a major statement on the *ḥajj*, and the *ḥadīth* following indicates something of the cosmic importance given to the Ka'ba itself.

protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city is safe unless he has been unjust and

sinned. God is the protector of the good and God-fearing man and Muḥammad is the apostle of God.

Institutional Expression 3

Struggle (Jihād): Sūra 29, Sūra 25 and Ḥadīth

The Arabic word *jihād* is one of the most misunderstood terms of Islam. Literally, it means exerting oneself or struggling. The following Qur'ānic passages suggest that it is a struggle for Allah, but not always with a sword as a Holy War. Here, it has the sense of mission to establish Islam. We have already seen in the famous passage from Sūra 2:256 (Doctrine 1, page 142) that 'there is no compulsion in religion', a doctrine which underscores the peaceful aspect of *jihād*. However, there is the defensive struggle with arms when Islam is endangered. The following *ḥadīth* from Muḥammad Ali's *Manual of Ḥadīth* link the *jihād* to the missionary activities of Islam and to martyrdom, understood from time to time as one of the 'Five Pillars' of Islam. Historically, the passages in the Qur'ān have been interpreted to sanction expansionism as well as the peaceful missionary process.

Sūra 29:65-9

When they embark in the ships, they call on God,
making their religion sincerely His;
but when He has delivered them to the land,
they associate others with Him,
that they may be ungrateful for what We have
given them, and take their enjoyment;
they will soon know!

Have they not seen that We have appointed a
sanctuary secure,
while all about them the people are snatched
away?
What, do they believe in vanity, and do they
disbelieve in God's blessing?
And who does greater evil than he who forges
against God a lie,
or cries lies to the truth when it comes to him?
What, is there not in Gehenna a lodging for the
unbelievers?

But those who struggle in Our cause,

surely We shall guide them in Our ways;
and God is with the good-doers.

Sūra 25:50-9

And it is He who has loosed the winds,
bearing good tidings before His mercy;
and We sent down from heaven pure water
so that We might revive a dead land,
and give to drink of it, of that We created,
cattle and men a many.

We have indeed turned it about amongst them, so
that they may remember;
yet most men refuse all but unbelief.

If We had willed, We would have raised up in
every city a warner.
So obey not the unbelievers, but struggle with
them thereby mightily.

And it is He who let forth the two seas,
this one sweet, grateful to taste,
and this salt, bitter to the tongue,

and He set between them a barrier, and a ban forbidden.

And it is He who created of water a mortal, and made him kindred of blood and marriage; thy Lord is All-powerful.

And they serve, apart from God, what neither profits them nor hurts them; and the unbeliever is ever a partisan against his Lord.

We have sent thee not, except good tidings to bear, and warning.

Say: 'I do not ask of you a wage for this, except for him who wishes to take to his Lord a way.'

A collection of ḥadīth on jihād

Abū Saʿīd al-Khudrī said, It was said, O Messenger of Allah! Who is the most excellent of men? The Messenger of Allah, said, 'The believer who strives hard in the way of Allah with his person and his property.'

Imrān ibn Ḥuṣayn said, The Messenger of Allah, said: 'A party of my community shall not cease fighting for the Truth – they shall be triumphant over their opponents.'

Abū Hurayra reported, the Messenger of Allah, said: 'Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith.'

Abū Hurayra said, The Messenger of Allah, said: 'How would you feel when the son of Mary makes his appearance among you, and he is your imām from among yourselves.'

Sahl reported, He heard the Messenger of Allah, say: '... Then invite them to Islam, and inform them of what is incumbent on them; for, by Allah, if a single man is guided aright through thee, it is better for thee than red camels.'

Ibn 'Abbās reported, the Messenger of Allah, wrote to the Caesar inviting him to Islam, and sent his letter to him with Dihya al-Kalbī, and the Messenger of Allah, ordered him to make it over to the Chief of Buṣrā that he might send it to the Caesar.

Ibn 'Abbās reported, ... and this (letter) ran as follows:

'In the name of Allah, the Beneficent, the Merciful. From Muḥammad, 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 thee with invitation to Islam. Become a Muslim and thou wilt be in peace – Allah will give thee a double reward; but if thou turnest away, on thee will be the sin of thy subjects. And, O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.'

Salama 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 thou 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 Abū Muslim! For what did you swear allegiance (to him) then? He said, For death.

'Abdallāh b. Abī Aufā reported, The Messenger of Allah said: 'And know that paradise is beneath the protection of the swords.'

Abū Hurayra 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.'

Abū Hurayra 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 shall 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.'

Anas said, On the day that battle was fought at Uhud, (some) people fled away from the Prophet, He said, And I saw 'A'isha, daughter of Abū Bakr and Umm Sulaym, and they had both tucked up their garments, so that I could

convert
followers of
the
book

martyrdom
struggle

↓
martyrdom
= dying
in the way
of
Allah

Jesus

Ethics 1

A Code of Personal Behaviour: Sūra 17

In Sūra 17 the Qur'ān presents a single code intended to structure human behaviour. This code, in both injunction and prohibition, summarizes or reviews all the major concerns in the ethical dimension of Islam's sacred writings. It bears a close resemblance to the Decalogue of the Hebrew Bible, beginning with a prohibition against idolatry and then moving to the proper care and honour of parents, the prohibition of infanticide and the prohibition of murder outside legitimate vengeance, the prohibition of adultery, and enjoins integrity in matters concerning property and trade and the rights of orphans. These positive and negative commands are interspersed with directives about attitudes and character, especially kindness, integrity and humility.

Sūra 17:22-39

no idolatry Set not up with God another god, or thou wilt sit condemned and forsaken.

Thy Lord has decreed you shall not serve any but Him, and to be good to parents, whether one or both of them attains old age with thee; say not to them 'Fie' neither chide them, but speak unto them words respectful, and lower to them the wing of humbleness out of mercy and say, 'My Lord, have mercy upon them as they raised me up when I was little.'

Your Lord knows very well what is in your hearts if you are righteous, for He is All-forgiving to those who are penitent.

And give the kinsman his right, and the needy, and the traveller; and never squander; the squanderers are brothers of Satan, and Satan is unthankful to his Lord. But if thou turnest from them, seeking mercy from thy Lord that thou hopest for, then speak unto them gentle words.

And keep not thy hand chained to thy neck, nor outspread it widespread altogether, or thou wilt sit reproached and denuded.

Surely thy Lord outspreads and straitens His provision unto whom He will; surely He is aware

of and sees His servants.

And slay not your children for fear of poverty; We will provide for you and them; surely the slaying of them is a grievous sin.

And approach not fornication; surely it is an indecency, and evil as a way.

And slay not the soul God has forbidden, We have appointed to his next-of-kin authority; but let him not exceed in slaying; he shall be helped.

And do not approach the property of the orphan save in the fairest manner, until he is of age.

And fulfil the covenant; surely the covenant shall be questioned of.

And fill up the measure when you measure, and weigh with the straight balance; that is better and fairer in the issue.

And pursue not that thou hast no knowledge of; the hearing, the sight, the heart – all of those shall be questioned of.

And walk not in the earth exultantly; certainly thou wilt never tear the earth open, nor attain the mountains in height.

All of that – the wickedness of it is hateful in the sight of thy Lord.

Fundamentalist
 Relativist - time culture > defined in
 Mystical - not grounded in
 time, culture,
 analogy, metaphor,
 abstract.

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Ethics 2

True Piety: Sūra 70 and Sūra 25

The Qur'ān acknowledges the frailty of the human condition in Sūra 70 which describes man as being created 'fretful'; when evil strikes, man is impatient, and when he is touched by the good he grudges. The remedy for this fretfulness is simply piety in attending to prayer, to one's obligations to the needy, and to the Day of Judgment. In Sūra 25 this simple and true piety is extended: one should go in life humbly and address others with 'Salām', 'Peace'. This text reiterates other ethical themes such as the power of repentance to affect God.

Sūra 70:19-35

Surely man was created fretful,
 when evil visits him, impatient,
 when good visits him, grudging,
 save those that pray and continue at their
prayers,
 those in whose wealth is a right known for the
beggar and the outcast,
 who confirm the Day of Doom
 and go in fear of the chastisement of their
Lord
 (from their Lord's chastisement none feels
 secure)
 and guard their private parts save from their
wives and what their right hands own,
 then not being blameworthy
 (but whoso seeks after more than that,
 they are the transgressors),
 and who preserve their trusts and their
covenant,
 and perform their witnessings,
 and who observe their prayers.

Those shall be in Gardens, high-honoured.

What ails the unbelievers, running with
 outstretched necks towards thee on the
 right hand and on the left hand in knots?
 What, is every man of them eager to be admitted
 to a Garden of Bliss?

Sūra 25:64-76

The servants of the All-merciful are those who

walk in the earth modestly and who, when the
 ignorant address them, say, 'Peace'; who pass the
night prostrate to their Lord and standing; who
 say, 'Our Lord, turn Thou from us the
 chastisement of Gehenna; surely its chastisement
 is torment most terrible; evil it is as a lodging-
 place and an abode; who, when they expend, are
 neither prodigal nor parsimonious, but between
 that is a just stand; who call not upon another god
 with God, nor slay the soul God has forbidden
except by right, neither fornicate, for whosoever
does that shall meet the price of sin - doubled shall
 be the chastisement for him on the Resurrection
 Day, and he shall dwell therein humbled, save him
 who repents, and believes, and does righteous
 work - those, God will change their evil deeds
 into good deeds, for God is ever All-forgiving,
 All-compassionate; and whosoever repents, and
 does righteousness, he truly turns to God in
 repentance.

And those who bear not false witness and,
when they pass by idle talk, pass by with dignity;
 who, when they are reminded of the signs of their
 Lord, fall not down thereat deaf and blind; who
 say, 'Our Lord, give us refreshment of our wives
 and seed, and make us a model to the godfearing.'
 Those shall be recompensed with the highest
 heaven, for that they endured patiently, and they
 shall receive therein a greeting and - 'Peace!' Therein
 they shall dwell forever; fair it is as a
 lodging-place and an abode.

Say: 'My Lord esteems you not at all were it not
 for your prayer, for you have cried lies, and it shall
 surely be fastened.'