

V. NOTES TO CHAPTER FIVE

- 1) As a token of respect and because of the accepted use of the name Allâh in the Arabic version of the Bible we decided to write the word God with an initial capital letter also when it refers to Allâh in the Koran — without the intention of any theological implications.
- 2) This is best illustrated by the imperative qul, directed towards Mohammed (Cf. VIII, 1; CIX, 1; CXII, 1; CXIV, 1) to which may be compared the Hebrew imperative ê mōr (e.g. Jer. 13:18) and the messenger's formula also underlying many Old Testament prophecies (cf. Gen. 32:5, Jer. 13:1). Compare for this formula also XIX, 9(10).
- 3) We do not accept the chronological sequence of the sûras as arranged by Nöldeke as will be clear from this and the preceding chapter. Nevertheless we followed it as a general guideline.
- 4) Our first investigation is contained in an unpublished M.A. thesis Skeppingsvoorstellinge in die Koran, 1967, pp. 65f. R.D. Wilson, The use of the terms "Allâh" and "Rabb" in the Koran, MW 10, 1920, pp. 176-183 argued that every kind of variation in the use of the designations of the Deity that is met with in the Pentateuch is also contained in the Koran. In the case of the Koran the unity of authorship is undeniable. Why then, asks Wilson, should the variation of names in the Pentateuch indicate diversity of authorship! To the present writer Wilson's representation seems to be an oversimplification of the issue without consideration for differences between the Koran and the Pentateuch in structure and background. Even the use of the designations of the Deity in the two sources is not in our opinion comparable.
- 5) J.H. Kramers, De Koran<sup>2</sup>, 1965.
- 6) The basmala is left out of account since it occurs for the first time in the second Meccan period in the text of the Koran (XXVII, 30) although it was regarded by

tradition as part of the oldest revelations. It is unknown when it became the superscript of all the individual sūras and it is uncertain whether Mohammed regarded it as part of the revelation. Sūra XCVI, 1 bears no witness to this issue. If the mysterious letters heading a number of sūras belong to the collection and redaction of the Koran it indicates that the basmala preceeding them did not form part of the composition of the text. Cf. Th. Nöldeke, *op. cit.*, I, pp. 116f.; II, pp. 79f. and R. Bell, Introduction to the Qur'ān, 1963, pp. 53f. According to XXVII, 30 the basmala was regarded as part of the praescriptum of a letter. It may be compared with the Laus Deo (+) used at the beginning of letters and documents in the Middle Ages.

- 7) According to Nöldeke CXII, 1, 2; CIV, 6; XCV, 8; LXXXVIII, 24; LXXXVII, 7 were dated Medinic from Moslem side while Muir classified also LXXIX, 25 under a later period. See Nöldeke ad loc. Kramers as well as R. Blachère, Le Coran, 1949-1951, dated also XCI, 13 bis later.
- 8) In about 10,000 verses of some 400 poets of this period the name Allāh (in all the forms ilāh, al-ilāh, allāh and allāhumma) occurs hardly more than 400 times according to O.A. Farrukh, Das Bild des Frühislam in der Arabischen Dichtung, 1937, p. 12.
- 9) O.A. Farrukh, *op. cit.*, p. 13.
- 10) According to the counting of J. Chelhod, Note sur l'emploi du mot Rabb dans le Coran, *Arabica* 5, 1958, pp. 161-163, the word Allāh occurs 143 times in the second Meccan period, 794 times in the third Meccan period and 1,644 times in the Medinan period.
- 11) O.A. Farrukh, *op. cit.*, p. 15.
- 12) While al-rahīm is good Arabic, al-rahmān looks like an Aramaic loanword. For a detailed analysis of the name and its use in the Koran see J. Jomier, Le nom divin "Al-Rahmān" dans le Coran, in Mélanges Louis Massignon, 1957, II, pp. 361-381. Cf. also J. Horowitz, Jewish

proper names and derivatives in the Koran, 1964, pp. 57-59, M. Gaudefroy-Demombynes, Sur quelques noms d'Allah dans le Coran, 1929, pp. 6-10. The root rh also signifies "womb, uterus" which is the original meaning of the word, the concrete concept usually preceding the abstract in Semitic languages. In the Koran the root is also used in the sense of "relatives" e.g. in VIII, 75(76). Cf. also G. Schmuttermayr, RHM- Eine lexikalische studie, *Biblica* 51, 4, 1970, pp. 499-532.

- 13) XVII, 110, second (or third?) Meccan period. In contrast with rahîm (IX, 128(129) ), al-Rahmân is used only of God and always with the definite article.
- 14) See the references in the previous chapter. In the Koran Al-Rahmân is connected with the Old Testament prophets (XIX, 58(59) cf. XX, 90(92) ) while the virgin Mary made use of this same name (XIX, 18, 26(27) ).
- 15) EI, s.v. Musailima. He started his career before Mohammed but it is unjustified to derive the word "Moslem" from the name Musailima. Mohammed's enemies reproached him with having obtained his wisdom from a man called al-Rahmân of Yamâma, Ibn Hishâm (ed. Wüstenfeld), Sîrat rasûl Allâh, I, p. 200. Musailima was of the tribe Banû Hanîfa in Yamâma and it is not without interest that it was a very ancient Arab tribe, partly pagan and partly Christian. EI (new edition), s.v. Hanîfa b. Ludjajm. See also EI, s.v. Al-Aswad, the Rahmân of Yemen.
- 16) Ibn Hishâm, op. cit., p. 145.
- 17) Cf. Sûra XXV, 60(61); Ibn Hishâm, op. cit., I/2, p. 747; and Tabarî, Tafsîr ad XIII, 30(29).
- 18) Cf. XVII, 110.
- 19) But cf. F. Buhl, Das Leben Muhammeds, 1961, pp. 165f.
- 20) Cf. also XIX, 96.
- 21) XXXVI, 11(10); I, 33(32) where khashiya may however

simply mean "to respect, to believe in".

- 22) XXXVI, 23(22); XIX, 45(46). Cf. XXI, 42(43).
- 23) The statistics are 1st Meccan period 4 times; 2nd 57 times; 3rd 2 times and in the Medinan period also 2 times.

- 24) Using the statistics of J. Chelhod, *op. cit.*, for Allâh and Rabb we have the following survey:

<u>Period</u>	<u>Allâh</u>	<u>Rabb</u>	<u>Rahmân</u>
1st Meccan	40	115	4
2nd Meccan	143	260	57
3rd Meccan	794	412	2
Medinan	1644	138	2
<u>Total</u>	<u>2621</u>	<u>925</u>	<u>65</u>

- 25) Rabb is used only twice in the absolute state (VI, 164; XXXVI, 58). Elsewhere it is either determined by a pronominal suffix e.g. your Lord (XCVI, 1, 3) or by a combination in the construct state e.g. the Lord of the East and the West (LXX, 40). It is also used of humans in the Koran e.g. in XII, 41, 42 and of false gods e.g. III, 80(74). Cf. M. Gaudefroy-Demombynes, *op. cit.*, pp. 4-6. As appellative it is to be compared with the Hebrew <sup>a</sup>dōnai.
- 26) Cf. J.A. Naudé, *op. cit.*, pp. 62-72.
- 27) Cf. J. Chelhod, *op. cit.*, p. 165.
- 28) LXXXVII, 1, 14 and 15; LVI, 74(73), 96; LXIX, 52; LXXIII, 8; LXXVI, 25 (second Meccan period). Cf. also XCVI, 1; XI, 5, 78; XIX, 65(66) (second Meccan period).
- 29) In the Hebrew Bible the phrase "the name of Yahwè" is used out of theological considerations and does not refer to another name but simply means "Yahwè" for all practical purposes. Cf. e.g. Isaiah 30:27, Deuteronomy 28:58. In our present context it would mean that the name concerned in the Ism-verses of the Koran is Rabb but the Koran states in a number of verses: Our Rabb is Allâh cf. XXII, 40; XL, 28(29); XXXVII, 126, etc.

- 30) Cf. e.g. Job 1:21 where "the name of the Lord" is a stylistic variant of "the Lord".
- 31) Moreover a number of the Ism-verses appear in sūras containing the name Allāh, suggesting both that they belong to a somewhat later date and that Allāh is the name referred to. They are LXXXVII; LXIX; LXXVI; cf. XIX. The verse in LXXIII containing the name Allāh belongs to a later period than its context so that we are left with LXXIII, LVI, cf. XCVI, LV as proper Ism-verses.
- 32) See again note 25 above.
- 33) It is most unlikely that the constant use of the name Allāh from the beginning onwards can be ascribed to editorial revision when the Koran was committed to writing.
- 34) Thus III, 190(187)f. speaks of creation as a miraculous sign for men of understanding to realise its destiny in connection with the coming Judgement, contra Al-Baiḍāwī, Anwār al-tanzīl wa-asrār al-ta'wīl, ad loc. Similarly God's act of creation is used to demonstrate that He is the only God and should be worshipped as such, e.g. II, 163(158)-165(160); XLI, 37 or to demonstrate his omnipotence e.g. XXX, 17(16)-27(26), contra H. Stieglecker, Die Glaubenslehren des Islam, 1962, pp. 26ff.
- 35) Al-ṣamad CXII, 2 a hapax legomenon which may also be translated "the Everlasting Refuge".
- 36) CXII, 3.
- 37) LVII, 3.
- 38) LV, 26-27. The name Allāh is not used in this sūra but it does occur in XX, 73(75) where the root bqy is applied to Allāh. Cf. also XXVIII, 88.
- 39) II, 255(256); III, 2(1); XX, 111(110).
- 40) XX, 110(109)f.
- 41) III, 27(26); VI, 95.
- 42) X, 31(32).

- 43) XXX, 19(18).
- 44) XXV, 58(60). Cf. II, 154(149); III, 169(163). To these verses may also be compared T. O'Shaughnessy, Muhammed's thoughts on death, 1969, especially pp. 45ff.
- 45) II, 255(256); III, 2(1); XL, 65(67); XXVIII, 88.
- 46) XXI, 51(52)-70; XXVI, 69-87.
- 47) XVI, 21.
- 48) XXV, 58(60).
- 49) LXXXIX, 22(23).
- 50) XLII, 51(50); XIX, 9(10), 21.
- 51) XVII, 1; XLIII, 80; XXII, 61(60), 75(74); XLII, 11(9); XL, 20(21), 56(58); IV, 58(61), 134(133); XXXI, 28(27); LVIII, 1; LXXVI, 2.
- 52) XVII, 1; XXII, 61(60), 75(74); LVII, 4; XLII, 11(9); XL, 20(21), 56(58); IV, 58(61), 134(133); XXXI, 28(27); LVIII, 1; LXXVI, 2.
- 53) XX, 39(40); XI, 37(39); LII, 48; LIV, 14(13).
- 54) XLVIII, 10; III, 73(66); XXXVI, 71; XXXVIII, 75; LI, 47; LVII, 29; XXXIX, 67 refers to the right hand of Allâh and V, 64(69) to both his hands which are unfettered.
- 55) By implication in VII, 195(194).
- 56) LV, 27; II, 115(109), 272(274); XIII, 22; XXX, 38(37)f.; LXXVI, 9; XCII, 20. Often the "face of God" is a synonym for "paradise".
- 57) LI, 47.
- 58) II, 144(139). Compare from the Old Testament Ps. 28:2. Cf. also CVI, 3.
- 59) VII, 54(52); X, 3; XIII, 2; XXV, 59; XXXII, 4(3); LVII, 4. Prior to the creation the throne of Allâh rested on the primaeval water (cf. the Hebrew t<sup>e</sup>hōm and Assyrian tiāmat as well as A.J. Wensinck, The Ocean

in the literature of the Western Semites, reprinted 1968) XI, 7(9); cf. Ps. 29:3, 10. On the Day of the Judgement eight angels will be carrying the throne LXIX, 17; XL, 7. It may be of some interest to mention here that al-kursi has been taken as the footstool of which al-<sup>C</sup>arsh is the throne. In the Koran the two words are used as synonyms. Since al-kursi is doubtless a chair, it is more plausible that al-<sup>C</sup>arsh originally signified the Baldachin over the throne. In Classical Arabic <sup>C</sup>arsh means "a booth, or shed, or thing constructed for shade", E.W. Lane, Arabic-English Lexicon, reprinted 1968, s.v., and in II, 259(261) and XXII, 45(44) the word is used of houses having fallen down upon their roofs. The preposition <sup>C</sup>alâ<sup>y</sup> in e.g. VII, 54(52) should not be taken too literally. Cf. Is. 4:5

- 60) Cf. II, 272(274); XIII, 22; LXXVI, 9; XCII, 20. The image is taken from the judgement before an earthly ruler. Cf. Jeremiah 34:3.
- 61) The word may also be translated "the Oppressor" in view of the root's use in XCIII, 9; but compare also VII, 127(124).
- 62) E.g. XXII, 54(53).
- 63) V, 117; XXII, 17; XXXIV, 47(46); XLI, 53; XXIX, 52(51).
- 64) E.g. LIX, 23; XX, 114(113).
- 65) He is the master of whom man is the slave. Compare e.g. III, 15(13); LXXXIX, 28f. with XII, 42.
- 66) XIX, 40(41).
- 67) VII, 89(87); X, 109; XII, 80.
- 68) II, 267(270); XLVII, 38(40).
- 69) IV, 45(47); VIII, 40(41); XXII, 78; III, 150(143).
- 70) Rahim, e.g. II, 143(138), used of Mohammed in IX, 128(129).
- 71) II, 225; XVII, 44(46); XXXV, 41(39), used of Shu<sup>C</sup>aib

- in XI, 8 (89).
- 72) XXXV, 30(27), 34(31); XLIII, 23(22); LXIV, 17 etc., used of human beings in XXXIV, 13(12).
- 73) XI, 90(92); LXXXV, 14; III, 31(29).
- 74) XXX, 47(46); XLIII, 25(24), 55.
- 75) XXXII, 14; XLV, 34(33).
- 76) II, 37(35), 54(51), 128(122), 160(155); IX, 104(105), 118(119); CX, 3.
- 77) VII, 183(182); LXVIII, 45; LXXXVI, 16.
- 78) E.g. III, 54(47).
- 79) E.g. VIII, 16.
- 80) LIX, 23. That Allâh can be ashamed is implied in XXXIII, 53.
- 81) LXXVI, 30f.; cf. LXXXI, 29; II, 213(209).
- 82) On the other hand the representation of a god in human form like Hubal in the Ka<sup>c</sup>ba of Mecca were foreign to the Arabs and due to foreign influence.
- 83) II, 51(48), 92(86)f.; VII, 148(146)-152(151); XX, 88(90)f. The terms "your God; the God of Moses" elsewhere used of Allâh and included in the list of the ninety-nine most comely names of Allâh is applied to the golden calf in XX, 88(90).
- 84) al-kabîr is applied to Allâh about six times in the Koran e.g. in XIII, 9(10).
- 85) This may account for the fact that Allâh speaks to man only by means of intermediaries, but in the ancient Near East it was customary to use intermediaries between a high authority and commoners. Cf. XLIII, 51(50).
- 86) This is only natural in view of the social position of the male in a semitic society. When Syrian Moslems refer to the phallus of Allâh it may be an attempt to form a visual picture of Allâh, but probably it merely serves to stress his power.
- 87) E.g. CXII, 3; LXXII, 3.



- 88) It is prohibited in XVI, 74(76).
- 89) E.g. by the Tafsîr al-Djalâlain ad VII, 180(179).
- 90) VII, 180(179); XVII, 110; XX, 8(7); LIX, 24.
- 91) For a criticism of this practice see D. Rahbar, God of Justice, 1960, pp. 8ff.
- 92) Cf. LIX, 22-24 for an example.
- 93) R. Bell, *op. cit.*, p. 69.
- 94) *Ibid.*, pp. 69f.
- 95) *Ibid.*, p. 70.
- 96) LVII, 3.
- 97) LVII, 3.
- 98) VI, 17; X, 107.
- 99) II, 272(274); VI, 39.
- 100) VI, 39; IV, 143(142).
- 101) VI, 102; XV, 86; LIX, 24.
- 102) VII, 164.
- 103) IV, 16(20), 64(67); XLIX, 12; A. Ben-Shemesh, Some suggestions to Qur'ân translators, Arabica, XVI, 1, 1969, p. 81f. thinks that rahîm should be translated "beloved".
- 104) Calîm khabîr, XXXI, 34; XLIX, 13; cf. LXVI, 3; hakîm Calîm VI, 84(83), 128, 140; XV, 25; XXVII, 6; XLIII, 84; LI, 30; Calîm hakîm, IV, 24(28).
- 105) II, 255(256).
- 106) LXXXV, 15.
- 107) XXXIV, 2.
- 108) XI, 90(92).
- 109) ra'ûf rahîm, II, 143(138); XVI, 7, 47(49); XXII, 65(64); LVII, 9; also IX, 117(118); XXIV, 20; LIX, 10.

- 110) XIII, 9(10).
- 111) LIV, 42.
- 112) IV, 34(38); XXII, 62(61); XXXI, 30(29); XXXIV, 23(22); XL, 12.
- 113) IV, 43(46), 99(100); XXII, 60(59); LVIII, 2(3).
- 114) VI, 84(83), 129(128), 140; XV, 25; XXVII, 6; XLIII, 84; LI, 30.
- 115) II, 32(30); IV, 11(12).
- 116) XI, 73(76).
- 117) Apart from the use in the Basmala also used in II, 163 (158).
- 118) IV, 12(16); XXII, 59(58); XXXIII, 51.
- 119) VI, 18, 74(73); XXXIV, 1.
- 120) XLIX, 14; XVI, 18.
- 121) Pronounced al-barr<sup>u</sup>-rrahîm<sup>u</sup>, LII, 28.
- 122) Another example is the qînâ-metre especially used for the dirge in Hebrew. It is this relation between style and contents which justify Mohammed's reference to the style of the Koran to prove its authenticity, cf. XI, 13(16)f.; LII, 34; XVII, 88(90)f., etc.
- 123) XV, 86; XXXVI, 81.
- 124) IV, 58(61), 134(133); XVII, 1; XXII, 61(60), 75(74); XXXI, 28(27); XL, 20(21), 56(58); XLII, 11(9); LVIII, 1; LXXVI, 2.
- 125) II, 127(121), 137(131) and about thirty times more.
- 126) XXXIV, 50(49).
- 127) The one, the conquerer XII, 39; XXXVIII, 65; XXXIX, 4(6); repenting, wise XXIV, 10; the mighty, the forgiving XXXVIII, 66; XXXIX, 5(7); XL, 42(45); LXVII, 2; the mighty, the giver XXXVIII, 9(8); forgiving, powerful IV, 149(148).
- 128) Calîm qadîr knowing, powerful, XVI, 70(72);

XXX, 54(53); XXXV, 44(43); XLII, 50(49); al-<sup>c</sup>azîz al-ḥakîm the mighty, the wise II, 129(123); XIV, 4; XXVII, 9; XXXIV, 27(26); XLII, 3(1); hakîm ḥamîd wise, praiseworthy XLI, 42; al-<sup>c</sup>azîz al-ḥamîd, the mighty, the praiseworthy, XIV, 1; XXXIV, 6; LXXXV, 8; al-<sup>c</sup>azîz al-rahîm, the mighty, the compassionate, XXX, 5(4); XXXII, 6(5); al-<sup>c</sup>azîz al-<sup>c</sup>alîm, the mighty, the knowing, VI, 97(96); XXVII, 78(80); XXXVI, 38; XL, 2(1); XLI, 12(11); XLIII, 9(8).

- 129) Cf. vss. 9(8), 68, 104, 122, 140, 159, 175, 191.
- 130) II, 202(198); III, 19(17) and at least six times more.
- 131) VI, 166(165); VII, 167(166).
- 132) II, 196(192), 211(207); VIII, 48(50); XIII, 6(7).
- 133) XIII, 13(14); al-mihâl is a hapax legomenon in the Koran, consequently its exact meaning is difficult to determine. The context is of little help since the phrase may merely have been utilized to serve the rhyme. The root may perhaps also convey the meaning of "power".
- 134) VIII, 40(41).
- 135) ni<sup>c</sup>m al-wakîl, III, 173(167).
- 136) Literally "the best of creators", XXIII, 14. Allâh is exclusively the subject of khlq in the Koran.
- 137) khair al-ḥâkimîn, X, 109; XII, 80; VII, 89(87); aḥkam al-ḥâkimîn XI, 45(47).
- 138) khair al-râziqîn, V, 114; XXII, 58(57); XXIII, 72(74); XXXIV, 39(38); LXII, 11.
- 139) khair al-ghâfirîn, VII, 155(154).
- 140) khair al-fâsilîn, VI, 57 i.e. between believers and unbelievers.
- 141) khair al-mâkirîn, III, 54(47); VIII, 30; cf. X, 21(22).

- 142) khair al-munzilîn, XXIII, 29(30).
- 143) khair al-nâsirîn, III, 150(143).
- 144) khair al-wâriṭhîn, XXI, 89.
- 145) arḥam al-râḥimîn, XII, 64, 92; XXI, 83.
- 146) An exhaustive and comprehensive presentation of the attributes of Allâh with the proper reference to their context requires a separate monograph.
- 147) For the origin of this formula see A. Baumstark, Zur Herkunft der monotheistischen Bekenntnisformeln im Koran, *Oriens Christianus* 37, 1953, pp. 6-22. For its influence on the Targum Jonathan see S.H. Levey, The date of Targum Jonathan to the Prophets, *VT* 21/2, April 1971, pp. 192f.
- 148) XXXIX, 36(37).
- 149) X, 28(29).
- 150) XXI, 98 but cf. 99; II, 24(22); LXVI, 6.
- 151) XXXVII, 20-32.
- 152) VI, 109(108).
- 153) LXXI, 23(22f.), male deities.
- 154) LIII, 19f., female deities.
- 155) Jesus and Mary, V, 116; Ezra, IX, 30; Pharaoh, XXVIII, 38; angels, XLIII, 19(18)f.; djinn, VI, 100, XXXIV, 41(40), LXXII, 6. Theologically there is no difference in the Koran between the worship of these figures and the worship of images. We include therefore shirk in the term idolatry in these paragraphs. Mohammed also had understanding of the fact that a man's passions can become his god (cf. XLV, 23(22); XXV, 43(45) ), but it plays no significant role in the Koran.
- 156) E.g. II, 170(165); V, 104(103).
- 157) Cf. CIX; V, 60(65).
- 158) VI, 137; XVI, 56(58).

- 159) IV, 76(78).
- 160) VI, 137(138).
- 161) XXXVII, 36(35); XXV, 42(44).
- 162) izz, XIX, 81(84).
- 163) II, 257(259).
- 164) X, 18(19); XXXIX, 43(44).
- 165) XLIII, 86; XXX, 13(12). Cf. e.g. II, 255(256);  
LIII, 26.
- 166) XI, 101(103).
- 167) XVII, 42(44).
- 168) XVII, 57(59).
- 169) Most references to the false gods in the Koran are in a  
context contrasting them with Allâh.
- 170) II, 24(22); LXVI, 6.
- 171) XXI, 21.
- 172) XXXVII, 95(93); cf. VII, 138(134).
- 173) VII, 195(194); II, 171(166); XLVI, 5(4); XL, 43(46);  
XXXV, 14(15) and XVI, 76(78).
- 174) VII, 71(69); XII, 40; LIII, 23; cf. XXXI, 30(29) and  
the use of al-haqq as an epithet of Allâh elsewhere.
- 175) IV, 117; XXXIX, 38(39).
- 176) XXXV, 13(14); XXXIV, 22(21) cf. the contrast with  
XXXIV, 3.
- 177) XVI, 75(77).
- 178) XXV, 3(4).
- 179) XXXV, 40(38); XLVI, 4(3).
- 180) VII, 191.
- 181) XXII, 73(72).
- 182) XVI, 17, 20; XXV, 3; II, 165(160).

- 183) XVI, 73(75).
- 184) XXII, 12; XXV, 3(4), 55(57).
- 185) XXXIX, 38(39); XXXVI, 23(22).
- 186) XXXV, 40(38).
- 187) XIX, 82(85); VII, 37(35); X, 28(29)-30(31); XXXV, 14(15); XI, 21(23); VI, 94.
- 188) XL, 74, 84; XLI, 47.
- 189) XXX, 40(39); X, 34(35).
- 190) wa-lau-lâ kalimat al-faṣl la-quḍiya bainahum XLII, 21(20).
- 191) taghūt, e.g. II, 256(257). The root is also applied to humans e.g. man, XCVI, 6; Pharaoh XX, 24(25), the waters of the deluge LXIX, 11, etc.
- 192) J.A. Naudé, *op. cit.*, pp. 55-61.
- 193) II, 256(257); XXXIX, 17(19).
- 194) IV, 51(54) cf. V, 60(65).
- 195) Cf. LXXII, 4.
- 196) XIX, 83(86); XXVII, 24.
- 197) XXXIX, 8(11).
- 198) E.g. X, 106; VI, 151(152).
- 199) IV, 48(51), 116; compare also IX, 5.
- 200) XXI, 22; XIX, 88(91)-91(93).
- 201) As examples may be mentioned Hubal and, if A.F.L. Beeston, The men of the Tanglewood in the Qur'an, JSS 13, 2, 1968, pp. 253-255 is correct in his interpretation of aṣḥāb al-aika, also Dusares / Dhū al-Ṣharā.
- 202) Cf. LXXI, 23(22, 23).
- 203) As examples may be mentioned the epithets wadūd e.g. XI, 90(92) in comparison with the god Wadd, malik e.g. CXIV, 2, used as the name of a god in Thamūdic inscriptions (cf. the old Arabic name Abd al-Malik), and similarly the epithet al-azīz. For an annexation of pagan holy places compare e.g. II, 158(153).

- 204) Cf. XLIII, 16(15)-19(18); with LIII, 19-21; VI, 100; XXXIV, 40(39)f.; LXXII, 6; XXI, 29(30); cf. also III, 45(40) where Jesus is called a muqarrab which is a technical term for a group of angels. Compare note 223 below.
- 205) VI, 74-83, the heavenly bodies; XXI, 51(52)-70, the images.
- 206) XIII, 39; al-wâhid (XIV, 48(49); XL, 16) as well as ahad (CXII, 1) is used of Allâh. Although it is an article with a very general scope, reference may here be made to T.B. Irving, God's Oneness, Studies in Islam I, 1964, pp. 61-70. For the antecedents of "the One" in the ancient Near East it is interesting to compare C.H. Gordon, His name is "One", JNES 29, 3, 1970, pp. 198f.
- 207) Next to Kalâm and Usûl al-dîn. Another phrase stressing the superiority of God over the false gods is Allâh ta<sup>c</sup>âlâ, always employed in a polemical context in the Koran.
- 208) E.g. XLIII, 16(15)-19(18); VI, 100; XXXIV, 40(39)f.; XXXVII, 158. It is interesting to note a certain ambiguity also in the Koran. It is clear that the subject of the "We" passages is not always Allâh (used as a pluralis amplitudinis). In passages like XIX, 64(65)f.; XXXVII, 164-166, it is obvious that the subject is the angels. It is not always easy to distinguish between the two and R. Bell, op. cit., p. 61 rightly asks whether VI, 99 for example, have been somewhat hurriedly revised, or have the angels, in Mohammed's ideas, assumed other functions of Providence, besides the communication of revelations? Compare also XXI, 94 with LXXXII, 10f.
- 209) Cf. XXXVII, 8; XXXVIII, 69.
- 210) Cf. II, 30(28); XXXVIII, 69 in combination with 71.
- 211) XVII, 40(42); XLIII, 16(15), 19(18). It is noteworthy that the goddesses related to Allâh in the heathen

pantheon became angels, closer to him than the djinn, which is the highest position other gods could achieve in Islam.

- 212) Cf. XXXV, 1; XXXVII, 150; XLIII, 19(18); VII, 12(11).
- 213) XXXV, 1.
- 214) Cf. XI, 69(72), 81(83); XV, 62; LI, 24-37. Nevertheless the context in XXXV, 1 suggests that the wings are to be employed in their function as messenger.
- 215) VII, 20(19). In spite of the fact that they did not know the names of things II, 31(29)f., and bowed before Adam (II, 34(32) ).
- 216) XI, 77(79)-80(82); XV, 67-72; cf. XII, 31.
- 217) Cf. LIII, 27(28)f. Mohammed himself then in our opinion represented the worship of goddesses as worship of supposed female angels.
- 218) Cf. VII, 11(10)ff. ; II, 102(96). If al-muṭahharūn in LVI, 79(78) refers to angels it need not imply that they were formerly impure, but the passive participle could merely express a quality of the angels. This verse is sometimes written on the cover of the Koran to ensure that those who intend to handle it will purify themselves bodily (and spiritually!).
- 219) XI, 70(73); LI, 26ff. According to al-Baiḍāwī, Gabriel revived the calf prepared for the meal.
- 220) XIII, 13(14); XXXVII, 166; XXI, 20; XLI, 38.
- 221) XVI, 49(51); XXI, 19.
- 222) XXI, 26; IV, 172(170); cibād is also the Koranic word for "slaves" e.g. XXIV, 32.
- 223) XXXVII, 164-166. In IV, 172(170) these angels are referred to as al-muqarrabūn (cf. al-Baiḍāwī ad loc). Elsewhere the term is applied to the believers in Paradise LVI, 11, but its Sitz im Leben is found in VII, 114(111) and XXVI, 42(41) where it indicates an important position at the court of Pharaoh.
- 224) For a similar custom at a royal court compare in the Bible Esther 4:11; 5:2, 3.



- 225) XXI, 27-29.
- 226) XL, 7.
- 227) LXXII, 9.
- 228) Cf. LXXIX, 5; XIX, 64(65); LI, 4.
- 229) The word which is a dialectical variant of mal'ak usually occurs in the plural. Its synonym rasûl applied to Mohammed and some other individuals, is also used for angels in the Koran, cf. XXII, 75(74).
- 230) Cf. LXXVII, 1-6; XI, 69(72)-81(83); XXIX, 33(32)f.
- 231) II, 97(91); LIII, 5f.; LXXXI, 19, 23. It may be understood from LXXX, 15 that the angels first wrote down their messages of revelation in heaven.
- 232) I, 17(16)f.; XIII, 11(12); VI, 61; X, 21(22).
- 233) LXXII, 27f.
- 234) XXXIII, 43(42), 56.
- 235) III, 124(120)f.; VIII, 9, 12; XXXIII, 9. The angel Michael mentioned in II, 98(92) is, according to the Dead Sea Scrolls (I QM 9:15f.; 17:5ff.) and the New Testament (Revelation 12:7ff.), the commander of the hosts of angels warring against Satan.
- 236) IV, 97(99); VI, 61; etc. According to XXXII, 11 it is the task of the Angel of death.
- 237) XXV, 22(24); LXXVIII, 38; IV, 97(99); XLII, 5(3); I, 21(20), etc.
- 238) XLI, 30.
- 239) LXXIV, 30; XCVI, 18. According to the accepted vocalization the name of the one of them, Mâlik, is mentioned in XLIII, 77 but one wonders whether it should not simply be read malak, angel, since this is the only angelic name in the Koran foreign to the Bible. In contrast with my Arabic edition of the Koran it appears that Flügel's eclectic text prevents the reading malak, due to his "correction" of the consonantal text.
- 240) A revelation was necessary to inform Mohammed of their

presence, LXXII, 1. The root djinn means "to cover, hide, conceal". Sûra XXVII, 10 and XXVIII, 31 refer only to the movement of the djinn but may imply some identification with the serpent, compare XX, 20(21).

241) LXXII, 8f.; cf. XV, 16-18.

242) VI, 100; XXXVII, 158.

243) XV, 27; IV, 15(14).

244) The verb cbd is used, LI, 56.

245) Cf. XLI, 25(24); XLVI, 18(17); IV, 33.

246) Cf. XLVI, 29(28)f.; LXXII, 1.

247) Cf. XI, 119(120); XXXII, 13; VII, 179(178); LXXII, 11, 14f.

248) CXIV, 4-6.

249) LXXII, 2; cf. XLVI, 29(28)-32(31).

250) LXXII, 4.

251) See e.g. XLIV, 14(13); XV, 6; XXXVII, 36(35) (!).

252) Probably an Arabic form of the Greek diabolos (via Aramaic — hence the elision of the d, regarded as the relative pronoun added to a root bls meaning "to mix indiscriminately, to spoil") implying Christian origin of the story of his ejection from Heaven. Their identity in Mohammed's thought is clear from the fact that the deception of Saba' is ascribed once to Iblîs XXXIV, 20(19), and once to Satan XXVII, 24.

253) Cf. XIX, 44(45); IV, 118f.

254) IV, 117. For Satan as anti-God compare also XX, 120(118) with III, 26(25).

255) E.g. XXXV, 5f.; III, 155(149).

256) VI, 43; VIII, 48(50); XVI, 63(65).

257) II, 169(164).

258) LIX, 16.

259) Cf. XXVII, 24.

260) Cf. XII, 42, 100(101); XXVIII, 15(14).

- 261) Cf. II, 36(34); VII, 20(19), 27(26); XVII, 64(66); XX, 120(118).
- 262) E.g. XII, 5; XXXVI, 60; XLIII, 62; V, 91(93).
- 263) XXII, 52(51). The occasion that gave rise to this verse was Mohammed's temporary acknowledgement of the so-called daughters of Allâh in the original version of LIII, 19ff. and its intention was to comfort the prophet, cf. Al-Baidâwî ad loc, and XVI, 101(103).
- 264) VI, 68(67).
- 265) For this reason the greatest care should be exercised when Iranian influence is considered.
- 266) The verb adalla is used with Satan as subject in XXXVI, 62, and with Allâh as subject in e.g. XXX, 29(28).
- 267) Cf. LIX, 16; VII, 14(13).
- 268) Cf. XVI, 99(101); XVII, 65(67).
- 269) Cf. II, 34(32); VII, 11(10)f.; XVII, 61(63)f.; XX, 116(115)f.
- 270) XVIII, 50(48).
- 271) Cf. VI, 112; VII, 18(17).
- 272) Cf. XVII, 27(29).
- 273) Compare now XXXVII, 158.
- 274) VI, 104(103). In XXV, 21(23) the desire to view Allâh or the angels is considered a great sin, cf. II, 55(52); IV, 153(152), and perhaps L, 16(15).
- 275) LXXV, 23. He welcomes them with a salâm, XXXVI, 58. Contrast LXXXIII, 15 and compare also LXXXIX, 21(22)-30.
- 276) Verses 12, 14. That this was a proper theophany seems confirmed by the ensuing verses describing how al-Sâmirî produced from the fire a golden calf of which it is purposely mentioned that it had a body and could low, serving as a substitute for Allâh, cf. IV, 153(152). Cf. also XXVII, 7ff.; XXVIII, 29ff. It may be of

interest to add here to the various explanations which have been given of the name al-sâmîrî. Prof. van Selms drew my attention to the Hebrew shâmîr (in e.g. Jeremiah 17:1), originally a thorn, then, adamant or flint, used to cut diamonds. In legend shâmîr became a worm that cuts stones and according to a Jewish Midrash, the ten commandments were cut on the stone tables by means of this worm. Our present context is a further development of the shâmîr that cuts stone. Cf. M. Jastrow, Dictionary of Talmud, Midrash and Targumim, 1950, s.v.

277) XX, 83(85)ff.

278) VII, 143(139), probably under Jewish influence, for compare the similarity with Exodus 33:18-23.

279) This was also rightly pointed out by R. Bell, *op. cit.*, pp. 31ff. Against the interpretation of J.H. Kramers, *op. cit.*, ad loc, it must be stated that the word abd, LIII, 10, describes man's relation to Allâh and not to an angel.

280) XLIII, 51(50)ff.

281) XXIV, 35. The parable in this verse seems to serve the purpose of enhancing the glory of God. W.M. Watt, Companion to the Qur'ân, 1967, ad loc, thinks that it may describe the lights at the altar in a Christian church. Compare however Zechariah 4:2, 14. We deem it illegitimate to find in this verse an allusion to the dependence on or indebtedness of Allâh to something outside himself, as suggested by S.M. Zwemer, The Moslem Doctrine of God, 1905, p. 63.

282) E.g. LV, 1-13(12); XXX, 20(19)-27(26) and for the catastrophic forces: E.g. XVII, 68(70) storm; IV, 153(152) thunderbolt; XXIX, 36(35)f. earthquake, etc. It does not seem justified to conclude from XVII, 68(70); LXVII, 17; IV, 153(152); XIII, 12(13)f.; XXIV, 43; XXX, 24(23), 48(47); etc., in connection with X, 22(23); XXIX, 65; XXXI, 32(31) that the original character of Allâh was that of a storm god. Compare also II, 17(16)-20(19).

- 283) Cf. II, 115(109), 144(139); LV, 26f.; VI, 52; XIII, 22. Consider also J.M.S. Baljon, "To seek the face of God" in Koran and Hadīth, Acta Orientalia 21, 1950-53, pp. 254-266. Important in this context is also VI, 76(75)-80(79).
- 284) Cf. LXXIII, 8.
- 285) In the five other places in the Koran where sakīna is used it means "calmness, tranquillity". Concerning our text many Koran exegetes attempt descriptions of the visual appearance of the sakīna. Cf. I. Goldziher, Über den Ausdruck "sakīna", in: Abhandlungen zur arabischen Philologie, 1896, I, pp. 177-204. J. Horowitz, op. cit., p. 82 conjectured that waqār occurring only in LXXI, 13(12) may have been influenced by the Targumic y<sup>e</sup>qārā representing God. The amr of Allāh will be discussed in a following paragraph. Compare to this paragraph also note 359) of this chapter.
- 286) In Ugaritic literature the root qdsh occurs to designate a god (UT 51: IV: 16 cf. 137:21, 38; 2Aqht: I: 4, 9, 14) or goddess (UT 1004: 17).
- 287) The original meaning of the root seems contained in the Babylonian qadāshu "to shine" rather than in the hypothetical meaning "to cut off", cf. A. van Selms, Genesis I, p. 41, following O. Procksch.
- 288) LIX, 23; LXII, 1. In both instances it follows on the designation of Allāh as king but it occurs every time in a cluster of attributes, consequently it is not possible to determine the particular Koranic concept of al-quddūs.
- 289) II, 30(28).
- 290) XX, 12; LXXIX, 16; V, 21(24).
- 291) Op. cit., p. 54.
- 292) Op. cit., pp. XIIIff.
- 293) XXIX, 52(51); XXIV, 6f.; IV, 166(164).

- 294) Cf. II, 282; IV, 15(19); XXIV, 4, 13.
- 295) Cf. XII, 73, 85; XVI, 56(58); VI, 23, etc. Allāh curses the liar, XXIV, 7.
- 296) Cf. VII, 89(87); X, 109; XII, 80; XXXIV, 26(25); XXI, 112. The tortuous judgement of the Djāhiliya is something to be threatened with, V, 50(55). In view of the function of the king as judge in the Ancient Near East it is interesting that the same combination is applied to Allāh in XXII, 56(55). For king David as just judge compare XXXVIII, 22(21). The spontaneous association of judicature with the deity is illustrated by a verse like IV, 60(63).
- 297) X, 4; VII, 147(145). Compare XXI, 112.
- 298) XXXIV, 33(32).
- 299) X, 54(55); XLV, 21(20)f.; VI, 160(161); XXXIX, 69; cf. VIII, 53(55); IX, 115(116).
- 300) IX, 121(122); XXIV, 38; XVI, 97(99).
- 301) XXXIX, 35(36); XXIX, 7(6).
- 302) XXXIV, 37(36).
- 303) XLI, 27; his punishment may already begin in this world, e.g. V, 33(37).
- 304) Cf. XLIII, 40(38). In XLVI, 20(19) it is pointed out that the disbelievers have had also their pleasure and enjoyment, viz. in this world.
- 305) XXI, 47(48); cf. VII, 7(6)-9(8); XXXI, 16(15). This image was also used in Egypt as can be seen on a drawing in the papyrus of Hunefer in the British Museum, London. Compare in addition Daniel 5:27.
- 306) Cf. V, 1.
- 307) E.g. IV, 148(147).
- 308) VII, 87(85); X, 109; XII, 80; XI, 45(47); XCV, 8; VI, 57. Compare however the stylistic considerations mentioned earlier.
- 309) VI, 57. The Prophet used to settle legal questions in

- his mosque (though not exclusively) and the practice was continued by later qâdî's, EI, s.v. Masdjid. Compare also XVIII, 26(25); XIII, 41.
- 310) E.g. V, 44(48), 48(52); XL, 78; VI, 114, 115; III, 18(16); VII, 29(28); IV, 105(106). In LVII, 25 and XLII, 17(16) the Scripture is joined with the Balance. On the stele with the law-Codex of Hammurapi, king of Babylonia (c. 1728-1686 B.C.) the god Shamash gives the insignia of kingship to Hammurapi and not the book of law as has been thought.
- 311) Cf. XVI, 90(92); XLIX, 9; IV, 3, 127(126), 135(134); etc.; LX, 8; V, 42(46).
- 312) Most remarkable in this context is XLI, 17(16), where it is said of Thamûd that Allâh guided them on the right way and in spite of his guidance they chose blindness and subsequent doom.
- 313) XVI, 61(63); cf. II Peter 3:9. The root slm can also imply judicial harmony, and Islam, conformance with the law of God, cf. E.W. Lane, op. cit., s.v. slm.
- 314) XIII, 37; XII, 2; XVI, 103(105); XX, 113(112); XLI, 3(2); LXII, 2; etc., and XIV, 4. For the Torah compare e.g. V, 43(47) and for its relation to the Koran XLVI, 12(11). For the Gospel compare V, 46(50).
- 315) The perfect judicial harmony of Allâh's nature is reflected in the epithet Al-Salâm, applied to him in LIX, 23 and also in V, 16(18) as becomes clear from parallel expressions of subul al-salâm in e.g. IV, 74(76) where al-salâm is replaced by the name Allâh.
- 316) Al-muhaimin also occurs in V, 48(52) where it stamps the Koran as a reliable representation of the Jewish and Christian Scriptures. This word is the exact equivalent of the Aramaic word used by the Targum to translate the Hebrew hannè'ê mîn in Deuteronomy 7:9 (cf. 32:4) where it is used as an epithet of God, meaning "faithful". The word has neither an Arabic nor an Aramaic etymology, but is derived (in both Arabic and Aramaic) from Hebrew hè'ê mîn, pronounced

hâmîn (cf. lêlôhîm). Its use in LIX, 23 served the purpose of a gloss to explain the meaning of al-mu'min as applied to God. For elsewhere in the Koran this latter word occurs frequently, but always in the meaning "believer" and always applied to man. In addition these twin epithets comply to a favourite stylistic feature of the Koran discussed in section B 2 of this chapter.

317) XI, 90(92); LXXXV, 14.

318) Cf. LX, 1.

319) fî al-qurbâ<sup>y</sup>, XLIII, 23(22).

320) III, 31(29).

321) II, 195(191); III, 134(128), 148(141); V, 13(16), 93(94).

322) V, 42(46); XLIX, 9; LX, 8.

323) II, 222; IX, 108(109).

324) III, 76(70); IX, 4, 7.

325) III, 159(153).

326) III, 146(140).

327) LXI, 4.

328) Cf. LVIII, 22. "To love Allâh" can simply mean "to be a believer", cf. III, 31f.; V, 18(21), 54(59).

329) Compare LXXVI, 8; IX, 24; II, 177(172) with LXXXIX, 20(21); XXXVIII, 32(31)ff.

330) II, 165(160).

331) XX, 39f.

332) III, 57(50); V, 64(69); XVI, 23(25); IV, 107, 148(147); VII, 55(53); VIII, 58(60); XXX, 45(44) etc.

333) XXX, 21(20); cf. LIX, 9; LX, 7.

334) XXIX, 25(24); cf. III, 14(12); VI, 76.

335) XIX, 96; cf. V, 18(21).

336) The root ghdb describes an intense redness and is also



- used in connection with the hides of different animals like the bull, camel, fish and the skin of man infected with small-pox. See Lane, op. cit., s.v.
- 337) Compare the attitude of the angels in the Koran II, 30(28)-34(32).
- 338) XX, 81(83).
- 339) IV, 93(95); II, 61(58); III, 112(108).
- 340) VIII, 16.
- 341) LVIII, 14(15); XXIV, 6-9. In this latter instance as in LVIII, 7(8) and XVIII, 22(21), we have an example of the Semitic figure of speech for which Prof. van Selms coined the Afrikaans name: "Getalle-trap-spreuk". It consists of a numerical saying in which successive numbers are employed, frequently to the effect of an ominous threat. Van Selms in his essay "Die Getalle-trap-spreuk: 'n Semitiese stylfiguur", 1946, pp. 16f. found the original context of this figure of speech to be the oath formula as it was used in Ugarit. To this observation XXIV, 6-9 forms an interesting parallel. In the other two references the threat of God's omniscience is contained.
- 342) Cf. V, 60(65); XLVIII, 6; XVI, 106(108); XLII, 16(15); II, 61(58), 90(84); III, 112(108); VII, 71(69).
- 343) Compare VII, 71(69), 152(151); XVI, 106(108); XX, 86(89); XLII, 16(15); LX, 13.
- 344) XLII, 37(35).
- 345) The Call of the Minaret, 1956, p. 41. In the Koran the knowledge of Allāh is of a practical rather than of a philosophical or theoretical nature.
- 346) E.g. XVIII, 22(21), 26(25); LXXXIV, 23; VIII, 60(62).
- 347) The predominant Koranic word for this concept is of the root clm which also has the concrete meanings of "impression, footstep, track, trace" and is employed in the Koran in the sense of "landmark" XLII, 32(31); LV, 24 and "sign" XLIII, 61. To these concrete meanings

may also be compared a place-name in Joshua 21:18.

348) XIII, 8(9); XXXI, 34.

349) XXII, 5; XXIII, 12-14; XL, 67(69).

350) XXXI, 34.

351) LXVII, 14; L, 16(15); XXXIX, 46(47); VI, 101;  
XVI, 70(72); XXXVI, 79.

352) LVII, 4; LXIV, 2-4; II, 29(27); XLII, 11(9).  
In II, 115(109) God's omnipresence is coupled with  
his knowledge.

353) I, 4; XI, 6(8); XXII, 70(69); VI, 59; XX, 52(54);  
XXXV, 11(12). Should LXXVIII, 29 refer to this book  
it states that Allâh is the author of it; cf. VI, 38.

354) XVIII, 27(26); III, 7(5).

355) Cf. XIII, 39; XLIII, 4(3).

356) XLVI, 23(22); XI, 14(17); VII, 52(50); XXIV, 18(17)";  
XXV, 6(7); XII, 68; cf. LXVI, 3.

357) Cf. II, 216(213), 234f.; IX, 60; XXIV, 32; XVI,  
91(93); V, 4(6), 97(98); XVIII, 65(64); XIII, 33;  
etc. Quite remarkable in this context is VIII, 42(43)-  
44(46) narrating an occasion of an intentionally wrong  
revelation which had the purpose of comforting the  
Moslem fighters.

358) Cf. II, 282; XXI, 80; XXXIV, 10-13(12); and  
Isaiah 28:26.

359) The concepts of Scripture and revelation are coupled  
in II, 129(123), 151(146), 231; XVII, 39(41); XXXIII,  
34; XLIV, 1-6, etc. It is only natural that the  
illiterate natives of Arabia would identify knowledge  
and wisdom with a book. Thus Allâh in his wisdom was  
also understood to have a book, the prototype of the  
earthly revelation, with him. This Book then constitutes  
a certain visual manifestation of the wisdom of Allâh;  
consequently it is easy to understand how Islam could  
accept the doctrine of an uncreated heavenly Koran in  
spite of its strict monotheism. In the Koran itself

"the Wisdom" figures in a number of instances as a separate independent entity next to the Koran, the Torah and the Gospel, cf. III, 48(43); V, 110; cf. LXII, 2.

- 360) Cf. II, 269(272); XXXI, 12(11); XXXVIII, 20(19).
- 361) Cf. VI, 111, 140(141); VII, 138(134) and XXII, 8; XXX, 29(28); XXXI, 6(5).
- 362) Cf. XVI, 91(93); II, 224.
- 363) Cf. XXIX, 52; XXXVI, 16(15); XLVI, 8(7).
- 364) II, 282f.; IV, 12(16), 176(175).
- 365) E.g. XXIV, 41; VI, 60; IX, 16; LXIV, 4; XL, 19(20); C, 11; II, 246(247); etc.
- 366) LXXIII, 20; VIII, 66(67); cf. XXXIII, 50.
- 367) V, 94(95). Cf. III, 140(134), 166f.(160); XXIX, 3(2); XLVII, 31(33); II, 143(138); XVIII, 12(11); XXXIV, 21(20); LXVII, 2.
- 368) LXXII, 28. Cf. LVII, 25.
- 369) See A. van Selms, Arabies-Afrikaanse Studies I, Mededelingen der koninklijke Nederlandse Akademie van Wetenschappen, Nieuwe Reeks, 14/1, 1951, pp. 57, 59, 81f.
- 370) V, 17(20); III, 47(42); XXIV, 45(44); XXVIII, 68; XXX, 54(53); XXXV, 1.
- 371) XXXV, 16(17); XIV, 19(22); IV, 132(131).
- 372) XXXIII, 24; XI, 109(107); VI, 128; XI, 107(109); XXII, 14; XI, 108(110); XXV, 10(11).
- 373) Cf. II, 253(254); LXXXV, 16; III, 40(35); XIV, 27(32); XXII, 18(19) and the attributes of Allāh listed in section B 1 of this chapter.
- 374) Cf. LIX, 6; XLII, 29(28); XVIII, 39(37).
- 375) XXXVI, 82; XVI, 40(42).
- 376) XXV, 45(47); XLII, 33(31).
- 377) VII, 188; X, 49(50); XVI, 93(95); cf. XI, 34(36).

- 378) LXXVI, 30; LXXXI, 29.
- 379) VI, 148(149); XLIII, 20(19); XVI, 35(37). This proves that our reasoning in this paragraph is not as superficial and speculative as it may appear to be. It is interesting that Mohammed himself used this same argument to prove the authenticity of the Koran in X, 16(17), cf. LXXXVII, 7.
- 380) XXXVI, 47.
- 381) Cf. XVIII, 29(28); LXXIII, 19; LXXVI, 29; LXXVIII, 39; LXXX, 12; XLII, 48(47); LIII, 39(40). Here we inadvertently stumble upon the question of predestination and free will. This matter, which demands also a study of Koranic terms like qadar, has already been the subject of numerous studies of which we mention only A. de Vlieger, Kitāb al-Qadr, 1902; W.M. Watt, Free Will and Predestination in Early Islam, 1948; D. Rahbar, God of Justice, 1960, with its criticism by R. Paret, Der Koran und die Prädestination, OLZ, 1963, 58, pp. 117-121 and by H. Kraemer, Een nieuw geluid op het gebied der Koranexegese, Mededelingen der koninklijke Nederlandse akademie van Wetenschappen, 25, 1, 1962; M.A. Rauf, The Qur'ān and Free Will, MW 60/3, 1970, pp. 205-217, continued in the subsequent number pp. 289-299.
- 382) Compare also XIII, 11(12).
- 383) See VI, 149(150); VI, 107, 112, 137(138).
- 384) Cf. V, 6(9); XXXIII, 33; III, 108(104); IV, 26(31)-28(32); XL, 31(33).
- 385) XII, 99(100); XLVIII, 27; XVIII, 69(68); XXVIII, 27; XXXVII, 102.
- 386) In Ethiopic the word il was displaced by the word 'amlak.
- 387) Technical terms of the cult like sadjada "to worship God, to prostrate oneself before God" and salā<sup>w</sup> "salāt or ritual prayer" (cf. Aramaic sl' to incline, bend)

- find their Sitz im Leben in the courtesy and homage paid to an earthly king. Compare also LXIV, 1. In note 2 of the previous chapter it was pointed out that the gibla finds its original setting in the paying of respect to the king. It is most interesting that the Koran uses the word mihrâb (indicative of the direction of prayer in a mosque) to denote the part of the palace where the king can be found, XXXVIII, 21(20).
- 388) Cf. III, 26(25); V, 20(23); XXXVIII, 35(34).
- 389) Cf. V, 17(19); X, 31(32); XVI, 73(75); LXXII, 21; XXIII, 116(117); LIX, 23.
- 390) E.g. LXVII, 1. The verb malaka is used in the meaning "to possess" in the Koran, e.g. in IV, 3; LXX, 30.
- 391) Compare e.g. the phrase dîn al-malik used of an earthly king with a similar phrase applied to Allâh in I, 4(3).
- 392) Cf. LI, 47; XXXVIII, 75; LV, 14(13).
- 393) Amr. If al-amr in LXV, 12 refers to the creative command of Allâh an alternative translation is: The Spirit was created by command of my Lord, but it is improbable.
- 394) XV, 29; XXXVIII, 72; XXXII, 9(8); he is not mentioned by name.
- 395) XXI, 91; LXVI, 12.
- 396) Cf. III, 59(52). Sûra XXXII, 9(8) refers to the creation of the first man.
- 397) IV, 171(169).
- 398) rûh al-qudus, II, 87(81), 253(254); V, 110(109).  
Although this is also a Christian term for the Holy Spirit in Arabic, Mohammed had little awareness of Christian teaching about the Spirit.
- 399) LVIII, 22.
- 400) Cf. XL, 15; XLII, 52; XVI, 102(104).
- 401) XCVII, 4; XVI, 2; XXVI, 193; cf. LXX, 4. Also in Qur'an the "holy spirit" is an angel.
- 402) XIX, 17.

- 403) LXXVIII, 38.
- 404) XVII, 85(87); XCVII, 4; XVI, 2; XLII, 52; XL, 15.
- 405) Compare the use of the verb in VI, 126(125).
- 406) XXXV, 10(11); XIV, 24(29), 26(31); LIX, 21; cf. XIII, 31(30).
- 407) LXV, 12; XXXII, 5(4); cf. VIII, 44(46) and its parallels. Contrary to the views of e.g. H. Speyer, Die biblischen Erzählungen im Qoran, 1971, pp. 24f. the present writer agrees with J.M.S. Baljon, The 'Amr of God' in the Koran, *Acta Orientalia* 23, 1958, pp. 7-18 that the connection of the Koranic amr with the Targumic mêmrâ as a hypostasis or designation of God is extremely doubtful. In view of the fact that the interpretations of Scripture contained in the Targums were well known in Arabia the avoidance of the mêmrâ-concept in the Koran is significant.
- 408) XL, 68(70); XVI, 40(42); XXXVI, 82; VI, 73(72); II, 117(111). Cf. Ps. 33:9.
- 409) Cf. III, 47(42), 59(52) and III, 39(34) sic, 45(40); IV, 171(169).
- 410) VII, 137(133); VIII, 44(46); cf. also II, 37(35), 124(118); LXVI, 12; XLVIII, 26; XI, 73(76); XXI, 27.
- 411) Cf. VII, 54(52); X, 31(32)-33(34); XXX, 25(24); XXII, 65(64). In the execution of his commanding word Allâh may make use of angels, cf. LXXIX, 5; LI, 4; XIII, 11(12).
- 412) X, 19(20); XI, 110(112); XX, 129; XLI, 45; XLII, 14(13), 21(20).
- 413) Cf. XI, 119(120); XXXIX, 19(20), 71; XL, 6; VIII, 7; X, 96; XIX, 39(40); XVI, 33(35); XL, 78. In XLI, 25(24) and XLVI, 18(17) the formula of damnation called al-qawl (the word) is given: "Behold they are the losers".
- 414) X, 64(65); cf. LXV, 5; XVIII, 88(87); XI, 58(61), 66(69).
- 415) Cf. X, 24(25); LIV, 50; XVI, 1, 77(79); XV, 66 (the

- reading of Ibn Mas'ūd's text tempers the harshness of the amr somewhat); XI, 40(42).
- 416) XVIII, 27(26); II, 75(70); VII, 144(141); IX, 6; XXI, 73; XLV, 17(16)f.
- 417) E.g. II, 154(159); XVII, 12(13) for nature, and LXII, 2; XLI, 3(2); XI, 1 for Scripture. For the former compare also the story of Abraham VI, 74-79.
- 418) Cf. II, 253(254); IV, 164(162); XLII, 51(50). The Koran uses it as a threat that Allāh will refuse to speak to the unfaithful II, 174(169); III, 77(71).
- 419) VII, 153.
- 420) XXI, 63(64)-66(67).
- 421) VII, 148(146).
- 422) IX, 40.
- 423) VI, 34, 115; X, 64(65); XVIII, 27(26). For IV, 46(48); V, 41(45) compare V, 13(16).
- 424) XLII, 24(23); X, 82; XVIII, 109; XXXI, 27(26) cf. John 21:25. The latter Koranic reference does not justify a belief in the existence of seven seas surrounding the earth.
- 425) Also in the Old Testament one of the oldest confessions of faith in El noted him as Creator, Gen. 14:19. Compare also the previous chapter. The subject has been more extensively dealt with in the writer's Skepingsvoorstelling in die Koran, 1967.
- 426) As proper subject of creative action only Allāh is mentioned in the Koran. Jesus could create only by permission of Allāh V, 110; III, 49(43). See J.A. Naudé, *op. cit.*, pp. 44, 76-78.
- 427) CXII, 3; cf. VII, 191; XVI, 20.
- 428) Cf. XXXVIII, 71-82(83); XV, 28-42.
- 429) J.A. Naudé, *op. cit.*, pp. 45-61.
- 430) Cf. LXXVI, 28; XXXVI, 77f.; XIV, 19(22).
- 431) E.g. XIII, 2; XLVI, 33(32); X, 4; LVI, 41-57;

- XXIX, 20(19).
- 432) Cf. LXVII, 1-5; XXXV, 1; XXXIX, 5(7); XXIX, 61.
- 433) L, 38(37); cf. Genesis 2:2.
- 434) XIX, 9(10); XXIX, 19(18); LVII, 22.
- 435) E.g. XXV, 2f.; XXII, 73(72); XLVI, 3(2)f.; cf. XLII, 11(9).
- 436) XXIII, 91(93).
- 437) kabad, XC, 4. In our translation of kabad we deviated from its traditional meaning in Arabic because of the context and the meaning of the word in the other Semitic languages.
- 438) E.g. XCV, 4; LXXXII, 7.
- 439) LXXVI, 2; XVI, 78(80); XXXII, 9(8); XXXIII, 78(80).
- 440) LXXVIII, 8; LXXV, 39.
- 441) LXXXVII, 4f.; LVI, 64f.
- 442) XVI, 5-8; XXXVI, 71-73; XLIII, 12(11)f.
- 443) LV, 11(10)f.; LXXVIII, 15; L, 7; XXXVI, 33ff.
- 444) LVI, 68(67)ff.; LXXVIII, 14; XLIII, 11(10).
- 445) X, 5; VI, 97(96); IX, 36 (months).
- 446) LI, 56f.; XXXVI, 35, 73; LXVII, 23; XXIII, 78(80); XXXV, 12(13). See also G. Wagner, Le rappel des bienfaits d'Allâh et ses conséquences, Arabica XVI/1, Feb. 1969, pp. 1-14.
- 447) Cf. VI, 102; LVI, 57; LV, 13(12); LXXIV, 16; XXXVI, 33; XX, 4(3), 54(56); XL, 63(65).
- 448) XXVII, 60(61)-64(65); XXV, 2f.; XLII, 11(9); XXXV, 1.
- 449) LVI, 58-74(73); XXXV, 1; XXXI, 25(24); XXIX, 63; III, 191(188).
- 450) Cf. LXXVI, 2; XI, 7(9).
- 451) E.g. LXXXVI, 5-10.
- 452) XX, 115(114), 121(119); LXXII, 5; VI, 112, 128. It is important to realise that the idea of the corporate



- XXIX, 20(19).
- 432) Cf. LXVII, 1-5; XXXV, 1; XXXIX, 5(7); XXIX, 61.
- 433) L, 38(37); cf. Genesis 2:2.
- 434) XIX, 9(10); XXIX, 19(18); LVII, 22.
- 435) E.g. XXV, 2f.; XXII, 73(72); XLVI, 3(2)f.; cf. XLII, 11(9).
- 436) XXIII, 91(93).
- 437) kabad, XC, 4. In our translation of kabad we deviated from its traditional meaning in Arabic because of the context and the meaning of the word in the other Semitic languages.
- 438) E.g. XCV, 4; LXXXII, 7.
- 439) LXXVI, 2; XVI, 78(80); XXXII, 9(8); XXXIII, 78(80).
- 440) LXXVIII, 8; LXXV, 39.
- 441) LXXXVII, 4f.; LVI, 64f.
- 442) XVI, 5-8; XXXVI, 71-73; XLIII, 12(11)f.
- 443) LV, 11(10)f.; LXXVIII, 15; L, 7; XXXVI, 33ff.
- 444) LVI, 68(67)ff.; LXXVIII, 14; XLIII, 11(10).
- 445) X, 5; VI, 97(96); IX, 36 (months).
- 446) LI, 56f.; XXXVI, 35, 73; LXVII, 23; XXIII, 78(80); XXXV, 12(13). See also G. Wagner, Le rappel des bienfaits d'Allâh et ses conséquences, Arabica XVI/1, Feb. 1969, pp. 1-14.
- 447) Cf. VI, 102; LVI, 57; LV, 13(12); LXXIV, 16; XXXVI, 33; XX, 4(3), 54(56); XL, 63(65).
- 448) XXVII, 60(61)-64(65); XXV, 2f.; XLII, 11(9); XXXV, 1.
- 449) LVI, 58-74(73); XXXV, 1; XXXI, 25(24); XXIX, 63; III, 191(188).
- 450) Cf. LXXVI, 2; XI, 7(9).
- 451) E.g. LXXXVI, 5-10.
- 452) XX, 115(114), 121(119); LXXII, 5; VI, 112, 128. It is important to realise that the idea of the corporate

personality is of application also to Koranic thought: The progeny of Adam shared in the deeds of Adam so that e.g. the sin of Adam is the sin of every man. Compare now VII, 172(171). D. Bakker wrote a dissertation entitled Man in the Qur'ân, 1965.

453) VII, 179(178).

454) XVII, 67(69); X, 12(13); XXXIX, 8(11), 49(50); XLII, 48(47).

455) XVII, 100(102); XVIII, 54(52); LXXXIX, 15(14)-20(21); C, 6.

456) XIV, 34(37).

457) XLIII, 48(47); LIII, 39(40).

458) XX, 122(120)f.; II, 37(35)f. Cf. VII, 23(22) and for the association of the divine guidance with Scripture XI, 17(20); XLVI, 12(11).

459) LXXX, 17(16).

460) LV, 33; LXXV, 5; L, 16(15).

461) Cf. IV, 28(32).

462) On the lowly status of the slaves cf. XVI, 75(77). Cf. also XIX, 30(31), 93(94); LXXII, 19 and the love of the name <sup>c</sup>Abdullâh amongst Moslems.

463) LI, 56; cf. XXXVI, 22(21); VI, 102. Compare also the use of the root <sup>c</sup>bd in the sense of "to worship" in Sûra CIX. The slavish character of the <sup>c</sup>abd should not be overemphasized since it may merely indicate the relation of a person towards his superior. The observation of J.R. Smith that compounds with <sup>c</sup>abd, like other theophoric names, seem to have been originally most common in royal priestly families, whose members claimed a special interest in religion and a constant nearness to the god, is of importance in this context. In later times the term <sup>c</sup>abd served to specify the cult to which a man was particularly attached, and as such it is used in the Old and New Testaments as well as in the Koran. Cf. J.R. Smith, The Religion of the Semites, reprinted

- 1969, p. 69.
- 464) E.g. XCVI, 10; LXXVI, 6; XXXIX, 10(13).
- 465) E.g. XIX, 92(93); XXI, 26; IV, 171(169).
- 466) Cf. V, 93(94); LIII, 32(33); XLVIII, 26; VII, 35(33); XI, 49(51); *passim*.
- 467) XL, 57(59).
- 468) Although man was created from earth (e.g. IV, 14(13); XXIII, 12; XXXVIII, 76(77) ), he is never considered to be in a genealogical relationship with nature.
- 469) Cf. II, 31(29), 33(31). The angels did not possess this "knowledge of the names of everything".
- 470) E.g. II, 34(32).
- 471) khalîfa, used by Allâh when he announced his intention to create man in II, 30(28); of David in XXXVIII, 26(25); and in VI, 165; VII, 69(67), 74(72); XXIV, 55(54); XXVII, 62(63).
- 472) Compare the difficult verse, Sûra XXXIII, 72.
- 473) XXV, 54(56); cf. XVI, 72(74); XXX, 21(20); cf. XLII, 49(48)f.
- 474) VIII, 75(76) (contrast 72(73) ); XXXIII, 6; cf. XXXIII, 5 and Sûra IV where this principle forms the basis of hereditary and other rights.
- 475) XXXIII, 6. The words wa-huwa ab la-hum is a (secondary) addition in Ibn Mas'ûd's text of the Koran to round off the verse, cf. Nöldeke, Geschichte des Qorans, 1961, III, p. 71. Contrast XXXIII, 40. Sûra XXXIII, 6 may also be interpreted as a prohibition of marriage to widows of Mohammed, cf. verse 53.
- 476) IX, 24.
- 477) E.g. IX, 24; LXX, 24f.; LVII, 18(17) and II, 216(212)f.; IX, 41; LXI, 4. M.M. Bravmann, On the Spiritual Background of Early Islam, Muséon 64, 1951, pp. 324-343 argued, not without reason, that aslama, whence Islâm, Muslim, etc., meant "to defy death".

- 478) Compare respectively XXXIII, 2; XX, 130; LXII, 9.
- 479) G.E. Wright, An Introduction to Biblical Archaeology, 1960, p. 3. See for this paragraph J.A. Naudé, *op. cit.*, particularly pp. 138-141.
- 480) The continued existence of everything is due to its continuous creation by Allâh. Miracles are not regarded as exceptional. Mohammed regarded the usual deeds of creation and the verses of the Koran to be just as wonderful. Therefore the word âya could be used in the Koran for a miracle of Jesus (III, 49(43) ), for nature (II, 164(159) ), and for a verse of the Koran (II, 151(146) ). For the intervention of Allâh in history compare verses like VIII, 17, 66(67); LXIV, 11; III, 152(154).
- 481) Cf. IX, 36.
- 482) II, 125(119), 127(121).
- 483) XL, 67(69).
- 484) XXVII, 65(66).
- 485) LXIX, 13-37.
- 486) It should be noted that the religious was not clearly distinguished from the other spheres of life. The concept of an a-religious profane is not Semitic.
- 487) Cf. XXIII, 116(117); III, 26(25); II, 247(248) Saul; II, 251(252) David; XXXVIII, 35(34) Solomon.
- 488) Absolute rulership or despotism was not characteristic of the Arabs as may be inferred from an ancient poem which describes the interdependence of the leaders and the people by comparing them to the poles and the pegs of a tent. T. Nöldeke, Delectus Veterum Carminum Arabicorum, 1961, p. 4, ll. 8-10.
- 489) It is clear that Mohammed's career had political implications from the very beginning (cf. LXXXVIII, 22), and after his death his successors, the Caliphs, occupied little more than the position of head of state. It is also interesting that the most prominent political leaders of Israel, Moses (cf. Deuteronomy 34:10), David

- (cf. Acts 2:30) and Solomon are mentioned amongst the prophets, in the Koran, cf. XIX, 51(52) and IV, 163 (161). Naturally the position of Mohammed as chief of his people became established only later in Medina.
- 490) III, 132(126); IV, 59(62)-64(67).
- 491) VIII, 1, 41(42).
- 492) XXXIII, 53.
- 493) XXIV, 63.
- 494) XLIX, 2-5.
- 495) XVIII, 110; VII, 188; X, 49(50) (cf. XXV, 3(4) of the gods); III, 144(138). Compare also III, 79(73)f. and Acts 14:11. Perhaps XXXIII, 46(45) should also be compared with XXIV, 35.
- 496) III, 144(138).
- 497) VII, 184(183); XI, 12(15).
- 498) VI, 34; XXII, 42(43); XLIII, 7(6); XIII, 32; III, 21(20); VI, 112.
- 499) VIII, 30; IX, 65(66); XXXVIII, 4(3).
- 500) Cf. LXXXVII, 6, 7; XIV, 1; XXXV, 32(29); III, 26(25).
- 501) IV, 105(106).
- 502) E.g. XXXIII, 37, 50(49); Ibn Hishâm, *op. cit.*, p. 736, cf. p. 657.
- 503) Sehîh al-Bukhârî, 1306 H., III, p. 423.
- 504) Cf. CVIII, 2; CVII, 4f.; XCVI, 10; XCVIII, 5(4); XI, 87(89); XX, 14.
- 505) LXXVI, 25; LXII, 9f.; VIII, 45(47).
- 506) VI, 52; XVIII, 28(27).
- 507) XXX, 17(16)f.; cf. XX, 130; XXIV, 41; and especially also LXII, 1.
- 508) XLVIII, 29; XXII, 77(76); XXIII, 2. Cf. Isaiah 44:15; 46:6 and for Christian worship A.J. Wensinck, Mohammed en de Joden te Medina, 1908, pp. 104f. and in the Koran

- X, 87 (Israel); XIX, 31(32). The Sitz im Leben is depicted and described on the Black Obelisk portraying the submission of king Jehu of Israel before Shalmaneser III of Assyria.
- 509) Cf. V, 6(8f.); IV, 43(46); IX, 103(109).
- 510) II, 222; cf. IX, 102(103)f.; IV, 43(46).
- 511) V, 41(45); contrast V, 6(9).
- 512) IV, 43(46); II, 173(168); V, 3(4); VI, 145(146); XVI, 115(116).
- 513) VIII, 11. Cf. I Samuel 21:5f. and II Samuel 11:11.
- 514) XCVIII, 5(4); XXXIX, 2; CXII.
- 515) VII, 59(57); XI, 84(85); XVI, 36(38); XXII, 26(27); XXIV, 54(55). Comparing the latter two instances, it is interesting that the Jew Gaon Sa<sup>c</sup>adya (892-942 A.D.) used shai'aini to indicate the Son and the Holy Spirit of the Christian Trinity, kitâb al-amânât wa-al-i<sup>c</sup>tioâdât, II, p. 86, l. 10.
- 516) Cf. LXXI, 3.
- 517) XCVIII, 5(4); II, 83(77); IV, 36(40); IX, 5.
- 518) Cf. also XVII, 23(24); XXII, 77(76); especially II, 177(172); IV, 36(40).
- 519) V, 103(102); VI, 138(139). For a discussion of gifts and offerings in the heathen cult cf. J. Wellhausen, Reste Arabischen Heidentums, 1961, pp. 112ff. and also J. Chelhod, Le sacrifice chez les Arabes, 1955.
- 520) VI, 14; II, 57; cf. XXII, 37(38).
- 521) Carrion (cf. Leviticus 17:10-12), swineflesh (cf. Leviticus 11:7, Deuteronomy 14:8), that which had been immolated to the mention of the gods (cf. Acts 15:29), II, 173(168). Cf. V, 3(4)f., 96(97); VI, 145(146); XVI, 115(116).
- 522) Cf. Genesis 9:4; Acts 21:25. The blood contains the power of life over which only Allâh exercises authority.
- 523) II, 173(168); XVI, 115(116).

- 524) Implied by II, 173(168); V, 3(4); VI, 145(146); XVI, 115(116).
- 525) Cf. XXII, 28(29)-37(38); V, 97(98); II, 196(192).
- 526) For CVIII, 2 see the previous chapter note 216.
- 527) XXII, 36(37).
- 528) XXII, 37(38). Cf. I Samuel 15:22. The sacrifice by Mohammed at Medina before the conquest of Mecca had the purpose of the expiation of sin, comparable to the Jewish Day of Atonement, according to A.J. Wensinck, op. cit., p. 139. The Meccan sacrifice is not connected with expiation in the Koran. Compare however V, 95(96).
- 529) II, 196(192); IV, 92(94); V, 89(91), 95(96); LVIII, 3(4).
- 530) II, 185(181). This is the conclusion of K. Wagtendonk, Fasting in the Koran, 1968.
- 531) XV, 90f. For this untraditional (cf. e.g. Lane, op. cit., s.v. <sup>c</sup>dw) interpretation compare Wellhausen, op. cit., pp. 132f. Compare to III, 44(39), describing the Jewish priests as guilty of such practices, XI, 49(51) and XII, 101(102).
- 532) CVI, 3.
- 533) II, 149(144). The present cubicle building is an extension of the Black Stone (a meteorite?) and astral elements can be traced. In the religion of the ancient Arabs stone-worship was frequent. Nevertheless it is interesting that the idol of Allât in Tâ'if was a white granite stone, WM, s.v. Allât. Hubal came to be associated with the Ka<sup>c</sup>ba at a later stage and though the Black Stone was retained, his statue was removed in Islamic times. There is an old belief that the Black Stone was originally white but it was turned black by the sin of man.
- 534) Compare bait in CVI, 3; V, 97(98); XXII, 29(30), 33(34); VIII, 35.
- 535) This does not exclude the dwelling of Allâh in his heavenly abode.

- 536) III, 96(90). It was incorporated in Islam by connecting it with Abraham and Ishmael, II, 124(118)ff.
- 537) XXII, 27(28).
- 538) E.g. II, 144(139). The word mosque is derived from sadjada 'to prostrate'.
- 539) XXIV, 36 (buyût!); II, 187(183); even an opposition mosque IX, 107(108)f. Cf. XVII, 1. In XVIII, 21(20) a tomb mosque is mentioned.
- 540) Ibn Hishâm, op. cit., pp. 335ff.
- 541) XXIV, 36.
- 542) EI, Masdjid, C, 2.
- 543) XVIII, 50(48). "Rebel, revolt against" is clearly the meaning of fasaga in this verse. Since q can be heard in the colloquial of Lower Egypt and certain parts of the Levant as a "hamza", it does not seem completely unjustified to bring this word in connection with Hebrew psh<sup>c</sup>. Though tempting this is however too risky.
- 544) E.g. XXXII, 20.
- 545) XXXV, 24(22), 37(34); XLVI, 21(20).
- 546) XLVI, 21(20)-25(24); VII, 73(71)-79(77); XI, 84(85)-95(98); passim.
- 547) V, 38(42). Cf. XXIV, 2.
- 548) II, 178(173)f., 194(190); XLIII, 40(38).
- 549) Compare e.g. XL, 60(62).
- 550) E.g. II, 184(180)f. and similarly instances like IV, 92(94); V, 89(91); LVIII, 3(4), where the word kaffâra is used, but where the principle is the repair of the former situation by presenting offerings of a value equal to the damage done.
- 551) For the principle compare LVII, 15.
- 552) V, 45(49) interpreted in view of XVI, 126(127).
- 553) IX, 103(104)f.; V, 12(15).
- 554) V, 12(15).



- 555) XLVII, 4-6(7). Cf. IV, 74(76); II, 154(149); III, 169(163)-171(165).
- 556) This is not explicitly stated in the Koran but in the Hadīth on the authority of both Muslim and al-Bukhārī. Cf. al-Tibrīzī, Mishkāt al-Masābīh, book XI, chapter 1.
- 557) IX, 5, 11; IV, 15(19)-18(22); XIX, 60(61); XXV, 70f., passim.
- 558) IV, 17(21). Cf. XX, 73(75) and XXVI, 51. According to II, 58(55); VII, 161 repentance is effected by pronouncing the word hitta.
- 559) XXV, 70.
- 560) For short summaries of the Koranic concept of sin see VI, 151(152); XVI, 90(92) and contrast XIII, 19-22.
- 561) Cf. IV, 27f.(32).
- 562) II, 286.
- 563) XXXIII, 5; VI, 145(146); V, 3(5); II, 173(168).
- 564) XLII, 5(3). Cf. XLV, 30(29); LXXVI, 31; XXI, 103.
- 565) IV, 48(51), 116; cf. XXXIX, 65; IX, 80(81).
- 566) XXXI, 34; XXXIII, 63. See also D.S. Attema. De Mohammedaansche opvattingen omtrent het tijdstip van den jongste dag en zijn voortekenen, 1942.
- 567) Cf. III, 178(172); XIII, 32; XIV, 10(11).
- 568) XI, 104(106); XVI, 61(63).
- 569) Respectively II, 85(79); XLII, 7(5); XL, 15; XXXVII, 21.
- 570) XXVIII, 88.
- 571) LXXXII, 19.
- 572) XXXVII, 20ff.; passim. Cf. LXXV, 22ff. The visio dei is not restricted to believers.
- 573) LXXXIV, 7-12; LXIX, 19-32.
- 574) CI, 6-9; VII, 8(7)f.
- 575) XCIX, 7f.

576) LXXXII, 19; cf. XXXI, 33(32); LIII, 38(39).

577) XXIV, 24.

578) Cf. XCVIII, 8(7f.).

VI. NOTES TO CHAPTER SIX

- 1) There were naturally different strands of thought within each religious group or system. Since our only purpose with this chapter is to present a general survey of the different tendencies of the post-Koranic theology (a subject which has repeatedly been treated in monographs), we did not e.g. discuss the system of the Mâturidites in addition to that of the Ash<sup>C</sup>arites — both systems representing orthodox reaction to the Mu<sup>C</sup>tazilites. We refer to A.J. Wensinck, The Muslim Creed, 1932; A.S. Tritton, Muslim Theology, 1947; D.B. Macdonald, Development of Muslim Theology, reprinted 1964; M. Houtsma, De strijd over het Dogma in den Islam tot op El-Ash<sup>C</sup>arî, 1875; T.J. de Boer, Die Entwicklung der Gottesvorstellung im Islam, Die Geisteswissenschaften, 1/9, 1913/14, pp. 228ff.; L. Gardet and M.N. Anawati, Introduction à la théologie musulmane, 1948; EI (old and new edition), s.v. Allâh; for this chapter. With early Moslem theology we have in mind the development up to al-Ash<sup>C</sup>arî. For the purposes of this chapter we restrict the concept theology to kalâm.
- 2) Their influence can be judged from the fact that two Umayyad caliphs, Mu<sup>C</sup>âwiya II and Yazîd III, were Qadarites.
- 3) The presupposition of this argument is that the essence of the concept of God is eternal being.
- 4) Compare the reasoning of Plato in his Euthyphro.
- 5) We take this example from D.B. Macdonald, op. cit., pp. 201ff., in an abbreviated form.
- 6) Şûfîsm, of which Hasan of Basra (died 728 A.D.) was an early representative, was a religious practice and rule of life rather than a speculative system although it did develop into a more or less outspoken pantheism.

VII. NOTES TO CHAPTER SEVEN

- 1) Compare the reference to "the two great lights" in Genesis 1:16, without special mentioning of the names of Sun and Moon.
- 2) VII, 180(179).
- 3) XVI, 74(76).
- 4) VII, 33(31); cf. II, 177(172); III, 104(100), 110(106); IV, 36(40).
- 5) God of Justice, 1960, p. 215. The remark of C. Torrey, The commercial-theological terms in the Koran, 1892, p. 15, that Mohammed's idea of God is in its main features a somewhat magnified and idealized picture of a Meccan merchant is obviously a subjective oversimplification which does not do justice to the Koranic data.
- 6) XXIX, 46(45).
- 7) Acts 17.