

## New Researches Into the Composition and Exegesis of the Qoran



This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1902 edition. Excerpt: ... (52 to 63) is followed by that of Salih (64 to 71), Abraham and Lot (72 to 84), Shoeib (85 to 98), and Moses (99 to 112). A feeble attempt at a refrain is made by repeating the admonition placed at the beginning (v. 3): Ask pardon of your Lord, then return to Him three times.<sup>9</sup> This is a proof of the unity of the sura. At the conclusion Muhammed receives the assurance that all these stories had been revealed to him in order to strengthen his heart (v. 121). In the following suras the narrative element is visibly on the decline. To these belongs S. xxxiv. in which only the first portion (v. 1 to 20) contains references to Biblical persons and is otherwise partly descriptive, partly homiletic. Several portions, of which Sura vii. is composed, belong to the latest revelations of this period, and are only welded together by a common rhyme. The usual introduction calculated to attract the attention of the hearers contains the phrase (v. 6): Now let us narrate to them (the Meccans) knowledge, for we (Allah) were not absent. In a mixture of narrative and descriptive style the creation of the earth and man is touched upon, followed by a repetition. See the Commentaries and traditions! see Ch. VM. w Muhammed uses the Biblical terms, see I. Ish. 368. The explanations of *ij I* given by the Commentators, are wrong. This is, perhaps, a proof that the Arab Jews pronounced *qayySm*. The phrase *..lj aim j ooours* in the following passages: vii. 52, x. 3, xi. 9, xxv. 60, xxxii. 3, 1. 37, lvii.4. i Of. Bagh. *jAUi rj;Jf gj wf AJjrAliijJl w-, Ui J lii Jkt cit.* Known in Moslim theology as-. ( j tj. Ch. I. p. 17. M Verae 26; ee Ch. VIII. Verses 51, 64,92; v. 114 is not exactly the same. of the fall and...

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