

with Christian doctrine, battle of Badr, battle of Ohod, siege of Medinah (627 A.D.), convention of Hudaibiya, embassy to Chosroes, king of Persia, embassy to the Governor of Egypt and to the king of Abyssinia, conquest of certain Jewish tribes, conquest of Mecca, submission of the Christians of Nedjran, of Aila, and of Ta'if, submission of Hadramont, Yemen, etc., last pilgrimage to Mecca.

In the earlier Suras, Muhammad's solitary musings (608-610 A.D.) are reflected in passionate warnings and pictures of judgment and overwhelming. These utterances castigated the idolatry (Sura 1), the love of gain, and the materialistic temper of the times (100). They borrowed their imagery from the starting of the caravans, the darkness, the night, etc., and their form suggests the primitive *Hija* or satire, to which Arab superstition attributed magic powers.

After the prophet's call in 610 A.D., to "recite in the name of the Lord who hath created man" (96), and the second appearance of Gabriel, who stood "in the highest part of the horizon" (53), and Muhammad's commission to "arise and preach" (74), the Suras lose their glow and power. More prosaic pleas and denunciations mark the early ministry (610-615 A.D.) of Islam, which quickly took on those peculiarities by which the faithful were separated from the national orthodoxy. The final cleavage—

"O unbelievers I will not worship what ye worship;
Ye have your religion, I have my religion,"

is reflected in 109, 53, 7. Persecution followed, and the believers sought safety in exile (616 A.D.).

The Suras delivered between 616-620 A.D., when the ban against Islam was removed, are mainly argumentative. A settled phraseology appears. Such words as *Musalmâns*, *Islam*, *believer*, etc., acquired technical values. And questions relating to Muhammad's inspiration, and the validity of his prophesyings, are frequently in evidence (32, 39, 41). Hebrew and Christian stories frequently occur, and constant reference is made to the Old and New Testaments, which