

the believers were enjoined to accept as the word of God on penalty of hell.

The collapse of the confederacy against the new faith, 620 A.D., is reflected in the increasingly bold tone of the Suras of the period (46). But a season of disappointment followed, during which the prophet almost lost heart (72). Hope returned, and from the first pledge of Akaba, 621 A.D., the fortunes of Islam rose steadily. Contention with the unbelievers was unceasing (6, 35, 64, 16). The prophet's endeavour to conciliate Jews and Christians has its reflection in a lavish use of their legends (19, 11, 12, 28). Mecca held out in obstinate refusal to adopt the new faith, and after men from Medinah had taken a second pledge, the Hegira began, 622 A.D., Muhammad, with Abu Bakr (9), being the last of the emigrants.

The Qur'an gives a sufficiently clear outline of the last ten years of the prophet's life—spent in his adopted city. His labours for the conversion of the population, especially the Jewish element, were protracted and earnest (2, 52). But Islam was rapidly becoming a new people, and new laws were necessary. The lengthy Suras of this period form the basis of all Muhammadan custom, ritual and law (2, 4, 5). The position of women (4, 24), the laws of inheritance (4), the regulations for pilgrimage (2), for marriage (33), for war and its spoils (3, 8, 47, 61), have each their place.

In civil law, as in religion, the Qur'an holds the place assigned to it by Muhammad in his final address during the pilgrimage A.H. 10:—

“Verily I have fulfilled my mission, I have left among you a plain command, the Book of Allah, and manifested ordinances, which, if ye hold fast, ye shall never go astray” (Sura 9).