express "reliability", "security" and "confidence"; — this calls for no further discussion. There is complete conformity between the linguistic usage of the Koran and that of the pre-Islamic poets in this respect. Most of the passages in the Koran belonging to this category do not offer anything of interest to theology or comparative religion, but to make our investigation complete we give a short account of them.

In its 1st form 'amina means "to be safe, secure", "to trust", or "to entrust", "to commit". We find it with the first meaning in 2:240: "When you are in security" — the contrary is ḥāja, "to fear" — and in 4:93, where the text speaks of people who "want to be secure from you and from their people", and therefore sometimes attach themselves to the community of Islam, sometimes allow themselves to be seduced to apostasy and insurrection. Probably 2:192, too, belongs to this category; here 'iddā 'amintum might be rendered by "when you are at liberty", i.e. to undertake the pilgrimage; the contrary is 'ushīrīm, "you are prevented!", and the meaning might be: "when you are 'in safety' from all that can prevent you". The construction 'amina 'an, "to be sure that not" is rather common, especially in questions, expressing the idea that man can never be sure of God's punishment not visiting him (cf. 7:95-97, 12:197, 16:47, 17:70 sq., 67:16 sq.).

In the Sura of Joseph there are three examples of the meaning "to trust": Jacob does not trust his sons concerning Joseph, 12:64 (cf. 12:64, two instances). As this also implies that Jacob did not want to entrust Joseph to his brothers, this takes us over to the third meaning, represented in 3:68, which speaks of entrusting a talent or a dinār to somebody, and in 2:283: "... but if one of you trust another, let him who is trusted (u'tumina) pay what is entrusted to him ('amanah)".

The instances of 'amina that can be quoted from the poets do not present anything remarkable; they only confirm our statement that the linguistic usage of the Koran completely agrees with that of poetry. Some typical examples might, however, be given:

Kuss ibn Sā'īdah in Cheikhho, Šu‘arā‘ an-nasrānīyah p. 217, 20:
لا تأَمَّطْ محُكر الزمان فانه اردى الزمان بِمَكْرَ الْوَضَاح
"Don't consider yourself secure against the deceit of Time, for Time destroyed Shammar al-Waddāh."

‘Urwaḥ ibn al-Ward, (ed. Ben Cheneb) 6, 1:
لا بِس وَرَائِي انَّ أَذَبَّ عَلَى الْمَصَّ فِي آمن اْعْدَائِي وَبِسَامَنِ اَهْلِي
"I do not trust myself against your deceit, and the people of my trust always betray me."

1 The Koran is quoted according to the edition of Flügel.
2 Similarly Baidāwī, Tafsīr on this passage.
‘Does it not lie before me that I shall drag on leaning on a stick, and that my enemies shall be secure, and my relatives shall be tired of me?’

Abū Du‘aib (ed. Hell, Neue Hudailitendiwane i) 27 a, 17:

For it is forbidden for me to betray a confidence (and disclose the secret of my love) and entrust (the secret) to a soul whose hidden thoughts are not known to me.”

Of the VIIIth form of the verb there is only one instance in the Koran, viz. 2:283, quoted above (“the one who has been entrusted”). For comparison with poetry we might quote a verse by Ḥassān ibn Ṭābit, 131, 4 (ed. Hirschfeld):

Go to the Apostle and say: “O you, most trusted by the believers when men are concerned.”

A detailed investigation of all nominal forms derived from the root œmn would carry us too far, nor has it any decisive significance for our subject. We may confine ourselves to stating that we find here the same shades of meaning as in the verb, i.e. safety and security, reliability and confidence. But there are some special aspects to which attention must be paid.

In the Koran, too, “safety” or “security” is often spoken of in a purely profane sense. Mohammed grants safe-conduct to those who travel between certain towns: they may travel safe and unassailed (34:17), Joseph’s family may safely go into Egypt (12:100), we hear of a town living secure and at peace (16:113), etc. Likewise, the poets often speak of safety from the attack of enemies etc. (Zuhair [ed. Ahlwardt] 11, 4, Abū Du‘aib [ed. Hell] 14, 6, Ma‘n ibn Ṭaus [ed. Schwarz] 21, 6, Huḍail [ed. Kosegarten] I 92, 72 etc.).

Security is freedom from fear; when Allah reveals himself to Moses in the bush, he bids him to advance secure and without fear (28:31). Fear and security are contrasted also in 4:85, and in 24:54 God promises to give security instead of fear to those who believe (cf. also 106:4, to which we shall revert). Cf. from poetry:

Imra‘ al-Kais (ed. Ahlwardt) 36, 3:

ٍبِدَّلْنِيَّ ٍنَبْرَاءَ ٍبَنَٰتَا ُنَبِرَاءَ ٌبَنَٰتَا


Cf. Ibn Hišām, Sīra p. 274 l. 6: that every traveller may safely take the way he chooses.