THESIS

presented for Doctorate of Philosophy

in

the Department of Semitic Languages of the Divinity School.

THE FOREIGN VOCABULARY OF THE QUR'AN.

by


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1929.
Little further advance can be made in our interpretation of the Qur'ân or of the life of Muḥammad until an exhaustive study has been made of the vocabulary of the Qur'ân. The Qur'ân is the first Arabic book, for though there was earlier poetry, this was not written down till much later and some scholars have raised serious doubts as to its genuineness. The Classical Commentaries on the Qur'ân interpret it in the light of the Arabic language of their own day, i.e. of several centuries later, and the student soon finds that in almost every case he must neglect their solutions and commence his work afresh, endeavouring to discover the meaning of the Qur'ânic terms in their original environment using the resources of Semitic philology and utilizing such light as can be thrown by the inscriptions of North and South Arabia and what has survived of the old poetry.

The present Thesis attempts to make a contribution to this question by studying a number of the non-Arabic elements in the Qur'ânic vocabulary. Emphasis has been placed in recent years on the too long forgotten fact that Arabia at the time of Muḥammad was not isolated from the rest of the world, as Muslim authors would have us believe. There was full and constant contact with the surrounding peoples of Syria, Persia and Abyssinia, and naturally there was interchange of vocabulary. This was fully recognized by the earliest circle of Muslim Exegetes, but under the later influence of the great Divines, particularly of ash-Shāfi'i, this was pushed into the background and an orthodox doctrine that the Qur'ân was a unique production of the Arabic language was elaborated. The present Thesis gives some account of this controversy among the early authorities, and the value of their researches, discusses the possible sour-
ces of foreign material coming into the Qur'ān, and then takes up in alphabetical order some 298 words of foreign origin in the Qur'ān which have been recognized by modern scholarship, and attempts to discover their origin and illustrate their meaning from the contemporary literature of the languages from which they were derived.

As originally written the discussion of each word was as full as the material at the writer's disposal could make it. Quotations were given from the Qur'ān to illustrate the use of the word there, and from the early poetry when possible to illustrate how it was used outside the Qur'ān. Frequent illustrations were given from the Commentators and Lexicographers where relevant, and where words occurred in the N. or S. Arabian inscriptions, the use there was discussed in detail. Also numerous quotations were given from Syriac, Aramaic, Pahlavi, Ethiopic and other sources to show the use of the words which as technical terms were borrowed into Arabic, and all quotations were translated. This, however, when typed, would have run to some 1200 to 1300 pages, which the Supervisors declared was six times too long for a Thesis. Consequently the discussion has been rigidly cut down to little more than bare statements, though generally the sources have been indicated so that the statements may be checked.
Only works of major importance have been mentioned in this list, titles of others are given in full as they occur in the body of the Thesis.


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ABBREVIATIONS

AIW - Altiranisches Wörterbuch. (Bartholomae).
BA - Lexicon Syriacum of Bar 'Ali.
BB - Lexicon Syriacum of Bar Bahlul.
Beit.Ass. - Beiträge für Assyriologie.
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<thead>
<tr>
<th>Abbreviation</th>
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<tr>
<td>EQ</td>
<td>Lexicon Persicum. Burhān i-Qātī'.</td>
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<tr>
<td>CIS</td>
<td>Corpus Inscriptionum Semiticarum.</td>
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<tr>
<td>EI</td>
<td>Encyclopaedia of Islam.</td>
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<td>ERE</td>
<td>Encyclopaedia of Religion and Ethics.</td>
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<tr>
<td>JA</td>
<td>Journal Asiatique.</td>
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<td>JRAS</td>
<td>Journal of the Royal Asiatic Society.</td>
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<tr>
<td>LA</td>
<td>Lisān al-ʿArab.</td>
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<tr>
<td>MVAG</td>
<td>Mitteilungen der Vorderasiatischen Gesellschaft.</td>
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<tr>
<td>PPCL</td>
<td>Pahlavi Pazend Glossary.</td>
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<tr>
<td>P. Sm.</td>
<td>Payne Smith's Thesaurus Syriacus.</td>
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<tr>
<td>REJ</td>
<td>Revue des Études Juives.</td>
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<tr>
<td>SHAW</td>
<td>Sitzungsberichte der Königl. Akademie d. Wissenschaft. (Berlin or Wien)</td>
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<td>TA</td>
<td>Tāj al-ʿArūs.</td>
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<td>TW</td>
<td>Targumisches Wörterbuch. ed. Levy.</td>
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<tr>
<td>WZKM</td>
<td>Wiener Zeitschrift für Kunde des Morgenlandes.</td>
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<td>ZA</td>
<td>Zeitschrift für Assyriologie.</td>
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<tr>
<td>ZDMG</td>
<td>Zeitschrift der deutschen Morgenländischen Gesellschaft.</td>
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<td>ZS</td>
<td>Zeitschrift für Semitistik.</td>
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One of the few distinct impressions gleaned from a first perusal of the bewildering confusion of the Qur'ān, is that of the amount of material therein which is borrowed from the great religions that were active in Arabia at the time when the Qur'ān was in process of formation. From the fact that Mūḥammad was an Arab, brought up in the midst of Arabian paganism and practising its rites himself until well on into manhood, one would naturally have expected to find that the Qur'ān had its roots deep down in this old Arabian paganism. It comes, therefore, as no little surprise, to find how little of the religious life of this Arabian paganism is reflected in the pages of the Qur'ān. The names of a few old deities; odd details of certain pagan ceremonies connected with rites of sacrifice and pilgrimage; a few deep-rooted superstitions connected with Jinn etc, and some fragments of old folk-tales, form practically all the traces one can discover therein of this ancient religion in the midst of whose devotees Mūḥammad was born and bred. It may be true, as Rudolph insists, that in many passages of the Qur'ān, the Islamic varnish only thinly covers a heathen substratum, but even a cursory reading of the book makes it plain that Mūḥammad drew his inspiration not from the religious life and experiences of his own land and his own people, but from the great monotheistic religions which were pressing down into Arabia in his day. Most of the personages who move through the pages of the

1) Margoliouth ERE, VI, 249: Mūḥammad, pp 69, 70. Absolute proof of this is found in the statement of the Prophet quoted in Yāqūt Muḥjam, III, 664, to the effect that on a certain occasion he sacrificed a ewe to ‘Uzza, which he excuses on the ground that at that time he was following the religion of his people. 2) Sūra liii, 19, 20; lxxi, 22, 23. 3) ii, 153: xxii, 28-30: v, 1-4: xxii, 37. 4) Such as those of ‘Ād and Thamūd. 5) Abhängigkeit 26, n 9. His reference here is to Sūras cxiii, cxiv in particular, but the statement is true of many passages elsewhere. 6) Nöldeke-Schwally II, 121; Buhl ṢI, ii, 1066.
Qur'ān, viz. עַיִּיָּה אֶנֶּה יְשֵׁי יִבְּרוּ, are well known Biblical characters. So also the place names - סֵבָא, סֵדָא, רֹמַע, בָּבֶל, and many of the commonest religious terms - יִבֶּן, מַרְדְּוָס, סֶקְיָה, נְבָא, נְבָאָה, שֵׁיתָל, etc. are equally familiar to all who know the Jewish and Christian Scriptures, so that one is not surprised at the judgment of some of the earlier investigators, such as Marraccio Prodromus I. 41 - "Ita ut Alcoranus sit mixtura trium legum, seu religionum, Hebraicae, Christianae, et Israeliticae, additis paucis quisquillis, quae e cerebro suo Mahumetus extraxit".

Closer examination of the question reveals even further and more detailed correspondences than those which appear on the surface, and forces on one the conviction that not only the greater part of the religious vocabulary, but also most of the cultural vocabulary of the Qur'ān is of non-Arabic origin. The investigation of the "Fremdwörter" of the Qur'ān thus becomes a question of primary importance for the study of the origins of Islām, for as Hirschfeld says - "One of the principal difficulties before us is ... to ascertain whether an idea or expression was Muhammad's spiritual property or borrowed from elsewhere, how he learnt it and to what extent it was altered to suit his purposes". By tracing these words back to their sources we are able to estimate to some extent the influences which were working upon Muhammad at various periods in his Mission, and by studying these religious terms in their native literature contemporary with Muhammad, we can sometimes understand more exactly what he himself means by the terms he uses in the Qur'ān.

* * *

Quite early in the history of Islām, Muslims themselves were confronted with the perplexing problem of these foreign words, for it

presented itself immediately they were called upon to face the task of interpreting their Scripture. With the death of the Prophet and the cutting off of the fountain of revelation, came the necessity of collecting the scattered fragments of revelation and issuing them in book form. Then as the Qur'ān thus collected became recognized as the ultimate source of both religion and law there came the necessity of interpretation. The primary source of such interpretation was the immediate circle of the Prophet's Companions, who were naturally supposed to know best what the Prophet meant in many of his revelations: so the tendency grew in later days to trace back all explanations to this circle, with the result that we frequently find various conflicting opinions traced back through different chains of authorities to the same person.

Now it is conceivable that there may have been correct tradition from the Prophet himself in many cases as to the interpretation of some of the strange words that meet us in the Qur'ān, but if so, it is evident that this tradition was soon lost, for by the time the classical Exegetes came to compile their works there was a bewildering entanglement of elaborate lines of conflicting tradition on the meaning of these words, all emanating from the same small circle of the Prophet's immediate Companions. Numerous examples...

1) The popular Muslim account of the collection is given in Suyūtī Itq.133 and in many other well known works, eg. Fihrist 24: Ya'qūbī Historia II 154: Ibn Athīr Chronicon (ed. Tornberg) II 279, III, 86. See also Nöldeke-Schwally II, 11 ff, and the criticism in Caetani Annali,pp 407-418.
2) Goldziher Richtungen 55ff. 3) Quite early we find popular opinion claiming that only the Companions, or followers of Companions, were capable of giving correct interpretations of the difficulties of the Qur'ān.
4) Eg. in commenting on " in xviii, 8 Ṭab. gives us lines of tradition all going back to Ibn 'Abbās to prove that Raqīm means a village, a valley, a writing, or a mountain. Thus we are forced to conclude either that Ibn 'Abbās is a very unsafe authority whose opinion on the meaning of important words varied considerably at different times, or that the lines of tradition are worthless.
5) Lists of interpretations coming from the Prophet himself are given by some critics, eg. Suyūtī Itq. 918 ff (and see Goldziher Richtungen 64), but such have little value.
of this can be found on almost every page of the great Commentaries of Ta- 
bari, Baghawi or ar-Râgî, but a typical case may be cited here in illustra-
tion.

1) Thrice in the Qur'ân we find mention of a people called Sâbiâns - 
who with the Jews, Christians and Magians (ie the اهل الكتاب) re-
receive special recognition and favour. Yet as to the identity of these Sâ-
bians we find among the authorities the widest divergences. Thus Tab. in 
commenting on ii, 59 tells us that some held that they were a community with 
out a religion, others said they were a monotheistic sect but without a Book 
or a Prophet: others said they worshipped angels, and others that they were 
a community of the People of the Book who followed the Zabur - زبور, as the 
Jews followed the Taurah and the Christians the Injîl. Later writers have 
a still greater variety of opinions about them, that they were star-worship-
pers, descendants of the people of Noah, or some sect midway between Jews 
and Christians, or between Jews and Magians, - and in all these cases the 
chains of Tradition go back of course to the immediate circle of the Prophet.
It would seem almost incredible that when the Qur'ân grants special privi-
lege and protection to four communities as People of the Book, no exact tra-
dition as to the identity of one of these communities should have survived 
till the time when the Traditionists and Exegetes began their work of com-
ilation. The facts, however, are plain, and if so much uncertainty exist-
ed on so important a matter as the identity of a protected community, one 
can imagine how the case stands with regard to unimportant little details 
which are of profound interest to the philologist today, but which, in the 
early days of Islâm, had no doctrinal or political significance to bring 
them prominently before the attention of the Muslim savants.

The traditional account of the development of Qur'ânic exegesis,

2) Suyûtî Itq. 908 ff. gives an account of the earliest exegesis of the 
Qur'ân. See also his Liber Interpretibus Qorani ed. Lehrsinge, 1839: Dhahabi's 
Tabaqatu'l-Huffaz 31 and Goldziher Richtungen, caps. i and ii.
of which this problem of the Foreign Words forms a part, makes it begin with Ibn 'Abbās, a cousin of the Prophet, whom later writers consider to have been the greatest of all authorities on this subject. He is called the ترجمان القرآن, the جبر or sea of Qur'ānic science, the Rebbe of the Community and many Traditions give wonderful accounts of his vast erudition and infallible scholarship. Modern scholarship, however, has not been able to endorse this judgment, and looks with considerable suspicion on most Traditions going back to Ibn 'Abbās. It would seem, however, that he had access to stores of information supplied by Jewish converts such as Ka'b b. Māli' and Wahb b. Munabbih, so that frequently, although his own interpretation of a word or verse may be of little value, the material he produces from these authorities with the phrase زم كعب etc, may be of the first importance.

Tradition also credits Ibn 'Abbās with founding a School of Qur'ānic Exegesis, and gives him several famous pupils, notable among whom were Mujāhid, 'Ikrima, Ibn Jubair, 'Aṭā b. Abu Rabāh. It is probable that all these men had more or less contact with Ibn 'Abbās, but it is hardly correct to think of them as pupils of his in this science or as carrying on his Tradition as a School in the way we speak of the pupils of the great Jewish Doctors. Any student of the Tafsīr will have noticed how much of the tra-
ditional exegesis is traced back to this group, much of it possibly quite correctly, and this is particularly true of the statements as to the Foreign Words in the Qur'an, so that Jawālīqī at the commencement of his Mu'amāb can shield himself behind their authority from any accusation of unorthodoxy.

It is thus clear that in the earliest circle of Exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur'an. Only a little later, however, when the dogma of the eternal nature of the Qur'an was being elaborated, this was as strenuously denied, so that Jawālīqī can quote on the other side the statement of Abū 'Ubaida as given by al-Ḥasan - "I heard Abū 'Ubaida say that whoever pretends that there is in the Qur'an anything other than the Arabic tongue has made a serious charge against God, and he quoted the verse - 'Verily we have made it an Arabic Qur'an.'" The question is discussed by many Muslim writers and is excellently summarized by Suyūṭī in the Introduction to his treatise Al-Muhadhefahab, and further in cap. xxxviii of his Itqān (Calcutta ed. pp. 314-26), and the discussion is of sufficient interest to engage our attention here.

It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'an. "The Imāms differ", says Suyūṭī (Itq. 314) "as to the occurrence of foreign words in the Qur'an, but the majority, among whom are the Imām ash-Shāfi‘ī, and Ibn Jarīr.

1) A glance at Suyūṭī's Mutawakkilī will serve to show how large a proportion of the foreign words he treats are traced back to the authority of one or other of the members of this circle. 2) ed. Sachau, p 4, quoted also by Khaḍfajī. 3) Abū 'Ubaida Ma'mar b. al-Muthanna, the great Humanist of the reign of Harūn ar-Rashīd, who was of Judaeo-Persian origin and a student of the rare words in Arabic. See Fihrist, 53, 54; Ibn Khallikān, ii, 105: Anbarī Tabaqāt al-Udabā', 137: Nawawi 748: Biddiqi Studien 29.
4) Suyūṭī Itq. 315 gives the tradition a little differently. 5) This is the great Jurist who died 820 A.D. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'an, for Suyūṭī says - (Itq. 315)
6) This is Tabarī the well known Commentator whose full name was Abū Ja'far Muhammad b. Jarīr at-Tabarī (838-923 AD), whom Suyūṭī frequently quotes under the name Ibn Jarīr. The reference here is to his great Commentary in the Introduction to which he treats of this question of the Qur'an.
and Abū 'Ubaida, and the Qādī Abū Bakr and Ibn Fāris are against their occurrence therein". The fundamental argument of these authorities is that the Qur'ān in many passages refers to itself as an Arabic Qur'ān, and they lay particular stress on the passage xli, 44 - مَنْ أَوْقَدَهُ مَثَلًا أَيْنَ لَا نَظَرُ مَعْمَولُ أَيْنَ أَمْرُ. - "Now had we sent it down a foreign Qur'ān they would have said - Why are its signs not made plain? Is it foreign and Arabic?" The Qur'ān thus lays stress on the fact that this revelation has been sent down in a form which the Arabs will easily understand - وَعَلَّمُونَا لَا تَعْلَمُونَ - and how, they ask, could the Arabs have been expected to understand it, were it sent down in a non-Arabic tongue?

Others took a different line of argument and claimed that the existence of foreign words in the Qur'ān would be a reflection on the sufficiency of Arabic as a medium for the divine revelation. The Qur'ān, said the Theologians, is the final and most perfect of divine revelations, and

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1) This is in all probability the Qādī Abū Bakr al-Bāqilānī whose book Suyūṭī mentions among his sources for the compilation of the Itqān, cf Itq., 14. 2) Abū'l-Husayn Ahmad b. Fāris of Qazvīn, also very frequently quoted by Suyūṭī both in the Itqān and in the Muzhir as well as in his smaller works. See Ibn Khalikān I, 62; Irshād, ii, 6. of Yāqūt, and for his works Fihrist 80; Hājī Khalfān 770; and Fligel, Die grammatischen Schüler der Araber (Leipzig 1862) p. 246. 3) eg. xii, 2; xxvi 195; xxxix 29: xli 2,44: xlii 5: xliii 2: xlv 105: xlvii 11: كَمْ عَصَى. 4) Some points in this translation need a note. First, the ِنَعْرَة is usually rendered as "unless" and the sentence left an unfinished one. In Qur'ānic Arabic, however, ِنَعْرَة seems to be used frequently as a simple interrogative (cf. Reckendorff Syntax, p 35: Nöldeke Neue Beiträge, p 21) and Tab. on this verse expressly takes it as meaning ِهِل. As properly means "signs" that rendering has been left here though this is one of the passages where it approaches very near its later sense of verses. The concluding words are capable of many interpretations the usual being to contrast the clauses as - "Is it a foreign Qur'ān and to whom it is sent Arabs?" or "Is it a foreign Qur'ān and he who speaks an Arab?". 5) xlii 2; xii 2 etc. 6) Dvořák reminds us (Fremdwörter 5) that Muḥammad himself used these words تَرَاهَا عَرَبً‎ to reply to the charge of his contemporaries that a foreigner instructed him (xvi 105: xxv 5: xlv 13), his argument being - what he hears from this foreigner is a foreign tongue, whereas he himself understands only Arabic. Yet the Qur'ān is Arabic which they understand perfectly, so their charge is false, for how could they understand the Qur'ān if it were composed of what he learned from this foreigner? This argument does not seem to have had much effect in convincing the Meccans to whom it was addressed (see Osborn, Islam under the Arabs, 20, 21) though later Muslim theologians regarded it as conclusive.
Allah naturally chose to reveal the final revelation in the most perfect of all languages, so how can one pretend that Arabic was lacking in the necessary religious vocabulary, so that Allah had to borrow Nabataean or Persian or Syriac words to express His purpose? Suyūṭī (Itq. 315) quotes Ibn Fāris as representative of this attitude. "Ibn Fāris said that if there is therein anything from a language other than Arabic that would raise a suspicion that Arabic was imperfect as compared with other tongues, so that it had to come in a language they did not know". If asked to account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, a thing which would hardly have been likely were they ordinary words, the advocates of this view reply that the Arabid language is so rich and copious that it is practically beyond the powers of any ordinary mortal to encompass all its variety, so it is no wonder if certain words were strange to the interpreters. In illustration of this they refer to a Tradition that Ibn ‘Abbās was uncertain about the meaning of the word until one day he overheard two desert Arabs quarrelling over a well, when suddenly one of them said , and immediately its meaning became clear. If further asked how the Prophet could have known all these words, they quote the dictum of Ash-Shāfi‘ī - "None but a Prophet thoroughly comprehends a language".

The authority of the great philologers, however, carried much weight, and many were fain to admit that Ibn ‘Abbās and his successors must have been right in stating that certain words were Abyssinian, or Persian, or Nabataean, and yet they were very unwilling to grant that Arabic

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1) So Suyūṭī Itq. 315 2) Vide Baid. on vi. 14. 3) The reference is to ash-Shāfi‘ī's Risāla, (Cairo 1312) p 13. See further on this point Dvořák Fremdw. 10, with his references to Goldziher ZDMG xxvi, 768. There are several Traditions as to Muḥammad's great linguistic attainments and he is said to have been particularly skilled in Ethiopic, cf. Goldziher op. cit. 770.
was thus confessedly imperfect. To meet the difficulty they came forward with the suggestion that these were odd cases of coincidence where Arabic and these other tongues happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Qur'ān. This, curiously enough is the position taken by Ṭabarī in his Tafsīr, and is even seriously defended at the present day by the ultra orthodox in spite of the overwhelming weight of the probabilities against such a series of coincidences, not to speak of the definite linguistic evidence of borrowing on the part of Arabic.

This line of argument was not one which was likely to commend itself to many of the more instructed Muslim savants, so we are not surprised to find others taking up a more likely-looking position and claiming that in cases where the two languages agree, it is the Abyssinian or Nabataean, or Syriac, or Persian which has borrowed from Arabic. Since Arabic is the most perfect and richest of all languages, they argued, it is much more likely that the surrounding peoples would have borrowed vocabulary from the Arabs than that the Arabs took over words from them. This, Suyūṭī tells us, was the opinion of Shāhidhala. "Said Abu'1-Mu'āfālī ʿAzīzī b. ʿAbd al-Malik, these words are found in the Arabic language for it is the widest of languages and the most copious in vocabulary, so it is possible that it was the first to use these words which others then adopted."

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1) This jealousy for the perfection of their language is characteristically Oriental. An interesting example of it from a Syriac writer will be found in Budge's Cave of Treasures, 1928, p.132. 2) Cairo ed. of 1323, vol I pp 6-9, on which see Loth in ZDMG xxxv. 595. Suyūṭī Itq. 315 summarized his view - وقال ابن جرير - أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن أود أن A 3) le. Shāhidhala, whom Suyūṭī frequently quotes among his authorities vide Itq. 13: Mutaw. 45. 4) Itq. 315.
The swing of the pendulum in the opposite direction is represented at its furthest extreme by those who say that the very fact of the Qur'ān being in Arabic is a proof that it is not a Divine Book, for had it been a heavenly revelation it would have come down in one of the Holy tongues, i.e. Hebrew or Syriac. Unfortunately we know little about the supporters of this opinion, but the fact that Tabarī considers it necessary to refute them would seem to show that they exercised no inconsiderable influence in certain circles. Such an extreme position, however, was never likely to gain general acceptance, and the popular view among such as were constrained to admit the conclusions of the philologers as to the existence of foreign words in the Qur'ān, was that this was not strange in view of the fact that the Qur'ān is the final revelation. The Qur'ān itself states that when a Prophet was sent to any people he preached in the language of that people so as to be understood by them. Thus e.g. we read in xiv. 4 - "and we have sent no Prophet save in the tongue of his own people that (his message) might be plain to them". So it is obvious that the Qur'ān, being sent to the Arab people, must be in Arabic, but since it sums up and completes all previous revelations, it is only to be expected that technical terms of Hebrew and Syriac or other origin which were used in previous revelations should be included in this final revelation. Moreover, as the Qur'ān is intended for all peoples, one should not be surprised to find in it something from all languages, a point which is sometimes emphasized by a reference to the claim that the Qur'ān contains all pre-

1) Tab. quotes in favour of this idea the savant Abū Maisara at-Tābi'i al-Jalīl, whom Suyūṭī Itq. 316 also quotes adding that Sa'id b. Jubair and Wahb b. Munabbih were of the same opinion, and that Ibn an-Naqīb claimed that one of the خمسات of the Qur'ān distinguishing it above all other Scriptures, is that while it was revealed in the tongue of the people to whom it was first sent, it also contains much of the tongues of the three great Empires of Roum, Persia and Abyssinia. Dvořák Fremd, 11,12 points out that some Muslim writers have illustrated this point by taking the tradition of the seven أحرف to refer to seven different languages from whose vocabulary something is used in the Qur'ān.
vious knowledge and information about everything, which would not be true if it did not contain all languages. Obviously all of all languages was not contained, but what was sweetest, most pleasant, and most suitable.

The most sensible statement on this whole question, however, is that suggested by Suyūṭī Itq. 316 and expounded by Tha‘alibī in his Kitāb al-Jawāhir I.17 - "In my opinion the truth of the matter is this. The Qur'ān is in plain Arabic containing no word which is not Arabic or which cannot be understood without the help of some other language. For these (so-called foreign) words belonged to the (language of the) ancient Arabs in whose tongue the Qur'ān was revealed after they had had contact with other languages through commercial affairs and travel in Syria and Abyssinia, whereby the Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form. Then they used these words in their poetry and conversation so that they became like pure Arabic and were used in literature and thus occur in the Qur'ān. So if any Arab is ignorant as to these words it is like his ignorance of the genuine elements of some other language, just as Ibn 'Abbās did not know the meaning of Fāṭir etc. Thus the truth is that these words were foreign, but the Arabs made use of them and Arabized them, so from this point of view they are Arabic. As for Tabari's opinion that in these cases the two languages agree word for word, it is far fetched, for one of them is the original and the other a derivative as a rule, though we do not absolutely rule out coincidence in a few exceptional cases."

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1) Suyūṭī Itq. 316 - an opinion which is quoted also by Khafājī 3 and 4. See also Itq. 322. 2) As Suyūṭī says - ناذاذ به ما كل لغة اذنها وانها واكررها استعمالا للعرب 3) This is not the famous philologist whose Fiqh al-Lugha we shall have occasion to quote frequently in the course of our work, but a N. African exegete ‘Abd ar-Rahmān ath-Tha‘alibī, whose Tafsīr was published in four volumes at Algiers in 1905. 4) For Persian see also Jāhīz Bayān. 5) So Jawālīqī Mu‘arrab, 5 says - أن هذه اللفظة بغير لسان العرب في الأصل لم يُذكرت به العرب بالسنينها فعريته فصار عربا يُعرف بها إياها فإياها عربة في هذه الآل الحسيمة الإصل, a sentiment which is echoed by Khafājī.
If challenged as to how, on this view, the Qur'an could be called "a plain Arabic Qur'an", defenders reply with Suyūṭī, that the presence of a few foreign words therein no more makes it non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of ٠^٠٠٠ is to the Qur'an as a whole and not to individual words in it. Suyūṭī even finds one authority who considered that the presence in the Qur'an of such words as ٠٠٠ and ٠٠٠, for fine silk brocade, and ٠٠٠ for precious spices etc, for other articles of luxury and civilization, is a proof of the excellence of the Qur'an, for the Qur'an was to tell men of the best things and thus could not be bound down and limited by the rude civilization of the Arabs of the Jahiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'an was to lead them, and it was only natural that the Qur'an should use the new words that were necessary to describe the new excellences, words which indeed were not unknown to many of the Arabs of the Jahiliyya who had come into contact with the civilization of Persia and of Roum.

So Suyūṭī concludes with Jawālīqī and Ibn al-Jauzī that both parties to the quarrel are right. The great philologers were right in claiming that there are foreign words in the Qur'an, for in regard to origin these words are Persian or Syrian or Abyssinian. But the Imam ash-Shafi'I and his followers are also right, for since these words have been adopted into the Arabic language and polished by the tongues of the Arabs, they are indeed Arabic. So we can comfortably conclude —

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1) Itq. 315. 2) Itq. 316, 317. 3) Itq. 318 and Jawālīqī Mu'arrab 5. The reference to Ibn al-Jauzī is doubtless to his Funūn al-Afnān which Suyūṭī often quotes. C.f. Itq. 13 and Mutaw. 44.
4) Note Suyūṭī's quotation on this point from Abū 'Ubaid al-Qāsim b. Salām, a quotation which is also given with slight verbal alterations in T.A.I,10 as from Abū 'Ubaida.
Turning now to the question of the languages from which these borrowed words came, we find that Suyūṭī, whose classification is the most complete that has come down to us, divides them in the Mutawakkilī into the following classes -

1. Words borrowed from Ethopic -
2. Words borrowed from Persian -
3. Words borrowed from Greek -
4. Words borrowed from Indian -
5. Words borrowed from Syriac -
6. Words borrowed from Hebrew -
7. Words borrowed from Nabataean -
8. Words borrowed from Coptic -
9. Words borrowed from Turkish -
10. Words borrowed from Negro -
11. Words borrowed from Berber -

It is obvious at the first glance that much of this is mere guess-work, and equally obvious that the philologers whom Suyūṭī quotes had frequently very little conception of the meaning of the linguistic terms they use. It is necessary, therefore, to enquire a little more closely into what may have been meant by these terms and what may have been the possibilities of Arabic having drawn on any of these languages for religious and cultural vocabulary.

1) Abyssinian. Philologically, Ethopic, the ancient language of Abyssinia, is the most closely related to Arabic of all the Semitic tongues; Ethopic and Arabic, with the languages of the S. Arabian inscriptions, being grouped together as South Semitic as opposed to the North Semitic group. The modern Abyssinian language, and particularly
Amharic, have in some respects diverged very considerably from the an-
cient Ge'ez, but it was this ancient language with which the Arabs were
in contact in pre-Islamic days and during Muhammad's life time. These
contacts, as a matter of fact were fairly close. For some time previous
to the birth of Muhammad the southern portion of Arabia had been under
Abyssinian rule, and Tradition relates that Muhammad was born in the
Year of the Elephant, when Mecca was saved from the Abyssinian army
which marched up under Abraha to destroy the city. It is practically
certain that there trade relations between Abyssinia and Arabia at a
much earlier period than the Axumite occupation of Yemen, and that friendly
relations continued in spite of the Year of the Elephant is clear
from the fact that Muhammad is said to have sent his persecuted followers
to seek refuge in Abyssinia, and that the Meccan merchants employed
a body of mercenary Abyssinian troops.

That Muhammad himself had personal contact with people who spoke
language seems to be indicated from the fact that Tradition tells us that
his first nurse was an Abyssinian woman Umm Aimän, that the man he chose
as first Muezzin in Islam was Bilāl al-Habashi, and the Tradition already noted that the Prophet was particularly skilled in the Ethiopic
language.

Abyssinian slaves appear to have been not uncommon in Mecca af-
after the rout of the famous army of the Elephant, and it would not have
been difficult for Muhammad in his boyhood to have learned many words
of religious significance from such sources. It must also be borne in

1) Tabari Annales i. 926 ff: Ibn Hishām 25 ff: wasūdī kurūj, III 157,
and see particularly Noldeke's Sasaniden 186 ff.
2) El. i. 119 and Lammens Le Mecque, 281 ff. 3) This was in 616 A.D.
and is known as the First Hijra, c.f. Tabari Annales, i.1181. Dvorák
Fremdw. 25 would derive some of the Ethiopic elements in the Qur'ān from
the two Abyssinian migrations, but this is hardly likely.
5) Abū'l-Fidā, Vita Mohammedis, p. 2. 6) Infra p. 8. Khafājī 111 under
gives an example of the Prophet's use of Ethiopic. 7) Azrākī p 97.
8) Margoliouth FRE viii, and Sprenger, Moh. und der Kor. p54 suggest that
mind that during the Axumite occupation of S. Arabia many Ethiopic words of cultural significance may have come into current use in Arabia through commercial intercourse.

ii) Persian. The contacts between Arabia and the Sasanian Empire of Persia were very close in the period immediately preceding Islam. The Arab Kingdom centering in al-Ḥira on the Euphrates had long been under Persian influence and was a prime centre for the diffusion of Iranian culture among the Arabs, and in the titanic struggle between the Sasanian and Byzantine Empires, where al-Ḥira had been set against the Kingdom of Ghassan, other Arab tribes became involved and naturally came under the cultural influence of Persia. The court of the Lakhmids at al-Ḥira was in pre-Islamic times a famous centre of literary activity. The Christian poet 'Adī b. Zaid lived long at this court, as did the almost-Christian al-Aʿshā, and their poems are full of Persian words. Other poets also, such as Tarafa and his uncle Kūtalammīs, Al-Ḥārith b. Hillīzā, 'Amr b. Kūthūm, etc. had more or less connection with al-Ḥira, and in some accounts we find 'Abīd b. al-Abras and others there. Some authorities hold that it was from al-Ḥira that the art of writing spread to the rest of the Arabian peninsula. But not only along the Mesopotamian area was Persian influence felt. It was a Persian general and Persian influence which overthrew the Abyssinian suzerainty in S. Arabia during Muhammad's
mad's lifetime, and there is even a suspicion of Persian influence in Mecca itself. How far Persian cultural influence penetrated the peninsula we have little means of telling, but it will be remembered that one of Muhammad's rivals was An-Nadr b. al-Harith who frequently drew away the Prophet's audiences by his tales of Rustam and Isfandiyar.

By the Muslim writers obviously mean the later Persian language which was known to them when Persia had long been an important part of the Islamic Empire, but the language which would have been known in Arabia in pre-Islamic times, the language with which Muhammad himself may have come in contact, was Pahlavi the official language of the Sassanian Empire (266-640 A.D.) This Pahlavi was a curious language whose written form was strangely compounded with Semitic elements, but which in its spoken form doubtless represented a more archaic form of the Persian we find in the later Muslim literature of Persia, though with a greater admixture of Semitic words.

The fact that the pre-Islamic and early Muslim contacts with Persia were with a people using Middle and not Modern Persian has frequently been forgotten by Oriental investigators into the foreign elements in Arabic. Thus Addai Shir on p 4 of the Introduction to his study in detailing the changes which Persian words have undergone in passing into Arabic, complains that the Arabs frequently added a or or at the end of words, e.g. they wrote for the Persian , and for the Persian . In such cases of course the Arabic or represents the Pahlavi suffix , which in Mod-

2) Ibn Hishām 235, 236, and see Blochet in RHR, xl, 19 ff. Nadr is supposed to be the person referred to in Sura xxxi. 5.
3) Or Middle Persian, as the philologists prefer to call it, see Salemann in Geiger and Kuhn's Grundriss I, and Nöldeke "Zum Mittelpersischen" in WZKM, xvi. 1-12.
4) Haug "Essay on the Pahlavi Language", p. 33 in PPGL.
ern Persian becomes * after a short vowel but is dropped after a long vowel. A good example of this occurs in the Qur'ān in the word where the Persian word is and the Arabic * and Persian * represent a Pahlavi 9 which appears again very clearly in the Syriac and Armenian which are borrowed from the same Pahlavi word.

It is unfortunate that the Middle Persian literature which has survived to our own time has survived only in late copies, but we have every reason to believe, as in the similar case of the Hebrew codices of the O.T., that the MSS. in our hands represent the genuine ancient books very faithfully. What is even more unfortunate is that so little of the Pahlavi literature has come down to us. It will be noticed in any treatment of the Persian element in early Arabic that there are many cases where there can be little doubt that we are dealing with words borrowed from an Iranian source, but where the only form which can be quoted in comparison is from Modern Persian, the older form from which the word would have been derived not having survived in the remnants of Pahlavi literature which have come down to our day.

Suyūṭī sometimes refers to Persian by the definite title اَنْسَبْاَء and sometimes by the more indefinite * which like he also frequently uses as meaning nothing more than foreign. There is no ground, however, for thinking that any distinction of dialect is meant to be indicated by the varying use of these terms.

iii) Greek. Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. Ρωμαϊνα and Βουτανια. Thus in discussing the word رَنَم in Itq. 321, he tells us that Shaidhala said it was Ρωμαϊνα whereas on the same page in connection with the word شَرِی he quotes Shaidhala again as saying that the word was بُوتَانیة. Dvořák Fremdw. 20 thinks that

1) Vide Haug Essay on Pahlavi p 117, and Blochet in Revue Semitique iv 267. "Note sur l'arabisation des mots persans". 2) It is possible that a fuller acquaintance with Pahlavi would enable us to explain a number of strange terms in the Qur'ān for which at present we have no solution. 3) See the discussion on the use of these terms in Dvořák Fremdw. 20, 21.
a distinction is being made here between ancient and mediaeval Greek, and that when the word *παλαιά* is used we are to understand the ancient Classical Greek, whereas in contradistinction to this *παλαί* stands for Byzantine Greek. When, however, we come to examine the words which are said by Suyūtī's authorities to be either *παλαί* or *παλαιά*, we find that these authorities have no understanding whatever of the matter, and it seems in the last degree unlikely that any of them would have known the distinction between the two forms of Greek.

Any direct contact with the Greek language at the time of Muhammad or the period immediately preceding his birth, would necessarily have been with Byzantine Greek. At that time Byzantine influence was supreme in Syria and Palestine, and the Arab confederacy of Ghassān which acted as a buffer state between the Byzantine Empire and the desert tribes and was used as an offset to the Persian influence at al-Ḥira, was a channel whereby Byzantine influence touched the Arabs at many points. Intercourse with Constantinople was constant, and both the pre-Islamic poet Imrū'ul-Qais and the Ḥanīf 'Uthmān b. al-Hawairith are said to have visited the Byzantine court. Contact with Christian communities in Syria which used the Greek language was a channel for the introduction of Greek words, and some trade words may have come as a result of Greek commercial ventures along the Red-Sea littoral, as we learn from the *Periplus Maris Erythraei* that Arab captains and crews were employed in this trade.

1) But see Jāhiz Three Essays ed. Finkel pp. 16,17.
2) Nöeldeke Ghassanischen Fürsten, p.12 ff. Note also the Greek words occurring in the Nabataean inscription, e.g. *κύριος*, *φανέρωσις*, *στρατηγὸς*, *δοτησία*, etc, on all of which see Cook Glossary sub *w*.c
4) Ibn Hishām 144: and see Caetani Annali I p 190. (104.
5) Thus there is reason to believe that the Ar. *Muḥammad* is from *Μωυσῆς*, c.f. Vollers in ZDMG. 11. 300, 325.
Byzantine Greek as a spoken language was doubtless widely spread in Palestine and Syria at the time, and the presumption is that it would be not unfamiliar to many Arabs connected more or less closely with the Ghassānid confederacy. Epigraphical remains collected by de Vogüé show many bi-lingual inscriptions from N. Arabia in which one of the languages is Greek, so we cannot absolutely rule out the possibility that Greek words may have been borrowed directly into Arabic in the pre-Islamic period, as they undoubtedly were later, but the Greek words in the Qur'ān seem nevertheless with few exceptions to have come into Arabic through Syriac.

iv) Indian. It is somewhat difficult to decide what the philologers meant by the language of the Indian. West Syrian ecclesiastical writers both in the pre-Islamic and early Islamic period commonly use the word Ḥāphak for South Arabia and Ethiopia, and Ḥāphak generally means Ethiopian even in the oldest literature. Thus in the famous passage Jer. xiii. 23, "Can the Ethiopian change his skin or the leopard change his spots", we find Ḥāphak used to translate the Hebrew יְבָשֵׁךְ (1xx'Avb).  Ḥāphak, and in the writings of Dionysius of Tell Mahre and Michael the Syrian we find the S. Arabian and Abyssinian area called India. It was not only the Syriac writers however, who made this confusion. Epiphanius in the ivth Century states the nine kingdoms of India, and his mention among them of the Homeritae and Azumitae makes it obvious that he is referring to the Ethiopian Kingdom. Sozomen and Socrates in their accounts of the mission of Frumentius to convert the people of this Kingdom, speak of them as ὅρμενες, ἀζωμίτες.

1) La Syrie centrale, 1869-1877.  2) E.g. ἀγαθόν, the Chancellor of the Byzantine Court (c.f. de Goeje Glossary p 349): from ἀγαθός (Dozy, Supplément, ii, 410): ἀγαθόν, a sacerdotal robe (Dozy, Supplément, i, 21).
and so the term passed to the Latin writers and from them to the geogra-

1) phers of the Middle Ages. It is thus probable that in early Arabic

اللغة الهندية referred to the language of S. Arabia.

This S. Arabian language or language group as revealed to us from
the inscriptions of the Minaean, Sabaean, Himyaritic and other kingdoms,
belongs to the S. Semitic group, and is closely related to Ethiopic, the
classical language of Abyssinia. The latest inscriptions in the language
date from 550 A.D., and the language would seem to have been supplanted
by Arabic as a spoken language in those regions even before the time of
Muhammad, though the survival to the present day of the Mahri and Soqotri
dialects would seem to indicate that in odd corners this old language
might have survived until quite a late period. With the break up of the
S. Arabian kingdom tribes of these peoples migrated to other areas of Ara-
bia, so that at the commencement of the Islamic period we find them wide-
ly scattered over the peninsula. Though when we meet them there they are
using the N. Arabian dialects of the tribes among whom they dwelt, there
can be no doubt that words of S. Arabian origin could have found their
way into Arabic from these scattered communities.

When we examine the words which the philologers class as Indian,
we find, however, that none of them are real S. Arabian words. They are
merely words which the early authorities could not explain and had to re-
fer to some remote origin, and so for them the distant land of India, with which the Muslim conquests in the East
had made them vaguely familiar.

1) See Yule's Marco Polo (ed. Cordier) ii.431 ff. and Noldeke Sasaniden
222 n. 2) Nicholson Literary History p 6. 3) C. f. Müller, Die Meh-
ri und Soqotri-Sprache, Wien, 1902-5. 4) Vide Blau "Die Wanderung der
sabäischen Volkerstämme". ZDMG xxii, (1868) p 654 ff. 5) This fact has
been forgotten by Taha Hussein in his essay on the Pre-Islamic poetry,
where he argues against the genuineness of some of the old poetry on the
ground that while the poet was of a S. Arabian tribe his language is N.
Arabic and not one of the S. Arabian dialects.
6) C. f. the list in Suyūtī Mutaw. 51, 52.
v) Syriac. This is undoubtedly the most copious source of borrowings in the Qur'ān. Syriac, which still survives today as the liturgical language of a few communities of Oriental Christians in Syria, Mesopotamia, Persia, and on the West coast of India, was at that time the spoken language of those Christian communities best known to the Arabs.

How widely Syriac was spoken at the time of Muhammad in the area now known as Syria, is difficult to determine, but it seems fairly certain that while Greek was the dominant literary language in the region at that period the common people of native origin generally spoke Syriac. South of Syria, however, we find that the so-called Christian-Palestinian dialect was more or less in literary use down to the XIth Century, while in the Vth and VIth Centuries it was in such common use there and of such importance as to warrant a special translation of the Scriptures and Church manuals into the dialect. It was in Mesopotamia, however, that the classical language was in widest use as a literary and as a colloquial language. It was from this area that Aramaic made such a profound impress on the Middle Persian language and literature, and there can be no doubt that from the Syriac as used by the Christian portion of the community of al-Hira and the surrounding districts came the major portion of Syriac influence upon Arabic.

It will be remembered that it was in this area that one of the earliest forms of Arabic script, the Cufic, was invented, based apparently on a modification of the Syriac script and it was from the same area

1) For the purposes of this Thesis, Syriac = Christian Aramaic, and thus includes the Christian-Palestinian dialect and the Aramaic dialect of the Christian population of N. Syria, as well as the Classical Syriac dialect of Edessa, which is the one best known to us from the literature and commonly usurps to itself the title of Syriac.

2) The date when the scribe Ābūd copied the Lecationary published by Erizzo, Evangelarium Hierosolymitæorum, Verona, 1861.

3) Nöldeke ZDMG, xxii, 525 gives this as the date of the version. Since about 700 A.D. (Schulthess Grammatik p 7) the language has been superseded as a colloquial by Arabic, and there are Arabicisms to be met with in the MSS which were written by Arabic speaking monks, c.f. Nöldeke op. cit. p 523 n.

4) See Haug in PPGL, and Essays, p 81; and Salemann in Geiger and Kuhn's Grundriss, I 250.

5) Rothstein Lakūniden, 27; Moritz in EI, 1, 383.
that the system of vowel pointing in Arabic was developed from the old Nestorian system. Here also in the court of the kings of al-Hira, the Christian 'Ibadites laid the foundation of Arabic literature, and it was in this area that Arab tribes such as Tamīm and Taghlib and Qudā'a seem first to have come under Christian influence, and thus from here along the trade routes streams of Christian culture spread throughout Arabia.

We are still in need of a critical discussion of the spread of Christianity in Arabia, but one fact seems certain, namely that such Christianity as was known among the Arabs in pre-Islamic times was largely of the Syrian type, whether Jacobite or Nestorian. In the kingdom of Ghassān the dominant party seems to have been Monophysite, though some under Byzantine influence, became Melkite. In al-Hira also many important Christian families would seem to have been Monophysite, if we can believe the accounts of the mission of Simeon of Beth Arsham, though the predominant party there was Nestorian. The Christian community in S. Arabia at Najrān, which was perhaps the oldest Christian community in Arabia, and whose persecution by the Jewish king Dhū Nawwās is mentioned in the Qurʾān, appears to have been a mixed community. There is no doubt that many of them were Nestorians, while others as clearly were Monophysites more or less related with the Monophysite Church of Abyssinia.

1) Moritz in EI, 1, 384. 2) Nicholson Literary History, 138. 3) Cheikho Nasrāniya, see Index under these names. 4) Nicholson, op. cit. 39. 5) The discussion was begun by Wight, Early Christianity in Arabia, 1855, and continued, though in an uncritical way by Cheikho in his Nasrāniya. The latest and best discussion, though by no means complete, is in Andrae's Ursprung, 1926. 6) Nöldeke, Ghasanischen Fürsten, p 20, 21. 7) Andrae, Ursprung, 31. 8) See Lives of the Eastern Saints by John of Ephesus in Patr. Orient. xvii p 140. These converts of Simeon are said to have been brought back to the orthodox faith by the preaching of Maraba (Labourt, Le Christianisme dans l'Empire perse, p 191). Assemani Bibl. Or. III, 2, 606 mentions Monophysite Bishops of al-Hira. 9) Andrae, Ursprung, 25. 10) See the long account of them in Andrae Ursprung, 7-24. 11) Sūra lxxv 4 ff. It is only fair, however, to state that Western Scholars are not unanimous in accepting this as a reference to the persecution of Najrān though the weight of probability is strongly in its favour. 12) c.f. the Histoire Nestorienne in Patr. Orient. V, 330 ff. 13) Littmann, Deutsche Aksum-Expedition, I, 50.
Vocabulary of Syriac origin was already coming into use in Arabia in pre-Islamic times. The court of al-Ḥira was a rendezvous of the poets and litterateurs of the day, and many of the pre-Islamic poets, such as Imrū'ul-Qais, Mutalammis and 'Adî b. Zaid were Christians. Their poetry, naturally, was impregnated with Christian words and ideas, but even in the extent of poetry of such non-Christians as an-Nabigha and al-A'ṣhā, who spent much time at al-Ḥira, we find the same strong influences of Syrian Christianity. The trade routes again were channels whereby Syriac vocabulary entered Arabic. The wine trade, e.g. was largely in the hands of these Christians, and so we find that most of the early Arabic terms in connection with this trade are of Syriac origin.

There were slight differences in pronunciation between the Jacobites and the Nestorians, and Mingana notes that the vowelling of the proper names in the Qur'ān seems to follow the Nestorian pronunciation rather than the other, though in many cases, as we shall see, the Qur'ānic forms approximate most closely to those found in the Christian-Palestinian dialect.

There can be little doubt that certain of the Syriac words we find in the Qur'ān were introduced by Muḥammad himself. That he had personal contact with Christians of the Syrian Church is clear from the Traditions. We read that he went in early life on trading journeys to Syria with the caravans of the Quraish, and there is an account of how on

1) There is a tradition that ṣaḥabah was a Christian, on the strength of which Cheikho includes him among the Christian Arab poets, but Nicholson (Literary History 123) rightly rejects the tradition as without authority. Al-A'ṣhā also is frequently claimed as a Christian and is included by Cheikho in his collection, but see Nicholson, p. 124.
3) Jacob, Altarabisches Beduinenleben, 99, has an interesting note hereon, referring to Aḥānī, vii, 79; c.f. Wellhausen Reste, 231.
4) Though Jews also engaged in the trade, c.f. Goldziher ZDMG, xlvi, 185.
5) Rothstein Lakhmiden, 126.
6) Syriac Influence, 83. Suyūṭī once (Itq. 325) quotes a word as being from the Hauran dialect, by which he apparently means some dialect of Syriac.
7) Tabarī Annales, i, 1123; Ibn Saʿad I. 1. 75 ff; Ibn Hishām 115 ff; Masʿūdī Murūj, IV 132, 152; Sprenger Mohammed und der Koran p 82, sees in Sura xxxvii 137 a recollection of his having passed
one occasion he listened to a sermon by Quss, Bishop of Najrān, at the
festival of ‘Ukāz near Mecca. Earlier Christian writers suggested that
his Mentor was a monk named Sergius, and the legends of Nestor and Bahī-
ra at least show that there was an early recognition of the fact that
Muhammad was at one time in more or less close contact with Christian
teachers of the Syrian Church;

It goes without saying that not all the words which Suyūṭī's au-
thorities class under the term ṣawīn are of Syriac origin. Goldziher
has pointed out that ṣawīn was frequently used by Muslim writers for any-
thing ancient, timehonoured, and consequently little understood, and he
quotes a line from Ibn 'Abd Rabbihi, who in his Iqrā al-Farīḍ, speaking
of a notoriously bad copyist, says — كان إذا نسخ الكتاب مرتين عاد سرياني — "if
he copied a book twice 'twould be Syriac". Dvořák also refers to a com-
mon Turkish phrase quoted by Vambéry — بو سرياني سيدي بو باكل دقن — "Is it per-
haps Syriac? We could not understand it," somewhat as we say "It was all
Greek to me". It is thus clear that ṣawīn in the writings of the Muslim
Exegetes may frequently have meant nothing more than that a word was of
the old learned tongues and so more or less unintelligible to the ordi-
nary person.

1) That he was Bishop of Najrān we learn from LA,viii,58. From Baihāqī
Mahāsin 351 ff. we would gather that he was rather an Arab soothsayer and
fortune teller. 2) Jāhiz Bayān,i,119. On Quss see Sprenger Leben I 102
ff. and André Ursprung 202 ff. 3) Al-Kindī Risāla, p 70, and the By-
zantine writers. E.g. Ḥira τυχόντας ἐνυξίας, says George Phrantzes (ed
Niebuhr, p 295). It is doubtful whether Sergius and Bahīra are different
personages. 4) Tabārī, Anānas,i,1124: Ibn Sa'ād I,1,78: Mas'ūdī Mu-
rūj,IV,153. On these legends see Hirschfeld New Researches 22 ff: Gött-
heil ZA,xiii,189 ff: Sprenger Leben I,178 ff: TV,381 ff: Caetani Annali
I,136,169: Nöldeke ZDMG,xii,699 ff.
5) Nestor is obviously connected with Nestorianism (c.f. نسور) and Bo-
heira or Bahīra is the Syr. چین (Nöldeke ZDMG,xii,704 n.) com-
monly used of monks, though Hirschfeld p 23 argues that it is a Jewish
word. Loth ZDMG, xxxv,620 ff. suggests that some of Muhammad's material
may have come from one Suhaib, a Greek from the region of Mosul.
6) ZDMG, xxvi, 774.
7) Fremdwörter, 22 n.
vi). Hebrew. We learn from the Muslim historians that Jews were prominent in the community at Madina, and that there were in fact three considerable tribes of Jews in that area, the Banū Qainuqā', Banū Quraiz̄a and Banū Nadīr, who were proprietors of lands and plantations of palm trees, and who exercised no little influence on the Arabs around them. There were also many Jewish tradesmen in the city, who are said to have been particularly skilled as jewellers and armourers. We learn also of communities at al-‘Alā (the ancient Dedan), Taima, Khai bar and Fadak in North Arabia, and doubtless they were known in many other areas from which, however, no evidence of their presence has survived. We have no evidence as to when they arrived in N. Arabia, but it was possibly at an early period. Arabian legend places their first settlements there in the time of Moses and Aaron. Acts ii. 11 would seem to indicate that there were settlements of them there at the commencement of the Christian era, and in the Mishna (Shab. vi. 6) we have fairly reliable evidence of early settlements in that area. It has been frequently suggested that the destruction of Jerusalem in 70 A.D. drove many Jewish families to seek refuge in N. Arabia and thus added to the importance of the communities already settled there.

There were Jewish settlements also in S. Arabia. Whether they

1) Ibn Hishām 351; Tabārī Annales i, 1359 ff. For a discussion of their position and influence there see Hirschfeld REJ. vii. 167 ff.; Leszynsky Die Juden in Arabien, 1910; and Wensinck De Joden te Madina, Leiden, 1908.
2) We learn also of a tribe Banū Hadal (or Handal or Bahdal), c.f. Yāqūt Muʾjam al-Bābil, IV 462, and see Hirschfeld REJ., vii, 169 ff. The Aghānī also mentions other smaller tribes or families.
3) Aghānī, xix, 94.
4) c.f. Hirschfeld, op. cit: Wellhausen Reste, 230; Caetani Annali I 386.
5) Rudolph Abhängigkeit p 1. 6) Shammam, Divan, ed. Shanqīṭī, p 26; Yāqūt Muʾjam, I 907.
6) Yāqūt Muʾjam II 504 ff.; 8) Yāqūt Muʾjam III, 856, 857; Abū Daʿūd Sunan xix, 26. 9) Aghānī, xix, 94.
10) i.e. fol. 55 a
11) Notice also that there are numerous Arabic words and Arabisms in the Mishna, c.f. Margoliouth, Schweich Lectures, p 58.
12) Caetani Annali I 383; Leszynsky, Die Juden in Arabien.
were founded by Jews who had followed the spice road from N. Arabia, or by traders who had crossed from Egypt or Abyssinia, it is impossible now to say. Perhaps there were communities there from both these centres of trade. That they exercised no little religious influence there is indicated both by the Jewish imprint on many of the S. Arabian religious inscriptions, and by the fact that we have very consistent Tradition of the conversion of one of the Himyarite kings to Judaism. It was the persecution of the Christian communities by this proselyte Dhû Nawwâs or Masrûq which was said to have led to the Axumite invasion and occupation of S. Arabia.

The polemic of the Qur'ān itself is sufficient evidence of the importance of the Jews as a religious body in the community to which Muhammad addressed his message. As, however, these Arabian Jews all bear Arab names, are organized in tribes on the Arab fashion, and, when we meet them in the literature, act and talk like genuine Arabs, some have thought that they were not real Jews but Arab proselytes. It is difficult, however, in face of the polemic of the Qur'ān, to think of them as other than Jews by race as well as religion, and their adoption of Arab customs may well be explained by the Jewish habit of assimilating themselves to the community in which they dwell.

Whether these Jews had any great familiarity with Hebrew, however, is a different question. One would gather from the Qur'ān that they were far better acquainted with the Rabbinic writings than they were with the Scriptures, and when we find Muhammad borrowing technical terms of Jewish origin they are generally of an Aramaic rather than a Hebrew

1) Rudolph, Abhängigkeit p 1: Wellhausen Reste, 230. 2) Caetani, Studi I, 261. 3) Margoliouth, op. cit. 67 ff. thinks there is some doubt about this, but see MW, xix, 13. 4) Möberg, Book of the Himyarites, xliii ff.: Fell in ZDMG xxxv, 1-74: Ibn Hishâm 20 ff: Tabari Annales, i, 918 ff.: Mas'ūdī Kurūj, I, 129. 5) Winckler MVAG vi, 222: Margoliouth, op. cit 61. Hirschfeld New Researches, p 3, notes that the Arabs seem to have intermarried freely with them.
form. It would seem from a passage in Ibn Hisham that they had a Beth ha-Midrash which Muhammad visited on at least one occasion (1), though we are left to conjecture what they studied there. Some accounts we have do not speak very highly of their intellectual acquirements. On the whole one would judge that much of Muhammad’s knowledge of Judaism was gained from the general stock of information about Jewish practice and versions of Jewish stories and legends that were current among the Arabs who had lived in contact with Jewish communities, for much of this material, as we shall see, can be found also in the old poetry. Certainly some of his knowledge of Judaism came through Christian channels, as is demonstrated by the Christian form of many Old Testament names that occur in the Qur’an. It is probable that in the Qur’an there is evidence that Muhammad attempted to purchase information about the Scriptures from certain Jews of the city only to find later that they had deceived him, and Geiger seems to suggest that perhaps Muhammad deliberately sought for and incorporated Jewish terminology into his revelation in order to win over the Jews, before he made his final break with them.

1) P 383 and Baid. on ii, 91. Abü Bakr also visited this Beth ha-Midrash, vide Ibn Hisham 388. Pautz Offenbarung 39 translates the words by Synagogue, but see Geiger 13. 2) There is also a Tradition that Muhammad used to listen to Jabr and Yasar, two Jewish smiths at Mecca, as they read together out of their Scriptures. Vide Margoliouth Mohammed, 106. 3) This is indeed suggested by the Qur’an itself, Sura ii, 80, though we also gather from the Qur’an that they had copies of their Scriptures and could write (ii, 74, 169). Bukhārī (ed. Krehl, IV, 221) has a tradition that the Madinan Jews read the Torah in Hebrew and interpreted it in Arabic. (On their dialect c.f. Caetani Annali I 386; Leszynsky 22 ff). As to what Scriptures we may reasonably suppose them to have possessed, see Hirschfeld New Researches, 103.
4) See infra under etc. Mingana, Syriac Influence, 82 goes so far as to say that there is not a single Biblical name in the Qur’an which is exclusively Heb. in form. 5) Sura ii, 74, 169. 6) Was hat Mohammed aus dem Judenthume aufgenommen, p 36.
7) A break which was outwardly demonstrated by his change of the Qibla from Jerusalem to Mecca.
Suyūṭī sometimes uses لغة اليهود or عبرية to denote Hebrew, and sometimes لغة اليهود بلسان يهود بشرب "in the tongue of the Madinan Jews". Dvořák Fremdw. 19 would draw a distinction from Suyūṭī’s use of these terms, taking عبرية to mean classical Hebrew, and لغة اليهود العبرانية as the language of the Jews of later times, perhaps the dialectal Hebrew used in Arabia. One is inclined to doubt, however, whether the Arab philologists had sufficient knowledge to make such a distinction between the earlier and later forms of Hebrew, and an examination of the words which Suyūṭī’s authorities place in the two classes makes it perfectly clear that there is nothing more in this distinction than there is in his varying use of بلغة النبطيّة.

vii) Nabataean. We find in Suyūṭī’s lists quite a number of words which various authorities claim to be of Nabataean origin. The Nabataean kingdom, which from about the VIth Century B.C. had stretched over the territory from the old Edomite kingdom in the S.E. of Palestine as far north as Damascus, was of Arab origin, and exercised little influence on the Haurān and N. Arabia, even after it was absorbed in the Roman Provincia Arabia. Its deities Allāt, Manūthu and Hubalu were reverenced even in Mecca, and its period of power and prosperity was near enough to the period when we first come in contact with the pre-Islamic literature for the memory of it still to linger, much embellished with legendary details, in the poetic lore of the desert Arabs. We have a fair idea of the Nabataean language from numerous inscriptions collected in N. Arabia, but the Nemara inscription from the Haurān, dated A.D. 328.

1) Itq. 324. 2) Especially in view of the phrase - بلسان يهود بشرب. 3) Vide Mutaw. pp 56-59. 4) ERE, ix. 121: and Quatremère in JAAXV (1835 p 5 ff.) are the اللات of Sūra liii, 19,20, and سُمَّي is the هئل who, as we learn from Mas‘ūdī Murūj. IV, 46, was the chief god of the Ka‘ba. 6) The Nabataean was a dialect of West Aramaic though full of Arabic words and idioms. 7) Collections will be found in CIS vol. ii. de Vogüé Inscriptions sémitiques: and Euting Nabataische Inschriften aus Arabien, Berlin 1888. 8) Lidzbarski Ephemeris, ii, 34.
is in classical Arabic, though written in Nabataean characters, and shows that by that date the old Nabataean language had been supplanted by Arabic. When the philologers use the term نبطية, however, it does not necessarily refer to these نبطية of Petra and the Haurän, for the Arabs used the word for many communities in Syria and Iraq, and as Nöldeke has shown the Muslim philologers really mean Aramaic when they speak of النبطية.

We have already discussed how Syriac words may have come into Arabic, and need say no more on the subject of the Christian Aramaic. If the Jews of Arabia were Jews by race, and not merely proselytes, we might expect that Jewish Aramaic would have been more commonly known among them than Hebrew, and this is confirmed by the fact that, as we have already noticed, the Jewish words in the Qur'ān are more generally Aramaic in form than Hebrew. It is not necessary to assume that many of these words were borrowings of the Prophet himself, for in a city like Madīna, where Jewish influence was so strong and where there was apparently a keen interest in religious matters, it is probable that many such words would have been borrowed in pre-Islamic times, and as a matter of fact many such are to be found in the old poetry.

It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syriac nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the Qur'ān. A glance at Suyūtī's list of so-called Nabataean words gives one

1) ZDMG, xxv. 122 ff. Mas'ūdī Mūrūj, III, 240 says that the country of Babel was occupied by the Nabataeans. 2) "The Jews in North Arabia ad Syria read the Bible in Synagogues in the Hebrew original, but for domestic study they probably used Aramaic translations as did the Christians. Many Biblical words which occur in the Qur'ān have evidently gone through an Aramaic channel" - Hirschfeld, New Researches, 32.
3) The classical discussion of this element in Arabic vocabulary is Fraenkel's Aramäische Fremdwörter im Arabischen, Leiden, 1886.
4) Mutaw. 59-62.
the impression that the philologers used the term mainly as a cloak for
their ignorance, \[\ldots\] being a good enough designation for any strange
word whose origin they could not ascertain.

viii) Coptic. Suyūṭī finds some six words which his authorities, Shaidhala, al-Wāṣīṭī and others classed as Coptic loan words. It
hardly needs saying that none of them are Coptic, and indeed in the case
of some of them one wonders why anyone ever thought of considering them
other than Arabic. Coptic was the liturgical language of the Christian
communities of Egypt at the time of Muḥammad, as indeed it has remained
to the present day. How much more than a liturgical language it was is
doubtful, though we have reason to believe that the cultural language,
if not the language of every day life in Egypt at that period was Greek.
It is practically certain that Greek would have been the language of com­
merce, and we may well doubt whether any Coptic vocabulary would have
entered Arabic along the trade routes. It is remarkable fact that the
colloquial Arabic of Egypt which grew up after the Muslim Conquest of
the country, while it is full of Greek loan words contains few or none
from Coptic.

That Muḥammad himself had at least one point of intimate con­
tact with Egyptian Christianity is evident from the fact that one of his
concubines was Miriam, a Coptic slave girl, who was the mother of his
beloved son Ibrahīm and the cause of no little scandal and flurry in
the Prophet's domestic circle. It is possible that he learned a few
Christian legends from Miriam, but if he learned along with them any new
Christian terminology of Coptic origin, this has left no trace in the
Qur'ān.

1) So Dvořák Fremdw., 21, 22.  2) Mutaw. pp. 62-64.  3) Burkitt
J.Th.S., xxvii, 148 ff. suggests that Coptic was perhaps never more than a
liturgical language.  4) Evidence of early contact with Mecca may be
seen in the story of Coptic workmen having been employed in the rebuilding
of the Ka'ba.
As we might expect, the Muslim philologers show no real acquaintance with the Coptic language, in spite of the fact that in discussing the word ٣٨٠ Suyūṭī (Itq. 323) refers to a dialect of Coptic, viz. the Eastern. Dvořák, arguing the fact that the philologers stated that ٣٨٠ meant ٣٨٠ in Coptic, and ٣٨٠ meant ٣٨٠ , suggests that the Muslim Muslims simply made these statements in order to throw contempt on the Coptic community. In any case it is clear that there is no philological justification whatever for their attribution of a Coptic origin to any Qur'ānic words.

ix) Turkish. It goes without saying that no dialect of Turkish had any influence on Arabic until well on into the Islamic period. There is one word, however, which we find given as Turkish by quite an array of authorities including even Jawāliqī and Ibn Qutaiba, viz. ٣٨٠ which occurs twice in the Qur'ān (xxxviii.57) and is said to mean the corruption which oozes from the bodies of the damned. The word ٣٨٠ certainly can be found in the Turkish Lexicons, but is obviously a loan word from Arabic. The only reason one can suggest for the common opinion that it was Turkish is that the word may in later times have come to be commonly used by the Turkish soldiery at the Muslim courts, so that the scholars, at a loss how to explain so curious a word, jumped to the conclusion that it must be Turkish, and this opinion was then, as usual, attributed to the circle of Ibn 'Abbās.

x) Negro. Two words, حَصْب meaning fuel and ٣٨٠ a staff. Su-

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1) ٣٨٠ is a district of Upper Egypt, c.f. Yāqūt Muṣṯam III. 516: Muṣhtārik 293. 2) Itq. 319: Mutaw. 63. 3) Fremdsw. 23, 24. Along with ٣٨٠ must be classed ٣٨٠ of iv. 54 which clearly means "inner linings", but which the same authorities, according to Suyūṭī, say means "exteriors" (ظاهر) in Coptic. It should be noted, however, that Suyūṭī also quotes authorities as claiming that ٣٨٠ was Nabataean for ٣٨٠. 4) Muḥarrab, 107. c.f. Khafājī 142; Suyūṭī Itq. 323: Mutaw. 64. Others, however, as we have seen, said it was Coptic. 5) Adab al-Kātib, 527. 6) See Redhouse Turkish Lexicon, sub. voc.
yūṭī tells us, were considered by some authorities to be borrowings from the language of the woolly haired blacks. This is the language of the zagh, and the Lexicons inform us that it is like রোম or রোম রুম, or রুম রুম, or রুম রুম. The only reason for the philologers classing Qur'ānic words as রুম রুম is that they were entirely at a loss to explain the words and so suggested an origin in some remote corner of the earth, which perhaps appealed to them as better than giving no origin at all.

xi) Berber. Sometimes we find Suyūṭī quoting authority for words being বল্লান হাল মুঘল, and at other times for their being বল্লান অল মুঘল, which mean the same thing. By Berber, the philologers mean the Hamitic languages of N. Africa, known to us at the present day from the Tamashek, Kabyli, Touareg and kindred dialects. The spread of Islam along N. Africa brought the Arabs into contact with these Berber tribes, whose influence on Islam in that area was as profound as that of the Turks in Mesopotamia, but it is ridiculous to think that any elements of Berber vocabulary entered Arabic in the pre-Islamic or Qur'ānic period. One may doubt whether any of the Muslim philologers had any acquaintance

1) Itq. 320: Mutaw. 64. Other authorities, however, said that রুম was Ethiotic (Itq. 325: Mutaw. 42). 2) LA. iii,114. The word is familiar to us from Zanzibar. 3) "Es lässt sich nicht verkennen, dass es hier mit willkürlicher Verhüllung und Verschönung der Unwissenheit zu thun haben, die sich überdies, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelehrsamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wörtern zu sein, die auf die Sprache der Berbern, Neger, Afrikabewohner u.a. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind: umso weniger können wir eine Kenntnis derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Koran erklären". - Dvořák Fremdw. 21. 4) This is obvious from Suyūṭī's discussion of রুম, vide Itq. 325. 5) See Mas'ūdī Murūj, III,242 for the home of the Berbers. 6) Once, in dealing with রুম Suyūṭī (Itq. 323) refers to বল্লান অল মুঘল, by which he probably means Berber.
with the Berber dialects, and certainly the words quoted as Berber by Suyūṭī's authorities have no connection with any Hamitic tongue. Again all we can say is that these words were puzzles to the scholars of the day, and at least sounded well as a cloak for their ignorance.

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From the discussion thus far it has become obvious that we cannot rate very highly the work of the Muslim authorities who have dealt with this difficult and important subject. Goldziher has well said that "to attempt to explain all that has been set forth (by these authorities) as Hebrew, Syriac, Nabataean etc. from one's knowledge of these tongues, would be undertaking a fruitless task. These languages, like the people who spoke them, belong to a grey antiquity, and are merely general terms for anything mysterious, esoteric and ununderstandable, and to which belongs everything of whose origin there is no certainty but whose great age is obvious". Occasionally one gets flashes of what looks like philological learning, as e.g. when we find Tabarī in the Introduction to his Tafsīr (I.6) quoting Hammad b. Salma on *marri sī niswā* to the effect that the word for *lion* in Arabic is *ās* in Persian *šar*, in Nabataean *ṣār* and in Ethiopic *nswē*, *nswē*. An examination of the Lexicons, however, shows that there is nothing in Aramaic or Ethiopic even remotely resembling these words, though is somewhat like the Persian *šēr* = Pahlavi *šēr* meaning *tiger* or *lion*. Indeed, as a general rule, the philologers are at their best when

1) Their theories as to the origin of the Berbers are interesting. Mas-ūdī Murūj III, 241 makes a curious confusion between the Philistines and the Phoenicians, for he tells us that the Berbers came from Palestine and settled in N.Africa, and that their kings were known as *Jalūṭ* dynastic name, the last bearer of which was the Jalūt who was killed by David.
2) The philologers did much better in dealing with such foreign words outside the Qur'ān, i.e. with later borrowings of Islamic times. Some account of them and their methods will be found in Siddiqi Studien, 14-64.
3) ZDMG. xxvi, 766. 4) lxxiv.51. Hammad's line of Tradition as usual goes back to Ibn 'Abbās.
5) C.f. PPGL. 214: Horn Grundriss § 803.
dealing with Persian words, a fact which may perhaps be explained by the Persian origin of so many of these savants themselves.

All things considered, however, one is not surprised that they had so little success with the problems of the Foreign words in the Qur'ān or that they detected so few out of the relatively large number recognized by modern scholarship, for they had but the most meager philological resources at their disposal. What is cause for surprise is that Suyūṭī is able to gather from the older authorities so many words whose Arabic origin to us is obvious but which they regarded as foreign.

One group of these we may explain as Dvořák does, as cases where the Arabic word is rare or occurs in a context where the usual meaning perhaps does not lie immediately on the surface, but where the word can be easily explained from related words or from the sense of the passage, and so comes to be regarded as a foreign word with that meaning. As examples we may take two words that are said to be the one Nabataean and the other Coptic.

(i). In xix. 24 we have the word which Suyūṭī tells us was considered by Abū'l-Qāsim in his Lughāt al-Qur'ān, and by Al-Kirmānī in his Al-'Ajā'ib, to be a Nabataean word meaning . The growth of this theory is fairly clear. The word occurs in a passage where Muhammad is giving an account of the birth of Jesus, an account whose main features he had derived from some oral reproduction of the fables of the Hist. Nativ. Mariae. Now in the first place we note that the Qur'ān were not certain of the reading, for Baid. in loco tells us that some read while others read . Secondly there was some difference of opinion among the Exegetes as to whether the one who called was Gabriel, standing at the foot of the hill, or the babe Jesus. Now

1) Fremdw. 29. 2) In the list of words of this class it will be noted that most are hapax legomena in the Qur'ān. 3) Itq. 320: Mutaw. 63.
it seems clear that when they felt some difficulty over this َيَرَى، some of the Exegetes who knew from Christian sources that the one who called was the babe, and who had probably heard of the legends of Jesus speaking to his mother before his birth, assumed that َيَرَى could not be taken here in its usual Arabic meaning of beneath, but must be a foreign word meaning َينَبَو or womb. The guess of Nabataean, of course, has nothing to support it, for the Aramaic َينَبَو like the Hebrew َينَبَو Syriac أُرُو and Ethiopian أُرُو has exactly the same meaning as the Arabic َيَرَى.

(ii). In xii. 23 we read that Joseph's mistress says to him َيَسَأَل. The word occurs only in this passage in the Qur'ān, and is a rare expression even outside the Qur'ān, though as has been pointed out by Barth, there can be no question that it is genuine Arabic. It was so rare and unusual a word, however, that it was early taken by the Exegetes as foreign and explained as Coptic, doubtless on the ground that the Egyptian lady would have spoken to her slave in the Egyptian tongue, and as the only Egyptian language known to the Muslim philologers was Coptic, this rare word was taken to be of Coptic origin.

Similarly َسَيَُتُى in xii, 25, which is explained as Coptic for َرَجُحَى, was doubtless a case of the same sort, and likewise two other Coptic suggestions in the same Sūra, viz. َمُرْجَة and َبِصَاعَة of xii, 88, both of which are said to be Coptic for َجِلَل, though of course there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubt-

1) See Tha'labī Qisas al-Anbiyā, p. 269.
2) Sprachwiss. Untersuch. i. 22 with reference to Ibn Yafis h i. 499 line 7 c.f. also Reckendorf Die Syntaktischen Verhältnisse des Arabischen, Leiden 1898 p 325: Wright Arabic Grammar, i. 294 a. 3) Siddiqi, Studien 13 Itg. 325. Others thought it Aramaic (Mutaw. 54) or Mauranic (Muzhir i, 130) or Hebrew (Itg. 325) 5) Itg. 322 from Al-Wasiti.
4) Itg. 324, and Mutaw. 63. There is apparently some confusion between the two on the part of the Mutaw. for in the Muhadhdhab from which both the Itgān and the Mutaw. draw, only َنَبَو is given.
edly genuine Arabic.

In this group we may also class the following words collected by Suyūṭī from earlier authorities as foreign borrowings, but which are all obviously Arabic. 1) ʿaṣrī in xxvi, 21 which is said to be Nabataean for, 2) ʿaṣrī ibn in xi, 46 which some took to be Indian or Ethiopic for, 3) ʿaṣrī ibn of vii, 175 which was said to be Hebrew for nāb: and of xxi, 98, said to be Zinji for ʿaṣrī in iii, 36 said to be a Hebrew word meaning ʿarūr of xliv, 23 said to be of Nabataean or Syriac origin: and ʿarūr of ii, 139-145 which is claimed as Ethiopic: and 4) ḍāl in xi, 46: xiii, 9 also said to be Ethiopic: also ʿaṣrī of xxxix, 7: ḍāl of xxxvi, 1 explained as the Persian forʿarūr: and of lix, 5 said to be Hebrew: and of xxxviii, 2 said to be Nabataean or Coptic for ʿarūr: and of xxxiv, 13 and of lxxiii, 6 both of which are said to be derived from an Abyssinian source: also ʿaṣrī of xxv. 64 claimed as Syriac or Hebrew: and ʿaṣrī of lxxv, 11 said to be Nabataean for ʿarūr: also ʿaṣrī of lxxxvi, 14 explained by some as Ethiopic for ʿarūr and of xxii, 21 said to be Berber for ʿaṣrī in iii. 75 which is said to be Nabataean for ʿaṣrī: also ʿaṣrī of ix, 115: xi, 77 which some took to be Abyssinian or Hebrew, and ʿaṣrī in xvii, 27 etc. which was also claimed as of Abyssinian origin: and ʿaṣrī of xlili, 57, which some said meant ʿaṣrī in

Another group consists of rare words used in the Qur'ān, which may be Arabic or may not be. A word like نصُرْ in lxxiv, 51 is a puzzle at the present day, so that it is no wonder if it gave some trouble to the early Exegetes. It is usually taken to mean lion, and Suyūtī quotes authorities for its being an Abyssinian word. There is no such word, however, in Ethiopic or any of the later Abyssinian dialects, the common Ethiopic words for lion being ኢንስ (sometimes ኢንስ) = Ar. أنس. Addai Shir 126, suggests that the word is of Persian origin, but there seems no basis for this. So far as one can see there is nothing in any of the other languages to help us out, and perhaps the simplest solution is to consider it as a formation from عشر, though the great variety of opinions on the word given by the early authorities makes its Arabic origin very doubtful. Very similar is نسح which is said to mean either fused brass or the dregs of oil. Suyūtī quotes early authorities for its being a Berber word, which of course is absurd. Hebrew יִּשְׁלַח and Aram. ܝܹܫܹܠܹח, meaning to spoil wine by mixing water with it, may have some connection with the meaning دردى الزيت or غبار الزيت given by the Lexicons, but it is difficult to derive the Qur'ānic نسح from this, and equally difficult to explain it as an Arabic word.

Yet a third group consists of those few words where a little linguistic learning has led the Muslim philologers into sad error. For instance the word عِشْر which occurs only in ix. 8, apparently means consanguinity, relationship and is a good Arabic word, yet we find Suyūtī telling us that Ibn Jinni said that many of the early authorities held that

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1) Itq. 323: Mutaw. 43. 2) Sūra xviii, 28: xliv. 45: lxx. 8. 3) jawhari Sahab. 11, 241: Rāghiib ḡufraḍāt 494. 4) Itq. Mutaw. 65. 5) Used only in Is. 1, 22. 6) LA. xiv. 155. 7) غبار of xxxvii, 57: lxxxvii, 25 (c.f. Suyūtī Itq. 323: Mutaw. 64) and غبار of xx, 12: lxxix, 16 (c.f. Suyūtī Itq. 322: Mutaw. 57) are perhaps to be included along with these. 8) Itq. 319: Mutaw. 61. 9) The Mutaw. tells us that the reference is to his grammatical work Al-Muhtasib.
this \( 
\) was the name of God in Nabataean, the reference of course being to the well known Semitic divine name >(*\). Similarly  
which there is no reason for taking as other than a regular formation from  
from * to rend or cleave (c.f. Heb.  : Syr.  ) is said by some authorities to be Abyssinian, on the ground, apparently, of some hazy connection in their minds between it and  
. So also  
of xxiv, 35, which Shaidhala and Abūl-Qāsim said was of Abyssinian origin, cannot be other than Arabic, the Eth.  providing a possibility of solution for philologists who found some difficulty in deriving  from  to flow abundantly. With these we may perhaps class  
of xvi, 69 which was said to be Abyssinian for  
, though Eth.  is from  to get drunk, (cognate with Heb.  
and c.f. Ass.  
Gr.  ), the difficulty apparently arising because the Ar. root  means to fill a vessel. Also  
very common word, cognate with Heb.  , but which some took to be Abyssinian, doubtless because  was commonly used in the technical sense of to consecrate or dedicate to God. Perhaps also  from  to suffer pain which some thought was a Zinji word, and some Heb. should come under this head.

Perhaps a fourth class may be formed of a few words like  
. These particular signs occur among the mystic letters of the Qur'ān, which Goossens takes with some probability as contractions for older names of the Sūras, but which puzzled the Exegetes, and are taken by some as foreign words. Similarly  
of xcv. 2 is obviously only a variant of  
used for purposes of rhyme, but we learn from Suyūṭī that some authorities took it to be Abyssinian.

1) Itq. 325: Mutaw. 43. 2) Itq. 320: Mutaw. 45. 3) Itq. 321: Mutaw. 40. 4) Itq. 320. 5) Itq. 319: Mutaw. 58. 6) In his article in Der Islam, xiii, 191 ff. 7) For  see Suyūṭī Itq. 322: Mutaw. 40, 52, 61: and for  see Itq. 325: Mutaw. 42. 8) Itq. 322: Mutaw. 44. As these authorities say it means beautiful in Eth., and  
does mean to be beautiful, we might perhaps class  
in group three as a blunder due to uncritical knowledge of the cognate languages.
As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qur'ān, than were ever noted by Muslim investigators. In the sixth century Arabia was surrounded on all sides by nations of a higher civilization, the Empires of Byzantium, Persia and Abyssinia possessed most of her fertile territory, and mighty religious influences, both Jewish and Christian, were at work in the peninsula at the time when Muhammad was born. In his young manhood Muhammad was greatly impressed by this higher civilization and particularly by the religion of the great Empire of Roum, and there can be no serious doubt that his conception of his mission, as he first clearly outlined it for himself, was to provide for the Arabs the benefit of this religion and in some measure this civilization. It was therefore natural that the Qur'ān should contain a large number of religious and cultural terms borrowed from these surrounding communities. This religion, as he insists over and over again in the Qur'ān, is something new to the Arabs: it was not likely, therefore, that native Arabic vocabulary would be adequate to express all its new ideas, so the obvious policy was to borrow and adapt the necessary technical terms. Many of these terms as a matter of fact were there ready to his hand, having already come into use in Arabic in pre-Islamic times, partly through Arab Tribes who had accepted Christianity, partly through commerce with Jews, Christians and Persians, and partly through earlier inquirers interested in these religions. In fact it is very probable that if we knew more about those elusive personalities - Umayya b. Abi's-Salt, Musailama, and the Ḥanifs, we should find that there was in Arabia at that time a little circle of seekers after monotheism who were using a fairly definite vocabulary of religious terms of Jewish and Christian origin and illustrating their preaching.

1) Bell, Origin 98,99. 2) "Thus the Qur'an appeared so foreign to everything with which Arabic thought was familiar, that the ordinary vernacular was inadequate to express all these new ideas" - Hirschfeld New Res. 4.
by a little group of stories partly of Judaeo-Christian, and partly Arabian origin. In the beginning Muhammad but followed in their footsteps, but he grasped the political arm and became a figure in the world, while of the others we can now discern but the hazy outlines, though they so largely prepared the way for him.

It is clear also that Muhammad set himself definitely to learn about things Jewish and Christian, and thus undoubtedly himself imported new technical terms from these sources. It has been remarked not infrequently that the Prophet had a penchant for strange and mysterious sounding words, and seemed to love to puzzle his audiences with these new terms, though frequently he himself had not grasped correctly their meaning, as one sees in such cases as سكينة and لزان. Sometimes he even invented words, such as سبيل and تنسيم.

The foreign elements in the Qur'anic vocabulary are of three distinct kinds —

(i) Words which are entirely non-Arabic, such as رجبل, استبرق, نارى, فلود, etc. which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly triliteral, e.g. جيب, have no verbal root in Arabic. Such words were taken over as such from some non-Arabic source.

(ii) Words which are Semitic and whose triliteral root may be found in Arabic, but which nevertheless in the Qur'ān are used not in the Arabic sense of the root, but in a sense which developed in one of the other languages. Such words as نافذ, سرحان, دوس, بارن are illustrations. Words

1) Hirschfeld, however, goes a little too far when he says, New Res. 13, "Before entering on his first ministry, Muhammad had undergone what I should like to call a course of Biblical training". 2) Hirschfeld, op. cit. 5: Dvořák Fremdw.17 who says —"In solchen Fällen haben wir dann nichts anderes anzunehmen, als das Streben Muhammad's, durch die seinen Landsleuten mehr oder weniger unverständlichen Ausdrücke sich selbst den Schein der Gelehrtsamkeit zu geben und zu imponiren, vielleicht auch die Absicht, mystisch und undeutlich zu sein": Bell, Origin, 51. 3) C.f. Sūra ci,1,2,6,7: lxxiv,27: lxxxvi,1,2: lxxxii,17,18 etc. 4) Nöldeke Sketches, 38.
of this class when once naturalized in Arabic may and do develop nominal and verbal forms in a truly Arabic manner, and thus frequently disguise the fact that originally they were borrowings from outside.

(iii) Words which are genuinely Arabic and commonly used in the Arabic language, but which as used in the Qurʾān have been coloured in their meaning by the use of the cognate languages. For instance, ٍٔ meaning light is a common enough Arabic word, but when used with the meaning of religion as in ix. 32 - "But God determineth to perfect His religion though the unbelievers abhor it", it is undoubtedly under the influence of the Syr. use of ٍٔ. So ٍٔ used in a theological sense has been influenced by ٍٔ and in particular ٍٔ, is obviously the Syr. ٍٔ. So in the sense of metropolis in vi. 92 etc. was doubtless influenced by the Syr. ٍٔ and when used as a technical religious term may have come under the influence of the Christian use of ٍٔ.

Sometimes there is no doubt of the Qurʾānic word being a translation of some technical term in one of the cognate languages. A clear instance is that of ٍٔ used of Jesus in iv. 169 etc. where it is obviously of the Syr. ٍٔ of Jno. i, 1 etc. which like the Eth. ٍٔ and the Copt. ٍٔ represents the Gk. ٍٔ. Similarly ٍٔ is doubtless a translation of the Syr. ٍٔ and ٍٔ and ٍٔ in eschatological passages translate the ٍٔ and ٍٔ of the Christian eschatological writings. Casanova claims that ٍٔ in such passages as ii, 140, 114: iii, 17, 54: ٍٔ, 59 etc. has a technical meaning associated with ٍٔ and is opposed to the

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2) Mingana, op. cit. 88: Horovitz, KU, 141.  
3) Mingana, op. cit. 85  
4) Margoliouth ERE, x, 540.  
5) Doubtless through the Syr. ٍٔ and ٍٔ.  
6) Mohammed et la fin du monde, 88 ff.
word َتْمِلْ، and is thus meant as a translation of َفَيْنَ، and so of Christian or Gnostic origin. So one might go on enumerating words of undoubtedly Arabic origin, but which as used in the Qur'ān have been influenced more or less by the vocabulary of the religions which were so strongly influencing Arabia just before Muḥammad's day and which made such a profound impress on his own teachings. As these, however, can hardly be called foreign words, only in the rarest instances are they included in the following lists.

1) Which Wellhausen Reste 71, m. 1 considered to be a translation of َأَتْبِلْ as in Acts xvii, 30. See also Casanova 90: Gerock Christologie 104: Nöldeke-Schwally I, 242 n. 10. Lidzbarski ZE, 1, 85 ff suggested Gnostic influence here.
2) Again probably through the Syr. َنَحْسَ
Herbage

It occurs only in an early Meccan passage describing the good things God has caused to grow on the earth by sending down rain. The early authorities in Islam were puzzled by the word as is evident from the discussion by Tab. on the verse, and the uncertainty evidenced by Jal. and Baid. in their comments, an uncertainty which is shared by the Lexicons (c.f. LA i, 199), and particularly by the instructive story given in Bagh. VII, 175. Suyūṭī Itg. 318 quotes Shaidhala as authority for its being a foreign word meaning grass in the language of اهل الغرب, by which as we gather from the Mutaw. 65, he means the Berber tongue.

There can be little doubt that it is the Aram. بَذَيْرَة of Dan. iv, 9 where the Dagesh forte is resolved into Nun. The بَذَيْرَة of the Targums is the equivalent of Heb. יָרָק from לְבָשׂ to be green (c.f. Cant. vii, 11: Job viii, 12). Fraenkel Vocab. 24 thought that the Arabic word was a direct borrowing from the Targumic بَذَيْرَة, but the probabilities seem in favour of its coming rather from Syr. [๐] meaning quicquid terra product. (Mingana Syriac Influence 88). It was probably an early borrowing from the Mesopotamian area.

In the description of the rout of the Army of the Elephant we read — where ܐܒܒܠ is said to mean flocks — كرائي Zam., or جامات Bagh. and to be the plu. of ܐܒܒܠ which Khajājī Shīfat lists as a foreign word whether spelled ܐܒܒܠ or ܐܒܐ. The long account in LA. xiii, 5 makes it clear that the philologers knew not what to make of the word.

Burton Pilgrimage ii, 175 quotes a Major Price as suggesting
that the word has nothing to do with the birds but is another calamity in addition, the name being derived from 

اَبْيَلَة — a vesicle. Sprengel indeed as early as 1794 (see Spitz Die Medizin im Koran, p76) had suggested a connection of the word with small pox, deriving it from 

اَبْيَلَة = father and اَبْيَلَة = lamentation and stating that the Persians use the word اَبْيَلَة for small pox. This theory has some support in the Tradition that it was small-pox which destroyed Abraha’s army, but it is difficult to see how the word could be of Pers. origin for it only occurs in Pers. as a borrowing from Arabic and doubtless from this passage.

Carra de Vaux Penseurs, iii, 398 has a suggestion that it is of Persian origin, and would take the طَرَاشَا — طَرَاشَا as a mistaken reading for طَرَا — طَرَا = baby, = babylonian arrows which caused the destruction of the army. The suggestion is ingenious, but hardly convincing as we seem to know nothing elsewhere of these

طَرَا.

Apparently the word occurs nowhere in the early literature outside the Qur’ān, unless we admit the genuineness of Umayya’s line

حَوَلَ شَيْطَانَ اَبْيَلِ اَباً — حَوَلَ شَيْطَانَ اَبْيَلِ اَباً 4.1. 3 in Schulthess’ ed.), where it also means crowds. If it is to be taken as an Arabic word it may possibly be a case of تَرْكِيَاد الَّاتِبَاع especially in view of the expression quoted from al-Akhfash جَاهِلَة اَبْيَلِ. The probability, however, seems in favour of its being of foreign origin, as Cheikho Nasrāniya 471 notes, though its origin is so far unknown.

ًاَبْيَلَة

Occurs some 69 times c.f. ii. 118: iii. 30: xlii. 11 etc.

Abraham.

It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. אָבִיָּא. Of the name had come direct from the

1) See Sprenger Life 35.
Heb. we should have expected the form *אַבֵּרָהָם*, and as a matter of fact the Muslim philologers themselves recognized that the Qur'anic form was not satisfactory, for we hear of attempts to alter the Qur'anic form, and Khafājī Shīfā 10 gives variant forms *אברם, אברים, אבראם*. Moreover we learn from Suyūṭī Mughir, i. 138 and Jawāliqī 8 that some early authorities recognized it as a foreign borrowing.

The form *אַבֵּרָהָם* cannot be evidenced earlier than the Qur'ān, for the verses of Umayya (ed. Schulthess xxix. 9). Sama‘al (ed. Cheikho 37) and those attributed to Waraqa in Ibn Hishām 149, in which it occurs, are not genuine, and Horovitz KU, 86, 87 rightly doubts the authenticity of the occurrences of the name in the Usd al-Ḡāba and such works. The form would thus seem to be due to Muḥammad himself, but the immediate source is not easy to determine. The common Syr. form is *סנִינא* which is obviously the source both the Eth. *חנָנָי* and the Arm. *ךְּרֵעָה*. A marginal reading in Lk. i, 55 in the Palestinian Syriac Lectionary of the Gospels reads *סנינא*, but Schulthess Lex. 2 rightly takes this as due to a scribe who was familiar with the Arabic.

Lidzbarski, Johannesbuch 73, compares the Mandaean *סנינא*, which shortened form is also found in the Christian Palestinian version of Luke xiii. 16 (Schulthess Lex. 2) and may be compared with the mentioned in Ibn Hishām 352 1. 18 and the Braham b. Bunaj whom Horovitz KU 87 quotes from the Safā inscriptions. The final vowel, however, is missing here. Brockelmann Grundriss I, 256, would derive *אברם* from *סינא* by assuming a dissimilation form in Aramaic i.e. *סינא*. There is no trace of such a form, however, and Brockelmann's choice

1) Sprenger Leben, I, 66; Sycz Eigennamen, 21; Margoliouth in Kos. World xv
2) Hübschmann Arm. Gramm. i, 290.
3) The forms *סנינא* and *סנינא* found in Bar Hebraeus are also probably of Arabic origin.
4) See also Ephemeris, ii, 44 n. 1.
of ١٠٣١٠ as illustration is unfortunate as it appears to be a borrowed word and not original Arabic. The safest solution is that proposed by ٢) Rhodokanakis in WZKM, xvi, 283 and supported by wargoliouth, to the effect that it has been vocalized on the analogy of ١٠٣١٠ and ١٠٣١٠. The name was doubtless well enough known in Jewish circles in pre-Islamic Arabic, and when Muhammad got the form ١٠٣١٠ from Christian sources he formed ١٠٣١٠ on the same model.

١٠٣١٠

A ewer, or water jug.

Only in the plu. form ٠١٠ in an early Meccan description of Paradise. It was early recognized as a Persian loan word (Siddiqi 13), and is given by Al-Kindi Risāla 85, Tha‘alibi Fīgh 317, Suyūṭī and Jawāliqī in their lists of Persian borrowings, as well as by the Lexicons LA xi. 299: TA vi. 286, though some attempted to explain it as a genuine Arabic word derived from ٠١٠. In modern Persian the word is ١٠٣١٠ meaning urn or waterpot. This would be derived from ٠١٠ water (=Phlv. ٠١٠ or ٠١٠, i.e. OPers.-api Av. ٠١٠ or ٠١٠: Skt. ٠١٠, aqua) and ٠١٠ to pour (=Phlv. ٠١٠) rīkhtāno

1) Schweich Lectures, p. 12: see also Lidzbarski Johannesbuch, 73.
2) He says - "Die Form ١٠٣١٠ dürfte am ehesten aus ihrer Anlehnung an ١٠٣١٠ und der Ausgleichung mit demselben zu erklären sein, nach dem be kannten kur'anischen Prinzip, dass Personennamen, deren Träger in irgend welchem zusammenhange stehn, lautlich auf eine Form zu bringen strebt".
3) Horovitz KU, 92.
4) Itq. 318: Mutaw. 46: Mughir, i. 136.
5) The text of the Mu‘arrab (Sachau’s ed. p. 17) is defective here, giving the first ٠١٠ but not the second. Correcting it by the Itq. we read - ٠١٠ which is a Persian loan and is also found in Arabic in ٠١٠.
6) Rāghib Mufradāt 43: and see Bagh. on the passage.
7) Vullers Lex. i,5 and for further meanings see Bq. 4: Addai Shir 6: ٠١٠ also occurs in Pers. but only as a borrowing from Ar.
8) In the Behistun inscription, see Spiegel Die altpersischen Keilinsch. p 205.
from an old Iranian root *raek = linquere), as was suggested by Castle and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic the shortening of the ١ being regular. The word occurs in the early poetry in 'Adī b. Zaid, 'Alqama, and Al-Afšā, and so was doubtless an early borrowing among the Arabs in contact with the court at al-ᴴira.

Iblīs. ٣٤٣٤٠٣٤٠٣٤٠٣٤٠ - the Devil par excellence.

The tendency among the Muslim authorities is to derive the name from بلس to despair, he being so called because God caused him to despair of all good: - so Rāghib Mufradāt 59 and Tab. on ii, 32. The more acute philologers, however, recognized the impossibility of this, and Zam. on xix, 57 says - ابلس إيني وليس من الايلات كأي عيون. Jawāliqī Mu'arrab 17 also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. Σατανάς has been recognized by the majority of Western scholars. In the LXX Σατανάς represents the Heb. שׁוֹפָר in Zech. iii, but in the N.T. شَوْفان is more than "the adversary", and particularly in the Ecclesiastical writers he becomes the chief

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1) West Glossary, 136: Bartholomae AIW, 1479, and see Horn Grundriss 141
2) Lexicon Heptaglotton, p 23. See Vollers op. cit. Lagarde GA 7: Horn Grundriss 141; but note Vollers ZDMG 1, 627.
3) Siddiqi 69. On the ground of this change from a to i, Grimme ZA xxvi, 164 looks for S. Arabian influence, but there is nothing in favour of this.
4) Geiger 100: von Kremer Ideen, 226 n; Fraenkel Vocab. 24: Sprenger Leben, II, 242: Wensinck EI II, 351: Rudolph Abh. 35: Vollers ZDMG 1, 620: Sacco, Credenze, 61. However, Pautz Offenbarung 69, n 3 and Eickmann Angelologie 26, hold to an Arabic origin, though Sprenger Leben II, 242, n 1, 197, n 2, had pointed out that words of this form are as a rule foreign. Rodwell 341 thinks that though the origin of the word may be Greek, yet the Ar. بلس had some influence in deciding the form of the word in Arabic.
of the hosts of evil. It is in this sense that ظِّيَّةُ appears in the Qur-
'an, so we are doubly justified in looking for a Christian origin for
the word.

One very subtle theory is that it came through the Syriac, the
1)
; being taken as the genitive particle, a phenomenon for which there are
perhaps other examples, e.g. مَلِكَةُ for سُكَّةَ (ZA. xxiv, 51) for سُكَّةَ
(ZDMG, 1, 620), لَهُ for سُكَّةَ (Geyer Zwei Gedichte, 1, 119 n). The diffi-
culty is that the normal translation of ظِّيَّةُ is ظِّيَّةُ, the accuser
or calumniator, both in the Peshitta (c.f. Matt. iv) and in the eccle-
siastical literature. There is a form مَلِكَةُ a transliteration of سُكَّةَ; but P.Sm. 874 quotes this only as a Dictionary word from ظِّيَّةُ. There is
apparently no occurrence of the word in the old literature, so it was
doubtless a word introduced by Muḥammad himself. If we could assume that
some such form as ظِّيَّةُ was colloquially used among the Aramaic speaking
Christians with whom Muḥammad came in contact, the above explanation
might hold, though one would have to assume that the ظِّيَّةُ had been dropped
by his informants.

Grimme ZA. xxvi, 164 suggested that it might have come from
S. Arabia, perhaps influenced by the Eth. مَلِكَةُ. This, however, is ap-
parently a rare word in Eth. the usual translation for مَلِكَةُ being مَلِكَةُ
though sometimes مَلِكَةُ is used (Ja. iv, 7; I Pet. v, 8 etc.). Moreover, even
if there were anything in Grimme's theory that this was the form that
crossed over into Arabia, his further supposition that the ظِّيَّةُ was taken
to be the S. Arabian مَلِكَةُ ظِّيَّةُ is very far fetched.

1) So Horovitz KU. 87. Mingana Syriac Influence 89, thinks rather that
it was the fault of some early scribe or copyist who mistook the initial
Dal for an Alif.
2) The verses in Ibn Hishām 318 and 516 noted by Horovitz, are from the
period of the Ḥijra and so doubtless influenced by Muḥammad's usage. They
would seem fatal, however, to Mingana's theory.
v. 48, 68: ix. 31, 34.

Plu. of جَمْعٍ or جَمْعْنِ، - a Jewish Doctor of the Law.

The Commentators knew that it was a technical Jewish title and quote as an example of its use Ka'b al-Ahba', the well known convert from Judaism. It was generally taken, however, as a genuine Arabic word derived from جَمْعٍ to leave a scar (as of a wound), the جَمْعِ being so called because of the deep impression their teaching makes on the lives of their students: so Rāghib Mufradāt 104.

Geiger 49, 53 claims that it is derived from نَاطِكَ teacher, commonly used in the Rabbinic writings as a title of honour, e.g. Mish. Sanh. 60b אֶלֶגֶד לֶאֶרֶבֶד אָבֹן נַבְרֵים - "as Aaron was a Doctor so were his sons Doctors". Geiger's theory has been accepted by von Kremer Ideen 226 n, and Fraenkel Vocab. 23, and is doubtless correct, though Grünbaum ZDMG, xxxix, 582 thinks that in coming into Arabic it was not uninfluenced by the Ar. خبَرُ ذَخَاب، خَبَرُ. Mingana Syriac Influence 87, suggests that the word is of Syriac origin (see also Cheikho Nāṣrāniya 191) but this is unlikely. The word was evidently quite well known in pre-Islamic Arabia and thus known to Muhammad from his contact with Jewish communities.


Adam.

It is used always as an individual name and never like the Heb.

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1) The plu. form is explained by a verse in Ibn Hishām 659 where we learn that his full name was Ka'b b. al-Ashraf sayyid al-Ahba'.
2) Hirschfeld Beiträge 51, translates by "Schriftgelehrte" (c.f. the N.T. נֵץֶרִים = Syr. נִצְרֵים) and takes it as opposed to the הָעַשְׂרִים.
3) It occurs in the old poetry, c.f. Horovitz KU 63, and Ibn Hishām 351,354 uses the word familiarly as well known, c.f. also Wensinck Joden te Madina, 65.
for man in general, though the use of بنو آدم in Sūra vii approaches this usage, (Nöldeke-Schwally I, 242). It is one of the few Biblical names which the early philologers such as Jawālīqī (Muarrab 8) claimed as of Arabic origin. There are various theories as to the derivation of the name, which may be seen in Rāghib Mafradat, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baid. on ii, 29 admit that it is a foreign word.

The origin of course is the Heb. שָׁמַע, and there is no reason why the name should not have come directly from the Jews, though there was a tradition that the word came from Syriac. The name occurs in the Safaite inscriptions (Horovitz KU. 85) and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the Creation story, to Muhammad's contemporaries.

xix. 57: xxi. 85.
Idris.

He is one of the Prophets casually mentioned in the Qur'ān, where all the information we have about him is (i) that he was a man of truth (xix. 57), (ii) that God raised him to "a place on high" (xix. 58), and that being steadfast and patient he entered God's mercy (xxi. 85).

The Muslim authorities are agreed that he is أَخْنَوْنَى, i.e. أَخِنُوْن, the Biblical Enoch, a theory derived not only from the facts enumerated above, but from the idea that his name ادريس is derived from دَّرْسَى to study - both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom. The fallacy of this derivation was, however, pointed out

1) Ibn Qutaiba Mafrif 180 (Eg.ed.) notes a Variant Reading إِدْرَاضَى which may represent a Jewish pronunciation. 2) Sycz Eigennamen 18. 3) Thā'labī Qisas 34. 4) حَلَكُ of course means to instruct, to initiate (c.f. حَلَكُ) and may have suggested the connection with مُحَلَّ.
by some of the philologers, as Zam. on xix. 57 shows, and that the name was of foreign origin was recognized by Jawāliqī muṣarrab 8, which makes it the more strange that some Western scholars such as Sprenger Leben,II, 1) 336 and Eickmann Angelologie 26 have considered it to be a pure Arabic word.

Nöldeke has pointed out, ZA. xvii. 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from אֶוֹת or אֵז, and though Geiger 105, 106 thinks the equivalence of אֶוֹת with the מְרֶדֶת בִּשְׁדֵי of Heb. xi.5, from the midrash, sufficient to justify the identification, we may well doubt it. Casanova JA 1924, vol. ccv. p 358 suggested that the reference was to רָהַדֵנְאַ which through a form רָהַדֵנְא became רָדָס, and Allbright imagines that it refers to Hermes-Poemandres, the name being derived from the final element in the Greek name Πομαυμπο. Neither of these suggestions, however, comes as near as that put forward by Nöldeke in ZA. xvii ,84, that it is the Arabic form of אֶוֹת filtered through a Syriac medium. In Syriac we find various forms of the name אֶוֹת and אֶוֹת, this latter being in Xian-Palestinian, and from this by the coalescing of the ה and א we get the Ar. אֶוֹת. Grimme ZA. xxvi.164 suggested a S. Arabian origin but there is no trace of the word in the inscriptions and the Eth. אֶוֹת has nothing in its favour.

Couches. Plu. of אֶוֹת.

1) He seems to base this on the occurrence of the name Abu Idrīs, but see Horovitz ΚU. 88. (n.
3) Nöldeke's earlier suggestion in ZDMG xii. 706, was that it might stand for אֶוֹת, but in ZA xvii. he refers it to the אֶוֹת אֶוֹת and thinks the lifting him "to a place on high" may refer to the saint's crucifixion. R. Hartmann in ZA xxiv.315, however, recognized this Andreas as the famous cook of Alexander the Great.
We find the word only in passages descriptive of Paradise. The Muslim authorities as a rule take it as an Arabic word derived from ٌ، but their theories of its derivation are not very helpful as may be seen from Rāghib ٌعفراد 14 or the Lexicons LA, xii. 269: TA, vii, 100. Some early philologers concluded that it was foreign, and Suyūṭī Ḥtq. 318 says that Ibn al-Jawzi gave it as an Abyssinian loanword, and on p. 310 has the interesting statement - "Abū 'Ubaid related that Al-Ḥasan said - We used not to know the meaning of ٌلذلل until we met a man from Yāmen who told us that among them an ٌُٔٔ٘ٔٔٔ was a pavilion containing a bed."

Addāl Shir 9 says that it is the Pers. ٌٔٔ, by which he probably means ٌٔٔٔٔٔ throne the colloquial form for ٌٔٔ (Vullers Lex. i,141) but there does not seem to be anything in this. There is nothing in Eth. with which we can relate it, and the probabilities are that it is of Iranian origin, especially as we find it used in the verses of the old poets e.g. al-Afsha, who were in contact with Iranian culture (c.f. Horovitz Paradise, 15).

Iram: the city of the people of 'Ād.

The number of Variant Readings for this اٍٍ in اٍٍ suggests of itself that the word was a foreign one of which the Exegetes could make nothing. The older theory among scholars was that it was ضًٔٔٔٔ but the story is clearly S. Arabian as is clear from xlvi. 20, and as a matter of fact Hamdānī (ed. Müller, p.126,129) mentions two other Irans in S. Arabia, so that the name is doubtless S. Arabian. The name is frequently mentioned in the early literature.

2) Müller Sudarabische Studien 134 ff: Burgen und Schlösser, p 418.
3) See passages in Horovitz KU, 89, 90.
vi. 74.

Āzar - the father of Abraham.

The consensus of opinion among the Exegetes is that Āzar is the name of Abraham's father, and is اسم أبيه. It was also well known, however, that the real name of Abraham's father was طه or س ي، e.g. Ṭabarī Annales i, 252: Jawāliqi Mu'arrab 21: TA, III, 12: etc. obviously reproducing the نه of Gen. xi, 26 etc. In order to escape the difficulty some took أه to be the name of the idol - اسم صنن, or an abusive epithet applied by Abraham to his father. They also have various theories as to the origin of the word, some taking it to be Hebrew (Suyūṭī Itq. 318), some Syriac (Zam. on vi.74), and some Persian (Bagh. on vi.74). Their suggestions, however, are obviously guesses and do not help us at all.

The solution generally found in European works is that which was first set forth by Marraccio in Prodromus iv. 90, that the Talmudic name for Terah, by a metathesis became Ḥāṣp in Eusebius, and this gives the Ar. Āzar. This has been repeated over and over again from Ewald and Sale down to the modern Ahmadiyya Commentators, and even Geiger 128, though he does not mention Marraccio, argues that نه - Ṣαφ (LXX. Ṣαφ) by metathesis gives Ḥāṣp and thus أه, while Dvořák Fremdwörter 38, goes even further in discussing the probability of Gk. έ being pronounced like z. The fact, however, is that Marraccio simply misread Eusebius, who uses no such form as Ḥāṣp.

1) Vide Suyūṭī 318 and the Commentators. It should be noted that Zam. gives a number of Variant Readings for the word, showing that the earliest authorities were puzzled by it.

2) Geschichte Israels i, 483.

3) The passage reads (Hist. Eccl. ed Schwartz I, iv. p 14) - مث ال έ κά τούτων ἄταρ, τού δε τοῦ Ναὸς παίδων καὶ ἑπτάδες ἄταρ καὶ τῶν ἱεράνων, εὐ ἄταρ καὶ προστάται τῆς ἁμᾶς τιμίως ἑρρόμενα. Where the unusual ἄταρ was apparently misread as Ḥāṣp. C.f. Pautz Offenbarung 242 n.
Hyde in his Historia Religionis veterum Persarum, p 62, suggested that Azer was the heathen name of Abraham's father, who only became known as Terah after his conversion. This heathen name he would connect with the Av. ātar (c.f. Skt. अतर् and Phlv. ātur and the Mod. Pers. ātār) used as the name of the fire-demon, and in the Persian histories given as the name of Abraham's father. Hyde, however, has fallen into error: in not noticing that the name given to Abraham in the Persian writings simply means "son of the Fire", and has no reference to his father, but is derived from the Qur'ānic account of his experiences in Sūra xxi.

B. Fisher in Bibel und Talmud, Leipzig 1881, p 85 n. suggested that Muhammad or his informants had misunderstood the epithet "he who has sprung from the East" applied to Abraham in the Talmud (Baba Bathra 15 a), and taking it to mean "Son of Fire" gave his father's name as ātār.

The correct solution, however, would appear to be that given by Fraenkel in ZDMG lvi p 72 and accepted by both Horovitz KU, 85, 86 and Sycz Eigennamen 37. In WZKM, iv, 338 Fraenkel suggested that both ātār and ātār go back to the Heb. ātār, and in ZDMG lvi, 72 he argues convincingly that the Qur'ānic form is due to a confusion on Muhammad's part of the details of the Abraham story as it came to him, so that instead of his father's name he has given the name of Abraham's faithful servant ātār. Sycz's theory that it was a mistake between two passages and a little too remote, but the confusion of names can be held as certain. The ātār was probably taken as the article, and as the question of vowel change Fraenkel compares the series ātār, ātār, and ātār. As there is a genuine Arabic name ātār (Tab. Annales i, 3384: Ibn Sa'd vi. 214) Horovitz KU 86 thinks that Muhammad may have been influenced by this in his formation of the name.

1) Bartholomae AIW, 312. 2) Horn Grundriss 4. 3) In Phlv. ātur Ātārō is the Angel of Fire. See West Glossary, p 7. 4) Vullers Lex. i, 380.

Fables, idle tales.

We find the word only in the combination "tales of the ancients", which was the Meccan characterization of the stories brought by Muhammad. Sprenger Leben II, 396 ff. thought that the reference was to a book of this title well known to Muhammad's contemporaries, but this theory has been combatted by Nöeldeke-Schwally I, 16 ff., and its impossibility becomes clear from a passage in Ibn Hishām 235, where Mādr b. al-Ḥārith says - "By Allah, Muhammad is no better a raconteur than I am. His stories are naught but tales of the ancients which he writes down just as I do".

The Muslim authorities take it as a form سُتْر to write, considering it as a plu. of سِتْر (Sijistānī 12) or the plu. of a plu. (LA. vi. 28). The verb سُتْر, however, as Fraenkel has shown (Fremdw. 250) is a denominative from سُتْر, and this itself is a borrowing from Aram. ḫ贫穷 (Nöldeke Qarans, 13). It is possible but not probable that سُتْر was formed from this borrowed سُتْر.

Sprenger Leben, II, 395 suggested that in سُتْر we have the Gk. ἴστρα, a suggestion also put forward by Fleischer in his review of Geiger (Kleinere Schriften, II, 119), and which has been accepted by many later scholars. The objections to it raised by Horovitz KU 70, are, however, insuperable. The word can hardly have come into Arabic directly from the Greek, and the Syr. خَذَاء occurs only as a learned word (PSm. 298). The derivation from Syr. خَذَاء suggested by Nöldeke-Schwally I, 16 n., is much more satisfactory. خَذَاء (c.f. Aram. ḫ贫穷) is the equivalent of

1) See also Hirschfeld New Researches 22, 41 ff.
2) Vide also his remarks in JRAS, Bengal, xx. 119, and see Freytag Lexicon, sub. voc.
3) Vollers ZDMG 11. 312:
the Gk. τέχνη, and is a word commonly used in a sense in which it can have come into Arabic. It was doubtless borrowed in this sense in the pre-Islamic period, for in a verse of the Meccan poet 'Abdallah b. az-Zibafrā, quoted in 'Ainī IV. 140, we read "the stories have averted Qusay from glory".

In S. Arabian, as Müller points out (WZKM i, 29) we have مَه meaning an inscription, and it is not impossible that there was S. Arabian influence on the form of the word.

It occurs only in Madinan passages and always refers to the Children of Israel. In vii, 160 it is used normally of the Twelve Tribes, but in all the other passages the بَنَاءَمَانِ are spoken of as recipients of Revelation and one suspects that here Muhammad is confusing the Jewish use of "the Twelve" for the Minor Prophets as well as for the Twelve Tribes.

The philologers derive it from بَنَاءَمَانِ a thistle, their explanation thereof being interesting if not convincing (IA. ix, 172). Some, however, felt the difficulty, and Abū'1-Laith was constrained to admit that it was a Hebrew loan word (Suyūṭī Itqān 318: Mutaw. 58). The ultimate source of course is the Heb. بَنَاءَمَانِ and Geiger 141, followed by many later scholars has argued for the direct borrowing from Hebrew. Fraenkel, however, not-

1) C.f. | cheirographum dubium as contrasted with | cheirographum validum.
2) So Mingana Syriac Influence, 89.
3) Vide Sprenger Leben II. 276 who thinks Muhammad took it to be a proper name, which, however, is unlikely in view of vii. 160 (Hirschfeld Beiträge 41).
ed the possibility of it being borrowed through the Syr. and Mingana Syriac Influence definitely claims it as a Syriac loan word. It is impossible to decide.

There does not seem to be any well-attested pre-Islamic example of the use of the word, for the case in Sama' al cannot be genuine, as Nöldeke shows (ZA. xxvii 178), and that in Umayya IV. 7 seems to depend on Sūra lxxxix. 23. This confirms our theory that it was a late introduction by Muhammad himself.

Silk brocade.

Used only in early passages in description of the raiment of the faithful in Paradise. It is one of the few words that have been very generally recognized by the Muslim authorities as a Persian loan word, c.f. Ad-Dāḥhāk in Suyūṭī Ḥtg. 319: al-ʾAṣmaʿī in Suyūṭī Muzhir I. 137: Sijistānī 49: Jawharī Sīhān: al-Kindī Risāla 85: Ibn al-Athīr Nihāya I, 38. Some took it as an Arabic word, attempting to derive it from خر (c.f. Baid. on lxxvi. 21) but their argument depends on a Variant Reading given by Al-Muḥaisin which cannot be defended (Dvořák Fremdw. 39, 40).

The philologers, however, were in some confusion as to the original Persian form. LA xi. 285 quotes az-Zujjāj as stating it was from Pers. استمر and TA vi. 292 quotes Ibn Duraid to the effect that it is from Pers. استمر, neither of which forms exist. The Qāmūs s.v. خر righty gives it as from خر استمر, which Jawhari Sīhān says is from خر استمر meaning خر. میلی. Pers. استمر, sometimes written استمر as Jawhari gives

1) Horovitz also notes this possibility. The Palestinian form جلابی, 2) So TA op. cit. and Khafājī in his supercommentary to Baid. c.f. also Addai Shir 10.

3) BQ. 492 defines it as جلابی, میلی, میلی.
it, is a form of سَبِير meaning big, thick, gross, apparently from a root firm, stable, c.f. Skt. स्वरित : Av. स्वर : Oss. स्वर and Arm. ստավ։ The Phlv. ստավ = thick is used of clothing in eschatological writings, e.g. Arda Viraf xiv. 14. "and glorious and thick splendid clothing". Phlv. ստավ with the suffix ո gives the Mod. Pers. استوار which BQ. 994 defines as vestis serica crassior.

From Mid. Pers. the word was borrowed into Armenian as այստամ which in Syr. normally became استبر albeit as a borrowing from Syr. but P.Smr. 294 gives the Syr. forms only as Dictionary words from BA and BB, and there can be little doubt that the word passed directly into Ar. also from the Middle Persian.

The Ar. ق represents the Phlv. suffix ո, which in Syr. normally became استبر as we see in such examples as Phlv. استبر. "and glorious and thick splendid clothing". Phlv. استبر with the suffix ո gives the Mod. Pers. استوار which BQ. 994 defines as vestis serica crassior.

From Mid. Pers. the word was borrowed into Armenian as այստամ and into Syr. as یکم or یکم. Ibn Duraid according to TA vi. 292 quoted استبر as a borrowing from Syr. but P.Smr. 294 gives the Syr. forms only as Dictionary words from BA and BB, and there can be little doubt that the word passed directly into Ar. also from the Middle Persian.

The Ar. ق represents the Phlv. suffix ո, which in Syr. normally became استبر which in Syr. is یکم and in Ar. استبار (Ibn al-AthIr Nihāya I, 38)

ii. 127-134; iii. 78; iv. 161; vi. 84; xi. 74; xii. 6, 38; xiv. 41; xix. 50; xxi. 72; xxix. 26; xxxvii. 112, 113; xxxviii. 45.

Issac.

1) Vullers Lex. I, 97.
4) For this Ossetian form see Hubschmann ZDMG, xxxix. 93.
5) Hubschmann Arm. Gramm. i. 493. c.f. also Gk. στάφυλος.
6) Hubschmann Arm. Gramm. i. 153. The form seems proof that the borrowing was from Pers., and not from Ar., though the passage in Moses Kalankatuac which Hubschmann quotes refers to a gift from the Caliph Mu'awiya I. c.f. Stackelberg in ZDMG xlvi. 490.
7) Fraenkel Vocab. 25 quotes this as یکم which is copied by Dvorák Fremdáv. 42, and Horovitz Paradies, 16, but neither this form nor the یکم quoted by Addai Shir, 10, is to be found in the Syriaclexicons.
8) Mingana Syriac Influence 88, however, claims that the borrowing was from Syr. into Arabic.
The Biblical Patriarch, who is never mentioned save in connection with one or more of the other Patriarchs, and never in an early passage.

It was early recognized by the philologers that it was a foreign name, c.f. Sibawaih in Siddiqi 20 and LA. xii. 20: Jawālīqī Muʿārab. 9: Suyūṭī Muzhir I, 138: though it was not uncommon in some quarters to regard it as an Arabic word derived from اسم, for Suyūṭī Muzhir I, 140 goes out of his way to refute this. It was even known that it was Heb. c.f. Thaʿlabī Qisas 76, and indeed Sūra xi. 74 seems to show acquaintance with the popular Hebrew derivation from פֶּתַח.

The Arabic form which lacks the initial of the O.T. forms פֶּתַח and פֶּתָח would seem to point to a Christian origin, c.f. Gk. Ιακόβ, Syr. or ،though it is true that in the Talmud we come across a פִּתָח (Baba Mezi'a 39b), showing a form with initial vowel among the Babylonian Jews of the IV Century A.D. The name اسم must have been known before the Qur'ān but no pre-Islamic instances of it seem to occur, for those quoted by Cheikho Nasrāniya 229, 230 are rightly rejected by Horovitz KU 91.

Occurs some 43 times. C.f. ii. 38.

Usually it stands for the Children of Israel, but in iii. 87 and xix. 59, it is the name of the Patriarch otherwise called يعقوب.

Some of the Exegetes endeavoured to derive it from "to travel by night", because when Jacob fled from Esau he travelled by night, c.f. Tabari Annales, i. 359 and Ibn al-Athīr. It was very generally recognized as a foreign name, however, (c.f. Jawālīqī 9: Khafājī 11) and

2) This is the Christian Palestinian form, c.f. Schulthess Lex. 14.
3) Derenbourg in REJ, xviii, 127, suggests that פֶּתַח may have been pronounced among the Arabian Jews as פָּתַח.
is given as such by the Commentators Zam. and Baid. on ii, 38. against

Here also the absence of the initial « stands a direct derivation from the Heb. ֶדֶמֶּנ and points to a Christian origin, c.f. Gk. Ἰσχοράν
Syr. 市教育 : Eth. $ה$ה. The probabilities are in favour of a Syriac origin, especially in view of the Christian Palestinian forms 市教育 (Schulthess Lex. 16). The name was doubtless well enough known to the people of Muhammad's day though no pre-Islamic example of its use seems to have survived.

ix. 109.

Founded.

The verbal form אַסֶּן occurs in ix. 110. The verb is denomi­native from אָסֶן a foundation, which Fraenkel Fremd. 11 noted was an Aramaic borrowing, c.f. Aram. אָסֶן foundation, and in the Christian Pales­tinian dialect the verb אָסֶן = אָסֶן אָסֶן אָסֶן and אָסֶן אָסֶן (Schwally Idioticon. 7), so classical Syr. אָסֶן (and see Nöldeke Mând. Gramm. 98 n 2.).

Of frequent use, c.f. ii. 106, 125.

To submit, to surrender.

With this must be taken al-סֹל (iii. 17, 79 etc) and the partici­pial form מָסֹל etc.

The verb מָסֹל is genuine Arabic, corresponding with Heb. מָסֹל to be complete, sound: Aram. מִסְלָה, Syr. מָסֹל to be complete, safe: Ass. shalāmu, to be complete, unharmed. This primitive verb, however, does not occur in the Qur'an. Form II, מָסֹל is fairly common, but this is a de­nominative from מָסֹל, and מָסֹל as we shall see is a borrowed word.

1) Mingana Syriac Influence 81: Horovitz KU. 91. The Qāmūs as a matter of fact says that all forms ending in סל are though Tab. on ii. 38 claims that is Heb. 2) All those given by Cheikho Nasr. 230 are doubtless influenced by Qur'anic usage.
is given as such by the Commentators Zach and Baid. on ii, 38.

Here also the absence of the initial • stands as a direct derivation from the Heb. רַקַּע and points to a Christian origin, c.f. Gk. ἔκκρις Syr. ןכ"ע The probabilities are in favour of a Syriac origin, especially in view of the Christian Palestinian forms כ"ע (Schultness Lex. 16). The name was doubtless well enough known to the people of Muhammad's day though no pre-Islamic example of its use seems to have survived.

ix. 109.

Founded.

The verbal form אסנ occurs in ix. 110. The verb is denominative from אסן a foundation, which Fraenkel Fremdw. 11 noted was an Aramaic borrowing, c.f. Aram. אסנ foundation, and in the Christian Palestinian dialect the verb אסנ = אסנ foundation and אסנ אסנ (Schwally Idioticon, 7), so classical Syr. אסנ (and see Nöldeke Land. Gramm. 98 n 2.).

אסנ

Of frequent use, c.f. ii. 106, 125.

To submit, to surrender.

With this must be taken אסנ (iii. 17, 79 etc) and the participial form אסנ etc.

The verb אסנ is genuine Arabic, corresponding with Heb. אסנ to be complete, sound: Aram. אסנ , Syr. אסנ to be complete, safe: Ass. shalâm , to be complete, unharmed. This primitive verb, however, does not occur in the Qur'an. Form II, אסנ is fairly common, but this is a de nominative from אסנ , and as we shall see it is a borrowed word.

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1) Mingana Syriac Influence 81: Horovitz KU. 91. The Qāmūs as a matter of fact says that all forms ending in אסנ are Semitic though Tab. on ii. 38 claims that אסנ is Heb. 2) All those given by Cheikho Nasr. 230 are doubtless influenced by Qur'anic usage.
As used in the Qur'an is a technical religious term, and there is even some development traceable in Muḥammad's use of it. Such a phrase as in xxxi, 21 seems to give the word in its simplest and original sense, and then (xli. 68: vi.70 ii.125) and (xxvii. 45: ii. 127: iii. 77: xxxix. 55) are a development from this. Later, however, the word comes practically to mean "to protest Islam", i.e. to accept the religion which Muḥammad is preaching, c.f. xlvi. 16: xlix. 14, 17 etc. Now in pre-Islamic times is used in the primitive sense of "hand over", noted above. For instance in a verse of Abū fAzza in Ibn Hishām 556 we read - "hand me not over for such betrayal is not lawful". The Qur'ānic use is an intelligible development from this sense, but the question remains whether this was a development within Arabic itself or an importation from without.

Margoliouth in JRAS 1903 p. 467 ff. would favour a development within Arabic itself, perhaps started by Musailama; but as Lyall pointed out in the same Journal (p 771 ff.), there are historical difficulties in this. Lidzbarski ZS. i.86 would make it a denominative from which he takes as a translation of , but Horovitz KU. 55 rightly objects.

The truth seems to be that it was borrowed as a technical religious term from the older religions. Already in the O. Aram. inscriptions we find that as used in Proper Names has acquired this technical religious significance, as e.g. etc. The same sense is

1) See Lyall JRAS, 1903 p 782.
2) See Lidzbarski's article "Salam and Islam", in ZS.i, 85 ff.
3) C.f. also ii, 106: iii. 18: iv. 124. On the probable genesis of this see Margoliouth in JRAS 1903 p. 473, 474.
4) For other examples see Margoliouth's article, as above.
5) Robertson Smith, Religion of the Semites, 79 ff.
found in the Rabbinic writings (Horovitz KU 55), but it is particularly in Syriac that we find "he devoted himself to God and His Church" and one feels confident in looking here for the origin of the Ar. word.

The Muslim philologers early recognized that it was non-Arabic as is clear from Zam. on xix. 55, and from its being treated as non-Arabic by Jawâlîqi Mufârrâb 9 Khâfâjî 10: Suyûtî Muzhir i. 138. Various forms of the name are given - and in this last form, quoted from Sibawaih in Muzhir i. 132, being significant.

A Christian origin for the word is evident from a comparison of the Gk. : Syr. with the Heb. . A form derived from Heb. occurs in the inscriptions of both the S. and N. of the Peninsula. In S. Arabia we find in a Himyaritic inscription and in the Safaite inscription of N. Arabia we find a form . It is thus clear that the form with

1) The example given by Horovitz, viz. is curiously like .

2) Sûra li. 36: xxii. 77: and note Bagh. VII. 192 and Yaâqûbî Hist.I. 259

3) Hal. 193, 1 c.f. CIS IV, i.55, with other references in pilter's "Index of S. Arabian Proper Names" PSBA 1917 p 110 and Hartmann Arabische Frage, 182, 226, 252 ff. Derenbourg in his note on this inscription CIS IV, i.56, takes it as a composite name in imitation of the Heb. but see Müller WZKM iii, 225: ZDMG xxxvii, 13 ff.

initial " was well enough known in Arabia before Muhammad's day, but on the other hand there seems to be no evidence that the form used in the Qur'ān was in use as a personal name among the Arabs in pre-Islamic times. The fact that in the Qur'ān we find " for ۚو and " for ۚب ينف and " for ۖب ۚس, just as in Syr. we find " and " for ۖب ۚس, makes it reasonably certain that the Qur'ānic form came from a Syr. source, and the form " in the Christian Palestinian dialect removes any difficulty which might have been felt of " for ۚب.

vii. 44, 46

Al-Aʿrāf

It is usually taken to mean the wall which separates Paradise from Hell. The philologers were at a loss to explain the word, the two favourite theories being (i) that it is the " of " used of the mane of a horse or the comb of a cock, and thus a metaphor for the highest part of anything (Zam. in loco: IA xi. 146) or (ii) that it is from " to know, and so called because of the knowledge " had of those in the Garden and those in the Fire.

Andrae Ursprung 78 and Lidzbarski ZS ii. 182, would agree that the word is Arabic though translating an idea derived from one of the older religions. There is difficulty with this, however, and perhaps a

1) The examples collected by Cheikho Nasrāniya 230, cannot, as Horovitz KU 92 shows, be taken as evidence for the pre-Islamic use of the name. The form " quoted by Horovitz from Waddington, from an inscription of 341 A.D. may be only a rendering of ۚب.

2) Margoliouth Schweich Lectures 13; Mingana Syriac Influence 82, and c.f. Sprenger Leben, II. 336.

3) Schulthess Lex. 15, and c.f. Horovitz KU 92; Rhodokanakis WZKM., xvii 283.

4) Lidzbarski would take it as an attempt to translate the Mandaean " the watch towers.
better solution is that proposed long ago by Ludolf, viz. that it is the Eth. ḥūlā. Horovitz paradies objects to this on the ground that Muḥammad does not use أعراف for the souls of the departed, but for the place where, or at least some of them, dwell, which would be ṭūlā. It is by no means unlikely, however, that Muḥammad understood the verb ḥūlā used of the blessed departed, as a place name, for ḥūlā and ṭūlā seem much more commonly used in this sense than ṭūlā. It is even possible that أعراف is a corruption of ṭūlā. The word would seem to be due to Muḥammad himself, for the occurrence in Umayya xlix. 14 is rightly suspected by Horovitz to be under Qur'ānic influence.

Of very frequent occurrence.

God.

One gathers from ar-Rāzī Mafālīn I, 84, that certain early Muslim authorities held that the word was of Syriac or Hebrew origin. The majority, however, claimed that it was pure Arabic, though they set forth various theories as to its derivation. Some held that it has no derivation, being مَجْرِیٰ: the Kūfans in general derived it from مَجْرِیٰ, while the Baṣrāns derived it from مَجْرِیٰ, taking مَجْرِیٰ as a verbal noun from لَمَثْل to be high or to be veiled. The suggested origins for مَجْرِیٰ were even more varied, some taking it from مَجْرِیٰ to worship, some from مَجْرِیٰ to be perplexed: some from مَجْرِیٰ to turn to for protection, and others from مَجْرِیٰ to be perplexed.

Western scholars are fairly unanimous that the source of the word must be found in one of the older religions. In the Semitic area

1) Ad Historiam Ṭḥiopicam Commentarius, p 207. He writes "أَعْرَاف : مُحَمَّمَدِيِّسَ لِمْبِسَ، مِمِّدِسِيِّنَّ بَيْنَ الْحَيَاةِ وَالْخَيْرَةِ، مِلْصَاقُهُ الْهَيْثَمْيِ الْكَبْرَىَّ، قَدْ رَايَتْهُ الْمَجْرِیٰ. إِذَا عَجَّلَ أَسْوَرَهُ الْكَبْرَىَّ، عَمِّدَهُ الْحَيَاةَ وَالْخَيْرَةَ، نَقْرَمُ، قَوْلُ الْإِثْبَاَنِيِّ إِذِ ٍ: كَيْفَ مَاتَ الْكَبْرَىَّ وَالْخَيْرَةَ؟ الْإِثْبَاَنِيِّ يَقُولُ: إِذَا وَلَّىَ الْمَجْرِیٰ الْحَيَاةَ وَالْخَيْرَةَ، بَيْنَ الْحَيَاةِ وَالْخَيْرَةِ، نَقْرَمُ، قَوْلُ الْإِثْبَاَنِيِّ إِذِ ٍ."
2) Praetorius Beit. Ass. I, 23, however, takes ḥūlā as a denom. from مَجْرِیٰ. They are discussed in detail by Rāzī on pp 81-84 of the first volume of his Tafsīr.
The form א is doubtless a genuine old Semitic form. The form א however, is different, and there can be little doubt that this, like the Mandaean אאא, goes back to the Syr. אאא (c.f. Grünbaum ZDMG, xxxix. 571: Pauz Offenbarung 137: Rudolph Abhängigkeit 26: Bell Origin 54: Cheikho Nasrāniya 158: Mingana Syriac Influence, 86). The word, however, came into use in Arabian heathenism long before Muhammad's time, (Wellhausen Reste, 217). It occurs frequently in the N. Arabian inscriptions, and also in those from S. Arabia, as e.g. אאא אאא "with all the Gods", in Glaser Abtssinien 50, as well as in the pre-Islamic oath forms, such as that of Qais b. Khaṭām given by Horovitz Ku. 140, and many in Shānqīṭī's introduction to the Mu'allagāt.

iii. 25: v. 114: viii. 132: x. 10: xxxix. 47.

An invocatory name for God.

The form of the word was a great puzzle to the early Grammarians: the orthodox explanation being that it is a vocative form where the final א takes the place of an initial א. The Kūfans took it as a contraction of אאאאא (Baid. on iii. 25), but their theory is ridiculed by Ibn Ya'īsh I, 181. As a vocative it is said to be of the same class as אאא come a-long. Khafājī 20, however, recognizes it as a foreign word.

The probabilities are, as Margoliouth notes (ERE. vi. 248), that it is the Heb. אאא which had become known to the Arabs through their contacts with Jewish tribes.

1) Derenbourg in JA, VIIIe Ser. xx. 157 ff wants to find the word in the אאא of a Minaean inscription, but this is usually taken as a reference to a tribal god אאא vide Halevy ibid. p 325, 326.
2) C.f. Littmann Entzifferung der thamundenischen Inschriften, p 63 ff.
3) Margoliouth ERE. vi. 248.
Elijah

In xxxvii, 130, for the sake of rhyme, the form is ٢٥٤١٣٠.

From Jawāliqī Mu'arrab 8 we learn that the philologists early recognized it as foreign, and it is given as such by Suyūṭī Muzhir i. 138: Sijistānī 51: LA vii. 303. The Heb. forms are ٥٣١٠ and ٥٣١٠٠, so it is obvious that the Ar. form must have been derived from a Christian source, as even Hirschfeld Beiträge 56, recognizes. The Gk. ٢٤٥٠ or ٤٥١٠ gives us the final ٢٤٥٠, but this also appears in Syr. ٢٤١٠ beside the more usual ٢٤٥٠(P.Sm. 203), and in the Eth. ٢٤١٠.

The name was no uncommon one among Oriental Christians before Islam, and ٢٤١٠ occurs not unfrequently in the Inscriptions. We also find an ٢٤١٠ in the genealogy of the poet 'Adī b. Zaid given in Aghānī II 18. The likelihood is thus that it entered Arabic through the Syriac.

Elisha.

The word is usually treated as though it were ٢٤١٠ and the the definite article, and then derived from ٢٤١٠ or ٢٤١٠. Tab. on vi. 86 argues against this view, and in the Lexicons, e.g. Jawhari sub. voc. LA

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1) Geiger 190: Mingana Syriac Influence 83. Grimme, however, ZA. xxvi. 167, would see S. Arabian influence in the production of this longer form but it is difficult to see much point in his suggestion.
2) So Sprenger Leben, II, 335: Rudolph Abhängigkeit, 47.
3) Lebas-Waddington Nos. 2159, 2160, 2299 etc.
4) Ibn Duraid 20, however, would take this as a genuine Arabic word from ٢٤١٠, with which Horovitz KU 99 is inclined to agree. In LA, ii. 303, however, where we find this same genealogy we are expressly told-
5) C.f. Goldziher ZDMG, xxiv. 208.
x. 274, and in Jawālīqi 134 (c.f. Khafājī 215) it is given as a foreign borrowing.

The Heb. מַשְׁאָל is near enough to the Ar. to make a direct borrowing possible, but the probability is that it came from a Christian source (Horovitz KU. 152). The Gk. forms are ἐξήγησεν, ἐξῆλθεν and ἐξῆλθον from which the Syr. ἐξῆλθεν: Eth. ἐξῆλθεν: the probabilities being in favour of a Syr. origin.

Of frequent occurrence, e.g. ii. 122, 128: iii. 106 etc.

People, race.

1) Apparently a borrowing from the Jews. Heb. מַשְׁאָל is a tribe or people, and the מַשְׁאָל of the Rabbinic writings is widely used. As the word is apparently not a native Semitic word at all, but the Ass. ummātu: Heb. מַשְׁאָל : Aram. מַשְׁאָל, מַשְׁאָל : and Syr. מַשְׁאָל seem all to have been borrowed from the Sumerian, we cannot deny the possibility, that the Ar. מַשְׁאָל is a primitive borrowing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading מַשְׁאָל מַשְׁאָל, "at the people's cost" in a Safaite inscription (Littmann Semitic Inscriptions p. 407) we have evidence of its early use in N. Arabia.

iii. 2, 43, 58: v. 50, 51, 70, 72, 110: vii. 156: ix. 112: xlviii. 29: lvii. 27.

Gospel.

It is used always of the Christian revelation, and is particularly associated with Jesus, and occurs only in late Madinan passages.

1) Horovitz KU. 52
2) Zimmern Akkadische Fremdwörter, 46: Pedersen Israel, 505 n 5.
3) vii. 156 is perhaps an exception, but though the Sura is given as late Meccan, this verse seems to be Madinan.
4) See Horovitz KU. 52
Some of the early authorities tried to find an Arabic origin for it, making it a form 'مٓلوأ' from مٓلوأ but this theory is rejected with some contempt by the Commentators Zam. and Baid. both on general grounds, and because of al-Hasan's reading مٓلوأ, which clearly is not an Arabic form. So also the Lexicons LA, xiv. 171: TA. viii. 128, and Jawālīqī 17 (Khafājī II) give it as a foreign word derived from either the Heb. or Syr. (c.f. Ibn al-Athīr Nihāya, IV, 136).

Obviously it is the Gk. مٓلوأ, and both Marraccio and Fraenkel have thought that it came directly into Arabic from the Greek. The probabilities, however, are that it came into Arabic through one of the other Semitic tongues. The Hebrew origin suggested by some is too remote. It is true that in the Talmud we find مٓلوأ for مٓلوأ, but this is merely a transcription of مٓلوأ, and the Gilyonim and books of the Minim, merely reproduces the Syr. مٓلوأ. The suggestion of a Syr. source is much more hopeful. It is true that مٓلوأ is only a transliteration of the Gk. مٓلوأ, but it was much more commonly used than the pure Syr. مٓلوأ, and may be assumed to have been in common use among the Christians with whom Muḥammad may have been in contact. Nöldeke has pointed out, however, that the Manichaean forms مٓلوأ of Persian origin, and مٓلوأ of Turkish origin still have the Gk. مٓلوأ ending, and had the Ar. like these, been derived from the Syr. we might have expected it also to preserve the final مٓلوأ. The shortened form, he points out (Neue Beiträge, 47) is to be found in the Eth. مٓلوأ, where the long vowel is almost conclusive evidence of the Ar. word having come from

1) Prodromus i. 5 "corrupta Graeca voce."
2) Vocab. 24.
3) Vullers Lex. i. 136: BQ. 88, which latter knows that it is the name of the book of Jesus and the book of Mani - نام كتاب نصار است ك مٓلوأ، كتاب ماني It is curious that Bagh. on iii. 2 gives مٓلوأ as an attempt to represent the Syriac original.
4) In the phrase مٓلوأ مٓلوأ مٓلوأ, c.f. LeCoq SBAW, Berlin 1909 p 1204.
Abyssinia. Grimme ZA xxvi. 164 suggests that it may have entered Arabic from the Sabaeans, but we have no inscriptional evidence to support this. It is possible that the word was current in this form in pre-Islamic days though as Horovitz KU 71 points out, there is some doubt of the authenticity of the verses in which it is found.


Later it comes to mean a verse of the Qur'ān, and then a verse of a book, but it is doubtful whether it ever means anything more than sign in the Qur'ān, though as Muhammad comes to refer to his preaching as a sign the word tends to the later meaning, as e.g. in iii. 5 etc. It is noteworthy that in spite of the frequency of its occurrence in the Qur'ān it occurs very seldom in the early Meccan passages.

The struggles of the early Muslim philologists to explain the word are interestingly set forth in LA xviii. 66 ff. The word has no root in Arabic, and is obviously, as von Kremer noted, a borrowing from Syr. or Aram. The Heb. הָלַשׁ (c.f. Phon. הָלַשׁ ) from a verb הָלַשׁ to sign or mark, was used quite generally, for signs of the weather (Gen.i.14: ix.12), for a military ensign (Numb.ii.2), for a memorial sign (Josh.iv.6), and also in a technical religious sense both for the miracles which attest the Divine presence (Ex.viii.19: Deut.iv.34: Ps.lxxviii.43) and for the signs or omens which accompany and testify to the work of the Prophets (I Sam. x.7,9: Ex.iii,12). In the Rabbinic writings הָלַשׁ is similarly used.

1) C.f. Cheikho Nasrāniya 185.
2) Not more than nine times in Sūras classed by Nöldeke as early Meccan, though many passages in these are certainly to be placed much later, and pme may doubt whether the word occurs at all in really early passages.
3) Ideen 226 n: see also Sprenger Leben, II,419 n, Cheikho Nasrāniya 181 and Margoliouth ERE x, 539.
though it there acquires the meaning of a letter of the alphabet, which
meaning, indeed, is the only one the Lexicons know for the Aram. 1)

While it is not impossible that the Arabs may have got the word
from the Jews, it is more probable that it came to them from the Syriac-
2) speaking Christians. The Syr. [2], while being used precisely as the Heb.
and translating שומרי both in the LXX and N.T., is also used in the
sense of argumentum, documentum (P.Sm. 413), and thus approaches even
more closely than נא the Qur'ānic use of the word.

The word occurs in the old poetry, e.g. in Imrū'ul-Qais lxv.i
(Ahlwardt Divans, 160) and so was in use before the time of Muhammad.

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Job.

It is the Biblical Job, and the word was recognized as foreign,
e.g. Jawāliqī Mu'arrab 8 followed by Suyūṭī Muzhir i.138. The Exegetes
take him to be a Greek, e.g. Zam. on xxi. 83 - יר and Tha’llabī Qisas 106
- רִירו מ רומ .

The name would seem to have come into Arabic through a Christian
channel, as even Hirschfeld Beiträge 56 admits. The Heb. נא appears in
Gk. (LXX) as ἵσ and Syr. as כָּרֵב , which is obviously the origin of the
origin of the Ar. form. The name appears to have been used in Arabia in
the pre-Islamic period. Hess would interpret the נא of an inscription co-
pied by Huber (No. 521 l 48) as Aiyub, and there is an אוב in the geneal-
ogy of ‘Adī b. Zaid given in Aghānī II. 18, and another Christian of this
name is mentioned by an-Nābigha.

1) In Biblical Aramaic, however, נא means a sign wrought by God. c.f. Dan.
2) Mingana Syr. Infl. 86. Note also the Mand. נא = sign. (iii. 33.
3) Rudolph Abhängigkeit, 47.
4) Littmann Entzifferung 15: and see Halevy in JA ser. vii, vol.x p 332.
5) Ahlwardt Divans p 4, c.f. Horovitz KU 100.
Occurs some twenty seven times, e.g. ii. 55: iv. 153.

A door or gate.

Fraenkel *Fremdw.* 14 noted that it was an early loan word, and suggested that it came from the Aram. נַעַג which is in very common use in the Rabbinic writings. Müller, however, (WZKM.i.23) on the ground that נַעַג occurs very rarely in Syr. and that the root is entirely lacking in Heb. Eth. and Sab. suggested that it was an early borrowing from Mesopotamia; and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing.

Babylon

This sole occurrence of the word is in connection with the story of Harūt and Marūt who teach men magic. It is a diptote in the Qurʾān but LA xiii.43 takes this to be not because it is a foreign name, but a fem. name of more than three radicals. (c.f. Yāqūt muʿjam i,447).

It is of course the Ass. Bab-ilu (De Sittsch Paradies 212), but through the Syr. נַעַג rather than the Heb. נַעַג. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. ḫuḏḏaliyyat (ed. Lyall) p. 133,1.13, and al-Afšā (Geyer Zwei Gediche te i.58), and Halevy would find the name in a Safaite inscription. Horovitz KU 101, notes that Babylon was well known as a centre for the teaching of magic, a fact which we would also gather from the use of the word Bavil in the Manichaean Uigur fragments from Idiqut-Schahri.

vii. 52,133: xvii. 1: xxii. 71,81 etc.

To bless.

1) A. sér. vii. vol. x p 380.
2) Le Coq SBAW Berlin, 1908 pp 400,401.
With this should be taken the forms ُنَكَتُ (vii. 94: xi. 50, 76) and ُنَكَتُ (iii. 90: vi. 92, 176 etc.).

The primitive verb ُنَكَتُ, which is not used in the Qur'an means to kneel, used specially of the camel, so that ُنَكَتُ is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. יִכֹה "let us kneel before Jehovah": Syr. נִכֹּה "he knelt upon his knees": Eth. מַכֹּה יִכֹה "and they bowed the knee before him". It was in the N. Semitic area, however, that the root seems to have developed the sense of to bless, and from thence it passed to the S. Semitic area. Thus we have Heb. רָכִּים to bless: Aram. מָכֹה to bless or praise: Syr. מַכֹּה to bless or praise: and in Palm. such phrases as מַכֹּה המַכֹּה (de Vogüé No 94) "blessed be his name for evermore", and מַכֹּה (ibid No 144) "may he bless". From this N. Semitic sense we find derived the Eth. מָכֹה to bless, celebrate the praises of, and Ar. מָכֹה as above, also the formations e.g. Heb. מָכֹה : Aram. מָכֹה : Syr. מָכֹה which were taken over as Eth. מָכֹה : Ar. מָכֹה.

1vii. 22.

To create.

Note also מַכֹּה creator used of Allāh in ii. 51: lxx. 24: and מַכֹּה creation in xcvi. 5, 6. It will be noticed that the word is only used in very late Madinan passages.

The Ar. root מָכֹה is to be freed from a defect, i.e. to be sound or healthy (c.f. Heb. יִכֹּה), and in a moral sense to be pure. In this sense it is used not infrequently in the Qur'ān c.f. vi 19. In the sense of create, however, it is obviously borrowed from the older religions for it is a characteristic N. Semitic development. Ass. barū

1) Schwally ZDMG liii. 201.
to make or create: Heb. בּוּדָא to shape or create; Aram. שֵׁדֶר, Syr. ֶוֹ to create, of which the Ar. equivalent is ֶזַע, used in the older language for fashioning an arrow or cutting a pen. Similarly שֵׁדֶר is not an Ar­abic development (as is evident from the difficulties the philologers had with it, c.f. LA i,22), but was also taken over from the older reli­gions, c.f. Heb. סֵדֶר a thing created; Aram. שְׁדֶר, and so ֶזַע is from the Aram. שֵׁדֶר: Syr. סֵדֶר, meaning Creator and used particularly of God. (Lidzbarski SBAW Berlin 1916 p 1218 n).

Macdonald El i,303, writing of שֵׁדֶר suggests that the borrowing was from the Heb. but the correspondences are much closer with the Aram. (Nöldeke Neue Beiträge 49), and especially with the Syriac (Mingana Sy­riac Influence 88), so that the probabilities are in favour of its hav­ing been taken from the Christians of the North.

xxiii. 102; xxv. 55; lv. 20.

A barrier or partition.

In xxv. 55 and lv. 20 it is the barrier between the two seas (כֶּרֶס) where the reference is probably to some cosmological myth. In xxiii. 102 it is used in an eschatological passage, and the Exegetes do not know what the reference is, though as a glance at Tab. will show, they were fertile in guesses.

That the word is not Arabic seems clear from the Lexicons, which venture no suggestions as to its verbal root, are unable to quote any ex­amples of the use of the word from the old poetry, and obviously seek to interpret it from the material of the Qur'ān itself.

Addai Shir 19 sought to explain it from the Pers. שֵׁדֶר, weeping

1) And c.f. the S. Arabian ֶזַע to found or build a temple, c.f. ZDMG xxxvii.413.
2) Massignon Lexique technique 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.
or crying, but this has little in its favour, and in any case suits only xxiii. 102. Vullers ZDMG 1. 646 makes the much more plausible suggestion that بزط is a by-form of فرس خ parasang from the Phlv. نا - farsang Mod. Pers. فرسانک, which preserves its form fairly well in Gk. مه. 1) But becomes Aram. يف or سوري : Syr. ص سم whence the Ar. فرس. The Phlv. فرسانگ farsangan of PPGL. 116 means a measure of land and of roads and could thus fit the sense barrier in all three passages.

ii. 105; iv. 174; xii. 24; xxii. 24; xxiii. 117; xxvii. 65; xxviii. 32, 75.

An evident proof.

In all the passages save xii. 24, and xxviii. 32 it is used in the sense of a proof or demonstration of the truth of one's religious position. In these two cases, one from the story of Joseph and the other from that of Moses, the word refers to an evident miraculous sign from God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'ān as a technical religious term.

It is generally taken as a form ان علم of which is said to mean to prove, but the straits to which the philologers are put to explain the word (c.f. Rāghib Ḥafīd: LA, xvii. 369) show us that we are dealing with a foreign word. Sprenger Leben 1, 108 had noted this, but he makes no attempt to discover its origin. Addai Shir 21 suggested that it is from the Pers. 만, meaning clearly manifest or well known (c.f. Vullers Lex. I, 352), but this is somewhat remote. The origin clearly is, as Nöldeke has shown (Neue Beiträge 58), in the Eth. 5) a common Abyssinian word, being found also in Amharic, Tigré and

1) Levy Wörterbuch, IV, 125.
2) See Horn Grundriss 182.
3) Also Massignon Lexique technique 52.
4) Also ibid. p 25.
5) It is in frequent use even in the oldest monuments of the language.
Tigriña, meaning light, illumination, from a root _OC_ cognate with Heb. אבר: Ar. بت. It seems to have this original sense in iv. 174: xii.24 and the sense of proof or demonstration is easily derived from this.


Towers.

The original meaning occurs in iv. 80, but in the other passages it means the signs of the Zodiac, according to the general consensus of the Commentators, c.f. Sijistānī 63.

The philologers took the word to be from ܒܪܘ˯ to appear, (c.f. Baid. on iv. 80: LA.iii.33), but there can be little doubt that ܒܪܘ˯ represents the Gk. πύργος (Lat. burgus), used of the towers on a city wall as e.g. in Homer Od. vi. 262 - πύργος ἄη πύργος ψηλός. The Lat. burgus as Guidi Della Sede 16 pointed out, is the source of the Syr. ܫܐܘAssignable a turret, and the Rabbinic יבנ יבנ a resting place or station for travellers. From this sense of stations for travellers it is an easy transition to stations of the heavenly bodies, i.e. the Zodiac. Syr. ܫܐܘ is indeed used for the Zodiac (P.Sm. 475), but this is late and probably under the influence of Arabic usage.

It is possible that the word occurs in the meaning of tower in a S. Arabian inscription (Müller in ZDMG xxx,688) but the reading is not 2 certain. Ibn Duraid 229 also mentions it as occurring as a personal name in the pre-Islamic period. The probabilities are that it was a military 3 word introduced by the Romans into Syria and N. Arabia, whence it passed into the Aramaic dialects and thence to Arabia.

Of frequent occurrence, c.f. ii. 23: iii. 20: iv. 137 etc.

To announce good news.

1) So Fraenkel Fremdw. 235, against Freytag and Rödiger who claim that it is a direct borrowing from ΠΥΡΓΟΣ. 2) Müller in WZKM 1.28. 3) Vollers in ZDMG 11.312.
The primitive verbُشرُ to peel off bark, then to remove the surface of a thing i.e. to smoothe is not found in the Qur'ān though it occurs in the old literature. From this we findبُشرُ skin and thence

1) flesh as Syr. ךסָהָא : Heb. בָּשָׁר : Ass. bishru, blood-relation, whence it is an easy transition to the meaning ַּמַעַר, c.f. Heb. דָּשָׁר : Syr. ךסָהָא (plu. ךסָהָא = "טִמְיַהָא" ), and ַּמַעַר in this sense occurs frequently in the Qur'ān.

The wider use of the root in the Qur'ān, however, is in the sense of to announce good tidings. Thus we have the verb ֶבֶשֶׁר good news (ii. 91; iii. 122; viii. 10 etc.): ֶבֶשֶׁר (v. 22; vii.188 etc.) and ֶבֶשֶׁר (vii. 55: xxv. 50, etc) the bringer of good tidings: also ֶבֶשֶׁר (ii. 109 etc) with much the same meaning: ֶבֶשֶׁר (liv.24) to receive pleasure from good tidings: and ֶבֶשֶׁר (lxxx.39) rejoicing. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Ass. bussuru, is to bear a joyful message; Heb. ָּדָּשָׁר both to bear good tidings and to gladden with good tidings; ָּדָּשָׁר to receive good tidings.

The S. Semitic use of the word seems to be entirely under the influence of this Jewish usage. In Eth. the various forms ֵּכָּו to bring a joyful message, ֵּכָּו to bring good tidings, ֵּכָּו to be announced, ֵּכָּו good news, ֵּכָּו one who announces good tidings, are all late and doubtless under the influence of the Bible. So the S. Arabian ֵּכָּו to bring tidings and ֵּכָּו tidings (c.f. ZDMG, xxx,672) are to be considered of the same origin, especially when we remember that the use of ֵּכָּו is i in the Rahman inscription. The Syr. ךסָהָא has suffered metathesis, but in the Christian Palestinian dialect we find ךסָהָא to preach, used just as

1) So Sab. כו and Eth. כו but these are apparently developed late under Jewish or Christian influence. 2) And note ֶּשֶׁר to go in unto a wife (ii.183 only) with Heb. יָּשָׁר membra virile: Syr. כסָהָא per euphemismum de pudendis viri et foeminae.

3) Also ֶּשֶׁר tidings = Ar. ֶּשֶׁר and ֶּשֶׁר, which latter, however, is not Qur'ānic.
in iii. 20: ix. 34 etc. and so מַכִּיר = מַעֲפַרְגָּר , where again the influence is undoubtedly Jewish.

The probabilities are that the word was an early borrowing and taken direct from the Jews, though in the sense of to preach the influence was probably Syriac.

xxxvii. 125.

Baal

The word occurs in the Elijah story and as a proper name undoubtedly came to Muhammad from the same source as his الباري. As this was from the Syr. we may conclude that בָּל is from the Syr. בָּל. On the question of the word in general the authorities differ. Robertson Smith argued that the word was a loan word in Arabia, but Nöldeke (ZDMG xl. 174) and Wellhausen (Reste 146) claim that it is indigenous. It is worthy of note that Suyüti Itq. 310 states that בָּל meant בָּל in the dialects of Yemen and of Azd, and as such we find it in the S. Arabian inscriptions, e.g. Glaser 1076, 2 אֵלֶּל הַגּוֹיִם "Lord of Terifat". In any case from the Nabataean inscriptions we learn that the word was known in this sense in Arabia long before Muhammad's time.

xii. 65, 72.

A full grown camel.

It occurs only in the Joseph story, and Dvořák Fremdw. 18 is doubtless right in thinking that its use here is due to Muhammad's sources. In the Joseph story of Gen. xliv. 17 the word used is רָעֵב , and in the Syr. רָעֵב , which means originally cattle in general, and then any

1) As probably the Phlv. basarī, PPGL. 95.
2) So Horovitz KU, 101, and see Rudolph Abhängigkeit 47 n.
3) Religion of the Semites (2 ed.) 100 ff, Kinship, 210
beast of burden. It is easy to see how the word was specialized in Ar. to mean camel, the usual beast of burden in that country, and as such it occurs in the old poetry. There seems no reason to doubt the conclusion of Dvořák Fremdw. 46, that Muḥammad’s informant hearing the word in the story as he got it from a Jewish or Christian source, passed the word on as though it had its specialized Ar. meaning of camel.

xvi. 8.

Mules. Plural of ḫa'il.

Khafājī 44 shows that some of the Muslim philologers suspected that it was non-Arabic. The root is clearly not Arabic and Hommel Säu-gethiere 113 noted it as a borrowing from Abyssinia, where the mule was as characteristic an animal as the camel is in Arabia. Fraenkel 110 accepts this derivation, and Nöldeke Neue Beiträge has established it. The word is common to all the Abyssinian dialects - c.f. Eth. and Tigré ṣ'a:i Amharic ṣ'a:i and ṣ'a:i: Tigrinya ṣ'a:i. The ḫ for ṣ is not an isolated phenomenon as Hommel illustrates.

ii. 120: iii. 196: vii. 55, 56 etc. Also ḥil: - xxv. 51: xxvii. 93: xxxiv. 14 etc.

Country, region, territory.

The verb ḥil: in the sense of to dwell in a region is denomina­tive, and Nöldeke recognized that ḥil: in the sense of a "place where one dwells" was a Semitic borrowing from the Lat. palatium: Gk. παλατίον. This has been accepted by Fraenkel Fremdw. 28, and Vollers ZDMG, li, 312 and may be traced back to the military occupation of N. Arabia.

xxxviii. 36

A builder.
The verb ُبَنَى to build occurs in the Qur'ān along with certain formations therefrom, e.g. ُبَنَى ceiled roof, and ُبَنَى, and it would seem on the surface that ُبَنَى is another such formation. Nöldeke Hand. Gramm. 120 n, however, has a suggestion that it is a borrowing from Aram. Fraenkel Fremdw. 255 is doubtful, but thinks that if it is a loan word it comes from the Jewish نَبَنِى rather than from the Syr.

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ix. 110, 111: xvi. 28: xviii. 20: xxxvii. 95: lix. 4.

A building or construction.

Again it would seem, on the surface, that this word also is from ُبَنَى to build. Sprenger Leben, I, 108 has noted that words of this form are un-Arabic, e.g. سَلَطَن رَفَان, فَرْبَان etc. and lead us to look for an Aram. origin. Fraenkel Fremdw. 27 points out that we have in Aram. ُأَنْبَنَى beside ُنَبَنَى and ُنَبِّنَى, and in Syr. ُنَحْل, meaning building. In Heb. also we find ُبَنَى, but as Lagarde Übersicht 205, shows, this is also a borrowing from Aram. We find ُبَنَى in the old poetry so it was doubtless an early borrowing.

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Slander, calumny.

It is usually taken from ُبَنَى to confound, which occurs twice in the Qur'ān, viz. ii. 260: xxi. 41 (IA. ii. 316: Rāghib Mufradāt 63), though we learn from the Lexicons that some took it from ُبَنَى. Sprenger as we have mentioned above, pointed out the Aram. form of these words ending in ُبَنَى and Fraenkel Vocab. 22 saw that ُبَنَى was to be explained from the Aram. ُنَبَنَى, Syr. ُلَبَنَى to be or become ashamed, whence ُنَبَنَى and ُلَّبَنَى to make ashamed, a root connected with the Heb. ُنَبَنَى: Sab.

1) C.f. ُبَنَى evil doer, ZDMG, xxxvii, 375.
have the parallel forms \( \text{םלואו, וְלֹוֹשׂ} \).

v. 1: xxii. 29, 35.

Animal.

A very late word, occurring only toward the very end of the Madina period, and used only in connection with legislation about lawful and unlawful meats. It is well known that these food regulations were formed under Jewish influence, so that it is significant that the word in the Jewish legislation (Lev. xi) is דִּמְחָה.

The root of the word is probably a form דִּמְחָה which we find in Eth. דִּמְחָה to be dumb, connected with Ar. דִּמְחָה and אֲשִׁיטָה, both of which refer to incoherence or ambiguity of speech. The Lexicons, however, are troubled about the word, c.f. LA. xiv. 323, and there is little doubt that it was a direct borrowing from the Jewish דִּמְחָה.

xxv. 19: xlviii. 12.

Ignorant.

The phrase דִּמְחָה in these two passages was a complete puzzle to the Commentators. As we find a verb דִּמְחָה to perish in xxxv. 11,16 and the noun דִּמְחָה in xiv. 33, most of the early authorities endeavoured to explain דִּמְחָה from this and make it mean destruction, c.f. Tab., Zam., Baid., and Bagn. on the verses. There was some philological difficulty over this, however, which Suyūṭî Itq. 311 endeavours to avoid by claiming that it is a dialectal form, meaning דִּמְחָה in the dialect of 'Uman, a theory which seems also to have been followed by Al-Akhfash (LA. v. 153).

1) P.Sm. 461. Wellhausen in ZDMG lxvii. 633 also decides in favour of an Aram. origin for the word.
2) Rudolph Abhängigkeit, 61.
3) Addai Shir 30 suggests that it is from the Pers. דִּמְחָה which is absurd.
Hirschfeld Beiträge 40 suggests that it is the Aram. "— and like (vii. 156, 158 etc) is a translation of in the Rabbinic writings means a boorish, ignorant and uncultured person, e.g. Yoma 37a "he who walks ahead of his teacher is a boor", or Pirqe Aboth ii. 6 — "No boorish fellow fears sin", and corresponds with the Aram. used e.g. in the Targums on Prov. xii 1 or Lev. Rabba, § 18, where the uncultured are contrasted with the learned.

Precisely similar in meaning is the Syr. , as when Paul in II Cor. xi, 6 says , "uncultured am I in speech (but not in knowledge) - referring to his difficulties with the Greek tongue. So Ephraem uses , and Mingana Syriac Influence 93, thinks that the Qur'anic is of Syr. rather than Jewish origin. It is really impossible to decide. The word occurs in the old poetry e.g. Hassan (ed. Hirschfeld xcvi. 2) and a verse in LA. v, 153, so it was apparently an early borrowing.

xxii. 41.

Plu. of a place of worship.

It was early recognized as a foreign word (Suyūṭī Itq. 320: Muta’w. 46) and is said by Jawālīqī Mufarrab 35, to be a borrowing from Persian. One is at a loss to know why Jawālīqī should think it was Persian, when it is so obviously the Syr. , unless perhaps we may suggest

1) "Im Munde der Juden war zweifellos ausserordentlich geläu-
fig, nicht minder häufig wohl auch das aram. "— und

Ausrucks im Korān trotz zahlreicher Gelegenheit ihn zu brauchen, zeigt aber, dass derselbe Muḥammed nicht sehr geläu-
geworden ist, er wendet öfter das dasselbe besagende ’ummij an, welches, wie Geiger bereits ge-

funden hat, die eigentliche arauische Übertragung von Am ha*arez darstellt c.f. Geiger 28. 2) This has been generally recognized, c.f. Sprenger Leben, III, 310 n 1: Fraenkel, Vocab. 24: Fremdw. 274: Rudolph, Ab-
hängigkeit 7: Cheikho Naqrāniya 201.
that he knew of Syrian Churches in Persian territory called by this name and jumped to the conclusion that it was a Persian word. Syr. صلّا is originally an egg (c.f. Ar. بَصَر : Heb. דָּשָׁנ : Aram. בַּשָּׁן) and then was used metaphorically for the top of a rounded arch - صلّا and so for the domed buildings used for worship.

The word was well known in pre-Islamic times and occurs not infrequently in the old poetry, e.g. Diwan of the Hudhaylites ed. Kosegarten 35, and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the Traditional Exegesis of the Qur'ān seems to favour the word in xxii - 41 being referred to "by the.Source of the suffering", c.f. Zam., Baid., Tab. in loco and TA v. 285, Sijistānī 65.


Occurs very frequently.

To repent towards God.

Besides the verb نَكَب should be noted نَكُب repentance and نَكَب the relenting, used as a title of Allāh.

The word is undoubtedly a borrowing from the Aramaic (c.f. Halevy in JA. Ser. vii. vol. x, p. 423), for the Semitic root which appears in Heb. as לְוָס is in S. Semitic found as Sab. נוֹל : Ar. نَكُب and only normally appears with مَن in Aram. نَكُب : Syr. نَكُب. The Ar. נָכַב particularly in the derived sense of recompense, is used not infrequently in the Qur'ān, c.f. iii. 139: iv. 133: xviii. 42 etc. 1) Fraenkel Vocab. 22 noted that the word was Aram. but did not enquire further as to its Jewish or Christian origin. The balance of probability seems in favour of Hirschfeld's suggestion, Beiträge 39, that it is of Jewish origin, though in face of Syr. نَكُب and نَكُب penitent

1) So Fremdw. 83: P.Sm. 4399: Massignon Lexique technique, 52.
2) Also Pautz Offenbarung 157 n 4.
(83)

...penitence, one cannot absolutely rule out the possibility of a Christian origin.

ii. 249: xx. 39.

An ark, or chest.

In ii. 249 קָאָרֶה means the Ark of the Covenant of the time of Samuel and Saul, the Heb. בֵּית , and in xx. 39 the Ark of papyrus, the סְפֻרָה , in which the infant Moses was committed to the water.

The Muslim authorities invariably treat it as an Arabic word, though they were hopelessly at sea as to its derivation, some deriving it from תֵב (LA i. 227: TA i. 161): Some from תַּכִּת (LA ii. 322: Sahāh): others from תֵב (Ibn Sīda in TA ix. 381), while 'Ukbarī ʿīmā 69 frankly says - لا يعرف لا استناد.

The ultimate origin of course is the Heb. בֵּית which is used for Noah's ark in Gen. vi. 14: ix. 18 (Gk. φόρμας ), and the ark of papyrus in which Moses was hidden (Gk. θάλαττα ). In the Mishna בֵּית is used for the Ark of the Covenant, especially in the phrase "coming before the Ark" for prayer, c.f. mishna Berak. v. 4 יֵעַר לַכְּבָּרָה, and on this ground Geiger 44 would derive שְׁבִית from the Aram. ירימה which is consistently used in the Targums and Rabbinic literature for בֵּית . Geiger has been followed by most later writers, but Fraenkel Vocab. 24 pointed out that the correspondence is even closer with the Eth. גֵּרֶט , and Nöldeke Neue Beiträge 49, agrees, although he admits the possibility of a derivation from the Aram. A strong point in favour of the Abyssinian origin is the fact that not only is גֵּרֶט used to translate בֵּית in Gen. vi. 14 etc. (c.f. Jub. v. 21), but is also the usual word for the Ark of the Covenant

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1) Von Kremer Ideen 226 n: Sprenger Leben II, 257 n: Fleischer Kleinere Schriften, i. 76 n: Hübschmann ZDMG xlv. 260. The Arm. גָּרֶט (Hübschmann Arm. Gramm, i. 153) is from the Pers. גָּרֶט but this is itself a direct borrowing from Ar. Geiger had been preceded in this suggestion by de Sa- cy in JA 1829 p 178.
(c.f. Ex. xxv. 10), and is still used in the Abyssinian Church for the box containing the sacred books and vessels.

xliv. 36: 1. 13.
Title of the Kings of the Himyarites.

2 The philologers would derive the word from ʿez to follow and explain the title as meaning that each king followed his predecessor, c.f. Bagh. on xliv. 36.

Fraenkel Vocab. 25 connected it with the Eth. ʿans strong, manly, and Nöldeke in Lidzbarski's Ephemeris, II, 124 supports the connection. The word itself, however, is clearly S. Arabian, and occurs in the inscriptions in the compound names ʿanx, ʿanxār, ʿanxānu etc. Hartmann in ZA, xiv. 331-337 would explain it from ʿan - ʿanāl, but this seems very unlikely, and everything is in favour of Nöldeke's theory above. The word was apparently well known in pre-Islamic Arabia, for it occurs not infrequently in the old poetry.

xvii. 7: xxv. 41.
Utter destruction.

It is the verbal noun from ʿabū to break or destroy, other forms from which are found in vii. 135, ʿabūr and lxxi. 29. Suyūṭī Itg. 320 tells us that some early authorities thought that it was Nabataean. By Nabataean he means Aramaic, and we do find Aram. Syr. ʿabū, to break, which are the equivalents of Heb. ṣābār : Ass. šabāru: Sab. ʿabū: Ar. ʿābū: Eth. ʿābū. This is fairly clear evi-

2) Lidzbarski Ephemeris, I, 224 says - "Ich halte diese Erklärung für möglich, nicht wie Hartmann und Mordtmann für gesichert". See also Glaser Altjemenische Studien, I. 3.
3) See Horovitz KU. 102, 103.
dence that Ar. تجر is a secondary formation and in all probability from the Aram. as Fraenkel Vocab. 25 noted.

ii. 15, 252; iv. 33; ix. 24; xxiv. 37; xxxv. 26; lxi. 10; lxii. 11.

Merchandise.

It will be noticed that the word occurs only in late passages. In three passages (ii. 15: iv. 33: xxiv. 37) it bears the sense of trafficking rather than merchandise or the substance of traffic, and this latter is perhaps a derived sense. The word تجر merchant does not occur in the Qur'ân, nor any derived verbal form.

There can be no doubt that the word is from the Aram. Fraenkel Fremdw. thinks that تجر was formed from the verb جر which is a denominative from جر, the form which he thinks was originally borrowed from Aram. In view, however, of the Aram. تجر: Syr. ܐܡܘܪܐ , both of which have the meaning mercatura, there would seem no reason for refusing to derive the Ar. تجر directly. In fact, as Fraenkel's discussion shows (p 181) there is some difficulty in deriving تجر, a participial form, from Aram. تجر: Syr. ܐܡܘܪܐ , and Nöldeke had to suggest a dialectal form تجر to ease the difficulty. If, however, the original form in Ar. were تجر from تجر, and the verb تجر a denominative from this, it is easy to see how تجر a merchant, i.e. "one who traffics", would be formed as a participle from this verb.

That the borrowing was from the Aram. is clear from the fact that the original word was the Ass. tamkaru or tamgaru, whence comes the 1) Armen. թամկարի or Թամգարու, so that in the Aram. تجر the doubled 1 represents an original 1, which we find still unassimilated in the Mand.

clear from the fact that we find both meaning merchant and meaning commerce in the N. Arabian inscriptions, and occurs commonly enough in the old poetry, particularly in connection with the wine trade.

vii. 139: xcii. 2.

To appear in glory.

The simple verb to make clear, is cognate with Heb. to uncover: Aram. איה, Syr. יי to reveal: and Eth. to manifest, explain: and Form II. יג to reveal, to manifest occurs in vii. 186: xcii. 2.

3. The form יג, however, which is used once of God revealing Himself to Moses at Mt. Sinai, and once of the brightness of oncoming day, seems to have been formed under the influence of Syr. א, which, as Mingana Syriac Influence 86, points out, had become specialized in this sense, and may have been known in religious circles at Mecca and Madina in this technical sense. It is at least suggestive that LA xviii. 163 uses only Hadith in explanation of the word.

xxxiii. 27.

Tasmim - name of a fountain in Paradise.

The Exegetes derive the word from to raise. Form II of יג to be high, and the fountain is said to be called because the water is carried from it to the highest apartment of the Pavilion, c.f. Zam. on the passage, and Tab. quoting Mujahid and Al-Kalbi, also LA. xv. 199.

It is obvious, however, that this is merely an attempt to explain a word that was strange to the Exegetes and which lent itself to explanation as a form יג from . There is no occurrence of the word earlier than

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1) de Vogüé Syrie Centrale No. 4: Cook Glossary 119.
2) Fraenkel Fremdw. 158, 182: Müller in WZKM, i. 27, and note LA. v. 156 with a verse from Al-A'ishā.
the Qur'an, and apparently nothing in the literature of the surrounding peoples from which we can derive it, so Nöldeke is doubtless right when in his Sketches 38, he takes the word to be an invention of Muhammad himself.

An explanation or interpretation.

The Exegetes naturally take it as the verbal noun from لع to explain, Form II of لع to discover something hidden. Fraenkel Fremdw. 286, however, thinks that in this technical sense لع is a borrowing from the Syr. لع to expound, make clear, which is very commonly used in early Syriac texts in the sense of interpretation of Scripture. This sense of لع to solve, to interpret from the Aram. لع : Syr. لع to dissolve seems a peculiar development of meaning in Aram., and Heb. لع is a loan word from Aram. لع , so that Ar. لع is doubtless of the same origin, and لع and لع were formed from this borrowed verb.

Halevy JA. vii\textsuperscript{e} Ser. vol. x. p. 412 thinks that he finds the word لع interpreter in the Safaite inscriptions, which, if correct, would point to the pre-Islamic use of the root in this sense in N. Arabia.

xi. 42; xxiii. 27.

Owen.

It was early recognized by the philologers as a word of foreign origin. Al-Asma\textsuperscript{f}I according to Suyûtî Muzhir i. 135 classed it as a Persian loan word, which was also the opinion of Ibn Duraid as we learn from 1) Jawâliqî Mu'arrab 36. Tha'alibi Fiqh 317 gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba Adab al-Ḳā-

1) Jawâliqî is the source of Suyûtî Itq. 320: Mutaw. 46: and Khafâjî 52.
tib 528 quotes Ibn 'Abbás as saying that it was one of those words which are common to all languages. Some, however, argued for its being an Arabic word from نَور or نُور, as the Muhít sub. voce. explains it - "It is said to be Arabic from نَور or نُور and that its original form was نُور on the measure نَور, then the ' was given Hamza because of the weight of the damma on it, and then the Hamza was suppressed and replaced by another ن so that it became نُور." This was not looked on with favour by the philologers, however, for we read in TA iii. 69. "As for the statements about نُور being from نَور or نُور and that the ' is an augment, it is all wrong, and Ibn 'Usfůr pointed this out clearly in his book Al-Mumarth as others have done." This judgment of the philologers is vindicated by the fact that نُور is not a genuine Arabic form at all.

The Commentators differ among themselves as to the meaning of the word, some taking it to mean the "surface of the earth", or "the highest part of the earth", or "morning light" or "oven" (c.f. Tab. on xi. 42). That the word does mean oven is evident from its use in the old poetry e.g. Hamása 792 -

"Is it a loaf which a Nabataean woman bakes in her oven till the crust rises"
or a verse in Aghānī III, 16, 1.7, and the Lexicons agree that this is the original meaning c.f. Jawhārī sub. voc., and LA, v, 162.

Fraenkel Fremdw. 26 suggested that the word came into Arabic from the Aram. In the O.T. نُور occurs frequently for furnace or oven, i.e. the Gk. καταφόρα, and the form in the Aram. Targums is نُور Corres.

1) So al-Laith in LA, v. 163, and see the comment of Abū Mansūr therein.
2) Roncevalles in Al-Machriq xv. 949 and see LA, v. 163.
3) The Muhít sub. voc. says that some authorities considered it as of Hebrew or Syriac origin, but he does not mention these, and as he explains it as due to the combination of نُور and شر or شر, one may suspect that he is merely copying from the old American translation of Gesenius' Hebrew Lexicon.
ponding with the Syr.  בְּּּ אֶל of the Peshitta and ecclesiastical writings. (P. Sm.) 4473). It also occurs as ti-nu-ri in Assyrian, a form which Dvo-
řák takes to be a borrowing from the Heb. רָום, but without much likeli-
hood. Closely connected with this is another set of words, Aram. אֶשֶׁל, Syr. בְּּ אֶל : Eth. אֶשֶׁל : Ar. fiśr, with which group Müller would associ-
ate the Ass. u-dun-tum. With it again is to be connected yet another set
of words - Aram. אֶשֶׁל smoke : Eth. אֶשֶׁל vapour, and Mand.
אֶשֶׁל furnace.

As the root רָום is not original in any Semitic language, we
may turn to the theory of Persian origin suggested by the Muslim philolo-
gers. Fraenkel, indeed, though he claims that the Ar. fišr is a borrowing
from the Aram. yet thinks that the Aram. is of Persian origin. In Avestic
we find the word ujI^ tanūra, c.f. Vendidad VIII, 254, and in Phl. it
is uj meaning baking oven. The word, however, is no more Iranian than
it is Semitic, and as Dvořák and Hurgronje point out, the Iranian scholars
treat it as a loan word from Semitic. Now the word occurs also in Arme-
nian, c.f. պուտ oven and պուտ a bakery, where Hübschmann takes it
as a borrowing from Iranian, and Lagarde as a borrowing from Semitic.

The truth would seem to be that it is a word belonging to the
pre-Semitic and pre-Indo-European population of the area and has been ta-
ken over into both groups in its original form and with its original mean-
ing. If this is so then there is no reason why the Arabs might not have
obtained the word from this primitive source, and not through the Aram.

1) Zeitschrift für Keilschriftforschung I, 119 ff. D. H. Müller WZKM i,
23 is nearer the mark, however, in suggesting that רָום is a borrowing from
Mesopotamia from an older form tanūra.
2) Fremdw. 26 c.f. also Nöldeke Sasaniden 165.
3) West Glossary 121.
4) Dvořák op. cit.: Hurgronje WZKM. i. 73. C.f. Bartholomae AIW 638:
Haug Parsis 5: Justi Handbuch der Zend-Sprache 1864 p 132: Spiegel ZDMG,
5) Arm. Gramm. 1, 155.
6) Zur Urgeschichte der Armenier, 1854 p 813, and Armenische Studien
1877, No. 863.
The Relenting one.

One of the names of God, used only of Him in the Qur'ān and only in Madinan passages.

The Muslim authorities take it as a formation from تاب. We have already seen, however, that تاب is a borrowed religious term used by Muhammad in a technical sense, and Lidzbarski in SBAW, Berlin 1916 p 1218, argues that تراب instead of being a regular Ar. formation from the already borrowed تاب, is itself a distinct borrowing from the Aram. The Ass. tajāru he says, was borrowed into Palm., and the Mand. بسیا is but a rendering of the same word. Halévy JA. viii ser. vol. x p 423 would recognize the word in noen of a Safaite inscription, and if this is correct there would be clear evidence of its use thus in N. Arabia in pre-Islamic times.

The Torah.

It is used as a general term for the Jewish Scriptures, but particularly as associated with Moses, and in a few passages (iii. 44, 87: lxi. 6 etc.) it seems to have the definite sense of فَرَعَ . With the possible exception of vii. 156, it occurs only in Madinan passages.

Clearly it represents the Heb. פֶּרַע , and was recognized by some of the early authorities to be a Hebrew word, as we learn from Az-Zajjāj.

1) Lidzbarski admits that Delitzsch Assyrisches Handwörterbuch 703 a, and Zimmern, Akkadisches Fremdwörter 66, had earlier shown the connection between tajaru and تراب.

2) Hirschfeld Beiträge 65 would go further. He says - "Der Begriff Tora ist im Koran bekanntlich möglichst weit zu fassen, so dass auch Mischnah und Gebetbuch darunter zu verstehen sind". Geiger 46, on the other hand would limit the meaning of the word to the Pentateuch.
in TA x, 389 and Bagh. on iii, 2. Some, however, desired to make it an Arabic word derived from حدو, a view which Zam. on iii, 2 scouts though it is argued at length in LA. xx, 268 and accepted without question by Rāghib Mufradāt 542. Western scholars from the time of Marraccio Prodromus I. 5 have recognized it is a borrowing direct from the Heb., and there is no need to discuss the possible Aram. origin mentioned by Fraenkel Vocab. 23. The word was doubtless well known in Arabia before Muḥammad's time, c.f. Ibn Hishām 659.

That the word has no verbal root and was a primitive borrowing was noted by Guidi Della Sede 36, and Fraenkel Fremdw. 148 agrees. The borrowing was probably from the Aram. In Heb. we have הַיָּסֹף and Phon.א"ח 2 which appears to have been vowelled הַיָּסֹף, but the Aram. אhouses Syr. א"ח, which occurs beside the forms א"ח and Syr. א"ח (usually contracted to א"ח, then א"ח c.f. Ass. tittu) give us the form we need, and which also are the origin of the Iranian form found in Phlv. א"ח which Haug PPGL 217 rightly takes to be a mispronunciation of א"חtin = ficus. The word occurs in the old poetry, e.g. in a verse of an-Nābīgha in LA. xvi, 224, and was doubtless well known in pre-Islamic Arabia.

It occurs in the Qur'an in the Solomon story in the plu. form

1) So de Sacy JA. 1829 p 175; Geiger 45; von Kremer Ideen 226 מ; Pautz Offenbarung 120 n 1; Hirschfeld Beiträge 65; Horovitz KU 71; Margoliouth ERE x, 540.
2) Müller WZKM i, 26, and see Lagarde's discussion in GGA for 1881.
which is modified from جَارَبَ which the Jinn made for Solomon.

Fraenkel in Beit. Ass. iii. 74, 75 points out that it is from the Syr. مَصَة] a cistern or any collection of water. The جَارَبَ is not without parallels, as Fraenkel shows, c.f. كَلِباَنَ. That the word was known in pre-Islamic Arabia is clear from a verse of al-Aًشَّا in Kāmil 4: 14.

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib Lāfradāt 94 agreeing that ذَالِكَ الْجَالِبَ لَامِلِهِ الفُرْعُقَةَ, c.f. also Jawāliqī Mufarrab 46: LA ii. 325: TA i. 535.

Obviously جَالِبَ is an attempt to reproduce the Heb. מְנַפֵּל of the O.T. narrative of which the Qur'ānic story is obviously a garbled version. Hirschfeld New Researches 13 suggested that the Qur'ānic form is due to Muhammad's informant having misread the מְנַפֵּל of his MS. as מְנַפַּל, which of course it was very easy to do, and vowelling it מְנַפַּל gave Muhammad his جَالِبَ. This is very ingenious, and has in its favour the fact that the Goliath story occurs only in the late Madina period when Muhammad was beginning to pick up more and more detailed information from the Jews. It is difficult, however, to think that any Jewish informant skilled enough to read the Heb. would not have known the Biblical story well enough to have avoided such a mistake, unless indeed he deliberately misled Muhammad.

Like the Aram. هَفَّل (Syr. يِلَْكُ), the word هَفَّل means an exile, and in the Talmud, e.g. Sukkah 31a, the Exilarch is called هَفَّل so

2) Geiger 144: Sycz Eigennamen 44.
Horovitz KU 106 suggests that this הָלִּם which must have been commonly used among the Jews of Arabia, may have become confused in Muhammad's mind with the הָלִּים of the Biblical story, and so have given rise to הָלִּים. In any case we are safe in attributing the introduction of the name to Muhammad himself, for no trace of the name can be found in pre-Islamic days.

xii. 10, 15.

A well, or cistern.

The word is usually taken as a derivation from הָכַם to cut off, though exactly how it is to be derived from this root is not clear. Rāghib Mufradāt 82 gives an alternative explanation, that it is so called because dug out of the הָכַם i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have הָכַם, but the Targums read הָכַם and the Peshitta has הָכַם. The origin would thus be Aramaic and probably an early borrowing.

iv. 54.

Jibt.

It occurs only along with the Ethiopic word הָכַם in the sentence "they believe in Jibt and Ṭāghūṭ". The Exegetes knew not what to make of it and from their works we can gather a score of theories as to its meaning, whether, idol - מִנַּר, or priest - קָמָן, or sorceror - סָאָר, or sorcery - סָהֲר, or Satan or what not. It was generally agreed that it was an Arabic word, Bādi' e.g. claiming that it was a dialectal form of הָכַם, a theory that was taken up by Rāghib Mufradāt 83 and others. Some

1) It occurs in a verse of the Jewish poet As-Sama'ū'al, but Nöldeke ZA xxvii. 178 shows that the verse in question is post-Islamic and under Qur'ānic influence.
2) Bräunlich Islamica I, 327 notes that it is a borrowed term. Cf also Zimmern Akkadische Fremdwörter, 44.
3) Jibt itself is a foreign word according to Khafajī 58. Völlers ZDMG li, 296 says from מֵלָה,
of the philologers, however, admitted that it was a foreign word, c.f.

1) Jawhari's sub. voc. LA. ii, 325, and from Suyūṭī Itg. 320 we learn that some of them even knew that it was Ethiopic.

Margoliouth in ERE vi. 249 suggested that it was the γλυπτόν of the LXX from γλυφω to carve or engrave, which is used to translate הוב in Lev. xxvi. 1. This assumes that its meaning is very much the same as ṭāghūt, i.e. idol, and this has the weight of evidence from the Commentators in its favour. It is a little difficult, however, to see how the Gk. word would come directly into Ar. without having left any trace in Syriac. It is more likely that Suyūṭī's authorities were right for once, and that it is an Abyssinian word. This has been recognized by Dvořák Fremdew. 50 and Nöldeke Neue Beiträge 48, who shows that ḥaft : ṣ̱ ṭ̱ = ḥaft ṭ̱ and in ṭ̱ ṭ̱ we have the form we need.

Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages.

There was considerable uncertainty among the early authorities as to the spelling of the name, for we find جبريل جبريل جبريل جبريل (2) جبريل جبريل جبريل جبريل and even جبريل جبريل جبريل جبريل. Suyūṭī Mushir i. 140 notes that these variants point to its non-Arabic origin, and this was admitted by some of the philologers, c.f. Tab. on ii. 91. Jawālīqī 144 and KhafāЈī 60.

The ultimate origin, of course, is the Heb. נָבִיא, and in Dan. viii. 16: ix, 21 Gabriel is one of the high angels and the agent of Re-

1) Jawālīqī's clinching argument is that ج and م do not occur as the first and last radicals of any genuine Arabic word.
2) Vide Jawālīqī Muṣarrab 50, and Baid. and Zam. on ii. 91.
3) See also Ibn Qutaiba Adab al-Kātib, 78.
(95)

revelation, just as he is in the Qur'ān. There is, however, reason to believe that the Gabriel of the Qur'ān is of Christian rather than Jewish origin, and the form ܕܐܢܕܠܐ ܐܡܐ which is found in the Christian Palestinian dialect, gives us the closest approximation to the Arabic form.

There is some question now well the name was known in Arabia before Muhammad's time. Gabriel was known and honoured among the Mandaeans, which may have been a pre-Islamic element in their faith. The name occurs also in verses of poets contemporary with Islam, but seems there to have been influenced by Qur'ānic usage. Cheikho Nasrāniya 235 gives an instance of a personal name containing the word, but Horovitz 3) KU 107, rightly insists on the incorrectness of this. Muhammad seems to have been able to assume in his Madinan audience some familiarity with the name, and we may conclude that it came to him in its Syr. form.

xxxvii. 103.

The temple, or side of forehead.

The sole occurrence of the word is in the story of Abraham preparing to sacrifice his son, when he laid him down on his forehead. The Exegetes got the meaning right, but neither they nor the Lexicons have any satisfactory explanation of the origin of the word from a root ܓܝܢ.

Barth. Etymol. Stud. 40 suggested an Aramaic origin, ܓܝܢܐ means brow or eyebrow, and is fairly common in the Rabbinic writings. Similarly ܓܐܠܒ is eyebrow and a commonly used word. From either of these it may have been an early borrowing into Arabic.

1) Schulthess Lex. 34.
2) Brandt Mandæer 17. 25. It is interesting to note that Gabril occurs in a Persian Manichæan fragment from Turfan, c.f. Müller SBAW, Berlin 1904 § 351.
3) Tulaiha, one of Muhammad's rival Prophets claimed support from Gabriel (Tab. Annales i. 1890, Beladhorf, 96) but this may have been in imitation of Muhammad.
Tribute.

The word is used in a technical sense in this passage which is late Madinan, and looks very much like an interpolation in the Qur'ān reflecting later usage.

In later Islam ʒetryə was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities, c.f. Sijistānī 105. It is usually derived from جزی and said to be so called because it is a compensation in place of the shedding of their blood,—so Rāghib Kufradāt 91: IA. xviii, 159. It is, however, the Syr. َة a capitation or poll tax, which though not a word of very common use (P.Sm. 695, 696) was nevertheless borrowed in this sense into Persian as ژزیت as Noldeke Sasaniden 241 n points out.

On the ground of a word ِر in a Minaean text (Glaser 284,3) which may mean tribute, Grimme ZA, xxvi, 161 would take جزی as a borrowing from S. Arabia, but in the uncertainty of the correct interpretation of this text, it seems better at present to content ourselves with Fraenkel Fremdw. 283 in holding to an Aramaic origin.

Wrappers. Plu. of ُلاب a large outer covering worn by women.

It is as an article of women's attire that it is mentioned in the Qur'ān, though the Lexicons differ considerably as to the exact meaning, c.f. IA. i. 265.

The difficulty of deriving the word from جزی is of course obvious, and Noldeke Neue Beiträge 53 recognized it as the Eth. ژت from ژن to cover or cloak, which is quite common in the oldest texts. It

1) Vullers Lex. ii. 999.
2) C.f. Schwally Idioticon. 17.
was apparently an early borrowing, for it occurs in the early poetry, e.g.

v. 94: xxxiii. 5, 51: etc. some twenty five times.

Sin, wrong, crime.

A favourite madina word, occurring only in late passages. The
favourite phrase is ُۖة ل، and it is used as a technical term in Mu-
hammad's religious legislation.

The Lexicons give no satisfactory explanation of the word, though
they apparently treat it as a genuine Arabic formation. As Hübschmann
showed in 1895 in his Persische Studien 162, 212, it is the Pers. ُا۱۪۴۳۷ through the Pazend ُۈ۸۸• from Phlv. ُۈ۱۸۱۳ vinās, a crime or sin, as is
obvious from the Arm. ُۈ۱۸۱۳ ūۚ۱۸۱۳ in the old Bible translation),
and the fact that venāh still occurs in one of the Persian dialects as a
direct descendant from the Phlv. ُۈ۱۸۱۳ , which is related to Skr. ُۈ۱۸۱۳
vinaça and is quite a good Indo-European word. In Phlv. the word is used
technically just as in the Qur'ān, and we find such combinations as ُۈ۱۸۱۳ avanas = sinless (PPGl 77) = ُۈ۱۸۱۳ vanāskārīh, = sinfulness, iniquity
West Glossary, 248) and ُۈ۱۸۱۳ vanāhkār = a criminal, sinner (PPGl 255).

The word was borrowed in the pre-Islamic period and occurs in the
old poetry, e.g. in the mu'allaga of al-Ḥārith 72 etc. and was doubtless
adopted directly into Ar. from the spoken Persian of the period, for the
word is not found in Syriac.

Of very frequent occurrence. c.f. ii. 23, 33, 76. etc.

1) Horovitz KU. 62 n.
2) Vollers hesitatingly accepts this in ZDMG 1,639 (but see p 612 where
he quotes it as an instance of sound change), and it is given as a Per-
sian borrowing by Addai Shir 45.
3) Hübschmann Persische Studien 159 and Haug in PPGl 225.
5) Horn Grundriss 208. Kurdish gunāh cannot be quoted in illustration
as it is a borrowing from Mod. Pers.
Garden

It is used in the Qur'an both of an earthly garden (lxxi.16:xxxiv 14: ii. 267 etc.) and particularly as a name for the abode of the Blessed (lxix, 22: lxxxviii. 10, etc.).

In the general sense of garden, derived from a more primitive meaning enclosure, the word may be a genuine Arabic inheritance from primitive Semitic stock, for the word is wide spread in the Semitic area, e.g. Ass. gannatu; Heb. גן; Aram. גן, גַּן; Syr. גַּן; Phon. Phon. גן. Eth. תִּנְנָה, though perhaps it was a peculiar N. Semitic development, for Nöldeke Neue Beiträge 42 would derive both the Ar. גן and Eth. תִּנְנָה from a N. Semitic source.

In any case in the meaning of Paradise it is certainly a borrowing from the Aram, and in all probability from the Syr. where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologues for Suyūṭī Mutaw. 51 says that Ibn Jubair stated that جنة عدن was Greek and in the Itqān he says that when Ka'b was asked about it he said that جنة in Syriac meant vines and grapes. The word in the sense of garden occurs frequently in the old poetry, but in the sense of Paradise only in verses which have been influenced by the Qur'an, as Horovitz Paradies 7 shows. In this technical sense it would thus have been adopted by Muhammad from his Jewish or Christian environment.

Some twenty nine times in various forms. C.f. i.250; ix.26 etc.

Host, army, troop, force.

1) D. H. Müller, however, in WZKM i.26 opposes the idea that in the general sense of garden it is an Aram. borrowing, as Fraenkel like Nöldeke holds. He points to the يَرَى الْبَنَات mentioned by Ḥamdānī 76,111 and the place خَلِّ الْبَنَات as proving the existence of the word in S. Arabia. These however, may be merely translations of older names. 2) Fraenkel Fremw 148; Mingana Syriac Influence 85: Horovitz Paradies 7, however, makes a strong plea for a Jewish origin on the ground that גַּן is commoner for Paradise in the Rabbinic writings than in Syriac.
The word has no verbal root in Arabic, the verbs جر to levy troops, and كت to be enlisted, being obviously denominate, as indeed is evident from the treatment of the word in the Lexicons, c.f. LA. iv. 106.

It is clearly an Iranian borrowing through Aram. as Fraenkel, Vocab. 13 notes, on the authority of Lagarde GA. 24. Phly. 334 gund means an army or troop, is related with Skt. व्रज वर्ण, and was borrowed on the one hand into Arm. वर्ण अर्थy army, and Kurdish جاجن village, and on the other into Aram. where we find theارد of the Baby. Talmud, the Mand. אנה (Nöldeke, Mand. Gramm. 75), and with suppression of the weak n in Syr. כז. The word may possibly have come into Arabic directly from the Iranian, but the probabilities are that it was through Aram. In any case it was an early borrowing, for the word is found in the old poetry, e.g. in Al-A'fsa (Geyer Zwei Gedichte I, 24) and 'Algama.

Occurs some seventy seven times. c.f. ii. 202.

The fact that it was indeclinable as used in the Qur'an early put the philologers on the track of it as a foreign word, Jawāliqī Mu'ar-rab, 47,48: LA xiv. 378: Baid. on ii. 202: Khafājī 59. Many of these early authorities gave it as a Persian loan word, e.g. Jawhari Sīhān, Rāghib Mufradāt 101, doubtless from the fact that فردوسی was Persian, but others knew it was a Hebrew word, c.f. Suyūṭī Itq. 320, Ibn al-Athīr Ni-hāya, I, 223.

1) Lagarde, as a matter of fact takes this suggestion back as far as Saint-Martin Memoires I, 28.
2) Dinkard III, Glossary p 6, c.f. א"ח א"ח "without an army".
3) Horn, Grundriss 179 on the authority of Nöldeke. Hübschmann Persische Studien 83, however, thinks this unlikely.
5) Sprenger, Leben,II,358 n: Vollers ZDMG,1,611.
The earlier European opinion was that it was from the Heb. מַרְאָה (Buxtorf’s Lexicon 206) which in the Talmud becomes מַעָּה and is commonly used for Hell. De Sacy in JA 1829 p 175 suggested this, and it has been championed by Geiger 48, who argues that though the absence of the medial h in Gk. μαραί might not dispose of a Christian origin, since this does appear in the Syr. מאָה and in the Arm. աուռ derived therefrom, yet the absence of the final m is conclusive, as this is lacking in both Greek and Syriac but appears in the Hebrew. Geiger has been followed by most later writers, but it should be noted that his objections do not apply to the Eth. מַעָּה (sometimes מַעָּה) which is phonologically nearer the Arabic and a more likely source, as Nöldeke Neue Beiträge 47, has pointed out.

The word apparently does not occur in the early poetry and was thus probably one of the words which Muhammad learned from contact direct or indirect with Abyssinians.

xi. 46.

The name of the mountain where the Ark rested.

The Commentators know that it is the name of a mountain in Mesopotamia near Mosul, and in this they are following Judaeo-Christian tradition. As early as the Targums we find that the apobaterion of Noah was מַעָּה, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls מַעָּה and Jonathan b. Ḫuzayl מַעָּה, the Peshitta agreeing with Onkelos.

1) Could this be the origin of the מַעָּה quoted by the philologers as the Hebrew form?
2) Hübschmann Arm. Gramm. i, 290.
3) Von Kremer Ideen, 226 n: Rodwell Koran 139 n: Sycz Eigennamen 16: Margoliouth ERE, x, 540: Sacco, Credenze, 158.
4) מַעָּה of course is a borrowing from the Heb. - Nöldeke op. cit. 34. Nöldeke’s suggestion of an Eth. origin for מַעָּה has been accepted by Pautz Offenbarung 217 and Rudolph Abhängigkeit 34.
5) The verse in Hamasa 816 has doubtless been influenced by the Qur’ān.
This מַרְשֶׁק = Syr. סַיָּר = Arm. ھارک - (sometimes صور, طو )
is supposed to be the province of Kurdistan, and a mountain to the S. W.
of Lake Van is identified with the mount on which Noah's ark rested. It
is the ھارک of Ptolemy V, 12 (ed. Müller, I, 935), and according to
the Talmud, Baba bathra 91 a, Abraham was imprisoned there seven years.
This tradition that Qardu and not Ararat was the resting place of the
ark is a very old Mesopotamian tradition and doubtless goes back to some
ancient Babylonian story. The Jewish tradition passed on to the Chris-
tians and from them to the Mandaeans and Arabs.

Mingana Syriac Influence 97 thinks that Muhammad got his name
from a misunderstanding of the name سُهُر as he heard it in the
story from Syrian Christians. Nöldeke, however, in the Kiepert Fest-
schrift, p 77, makes the much more interesting suggestion, that in the
Qur'ānic name we have a confusion between the Mesopotamian مَسْهُر
and the Arabian جبل الورث in the territory of Ta'i mentioned by Yāqūt ii,
270, and celebrated in a verse of Abū Sa'ītara al-Baulānī in the Hamāsa
(ed. Freytag p 564). It would seem that Muhammad imagined that the peo-
ple of Noah like those of Ād and Thamūd were dwellers in Arabia, and Mt.
Jūdī being the highest peak in the neighbourhood would naturally be con-
fused with the Qardos of the Judaeo-Christian story.

v. 61: xi. 20: xiii. 36: xviii. 11: xix. 38: xxiii. 55:
xxx. 31: xxxiii, 20,22: xxxv. 6: xxxviii. 10,12: xl. 5,31:
xliii. 65: lviii. 20,22.

A party or sect.

2) Neubauer Geographie du Talmud, 378 ff. It is now known as Jūdī Dagh.
There is a description of the shrine there in Gertrude Bell's Amurath to
Amurath, 1911, pp 292-295.
3) Streck El, i, 1059: ZA xv. 272 ff. Berossus says it landed پری کترا
Kopūshūn.
4) The Jewish Tradition in Fabricus Cod. Pseud. Vet. Test. II, 61 ff:
and the Christian tradition in Nöldeke's article "Kardu und Kurden" in
Festschrift Kiepert, 1898, p 73.
5) Yāqūt Mu'jam II, 144: Mas'ūdī Murūj. 1, 74: Ibn Batūta ii, 139: Qazwīnī I.
The philologers derive it from a verbal root but this primitively has quite a different meaning and the sense of divide into parties or to form a party are clearly denominative.

The word is doubtless to be explained with Nöldeke Neue Beiträge 59 n, from the Eth. אנה plu. אנה meaning people, class, tribe which in the Ethiopic Bible translates הָעִם, and also מַעֲרָה as in אנה כַּעַם אנה אנה for the parties of the Sadducees and the Pharisees, which closely parallels the Qur'anic usage. Nöldeke thinks it probable that the word was first made prominent by the Qur'ān, though from the qay Muḥammad makes use of it one would judge that its meaning was not altogether unfamiliar to his hearers. As a matter of fact we find the word in the S. Arabian inscriptions, as e.g. in Glaser 424, 14,4111 X3N 2) X3N 2) "of Raidan and the folks of Ḥabashat", so that it is more likely that it came into use among the Northern Arabs from this area than that Muḥammad got it from Abyssinians.

*To reap.*

The regular meaning of חָפֵא is to twist and in this sense it occurs in the old poetry as in an-Nābigha (Ahlwardt Divans p.11) and Ṭarafa Mu'allaga 38. The sense of to reap, however, is denominative from חָפֵא, which is a borrowing from יא (Fraenkel Fremdw. 132,133), and the Ar. equivalent of the Aram. חָפֵא; Syr. שָׁנֶה is חָפֵא to cut, which is further illustrated by the S. Arabian חָפֵא, the name of the harvest.

1) That we have the same form in Amharic, Tigré and Tigriña seems clear evidence that the word is native Ḥ pry, and not a borrowing.
2) Glaser Die Abessinier im Arabien und Afrika, München, 1895, p 122. Nöldeke op.cit. 60 n. would derive both the Ar. חָפֵא and Eth. אנה from an old S. Semitic form.
3) Horovitz KU 19 thinks it is a genuine Arabic word, though in its technical sense in the Qur'ān perhaps influenced by the Ethiopic.
is used not infrequently in the old poetry and was probably an early borrowing first used among the Arabs who settled down on the borderlands to an agricultural life.

A fortress.

It is only the pl. חָסִין that is found in the Qur'ān, though the denominative verb חָסֵן occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Nadir near Madina.

The verb is clearly denominative though the philologists try to derive it from a more primitive חָסָנ to be inaccessible (LA. xvi. 275), and Guidi Della Sede, 16 had seen that חָסָנ was borrowed from the Syr. חָסִין. Fraenkel Frem. 235, 236 agrees with this on two grounds, firstly on the general ground that such things as fortresses are not likely to have been indigenous developments among the Arabs, and as a matter of fact all the place names compounded with חָסִין which Yaqūt collects in his Mu'jam are in Syria: secondly on philological grounds, for חָסָנ fortress is not from a root to be inaccessible but from one to be strong, which we find in Heb. חָסָנ : Aram. חָסָנ : Syr. חָסָנ, of which the Ar. equivalent is חָסָנ to be hard, rough. In the Targums חָסָנ is a store or warehouse, but in the Syr. חָסָנ is properly a fortress. The word is frequently used in the old poetry and must have been an early borrowing.

Both passages are late and were a puzzle to the Exegetes as we see from Baid.'s comment on them. The Exegetes are in general agreed

1) D. H. Müller WZKM. i. 25.
2) And perhaps the Eth. חָסָנ to build.
that the meaning is *forgiveness*, and many of the early authorities admitted that it was a foreign word. *TA* v. 119 quotes al-Farrā as taking it to be Nabataean, and Suyūtī's authorities take it to be Hebrew (*Itq.* 320 compared with *Mutaw.* 58).

As early as 1829 de Sacy in *JA* iv, 179 pointed out that it was the Heb. γνώση, which is doubtless correct as Geiger 18 and Hirschfeld *Beiträge* 54 ff. agree, though Dvořák *Fremdw.* 55 suggests the Syr. Ḥāmāk as a possibility.

Occurs some nineteen times, c.f. ii. 123, 146; v. 110.

**Wisdom.**

It is clearly a technical word in the Qur'ān, being used in its original sense only in ii, 272, but applied to Luqmān (xxxi.11), to David (ii.252: xxxviii.19), to the Prophet's teaching (xvi.126: liv.4), to the Qur'ān (ii,231: iv.113: xxxiii.34: lxii.2), and used synonymously with "revealed Book" (iii.43,75,158: iv.57: v.110: xvii.41: xliii.63). In connection with it should be noted Ḥakīm with its comp. Ḥakīm.

The root Ḥān is of wide use in Semitic, but the sense of wisdom appears to be a N. Semitic development, while the S. Semitic use of the word is more in connection with the sense of govern. Thus in N. Semitic we find Ass. Ḥakamu = know: Heb. שָׁמַע : Aram. שָׁמַע : Syr. ṣ̣̈ to be wise, and נְפַת הָיוֹת wisdom in the Zenjirli inscription. Thus Ḥakīm and Ḥakīm seem undoubtedly to have been formed under Aram. influence. 1) With compare Heb. נְפַת הָיוֹת : Aram. שָׁמַע and the Zenjirli Ḥakīm: and with compare Aram. שָׁמַע , which as Horovitz KU. 72 notes, is common in the earliest Aramaic period. It is possible that the word came into use from S. Arabia for we find Ḥakīm in a Qatabanian inscription published by Derenbourg, and which Nielsen 2)

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1) Horovitz KU 72 rightly adds that Ḥakīm is similarly under Aram. inf\l
2) "Nouveaux textes yéménites inédits" in *Rev. Ass.* 1902 p 117 ff. and see Nielsen in *ZDMG* lxvi. 592.
takes to be an epithet of the moon-god.

Grace.

This sole occurrence of the word is in a passage descriptive of John Baptist. Sprenger Leben I, 125 noted that the word was probably of foreign origin, and Wingate Syriac Influence, 88 claims that it is the Syr. ܡܲܨܲܐ.

The primitive verb ܩܨ does not occur in the Qurʾān. It may be compared with Sab. ܒܲܐ used in proper names, Heb. ܢܒ to be gracious, and Syr. ܫܒ, Aram. ܢܒ with the same meaning. It is to be noted, however, that the sense of grace is the one that has been most highly developed in N. Semitic, e.g. Ass. ܢܙ = grace, favour; Heb. ܢܒ; Aram. ܢܒ and ܢܒ: Syr. ܡܘ, and this ܡܘ is used in the Peshitta text of Lk. 1,58 in the account of the birth of John the Baptist.

Halévy JA. vii ser. x. 356 finds ܒܫא - grace de Dieu in a Safait inscription, which if correct would be evidence of the early use of the word in N. Arabia.

The passages in which the word occurs are all late Meccan or Madinan, so the word was apparently a technical term which Muhammad learned at a relatively late period in his public career. Its exact meaning, however, is somewhat difficult to determine. Of the twelve cases, where the

1) See also I, 581 and II, 184 n.
2) Müller, Epigraphische Denkmäler aus Arabien, 40, gives ܩܬܨ ܐܬ ܫܒ which Müller translates "die Liebe des Frommen", and compares with Heb. ܫܒ and Phon. ܪܒ.
3) See Lyall JRAS 1903 p 781.
word is used, eight have reference to the Faith of Abraham, and in nine of them there is an added phrase explaining that to be a Ḥanīf means not being a polytheist, this explanatory phrase apparently showing that Muhammad felt he was using a word which needed explanation in order to be rightly understood by his hearers.

The close connection of the word with the لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة L is important for we know that when Muhammad changed his attitude to the Jews he began to preach a new doctrine about Abraham, and to claim that while Moses was the Prophet of the Jews and Jesus the Prophet of the Christians, he himself went back to an earlier revelation which was recognized by both Jews and Christians, the لَهِلَة لَهِلَة L, which he was republishing to the Arabs. Now all our لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة لَهِلَة L passages belong to this second period. Muhammad is bidden set his face towards religion as a Ḥanīf (x. 105: xxx. 29). He says to his contemporaries - "As for me, my Lord has guided me to a straight path, a right religion, the faith of Abraham, a Ḥanīf" (vi. 162). "They say - Become a Jew or a Christian. Say - Nay rather be of the religion of Abraham, a Ḥanīf" (ii.129): "Who hath a better religion than he who resigns himself to God, does what is good, and follows the faith of Abraham as a Ḥanīf" (iv. 124). He calls on the Arabs to "be Hanīfs to God" (xxii, 32), and explains his own position by representing Allah as saying to him - "Then we told thee by revelation to follow the L, a Ḥanīf" (xvi. 124). The distinction between Ḥanīfism and Judaism and Christianity which is noted in ii. 129, is very clearly drawn in iii.60 "Abraham was neither a Jew nor a Christian but a resigned Ḥanīf - لَهِلَة لَهِلَة لَهِلَة L and this latter phrase taken along with the - لَهِلَة L of iv. 124 was probably connected in Muhammad's mind with what he meant by لَهِلَة , and has given the cue to the use and interpretation of the word in the later days of Islam.

The Lexicons are quite at a loss what to make of the word. They naturally endeavour to derive it from جُنُف to incline or decline. جُنُف is said to be a natural contortedness of the feet, and so جُنُف is used of anything that inclines away from the proper standard. As one can also think of inclining from a crooked standard to the straight, so جُنُف was supposed to be one who turned from the false religions to the true. It is obvious that these suggestions are of little help in our problem.

The word occurs not infrequently in the poetry of the early years of Islam. All these passages are set forth and examined by Horovitz KU. 56 ff, and many of them by Margoliouth JRAS 1903 p 480 ff, the result being that it seems generally to mean Muslim and in the odd occurrences which may be pre-Islamic to mean heathen. In any case in none of these passages is it associated with Abraham, and there is so much uncertainty as to whether any of them can be considered pre-Islamic that they are of very little help towards settling the meaning of the word for us. It is unfortunate also that we are equally unable to glean any information as to the primitive meaning of the word from the well-known stories of the Ḥanīfs who were earlier contemporaries of Muḥammad, for while we may agree with Lyall JRAS 1903 p 744, that these were all actual historical persons, yet the tradition about them that has come down to us has been so obviously worked over in Islamic times, that so far from their stories helping to explain the Qur'ān, the Qur'ān is necessary to explain them.

1) Jawhari and Ǧāmūs sub.voc: LA. x. 402.
2) LA. x. 403: Rāghib Mufradāt 133.
3) Margoliouth JRAS 1903 p 477. "These suggestions are clearly too fanciful to deserve serious consideration".
4) Nöldeke ZDMG, xli, 721: de Homje Bibl. Geogr. Arab. VIII. Gloss. p. xviii. Wellhausen Reste 239 thought that it meant a Christian ascetic and in this he is followed by Nöldeke-Schwally I, 8, but see Rudolph Abhängigkeit 70.
We are driven back then to an examination of the word itself. Bell *Origin* 58, would take it as a genuine Arabic word from تَخُّلَد to decline, turn from, and thus agree with the general orthodox theory. We have already noted the difficulty of this, however, and as a matter of fact some of the Muslim authorities knew that as used in the Qur'ān it was a foreign word, as we learn from Mas'ūdi's *Tanbih* where it is given as Syriac.

Winckler *Arabisch-Semitisch-Orientalisch* p 79, suggested that it was an Ethiopic borrowing, and Grimme *Mohammed* 1904 p 48, wants to link the Ḥanifs on to some S. Arabian cult. The Eth. *אֲרַמָּיָה* however, is quite a late word meaning Heathen, and can hardly have been the source of the Arabic. Nor is there any serious ground for taking the word as a Hebrew borrowing from הָעַרְעַי profane, as Deutsch suggested, *Literary Remains* 93, and as has been more recently defended by Hirschfeld.

The probabilities are that it is the Syr. *אֲרַמָּיָה*, as suggested by Nöldeke. This word was commonly used with the meaning of heathen, and might well have been known to the pre-Islamic Arabs as a term used by the Christians for those who were neither Jews nor of their own faith, and this meaning would suit the possible pre-Islamic passages where we find the word used. Moreover, as Margoliouth has noticed, in using the word of Abraham, Muhammad would be following a favourite topic of Christian apologists, who argued from Rom. iv. 10-12 that Abraham's faith was counted for righteousness in his heathen days before there was any Judaism.

1) So apparently Macdonald *MW* VI, 308, who takes it to mean heretic, and see Schulthess in Nöldeke Festschrift p 86.
2) Ed. de Goeje in *BGA* VIII p. 91.
3) Dillmann *Lex.* 605.
4) Nöldeke *Neue Beiträge* 35.
5) *Beiträge* 43 ff. *New Researches*
6) *Neue Beiträge* 30. It has been accepted as such by Andrae *Ursprung* 40 and Mingana *Syriac Influence* 97.
7) *JRAS* 1903 p 478. Margoliouth also notes that there may have been further influence from the prophecy that Abraham should be the father of many nations, as this word is sometimes rendered by *אֲרַמָּיָה*.
Disciples.

It is used only of the disciples of Jesus and only in late Madinan passages.

Suyuti Itq. 320 includes it in his list of foreign words, but in this he is quite exceptional. He says - "Ibn Abi Hatim quoted from Ad-Dahhak that Hawariyun means washermen in Nabataean". Most of the Muslim authorities, however, take it as a genuine Arabic word either from خُوَر, (i.e. خُوَرْ جُمَّرْ) to return, or from خُوَرْ جُمَّرْ to be glistening white. From the first derivation they get the meaning disciples by saying that a disciple means a helper, and so خوارى means one to whom one turns for help. (c.f. Thalabi Qisas 273). The other, however, is the more popular explanation, and they are said to have been called خوارى because they were fullers whose profession was to clean clothes, or because they were white clothing, or because of the purity of their inward life. (c.f. Baid. on iii. 45: TA iii. 161: LA v. 299) It was probably in this connection that there grew up the idea that the word was Aramaic, for خواری like Syr. ḫwān means to become white, both in a material and a spiritual sense.

There can be no reasonable doubt, however, that the word is a borrowing from Abyssinia. The Eth. ḫwān is the usual Eth. translation of ḫwān (c.f. Mk. vi. 30). It is used for messenger as early as the Aksum inscription (Nöldeke Neue Beiträge 48), and as early as Ludolf it was recognized as the origin of the Arabic word. Dvořák Fremdw. 64 thinks that it was one of the words that was learned by Muhammad from the emigrants who returned from Abyssinia, but it is very possible that

the word was current in Arabia before his day for it occurs in a verse of ad-Dābi' b. al-Ḥārith (Asmaiyāt, ed. Ahlwardt p 57) referring to the disciples of Christ.

Crime, sin.

The passage is a late Madinan one referring to the devouring of the property of orphans.

It is generally taken as meaning حب and derived from حاب (Rāghib Mufradāt 133), Suyūṭī, however, Itq. 320, says that some early authorities took it for an Abyssinian word meaning sin. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour.

The common Semitic root حب is to be guilty. In Heb. the verb occurs once in Dan. i. 10, and the noun حب debt occurs in Ez. xviii, 7. Aram. حب : Syr. سست , to be defeated, to be guilty are of much more common use, as are their nominal forms حب : سست. The Ar. equivalent of these forms, however, is حب to fail, to be disappointed (Rs, 295), and حب, or حرب, as Bevan notes, is to be taken as a loan word from Aramaic, and the verb حاب as a denominative. The probabilities are in favour of the borrowing being from Syr. rather than from Jewish Aram. for حب, especially in the plu. is used precisely in the Qur'ānic sense (P.Sm. 1214).

The Houries, or Maidens of Paradise.

xliv. 54: lxi. 20: lv. 72: lvi. 22.

1) The Tradition is given at greater length and more exactly in Mutaw. 38.
2) Daniel, 62η.
3) Mingana Syriac Influence, 86.
Except in lv. 72 it is used always in the phrase حور مين. The occurrences are all in early Suras describing the delights of Paradise, where the حور مين are the beauteous maidens whom the Faithful will have as spouses in the next life.

The Grammarians are agreed that حور is a plu. of حورا and derived from حور, a form of حمر, and would thus mean "the white ones". حور is a plu. of حورن meaning "wide eyed" (LA. xvii, 177). It thus becomes possible to take حورن as two adjectives used as nouns meaning "white skinned, large eyed damsels". The Lexicons insist that the peculiar sense of حور is that it means the contrast of the black and white in the eye, particularly in the eye of a gazelle or a cow, c.f. LA. V, 298 and TA. III, 160. Some, however, insist equally on the whiteness of the body being the reference of the word, e.g. Al-Azharî in TA, "a woman is not called حور unless along with the whiteness of the eye there is whiteness of body". One gathers from the discussion of the Lexicographers that they were somewhat uncertain as to the actual meaning of the word, and in fact both LA and TA quote the statement of so great an authority as al-Asma'î that he did not know what was the meaning of حور as connected with the eye.

The Commentators give us no help with the word as they merely set forth the same material as we find in the Lexicons. They prefer the meaning which refers it to the eye as more suited to the Qur'ânic passages, and their general opinion is well summarized in Sijistâni 117.

Fortunately the use of the word can be illustrated from the old poetry, for it was apparently in quite common use in pre-Islamic Arabia. Thus in 'Abîd b. al-Abras vii, 24 (ed. Lyall) we find the verse -

1) "And maidens like ivory statues, white of eyes, did we capture".

and again in 'Adî b. Zaid xlv, 1.

1) So in al-A'fshâ we find حور كنال البني, c.f. Geiger Zwei Gedichte I 196:11 80.
"They have touched your heart, these tender white maidens, beside the river bank".

And so in a verse of Qa‘nab in the Mukhtarat viii,7 we read -

وُئِلَ الْمَدِينَةُ فِي فَوْزَادٍ حُورٌ

"And in the women's chamber when the house is full, are white maidens with charming voices".

In all these cases we are dealing with human women, and except in the verse of 'Abīd the word ḥūr could quite well mean white-skinned, and even in the verse of 'Abīd, the comparison with ivory statues would seem to lend point to al-Azhari's statement that it is only used of the eyes when connected with whiteness of the skin.

Western scholars are in general agreed that the conception of the Houries of Paradise is one borrowed from outside sources, and the prevalent opinion is that the borrowing was from Persia. Sale suggested this in his Preliminary Discourse, but his reference to the Sadder Bundahishn was rather unfortunate as Dozy pointed out, owing to the lateness of this work. Berthels, however, in his article "Die paradiesischen Jungfrauen im Islam", in Islamica, I, 263 ff, has argued convincingly that though Sale's Hürán-i-Bihisht may not be called in as evidence, yet the characteristic features of the of the Qur'anic Paradise closely correspond with Zoroastrian teaching about the Daena. The question, however, is whether the name ḥūr is of Iranian origin. Berthels thinks it may be, though he makes no suggestion of an Iranian form from which it might be derived. Haug suggested its equivalence with the Zoroastrian hūmat, good thought (c.f. Av. hūmat : Skt. sūmantu ); hūkht, good speech (c.f. Av. hūk : Skt. hūk ); and hūvarsht, good deed (c.f. Av. hūvarsht ), but the equivalences are difficult, and as Horovitz points out, they in no way fit in with the pre-Islamic use

1) Het Islamisme, 3 ed. 1880 p 101.
2) "Das Wort Hür dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen".
of ḥurost. Tisdall *Sources* 237 ff. claims that ḥurost is connected with the modern Pers. ḥūr and Av. ḥvare but this comes no nearer to explaining the Qur'ānic word.

It is much more likely that the word comes from the Phlv. ḥurost meaning *beautiful*, and used in the Pahlavi books of the beauteous damsels of Paradise, e.g. in *Arda Virāf* IV, 18 and in *Hādokht Nask*, II 23 where we have the picture of a graceful damsel, white armed, strong, with dazzling face and prominent breasts. Now ḥūr is a good Iranian word, the equivalent of Av. ḥurost, and though these Pahlavi works are late the conceptions in them are early and there can be no question of borrowing from the Semitic.

To this Iranian conception we may now add the influence of the Aram. ħūrā. Sprenger was doubtless right in his conjecture that the root ħār to be white came to the Arabs from Aramaic. The Heb. ḥūr occurs in Is. xxix, 22 in the sense of becoming pale through shame, and Syr. ḥūrā is commonly used to translate ḥūrā, and is thus used for the white garments of the Saints in Rev. iii. 4. Carra de Vaux, indeed, has suggested that Muḥammad's picture of the youths and maidens of Paradise was due to a misunderstanding of the angels in Christian miniatures or mosaics representing Paradise. This may or may not be so, but it does seem certain that the word ḥūr in its sense of whiteness, and used of fair skinned damsels, came into use among the Northern Arabs as a borrowing from the Christian communities, and then Muḥammad, under the influence of the Iranian ḥūrā used it of the maidens of Paradise.

1) Horn Grundriss p 111, 112.
2) Bartholomae *AW* 1847: Reichelt *Awestisches Elementarbuch* 512: c.f. Skt. ḥār
3) See also Minokhird II, 125-139 for the idea.
4) Bartholomae *AW* 1836.
5) Leben, II, 222. He thinks it may have come to the Arabs from the Nabataeans.
xxxiii. 40

A seal.

The passage is late Madinan and the word is used in the technical phrase خُمَّ الْبَيْنَينَ.

On the surface it would seem to be a genuine derivative from اَرْضُ to seal, but as Fraenkel Vocab. 17 points out, a form *jil* is not regular in Arabic, and the verb itself as a matter of fact is denominative. The verb occurs in the Qurʾān in vi. 46: xlv. 22, and the derivative *jill* which Jawhari says is the same as نَحَم, is used in lxxxiii. 26. "All these forms are in all probability derived from the Aram. as Nöldeke had already noted.

Hirschfeld Beiträge 71 claimed that the word was of Jewish origin, quoting the Heb. יָסַל seal - Syr. סַל. In his New Researches 23, he quotes Haggai ii, 23, a verse referring to Zerubbabel, which shows that the idea of a man being a seal was not new in Jewish circles, beside which Horovitz KU 53 appositely cites I Cor. ix,2 "yea the seal of my Apostleship" - σφραγίς τοῦ ἰδίου ἤμας, where the Peshitta reads סַל. The Targumic זֶרֶךְ and Christian Palestinian סַל, meaning obsignatio, finis, conclusio, clausula, give us even closer approximation with the sense of the word as used in the Qurʾān.

In the general sense of seal it must have been an early borrowing for already in Imru'ul-Qais (Ahlwardt Divans, xxxii,4) we find the plu. خُمَّ used.

Bread.

1) Fraenkel Fremdw.252. The variant forms of the word given in the Sihāh and in LA,xv.53 also suggest that the word is foreign. 2) Grundl. Gramm. 112; see also Pallis Mandaeen Studies, 153. 3) Schwally Idioticon 36. It translates ἱδιὸς. Land Anecd. IV, 181 l. 20.
It occurs only in the baker's dream in the Joseph story.

The word is from the Eth. as Nöldeke Neue Beiträge 56 has noted, pointing out that bread is an uncommon luxury to the Arabs, but literally the staff of life among the Abyssinians and therefore a word much more likely to have been borrowed by the Arabs than from them. הַנַּחַּ is to bake an general, and to bake bread in particular, הַנַּחַּ is a baker, as e.g. in the Joseph story, and הַנַּחַּ is bread the מ being modified to מ before מ, and was probably earlier הַנַּחַּ as is indicated by the common Tigré word הַנַּחַּ used for a popular kind of bread. It was probably an early borrowing for the root has become well naturalized and many forms have been built from it.

A mustard seed.

Both passages are reminiscent of the ה in the מ of Matt. xvii. 20 etc.

The Muslim authorities take it as an Arabic word, though they are in some doubt as to whether it should be ה or ה. Fraenkel Fremdw. 141 has shown, however, that the word is a borrowing from Aram. הוהנ: Syr. מ. The probabilities are in favour of its being from the Syr. מ, which as a matter of fact translates מ in the Peshitta text of Matt. xvii, 20 etc, and also in Christian Palestinian. The borrowing will have been early for the word is used in the old poems, e.g. Divan Hudhail xcvi, 11.

Treasury, storehouse.

The verb ה does not occur in the Qur'ān, but besides ה

1) Schulthess Lex. 69.
which occurs, however, only in the plu. form "who lays in store" in xv. 22: and keepers in xxxix. 71,73: xl. 52: lxxvii. 8.

It is fairly obvious that is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing. Its origin, however, is a little more difficult to determine. Hoffmann ZDMG xxxii, 760, suggested that we should find its origin in the Pers. This which BQ defines as - , is cognate with Skt. a treasury or jewel room, and has been borrowed through the Aram. Syr. into Arabic as . It seems hardly likely that by another line of borrowing, through say Heb. or Mand. it has come to form the Ar.  

Barth. Etymol. Stud. 51 makes the happier suggestion that it may be connected with the form that is behind the Heb. treasure.

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'ān, e.g. by mistake (iv. 94): to be in error, to sin: (ii. 286: xxxiii. 7: lxix, 37): sin, error, (xvii, 33), sin, error (ii. 55,75: iv. 112: etc.) and habitual sinfulness (lxix,9: xcvi, 16).

The primitive meaning of the Semitic root was apparently to miss as in Heb. c.f. Prov. viii, 36 "he who misses me wrongs himself", and in the Eth. to fail to find. The Hiphil form in Heb. is used of marksmanship, and in S. Arabian seems to have the same

1) Fraenkel in Beitr. Assy. iii, 81: ZDMG (Vollers) 1.640: Horovitz Parad. 2) C.f. also his Martyrer 250. 3) It is probably a loan word in Skt. Lagarde GA, 27 and Arm. Stud.453 thinks it is an old Median word. 4) C.f. 5) Fraenkel Beitr. Assy. iii, 181 takes it to be from Aram.
meaning as we may judge from two inscriptions given by Levy in ZDMG, xxiv. 195, 199. It was from this sense of missing the mark that there developed the idea of to sin which is the commonest use of the verb in Heb. and the only meaning it has in Aram. It was doubtless under Aram. influence that it gained a similar meaning in Eth. and there is little doubt that it came into Arabic as a technical term from the same source. It occurs very rarely in the old poetry, though the casual way the term is used in the Qur'ân shows that it must have been well understood in Mecca and Madina.

The Muslim authorities take پَنْتَبـْلا as a form فَنـْبـْلا, but as Schwalley notes (ZDMG, l, 132) its form like that of the Eth. لـَمْـبـْلا is proof conclusive that the borrowing of this form is direct from the Syr. لـَمْـبـْلا and doubtless the other Arabic forms are due to influence from the same source.

ii. 96, 196; iii. 71; ix. 70.

A portion or share.

As a technical term for the portion of good allotted man by God occurs this term only in Madinan passages. In Sûra ix it refers to man's portion in this world, and in ii and iii to man's portion in the life to come, the two latter passages indeed, as Margoliouth KW xviii, 78 notes, are practically a quotation from the Talmud, c.f. Sanh. 90 a. לָמוּב תָּלָמ

It seems clear that it is a technical term of non-Arabic origin for through the primitive sense of لـَمْـبـْلا is to measure (c.f. Eth. لـَمْـبـْلا to

1) Prätorius Beitr. Ass. i, 29.
2) Examples occur in Abû'l-'Atâhiya (ed. 1888) p 120 and in Qais b. a Ruqaiyât xviii, 3 (ed. Rhodokanakis p 129).
3) But see Wensinck in El ii, 925.
4) Nöldeke Neue Beiträge, 36.
5) Mingana Syriac Influence, 86.
enumerate) its normal sense in Qur'anic usage is to create, and this Madinan use of خلق in the sense of portion follows that of the older religions. Thus نكث is a portion given by God, c.f. Job xx, 29, and Aram. نكث means a portion in both worlds, c.f. Baba Bathra 122 a. Syr. نكث means rather lot or fate, i.e. مئة as in |حذف | نكث as in جوز | جوز though in the Christ, Palest. dialect نكث means portion i.e. مئة.

It is noteworthy that the Lexicons which define it as الال، والنصب, seem to interpret it from the Qur'an, and the only verse they quote in illustration is from Hassan b. Thabit which is certainly under Qur'anic influence.

ii. 216: v. 92,93: xii. 36,41: xlvi. 16.

Wine.

The word is very commonly used in the old poetry, but as Guidi saw, it is not a native word, but one imported along with the article. The Ar. خثار means to cover, to conceal, and from this was formed خثار a muffler the plu. of which occurs in Sura xxiv. 31: in the sense of to give wine to, however, it is denominative.

Its origin was doubtless the Aram. نكث = سعد which is of very common use. The Heb. نكث is poetical (BDB, 330) and probably of Aram. origin. It is also suggestive that many of the other forms from خثار are clearly of Aram. origin, e.g. سعد leaven, gives خثار ferment, leaven, and Arm. نكث yeast: سعد a wineseller is خثار خثار etc.

The probabilities are all in favour of the word having come into Arabic from a Christian source, for the wine trade was largely in the hands of Christians (vide infra p 23) and Jacob even suggests that Chris-

1) Schulthess Lex. 65 and c.f. Palestinian Lectionary of the Gospels, p 126.
2) LA xi. 380.
3) Della Sede, 42 and note Bell Origin, 145.
4) Fraenkel Fremdw. 161.
tianity spread among the Arabs in some parts along the routes of the wine trade. Most of the Arabic terms used in the wine trade seem to be of Syriac origin, and itself is doubtless an early borrowing from the Syr. 

Pig, swine.

It occurs only in late passages and always in the list of prohibited foods save in v. 65 where it refers to certain infidels whom God changed into apes and swine.

No explanation of the word from Arabic material is possible, and Guidi Della Sede, 24 was suspicious of the word. Fraenkel's examination of the word, Fremdw. 110, has confirmed the suspicion and indicated that the word is in all probability a loan word from Aram. The dependence of the Qur'anic food-regulations on Biblical material has been frequently noticed, and in Lev. xi. 7 we find among the forbidden meats. In Aram. the word is and in Syr. , and only in Eth. do we find the form with , e.g. (also c.f. Eth. Enoch lxxxix,10) meaning but it is rare in Eth. the usual word being .

It is possible of course that the Ar. was derived from Eth. but the alternative forms in Eth. make one suspect that the borrowing was the other way, so it is safest to assume that the borrowing was from Aram. with a glide sound developed between the and (Fraenkel l11).

1) Beduinenleben,99. Fraenkel Fremdw.181 notes the curious fact that in early Arabic the commonest word for merchant, viz. , has the special significance of "wine merchant", on which Mülller remarks WZKM,1,27 - "sie zeigt dass die Civilization im Alterthum wie heute erst mit der Einführung berauschenbr Getränke begonnen hat".

2) Vide the suggestions of the Lexicographers in Lane Lex. 732.

3) But see Lagarde Übersicht, 113.

4) C.f. Rudolph Abhängigkeit, 61, 62.
Tent; pavilion.

It is found only in the plu. خيم in an early Meccan description of Paradise, where we are told that the Houries are "kept close in pavilions."

The word is obviously not Arabic, and Fraenkel Fremdw. 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia. Eth. خيم means tentorium, tabernaculum (Dillmann, Lex. 610) and translates both the Heb. יָה and Gk. κατάλυμα. Vullers, however, in ZDMG 1, 631, is not willing to accept this theory of Abyssinian derivation and thinks we must look to Persia or N. Africa for its origin. The Pers. خم and نیام however, are direct borrowings from the Ar. and not formations from the root قَلْف meaning curvature.

We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth. خم.

In the Qur'ān he is mentioned both as King of Israel and also as a Prophet to whom was given the Zabūr - زبور (Psalter).

Jawālīqī Mu'arrab 67 recognized the name as foreign, and his statement in Rāghib Mufradāt 173: LA. iv. 147 etc. It was even recognized as a Heb. name as we learn from Baid. who, speaking of Tālūt says—


2) Vullers Lex. Pers. i, 776.
it is a Hebrew proper name like David.

In two passages of the Qur'ān (xxi. 80; xxxiv. 10) we are told that he was an armourer, and as such he is frequently mentioned in the old poetry, so the name obviously came to the Arabs from a community where these legends were circulating, though this may have been either Jewish or Christian. It was also used as a personal name among the Arabs in pre-Islamic days for we hear of a Phylarch Dā'ūd al-Lathiq of the house of Ḥāfūṣa of the tribe of Sālih, and there appears to have been a contemporary of Muḥammad who fought at Badr, named یا داود

The form of the name presents a little difficulty for the Heb. is דוד or דוד and the Christian forms follow this e.g. Gk. Δαυὶς, Syr. ܕܘܕ or ܕܘܕ, Eth. ܕܵۇܵܕ. There is a Syr. form ܕܘܕ used by Bar Hebr. Chron. 325 but P.Sm. 801 is probably right in thinking that this was influenced by the Arabic. Horovitz Ku. 110 discusses the change in form from Dawid to Dā'ūd, and on the whole it seems safest to conclude that it came to Ar. from Christian Aramaic sources.


To study earnestly.

Always used in the Qur'ān of studying deeply into or searching the Scriptures, and the reference is always directly or indirectly to the Jews and Christians. On this ground Geiger 51 claimed that here we have a technical word for the study of Scripture borrowed from the root עָרָב so widely used in this connection by the Jews.

2) Yāqūt Mu'fjam IV, 70: and vide Noldeke Ghassanischen Fürsten, p 8.
4) Vide also Rhodokanakis in WZKM, xvii, 283.
5) Taking v. 37 of Sūra lxviii to be late, as seems evident from the use of כָּאָב.
Geiger’s suggestion has had wide acceptance among Western scholars, and it is curious that some of the Muslim philologers felt the difficulty, for Suyūṭī Itq. 320, and in the Muhadhdhab, tells us that some considered it to be Heb. and in Mutaw. 25 he quotes others as holding it to be Syriac. Syr. «*» does mean to train, to instruct, and Eph. »* to interpret, commentary, but neither of these is so likely an origin as the Jewish מִנָּו which as Buxtorf Lex. 297 shows, is the commonest word in the Rabbinic writings in connection with the exposition of Scripture, and which must have been commonly used among the Jewish communities of Arabia.

xiv. 20.

A dirham.

Only the plu. form לָדַם is found in the Qur’ān, and only in the Joseph story. It was commonly recognized by the philologers as a borrowed word. Jawālīqī Mūfarrab 66 notes it, and Thā’alibī Fiqh 317 includes it in his list of words common to Persian and Arabic. There was some doubt as to the vowelling of the word, however, the authorities varying between לָדַם and לָדַם c.f. LA. xv. 89.

The ultimate origin is the Gk. δραματικόν which passed into Syr. Jawallīqī Mūfarrab 66 notes it, and Thā’alibī Fiqh 317 includes it in his list of words common to Persian and Arabic. There was some doubt as to the vowelling of the word, however, the authorities varying between לָדַם and לָדַם c.f. LA. xv. 89.

The ultimate origin is the Gk. δραματικόν which passed into Syr. as לָדַם. Some, however, would derive לָדַם from a Semitic source.

2) Eth. »* and »* are themselves derived from the Heb. Nöieke Neue Beiträge 38.
3) Rhodokanakias WZKM, xvii, 285 thinks that in لَا لَا here we have a combination of لَا and لَا. "Zur Radix لَا ist nachzutragen, dass in ihr لَا und لَا (v. Levy) zusammenfielen. Daher einerseits die Bedeutung studieren anderseits arbeiten abnutzen".
4) So Khafāǰī 83: LA. xv. 89.
Boissacq suggests this, and Levy Fremd. 118 connects it with Heb. דכרות (Phon. מונע דכרות) beside דכרות, which is the Persian gold Darie, the Gk. δαρία and the Cuneiform da-ri-ku, which appears in Syr. as Подроб. Liddell and Scott, however, are doubtless right in deriving it from דכרה and meaning originally "as much as one can hold in the hand", then a measure of weight and lastly a coin. This דכרה passed into Iranian first as a measure of weight and then as a coin. In Phlv. we find דַדָרָם and דרֶהְמָמ meaning a silver coin or sometimes money in general, which is the origin of the Mod. Pers. and دَهْم and the Arm. ԴՆ, and may be assumed as the source of the Ar. دهْم also.

It was doubtless an early borrowing from the Mesopotamian area, for it occurs in the old poetry, e.g. 'Antara xx1, 21 (Ahlwardt Divans, p 45).

It occurs only in an early Meccan passage descriptive of the delights of Paradise, where besides an enclosed garden and full bosomed virgins, the blessed are promised מִסְכֶּנ וָלָק.

The Commentators are agreed that it means full and there is considerable agreement that it is to be derived from מַסְכֶּנ to press. They are not very happy over the form, however, for מַסְכֶּנ is fem. and we should expect דַחַא. Exactly the same form, however, is found in a verse of Khidāsh b. Zuhair -

1) Lidzbarski Handbuch 257: c.f. also Aram. דכרה in Cook Glossary, 41.
2) PPGL 105 and 110. Haug thinks this of Babylonian origin, but Hübschmann rightly derives it from a form *dramm from 60X1, and then compares Av. 60X1 taxma, c.f. Arm. Gramm. i, 145: Pers. Stud. 251.
3) E.g. in the Dādistān-i-Dīnīk, c.f. West Pahlavi Texts, ii, 242.
4) Hübschmann Arm. Gramm. i, 145.
5) Vullers Lex. i, 832, 840: Vullers ZDMG. li. 297, and Addai Scher 62, though some statements of the latter need correction.
"There came to us 'Amir desiring companionship, so we filled for him a full cup".

so Sibawaih suggested that it should be taken not as an adj. to كَلَّا but as a verbal noun.

There is ground, however, for thinking that the word is not Arabic at all. Fraenkel Fremdw. 282 would relate it to יָרָע which we find in Heb. יָרָע to crowd, oppress, thrust. - Aram. يَرَع. Syr. يَسِرُّ to crowd, squeeze, which is the Ar. يَسِرُّ to drive away, expel. The change of نِم he would explain as Mesopotamian. Thus كَلَّا would mean "a cup pressed out", referring to the wine pressed to fill the cup.

Of very frequent occurrence. c.f. i, 3: ii.257 etc.

Judgment, then Religion, and in ix. 29 verbally "to make profession of faith".

In the Qur'an we find also 'أَدَّى' a debt, that which one owes (c.f. iv. 12,13: ii. 282), and مَسَّ for one who receives payment of a debt (xxxvii, 51: lvi. 85) besides the verb تَدَّيْن "to become debtors to one another" (ii, 282). These, however, are later developments of the word within Arabic.

The word itself is a very early borrowing from Persian, probably through the Syriac. The Muslim authorities usually treat it as an Arabic word, c.f. Râghib Mufradât 175, and derive it from دَهْان "to do a thing as a habit", but this verb seems to be denominative from دِين in the sense of obedience which like مَسَّ and تَدَّيْن (i.e. دِين and مَسَّ) is a borrowing

1) Vide IA xi. 395, 396.
2) Horovitz Paradies 11 says - "Auch die Herkunft von دِين... ist unsicher
3) Nöldeke-Schwally I, 20: Vollers ZDMG,1,641: Nöldeke Hand. Gramm.102 Sacco Credenze 156 n doubts the accuracy of this, but without justification.
from the North, connected with Ass. dānu, Heb. ל"ט, Syr. צ"ט. There was a suspicion among the philologers, however, that it was a foreign word for la xvii, 27 notes that some authorities admitted that it had no verbal root, and Khafājī 90, and Tha‘ālibī Fīgh 317 include it in their list of foreign words.

In Phlv. we find dinā meaning judgment, decision, decree, and 1) din meaning religion, from which come dināk for religious law, 2) ham-dinā, of the same religion, and dinān used in the sense of "the religious", i.e. true believers. Now this Phlv. din is a good Indo-European word derived from Av. daēnā, religion, connected with Gk. 3) and Skt. dīnāḥ; and besides being the origin of the Mod. Pers 4), was borrowed into Arm. as 5) meaning religion, faith, and also Law in the sense of a "religious system", e.g. 6) the Mazdian religion or Law, and also into the Aram. dialects, where we find in common use the Rabbinic 7) and Mand. 8).

It was from the Aram. that the word passed into Ethn. as 9) with its verbal forms 10 and 11, and Amharic 12 judge: Tigrīna 13 judge, and it was doubtless through Aram. that the word entered Arabic. In the Qur'ān the word is used for both religion and judgment, in which latter sense it closely corresponds to Jewish use: in fact the constantly occurring 14 so exactly corresponds with the Rabbinic 15 that on the surface it seems obviously a borrowing from Jewish sources. The Syr. 16 , however, has both meanings, and it is in Syriac that the mean-

1) PPGL. 110.
2) C.f. the Av. daēnā, West Glossary, 35.
3) Bartholomae AIW, 662; Horn Grundriss, 133.
4) But see Bartholomae AIW, 665.
5) Addai Sher 69 discusses its meaning. Curiously enough it is given by the Lexicons as a borrowing from Arabic, c.f. Vullers Lex. i,956, but see Bartholomae AIW, 665.
6) Hübchmann Arm. Gramm. i, 139.
7) Hirschfeld Beiträge 44: Nöldeke, Neue Beiträge 39: Fraenkel Vocab. 22 Nöldeke in ZDMG xxxvii, 534 seems inclined to think that in the meaning of Judgment, it comes from Aramaic, and in the meaning of religion from Persian.
and it is in Syriac that the meaning of religion becomes prominent so that the probabilities seem in favour of the borrowing having been from a Christian source. In any case it was an early borrowing for it is found not uncommonly in the early poetry.

A dīnār.

The name of a coin, the Lat. denarius, Gk. δηναρίως. The Muslim authorities knew that it was a loan-word and claim that it came from Persian, though they were not unanimous about it. Java’līqī Mu’arrab 62, whose authority is accepted by Suyūṭī gives it as Arabicized from the Pers دینار, but Tha’alībī Fīqh 317 places it among the words which have the same form in both Ar. and Pers: Suyūṭī Muzhir, i, 139 places it among the words about which the philologers were in doubt, and Rāghib Mufradāt 171 while quoting the theory that it is of Pers. origin compounded from دین and دینار, yet gives his own opinion as that it is from دینار and an Arabic word. So the Lexicons differ. The Qāmūs says plainly that it is a foreign word like دینار which the Arabs of old did not know and so borrowed from other peoples. TA. iii, 211, says that the authorities were uncertain - واختفت فأصل, and Jawharī tries to explain it as an Arabic word.

The form دینار seems an invention to explain the plu. دینار, though it may be intended to represent the Phlv. دينار, used for a gold

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1) Mingana Syriac Influence 85: Horovitz KU 62.
2) See references in Horovitz op.cit. Cheikhho Nasrāniya 171.
3) Itq. 320: Mutaw. 46, vide also Khafaji 86.
4) Vide Vullers Lex. i, 25 and 56. Dvořák Fremdw. 66 points out that the late Greek explanations of the word take it to be from δινάρ, i.e. δινάρ, c.f. Steph. Thesau. II, 1094 - το δινάρου ousiō ëkallito ën tònto, or the even more ridiculous το τε δινάρου ëkallito ën tònto.
coin in circulation in the Sasanian empire, and which is the origin of the Pers. دانار. The Phlv. جمان, however, is not original, and the oft suggested connection with the Skt. दिन्त a gold coin or gold ornament is hardly to the point, for this is itself derived from the Gk. σταυρός, and the Phlv. word was doubtless also borrowed directly from the Gk.

σταυρός from the Lat. denarius was in common use in N.T. times and occurs in the non-literary papyri. The Greeks brought the word along with the coin to the Orient in their commercial dealings, and the word was borrowed not only into Middle Persian, but is found also in Arm. դանար in Aram. דנאר which occurs both in the Rabbinic writings (Levy Wörterbuch I, 399,400) and in the Palmyrene inscriptions (De Vogüé Inscr. vi, 3 - NSI. No 115 p 273), and in Syr. دنار. The denarius aureus, i.e. the "gold coin" became known in the Orient as simply دنار, and it was with the meaning of a gold coin that the word came into use in Arabic.

Now as it was coins of Greek and not of Persian origin that first came into customary use in Arabia, we can dismiss the suggested Persian origin. Had the word come directly from Gk., however, we should expect the form دنار, and the actual form كار suggests an Aram. origin, as Fraenkel had noted. It was from the Syr. جمان that the Eth. لدب was derived, and we may assume that the Ar. word was also taken from this source. It was an early borrowing, as it occurs in the old poetry.

1) PPGL, 110.
2) Monier Williams Sanskrit Dictionary, 416.
3) Kenyon, Greek Papyri in the British Museum, II, 306 - "the term denarius replaces that of drachma which was regularly in use before the time of Diocletian: the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma and as 1/6000 of a talent".
5) The actual form is دنار with the Aram. plu. ending.
6) Zambaur in El. i, 975 thinks that the shortened form of the name became current in Syria after the reform of the currency by Constantine I (309-319 A.D.).
8) Nöldeke Neue Beiträge 41: but see p 33 where he suggests a possible direct borrowing from the Greek.
9) Mingana Syriac Influence, 89.
To make ceremonially clean.

Only once does this word occur, and then in a very late Madinan passage giving instruction about clean and unclean meats. Muslims are here forbidden to eat that which dieth of itself, blood, flesh of swine, that which has been offered to strange gods, anything strangled or gored or killed by an accident or by a beast of prey - "save what you have made ceremonially clean" - the reference being, as the Commentators tell us, to the giving of the death stroke in the orthodox fashion to such maimed or injured beasts.

This whole passage is obviously under Jewish influence, c.f. Lev. xi. 7: xvii, 10,15 etc, and Schulthess ZA, xxvi, 151, has suggested that the verb here is a borrowing from the Jewish community. In Bibl. Heb. נוכז (Pi) means "to make or keep clean or pure", but the Aram. נוכז mean "to be ritually clean", and the Pa. נוכז is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. נוכז has the same meaning, but as the distinctions of clean and unclean meats meant little to the Christians, the probabilities are in favour of a Jewish origin.

The reference is the same in both passages, - "say not רָפִיָּה but say עֵנְבָּה". The Commentators tell us that the Jews in Arabia used to pronounce the word נוכז meaning "look at us", in such a way as to relate it with the root עֵנְבָּה to be evil, so Muḥammad urged his followers to

1) Wellhausen Reste 114 n 4.
2) "Wahrscheinlich ist aber dieses letztere נוכז irgendwie jüdischen Ursprungs".
use a different word (ןָלֵב behold us, which did not lend itself to dis-
concerting play on words.

Hirschfeld Beiträge 64 thinks the reference is to וֹ הָאָרֶנ or occurring in connection with some Jewish prayer, but it is much more 
likely that the statement of the Commentators is correct and that as Gei-
ger 17,18 noted, it is a play on וֹ and הָאָרֶנ, and reflects the Prophet's 
annoyance at the mockery of the Jews.

Occurs very frequently, e.g. i, l.

Lord, master.

The root יִלְעָ is common Semitic, probably meaning to be thick, 
as illustrated by Ar. יִלְעָ to increase, יִלְעָ thick juice, the Rabbinic יִלְעָ 
grease, beside the Eth. יִלְעָ to expand, extend. The sense of great, how-
ever, which is so common in Heb. and Aram. and from which the meaning 
Lord is developed does not occur in Ar. and in Eth. save as a borrowing. 
This sense seems to have developed in the N. Semitic area, and Margoli-
outh ERE, vi, 248 notes that יִלְעָ meaning Lord or Master must have been 
borrowed from the Jews or Christians.

The borrowing was probably from Aram. for it was from an Aram. 
source that the word passed into Middle Persian, as witness Phlv. יִלְעָ ra-
bā meaning great, venerable, splendid (PPGl, 190), which occurs as early 
as the Sasanian inscriptions, where יִלְעָ is synonymous with the Pazend 

We find יִלְעָ very frequently in the Aramaic inscriptions, 
e.g. בָּיְתֵא "chief of the market", בָּיְתֵא "chief of the army", בָּיְתֵא "camp master" etc. though its use in connection with deities is rarer,

1) Suyūṭī Itq. 320 quoting Abū Naʿīm’s Dala’il an-Nubuwwa. C.f. Mutaw 59
2) Vide also Palmer Dāran, I,14: and Dvořák Fremdw. 31.
3) It occurs however in Sab. יִלְעָ, though this like Eth. יִלְעָ and יִלְעָ may be from the Aram.
4) West Glossary, 133.
5) See Cook Glossary under the various titles.
names like 𐤌𐤋𐤈𐤀 meaning "El is great" rather than "El is Lord". The special development of its use with God was in the Syriac of the Christian communities, and as Sprenger Leben, I, 299 suggests, it was doubtless under Syr. influence that مُحَمَّد uses it as he does in the قُرْآن. It was commonly used, however, both of human chieftains and of the deity in pre-Islamic days, as is evident from the old poetry.

iii. 73: v. 48, 68.

Rabbi.

The passages are all late, and the reference is to Jewish teachers as was recognized by the Commentators. Most of the Muslim authorities take it as an Arabic word, a derivative from ج wieder, c.f. TA, i, 260 Rāghib Mufradāt 183, and Zam. on iii, 73. Some however, knew that it was a foreign word, though they were doubtful whether its origin was 2) Heb. or Syr.

As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger 51 would derive it from the Rabbinic רב and a later form of ר广大市民 used as a title of honour for distinguished teachers, so that there grew up the saying מַרְבּוּת greater than Rabbi is Rabbān. The difficulty in accepting ‏ than Rabbi is Rabbān. The difficulty in accepting ‏ as a direct derivative from ר广大市民, however, is the final י, which as Horovitz KU 63 admits, seems to point to a Christian origin. In Jno. xx, 16: ἡκ. x. 51, we find the form ἄρμανά (Ἄρμανας) or ἄρμωνά, which seems to be formed from the Targumic "greater than Rabbi is Rabbān", and it was this form that came to be commonly used in the Chris-

1) Hirschfeld New Res. 30, however, argues that the dominant influence was Jewish.
2) Vide Jawālīqī Mu’arrab 72: Suyūṭī Itq. 320: مَعِشِر ١, ١٣٠: Khaṣṣājī 94. 3) Hirschfeld Beiträge 51 n says - "Muhammad ermahnt die Rabbinen (רְבָבָן) sich nicht zu Herren ihrer Glaubensgenossen zu machen, sondern ihre Würde auf das Studium der Schrift zu beschränken, vgl. ix. 31". Vide also von Kremer Ideen, 226 n.
4) Dalman Worte Jesu 267, and see his Grammatik des jüd. paläst. Aramäisch, p 176.

The Syr. ܡܘܬܐ was very widely used, and as Pautz Offenbarung 78 n 4 notes, ܡܘܬܐ was commonly used for a doctor of learning, and the dim. ܡܘܬܐ was not uncommonly used as a title of reverence for priests and monks, so that we may conclude that the Qur'anic word as to its form is probably of Syriac origin.

To be profitable.

A trading term which Barth. Etymol. Stud. 29 (see Toomey Commercial Theological Terms, p. 44) had equated with the Jewish מְנֶאָ. It seems more likely, however, to have come from the Eth. ܢܢܐ lucrari, lucrifacere, which is very commonly used and has many derivatives, e.g. ܢܢܐ a business man: ܢܢܐ gain: ܢܢܐ profit bearing, etc. which are among the commonest trading terms. It is thus probably a trade term that came to the Arabs from Abyssinia.

Myriads.

The passage is a late Madinan one encouraging the Prophet in his difficulties.

Suyūṭī Itq. 321 says that certain early authorities considered it a Syriac word, and this is probably correct. Syr. ܡܓܕ the plu. of ܡܓ� meaning myriads, translates both μυρών and μυριάς of the LXX.

2) Mingana Syriac Influence, 85 agrees.
3) Fraenkel in Beit. Ass. iii, 74 says that Nöldeke suggested this derivation but I cannot locate the reference.
4) C.f. also the Mandaean ܒܝܚܐ , Nöldeke Manda. Gramm, 190.
Wrath.

The Sūra is an early one, and in this passage, the Prophet is urged to magnify his Lord, purify his garments and flee from the wrath to come - مَعَازِجَةَ نَاَمْطَرِ.

It is usual to translate the word as abomination or idolatry and make it but another form of حَزَّر, which occurs in ii. 53: vii, l31 etc. - c.f. LA vii, 219: Rāghib ṭaradāt 186 and the Commentaries. There was some feeling of difficulty about the word, however, for Zam. thought the reading was wrong and wanted to read حَزَّر, instead of حَزَّر, and Suyūṭī Itq. 311 would explain it as the form of حَزَّر in the dialect of Hudhail.

It seems probable, however, as Bell Origin 88, has suggested, that the word is the Syr. حَزَّر wrath, used of the "wrath to come" e.g. in Matt. iii, 7.

 iii. 31: xv. 17, 34: xvi. 100: xxxviii. 78: lxxxi. 25.

Stoned, pelted, driven away by stones, execrated.

We find it used only of Satan and his minions, and is said to derive from the Tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels, - c.f. Sūra lxvii, 5.

The Muslim authorities naturally take it as a pure Arabic word, a form جَبِيل from جَبِيل, which is used several times in the Qur'ān. As a technical term associated with Satan, however, it would seem to be the Eth. جَبِيل and mean cursed or execrated rather than stoned. جَبِيل means to curse or execrate and is used of the Serpent in Gen. iii. 14, and of those who are delivered over to the fire prepared for the devil and his angels in Matt. xxv. 41. Rückert in his notes to his translation of the

1) Vide also I Thess. i, 10 and Lagarde Analecta Syriaca, p 8, 1.19.  
2) There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, c.f. Wellhausen Reste, 111.
Qur‘ān (ed. Müller p 440) had noted this connection with the Eth. and Nöldeke Neue Beiträge 25, thinks that Muhammad himself in introducing the Eth. word َشَيْتَانَ ُّتُمُّهُ تُمُّهُ introduced also the epithet ُتُمُّهُ , but not knowing the technical meaning of the word treated it as though from َعَدُّ. َعَدُّ, ُتُمُّهُ to stone.

Occurs some 56 times outside its place in the superscription of the Sūras.

The Merciful.

It occurs always as a title of God, almost as a personal name for God.

Certain early authorities recognized the word as a borrowing from Heb. Mubarrad and Tha‘lab held this view, says Suyūṭī Itqā 321: Mutaw. 58, and it is quoted from Az-Zajjāj in IA. xv. 123.

The root ُهَلُّ is common Semitic, and several Ar. forms are used in the Qur‘ān, e.g. (freewn. ُنْمَنْ نمْنَمْ نمْنَمْ نمْنَمْ نمْنَمْ), but the form of ُهَلُّ is itself against its being genuine Arabic. Fraenkel Vocab. 23 pointed out that ُهَلُّ occurs in the Talmud as a name of God, e.g. "saith the all-Merciful", and as Hirschfeld Beiträge 38 notes, it is also so used in the Targums and in the Palmyrene inscriptions, c.f. NSI p 300.

In the Christian-Palestinian dialect we find ُهَلُّ which is the equivalent of the Targumic ُهَلُّ and in Lk. vi, 36 translates ُهَلُّ, and in the S. Arabian inscriptions ُهَلُّ occurs several times as a divine name.

1) See also Müller’s statement in ThLZ for 1891 p 348.
2) Wellhausen Reste, 232; Pautz Offenbarung, 49; Margoliouth Christo-
mathia Baidawiana, 160. Praetorius ZDMG, lxii. 620 ff. argues against this derivation, but unconvincingly. See also Van Vloten in the Feestbundel aan de Goeje, p 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.
3) Sprenger Leben II, 198.
4) Schwally Idioticon 88: Schulthess Lex. 193, and see Wellhausen ZDMG lxvii, 630.
5) Müller ZDMG xxx, 672: Osiander ZDMG x, 61: CIS IV, no. 6: and particularly Fell in ZDMG liv. 252, who gives a list of texts where it occurs.
6) Halévy JA viii: ser. xx. 326, however, takes it as an adjective and not as a divine name.
There can be little doubt that it was from S. Arabia that the word came into use in Arabic, but as Nöldeke-Schwally I, 113 points out, it is hardly likely to have originated there and we must look elsewhere for the origin. Sprenger Leben, II, 198-210 in his discussion of the word, favours a Christian origin, while Hirschfeld Beiträge 39 insists that it is of Jewish origin, and Rudolph Abhängigkeit 28 professes to be unable to decide between them. The fact that the word occurs in the old poetry and is known to have been in use in connection with the work of Muhammad's rival Prophets, Musailama of Yamama and Aswad of Yemen would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

Ixxxiii. 25.

Strong wine.

The passage is early Meccan describing the delights of Paradise. The word is an unusual one and the Lexicons do not know quite what to make of it. They admit that it has no root in Arabic, and though they are agreed that it refers to some kind of wine, they are uncertain as to the exact meaning or even the exact spelling, i.e. whether it should be نَجْم or نَجُّم, c.f. LA. xi. 404/

Ibn Sida was doubtless not far from the mark when he said that it meant نَجْم. That old, well matured wine was a favourite among the

1) Grimme ZA. xxvi, 161: Bell Origin 52: Lidzbarski in SBAW Berlin 1916 p 1218. 2) Halévy REJ xxiii, in discussing the inscription thinks that it is of purely pagan origin. See also Margoliouth Schweich Lectures 67 ff.
3) So Pautz Offenbarung 171 n., and vide Fell ZDMG liv. 252. Mingana Syriac Influence 89.
4) So Massignon Lexique 52. Sacco Credenze 18, apparently agrees with the Jewish theory.
5) Div. Hudh. (ed. Wellhausen) clxv. 6: Kufaddaliyāt (ed. Thorbecke) 34, 60
7) Beladhorī 105 1.6:
ancient Arabs, Fraenkel *Fremdw.* 171 has illustrated by many examples from the old poetry, and I suspect that फ़्रेम is the Syr. फ़्रेम = Aram. फ़्रेम, remote, which was borrowed into Phlv. as फ़्रेम old, antique (*PPG* 1. 192).

Of very frequent occurrence, c.f. ii. 57: xx. 131.

**Bounty.**

It means anything granted to another from which he finds benefit, and in the Qur'ān refers particularly to the bounty of God, being used frequently as almost a technical religious term.

Besides the noun योग, we find in the Qur'ān the verb योग, योग, the part. योग, he who provides (v. 114 etc.) and the Provider, one of the names of God. The verb, of course, is denominative and the other forms have developed from it.

It has long been recognized by Western scholarship that the word is a borrowing from Iranian through Aramaic. Phlv. लॉजिक means daily bread (c.f. Paz. लॉजी) from लॉज दे, the Mod. Pers. छ, which is connected with Av. राजाइ light, O.Pers. राज, day: Skt. रा लुस्त्र, brightness, light. The Phlv. लॉजिक was borrowed into Arm. as राजिक daily provision, and then bread, and Syr. राजी daily ration, which translates योग in I Macc. i,35, and also *stipendium* (*ZDMG* xl. 452).

In Mod. Pers. by regular change of र to य we get योग, daily need, e.g. योग खान "eating the daily bread."

It was from the Syr. that the word came into Arabic, and thence borrowed back into Pers. in Islamic times as योग. It was an early

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1) Vide Shikand-gumānīk-vidār, Bombay, 1887, p 226.
2) Bartholomae *AIW*, 1489.
6) So Lagarde *op.cit.* Rückert *ZDMG* x. 279: Fraenkel *Vocab.* 25; Pautz. *Offenbarung* 164 n 4: Siddiqi *Studien*, 56.
7) Lagarde, *op.cit.*: *Vullers Lex.* ii. 28.
borrowing and occurs frequently in the old poetry.

lxi. 3.

A volume, or scroll of parchment.

The Lexicons take the word from לָשׁוּ to be thin (LA, xi. 414), which is plausible enough, but there can be little doubt that it is a foreign word borrowed from the Eth. where כִּי means parchment (charta pergamena, membrana, Dillmann Lex. 284), which translates כִּי in II Tim. iv. 13. It was an early borrowing and occurs many times in the old poetry.

xviii. 18.

Ar-Raqīm is mentioned at the commencement of Muhammad's version of the story of the Seven Sleepers. The Commentators present the widest divergences as to its meaning. Some take it as a place-name, whether of a village, a valley or a mountain. Some think it was a document, a كتاب or a لوح. Others consider it the name of the dog who accompanied the and some Sleepers: others said it meant an inkhorn, like Ibn Duraid admitted that they did not know what it meant.

Their general opinion is that it is an Arabic word, a form نَعْطَ from نَعْطَ, but some, says Suyūṭī Itq. 321, said that it was Greek, meaning either writing or inkhorn in that tongue.

The probabilities are that it is a place name, and represents otherwise known as - a place in the desert country of S. Palestine, very much in the same district as the Muslim geographers

1) Fraenkel Fremdw. 246. כִּי is from כִּי to be thin, c.f. הָרַע and כִּי, so that כִּי corresponds to רַע.
2) C.f. the Targumic נָעֲקָבָה.
Pomegranate.

The generally accepted opinion among the Muslim authorities is that it is a form from زَمْلَة - c.f. Râghib al-Mufadât 203, but some had considerable doubts about it as we see from LA xv. 148: Jawhari sub.voc. Guidi Della Sede,19 noted it as a loan word in Arabic, and Fraenkel Fremdw. 142 suggested that it was derived from the Syr. لُکُمَس, the Ar. form being built on the analogy of لُکُمَس. As the Eth. لُکُمَس and Philv. لُکُمَس rōramnā or romana are of Aram. origin we may assume the same for Ar. لُکُمَس, but the ultimate origin of the word is still uncertain. It occurs in Heb. as p.נ, in Aram. as *ח and *ח, as well as Mandaean *ח, but appears to be non-Semitic. Horovitz Paradies 9 thinks that if it is true that the pomegranate is a native of Socotra we may have to look in that direction for the origin of the word. It is of course possible that it is a pre-Semitic word taken over by the Semites.

Monks.

It is used only of Christian monks and the monastic institution,

1) Ibn Athîr Chron. xi. 259: Yâqût Msjâm ii. 804.
2) Torrey in Ajeb Nameh, 457 ff. takes מְרַכָּה to be a misreading of מְרַכָּה and to refer to the Emperor Decius who is so prominent in the Oriental legends of the Seven Sleepers. Such a misreading looks easy enough in the Heb. characters, but is not so obvious in Syr. and as Horovits 95 points out, it does not explain the article of the Arabic word. Horovitz also notes that names are carefully avoided in the Qur'ânic story save the place name Raqîm, which is at least a point in favour of Raqîm being also a place name.
3) FPGL, 198; and Noldeke Neue Beiträge, 42.
4) Löw Aramäische Pflanzennamen, 310 says "Etymologie dunkel".
6) Hommel Aufsätze 97 ff: BDB 941 "a foreign word of doubtful origin".
and only in late passages.

The Muslim authorities are unanimous in taking it from رَهْبُ to
fear, a verb which is used in the Qur'ān, e.g. vii. 153: ii. 38: xvi.
53, so رَهْب would mean firstly a god fearing man, and then be applied to
anyone who took religious vows. Several Western scholars have assented
to this argument and look on the word as genuine Arabic.

The Lexicons, however, raise some doubt of رَهْب being a plu. of
رَهْب, for it was ancienly used as both sing. and plu. (LA. i, 421).
Geiger 51 suggested that it was a word of foreign origin, and Fleischer
Kleinere Schriften, II, 118 thought it was probably borrowed from the
Syr. from some form connected with سَدُم or سَاَم meaning teacher. This is
not free from difficulty, however, for the only form سَاَم which the Dic­
tionaries quote, seems to be post-Islamic. (PSm. 3830). We find the word
frequently used in the old poetry, where it is a distinctly Christian
word, so that Nöldeke ZDMG, liv. suggests that it was formed among the
Christian Arabs of N. Arabia from the root رَهْب under the influence of th
the Phlv. جَلَّلُ tarsāk (Mod. Pers. تَرِس ) meaning fearful, timid, which
was very commonly used for an ascetic and then for Christians (as it is
at the present day) as those who fear God.

xxx. 14: xlii. 21.

A rich, well watered meadow: thence a luxurious garden. (LA. ix. 23).

Both passages are late Meccan and refer to the blissful abode
of the redeemed.

There can be little doubt that the word was borrowed as a noun

2) Pautz Offenbarung 136 n 2 makes a similar suggestion, but from the
Eth. 274.
3) Fraenkel, op. cit. Sprenger Leben, III, 33 n 1. Massignon Lexique
52 marks it similarly.
4) Hom Gyandani 84n.
into Arabic, and from it were then formed نَزَّلَتُهَا "to resort to a garden", نَزَّلَتُهَا "to render a land verdant", نَزَّلَتُهَا "to abound in gardens", etc. As some of these forms occur in the early literature the borrowing must have been an early one.

Vollers ZDMG l. 641, 642 has noted that the word is originally Iranian, and he suggested that it was from the Iranian √rud meaning to grow. The Av. raod - means to flow, from which comes raôsâh a river and raôsâ, growth (c.f. Skt. urâ, rising, height) also meaning stature. From the same root comes Phlv. रा० a lake or riverbed, and the Pers. रा०, commonly used for river, e.g. रा०, the Euphrates. The Phlv. word is important for the Lexicons tell us (c.f. Thابل in LA ix. 23) that water was an indispensable mark of a रा०. Thus the conclusion would seem to be that the Arabs learned the Phlv. रा० in the Mesopotamian area and used it for any well watered or irrigated land.

xxx. 1.

The Byzantine Empire.

It is the common name for the Byzantine Greeks though also used in a wider sense for all the peoples connected or thought to be connected with the Eastern Roman Empire - c.f. TA. viii. 320.

A considerable number of the early authorities took it as an Arabic word derived from لله, to desire eagerly, the people being so called

1) "is ohne Etymologie: zur Bedeutung ist hier nur daran zu erinnern, dass es in der Nomadensprache jeden grunen Fleck in oder Umgebung bezeichnet. Mit dem alten Sprachgebrauch deckt sich noch jetzt nach meiner Erfahrung genau die Sprache z.B. der Sinaibeduinen,... Ich glaube nicht fehl zu gehen, wenn ich لله, aus p.√rud 'wachsen', erkläre".
2) Bartholomae ATW. 1495: Reichelt Awestisches Elementarbuch, 493.
3) Horn Grundriss 139: Bartholomae ATW 1495. C.f. the O.Pers. rauta = river, which is related to Gk. ρωτός, ὕδωρ.
4) PPG1. 198.
5) PPG1. 198. C.f. Av. √, urûd, riverbed, from the root raod (Reichelt Avestan Reader, 266).
6) Addal Shir 75 wants to derive لله, from Pers. لله, which seems to be wide of the mark.
because of their eagerness to capture Constantinople (Yaqūt Mu’jam II, 862. Some even gave them a Semitic genealogy - LA, xv. 150, and Yaqūt II, 861. Others, however, recognized the word as foreign, as e.g. Jāwāliqī Mu’arrab 73 who is the authority followed by Suyūṭī Itq. 321.

The ultimate origin of course is Lat. Roma, which in Gk. is Ῥώμη, which came into common use when Ἡ Ῥωμή as distinguished from Ὁ Ῥώμη became the name of Constantinople after it had become the capital of the Empire. Naturally the name travelled Eastward, so that we find Syr. ܐܣܘܢܐ beside ܠܣܘܢܐ. Arm. ܙܢ or ܙܢܐ  Eth. ܓܢ: Phlv. ܓܐ  Arum, and Skt. ܪ.

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghassānids, or it may be as Mingana, Syriac Influence 98, thinks, that it came through the Syriac. It is at any rate significant that Ἡα occurs not infrequently in the Safaite inscriptions - c.f. Horovitz KU 113, and also in the old poetry, c.f. the Mu’allaqa of Ţarafa.

xcvi. 18.

The guardians of Hell.

They are said to be strong and mighty angels, and the name is derived from ܓ to push, thrust. - Bagh. We see from Zam, however, that the philologers have some difficulty in explaining the form.

Vollers ZDMG, li. 324 suggested a connection with Ass. zibānītu meaning balances, and Addai Shir 77 wants to derive it from Pers. اذ; blaze, tongue of fire, from Phlv. عژ zūbān - a tongue. It seems, how-

1) So Mutaw. 47, which classes it among the borrowings from Persian.
2) Hüböschnmann Arm. Gramm. i, 362.
3) Dinkard § 134, in the Bombay edition p 157 1.8 of the Pahlavi text. See also Justi’s Glossary to the Bundahesh p 62.
4) Vide also Sprenger Leben, III, 332 n.
ever, as Andrae Ursprung points out, to be connected with the Syr.DUCTORES, the ductores who as Ephraem Syrus tells us, lead the departed souls to judgment.


The Psalter.

Always the Book of David, and xxi. 105 given as a quotation therefrom is from Ps. xxxvii, 29.

The early authorities were not certain as to whether the word was to be read زُبْر or زُبْر, though they agree that it is from زَبْر - to transcribe - Tab. on iv. 161: Râghib Mufradât 210, Sijistânî 166, Jawharî I, 324. The plu. زُبْر, as a matter of fact is used in the Qur'ân of Scriptures in general, e.g. xxvi, 196: liv. 43 etc. and once of the Books of Fate liv. 52, so that there is on the surface some colour to the claim that زُبْر may be from زَبْر to transcribe.

It is obvious, however, that the word must somehow have arisen as a corruption of some Jewish or Christian word for the Psalter. Some have suggested that it is a corruption of زَبْر a psalm or chant, used e.g. in Ps. lxxx. 3: xcviii, 5, the 3 and 2 being to some extent interchang­eable in Arabic. Fraenkel Fremdwörter 243, however, thinks it more likely that it originated in a misunderstanding of زَبْر which occurs also in Syr. زَبْل and Eth. 3) Barth. Etymol. Stud. 26 suggested a connection between زَبْل and زُبْر, but Schwally Idioticon 129 rightly rejects this solution.

When we remember the early use of زَبْل beside زَبْر and the fairly

1) Opera III, 237, 244. Grimme Mohammed 1892 p 19 n, thinks that some old name of a demon lies behind the word. زَبْل
2) Hirschfeld Beiträge 61 supports a Jewish origin.
frequent use of \(\text{زَيْجُ} \) in the early poetry in the general sense of a writing it seems simplest to think of some confusion made between derivatives from these roots and the \(\text{زَيْجُ} \) or \(\text{زَيْجُ} \) in use among Jews and Christians, so that even in pre-Islamic days \(\text{زَيْجُ} \) came to be used by a popular derivation for the psalter.

xxiv. 35.
A glass vessel.

There was some uncertainty as to the vowelling of the word, whether \(\text{زَيْجُ} \). The philologers attempt to derive it from \(\text{زَيْجُ} \) though they do not suggest how it can be explained from this root. Fraenkel Fremdw. 64 showed that it has no verbal root in Arabic, and suggested that it is the Aram. \(\text{زَيْجُ} \), Syr. \(\text{زَيْجُ} \) meaning glass or crystal. The Syr. word is early and quite common, and it was probably when the Arabs came to use glass that they took over the Syr. word with the article.

vi. 112: x. 25: xvii. 95: xliii. 34.
Anything highly embellished.

As used in the Qur'ān it obviously means ornamentation, though Ibn Sida says that its primitive meaning was gold, and then any gilded decoration, and then decoration in general. There appears to be no occurrence of the word earlier than the Qur'ān, though it may well have been an early word.

It seems to be a deformation from the Syr. \(\text{زَيْجُ} \) = Aramaic \(\text{زَيْجُ} \).

2) C.f. al-'Uqailī in LA viii. 55, and the verses of the Jewish poet quoted by Hirschfeld. Margoliouth ERE, x. 541 supports the solution suggested above, and vide Voller ZDMG li. 293.
3) LA, III, 112.
4) Addai Shir 77 would derive it from Pers. \(\text{زَيْجُ} \) ornamentation, but there seems nothing in favour of this.
meaning a bright scarlet colour much used for adornment. It is used for the scarlet curtains of the Tabernacle in Ex. xxvi, 1 and for the κόσκινον of Matt. xxvii, 28. The interchange of ι and ι is not a great difficulty, c.f. Praetorius Beit. Ass. i, 43 and Barth. in ZDMG, xli. 634.

lxxxviii. 16.

Rich carpets.

Plu. of κοσκίνιον or κοσκίνιον, occurring only in an early description of Paradise. The word occurs not infrequently in the early literature and the Exegetes have a clear idea that it means fine wide carpets, but their explanations of the form are confused, c.f. Rāghib Mufradāt 211.

Fraenkel Fremdw. 92 thought that it was from the Syr. א"א to check, stop, though it is difficult to see how this can explain its meaning. He notes, however, that Geo. Hoffmann would derive it from the Pers. 2) underthefoot, which looks more likely, and which Horovitz Paradies 15 thinks possible, though if Persian it would seem more likely that it is connected with some formation from Phlv. צ"ג zarīn golden as in צ"ג zarīn-pēsid (West Glossary 148). The most likely origin, however, is that suggested by Nöldeke Neue Beiträge 53, that it is from the Eth. הכננה carpet. Nöldeke admits the possibility that the borrowing may have been the other way, and one is inclined to derive both the Ar. and Eth. words from an Iranian source, but at present there is not sufficient evidence for this.

iii. 32,33: vi. 85: xix, 1,7: xxi, 89.

1) The fact would seem that כוסקינון is a later formation and that the form that was borrowed was כוסקינון, which as a matter of fact is the only form that occurs in the oldest texts.
3) Addai Shir 77 also argues for a Persian origin, but he wants to derive it from כוסקינון meaning yellow water.
4) So Fraenkel sp. cit.
Zachariah.

Always as the father of John the Baptist, though in iii. 32 he is the elder who reared Mary from childhood, an idea dependent of course on *Protevangelion* viii, 4.

There are variant spellings of the word - زکریا زکریا - and the early authorities recognized the name as foreign - *Jawāliqī Mu‘arrab* 77. The probabilities seem to be that it came into Ar. from Syr. زکریا. We find زکریا in Mandaean but there seems reason to believe that this form has been influenced by Arabic, (Brandt *ERE*, viii, 380). The name apparently does not occur in the early literature, though it must have been well known to Arabian Christians in pre-Islamic times.

Of frequent occurrence in many forms.

To be pure.

The three forms which particularly concern us are زکریا (c.f. xxiv. 21), زکریا (ii. 146: iv. 52: xci. 9) and زکریا (xx. 78: lxxxvii. 14).

The primitive meaning of the Ar. زکریا is to grow, to flourish, thrive, as is recognized by the Lexicons, c.f. *LA* xix, 77, and Rāghib *Mufradi* 212. This is the meaning we find in the earliest texts e.g. *Hamāsa* 722, 4: Labīd (ed. Chālidī 142, 10) etc. and with this we must connect the زکریا of ii. 232: xviii. 18 etc, as Nöldeke notes. In this sense it is cognate with Ass. zakū to be free, immune: Aram. زکریا to be

1) It is remotely possible that in the list of Prophets in vi. 85 it refers to someone else, but its close connection there with the name Yahya would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.
2) So Khāfājī 99.
3) Rhodokanakis *WZKM*, xvii, 285: Horovitz *KU*, 113; Mingana *Syr. Infl.* 82
4) As in the Liber Adami (ed. Norberg) and Ginza (tr. Lidzbarski, 51, 213.
5) Horovitz rightly rejects the examples collected by Cheikho 232. (219.
6) And see Hurgronje *Verspreide Geschriften*, II, p. 11.
7) *Neue Beiträge*, 25 n.
victorious, Syr. פ etc.

In the sense of clean, pure, however, i.e. נקי, נקי and תָּרֵךְ, it is obviously a borrowing from the older religions. Heb. נקי is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qur'ān. So the related Aram. כַּלֶּיה, כְּלֵיה, Syr. כְּלֵיה, כְּלֵיה and כְּלֵיה mean to be clean both in the physical and in the moral sense. The Arabic equivalent of these forms, of course, is זָהָב to be bright, and so there can be little doubt that כך used in its technical religious sense was borrowed from an Aramaic form. It is of course difficult to decide whether the origin is Jewish or Christian. Nöldeke Neue Beiträge 25 n. and Schultheiss ZA xxvi.152 favour a Jewish origin, but Andrae Ursprung 200 points to the close parallels between Muhammad's use of the word and that which we find in contemporary Syriac literature, so that there is ground for thinking that it came to him from Christian sources.

ii. 40,77,104,172,277: iv. 79 etc.

Legal Alms.

Naturally the Muslim authorities explain this word from כַּלֶּיה and tell us that Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself - c.f. Baid. on ii. 40 etc. though some sought to derive it from the primitive meaning of to increase, see Rāghib mufradāt 212, and the Lexicons.

Zakāt, however, is another of the technical religious terms taken over from the older faiths. Fraenkel Vocab. 23, suggested that it

1) Grimme Mohammed, 1892, p. 15, tried to prove that כַּלֶּיה for Muhammad meant "to pay legal alms" (Zakāt) but this is far fetched, as Hurgronje RHR xxx,157 ff, pointed out. It is true, however, that in his later years Muhammad did associate justification before God with almsgiving (Bell, Origin, 80).

2) Vide also Bell Origin 51. It is possible that the Phlv. dekia of PPGl 104 may be from the same origin.

3) The origin of this idea, of course is in the Qur'ān itself, c.f.ix.104.
was from the Aram. נטע, vec of, is puritas, innocentia, from which developed the secondary meaning of meritum as in the Targum on Gen. xv. 6, but it does not seem that הנשמת or its Syr. equivalent לוכס ever meant alms, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam - "sed fortasse Iudaei Arabici hoc sensu eleemosynaum adhibuerunt". Nöldeke, however, (Neue Beiträge 25) is inclined to believe that the specializing of the word for alms was due to Muhammad himself. 1)

Ixxvi. 17.

Ginger.

It occurs only in a passage descriptive of the delights of paradise, where the Exegetes differ as to whether Zanjabil is the name of the well from which the drink of the Redeemed comes, or means the spice by which the drink is flavoured, - vide Tab. Zam. and Baid. on the passage and LA xiii, 332.

There was fairly general agreement among the early authorities that it was a Persian word. Tha'alibi Figh 318 and Jawālīqī Ḥuṣarrab 78 give it in their lists of Persian loan words, and their authority is accepted by Suyūṭī Itq. 321: Mutaw. 47: and Khafājī 99.

The Mod. Pers. word for ginger is شنگل (Vullers Lex. ii. 472, 2), c.f. also ii. 148) from Phlv.חנפיאיר, which is the source of the Arm.חנפיאיר, and the Syr.חנפיאיר: Aram.חנפיאיר. The ultimate source

1) See also Bell Origin 80: Schwally in ZA, xxvi,150,151. Wensinck Jo- den, 114 says - "Men zal misschien vragen of tot de mekkaansche instellingen niet de zakat behoort. En men zou zich voor deze meening op talrijke mekkaansche openbaringen kunnen beroepen waar van zakat gesproken wordt. Men vergete echter niet, dat het woord zakat לקור, het Joodsche woord verdienste beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van aalmoezen en daarna op de aalmoezen zelf toege-
2) So Vullers Lex. ii, 148
3) Hübschmann Arm. Gramm. 1, 238.
4) From which was then derived the form שלס - Levy Wörterbuch, I, 345.
seems to have been the Skt. प्रेक्षा, Pali सिंगिवेरा from which comes the Gk. ἱαος. There can be little doubt that the word passed into Ar. from Syr. and was thence borrowed back into Persian in Islamic times. It occurs in the early poetry and so was evidently an early borrowing.

Occurs frequently in many forms, c.f. ii, 33.

A pair, species, kind, sex, couple, companion, spouse.

It is a very early loan word in Arabic from Gk. ἱαος through the Aram. The verbal forms etc. with this meaning are clearly denomina­tive, the primitive root ἱος meaning "to sow discord between". In the Qur'ān we have many forms - ἱος to marry, to couple with, ἱος plu. ἱαρά, a wife or husband (human): ἱος kind, species: ἱος a pair: ἱος sex.

No Muslim authority, as Fraenkel notes (Fremdw. 107), has any suspicion that the word is other than genuine Arabic, but no derivation of the word is possible from Semitic material, and there can be no reason­able doubt that its origin is to be found in ἱαος. ἱαος is originally a yoke from ἱαος to join, fasten, and then comes to mean a couple, so that ἱαος or ἱαος meant in pairs, and thus ἱαος = coniugium was used for a married pair. From Greek it passed eastwards and in the

1) Yule (vide Yule and Burnell, Hobson Jobson, ed. Cooke, 1903 p 374) thought that the Skt. प्रेक्षा was a made up word, and that as the home of the plant is in the Malabar district, we should look for the origin of the word in the Malayalam ് ് ് ് ് ് meaning root (c.f. Tamil கை கை கை: Sinhalese കൈ കൈ കൈ), but there is the equal probability that these are all derived from the Skt. च च a horn.

2) This then became ἱαος and through the Lat. gingiber became the Middle English gingevir and our ginger. From ἱαος came the Syr. ἱαος and other forms (Löw, Aramäische Pflanzennamen, p 138).


6) C.f. Lat. iungere, and the Av. जङ्ग (Bartholomae AIN 1228: Reichelt, Elementarbuch, 477).
Rabbinic writings we have אינ meaning both pair and wife, and רע pair, husband, companion, besides the denominative יָּיוּ to bind or pair, and אָּיוֹ can also mean pair. So Syr. יָּיוּ is yoke and the very common יָּיוֹ = yokefellow, commonly used for husband or wife, with verbal forms built therefrom. It was from this Syr. that we get the Eth. יָּיוֹ (Nöldeke Neue Beiträge 44) and the Arm. יָּיוֹ, and it was probably from the same source that it passed into Arabic. One might expect that it would be an early borrowing, and as a matter of fact it occurs in the early poetry.

xxii, 31: xxv. 5, 72: lviii. 2.
Falsehood.

It is linked with idolatry in xxii, 31, but in the other passages is quite colourless.

The usual theory of the philologers is that it is derived from יָּיוֹ though this is clearly a denominative, and that the authorities felt some difficulty with the word is clear from LA, v. 426.

Fraenkel Fremdwb. 273 suggested that it was from יָּיו. There is a Heb. word יָּיוֹ loathsome thing from יָּיו to be loathsome, but it hardly seems possible to derive the Ar. from this. It would seem rather to be of Iranian origin. Pers. יָּיו is lie, falsehood, which Vullers Lex. ii, 158 gives, it is true, as a loan word from Ar. He is certainly wrong, however, for not only does the word occur in Phlv. both simply as יָּיו zûr, a lie, falsehood, fiction, and in compounds as יָּיוֹ יָּיו zûr-gûkâsîn = false evidence, perjury, and in the pazend zûr - a lie, 7) but also in the

1) See Meinhold's Yoma, p 29.
2) Hübachmann Arm. Gramm. i. 302: ZDMG, xlvi, 235.
4) Vide also Beit. Ass. III, 67 where he says - "Das Koranische יָּיו habe ich in dringendem Verdacht aus der Fremde entlehnt zu sein. Schon die verschiedenen Erklärungen der Araber sind auffallend".
5) E.g. Gosht-i-Fryânô, III, 29.
6) E.g. Arda Viraf, lv. 6: xliv. 5.
7) Vide Shikand-gumânik-višâr, Bombay, 1887 p. 275.
O. Pers. of the Behistun inscription, where we read (iv. 63-64) naiy drau-
jana āham, naiy zūrakara āham, "I was no liar, nor was I an evil doer",
and further (iv. 65) naiy....zūra akunavam "I did no wrong, and in the
Av. əzə tịja zūrōjata. From Middle Persian the word was borrowed into
Arm. where we find qar false, wrong, which enters into several compounds
e.g. qarustainability, qar injustice, etc. so that it was probably
directly from Middle Persian that it came into Arabic.

xxiv. 35. Also xxiv, 35: xvi, 11: xxiv. 35: lxx, 29:
xxv. 1.

Olive oil. Olive Tree.

The word has no verbal root in Arabic, ترجم to give oil being ob-
viously denominative, as was clear even to the native Lexicographers LA
ii, 340 etc.

Guidi Della Sede, 37 had noted the word as a foreign borrowing,
and Fraenkel Fremdw. 147 points out that the olive was not indigenous
among the Arabs. We may suspect that the word belongs to the old pre-Se-
mite stratum of the population of the Syrian area. In Heb. נִי means
both olive tree and olive, but Lagarde Mittheilungen iii, 215 showed that
primitively it meant oil. In Aram. we have avrai and Syr. [א], which
with the Heb. Gesenius tried unsuccessfully to derive from נִי to be
bright, fresh, luxuriant. The word is also found in Coptic ȧući beside
and Arm. ȧt oil, ȧmụ oil tree, which are usually taken as borrow-

1) Spiegel in the Glossary to his Altpersischen Keilinschriften, p 243
translates zūra by "Gewalt", but Hübenschmann ZDMG xlvii, 329 rightly correct
2) Bartholomae AIW 1698: Horn Grundriss, 149. No. 674.
3) Hübenschmann, Arm Gramm, i, 151.
4) He quotes Strabo XVI, 781 whose evidence is rather for S. Arabia.
Bekri Nufjām 425, however, says that the olive is found in Syria only, and
we may note that in Sura xxiii, 20, the tree on Mt. Sinai yields
5) PPGL. 242.
(150)

ings from Aram., but which the presence of the word in Ossetian zeti, and Georgian ḫo would at least suggest the possibility of being independent borrowings from the original population.

The Ar. word may have come directly from this primitive source, but more likely it is from the Syr. [ ] which also is the source of the 2) Eth. [ ] (Nöldeke Neue Beiträge 42). It was an early borrowing in any case for it occurs in the old poetry e.g. Divan Hūd, lxxii, 6: Aḥānī, viii, 49, etc.

Of very frequent occurrence, c.f. vi. 31: vii, 32: xii. 107 etc. Hour.

It is used in the Qur'ān both as an ordinary period of time,—an hour (c.f. xxx. 55: vii.32: xvi.63) but particularly of "the Hour", the great Day of Judgment (lii.46: xlii,17: vi,31 etc). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. "to let camels run freely in pasture", though it might conceivably be a development from a verbal meaning "to pass along", i.e. to elapse. The Lexicons, however, c.f. IA. x.33 seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. ḫnu occurs in Bibl. Aram. and ḫnu and ḫnu and ḫnu are common in the Targums and Rabbinical writings for both a short time and an hour, both of which meanings are also found for the commonly used Syr. [ ]. In Syr. [ ] is very frequently used in eschatological passages for "the Hour" c.f. 3Mark. xiii, 32:

1) Hubschmann Arm. Gramm. i.309: ZDMG xlvi.243. Lagarde Mitth. III,219 seemed to think that ḫnu was the origin of the Semitic forms (but see his Arm.Stud. No 1347 and Übersicht 219 n.)
2) Eth. [ ], however, is from Ar. [ ], c.f. Möldeke, op.cit.
3) From the fact that the word can mean an extremely short period of time some have thought that its original meaning was "Augenblinck", "the blink of an eye", related to Ass. she'u, Heb. ḫnu to gaze.
Jno. v, 28 etc. and Ephraem (ed. Lamy) iii. 583, precisely as in the Qur'anic eschatological passages. As the Eth. ồ or ょ or ｫ, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke Neue Beitr. 44), we are fairly sure, as we have already noted (infra p 41) that as an eschatological term the Arabic has come from Syr. and the same is probably true of the word in its ordinary usage. It occurs in the early poetry, and so would have been an early borrowing.

The Samaritan.

The Qur'an gives this name to the man who made the golden calf for the Children of Israel.

1) Geiger 166 thought that the word was due to a misunderstanding of the word ܒ kell, the Angel of Death who, according to the story in

2) Pirke Rabbi Eliezer, xlv. was hidden within the calf and lowed to deceive the Israelites. This, however, is rather remote, and there can be no doubt that the Muslim authorities are right in saying that it means "The Samaritan". The calf worship of the Samaritans may have had something to do with the Qur'anic story, but as Fraenkel ZDMG lvi. 73 suggests, it is probably due to some Jewish Midrash in which later enmity towards the Samaritans led pious Jews to find all their calamities and lapses of faith due to Samaritan influence.

A comparison of the Syr. ܒ kell with Heb. ְך ק with Heb. ְך ק would suggest a Syr. origin for the Ar. ܣ ק , but as Horovitz KU 115 notes, there is

1) Followed by Tisdall Sources, 113.
3) C.f. the ְך ק of Hos. viii, 5, 6.
4) A confirmation of this is found in the words of v. 97 giving the punishment of the Sâmîrî, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. C.f. Goldziher, Extrait de la Revue Africaine, no 268, Alger, 1908. Halevy Rev. Sem. xvi. 419 ff refers it to the cry of the lepers, but Horovitz KU 115 rightly insists that this is not sufficient to explain the verse.
a late Jewish מִשְׁרִית or מַשָּׁרִית which might quite well be the source of the Qur'anic form.

The passage is an early one referring to the Last Day - "Lo there will be but a single blast, and behold they are - بالساعنة", where the Commentators are divided in opinion as to whether Sāhira is one of the names of Hell - اسم جهنم, or a place in Syria which is to be the seat of the Last Judgment, or means the surface of the earth - وجه الأرض. See Tab. Baid. and Bagh. on the verse.

Sprenger Leben, II, 514 notes that "aus dem Arabischen lässt sich nicht erklären", and suggests that it is derived from the הַסָּרָה which as used in Gen. xxxix and xl means prison. There seems, however, to be no evidence that this הַסָּרָה was ever connected with the abode of the wicked, and Schulthess Umayya 118 commenting on the verse of Umayya - عندنا صيد نهر صيد ساهرة, "we are permitted hunting on sea and on dry land", would explain it from the Aram.חַסָּר ספָּר = Syr. | meaning environs. He points out that ו = כ is not unknown in words that have come through Nabaean channels.

It is not impossible, however, to take it as an ordinary Arabic word meaning awake.

Sabâ'

The name of a city in Yemen destroyed by a great inundation. We have fairly extensive evidence for the name of the city from non-Arabic sources. It is the נָהָה of the S. Arabian inscriptions (CIS. ii, 375

1) On which see his Homonyme Wurzeln, 41 ff.
2) His examples are דַּמְע = דַּמִּים; יִדְרַךְ = הָרֵב = and הָרֵב = הָרֵב.
Worttmann Sab. Denkm. 18: Glaser Zwei Inschriften 68), which occurs in the Cuneiform inscriptions as Sab'a and Sab'a, in Greek as Σαβ'α, in Heb. סביו, from which are Syr. סביו, Eth. סביו.

As the Qur'anic statements about Sabâ' are connected with the Solomon legend, it is possible that like the name Suleimân, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material, (Horovitz KU 115), and indeed the name may have come directly from S. Arabia.

Sabbath.

(Sprenger and others would add to this rest in xxv, 49: lxviii, 9)

We find סביו only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from סביו to cut, and explain it as so called because God cut off His work on the seventh day, c.f. Baid. on ii, 61 and Mas'ūdī Murūj, III, 423.

There can be no doubt that the word came into Arabic from Aram. and probably from the Jewish סביו rather than from the Syr. סביו. The verb סביו of vii, 163 is then denominative as Praenkel Vocab. 21 has noted. It is doubtful if the word occurs in this meaning earlier than the Qur'ān.

Of very frequent occurrence, c.f. ii, 28 etc.

To praise.

1) Delitzsch Paradies, 303. 2) Σαβ'α in LXX, but Ἱδαμος in Strabo.
3) Leben II, 430: Grünbaum ZDMG, xxxix, 584, but see Horovitz KU 96.
4) It is curious that the Muslims object to deriving it from the sense of to rest (重要意义) on the ground of Sūra l, 37. See Grünbaum ZDMG xxxix, 585.
Besides the verb we have praise: * praising, act of praise: the one who celebrates praise, all obviously later formations from .

The primitive sense of the root is to glide and in this sense we find * and * in the Qur'an, and some of the philologists endeavoured to derive * from this - e.g. Baid. on ii, 28. It has been pointed out frequently, however, that the sense of praise is an Aram. development of the root. It occurs in Heb. in this sense only as a late Aramaism (BDB 986) and in S. Semitic only after contact with Aramaic speaking peoples.

^ is found even in O. Aram. meaning to laud, praise, and has a wide use in Syr. Fraenkel Vocab. 20 and Hirschfeld Beiträge 45 are inclined to think that we must look for a Jewish source, but there is even more likelihood of its being Syr. for not only is ^ widely used in the classical language, but we find ^ = ^ and in the Christian Palestinian dialect ^ = ^ It is possible that the word was known among the Arabs in pre-Islamic times.

^ occurs frequently, c.f. ii, 102.

A way, road, - then metaphorically, a cause, or reason.

In the Qur'an it is used both of a road, and in the technical religious sense of The Way (c.f. Acts, ix, 2) i.e. . The Muslim authorities take it as genuine Arabic, and Sprenger Leben, II, 66 agrees with them. It is somewhat difficult, however, to derive it from as even Rāghib Mufradāt 221 seems to feel, and the word is clearly a borrowing from the Syr. .

1) Sprenger Leben, I, 107 ff.
2) Lidzbarski Handbuch, 372: Cook Glossary, 111.
3) Schwally Idioticon 91. See also Mingana Syriac Influence 86: Bell Origin 51, and Möldeke Neue Beiträge 36 who shows that the Eth. ^ is of the same origin. 4) Schwally in ZDMG liii, 197 says - "Bei der Annahme, dass ^ 'Weg' echt Arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen Synonymen gerade dieses dem Aramäischen und Hebräischen gleiche Wort für den religiösen Sprachgebrauch ausgesucht ist. Ich kann mir diese Erscheinung nur als Entlehnung erklären."
As a matter of fact Heb. נָבְיָא and Aram. נָבְיָא mean both road or way of life, precisely as the Syr. مَى، but it is the Syr. word which had the widest use and was borrowed into Arm. as נָבְיָא, and so is the more likely origin. It occurs in the old poetry, e.g. in Nābigha v. 18 (Ahlwardt Divans, p 6) and thus was an early borrowing.

Of very frequent occurrence. C.f. ii. 32.

To worship.

With the verbal forms must be taken יִתְנָא e.g. ii.119: xxii.27 etc.

This root יִתְנָא is an Aram. formation. Even in O. Aram. it meant prostration of reverence "as is evident from the סִּיחו of Sachau's inscription No. 3 (ZDMG xxxvi, 158), c.f. Dan. iii.6. In later Aram. יִתְנָא is to bow down, יִתְנָא is worship, adoration, and יִתְנָא ( from a primitive meaning of "to salute reverentially" c.f. II Sam. ix. 6, comes to mean to adore, translating both סִּיחו and прεσενών and giving יִתְנָא and יִתְנָא adoration, and יִתְנָא a worshipper etc.

It is from the Aram. that we get the Heb. יִתְנָא (Noldeke ZDMG xli. 719) and the Eth. יִתְנָא (Noldeke Neue Beiträge 36), and it was from Aram. that the word passed into Arabic, probably at an early period, as we see from the Ṣufallaqa of 'Amr b. Kufthüm.

xxi. 104.

The meaning of Sigill in this eschatological passage was clearly unknown to the early interpreters of the Qur'ān. Some took it to be the name of an Angel or of the Prophet's amanuensis, but the majority are in favour of its meaning some kind of writing or writing material. (Tab. and Bagh. on the passage, and Rāghib Mufradāt 223.

2) Noldeke op.cit.: Hirschfeld Beiträge 41: Schwally ZDMG lii, 134.
There was also some difference of opinion as to its origin, some like Bagh, taking it as an Arabic word derived from بِجَلَب١ and others admitting that it was a foreign word, of Abyssinian or Persian origin.

It is, however, neither Persian nor Abyssinian, but the Gk. σιγιλιόν = Lat. sigillum, used in Byzantine Greek for an Imperial edict. The word came into very general use in the Eastern part of the Empire, so that we find Syr. سَقْبْل١ (P.Sm. 2607) meaning diploma and Arm. քղջ meaning seal. It may have come through Syr. to Ar. as Mingana Syriac Influence 90, claims, but the word appears not to occur earlier than the Qurʾān, and may be one of the words picked up by Muḥammad himself as used among the people of N. Arabia in its Greek form. In any case, as Nöldeke insists, it is clear that he quite misunderstood its real meaning.

xi. 84: xv. 74: cv. 4.

Lumps of baked clay.

The last of these passages refers to the destruction of the army of the Elephant, and the others to the destruction of Sodom and Go­morrah. In both cases the سَقْبْل١ is something rained down from heaven, and as the latter event is referred to in Sūra li. 33, we get the equivalence of سَقْبْل١ = طَيْن١, which gives the Commentators their cue for its interpreta­tion.

1) Jawāliqi Muṭarrab 87: Khafāji 104: Suyūṭi Itq. 321: Mutaw. 41. W. Y. Bell in his translation of the Mutaw. is quite wrong in taking the word سَل١ to mean part, portion, blank paper. It means man as is clear from LA xiii,347. 2) Pers. یَسْبَن meaning syngrapha iudicis is a borrow­ing from the Arabic, Vullers &x. ii,231.
4) Nöldeke Neue Beiträge 27.
5) Hubschmann Arm.Gramm. i, 378. 6) Neue Beiträge, 27. 7) Others, however, would not admit this identification, and we learn from Tab. that some took it to mean the lowest heaven, others connected it with کَنْب١, and others made it a form سَقْبْل١ from سَقْب meaning Hell. Finally Saidi. tells us that some thought it a variant of سَقْب١ meaning Hell.
It was early recognized as a foreign word, and generally taken as of Persian origin, going so far as to tell us — which is a very fair representation of سنکت and سنکت (Fraenkel Vocab. 25: Siddiqi Studien, 73). سنکت meaning stone is the Phlv. بوره sang from Av. بوره and سنکت meaning clay the Phlv. قیل, related to Arm. قیث (Horn Grundriss 207). From Middle Persian it passed directly into Arabic. Grimme ZA xxvi 164,165 suggests S. Arabian influence, but there seems nothing to support this.

The early authorities differed widely as to what the سیجین of this eschatological passage might be. It was generally agreed that it was a place, but some said it meant the lowest earth — or a name for hell, or a rock under which the records of men's deeds are kept, or a prison. The Qur'an itself seems to indicate that it means a document — كتب مرقوم, so Suyutí Mutaw. 46, tells us that some thought it was a Persian word meaning clay tablet. Grimme ZA xxvi. 163 thinks that it refers to the material on which the records are written, and compares with the Eth. کتاب مرقوم or کتاب مرقوم meaning clay writing tablets. It is very probable, however, as Möldeke Sketches 38 suggested long ago, that the word is simply a manufacture of Muḥammad himself. If this is so, then كتب مرقوم is probably an explanatory gloss that has crept into the text.

2) Bartholomae AIW 207. 3) PPGL. 120.
4) But see Hübschmann Arm. Gramm. i, 172.
5) See Vacca El sub. voc. who suggests that it was this idea that the word was connected with كتب مرقوم that rise to the theory that it was a place in the nethermost earth where the books were kept, rather than the books themselves. 6) See also Itq. 321.
Unlawful.

The reference is to usury and to forbidden foods. It is clearly a technical term, and the passages, it will be noted, are of the latest Madinan group.

Sprenger Leben III, 40 n suggested that it was a technical term borrowed from the Jews, and there certainly is an interesting parallel from the Talmud, Shabb. 140 b., where כמש is used in this technical sense, but it is the Syr. כממש depravity, corruption etc. which gives us a nominal form from which כמש may have been derived.


A lamp or torch.

The Muslim authorities take it as pure Arabic, not realizing that the verb from which they derive it is denominative.

Fraenkel Vocab. 7 pointed out that it was from Aram. כמש = Syr. כמש. These forms are, however, borrowed from the Pers. כמש and in Fremdw. 95 he suggests that it probably came directly into Ar. from the Iranian source, a theory also put forward by Sachau in his notes to the Mufarrab p 21. This is of course possible, since the Arm. כמש is from the Iranian, as also the Ossetian cируэ, but Syr. כמש was a very commonly used word with many derivatives (P.Sm. 4325) and Vollers ZDMG 1. 613. is doubtless right in deriving the Ar. word from the Syr.

An awning, tent cover.

1) Hübenschmann Arm. Gramm. i. 190. Addai Shir 89 wants to derive the Pers. כמש from the Syr., but this is putting things back to front.
The passage is eschatological descriptive of the torments of the wicked, for whom is prepared a fire "whose awning shall enwrap them". The Exegetes got the general sense of the word from the passage but were not very sure of its exact meaning as we see from Baid's comment of the passage.

It was very generally recognized as a foreign word. Râghib Lufradât 229 notes that the form of the word is not Arabic, and Jawâliqî Mu'arrab 90 classes it as a Persian word, though not very certain as to what was the original form. Some derived it from سرائید, meaning an antechamber, others from سرایه, سرایه, سرایه, others from سرایه, and yet others from سرایه, سرایه.

Pers. سرایه is the form we must work from. It is defined by Vullers as "velum magnum auleum, quod parietis loco circum tentorium expandunt", and is formed from درد, a veil or curtain (Vullers i. 340) and an O. Pers. دراکب from which came the Arm. درکب and the Judaeo-Persian درکب both meaning forecourt (ะะ 1). From some Middle Persian formation from this دراکب with the suffix گ was borrowed the Arm. درکب meaning curtain, and the Mandaeans درکب roof of tent or awning. The word occurs in the old poetry, e.g. in Labid cxxi. 11, and was thus an early borrowing, but whether directly from Iranian or through Aram. it is impossible now to say.

xiv. 51: xvi. 83.

Garment.

lii. 14: *Antara xx, 18: *Hamāsa p 349 it is clear that the word means a shirt and in particular a shirt of mail, and Rāghib ʿufradāt 228 rightly gives the Qur'ānic meaning as تَمَيِّل مِنَ النَّجْسِ.

Freytag *Lex. II, 305 suggested that it was the Pers. *ʃərvar which is taken to be the origin of َسْرَابُ and then of سُرَاب. Many authorities have favoured this view, but as Dozy *Vêtements 202 points out, َشُرَار means breeches not shirt or mantle, and is formed from ʃəmurr (Vollers ZDMG li, 643). In Aram., however, we find ʃəmurr, which in the Rabbinic writings means mantle, and gave rise to the verbal forms ʃənr and ʃənr ʿar ʿar "to enwrap in a mantle". Syr. ʃəmurr however, like ʃəmr ʿal ʿal seems to have been used particularly for breeches. All these of course are borrowings from Iranian, but the probabilities seem to be that the word was an early loan word in Ar. from Aram.

xxxiv. 10.

Chain armour, i.e. work of rings woven together.

It occurs only in a passage relating to David's skill as an armourer.

The Muslim authorities derive it from ُسْرَة to stitch or sew, c.f. Rāghib ʿufradāt, 229, though it is curious that they know that armourer ought to be Zarrād rather than Sarrād (Sijistānī, 177). As a matter of fact seems to be but a form of ُسَرْد which like ُسَرْد was commonly used among the Arabs. This ُسَرْد is a borrowing from Iranian sources as Fraenkel Vocab. 13 noted. Av. الزرَّاة (AIW 1703) means a coat of mail, and be-

1) So ُسْرَة in Dan. iii.21,27. Vide Andreas in the Glossary to Larti's Grammatik d. bibl. aram. Sprache, 1896, and the other suggestions discussed by S.A. Cook in the Journal of Philology xxvi, 306 ff. in an article "The Articles of Dress in Dan. iii,21".
2) C.f. Horn Grundriss § 789.
3) Ibn Duraid 174.
4) See also his Fremdw. 241 ff.
comes in Phlv. both \( \text{زَرُح} \), whence Mod. Pers. \( \text{زَرُح} \) and Arm. \( \text{زَرُح} \), and also \( \text{زَرُح} \) (Horn Grundriss, 146) which was borrowed into Syr. as \( \text{زَرُح} \). The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

To write, to inscribe.

They are all early passages save xxxiii,6, and possibly all refer to the same thing, the writing in the Heavenly Scrolls.

Nöldeke as early as 1860 drew attention to the fact that the noun \( \text{زَرُح} \) seemed to be a borrowing from \( \text{زَرُح} \), so that the verb, as Fraenkel Fremdw. 250 notes, will be denominative. The Aram. \( \text{زَرُح} \) means a document and is from a root connected with Ass. \( \text{زَرُح} \) = to write. It occurs as \( \text{زَرُح} \) in Nabataeans and Palmyrene inscriptions, and also in the S. Arabian inscriptions we have \( \text{زَرُح} \) to write and \( \text{زَرُح} \) an inscription. Müller WZKM, i,29 thinks that the Ar. may have been influenced both by the Aramaeans of the N. and the Sabaeans of the S. and as a matter of fact Suyūṭī Itg 311 tells us that Juwaibir in his comment on xvii,60 quoted a tradition from Ibn 'Abbās to the effect that \( \text{زَرُح} \) was the word used in the Himyaritic dialect for \( \text{زَرُح} \) The presence of the Phlv. \( \text{زَرُح} \) as e.g. in the phrase \( \text{زَرُح} \) \( \text{زَرُح} \) in lines (PPGl. 205) makes us think, however, that it may have been Aramaic influence which brought the word to S. Arabia. In any case the occurrence of the word in the early poetry shows that it was an early borrowing.

1) Hubschmann Arm. Gramm. i,152.
2) Geschichte des Qorans, p 13.
3) C.f. Horovitz KU 70.
4) Lidzbarski Handbuch 374.
5) Lidzbarski Ephemeris, i,381; Hommel Chrest. 124; Müller, Epigr. Denkm. aus Arabien, lII,2; liv. 2; Glaser, Altjemenische Nachrichten, 67 ff.
lxii. 5.

A large book.

It occurs in the plu. أسفار in the proverb, "like an ass beneath a load of books".

This sense is quite unnatural in Arabic, and some of the early authorities quoted in Suyūṭi Itq. 319, noted that it was a borrowing from Nabataean or Syriac. It was apparently a word used among the Arabs for the Scriptures of Jews and Christians, for in Bekrī Mu'jam 369, 18 we read of how ad-Dāḥhāk entered a Christian monastery while the monk was reading سفر، and Ibn Duraid 103 says that Sifr means "the volume of the Torah or the Injil or what resembles them."

It is clearly a borrowing from Aramaic. The common Heb. אפפ appears in Aram. as <אפפ> : Syr. אפס. From Aram. it passed on the one hand into Eth. as אבפ and on the other into Arm. as אפפ. As the Arm. seems to have come from Syr. we may suppose that it was from the same source that the Arabs got the word.

lxxvi. 15.

Scribes. plu. of אפפ

Suyūṭi Itq. 321 (Mutaw. 60) tells us that some early authorities said it was a Nabataean word meaning אב. Aram. אפפ was a Scribe or Secretary who accompanied the Governor of a Province (Ezra iv. 8 etc) and then came to mean אבפ in general, c.f. Ezra vii,12,21. So Syr. אפפ is both אפפ and אפפ, and as Arabic terms connected with literary craft are commonly of Syr. origin we may suppose with Mingana, that this word is

1) Mutaw. 54,59.
2) See Goldziher in ZDMG, xxxii 347 n.
3) Fraenkel Fremaw. 247: Schwally Idioticon, 64.
4) Hüb schmann Arm. Gramm. 1,317 and see Muller in WZKM viii, 284.
5) Syriac Influence 85: Horovitz KU, 68 n. is in doubt whether it is of Jewish or Syrian origin.
from Christian rather than from Jewish Aramaic.

A ship.

The reference in xviii is to the boat used by Moses and al-Khidr, and in xxix to Noah's ark.

The Lexicographers fancifully derive it from נט to peel or pare c.f. LA xvii,72. This, however, is denominative from ען an adze, which itself is not an Arabic word but the Pers. אסן which passed into Ar. 1) through סף. Guidi Delle Sede 37, called attention to the fact that סף is a loan word in Arabic, and the root is doubtless סף to cover in, which we find in Ass sapannu = concealment, Phon.נזרו a roof, and Aram. סף Heb. סף to cover.

The form נס occurs in Heb. in the story of Jonah (Jon.1,5), but in the Talmud and Targums נס and נס are commonly used. Even more commonly used are the Syr. עס and as both the Al-Kidr and Nûh stories of the Qur'ân seem to have developed under Christian influence we might suspect the word there to be a borrowing from Syr. It occurs, however, in the old poetry, e.g. Imru'ul Qais xx.4 (Ahlwardt Divans 128): Div. Hudh. xviii,3 etc. and so one cannot venture to say more than that it came from some Aram. source.

xvi,69.

Intoxicating drink.

With this should be associated all the other forms derived there from and connected with drunkenness e.g. iv.46: xv.15,72: xxii,2. Suyû-

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1) Vullers Lex,1.68; Fraenkel Fremdw. 216,217.
2) Lidzbarski, Handbuch 330.
It is possible that the Eth. ꝏHur is the origin of the Ar. word, but the word is widely used in the Semitic languages, e.g. Ass. šikaru (c.f. מַות: נָבֵל) dūken; and Heb. יִבְעֵשׁ: Aram. יִבְעֵשׁ: Syr. ꝏHur date wine, and was borrowed into Egyptian, e.g. thākira and Greek, e.g. σκύρα. Thus while it may have come into Ar. from Syr. as most other wine terms did, on the other hand it may be a common derivation from early Semitic.

Nöldeke Mand. Gramm. 125 n, had noted that it was a borrowed word, comparing it with Heb. יִבְעֵשׁ: Syr. ꝏHur and Mand. ꝏ帅哥 and ꝏ siècle. The Heb. יִבְעֵשׁ is a loan word from Aram. and the Aram. word is also the source of the Gk. σκύρα and Phlv. ꝏ siècle sakina, so that the Aram. origin of the Ar. word is fairly clear, though whether from Syr. or O. Aram. it is difficult to decide.

The question of the Shekinah in the Qur'ān has been discussed at length by de Sacy and by Goldziher, and we need do no more here than brief-

1) Müller Asien und Europa, 1893 p 102.
2) Levy Fremdw. 81, and Lagarde Mittheilungen, ii, 375.
3) Fraenkel Fremdw. 84 says - "סקין ist seiner ganzen Bildung nach als Lehnwort deutlich, es hat ferner im Arabischen keine Ableitung und ausserdem ist die Lautverschiebungsregel darin gegenüber ꝏHur deutlich verletzt".
4) Levy Fremdw. 176.
5) PPGL, 201.
6) JA, 1829, p 177 ff.
ly summarize the results.

The word occurs only in late Madinan passages and appears to have been a technical term learned by Muhammad at a relatively late period. In ii. 249 it refers to the sign whereby the Israelites were to recognize Saul as their king, but in all the other passages it is some kind of assistance sent down to believers from Heaven.

Now there is a genuine Ar. word سكينة meaning tranquillity from كَسَكَنْ to rest, be quiet, and the common theory of the Exegetes is that this is the word used here. This, however, will hardly fit ii. 249, and even in the other passages it is obvious that something more than merely tranquillity was meant, so that many thought it had the special meaning of نصر. There was some doubt as to the vowelling of the word, for we find سكينة beside the usual سكينة (TA, ix. 238; LA, xvii. 76). There is little doubt, however, that we have here the Heb. מסכין, though possibly through the Syr. [؟] مسکین. Muhammad would have learned the word from the People of the Book, and not quite understanding its significance, have associated it with the genuine Ar. word meaning tranquillity, and this gives us the obviously mixed sense of the word in the Qur'an.

سلم

Of very frequent occurrence, c.f. iv. 96; v. 18; vi. 54 etc.

Peace.

The denominative verbs سلم and أسلم with their derivatives are also used not uncommonly in the Qur'an, though the primitive verb سلم does not occur therein.

1) So the Commentators admit that it means tranquillity in all passages save ii, 249.
2) C.f. LA. xvii, 76.
4) Nöldeke Neue Beiträge, 24.
The root is common Semitic, and widely used in all the Semitic tongues, but the sense of peace seems to be a development peculiar to Heb. and Aram, and from thence have passed into the S. Semitic languages. Heb. נֵּדֶּשׁ is soundness then peace; Aram. דָּשׁ security; Syr. דָּשׁ security, peace 1).

The Eth. אַּדָּשׁ, however, is denominative, so that אַדָּשׁ doubtless came from the older religions: and similarly אַדָּשׁ is to be taken as due to Northern influence, the אַדָּשׁ like Eth. אַדָּשׁ (instead of אַדָּשׁ and אַדָּשׁ ) being parallel with the אַדָּשׁ of the Safaite inscriptions.

In the Aram. area the word was widely used as a word of salutation, and in this sense we very frequently find אַדָּשׁ in the Nabataean and 3) Sinaitic, and אַדָּשׁ in the Safaite inscriptions, and from this area it doubtless came into Ar. being used long before Islam as Goldziher has shown, (2) (ZDGK, xlvi, 22 ff). There can be little doubt that אַדָּשׁ to greet, etc. is denominative from this.

1) Dillmann Lex. 322.
3) For examples see Euting Nab.Inschr. 19,20: Sin.Inschr. 61 ff.
4) Littmann Semitic Inscriptions, pp 131,132,134 etc.
5) Noldeke-Schwally I, 33 n.
6) See also p 76 and Schwally Idioticon, 94.
The borrowing from Aram. would doubtless have been early.

Of very frequent occurrence, c.f. iii. 144: iv. 93: vi. 81.

Power, authority.

The denominative verb ָלָל to give power over, occurs in iv. 92:
lix. 6.

The primitive verb ָלָל to be hard or strong occurs frequently in
the old poetry but not in the Qur'ān. It is cognate with Eth. ָלָל to ex-
erence strength, and with a group of N. Semitic words, but in N. Semitic
the sense of the root has developed in general to mean to dominate, have
power over, e.g. Ass. ָלָל to have power: Heb. ָלָל to dominate, be mas-
ter of: Aram. ָלָל: Syr. ָלָל to have mastery over. Under this Aram. in-
fluence the Eth. ָלָל comes to mean potestatem habere.

The Muslim philologers were entirely at sea over the Qur'ānic
which they wish to derive from ָלָל c.f. LA ix. 193, and Sprenger Le-
ben I, 108 rightly took it as a borrowing from the Aram. In Bibl. Aram.
ָלָל occurs several times, with the meaning sovereignty, dominion, like
the Rabbinic ָלָל and ָלָל. In the Nabataean inscriptions also we find
ָלָל rule, or dominion, c.f. Lidzbarski Handbuch 376, but it is in Syr.
that we find the word most widely used. In particular ָלָל is used in
precisely the same senses as ָלָל is used in the Qur'ān, and it was doubtless
from this source that both the Ar. ָלָל and Eth. ָלָל were derived.

vi. 35: lli. 38.

Ladder.

2) C.f. also ָלָל and Nöldeke's note Neue Beiträge 39, n 3.
3) It is only a late word in Heb. and possibly a borrowing from Aram.
The word is clearly an Aram. borrowing for it has no root in Arabic and can only be explained from Aram. אֶרֶם as Schwally has noticed (ZDMG liii, 197). The word does not occur in Syriac, but its currency in N. Arabia is evidenced by a Palm. inscription — and he has made along with this stairway seven columns (De Vogüé no. 11 line 3). It would probably have been a fairly early borrowing, and as the word seems to be originally Assyrian, one cannot lose sight of the possibility of the Arabic word being an early borrowing from Mesopotamia.

Quail.

The word is found only in connection with the story of the manna and quails sent as provision for the Children of Israel in their desert wanderings.

Some of the Muslim philologers endeavoured to derive it from to console, c.f. Zam. on ii. 54, but there can be no reasonable doubt that it is the Heb. יִקְנָא through the Aram. The Jewish Aram. יִקְנָא is little used so all the probabilities are in favour of its having come through Syr. יִקְנָא.

Solomon.

1) There is some doubt, however, as to whether the reading should be אֶרֶם or אֶרֶם, though in the facsimile it certainly looks like כ = ג and not ה.
2) See Schwally ZDMG, liii, 197.
3) Horovitz KU, 17 n. Lagarde Übersicht 190 n, however, regards יִקְנָא as borrowed from the Arabic.
4) Fraenkel Vocab. 24; Hirschfeld Beiträge 41; Mingana Syriac Influence, 86.
All these references are to the Biblical Solomon, though the information about him in the Qur'ān is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by Jawālīqi Mufarrab, 85, though some were inclined to take it as genuine Arabic and a diminutive of Solomon 86, c.f. LA, xv. 192. Lagarde Übersicht 86, thought the philologers were right in taking it as a diminutive from Solomon quoting as parallel 87, and Lidzbarski Johannesbuch 74 n. 1, agrees. The truth, however, seems to be that it is the Syr. Solomon as Nöldeke has argued. Jawālīqi op. cit. said it was Heb. but Gk. Σελίμ: Syr. سلامة: Eth. ١٠٨٧ group beside Heb. سلامة are conclusive proof of Christian origin.

The name was well known in the pre-Islamic period, both as the name of Israel's king, and as a personal name, so it would have been quite familiar to Muḥammad's contemporaries.

xviii. 30: xliv. 53: lxxvi. 21.

Fine silk.

It occurs only in combination with اسرتق in describing the elegant clothing of the inhabitants of Paradise, and thus may be suspected at once as an Iranian word.

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindī Risāla 85: Tha'labī Fīqh 317: Jawālīqi Mufarrab 79: Khafājī 104: Suyūṭī Itq. 322. Others, however, took it as Arabic as the Muhit notes, and some, as we learn from TA. iv. 168, thought it was one of the cases where the two languages used the same word.

Freytag in his Lexicon gave it as e persica lingua, though Fraen-
kel Vocab. 4 raised a doubt, for no such form as šnûn occurs in Persian, ancient or modern. Dvorák Fremdw. 72, however, suggests that it is a corruption of the Pers. šnûn which like Syr. šnûn is derived from Gk. στενός, a word used among the Lydians, so Strabo XI, xiv. 9 says, for fine transparent, flesh-coloured women’s garments of linen.

Fraenkel Fremdw. 41 compares with the Gk. στενός, the garment used in the Bacchic mysteries, and with this Vollers ZDMG li. 298, is inclined to agree. It does not seem so near, however, as Dvorák’s suggestion. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis xiv. 3 etc.

The passages in which it occurs are all late, and possibly all Madinan. It always means a portion of Revelation, and thus was used by Muḥammad as a technical term.

The Muslim authorities are quite ignorant of the origin of the word. Some took it as connected with سَرْبِسْرَب meaning a town wall, e.g. Rāghib Kufradāt, 248, others made it mean سَنَّة an astronomical station, e.g. Muhīt sub.voc. while others, reading the word زر would derive it from لَجَرَ to leave over - Rāghib op.cit.

The older European opinion was that it was a Jewish word derived from ֶלַשַׁנ, which is used in the Mishna for row, rank, file. Buxtorf in his Lexicon suggested this equivalence, and it was accepted by Nöldeke in 1860 in his Geschichte des Qorans, p 24, who has been followed by many later writers. Lagarde Mittheilungen iii, 205, however, pointed out the

1) Vollers Lex. ii, 331. 2) Fraenkel Vocab. 22 - cuius derivationem Arabes ignorant.
difficulties of this theory, and thought that the origin of the word was
to be found in Heb. רַשְׁם (which he would read in Is. xxviii, 25), and then
referring to Buxtorf's לְשׁוֹנִי יִדְיוֹנָה, lineae quas transsilire impune possumus, he
suggests that the meaning is רַשְׁם. However, is such a doubtful word
that one cannot place much reliance on this derivation.

A further difficulty with Noldeke's theory is that רַשְׁם seems not
to be used in connection with Scripture, whereas the Qur'anic רַשְׁם is ex-
clusively so associated, which has led Hirschfeld to think that the word
is meant to represent the Jewish רַשְׁם, the well known technical term for
the section marks in the Hebrew Scriptures. This is connected with his
theory that רַשְׁם is meant to represent the division marks called רַשְׁם, which is certainly not the case, and though his suggestion that רַשְׁם is
due to a misreading of רַשְׁם as רַשְׁם is not without its subtlety, we cannot
admit that it is very likely that Muhammad learned such a technical term
in the way he suggests.

The most probable solution is that it is from the Syr. רַשְׁם writing, a word which occurs in a sense very like our English lines (P.Sm.)
and thus is closely parallel to Muhammad's use of רַשְׁם and רַשְׁם, both of
which are likewise of Syr. origin.

1xxxix, 12.

A scourge.

The Commentators in general interpret the word as scourge, though
some (c.f. Zam. in loco) would take it to mean calamities, and others, in
an endeavour to preserve it as an Ar. word from רַשְׁם = מָשָׁל to mix, want to

1) So Buhl in Eissub. voc., but his own suggestion of a derivation from رַשְׁם to mount up, is no happier.
2) Bell Origin 52: The suggestion of derivation from |1.1מָשָׁל preaching made
by Margoliouth ERE x, 539 is not so near.
3) C.f. also Baid. and Bagh. and LA. ix. 199.
make it mean "mixing bowl", i.e. a vial of wrath like the סְּפֹּדָת of Rev. xvi.

There can be no doubt that scourge is the right interpretation, and סֶּרֶף in this sense would seem to be a borrowing from Aram. In Heb. סְרֶף is a scourge for horses and for men, and Aram. סְרֶף, Syr. סְרֶף have the same meaning, and are used also in connection with calamities sent by God as a scourge to the people. From Aram, the word passed also into Eth. סֶּרֶף, plu. סְרֶפָּאֶה = μάλαξ, flagellum, and though Mingana Syriac Influence, 90, thinks the origin was Christian rather than Jewish, it is really impossible to decide.

2) xxv. 8, 22.

A street.

It occurs only in the plu. סֶּרֶף referring to the streets of the city.

In later Arabic سَقَة normally means a market place, but in the Qur'an it is used as the נְפָשׁ of the O.T. and the Targums for street, in contradistinction to the Talmudic meaning of broad place or market.

The philologists derive it from סָקַר to drive along (LA xii, 33), but Fraenkel Fremdw. 187, is doubtless right in thinking that it is a word taken over by the Arabs from more settled peoples. The Aram. סְרֶף : Syr. סְרֶף commonly mean סָקָה, as well as סָקָה, and in a Palmyrene inscription (de Vogüé, xv. 5) we read סָקָה showing that the word was known in N. Arabia.

From some early Mesopotamian source the word passed into Iranian,
for we find Phlv. פְּלַיָּה meaning market, public square, or forum, whence comes the Judaeo-Persian פֶּלֶס. From Syr. it passed also into Arm. as .setOn in the sense of market, and it may have been from Christian Aramaic that the word came into Arabic.

Sign, mark, token.

A majority of the Muslim authorities take the word from سَمَّى of which Form II سِمَّى means to mark or brand an animal, and Form V سِمَّى to set a mark on. These, however, are denominative and the primitive meaning of the root is to pass along (Rāghib, Ḥufrādāt 251). Some, however, as we learn from Bāqī. on vii. 44, ventured to derive it from سَمَّى, to brand.

The Qur'ānic form is سِمَاء, but in the literature we find سِمَاء and

3) سِمَاء with the same meaning, and they seem all to be derivatives from Gk. θῆκα, a sign, mark or token, especially one from heaven, (Vollers, ZDMG li. 298), i.e. the ἱεροσόλυμος of the N.T. In the Peshitta ἱεροσόλυμος is generally rendered by ἱεροσόλυμα (i.e. Heb. מַשָּׁלָה : Aram. מַשָּׁלָה), but in the ecclesiastical literature we find a plu. מַשָּׁלָה which gives us exactly the form we need, and it may well have been from some colloquial form of this, representing θῆκα that the Ar. سِمَاء was derived.

xxiii. 20.

Mt. Sinai.

1) PPGL. 214. It occurs in the Judaeo-Persian version of Jer. xvii, 1: see Horn Grundries, p. 84.
3) Kamīl 14, 17. The Muḥit would derive سِمَاء meaning magic from מַשָּׁלָה but it is clearly سِمَاء through Syr. سِمَاء.
4) Fr. Sm. 2613. It occurs also in the Christian Palestinian dialect, c.f. Schulthess Lex. 135.
The usual Qur'ānic name for Sinai was طور (ii. 60, 87; iv. 153 etc) and was quite generally recognized as a foreign borrowing. Suyūṭī Itq. 322 says that it was considered to be Nabataean but others 1) took it to be Syriac or Abyssinian, though others claimed that it was genuine Arabic, a form from الاتفاع الاعتقال meaning نيلل. It is curious that the Exegetes were a little uncertain whether سيناء meant the mountain itself or the area in which the mountain was.

Either the Heb. כרי or the Gk. λυθα would give us a near enough equivalence with سيناء, but the Syr. صرخد which is exactly the Ar.طرسيناء makes the Syr. origin certain.

The سينين of xcv. 2 is obviously a modification of سيناء for the sake of rhyme, though some of the Muslim authorities want to make it an Abyssinian word (Suyūṭī Itq. 322, Mutaw. 44), and both Geiger 155 following d'Herbelot, and Grimme ZA xxvi, 167 seek to find some independent origin for it.

شَرْك

Used very frequently, c.f. xxxv. 38: xxxi. 12.

To associate anyone with God: to give God a partner.

In the Qur'ān the word has a technical sense with reference to what is opposed to Muhammad's conception of monotheism: thus we find أشرن , to give partners to God, i.e. to be a polytheist, شَرْكَ , one who gives God a partner, i.e. a polytheist: شَرْكَة , those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

1) So Mutaw. 59, and Barh. on xxiii, 20 quoting al-Muqāṭīl.
2) Barh. on xxiii, 20 quoting al-Ḳalbi and 'Ikrima.
3) Vide Barh. op. cit. - هراسم الكلام الذي نبه هذا البيل, which may be a reflection of هراسم الكلام الذي نبه هذا البيل.
4) Note the discussion in Geiger 155 n and Horovitz KU, 123 ff.
5) So Horovitz KU 123.
6) See also Sycz Eigennamen, 57, who, however, wrongly writes سينين م سني.
The root ฐ לכן is "to have the shoe strings broken", so ฐכן means sandal straps, and ฐรา is "to put leather thongs in sandals", with which we may compare Heb. ידוע to lay cross wise, to interweave, Syr. ฐלי to braid. From this the words ฐט a net and ฐชำ a partnership, i.e. the interweaving of interests, are easily derived. In the technical sense of associating partners with God, however, the word seems to be a borrowing from S. Arabia. In an inscription published by Nordtmann and Müller in WZKM x. 287 there occurs the line - ฐษำ ฐษำ ฐษำ ฐษำ ฐษำ - "and avoid giving a partner to a Lord who both bringeth disaster, and is the author of well being." Here ฐษำ is used in the technical Qur'anic sense of ฐชำ and there can be little doubt that Muhammad learned the word from some S. Arabian source.

Sirius.

The Commentators know that it is the Dog Star, which was anciently worshipped among the Banû Khusâ'a (Bach. and Zam. on the passage and c.f. LA vi. 84).

The common explanation of the philologers is that it is from ฐษำ and means "the hairy one", but there can be little doubt that it is derived from the Gk. ξυς, whose ξ as Hess shows, is regularly rendered by Ar. خ. The word occurs in the old poetry and was doubtless known to

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1) The editors of the inscription recognize this, and Margoliouth Schweich Lectures, p 66 says - "the Qur'anic technicality shirk, the association of other beings with Allah, whose source had previously eluded us, is here traced to its home." Horovitz KU 60, 61, however, is not so certain and suggests Jewish influence connected with the Rabbinic use of ฐษำ.
2) Hess ZS ii. 221 thinks we have formal proof of the foreign origin of the word in the fact that the Bedouin know only the name ฐษำ for this star LA ii. 116 and vi. 84 gives ฐษำ as a synonym for ฐษำ, and the word is found again in the Bishari Mirdim.
3) See Hommel ZDMG xlv. 597 and Horovitz KU 119.
the Arabs long before Islam.

Besides the sing. we have both plu. forms ٍٍ and ٍ in the Qur'ān.

It occurs only in relatively late passages, mostly Madinan, and always in the sense of month, never with the earlier meaning moon.

The primitive sense of ٍ is to publish abroad, and it was known to some of the early philologers that ٍ meaning month was a borrowing, as we learn from Suyūṭī Itg. 322, and Jawāliqī Mufarrab, 93. The borrowing was doubtless from Aram. where alone we find any development of the root in this sense. In O. Aram. ٍ as the name of the moon-god occurs in the inscriptions of Mērāb of the vii th century B.C., and in the proper name ٍ we find it in an inscription from Sinai. In the Tar­gums ٍ is the moon, and like the Syr. ٍ and the ḳ, is of quite common use. It was from the Aram. that the Eth. ٍ was derived, and in all probability the Ar. also.

Witnesses.

Goldziher in his Muhammadanische Studien ii. 387 ff pointed out the connection of this with the Syr. ٍ which in the Peshitta translates ٍ ٍ. The word itself is genuine Arabic, but its sense was influenced by the usage of the Christian communities of the time.

1) Text in Lidzbarski Handbuch 445.
2) Lidzbarski op. cit. 252.
3) Vide Horovitz Ku 50: Schwally Idioticon 60.
Of frequent occurrence, c.f. ii. 34, 271: iv. 85 etc.

It occurs (a) as a personal name for the Evil One - شیطان، c.f. ii. 34: iv. 42 etc.

(b) in the plu. شیطانين, for the hosts of evil, c.f. ii. 96: vi. 121 etc.

(c) metaphorically of evil leaders among men, c.f. ii. 13: iii. 169: vi. 112 etc.

(d) perhaps sometimes merely for mischievous spirits, c.f vi. 70: xxii. 82: xxiii. 99.

The Muslim authorities were uncertain whether to derive the word from شَطَنَا to be far from, or from شَطَن to be angry, c.f. Rāghib al-Fradāt 261 and LA, xvii. 104: TA, ix. 253. The form كَبَّار, however, is rather difficult. It is true, as the philologers state, that we do get forms like حِیْران perplexed, but this is from حِیْران where the ن is no part of the root, and like the حِیْران, حِیْران quoted as parallels in LA, is really a form حِیْران not كَبَّار, and is a diptote whereas كَبَّار is triptote. The real analogy would be with such forms as بَابِل babbler, هِیْزار mangled and هِیْزار courageous, quoted by Brockelmann Grundriss I, 344, but these are all rare adjectival forms and hardly parallel the Qur'anic شیطان.

Now we learn from the Lexicons that شیطان has the meaning of snake - حَیْءة ل عُرُف (LA xvii 104, 105) and we find this meaning in the old poets, e.g. in a Rejez poet -

"A foul tongued woman who swears when I swear, like the crested serpent from Al-Hamāt".

and in a verse of Ṭarafa.

"They (the reins) play on the back of the Ḥadramaut camel, like a snake's writhings in the desert where the Khirwāf grows."
Moreover, we find Shaitān used as a personal name in ancient Arabia. The *Aghānī* xv. 53 mentions among the ancestors of Alqama, and Ibn Duraid mentions a (240 l. 4) and a (243 l. 3). As a tribal name we find a sub-tribe of the Banū Kināda called in *Aghānī* xx. 97, and in Yāqūt *Mufjam*, III, 356 we have mention of a branch of the Banū Tamīm of the same name. This use is probably totemistic in origin, for we find several totem clans among the ancient Arabs, such as the who in the early years of Islam were the ruling caste of the Tayyī (*Aghānī* xvi., 50 l. 7), the (Hamdānī 91, 1. 16), the a sub-tribe of Aus (Ibn Duraid, 260, 2) etc. The serpent was apparently an old Semitic totem, and as a tribal name associated with one of the many branches of the Snake totem, Van Vloten and Goldziher take to be an old Arabic word.

Now that the Arabs believed serpents to have some connection with supernatural powers, was pointed out by Nöldeke in the *Zeitschrift für Völkerpsychologie*, I, 412 ff, and Van Vloten has shown that they were connected with demons and evil, so that the use of the name for the Evil One could be taken as a development from this. The use of in the Qur'ān in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the old poetry, and would

1) Vide Goldziher *ZDMG* xlv, 685 and Abhandlungen i, 106: van Vloten in Feestbundel aan de Goje, 37 ff: Horovitz *KU* 120.
2) So we find a of the tribe of Jushām (*TA* iv. 29) and in Usd al-Ghaba I, 343, we find a man.
3) Vide the discussion in Robertson Smith *Kinship* 229 ff.
5) Goldziher Abhandlungen I, 10: van Vloten Feestbundel aan de Goje, 38 ff. Also Sprenger Leben II, 242 n 2. Wellhausen, however, *Reste* 157 n thinks that this has been substituted for some earlier name and is not itself an old Arabic name.
6) Vide his essay "Dämonen, Geister und Zauber bei den alten Arabern" in *WZKM* vii, particularly pp 174-178, and see Goldziher Abhandlungen I, 6 ff.
fit this early serpent connection, but the theological connotations of Shaitân as leader of the hosts of evil, is obviously derived from Muhammad's Jewish or Christian environments. In the Rabbinic writings מֶשֶׁךְ is used in this sense, as are the Gk. ἀράχ and the Syr. مَّعْلَم. From the Syr. came the Arm. ջռմխալար, and perhaps the Phlv. כַּשָּׁן (PPGL. 209), the Chidān of the Paikuli fragment, iii 2, but it is from the Eth. which occurs beside מֶשֶׁךְ for מַעַל, that many scholars have sought to derive the Ar. شیطان. Whether this is so it is now perhaps impossible to determine, but we may take it as certain that the word was in use long before Muhammad's day, and he in his use of it was undoubtedly influenced by Christianity, probably Abyssinian Christian, usage.


Sect or party.

Both plurals شیطان and اشبلاغ are used in the Qur'ān.

The verb شیطان in the sense of to be published abroad, occurs in xxiv. 13, and it is usual for the Muslim authorities to derive شیطان from this, c.f. Rāghib Mufradāt 272. Schwally Idioticon 61, however, points out that in the meaning of sect the word has developed under Syrian Christian influence, Syr. خَصْاب being a faction as well as group (συμμορία, συμμορία) PSm. 2576.

ii. 59: v. 73: xxii. 17.

The Šabians.

1) Hübschmann Arm. Gramm. i, 316.
2) Möldeke Neue Beiträge, 47: Pautz Offenbarung 48: Rudolph Abhängigkeit, 34: Margoliouth BRM x, 540. Praetorius ZDMG 1xi, 619-620 thinks the Eth. is derived from the Arabic, but see Möldeke op. cit. against him.
3) Wellhausen Reste 157, and see Horovitz KU 121.
4) Sprenger Leben ii, 184 thinks we should read سابيا in xix 13 referring to John the Baptist.
Like the اهل الكتاب and the Magians, they represent a group specially honoured in the Qur'ān as الذين آمنوا, but whom they represent, is still an unsolved puzzle.

The Exegetes had no idea what people was meant by السابقین, as is evident from the long list of conflicting opinions given by Tab. on ii.59. They also differed as to its derivation, some taking it from من for (Shahrastānī, ed. Cureton 203) and others from من which they say means to change one's religion (Tab. op.cit.).

Bell Origin 60, 148, is inclined to think that the word is just a play on the name of the Sabaean Christians of S. Arabia. He himself notes the difficulties of this theory, and though it has in its favour the fact that Nasafī on xxii. 17 calls the Sābiyān - نع من النصارى, the fact that Muhammad himself was called a Sābi by his contemporaries, seems to show that the word was used technically in his milieu, and is not a mere confusion with Sabaean. Grimme Mohammed, 1904, p 49 also looked to S. Arabia for the origin of the word, which he would relate to Eth. ṣ-f whose secondary meaning is tributum pendere, which he would interpret as "Almos-spendend". This, however, is somewhat far fetched.

Wellhausen's theory Reste, 237, was that it was from Aram. ʿalwa and given to the sect or sects because of their baptismal practices. We find this ʿalwa to baptize in Mandaean (Nöldeke, Mand. Gramm. 235) and as Brandt points out, we find the root the sect names مُسْتَبِعَ and ʿ�بیی. If, as Pedersen holds, the Sābiyān are Gnostics, this derivation is probably as near as we likely to attain.

2) Vide Rudolph Abhängigkeit, 74 n.
3) Rudolph, op.cit. pp 68,69. Pautz Offenbarung 148 n. with less likelihood suggests the Syr. یَحُبْتَی become یَحُبْتَی.
4) Die jüdischen Baptismen, 112 ff. See also Horovitz KU 121,122.
5) Browne Festschrift, p 383 ff.
Baptism.

The passage is Madinan and is a polemic against the Jews and Christians, so that صبغة would seem to be a reference to Christian baptism. صبغ is properly to dye, and صبغ dye, tincture, (c.f. Syr. صبغ) occurs in xxiii. 20 meaning juice. It is possible that صبغ in all its meanings is a borrowed word, though in this case the صبغ would show that it must have been very early naturalized. In any case it is clear that the meaning baptism is due to Christian influence.

From صبغ = Aram. صبغ to dip it was an easy transition to baptize and particularly in the Christian Palestinian dialect we get صبغ to baptize, صبغ to be baptized, صبغ baptism, صبغ baptist (Schultness Lex. 166: P.Syn. 3358). The Christian reference of صبغ is clear from Zam. on the passage, and the influence was probably Syriac.

Plu. of صبغ - a page of writing.

It is one of the technical terms connected with Muhammad's conception of heavenly Books. All the passages save xciii. 2 are early, and some of them very early.

Horovitz KU 69 is doubtless right in thinking that Muhammad used it as a general term for such Sacred Writings as were known at least by hearsay to the Arabs, and as such could be applied later to his own revelations. The word occurs not infrequently in the old poetry in the sense of pages of writing, e.g. in 'Antara xxvii, 2 (Ahlwardt Divans, p 52).

1) So Rudolph Abhängigkeit 75 and Lane EBX. sub.voc. though Ullmann Koran 14 would take it to refer to circumcision.
"Like a message on pages from the time of Chrosroes, which I sent to a
tongue tied foreigner".

or the verses in Aghānī xx. 24 -
كُتَابٍ مِّنِ الصَّمِيمَةِ مِنَ الكُتَابِ الَّذِي بَلَغَهُ مِنْ يَدَ

1) "A page of writing from Laqīṭ to whatever Iyādites are in al-Jazīrah".

The philologers have no adequate explanation of the word from
Arabic material for كُتَابٍ is obviously denominative. It is in S. Arabia
that we find the origin of the word. Grimm ZA xxvi. 161 quotes يٰٰبٰثٰ with its plu. يٰبٰثٰ from the S. Arabian inscriptions, and in Eth. يٰبٰثٰ to
write is in very common use, and يٰبٰثٰ meaning both scripture and liber
is clearly the source of the Ar. كُتَابٍ so commonly used in later times for
the Qur'ān. The use of the word in the early literature shows that it
was a word already borrowed from S. Arabia in pre-Islamic times and thus
ready to Muhammad's hand for his technical use of it in connection with
Sacred Writings.

صِرَقْة

ii. 192, 265, 266, 273, 277: iv. 144: ix. 58, 60, 80, 104, 105: lviii. 13, 14
Alms, tithes.

The denominative verb كُتَابٍ to give alms, occurs in ii. 280: v.
49: xii. 88: أُصْرِقِ in iv. 94: ix. 70: xliii. 10, and the participles
كُتَابٍ and مُكَتَابٍ are used several times, e.g. ii. 38, 85: xxxiii. 35.
These passages are all late, and the word is used only as a technical re-

1) Also Mutilannis (ed. Vollers Beitr. Ass. V. 171) and further references
by Goldziher in ZDMG xlvi. 19. Nöldeke-Schwally I, 11 notes that in the
poetry it never means a collection of writings in a book, as Muhammad uses
2) Fraenkel Fremdw. 248.
4) Dillmann Lex. 1266 ff. Pautz Offenbarung 123 n is inclined to derive
the Qur'ānic word from Eth.
5) Grohmann WZKM xxxii. 244. This was also in use in pre-Islamic Arabia
as Andrae Ursprung 36 notes, and was also borrowed by the Jews, c.f. يٰمٰح
Nöldeke, Neue Beiträge 50 n.
6) Fraenkel in Beitr. Ass. III. 69: Nöldeke, Neue Beiträge 50: Cheikho
Maqrîniya, 131, 222: Horovitz KU 69.
ligious term, just like Heb. פָּדוּת Syr. פָּדוֹת. The Muslim authorities derive the word from סְדָר to be sincere, and say that alms are so called because they prove the sincerity of one’s faith. The connection of the root with פָּדוּת is sound enough, but as a technical word for alms there can be no doubt that it came from a Jewish or Christian source. Hirschfeld Beiträge 89 argues for a Jewish origin, which is very possible. The Syr. פָּדוֹת with י for ז would seem fatal to a derivation from a Christian source but in the Christian-Palestinian dialect we find פָּדוּה, translating פָּדוּת, and in common use in several forms, which makes it at least possible that the source of the Ar. word is to be found there.

iv. 71: xii. 46: xix. 42,57: lvii. 18 and lv. 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from סְדָר on the measure סְדָר, though this form is not very common. As used in the Qur’ān, however, it seems to have a certain technical sense, and for this reason it has been thought that we can detect the influence of the Heb. - Aram. פָּדוּת. Thus Fleischer Kleinere Schriften II, 594 says - "Das Wort ist dem heb.-aram. פָּדוּת entlehnt, mit Verwandlung des Vocals der ersten Silbe in i nach dem bekannten reinaramischen אָנָּב".

In the O.T. פָּדוּת means just, righteous and is generally rendered by בְּשֶׁי in the LXX. In the Rabbinic פָּדוּת the sense of piety becomes even more prominent and it is used in a technical sense for the pious as in Succa 45b. It is precisely in this sense that Joseph, Abraham and Idris are called פָּדוּת and the Virgin Mary פָּדוּת in the Qur’ān, and there can be little doubt that both the Ar. and the Eth. פָּדוּת are of this Aram. origin.

1) So Fraenkel Vocab. 20: Sprenger Leben II 195 n: Rudolph Abhängigkeit 61
2) Schwally Idioticon 79.
3) C.f. Horovitz KU 49: Vacca II iv. 402. Grimm ZA xxvi. 162 thought it was of S. Arabian origin, but there seems nothing in favour of this supposition.
Ours some forty five times, e.g. i. 5, 6; ii. 136, 209 etc.

A Way.

The word is used only in a religious sense, usually with the adj. مسند, and though frequently used by Muhammad to indicate his own preaching, it is also used of the teaching of Moses (xxxvii. 118) and Jesus (iii. 44) and sometimes means the religious way of life in general (c.f. vii. 15).

The early Muslim authorities knew not what to make of the word. They were not sure whether it was to be spelled سراط or صراط and they were equally uncertain as to its gender, al-Akhfash propounding a theory that in the dialect of Hijaz it was fem. and in the dialect of Taimim masc. Many of the early philologers recognized it as a foreign word, as we learn from Suyūṭī Itq. 322; Muzhir i. 130; Mutaw. 50. They said it was Greek, and are right in so far as it was from the Hellenized form of the Lat. strata that the word passed into Aram. and thence into Arabic.

The word was doubtless first introduced by the Roman administration into Syria, and the surrounding territory, and strata became سراط (c.f. Procopius II, 1) and thence Aram. سرط, سرطي: Syn [عفر]. From Aram. it was an early borrowing into Ar. being found in the early poetry.

Tower.

The Lexicographers were not very sure of its meaning. They generally take it to mean a palace or some magnificent building (Jawhari) or the name of a castle (TA. ii. 179), while some say it means glass tiles - بلاط من توارير. All these explanations, however, seem to be drawn from the Qur'anic material, and they do not explain how the word can be derived.

1) Vide Bach. on i. 6 and Jawhari sub voc. 2) Fraenkel Vocab. 25: von Kremer Ideen 226 n. Fremdw. 26, 31, 70. Voitlers ZDMG i. 814. 11. 14.
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xxvii. 44: xxviii. 38: xl. 38.

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Nöldeke Neue Beiträge 51 pointed out that in all probability the word is from Eth. פִּיִּה a room, sometimes used for templum, sometimes for palantium, but as Dillmann Lex. 1273 notes, always for aedes altiores conspicuae. This is a much likelier origin than the Aram. הַמַּדְרוּת, which, though in the Targum to Jud. ix. 49 it means citadel or fortified place, usually means a deep cavity in a rock and is the equivalent of Ar. פִּיִּה. It is doubtful if the word occurs in the old poetry.


To crucify.

The passages are all relatively late. Once it refers to the crucifixion of Our Lord (iv. 156), once to the crucifixion of Joseph's prison companion (xii. 41) and in all the other passages to a form of punishment which Muhammad seems to have considered was a favourite past-time of Pharaoh, but which in v. 37 he holds out as a threat against those who reject his mission.

The word cannot be explained from Arabic, as the verb is denominative from סליב. This סליב occurs in the old poetry, e.g. an-Nābigha ii. 10 (Ahlwardt Divans p. 4), and 'Adi b. Zaid (Aghānī ii. 24), and is doubtless derived from Aram. סֵלֶב as Fraenkel Fremdw. 276 claims. The word is not original in Aram. however, and perhaps came originally from some Iranian source from a root represented by the Pers. دلا (Vollers ZDG 1. 614). Mingana Syriac Influence 86 claims that it was from Syr. rather than from Jewish Aram. that the word came to Ar. and as the Eth. פָּסַח seems to be of this origin, it may be so.

1) Hoffmann ZA xi. 322. What Fraenkel Fremdw. 237 means by יד I know not. 2) The form סליב is later and derived from the Ar. (Nöldeke Neue Beiträge 35).
Places of worship.

Though the Commentators are not unanimous as to its meaning they are in general agreed that it means the synagogue of the Jews, and as such many of them admit that it is a borrowing from Heb. (Baid. and Zam on the passage: Jawālīqī Mufarrab 95: Suyūṭī Itq. 322: Khāfājī 123: Sijistānī 201) This idea that it is Heb. of course is derived from the notion that the word means synagogues. It could of course be the Aram. ḫnḥa which means prayer, but the theory of Ibn Jinnī in his Muḥtasib, quoted by Suyūṭī Mutaw. 55, that it is Syriac, is much more likely, for though ḫla means prayer, the commonly used ḫlād means a place of prayer, i.e. ḫla ḫa which Rudolph Abhängigkeit 7 n. would take as the reference in the Qur'ānic passage.

Of very frequent occurrence.

To pray.

Besides the verb we find in the Qur'ān ʿalā prayer, ḫa one who prays, and ḫm place of prayer. ḫ however, is denominative from ḥm as Sprenger Leben III, 527 n. 2 had noted, and ḫ itself seems to have been borrowed from an Aramaic source (Nöldeke Koran, 255, 281).

The origin of course is from ḫa = ḫla as has been generally recognized, for the Eth. ḫla is from the same source (Nöldeke, Neue Beiträge, 36). It may have been from Jewish Aramaic but more probably from

1) Fraenkel Vocab. 21: Dvořák Fremdw. 31: Schwally Idioticon, 80, 125.
2) See also Pautz Offenbarung, 149.
3) The primary meaning of ḥ is to roast, c.f. Heb. ḥmla: Eth. ḫla Khafājī 124 seems to feel that ḥla is a borrowed form.
Syr. for the common phrase » emblem as Wensinck Joden 105 notes is of Syr. origin. It was an early borrowing used in the early poets and thus quite familiar in pre-Islamic days.

vi. 74; vii. 134; xiv. 38; xxi. 58; xxvi. 71.

An idol.

Found only in the plu. -Vx^, and only in relatively late passages. It is curious that it occurs only in connection with the Abraham legend save in one passage (vii. 134) where it refers to the Canaanites.

As we find §1 in the S. Arabian inscriptions, Müller WZK ii, 30 would regard سمن as a genuine Arabic word. It has, however, no explanation from Arabic material and the philologers are driven to derive it from ممن meaning (LA. xv. 241: Khafají 124).

It was doubtless an early borrowing from Aram. The root  ו is appears to be common Semitic, c.f. Ass. salmu and Ar.  צ to cut off, so Heb.  צ : Aram.  ס  ס Syr.  מ an image would doubtless mean something cut out of wood or stone. So  ס and  מ occurs not infrequently in the Nabataean inscriptions (Cook, Glossary 101), and it was from some such Aram. form that it came into use in N. Arabia, giving us the  מ we find in a Safaïte inscription and the  מ of the early Arabic poetry and of the Qur'ān.

xii. 72.

A drinking cup.

1) Mingana Syriac Influence 86: Schwally Idioticon 80, 125.
3) GIS IV No. ii l. 4, and see Gildemeister ZDING xxiv. 180.
4) But see Noldeke ZDing xl. 733.
It occurs only in the Joseph story for the King's drinking cup which was put in Benjamin's sack.

The word was a puzzle to the Exegetes and we find a fine crop of variant readings - صَعَلٰ صَعَلٰ صَعَلٰ صَعَلٰ besides the accepted صَعَلٰ. Either صَعَلٰ or صَعَلٰ would make it mean a measure for grain, and صَعَلٰ or صَعَلٰ would probably mean something fashioned or moulded e.g. a gold ornament.

The Muslim authorities take the word as Arabic, but Nöldeke has shown that it is the Eth. כָּפָר which is actually the word used of Pharaoh's cup in the Joseph story of Gen. xli.

xxii. 41.

Plu. of כָּפָר - a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian or a Sабian place of worship. They agree, however, in deriving it from صَعَلٰ (c.f. Ibn Duraid 166), and Fraenkel agrees, thinking that originally it must have meant a high tapering building. The difficulty of deriving it from صَعَلٰ, however, is obvious, and Khafaji 123 lists it as a borrowed word.

Its origin is apparently to be sought in S. Arabia, from the word that is behind the Eth. כָּפָר a hermit's cell (Nöldeke Beiträge 52), though we have as yet no S. Arabian word with which to compare it.

xl. 66: lxiv. 3: lxxii. 8.

Form, picture.

1) Neue Beiträge, 55.
2) Fremdw. 269.
3) It certainly has the meaning of minaret in such passages as Aghani xx. 65: Amwali ii. 79: Mahasen 161 and Dozy Supplément i. 845. So the Judaico-Tunisian כָּפָר means campanile (Nöldeke Neue Beiträge 52).
4) Rudolph Abhängigkeit, 7 n.
We also find the denominative verb פָּרָת in iiii. 4: viii. 10:

xl. 66: lxiv. 3.

That the philologers had some difficulty with the word is evident from the Lexicons, c.f. LA, vi. 143,144. The word has no root in Arabic, for it does not seem possible to explain it from פָּרָת which means to incline a thing towards (c.f. Heb. רוח to turn aside and the sóru, to rebel of the Amarna tablets).

Kraenkel Fremdw. 272 suggests therefore, that it is derived from the Syr. פָּרָת form, image, figure, from a root פָּרָת to describe, picture, form (c.f. Heb. הָרָת to delineate). In Aram, also מַלְעָה and שָׁרֹת mean picture, form, and in the S. Arabian inscriptions we find מַלְעָה not infrequently with the meaning of image. It is very probable that it was from S. Arabia that the word came into use in the North, and doubtless at an early period, as it occurs in the early poetry.

םָרָת and מָרָת

ii. 179,183,192: iv. 94: v. 91,96: xix. 27: lviii. 5.

fasting.

The verb occurs in ii. 180,181, and the participle in xxxiii. 35 and מָרָת is obviously denominative from פָּרָת.

It will be noticed that the passages are all late, and that the word is a technical religious term, which was doubtless borrowed from some outside source. That there were Jewish influences on the Qur'anic teaching about fasting has been pointed out by Wensinck Joden 120 ff, while Sprenger Leben III, 55 ff has emphasized the Christian influence thereon. In Möldeke-Schwally I 179-180 attention is drawn to the similarity of the Qur'anic teaching with fasting as practised among the Manichaeans, and Margoliouth, Early Development 149 thinks its origin is to be sought in

2) C.f. Schwally Idioticon, 74.
some system other than the Jewish or Christian, though doubtless influenced by both, so it is not easy to determine the origin of the word, till we have ascertained the origin of the custom.

Fraenkel Vocab. 20 would derive it from the Heb. יָסָר , but it is more likely to have come from Aram. יָסָר , Syr. יָסָר , which is also the source of the Eth. יָסָר (Nöldeke, Neue Beiträge 36). The Syr. form is the nearer phonologically to the Ar. and would seem to be the immediate source as Mingana Syriac Influence 86 urges. The word would seem to have been in use in Arabia before Muhammad's day but whether fasting was known in other communities than those of the Jews and Christians is uncertain.

1) Grimbaum ZDMG xl. 275 is uncertain whether from Heb. or Aram. c.f. also Pautz Offenbarung 150 n 3. 2) Cheikho Nagrāniya 179.

Idolatry.

This curious word is used by Muhammad to indicate an alternative to the worship of Allah, as Rāghib Kufradāt, 307 recognizes. Men are warned to "serve Allah and avoid Ṭāghūt (xvi. 38: xxxix. 19): Those who disbelieve are said to fight in the way of Ṭāghūt and have Ṭāghūt as their patron (iv. 78: ii. 259): some seek oracles from Ṭāghūt (iv. 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāghūt (iv. 54).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From 'Abd. and Bagh. on ii. 257, we learn that some thought it meant أوُائِلُ الْكُفَّارِ, others الشيطان, others أَوْلَانِ الساحِرَ, or أَوْلَامِ النَّاسِ, and some thought it a name for Al-Iṣāt and Al-'Uzzā. The general opinion, however, is that it is a genuine Arabic word, a form from طَخِنَةٍ to go beyond the limit (LA. xix. 232: TA. x. 225, and Rāghib op.cit.)

1) Grünbaum ZDMG xl. 275 is uncertain whether from Heb. or Aram. c.f. also Pautz Offenbarung 150 n 3. 2) Cheikho Nagrāniya 179. 3) Schwally Idioticon 74 n - "Naturlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum".
This is plausible, but hardly satisfactory, and we learn from Suyūṭī itq. 322: Mutaw. 37 that some of the early authorities recognized it as a loan word from Abyssinian.

Geiger 56 sought its origin in the Rabbinic הֹלוֹנָה error which is sometimes used for idols as in the Jerusalem Talmud Sanh. x. 28ד, נֹכְהָה "woe to you and to your idols", and whose cognate חוֹסַנָה is frequently used in the Targums for idolatry, a meaning easily developed from the primary verbal meaning of חוֹסַנָה to go astray (c.f. Heb. חוֹסַנָה : Syr. חונא : Ar. خنح).

Geiger has had many followers in this theory of a Jewish origin for Tāghūt, but others have thought a Christian origin more probable. Schwally Idioticon 38 points out that whereas in Edessene Syriac the common form is לְהָנֵה meaning error, yet in the Christian Palestinian dialect we find the form לְהָנֵה, which gives quite as close an equivalent as the Targumic חוֹסַנָה. The closest parallel, however, is the Eth. הָטִית from an unused root הָטִי, the equivalent of הָטִי, טַטֶּי, which primitively means defection from the true religion, and then is used to name any superstitions beliefs and also is a common word for idols translating the חוֹסַה of both the LXX and W.T. It is probable, as Nöldeke Neue Beiträge 35 notes, that the word itself is ultimately derived from Aram, but we can be reasonably certain that Suyūṭī's authorities were right in giving the Ar. word an Abyssinian origin.

1) Geiger 203, and see examples in Levy Tw. I, 312.
3) Schulthess Lex. 76. Lingana Syriac Influence, 85 also holds to a Syr origin for the word.
4) Nöldeke op. cit. 43.
Some of the early authorities know that it was a foreign word. Baid. tells us that it is اسم غيري, and Jawalliqi Mu'arrab 103: Khafaji 128 give it as non-Arabic.

1) The Heb. word is נעלם, and none of the Christian forms derived therefrom give us any parallel to נעלם. The philologers derive his name from to be tall, evidently influenced by the Biblical story, as we see from Bagh. on ii. 248: and Geiger 182 suggested that נעלם was a rhyming formation from to parallel נעלם. The word is not known earlier than the Qur'an, and is undoubtedly a formation of Muhammad himself from a name which he may not have heard or remembered correctly, and formed probably under the influence of to rhyme with נעלם.

Occurs very frequently, e.g. iii. 37: v. 45.

To make clean or pure.

The root itself is genuine Arabic, and may be compared with אָרֵחַ to be clear, Assyr. | אָרֵחַ brightness Heb. נְדַשְׁנִי to be clean, pure, and the S. Arabian ħtq in Hal. 682.

In its technical sense of "to make religiously pure", however, there can be little doubt that it, like the Eth. כָּבָּד and כָּבָּד (Nöldeke, Neue Beiträge 36), has been influenced by Jewish usage. It will be remembered that כָּבָּד is used frequently in Leviticus for ceremonial cleanness, and particularly in Ezekiel for moral cleanliness. So in the Rabbinic writings, and in late passages Muhammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

1) This was known to the Commentators, e.g. Thalabī Gissas, 185 says that his name in Heb. is שַׁלְמִי בַּיְסָף which is a very fair representation of שַׁלְמִי בַּיְסָף.

2) The occurrence in Samau'al is obviously not genuine, c.f. Nöldeke ZA xxvii. 178.

3) Horovitz KU 123.
xiii. 28.

Good fortune, happiness.

The favourite theory among the philologers was that it came from طيب (Rāghib Mufradāt 312), though not all of them were happy with this solution as we see from Tab. on the passage, and both Suyūṭī Itq. 322, and Jawālīqī Mufrabbāb 103, quote authority for its being a foreign word.

It is obviously the Syr. 'אכ'ג as Fraenkel Vocab 24 saw, which of course is connected with the common Semitic root דחא which appears in Ar. as طيب.


Mt. Sinai.

Twice it is expressly coupled with סיני, and except in lxi. 1, where it might mean mountain in general, it is used only in connection with the experiences of the Israelites at Sinai.

It was early recognized by the philologers as a foreign word.

Jawālīqī Mufrabbāb 100: Ibn Qutaiba Adab al-Kitāb 527: Suyūṭī Muzhir i, 130 and Māqūl on lxi. 1 give it as a Syriac word, though others, as we learn from Suyūṭī Itq. 322, thought that it was a Nabataean word.

Heb. רְכֵל = פֶּרֶשׁ, from meaning a single rock or boulder, seems to have the sense of cliff, and Aram. אָּרָמֹ is a mountain. So in the Targums 'אָרָמֹ is Mt. Sinai, but the סְּפִּירָת of the Qur'ān is obviously the Syr. שֶׁפֶרֶשְׁ. which occurs beside

1) They were uncertain, however, whether to regard it as Abyssinian or Indian, - Mutaw. 39, 51.
2) So Mingana Syriac Influence, 86: Dvořák Fremdw. 18.
3) Lagarde Übersicht, 26, 69.
4) vide Onkelos on Ex. xix. 18.
5) Fraenkel Vocab. 21: Mingana Syriac Influence, 88: and see Horovitz, KU, 123 ff.
vii. 130: xxix. 13.

The Deluge.

The Commentators did not know what to make of it. Tab. tells us that some took it to mean water, others death, others a torrent of rain, others a great storm, and so on, and from Zam. we learn that yet others thought it meant smallpox, or the rinder pest or a plague of boils. Fraenkel Vocab. 22 recognized that it was the Rabbinic שׁוֹרֶשׁ which is used e.g. by Dnkelos in Gen. vii. and which is used in the Talmud in connection with Noah’s story (Sanh. 96a). Fraenkel’s theory has been generally accepted, but we find שׁוֹרֶשׁ in Mandaeans meaning deluge in general (Nöldeke Mand. Gramm. 22, 136, 309) and Syr. מָאָסָלִי is used of Noah’s flood in Gen. vi. 17 and translates κατακυρηφός in the N.T. so that Mingana Syriac Influence 86, would derive the Ar. word from a Christian source.

The flood story was known before Muhammad’s time, and we find the word عَرَبٌ used in connection therewith in verses of Al-A‘shā and Umayya b. Abī-ṣ-Ṣalt, but it is hardly possible to decide whether it came to Ar. from a Jewish or a Christian source.

Clay.

The Qur‘ān uses it particularly for the clay out of which man was created.

Jawhari and others take it to be from طَلْنَة, but this verb is clearly denotive, and Fraenkel Fremdw. 8, is doubtless correct in

1) It can hardly be connected, however, with the Gk. τυφώ.
thinking it a loan word from N. Semitic.

We find סָלַח clay in Jewish Aram., but not commonly used. The
Syr. סִילֶל was much more widely used. From some source in the Mesopotamian
area the word passed into Iranian, where we find Phlv. סִירָשׂ, meaning clay or mud (PPG1. 219), and it was probably from the same source
that it came as an early borrowing into Arabic, where we find it used in
a general sense in the old poetry, e.g. Hamasa 712 l. 14.

Of very frequent occurrence.

The world, the universe.

The form is not Arabic as Fraenkel Vocab. 21 points out, and the
attempts of the Muslim authorities to prove that it is genuine Arabic are
not very successful. Râchib Mufradât 349 quotes as parallels סָלַח and
סֵילָה but these are borrowings from סָלַח and סָלַח respectively (Fraenkel
Fremdw. 252 and 193). Another indication that the word is foreign is the
pl. form סָלְאֵלוֹn (Fraenkel Vocab. 21).

It is difficult, however, to decide whether the word was borrow-
ed from Jewish or Christian sources. Hirschfeld Beiträge 37, pleads for
1) a Jewish origin, and there is much to be said in favour of this. Heb.
סָלַח means any duration of time, and in the Rabbinic writings it, like
Aram. סָלַח comes to mean age or world, as e.g. סָלַח "this world" as
contrasted with the next (Levy III, 655). Grünbaum also points out ZDMG
xxxix. 571, that the common Qur'ânic is precisely the cr
of the Jewish liturgy. On the other hand סָלַח occurs in Palm. and סָלַח
in Nab. inscriptions, and the Syr. סָלַח which Fraenkel Vocab. 21 suggested

1) So de Sacy JA 1829 p. 161 ff. Pautz Offenbarung 105 n 5, and see
Sacco Credenze, 23.
2) It occurs with the meaning of age or time in the Zenjirli inscription.
as the origin means both \( \text{عنصر} \) and \( \text{ربما} \), while the expression \( \text{لكفف} \) in the Christian Palestinian dialect, is, as Schwally notes, a curiously close parallel to the Qur'anic للسالمين.

Of very frequent occurrence.

A worshipper.


The question of its being a loan word in Arabic depends on the more fundamental question of the meaning of the root. If its primitive meaning is to worship, then the word retains its primitive meaning in Arabic and all the others are derived meanings. There is reason, however, to doubt whether worship is the primitive meaning. In the O. Aram. רבד means to make or to do, and the same meaning is very common in Jewish Aram. and Syr. In Heb. רבד is to work, and so רבד primarily means worker as Holdeke has pointed out, and the sense of to serve is derived from this. With רבד meaning to serve, we get Heb. רבד : Aram. מנה : Syr. מנה : Phon. תבר , and Ass. abdu, all meaning slave or vassal like the Ar. שכיר. From this it is a simple matter to see how with the developing cults רבד comes to be a worshipper, and " to worship, i.e. to serve God.

The inscriptions from N. Arabia contain numerous examples of מנה joined with the name of a divinity, e.g.

1) \( \text{יעקבו} : \text{عبد الله} = \text{عبد الرؤو} = \text{عبدالله} = \text{عبدملك} \)
2) \( \text{عبد العزة} = \text{عبد الرؤو} = \text{عبد الله} = \text{عبدملك} = \text{عبدملك} \)

5) \( \text{عبد} = \text{عبد} = \text{عبد} = \text{عبد} \)
to quote only from the Sinaitic inscriptions. Also in the S. Arabian ins-
1) \( \text{Idioticon, 67, 68 = המימיקמ} \)
2) \( \text{Notice particularly the Nm. ידパス to be tilled, used of land.} \)
3) \( \text{ZDMG xl. 741. He compares the Eth. מנה to work, and מנה a labourer.} \)
4) \( \text{Gerber, Verba Denominativa, p. 14.} \)
5) \( \text{Cook Glossary, 87, 63. For the Safaitic see המים etc. in Littmann Semitic Inscriptions.} \)
scriptions we find )Xi­ynAbd 'Athtar: 116¤nAbd Kallal: 944¤nAbd Shams etc. It thus seems clear that the sense of worship, worshipper came to the Arabs from their neighbours in pre-Islamic times.

lv. 76.
A kind of rich carpet.

It occurs only in an early Meccan Sūra in a passage describing the delights of Paradise.

The Exegetes were quite at a loss to explain the word. Zam. says that it refers to عبغر a town of the Jinn, which is the home of all wonderful things, while Tab. while telling us that عبغر is the same as زاب or دیباج, states that the Arabs called every wonderful thing عبغر.

It seems to be an Iranian word. Addai Sher 114 suggests that it is the Pers. ابک, i.e. آب کر meaning "something splendid", from آب splendour and کر something made. That would be Phlv. شااب = lustre, splendour (c.f. Skt. शाप) and لود کار = labour, affair from Av. لو ود کار (c.f. Skt. कार), so Phlv. لود کار would mean a splendid or gorgeous piece of work.

xxii. 30,34.
Ancient.

Only in a Madinan Sūra in a reference to the Ka'ba البیت العلیه.

The Exegetes had some trouble with the word, though they usually try to derive it from عنط whose meaning, as commonly used in the old poetry, is to be free. The verb occurs in Ass. eteku: Heb. יָעָנָה meaning

1) Vide Pilter Index of South Arabian Names, for references.
2) It was commonly used in this sense in the old poetry, see Cheikhho Nasrāniya, 172.
3) PPG1. 87, and c.f. Horn Grundriss § 3.
4) West Glossary 194, and Horn Grundriss § 831.
5) Bartholomae AlW 444 ff.
to move, to advance, but the sense of to be old seems purely an Aram. development, and occurs only as an Aramaism in Heb.

Aram. סנה : Syr. ol are quite commonly used, and סנה in the sense of old occurs in a Palm. inscription of 193 A.D. but Völlers ZDMG xlv. 354: li. 315 claims that the root owes this meaning to the Lat. antiquus, in which case the word probably came early into Ar. from Aram. source.


Eden.

It is always found in the combination גן עדן as Garden of Eden, but never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sûras, and is commonest in late passages. Muhammad apparently learned the phrase only in its later sense of paradise, and in xxvi. 85 refers to it as גן הנעيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from עדן to abide or stay in a place (LA xvii. 150: TA. ix. 274), and Râshîb Lufrodât 328 says that גן means השמח. Some, however, recognized it as a loan word, as we learn from Suyûtî Itq. 323, though the authorities were divided as to whether it was Syriac or Greek.

Obviously גן עדן represents the Heb. דֶּנֶּה, and as גן is properly delight, pleasure, the Ok. stellt, the גן הנעימ of xxvi. 85 is a very fair translation. The Ar. equivalent of אָדָן, however, is Ав, with

1) BDB, 801.
2) de Vogüé Inscriptions No. 6, 1. 4 and c.f. Lidzbarnski Handbuch 343. 3) It was used in the early poetry e.g. Al-Asnâ (Geyer, Zwei Gedichte I, 18), and Lufaddaliyat xxvi. 34.
4) C.f. הָגִי to be soft, and the Hiph. to live delicately, voluptuously. Sycz Eigennamen, 14, however, wants to derive it from Babylonian edînu meaning field or steppe.
its derivatives "غَدِيَة"delicacy, softness, which clearly disposes of the theory of the Lexicographers of a derivation from عَدَن.

Marraccio Refutationes 315 claimed that the derivation of the Ar. word was directly from the Heb. and this has been accepted by many later writers, though Geiger 47 admits that it is only in the later Rabbinic writings that לָבֶת means a heavenly abode. It is possible that it came from the Syr. ܟاك, which is used not only of the earthly Eden of Gen. but also of Paradise, and of that blessed state into which Christ brings men during their earthly sojournings. It was from the Syr. that the Arm. ܚܐܡ was derived, but one must admit with Horovitz Paradies 7, that the Syr. word was not so commonly used as the Rabbinic לָבֶת and the probabilities are thus in favour of a Jewish derivation.

lvi. 36.

pleasing.

The word is found only in an early Meccan passage describing the delights of Paradise, where the ever virgin spouses are ץַעַבַּי אֲדוֹנָי, which is said to mean that they will be well pleasing to their Lords and of equal age with them.

The difficulty of course, is to derive it from the Ar. root عَرَب which does not normally have any meaning which we can connect with عَرَب in this sense. For this reason Sprenger Leben II, 508 n, suggested that it was to be explained from Heb. לָבֶת, one of the meanings of which is to be sweet, pleasing, used e.g. in Ez. xvi. 37: Cant. ii. 14 very much

2) Vide Andrae Ursprung 151.
3) Hübschmann ZDMG xlvi, 237: Arm. Gramm. i, 300. In the old version of Genesis, however, the word used is יִתְנָה which is obviously from the Greek ἤτιμα.
as in the Qur'anic passage. So in the Targums דָּם means sweet, pleasing (Levy TW ii. 240), but the word is not a common one, and it is not easy to suggest how it came to the Arabs, for it is commonly used in the old poetry.

To help.

It is used only in late passages in the technical sense of giving aid in religious matters.

Obviously it is not used in the normal sense of to correct or punish, nor can it be a normal development of ḥא to reprove, blame. The Lexicons are forced to illustrate this Qur'anic use of the word from the Hadith whose usage is obviously dependent on the Qur'ān itself. (LA vi 237).

It thus seems probable that the verb is denominative, formed from a borrowing of יִזְרָא or יִזְרָא meaning help, succor, which would have come to Muhammad from his contact with the Jewish communities. As the Heb. and Phon. עזר, יזר : Aram. יזר, יזר : Syr. יזר, יזר are cognate with the Ar. עזר to aid, it is possible to consider עזר as a by-form of עזר, just as עזר occurs, though infrequently, beside עזר in the Palæ. inscriptions, but the fact that it is עזר and not עזר which means help is against this, and in favour of its being a denominative.

ix. 30.

Ezra.

The reference is to the Biblical Ezra, and the name was recog-

1) Lidzbarski Handbuch, 338.
2) Said, on the passage tells us that the Jews repudiated with some asperity the statement of the Qur'ān that they called Ezra the Son of God.
nized by the philologers as foreign. Jawāliqī mufarrab 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is and none of the Christian forms taken from this help us to explain . Finkel MW XVI suggests that it is a misreading for from Ps. ii, 7 but this does not seem possible, Majdī Bey in the bulletin de la Soc. Khediviale de Géographie vii Sér. No. 3 (1908) p. 8 claims that it represents Osiris, but this is absurd. Casanova JA CCV (1924) p. 360 would derive it from the ḥāṣān or ḥūṣān of Gen. vi. 2,4, but all the probabilities are that it stands for and the form is due to Muhammad himself not properly grasping the name.

xxvii. 39.

Demon.

The philologers would derive it from to rub with dust, and tell us that the word is applied to Jinn or to men as meaning one who rolls his adversary in the dust, c.f. LA vi. 263.

Grimme ZA xxvi, 167,168 suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth. ZDMG xlviii, 17 would take it as a genuine Arabic word. Hess ZS ii, 220, and Vollers ZDMG 1. 645, however, have shown that it is Persian, derived from Phlv. أفران (c.f. Av.آفران which in Mod. Pers. is آفریند, the participle from to create, and used like the Ar. خلق for creature.

lxxxiii. 18,19.

1) See also Horovitz KU 127.
2) Vide also his Nominalbildung § 250.
3) Horn Grundriss § 39. and c.f. Vollers Lex. i. 44.
4) Reichelt Awestisches Elementarbuch, Glossary, 428.
It is supposed to be the name of a place in the upper part of the heavens (or the name of the upper part of the heavens itself) where the Register of men's good actions is preserved. Some said it was the angel court (لاخ, 327): others that it means the heights (Tab. in loco) and others, arguing that كَبَّارْ مَبْنَى in v. 20 interprets ‘Illiyûn, said it meant a book (Bagh).

Fraenkel *Vocab.* 23 was doubtless right in taking it to be the Heb. יְרוֹם, which is used as an appellation of God among both Hebrews and Phœnicians, and as meaning higher or upper is used of chambers of a house (Ez. xli. 7: xlii. 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy *Wörterbuch* III, 653). Grimm *ZA* xxvi. 163 wants to connect it with Eth. טַנָּא whose participle, he says, means בּוּנֵת גֶפֶרֶבֶן, and would refer it to the spotted pages of the books. There is little doubt, however, that we must regard it as a borrowing from the Jews.

iii. 30, 31: lxvi. 12.

‘Imrân, the father of Moses, Aaron and Miriam.

In these passages we have the well known confusion between Miriam the sister of Moses and Aaron, and Miriam the mother of Our Lord, and in spite of the attempts at defence made by Gerock, Sale and Weil, we have no need to look elsewhere than the סְמָךְ of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr. סְמָך.

Sycz *Eigennamen* 60, would take it as a genuine Arabic name applied to מְרִיאָם because the name seems to be a formation from عِمَر and used in pre-Islamic

times. Ibn Duraid 314 tells us of an among the Qudā'ā, and Ibn Qu- 
.taiba Maβārī 223 speaks of an at Mecca. Küller WZKM i. 25 says 
the name was known in S. Arabia, and evidence for its existence in N. Ara-
bia is found in a Greek inscription from the Muraqan given by Lidzbarski,
Ephemeris II, 331 which reads Αυτός ζαχάρων απ' Εμπάνου θάνα 
of the name in the Safaite inscriptions.

This, however, hardly affects the Qur'ānic name, for though we may agree that there was an early Arabic name of this form, it is surely clear, as both Lidzbarski and Horovitz note, that the Qur'ānic name came to Muhammad from his Jewish or Christian sources though in the form it takes he may have been influenced by the Arabic name.

xxix. 40.

Spider.

The ending would suggest that it is of Aram. origin (Geiger 45), and this is confirmed by the fact that the Heb. is מִכְּכֶּרְו, where the Heb. would lead us to expect a in Arabic, as e.g. برغوث and and etc.

The form in the Targums is מִכְּכָרָא or מִכְּכָרָא as in spider's web, and it was probably from some Aram. form that it entered Arabic.

v. 144.

A Festival.

This sole occurrence is in the latest hadīn Sūma in connection with Muhammad's curious confusion on the Lord's supper.

The Lexicons try to derive it from جد, though as we see from the discussion of Al-Azhari in LA iv. 314 they were somewhat in difficulty

1) Vide BDB 747.
about it. Fraenkel *Fremdw.* 276 pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. יַעֲשֵׂי, though the root is common Semitic and the Targumic נַעֲשֵׂי is not impossible as the source.

Many Muslim authorities take the word as Arabic and derive it from עִיּוֹנָן to be a dingy white whence עִיּוֹנָן a reddish whiteness (Lane sub.voc) or from עִיּוֹנָן meaning a stallion's urine: so Rāghib *Mufradāt* 359 (c.f. *LA.* viii. 31). Zam. on iii. 40 however, dismisses these suggestions with some scorn, and there were many who recognized it as a foreign word. Jawālīqī *Mufarrab* 105, Khafājī 134, give it as such, and in *LA.* viii, 30 we read that Sibawaih, Ibn Sīda, Jawhari and As-Zajjāj classed it as בֵּין. Jawhari *Sināḥ* sub.voc. gives it as Syriac, but Baid. on ii. 81 says it is Hebrew.

The name is still a puzzle to scholarship. Some have suggested that it is really Esau יְשֵׁי and was learned by Muḥammad from Jews who called him so out of hatred. There is no evidence, however, that Jews ever referred to Jesus by this name. Others take it as a rhyming formation to

1) C.f. Cheikho *Masraḥiya,* 178.
2) Baid. follows Zam. in this, and Zwemer *Moslem Ohrlat,* 34 has quite misunderstood Baid. on this point. Baid. does not argue for a derivation from עִיּוֹנָן, but definitely repudiates it.
3) This was suggested by Roediger (*Fraenkel WZKM* iv. 334 n) and by Landauer (*Noldeke ZDMG* xli. 720 n), and is set forth again by Pautz *Offenbarung* 191. The case against it is set forth by Derenbourg *REJ* xviii. 127 and Rudolph *Abhängigkeit* 66.
correspond with Čr-Čr, on the analogy of Hārūn and Qārūn: Hārūt and Mārūt: Yājūj and Mājūj etc. and there may be some truth in this. Derenbourg REJ xviii. 128 after pointing out how the Tetragrammaton in Gk. became πτ, suggests that perhaps χεθ "lu à la manière occidentale" has produced but this is hardly likely.

Fraenkel WZKM iv. 334, 335 suggests that the name Čbī may have been so formed from صب by Christians in Arabia before Muhammad. It is not unusual to find Arabic using an initial ْ in words borrowed from Aram. the and/dropping of final ْ is evidenced by the form Yisho of the Manichaean "kōktūrkīsh" fragments from Turfan, and the late Jewish َ for َ (Levy Wörterbuch II. 272). The form Īsā however, does not occur earlier than the Qur'ān, whereas appears to have been used in personal names at an early period, c.f. Aṣhānī, xx, 128.

Till further information comes to hand we shall have to content ourselves with regarding it as some form of "konsonanten permutation" due maybe to Muhammad himself, and perhaps influenced, as Horovitz KU 128 suggests, by Nestorian pronunciation.

Creator.

It occurs only in the stereotyped phrase - .

The root ُطَر is to cleave or split, and from this we have several forms in the Qur'ān, viz. ُطَر a fissure, ُطَر to be rent asunder, etc. On the other hand ُطَر to create (c.f. ُطَر xxx. 29) is a denomina-

tive from ُطَر .

1) This theory was elaborated by Lowenthal in 1861, c.f. MW I. 267-282.
2) Examples in Vollers ZDMG xlv. 352.
4) But note the monastery in S. Syria, mentioned by Mingana Syriac Influence, 84, which as early as 571 A.D. seems to have borne the name ُイスانييا.
5) Bittner WZKM, xv. 395.
The primary sense is common Semitic, c.f. Ass. paṭāru, to cleft:
Heb. רָפָרָה, Phon. ṣāp to remove, Syr. ṣāp to release etc. The meaning of
to create, however, is peculiar to Ethiopic, and as Nöldeke Neue Beiträge
49 shows, the Ar. ُمُثِبُرُعُم is derived from ṣāp though Arabicized in its form.

Judgment, decision.

The verb ُمُثِبُرُعُم to open, with its derivatives is commonly used and
is genuine Arabic, but in these two passages where it has a peculiar technical meaning, Muhammad seems to be using, as Horovitz KU 18 n noted, an
Eth. word ُمُثِبُرُعُم, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. ُمُثِبُرُعُم to give judgment: ṣāp
judicari, ṣāp litigare: ṣāp iudicium, and ṣāp which is both iudici­um and sententia iudicis.

potter's clay.

The passage refers to the creation of man, and that it means
earthenware is the general consensus of the authorities, c.f. Sijistānī
245: Rāghib Mufradāt 380.

It is obvious that it cannot be derived from the verbal root ُمُثِبُرُعُم
and Fraenkel Vocab. 22 compared it with ṣāp an earthenware pot, which
occurs as a loan word in the Jewish ṣāp. The Syr. ṣāp is a word in

1) That the early authorities felt that the word was foreign is clear
from the Tradition about Ibn ʿAbbās in LA vi. 362 already referred to in
our Introduction p. 8.
2) Horovitz would add cx. 1 - اذِيِّجَةَ نِصْرَ اللَّهِ وَاللَّهُ - but as this apparently re­fers to the conquest of Mecca (Nöldeke-Schwally I. 219) it would seem to
mean victory rather than judgment in the technical legal sense of the
other passages.
3) Nöldeke Land. Gramm. 120 n 2.
4) Fraenkel Fremdw. 70, but c.f. ṣāp in Dan. ii. 41.
fairly common use and translates מָּרָּאָה, c.f. 1:35, 1:36; מָּרָּאָה, and there can be little doubt that it is the origin of the Ar. word.

xxv. 55: xxxv. 13: lxxvii. 27.

Sweet river water.

The passages are all Meccan and refer to the sweet river water as opposed to the salt water of the sea, and in the two latter passages the reference is apparently to some cosmological myth.

In any case the word מָּרָּאָה is derived from the river Euphrates (Horovitz KU 130), which from the Sumerian Pura-nun, "great water", appears in Ass. as Purattu, or Purât, and in O. Pers. as Ufrâtu, whence the Gk. Ἕβρας. From the Ass. comes the Heb. מָרָּא and Syr. מָרָּא, whence in all probability the Ar. מָּרָּאָה, if indeed this was not an early borrowing from Mesopotamia.

xviii. 107: xxiii. 11.

Paradise.

The authorities are agreed that it means a garden - מָּרָּא (Jawhari; LA viii. 43), but they differed considerably as to what sort of a garden it means. There are also divers opinions as to its precise location and significance as referring to the celestial Paradise.

It was early recognized as foreign (Siddiqi Studien 13, and note Fraenkel's remark Fremdw. 149) though some claimed that it was genuine Arabic derived from מָּרָּא meaning width or amplitude.

1) Nöldeke Neue Beiträge, 45 n 2; Vollers ZDMG li. 324; Fraenkel Fremdw. 169 ff.
2) Delitzsch Paradies 169 ff.
4) Lane Lex. 2365; and Tab. on xviii. 107.
5) Vide Qamus sub. voc; LA. viii. 44; TA iv. 205. This was the theory of al-Farrâ and it was supposed to be supported by the fact that it occurs as a name for Damascus. The verse of Jâbir quoted in Bekrî Muftjam I, 368 is post-Islamic, however, and doubtless influenced by the Qur'ân.
Some said it was Nabataean, where the reference is possibly to the ḥadīr of late Jewish legend. 'Ikrima held that it was Ethiopic, and many said it was Syriac, but the favourite theory among the philologers was that it was of Greek origin. Suyūṭī Itq. 323, Muzhir i. 130, 134 gives this as the prevalent theory, it is given by Jawālīqī 110: Thaʿālibī ʾīkh 318, and Khafājī 148, and we learn from the Lexicons (c.f. LA vii. 44) that it was supported by such authorities as Az-Zajjāj, Ṣuj[hāj], Ibn Sīdā, and Al-Kalbī.

Obviously represents the Gk. ἀράδες, and on the ground of the plu. G. Hoffmann would derive it directly from the Greek. It seems, however, merely a coincidence that this plu. form (which is not uncommon in borrowed words, e.g. خانزير : صناديق etc) is so close in sound to the Gk. word, and it is unlikely that it came directly into Ar, from Gk.

The original word is Iranian, the Av. pairidaēza, which in the plu. means a "circular enclosure". Xenophon introduced the word into Greek and uses it of the parks and gardens of the Persian Kings. e.g. Anab. I.i.7, etc. After this date it is used fairly frequently and in the LXX is sometimes used to translate or . But it was also borrowed into other languages. In late Ass. we find pardiso and in Heb. a park or garden, also in Aram. the אֲדוֹנָי of the Targums, and Syr. אֲדוֹנָי 1)

1) As-Ṣuddī in Jawālīqī Muʿarrab, 110.
2) Barth, on xviii. 107.
3) Qāmūs sub. voc. TA iv. 105, and Jawālīqī.
4) ZDMG xxxii. 761 n: Laparde GA 76 and 210: Pautz Offenbarung 215 n: but see A. Müller in Bezenberger's Beiträge 280 n.
5) Bartholomee AIW 865: Haug Parsis 5. It survives in Mod. Pers. باغ, garden (Horn Grundriss 6279) and Kurdish گی bard, garden (c.f. Justi Die Kurd. Spiriten, 29). 6) Which makes it the more strange that Liddell and Scott should have considered the word Semitic.
7) ZA vi. 290. On the suggested Semitic origin of the Avestic word see Delitzsch Paradies 95, 96, and Nöldeke thereon in ZDMG xxxvi. 182.
commonly mean garden and are of Iranian origin like the Arm. خرگرس.

Tisdall Sources 126 thought that خرگرس was borrowed from late Heb. but in the sense of Paradise it is very rarely used in Heb. Its origin is almost certainly Christian, and probably Syriac, for خرگرس was very commonly used for the abode of the Blessed, and could easily have been learned by the Arabs from the Aram. speaking Christians of Mesopotamia or N. Arabia. Vollers ZDMG 646 suggests that possibly the plu. form خرگرس was the form that was borrowed, and later formed from this.

It was a pre-Islamic borrowing, and possibly occurs in the Thamudic inscriptions.

Occurs some seventy four times, e.g. ii. 46.

Pharaoh.

The Commentators tell us that Fir'aus was the title of the kings of the Amalekites, just as Chosroes and Caesar were titles of the kings of Persia and Roum. (Tab. and Said, on ii. 46). It was thus recognized as a foreign word taken over into Arabic (Sibawayh in Siddiqi Studien 20, and Jawâliqî Mu'arrab 112).

Hirschfeld's New Researches thinks that it came to Ar. from Heb. the form being due to a misreading of نور as نور, but there is no need to descend to such subtleties when we note that the Christian forms give us the final ن. In Gk. it is Φάραος, in Syr. פרהוא, and in Eth.

1) The Syr. خرگرس, beside Arm. خرگرس and Pers. خرگرس for gardener, is conclusive evidence of the Iranian origin; خرگرس, being the Phil. ناپانک, a protector, or keeper (Horn Grundriss §175).
3) As Horovitz Paradies 7 notes. c.f. also Schaefer in Der Islam xiii. 32.
5) c.f. Littmann Entzifferung 43.
6) As Möldeke showed in his essay Über die Amalekite, Göttingen 1864, this name is used by Arabic writers in a very loose way to cover all sorts of peoples of the Near East of whose racial affinities they had no exact knowledge. The term is used indifferently for Philistines, Can. enites and Egyptians, and Bâth, in his note on ii. 46 tells us that Pharaoh was the ruler of the Amalekite Copts!
The probabilities are that it was borrowed from Syr. (lingana Syriac Influence, 81. Sprenger Leben I, 66).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Umayya are spurious. Sprenger has noticed the curious fact that the name does not occur in the Sūra of Joseph where we should naturally expect it, which may indicate that the name was not known to Muhammad at the time that story was composed, or may be was not used in the sources from which he got the material for the story.

Discrimination.

In all the passages save viii. 42 it is used as though it means some sort of a Scripture sent from God. Thus "we gave to Moses and Aaron the Fūrqān and an illumination" (xxi. 49) and "we gave to Moses the Book and the Fūrqān" (ii. 50) where it would seem to be the equivalent of Taurah. In iii. 2 it is associated with the Taurah and the Injil, and xxv. 1 and ii. 181 make it practically the equivalent of the Qur'ān, while in viii. 29 it says "if ye believe God, he will grant you a Fūrqān and forgive your evil deeds". In viii. 42, however, where the reference is to the Battle of Baqr "the day of the Fūrqān, the day when the two hosts met, the meaning seems something quite different.

The form of the word would suggest that it was genuine Arabic, a form from فرط , and thus it is taken by the Muslim authorities. Tab. on ii. 50 says that Scripture is called Fūrqān because God and as referring to Baqr it means the day when God discriminated between the good party and the evil, (Rāshib mufradāt 385). In this latter case it is tempting to think of Jewish influence, for in the account

1) So Korovitz KU 130: Andrae Ursprung.
of Saul's victory over the Ammonites in I Sam. xi, 13 where the Heb. text reads "this was the day of victory for the God of Israel," where is exactly the same in the Targum. The philologers, however, are not unanimous as to its meaning. Some took it to mean פַּלְחֵי הָבֵר, and Zeitschr. on viii. 29 collects a number of other meanings. This uncertainty and confusion is difficult to explain if we are dealing with a genuine Arabic word, and is sufficient of itself to suggest that it is a borrowed term.

Arguing from the fact that in the majority of cases it is connected with Scriptures, Hirschfeld New Researches 68, would derive it from מִשְׁמַר one of the technical terms for the divisions of the text of the Heb. Scriptures. This, however, is rather difficult, and Margoliouth Mohammed 145: (but see BNE ix. 481: x. 538) while holding to the explanation from מִשְׁמַר refers it, not to the sections of the Pentateuch, but to a book of Sayings of the Jewish Fathers, which Muhammad heard of from the Jews, and which he may have thought of as similar to the Taurah and the Injil. This theory is more probable than that of Hirschfeld, and has in its favour the fact that resemblances have been noted between phrases and ideas in the Qur'an and the well known מִשְׁמַר. It also, however, has its difficulties, and in any case does not explain the use of מִשְׁמַר.

1) Lidzbarski ZS i. 92 notes an even closer verbal correspondence with Is. lxxix. 8, where for מִשְׁמַר has פַּלְחֵי הָבֵר. 2) This is strengthened by the fact that there are apparently no examples of its earlier than the Qur'an. Fleischer Kleinere Schriften II, 125 ff, who opposed the theory that it is a foreign word, is compelled to admit that it was probably a coining of Muhammad himself. 3) So Grimme Mohammed, II, 73 thinks it means sections of a heavenly book and compares the Rabbinic מִשְׁמַר. But see Rudolph Abhängigkeit 39. 4) Rudolph Abhängigkeit 11: Hirschfeld Beiträge, 46.
Linguistically there is a closer equivalence in the Aram. deliverance or redemption and Geiger 56 ff suggested this as the source of the Ar. word. He would see the primary meaning in viii. 29 - "He will grant you redemption and forgive your evil deeds", where the Targumic ותאכזב תכלת would fit exactly (c.f. Ps. iii. 9 etc). Nowhere, however, is vo-n-r used of revelation, and Geiger is forced to explain יַעַרָּך in the other passages, by assuming that Muhammad looked upon revelation as a means of deliverance from error.

Geiger's explanation has commended itself to many scholars, but Fraenkel Vocab. 23 in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. יַעַרָּך, a suggestion which has been very fruitfully explored by later scholars. Not only is יַעַרָּך the common word for salvation in the Peshitta and the ecclesiastical writers (P.Sm. 3295), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as לַעַרָּך (Nöldeke-Schwally I. 34) and Armenia, as חָרְמֶך . It is of much wider use than the Rabbinic יַעַרָּך but as little does it refer to revelation, so even if we agree that the borrowing was from Syr. we still have the problem of the double, perhaps triple, meaning of the word in the Qur'ān.

Sprenger thought we might explain this by assuming the influence of the Ar. root ורך on the borrowed word. Schwally, however, has suggested that this is not necessary, as the word might well have had this double sense before Muhammad's time, under the influence of Christian or Jewish

1) Ullmann Der Koran (Bielefeld 1872) p 5: von Kremer Ideen 225: Sprenger Leben II 337 ff: Pautz Offenbarung 81.
4) Leben II. 339, "Wenn Mohammed Koran auch aus dem Aramäischen entnommen hat, so schwobte ihm doch die arabische Etymologie vor". See also Rudolph Abhängigkeit 39: Bell Origin, 118: Nöldeke Sketches 38.
Messianic thought, and Lidzbarski ZS i. 91 points out that in Gnostic circles "Erlosung und Heil besonders durch Offenbarung vermittelt werden". There is the difficulty, however, that there seems to be no evidence of the use of the word earlier than the Qur'an, and Bell Origin 118 ff rightly insists that we must associate the use of the word for revelation with Muhammad himself. He links up the use of the word in the Qur'an with the story of Moses, and thinks that as in the story of Moses the deliverance was associated with the giving of the Law, ao Muhammad conceived of his Furqan as associated with the revelation of the Qur'an. Wensinck El II, 120 would also attribute the use of the word in the sense of revelation to Muhammad himself, but he thinks we have two distinct words used in the Qur'an, one the Syr. میام meaning salvation or deliverance, and the other a genuine Arabic word meaning distinction and which Muhammad used for revelation as that which makes a distinction between the true and the false. Finally Horovitz KU 77, would make a sort of combination of all these theories, taking the word as of Syr. origin, but influenced by the root نن and also by the Heb.Jos.

In any case it seems clear that میام is a word that Muhammad himself borrowed to use as a technical term, and to whose meaning he gave his own interpretation, and the source of the borrowing was doubtless the vocabulary of the Aram. speaking Christians, whether or not the word was also influenced by Judaism.

Occurs some twenty three times, c.f. vii. 62.

1) Noldeke-Schwally I, 34 - "in erster und am wahrscheinlichsten unter Christen, in zweiter Linie in messianisch gerichteten jüdischen Kreisen". 2) He refers for examples to Liechtenhan's Die Offenbarung im Gnosticismus, p. 123 ff: but as Rudolph, Abhängigkeit, 92 points out, this idea is not confined to Gnostic circles. 3) Wensinck seems to have been unduly influenced by the theories of the native Commentators.
Ship.

It is used of shipping in general (xxx. 45; xlv. 11), of Noah's ark (vii. 62; x. 74) and of the ship from which Jonah was cast (xxxvii. 140).

The root נָּֽלַע means to have rounded breasts (Lane Lex. 2443), and from the same primitive Semitic root we get Ass pilakku, Heb. הַרְבּ : Ar. نَلَع, all meaning the whirl of a spindle, and by another line of derivation Ar. نَّلُف : Eth. נָּלַע the celestial hemisphere. So the philologers as a rule endeavour to derive נָּלַע from this root, imagining it is so named from its rounded shape.

The philologers, however, were somewhat troubled by the fact that it could be masc. fem. and plu. without change of form (LA. xii. 367), and there can be little doubt that the word is a borrowing. Vollers ZDMG 1. 620: li. 300 claims that it is the Gk. ἡ πτέρυγα, which usually means a small boat towed after a ship, but from the Periplus Maris Erythraei § 16 we gather that as used around the Red Sea it must have meant a vessel of considerable size. The borrowing was probably direct from the Gk. though may be through an Aram. medium.

Elephant.

The only occurrence of the word is in an early Sura mentioning the Abyssinian campaign against Mecca under Abraha. Abraha's army was known as גַּבִּיקֵל because for the first time in Arab experience, African elephants had been used in an attack, and Muhammad was doubtless using a

1) Rāghib Kiḍrādāt 393, however, reverses this position and thinks the celestial sphere was called נָּלַע because it was like a boat.
2) Vide Athenaeus 208 F.
4) Fraenkel Fremdw. 212; Halévy ZA II. 401, denies the derivation from ἡ πτέρυγα, claiming that in that case the Ar. word would have been נָּלַע.
well known term when he referred to Abraha's army as 1) أُصْبَاب الْنِّيْلِ.

The word seems to be Iranian in origin. In Phlv. we find 2) لُثَب representing an old Iranian form which was borrowed on the one hand into
Skt. नेल and Arm. քիւ, and on the other into Ass. բիրու: Aram. כַּולא: Syr. ܡܹܐ. 3)

Some of the philologers endeavoured to find an Arabic derivation 6) for the word, but it is fairly clear that it was a borrowing either directly from Middle Persian, or through the Aram. (Horovitz KU 98) It occurs in the old poetry and therefore must have been an early borrowing.

Rossini JA xi: Sér. vol. xviii. 31, after pointing out the difficulty of believing that elephants could have made the journey between Yemen and Mecca, thinks that oral tradition among the Arabs confused the expedition of Abraha with an earlier one under the chieftain Alpilas whose name ΑΦΙΛΑΚ occurs on coins of the end of the 3rd century A.D. as an Ethiopian conqueror of S. Arabia. On this theory the nil in the Qur'ān would be a corrupted representation of

XXVIII. 76, 79: XXIX. 38: XI. 25.

Qorah.

As Geiger 153 has shown the Qur'ānic account of Qorah is based on the Rabbinic legends, and we might assume that the word is derived from the Heb. נַרְפָּא. The dropping of the final guttural, however, makes this a little difficult. The final guttural, as a matter of fact, is missing in the Gk. Κόρα and Eth. פֶּרֶא, but neither of these help us with the Ar. form. Hirschfeld New Researches 13 n made the suggestion that

1) Hommel Saugethiere, 24.
2) PPGL. 187: West Glossary 112, whence in Mod. Pers. it is نم.
3) Vox apud Indos barbara - Vullers Lex. i. 402 as against Hommel, 324 ff.
4) Hübschmann Arm. Gramm. i. 225.
5) Vullers ZDMG, 1. 652.
6) E.g. Sibawaih in Sihāh.
is due to a misreading of קרין as קרין כראין, a mistake which is very possible in Hebrew script, but it is fairly certain that Muhammad's information came from oral sources, and it is difficult to believe that anyone sufficiently acquainted with Heb. or Aram. to be able to read him the story would have made such a blunder. There is a Mandaean form which Horovitz KU 131 quotes, but there can be no certainty that this influenced the Qur'anic form, and it seems best to look on it as a rhyming formation to parallel חצר (Sycz Eisenmannen, 43), though whether from the Heb. or from a Christian form without the guttural, it is impossible to say.

Purity, sanctity.

We also find קדוש an epithet for God lix. 23: lxii. 1: קדוש to bless, sanctify, li. 28: קדוש and קדוש holy, sacred, v. 24: xx. 12: lxix. 16.

The root is common Semitic and would seem to have meant primarily to withdraw, separate, and some of the philologists would derive the meaning of the Qur'anic words from this sense - c.f. Said. on li. 28. It has long been recognized, however, that as a technical religious term, this sense is a N. Semitic development, and occurs only as a borrowed sense of the root in S. Semitic. Thus Eth. פָּדָה in the sense of holy, i.e. פָּדָה, is a borrowing from Aram. as Möldeke Neue Beiträge 35, shows, and there can be little doubt that Fraenkel Vocab. 20: Fremdw. 57, is correct in tracing the Ar. word to a similar source. Hirschfeld Beiträge 39 ff. thinks the Ar. use developed under Jewish influence, but the Qur'anic use is more satisfactorily explained from Christian Aram. particularly the

1) Brandt, Mandäische Schriften, 149.
2) The foreign origin of the word was recognized by some of the Muslim authorities, c.f. Sibawaih in Siddiqi 20.
3) Baudissin Studien, ii. 19 ff. and Robertson Smith, Relig. of the Sem. 19
4) Which is fatal to Grimme's theory of S. Arab. origin ZA xxvi. 166.
Occurs some seventy times, e.g. ii. 181: v. 101: vi. 19.

A reading from Scripture.

The root ḥālāq in the sense of proclaim, call, recite, does not occur in Ass. nor in S. Semitic as represented by the S. Arabian and Eth., which leads one to suspect that ḥālāq is a borrowing from the Canaanite-Aramaic area. The root is found in Heb. and Phoni but it is most widely used in the Aram. dialects, being found both in the O. Aram. and the Egyptian Aram. and in the Nab. and Palmy. inscriptions, as well as in Jewish Aram. and Syriac.

The verb ḥālāq is used fairly often in the Qur'ān, and with four exceptions, always in reference to Muhammad's own revelation. Of these exceptions in two cases (x. 94: xvii. 95) it is used of other Scriptures, and in two cases (xvii. 72: lxix. 19) of the Books of Fate man will have given them on the Day of Judgment. Thus it is clear that the word is used technically in connection with Heavenly Books. The sense of ḥālāq also is recite or proclaim, that of read only came later.

The usual theory is that ḥālāq is a verbal noun from this ḥālāq. It is not found earlier than the Qur'ān, so the earlier group of Western scholars were inclined to think that Muhammad himself formed the word from the borrowed root. There is some difficulty about this, however. In the first place the form is curious, and some of the early philologists such as Qatada and Abu 'Ubaida derived it from ʿān to bring together, basing

1) Nöldeke-Schwally I 33: Wellhausen ZDMG lxvii. 634.
2) Nöldeke-Schwally I 82: "Vielmehr wird ḥālāq im Qorane überall von murmelnden oder leirnden Hersagen heiliger Texte gebraucht".
4) Von Kremer Ideen 224,225.
their argument on lxxv. 17. Others, Suyūṭī tells us were unsatisfied with both these derivations, and said it had no root, being a special name for the Arab’s Holy Book, like Taurah for the Jews or Injil for the Christians. It thus looks as though the word is not native, but an importation into the language.

Maraccio 53 looked for a Jewish origin, suggesting that it was formed under the influence of the Heb. נִדְנֵי in its late sense of reading, as in Neh. viii. 8 and frequently in the Rabbinic writings. Geiger 59 supports this view, and Nöldeke in 1860, though inclining to the view that it was a formation from יַרְדָּן yet thought that it was influenced by the use of נִדְנֵי. The tendency of more recent scholarship, however, has been to derive it from the Syr. מְבִּלָךְ which means "the Reading" in the special sense of Scripture lesson. In Syriac Bibles it is used in the titles for the Church lessons, and the Lectionary itself is called מְבּוֹלַךְ. This is precisely the sense we need to illustrate the Qurʾānic usage of the word for portions of Scripture, and there can be little doubt that the word came to Muhammad from Christian sources.

iii. 179; v. 30.

A sacrifice, or gift offered to God.

Both passages have reference to O.T. events, the former to the contest between Elijah and the priests of Baal, and the latter to the offerings of Cain and Abel.

The Muslim authorities take the word as genuine Arabic, a form from of خَبَرَتُ to draw near (Rāshī, Ṭufrādāt, 408). Undoubtedly it is

1) Jawhari sub. voc.: Suyūṭī Itq. 118, 119.
2) Suyūṭī Itq. 118 and LA i. 124.
4) In xlvi. 27 it means "favourites of a prince" and not sacrifice.
derived from a root הוב to draw near, approach; but in the sense of oblation it is an Aram. development, and borrowed thence into the other languages. In O. Aram. we find הוב in this sense, and the Targumic הוב are of very common use. From the Aram. it was borrowed into Eth. הוב (Nöldeke, Neue Beiträge 37), and the הוב of the S. Arabian inscriptions is doubtless of the same origin.

Hirschfeld Beiträge 88, would derive the Ar. word from the Heb. but Sprenger Leben I. 108 had already indicated that it was more likely from the Aram. and the probabilities seem to point to its being from the Syr. but an early borrowing as it occurs in the early literature.

In both passages the reference is to the material on which the Divine revelations were written down.

The Muslim authorities make little effort to explain the word, and some recognized it to be a foreign word, a fact which indeed is apparent from the uncertainty that existed as to its spelling. It was evidently an early borrowing, for it occurs in the old poetry, and probably came to the Arabs from their more cultured Northern neighbours. Von Kremmer suggested that it was from the Gk. Κρατασ, but Sachau and Fraenkel are nearer the mark in thinking that Κρατασ is the form behind קרטא, especial-

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1) ZDMG xxx. 672. The verb הוב means to approach a woman sexually.
2) So Fraenkel Vocab. 20.
3) Schwally Idioticon 84: Mnsana, Syriac Influence, 85: Wensink El, II. 1129. See Cheikho Nasraniya 209 for early examples of the use of the word.
4) Mnsana, Woodbrooke Studies II. 21, thinks that it means papyrus.
5) Jawaliqi Mu'arrab 125: Suyūti Itq. 323: Khafajī 159.
6) LA viii. 54 notes:
7) Kulturgeschichte des Orients, ii. 305.
8) Notes to the Mu'arrab p 57 and 125.
9) Fremd. 245 c.f. also Vollers ZDMG 1. 617, 624: 11. 301.
ly as this form is found also in the Arm. 3

It is not likely that the word came directly from the Gk. and Aranenkel Fremdw. 245 thought that it came through the Aram. 4 meanings a paper or document, as in Levit. Rabba. 634. Mingana Syriac Influence 39 prefers to derive it through the Syr. מַגִּשׁ, which occurs besides מַגִּשׁ the source of the Eth. מַגִּשׁ. It is really impossible to decide, though the fact that Šarafa in his mu'allalaqa seems to look on מַגִּשׁ as something peculiarly Syrian, may count in favour of Mingana's claim.

Quraish.

The philologers differ considerably among themselves over the origin of the name of this tribe. The popular etymology was that they were so called from their trading and profiting מַגִּשׁ c.f. Žam., and Ibn Hishām 60. Others derived it from a verb מַגִּשׁ to gather together, holding that they were so called from their gathering or assembling at Mecca, c.f. LA viii. 226: Yaqūt mu'jam iv. 79. Another theory derived the name from a tribal ancestor Quraish b. Makhlaq, but as it does not explain this name it does not help us much.

The most satisfactory theory is that which derives the word from מַגִּשׁ a shark, c.f. Žam., and LA viii. 226. This is scoffed at by Yaqūt, but is accepted by Šabarī and Damīrī, and it may well have been a totemistic tribal name. Nöldeke Beiträge 37 accepts this מַגִּשׁ theory, and links the word with the Aram. מַגִּשׁ which occurs in the Talmud, Baba bathra 74.

1) Hubschmann ZDMG xlvi. 253.
2) In vocab. 17 he suggests מַגִּשׁ, on which see Levy Wörterbuch II. 398.
3) From a statement in the Chronicles of Mecca ii, 133 (ed. Wüstenfeld), we would gather that some thought the name was formed quite arbitrarily from three letters of the alphabet.
4) Or sword-fish (Margoliouth Mohammed, 9). Ibn Taqīn (ed. de Goeje p 29c) describes it as אֶשֶׁר אָמַל מִן-הַשִּׁמְשִׁים.
5) Šabarī Annales i. 1104: Damīrī Hayawān ii. 291 ff.
for a kind of fish, which Lewysohn thinks means the sun-fish, and would
derive from the Pers. خورشيد. It is true that Pers. خورشيد means "some-
thing eatable", but خورشيد is from the Av. ḫvārta-xāṣtam meaning sol-splendidus, and has apparently nothing to do with fish of
any kind. Nöldeke suggests with much more probability that it is a short
ened form of the Gk. ἀπάλητος, a word which is used for a kind of small
shark with pointed teeth, and which Nieander the Colophonian said was
used also for a lamia or a squill.

xi. 86: xxi. 48: lv. 8: lvii. 25.

Justice, equity.

It would seem on the surface to be a derivative from فاست which
occurs in iv. 3: lx. 8: xlix. 9 and of which other derivatives are
found in ii. 282: xxxiii. 5: lxxii. 14,15. This فاست, however, may be
a denominative, and Suyūṭī Itq. 323: Lutaw. 49 tells us that some early
authorities thought فاست was a borrowing from Greek.

The root فاست is widely used in Aram, but elsewhere apparently
as a loan word. Thus فاست, like Syr. لامع, means truth, right:
Mand. فاست is to be true and Palm. فاست to succeed, while in the Christ-
ian Palestinian dialect we find لامع true. The Heb. فاست is an Arama-
ising as Toy pointed out in his Commentary on Proverbs, and Fraenkel is
doubtless correct in taking the Ar. فاست as also of Aram., probably of

1) Zoologie der Talmud, Frankfurt 1858, p 271. This is accepted by Levy
Wörterbuch ii. 416 and Goldschmidt Der Babylonische Talmud, vi. 1136:
though Jastrow Dict. Talmud, I, 667 gives it as meaning probably the shark.
2) Bartholomae AIW 1848, c.f. Yasht x. 118: v. 90.
3) C.f. also Hess in ZS ii. 220.
4) In his Book on Dialects quoted by Athenaeus VII. 76.
5) This may be a reminiscence of the Lat. iusticia, though Sprenger Le-
ben II. 219 thinks that it may be the Lat. sextarius.
6) Schwally Idioticon 86: Schulthess Lex. 185.
Christian Aram. origin.

There was practical agreement among the early authorities that the word means primarily a balance, and then metaphorically justice, c.f. Rāghib Ṭufradāt 413: LA viii. 59. It was also very generally recognized as a loan word. Some considered it as a genuine Arabic word, a variant of فسطاط, but the weight of the authorities as we see from Suyūṭī Itq. 323: Muzhir i. 130: Jawālibī Muṣarrab 114: Thāfālabī Fiqh 318 and Sijistānī 257, was in favour of its being taken as a borrowing from Gk. Its foreign nature is indeed indicated by the variety of spellings we find.

It was evidently an early borrowing for we find it in verses of 'Adī b. Zaid, an-Nābigha, etc. but the origin of the word is not easy to settle. Sachau in his notes to the Muṣarrab, p 51 quotes Fleischer as suggesting that it goes back to the Lat. constans as used of the libra. Fraenkel Fremdw. 281 suggests a hypothetical θέαστας as a possible origin and in WZKM vi. 261 would interpret it from ςυγγεισμός. Vullers Lex. ii. 725 thought that it was probably a mangling of the Gk. θυγης a yoke, and Dvořák Fremdw. 77 ff. would derive it from ξιβαρχης from the Lat. sextarius used as a measure of fluid and dry materials.

All these theories seem to be under the influence of the theory

1) Fremdw. 205: Nöldeke SBAW Berlin, (1882), liv. 5 thinks the noun is an Arabricizing of فسطاط, but Dvořák Fremdw. 76,78 would regard it as an Ar. word taken as foreign through its similarity in sound with فسطاط.
2) See Zam. on xxvi. 182, and the remarks in TA. iv. 218.
3) See also Suyūṭī Muzhir i. 137: Ibn Qutayba Ak 527: Khafājī 156: Suyūṭī Mutaww. 49.
4) Jawālibī notes : فسطاط : فسطاط : فسطاط to which we may add from TA.
5) On which see Fraenkel Fremdw. 198. It was rejected by Nöldeke, but defended by Ginzburg in Zapiski VIII. 145 ff.
6) Fraenkel WZKM vi. 250, however, thinks the verse attributed to an-Nābigha is under Qur'ānic influence.
of the philologers that the word is of Greek origin. It would seem much more hopeful to start from the Aram. ܐܲܪܒܝܐ ܡܫܲܐ ܩܲܪܐ ܡܲܫܲܪܐ meaning measure or the Syr. ܚ泚ܪ. The final .sex here, however, presents a difficulty, and Vollers ZDMG 1. 633 suggests that it is from the Gk. ἰδίας a judge, which in Syr. is ἰδίᾳ (BB in P.Sm. 891) and with the * taken as the genitive particle, would give us ἰδίᾳς. This, influenced by the similar ἰδίᾳς also = ἱδίας would give us ἱδίᾳς. This is very ingenious and may be true, but Mingana Syriac Influence 89 thinks it simpler to take it from ἱδίᾳ representing ἰδιὰς in some form in which the final * had survived.

v. 85.

Priests.

From the passage it is clear that it refers to Christian teachers and though one would not care to press the point, its occurrence alongside ἱδιὰς may indicate that it referred to the secular clergy as distinct from the monks.

It was generally considered by the philologers as a genuine Arabic word derived from قيس to seek after or pursue a thing, so that a قيس is so called "because he follows the Book and its precepts", Sijistānī 259. Obviously the word is the Syr. خ่มل = ضَرْعُوُتْرُوس, as has been generally recognized by Western scholars. This word could hardly fail to be known to any Arab tribes which came into contact with the Christians of the North and East, and as a matter of fact both forms of the word were borrowed into Arabic, خعل (c.f. Aram. ܒܝܬ) as قيس, and خعل as قيس.
while the Hadith shows that they were not unacquainted with the abstract noun, \\

We meet with the word in the early poetry, which shows it must have been an early borrowing, and as a matter of fact it occurs as a borrowing both in Eth. and in the S. Arabian inscriptions, e.g. Glaser 618, 66, on the ground of which Grimme ZA xxvi. 162 would take the word to be from a S. Arabian source.

vii. 72: xxii. 44: xxv. 11; xxxviii. 15.

A castle.

The word has no verbal root in Arabic, and was noted by Guidi Della Sede, 16, as a borrowing. Fraenkel Vocab. 14 is doubtless correct in deriving it from Lat. castrum, through Gk. καστρον and Aram. כאר. The word occurs not infrequently in the early poetry, and is probably to be considered as one of the words which came into Syria and Palestine with the Roman armies of occupation.

xxxviii. 15.

A judge's sentence.

In general the opinion of the Commentators is that means some sort of writing, c.f. Bagh. in loco and Râghib Mufadât 417. Some, however recognized it as a foreign word, for Suyûtî Itq. 323 quotes authority for its meaning book in Nabataean.

Halévy suggested that it was to be derived from Ass. Kithu, but

1) C.f. Aghani xiii. 47, 170; xvi. 45.
2) Nöldeke Neue Beiträge, 37: Pautz Offenbarung 136 n.
3) C.f. MVAG vi. (1897) p 34, and on it Praetorius in ZDMG liii, 21.
4) That כאר as used in the Mishna and Jerusalem Talmud is not a form of כאר, which like כאר was derived directly from קאר, has been shown by Nöldeke ZDMG xxix. 423.
this is hardly likely. Fraenkel Fremd. 249 agrees with Suyūṭī's authorities in taking it from Aram. In the mishna vb means an official document, though later it was specialized in the meaning of "bill of divorce." So vb and ṣib both mean writing and document, and Levy Wörterbuch i. 322 suggests they may be originally from Gk. ἕξ. Syr. ἔν became specialized in the meaning of haereditas and is not so likely an origin. If a borrowing, it must have been early for several examples occur in the old poetry.

This curious word occurs only in a passage descriptive of the torments of the wicked on the Last Day, where the pronunciation of the Readers varied between Qəṭrān : Qəṭrān. This last reading is supported by the early poetry and is doubtless the most primitive.

Zam. tells us that it was an exudation from the Ubnal tree used for smearing mangy camels, but from the discussion in LA vi. 417 we learn that the philologers were not happy about the word, and we have an interesting Tradition that Ibn 'Abbās knew not what to make of it, and wanted to read ḥṭār ān, which would make it mean "red hot brass", and link it with the of xviii. 95 and xxxiv. 11.

The truth seems to be that it is the Aram. Qəṭrān : Syr. Qəṭrān mean in pitch, which though not a very common word is an early one. Some confusion of ṣ and ṽ must have occurred when the word was borrowed, but it is interesting that the primitive form of the poets preserved exactly the vowelling of the Aram.

1) C.f. the verse of Al-A‘shā in Jawhari s.v. Qəṭrān, where Cheikho Nasrāniya, 222, thinks that by Qəṭrān al-A‘shā means the Gospel.
2) Vide Tab. on the verse.
3) Baid. gives this as the reading of Ya‘qūb.
4) C.f. Fraenkel Fremd. 150.
xlvi. 26.
A lock.

Only in the plu. أصَلَ، where Jawâliqi mu'tarrab 125, says it is a borrowing from Persian.

The verb أصَلَ is denominative and the word obviously cannot be derived from an Ar. root. It is probably the Aram. חָטַר a fetter or Syr. ﷖ which translates the Gk. ἔφορος, and would have been an early borrowing.

iii. 39: xxxi. 26: lxviii. 1: xcvi. 4.
Pen, - or the reed from which pens were made.

It means a pen in all the passages save iii. 39 where it refers to the reeds which were cast to decide who should have care of the maiden Maryam, and where the ﷖ of course, stands for the ﷖ of the Protev. Jacobi. ix.

The native authorities take the word from ﷖ to cut, c.f. LA. xv. 392, but this is only folk-etymology for the word is the Gk. κῶς a reed and then a pen, though coming through some Semitic form. ﷖ was borrowed into Aram. where we find סָלֶל , Syr. ﷖ , but it was from the Eth. פּוּפֵר as Nöldeke Neue Beiträge 50 has shown, that the word came into Arabic.

xii. 18-28, 93.
Shirt.

1) So Suyūtī Itq. 323. Jawâliqi is probably referring to the Pers. كَرِّل.
2) Fraenkel Fremdw. 16.
3) In Tischendorf Evangelia Apocrypha, 1876, p. 18.
4) ﷖ is a good Indo-European word, as is evident from the Srt. كَلَامَة, Norse halmr: Slav. slama, c.f. Boissacq 397.
It is curious that the word occurs only in the Joseph story. The authorities usually take it as an Arabic word, though Suyūṭī Muzhir i. 135 quotes al-ʿAṣmaʿī to the effect that some held it was of Persian origin. It is clear that it cannot have an Ar. derivation, and the underlying word is doubtless the Gk. καμήλας. This καμήλας has been taken as a borrowing from Semitic, but as Boissacq 403 shows in his note on κάμμαρος it is genuine Indo-European. The Gk. καμήλας passed into Syr. as ḥamād and Eth. ḥam which is used in Jōsippōn 343 for a tunic or shirt, and is in all probability the source of the Ar. word. It must have been an early borrowing for we find it not infrequently in the old poetry.

iii. 12, 68: iv. 24.
Qintār - a measure.

It was recognized by the philologers as of foreign origin, and though some like Sibawaih held to an Arabic origin, Abū Ṭūbaida (LA vi. 432) expressly states that the Arabs did not know the meaning of the word. Some said it was a Berber word (Suyūṭī Itq. 323), others that it was Syriac (as-Suddī in Luhkassas xii. 266) but the majority were in favour of its being Greek (Ṭabālibī Fīgh 318, Suyūṭī Muzhir i. 134).

Undoubtedly it is the Gk. κάμηλας which represents the Lat. centenarium, and passed into Aram. as ḥalīṣ, Syr. _halīṣ. It was from the Aram. as Fraenkel Vocab. 13, Fremdw. 203 shows, that the word came into Arabic, and in all probability from the shortened Syr. form ḥalīṣ.

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1) See Fraenkel Fremdw. 45.
2) Vollers ZDMG ii. 311 thinks that the Ar. came from the Lat. camisia, but this is hardly likely.
3) This is evident from the variety of opinions on its meaning collected by Ibn Sīda in the Luhkassas xii. 266, and Ibn al-Athīr in Ṭīhāya III 31;
4) Mingana Syriac Influence 89: Vollers, ZDMG ii. 316.
Occurs some seventy times, c.f. ii. 79.

Resurrection.

It occurs only in the expression ُوُلْدَتْ النَّافِعَةِ which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root ُوُلْدَتْ to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic. In the Edessene Syriac we find ُوُلْدَتْ commonly used, but it is in the Christian Palestinian dialect where it translates ُوُلْدَتْ (Schwally Idioticon 82) that we find ُوُلْدَتْ which provides us with exactly the form we want.

ii. 256: iii. 1: xx. 110.

Self subsisting.

It occurs only in the phrase ُوُلْدَتْ used of Allah.

The Commentators are unanimous that the meaning is ُوُلْدَتْ. Tab. Baid. and Sijistānī 250, but they were in difficulties over the form, and there are variants ُوُلْدَتْ, ُوُلْدَتْ, ُوُلْدَتْ. Their trouble in explaining the form is well illustrated by 'Ukbarī ُلَمْبًا I. 70, for the only possibility is to take it as on the measure ُلَمْبًا and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with ُوُلْدَتْ, to find that some of the authorities took it as a borrowed word from the Syriac.

Hirschfeld Beiträge 38 would derive it from Heb. and certainly ُوُلْدَتْ is used in connection with ُوُلْدَتْ in Jewish texts of the oldest period,

1) C.f. Pautz Offenbarung 165 n. 1: Mingana, op.cit. 85.
2) Suyūṭī Itq. 324: ُلَمْبًا ُلَمْبًا. ُلَمْبًا.
3) Fraenkel Vocab. 23: ُلَمْبًا-Schwally I. 184 n: and see Sprenger Leben II. 204 n.
but *o* is also commonly used in the same sense and we cannot absolutely rule out a Syr. origin for the word.

Cup.

It is found only in early passages in descriptions of the pleasures of Paradise.

This is not a S. Semitic word, as it is entirely lacking in Eth. and without a root and of uncertain plu. in Arabic. There can thus be little doubt of its Aram. origin.

The Heb. word is *o* , and in Aram. כוס , and Syr. כוס . As the Syr. כוס seems to be the source of the Pers.

we may take it as most probable that the Ar. also was borrowed at an early period from the same source.

Gamphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether كانثر was the name of the fountain from which the Blessed drink, or the material used to temper the drink, - c.f. Tab. and Baid. on the verse.

It is usually taken as an Arabic word (LA. vi. 465), but the variety of spellings - كانثر, كانثور, كانثور would suggest otherwise, and several of the early authorities noted it as a loan word from Persian.

1) Fraenkel Fremdw. 171. D.H. Müller, however, WZKM i. 27 thinks that the medial Hamza proves it to be genuine Arabic.
2) Addai Shir 131. The Persian Lexicons, take this to be the source of the Ar. word, c.f. Vullers Lex. ii. 769.
3) It occurs in the early poets, e.g. Al-Asma and Alqama.
The ultimate source is probably to be found in the Lunda dialects of India, whence it passed into Dravidian, e.g. Tamil கூர்கோ, Malayalam കൂര്‍കോ, and into Skt. कूर. It passed also into Iranian, where we find Phlv. 𐎱𐎰𐎼𐎱𐎳𐎵𐎼𐎰𐎱𐎲𐎷𐎱𐎰𐎲 kāpūr which gives the Mod. Pers. کافر and Arm. կապռ. և and into Aram. for we find Syr. ܐܬܐܫ and Mand. ܐܬܐܐ. It is very probable that the Syr. like the Gk. καφώ is from the Iranian, and Addai Shir 136 would make the Ar. also a borrowing from the Persians, but the probabilities are that it, like the Eth. נָבָע, is to be taken as from the Syr. We find the word in the early poetry, e.g. in al-Afsha, but the story told by Balādhurī (ed. de Goeje 264) that the Arab soldiers who conquered Madain found stores of camphor there and took it for salt, would seem to show that the article was not widely known in Arabia.

A soothsayer.

It occurs only in the early Meccan period and in a depreciatory sense, for Muḥammad rejects with some asperity the idea that in giving forth his revelations he was on a level with the چی‌گ. This shows that the word was pre-Islamic, and it seems that the Arabic چی‌گ was the equivalent of the Gk. μάρση or the Lat. vates, he was a Seer rather than a Prophet.

The Muslim authorities naturally take it from چی‌گ, but this verb seems denominative. The Heb. word is יָד and means priest, as in Phon.

1) Justi Glossary to Bundahesh, 201. The Persian Lexicons, e.g. Hq. 691, note that camphor came to them from India.
2) Hubschmann Arm. Gramm. i. 257.
3) Also ܐܬܐܫ, ܐܬܐܫ and ܐܬܐܫ, P. Sm. 3688, 3689.
4) Nöldeke Hand.Gramm. 112.
5) Fraenkel Vocab. 11: Fremdw. 147.
6) Geyer Zwei Gedichte, i. 61.
7) LA xvii. 244, Wellhausen, Reste, 134: Goldziher Abhandlungen I. 18 ff 107 ff; Sprenger Leben I. 255.
and from the Heb. came the Aram. כותב : Syr.  מַעְרָה . That the Arabic word also was borrowed directly from the Heb. is not likely. Pautz Offenbarung 175 n 2 has a theory that it came by way of the Eth. but like this word itself and the Arm. כַּעֲרָה it is more likely to have come from the Aram. As a matter of fact it occurs not infrequently in the Sinaitic inscriptions from N. Arabia, where we find כותב and the fem. כותבת, and actually in No 550 כותב כותבת, i.e. the priest of al-'Uzza, so that as Nöldeke Neue Beiträge, 36 n insists, we have clear evidence that it came into use in N. Arabia from some Aram. source long before Islam.

The analogy of the inscriptions would lead us to conclude that the primitive sense in Arabic was priest, and that of soothsayer a later development, in spite of Fisher's claim that soothsayer is the original sense.

**كتب**

Of frequent occurrence,

To write.

Besides the verb we should note the derived forms in the Qur'an - כתב a book (plu. מַעְרָה כותב) one who writes, מַעְרָה written: יְכַתֵּֽב* to cause to be written, and כותב to write a contract of manumission.

The word appears to be a N. Semitic development and found only as a borrowed term in S. Semitic. Heb. כותב : Aram. כותב : Syr. מַעְרָה : Hab. כותב and Phon. כותב all mean to write, and with them Buhl compares Ar. כותב to draw or sew together.

The borrowing was doubtless from Aram. and Fraenkel Fremdw. 249

2) Hübschmann Arm. Gramm. i. 313: ZDMG. xlvi. 252.
4) Euting Syrischische Inschriften, Nos. 550, 249, 348 and 223.
5) El sub. voc. Fisher also claims that the word is Arabic and not a borrowed term.
6) Vide Fleischer in ZDMG., xxvii. 427 n. From this we have כַּתֵּֽב squadron
7) BDB 507: Müller WZKM i. 29: Horovitz KU 67.
thinks that the borrowed word was كَبِبُ، which like إث. كَبِبَ came from Aram. كَبِبُ، Syr. كَبِبُ، and that then the verb and other forms developed from this. The borrowing would seem to have taken place at al-Mīra, where the art of writing spread among the Arabs.

It has no verbal root, though some have endeavoured to connect it with كَبِبُ c.f. Ṭāghib Mufradāt, 441, but this is hardly possible.

Fraenkel Vocab. 2) noted that it was a borrowing from the Aram.

In the Zenjirli inscription we find كَسَّرَ which is connected with Ass. كَسَرَ Heb. كَسَرَ, but the commoner form is كَسَّرَ Syr. كَسَّرَ This gives us precisely the form we want, but whether the word was from Jewish sources as Hirschfeld Beiträge 88 claims, or from Christian as Schwally ZDMG, liii. 197 holds, it is quite impossible to decide.

Used very frequently.

To deny the grace or existence of God: then - to be an unbeliever.

In its various forms it is of common use in the Qur'ān, and the root is undoubtedly Arabic, but as a technical religious term it has been influenced by outside usage.

The primitive sense of كَفَّرَ to cover or conceal, corresponds with the Aram. كَفَّرَ : Syr. كَفَّرَ، and a derivative of this primitive sense occurs in the Qur'ān lvii. 19 in the word كَفَّرَ husbandmen, i.e. "they who cover the seed." The form كَفَّرَ, however, corresponds with the Heb. كَفَّرَ، Aram. كَفَّرَ، and means to cover in the sense of atone. In this sense it is

1) Vide Krenkow in El. ii. 1044.
2) D.H. Müller Inschriften von Sendschirli, 58, 44: C.f. Cook Glossary 66
used with كنّ and Suyūtī Itq 324, Mutaww. 56, tells us that some early authorities note this كفنّنهم as derived from Heb. or Nabataean. The commoner use, however, is with ب in the sense of to deny the existence or goodness of God, and this use with ب is characteristic of Syriac.

Hirschfeld Beiträge 90: Horovitz KU 60, would have the dominant influence on the Arabic in this connection from the Jewish community, and Pautz Offenbarung 159 n. mingana Syriac Influence 86, stand for a Christian source. Again it is really impossible to decide.

xi. 15: xviii. 81: xxv. 9: xxvi. 58: xxviii. 76.

Treasure.

The denominative verb كنز to treasure up is also found in ix. 34, 35.

Some of the Muslim authorities take it as genuine Arabic and derive it from كنّ, but it was well known to the early philologists that it was a foreign word and it is noted as such by Jawālīqī Lu‘farab 133: Tha‘alibi Fīqh 317: Khafājī 170, all of whom give it as Persian كنّ, meaning of course كنّ which RQ 797 defines as كنّ. That it was originally Iranian is certain. Phlv. جمانج 1) means treasury, and the word has been widely borrowed, c.f. Skt. गन्न: Arm. պաքու : ἀρχαὶ ἱερὰς χρησμῶν, and in the Semitic family, c.f. تهبنم of Esth. iii. 9: Aram. ين , and κορινθιακόν , and κορινθιακόν : Syr. 𒀷 and Heb. חיר , all meaning treasury. The direct borrowing of all these from Middle Persian seems clear from the fact that the Phlv. ين that the treasurer

1) West Glossary 274: PPCL. 112. Lagarde Arm. Stud. § 453 thinks that it is an old Median word which passed later into Iranian and thence to India, c.f. also his CA. 27.
2) Wolfram Zabern, 6, 301, 657. Hübschmann Arm. Gramm. i. 126.
3) Levy Wörterbuch I. 316, however, thinks that ين and ين are from ين (to hide.
4) Möldeke, Land Gramm. 51.
5) PPCL. 119. It is the Pers. كنّ.
is also common to them all, c.f. Skt. नू, Aram. ܢܘܪ (Gk. γαρθον) Heb. וֶ, Syr. ܐܘܪ and Aram. ܐܘܢ.

It is most probable that the word came direct from Middle Persian into Arabic, though П might point to Aram. influence on the word. The word must have been borrowed long before Muhammad's time, though it occurs but rarely in the old poetry.


A goblet.

It occurs only in early Sūras in descriptions of the pleasures of Paradise, and was recognized by some of the early authorities as a Nabataean word, c.f. Suyūṭī Itq. 319: mutaw. Some, of course, endeavoured to derive it from بُك, but this is obviously denominative (TA. I. 464: LA i. 225).

The word is commonly used in the early poetry, c.f. 'Adī ix. 3: al-Aśā (Geyer Zwei Gedichte I, 56) 'Ābda b. ٱ-Tabīb etc. and seems to have been an early loan word from Aram. as Horovitz Paradies 11 has noted though Aram. ܢܣ and Syr. ܐܘܐ both seem to be from the Byzantine κούπα (Lat. cupa, c.f. Fraenkel Vocab. 25) from the older Gk. κούπα.


A measure.

The philologists insist that it means a measure of food stuffs (Rāghib Mufradāt 460), but in the Qurʾān it is used in a quite general sense.

1) Vollers ZDMG 1. 613, 647. 2) Vide also Sprenger Leben ii. 507 n. 3) In Kufaddalīyāt (ed. Lyall) xxvi. 76. 4) Levy Fremdw. 151 points out a very probable Semitic origin for كَرْب in the sense of ship, but in that under discussion the borrowing seems to be the other way, for as Boissacq sub. voc. points out, it is a true Indo-European word. Vollers ZDMG li. 316 would derive كَرْب from the Italian, but see Wallino op. cit. p. 534.
Frœnkel Fremdw. 204 pointed out that it is the Syr. ־סיפスポ, which like the Aram.ץיפ is seldom used, but מ is of very common use and has many derivatives, and was borrowed into Iranian, so that it was the Syr. word that would have passed at an early date into Arabic.

xxxviii. 2.

There was not.

The philologists were in some straits to explain the word as can be seen by consulting the two columns which Lane Lex. 2683 devotes to a summary of their opinions. The three commonest theories were i) that it was with the meaning of ליפ to which a fem. inf. has been added, ii) that it was the negative ל with a fem. ending; iii) that it was another way of writing ליפ. Some tried to overcome the difficulty by reading ליפ instead of לאלאיפ, and some we learn from Suyutî Itq. 275, Mutaw. 54 admitted that it was a loan word of Syr. origin.

Aram. ע and Syr. י, contracted from י, are of very common use, and from some Aram. source the word was borrowed into Middle Persian, where we find ל, which was also commonly used and gave rise to ד with meaning non-existence, unreality. It was thus probably borrowed at an early date into Arabic, though as it occurs in the early poetry, Barth. has argued that it is genuine Arabic.

1) C.f. Müldeke CCA, 1868, ii. 44, and Jawâlíqi Kā'ānarrâb, 131.
2) This was the opinion of Sibawaih and Khalîl given by Zam. on the verse.
3) So Al-Akhfash in Zam.
4) See Tab. on the verse and LA. ii. 391. Bash. says that it was Yemenite. 5) West Glossary 141: PPG1. 149.
6) West Glossary 142.
7) Kinâna Syriac Influence, 93.
8) Geyer Zwei Gedichte i. 18, and see examples in ZDMG lxvii. 494 and Reckendorf Syntax.
9) ZDMG lxvii. 494 ff: lxviii. 362, 363, and see Bergstrâsser Negationen im Kur'an.

A board or plank.

There are two distinct uses of the word in the Qur'ān. In liv. 13 it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in vii for the tablets of Moses, and in lxxxv. 32 for the heavenly archetype of the Qur'ān.

In the related languages we find both these meanings. The Heb. נָשָׁב means both the planks of a ship as in Ez. xxvii. 5, and the stone tablets of the Ten Commandments (Ex. xxiv. 12). Similarly Aram. נָשָׁב can mean a table for food, or, as constantly in the Targums, the tablets of the Covenant and Syr. נָשָׁב is used of a wooden board, e.g. the מִשְׁכֹּן affixed to the Cross, and for the tablets of the Covenant. Also the Eth. נָשָׁב, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts, xxvii. 44, and also for writing tablets of wood, metal or stone.

In the early Arabic poetry we find the word used only in the sense of plank, c.f. Ṭarafa iv. 12 and Zubair i. 23 (in Ahlwardt's Divans), and the Lexicons take this as the primitive meaning. The word may be a loan word in both senses, but even if a case could be made out for its being a genuine Arabic word in the sense of plank, there can be no doubt that as used for the Tables of Revelation it is a borrowing from the older faiths. Hirschfeld Beiträge 36 would have it derived from the Heb. but Horovitz KU 66 is more likely to be correct in considering it as from the Aram. though whether from Jewish or Christian sources it is difficult to say.

If we can trust the genuineness of a verse of Sarāqa b. 'Auf in Aghānī xv. 138, which refers to Muḥammad's revelations as أَلْوَح we may judge that the word was used in this technical sense among Muḥammad's contemporaries.

1) Vide also Fraenkel vocab. 21: Cheikh Naṣrāniya, 221.
Occurs some twenty-seven times, c.f. vi. 86.

Lot.

Always the Biblical Lot, whose name some of the authorities derive from לָוָי (c.f. Ṭaḥlib ḳurfadāt 472, Ṭhālabī Qisas 72), but which Jawhari recognizes as a foreign name.

The name is apparently unknown in pre-Islamic literature, though it must have been known to the circle of Muhammad's audience, and from its form one would conclude that it came from the Syr. ḫrā rather than the Heb. ḫb.

'אֱלַי
v. 112, 114.

Table.

A late word found only in a late Kādīnān verse, where the reference is to a table which Jesus brought down for His disciples.

The Muslim authorities take it to be a form ʿāb from ʿāb, c.f. LA. iv. 320, though the improbability of their explanation is obvious. It has been demonstrated several times that the passage v. 112-115 is a confusion of the Gospel story of the feeding of the multitude with the Lord's Supper, and Fraenkel Vocab. 24 pointed out that in all probability the word is the Eth. ḥ̄ rs̄, which among the Abyssinian Christians is used almost technically for the Lord's Table, e.g. ḥ̄ rs̄ ḥ̄ ḥ̄ ḥ̄ ḥ̄ ḥ̄ , while Nöldeke's examination of the word in Neue Beiträge 54 has practically put the matter beyond doubt.

Addai Shīr 148, however, has argued in favour of its being taken

1) So Jawāliqī Mutarrab 134; Khafājī, 175.
2) Horovitz KU 136. 3) But see Sycz Eigennamen, 37.
4) Nöldeke ZDMG xii. 700: Bell Origin, 136.
5) Vide also His Fremdw. 83, and Jacob Beduinenleben, 235.
as a Persian word. Relying on the fact that یہا is said by the Lexicons to mean food as well as table, he wishes to derive it from Pers. مید meaning farina triticea, Praetorius also, who in ZDBc, lxi. 622 ff endeavours to prove that Eth. یکخ and the Amh. یکخ are taken from Arabic, takes یہا back to Pers. مید (earlier pronounced مید) through forms مید and مید. Now there is a Phlv. word مید meaning a sacred repast of the Persis of which the people partake at certain festivals after the recitation of prayers and benedictions for the consecration of the bread, fruit and wine used therein. It seems, however, very difficult to derive یہا from this, and still more difficult from the forms proposed by Praetorius. Möldeke rightly objects that the forms مید and مید which Praetorius quotes from the Hehri and Umânî dialects in favour of his theory are hardly to the point, for these dialects are full of Persian elements of late importation. Praetorius has given no real explanation of the change of z to d, whereas on the other side may be quoted the Bilin مید and the Beja مید which are correct formations from a stem giving مید in Eth. and thus argue for its originality in that stock.

This curious word occurs only in an early Meccan Sūra, and the Commentators could make nothing of it. The usual theory is that it is a form نابل from نابل, though some derived it from نابل.

Möldeke Neue Beiträge 28 shows that it cannot be explained from Arabic material, and that we must look for its origin in some foreign source. Geiger 58 would derive it from Heb. نابل a refuge, which is pos-

1) Vullers Lex. II. 1252. 2) Vullers Lex. II. 1254. 3) West Glos. 222. 4) Fleischer Kleiner Schriften II. 128ff, would have it a genuine Arabic word, but as Möldeke says - "aus dem Arabischen lässt sie sich nicht erklären, wie denn schon die Form auf ein Fremdwort deutet". 5) So von Krümer Ideen, 226.
sible but not without its difficulties. Rhodokanakis WZKM, xxv. p 67 &-

grees that it is from Heb., but coming under the influence of a (c.f. 
Aram. xxx). Syr. ʙɜ (developed the meaning of benefit, help.

MALIK

xliii. 77.

Mālik, is the angel who has charge over Hell.

The native authorities derived the name from ܓܓ to possess, rule 
over. This root may have influenced the form, but the source is doubt-
less the Biblical Moloch. The Heb. form is 嗪, and it may possibly have 
come direct from Heb., but the Syr. ʙɜ (P.Sm. 1989) is much more likely.

 xv. 87: xxxix. 24.

The word evidently refers to Revelation, for xv. 87 reads - "We 
have given thee the seven matthani and the wondrous Qur'ān" while in xxxix.
24 we read - "God has sent down the best of accounts, in agreement with 
itself, a matthani, whereat the skins of those who fear their Lord do creep

Tabari's account makes it clear that the Exegetes did not under-
stand the meaning of the word. All Muslim explanations go back to some 
development of the root ܓܓ, but their extreme artificiality creates a 
suspicion that the word is a borrowed technical term.

Geiger 58 thought that it was an attempt to reproduce the Heb. 
ܢܢܢ, the collection of oral Tradition which took its place with the 
Jews beside the Torah. This explanation has been accepted by many later 
writers, but how are we to explain the seven associated with the word?

Sprenger Leben I. 462 ff thought that Muhammad was here referring to "die

1) Tisdall Sources, 123. 2) C.f. von Kremer Ideen, 226, 300: Pautz Of-

enbarung, 87 n. 24: Mirgana Syriac Influence, 87.
3) D.H. Müller in his Propheten, I, 43, 46 n. 2 also propounds this theory 
and Rhodokanakis WZKM, xxv. 66 says that Müller arrived at the conclusion 
independently of Sprenger. It has been accepted by Grimme Mohammed II, 77.
sieben Strafle^enden", which fits very well with the statement in xxxix.
24, but, as Horovitz KU points out, it rests on no basis of actual use of
the word in any such sense. Nöldeke, Neue Beiträge 26 makes an improvement
on Geiër's theory by suggesting that the derivation was from Aram.אָסָר
which has the same meaning as מְסַיִם, but is much nearer the Ar. The puzzle
of what Muhammad meant by the seven, however, still remains.

A measure of weight - a mithqāl.

Naturally the Muslim authorities take it to be a form from
נפל to weigh (c.f. Baid. on iv. 44 and LA. xiii. 91), but as Fraenkel
Fremdw. 202 notes the primitive meaning of מְסַיִּים is to be hard, and the word
נפל seems to be from Syr.مرا: Aram.מְסָר, the equivalents of the
Heb.מסים. It occurs in the old poetry, however, (c.f. Divān Hudh. xcvi
11) and thus would have been an early borrowing.

נפל

Of frequent occurrence, c.f. ii. 210: iii. 113: vii. 175.
Parable.

The root is common Semitic, and genuine Aramic forms such as מְסַיִּים
likeness, similitude: מְסַיִּים to seem like, etc. are used in the Qur'ān: the
forms מְסַיִּים and its plu. מְסָר, however, where the meaning is that of the O.T.
מסים on N.T. παραβολή which the Peshitta renders by מְסָר, would seem to
3) have come under the influence of Syr. usage.

Hirschfeld New Researches, 83 ff, would trace the influence to
Jewish sources, but margins Syriac Influence 85, is probably right in

1) Nöldeke-Schwally I. 114: Margoliouth ERE x. 538.
2) Casanova Mohammed et la fin du monde 37 thinks that in xv. 87 it does
not refer to the Qur'ān, but means benefits, as though derived from אָסָר
to double.
3) Note Khafājī 192.
thinking that it was Christian Aramaic. 1)

xxii. 17.

The Magians, or Zoroastrians.

They are mentioned in a late Madinan verse along with Jews, Christians and Šābi ans.

The early authorities know *m* that the sun worshippers are meant, and it was early recognized that it was a foreign word. Ibn Sīda and others derived the word from کن said to mean قصیر and کن said to mean است, and tell us that this man so called because of the small ness of his ears, was the first to preach the magian faith. Others, however, knew that it was derived from the Iranian Magush (LA. viii. 99).

It is clearly the O. Pers. Magush, with the acc. form of which we can compare the Av. 6magav or 6magav, and Phlv. 27￥ ma-
497, from which come the Arm. 3u and Heb. 49 as well as the Mod. Pers. 8). In Phlv. we also find a form 5￥magishā, derived directly from the O. Pers. and this appears in the Aram. مگن and Gk. μαγος 10) and Syr.

Lagarde GA 159 would derive بَيْرُس from the Gk. μαγος, and though Vollers ZDMG li. 303 follows him in this there is little to be said in its favour. The word was well known in pre-Islamic days and occurs in the old

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1) On the whole question of the Qur'ānic Mathal, see Buhl in Acta Or. II.
3) TA iv. 245: LA viii. 99.
5) Bartholomae AHWIII: Horn Grundriss, 221.
6) West, Glossary 223: PPCL. 152, and ￥, 160. See also ZDMG xlv. 671 for its occurrence on a Sasanian gem.
7) Hübschmann, Arm. Gramm. i. 195.
8) Vollers Lex. II. 1197: BG. 863.
9) PPCL. 152. In the Assyrian transcription of the Behistun inscription it is written magushu.
10) There is an alternative theory that the Gk. is a sing. formed from ΜΑΓΟΣ the name of an ancient Median tribe.
poetry, and may quite well have come direct from Middle Persian, though it is also a possibility that it may have come through the Syr.

The references are all to the stories of Moses and Shu’ayb, and the place is clearly the Biblical מַדְיָן but derived through a Christian channel. (Nöldeke Enzyk. Bibl. III. 3081).

Some of the early authorities endeavoured to derive it from מַדְיָן (LA. xvii. 289), but Jawāliq Mu’arrab 143 is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. מַדְיָן.

The popular derivation among the Lexicons is that it is a form מַדְיָן from מַדְיָן to settle, though others considered that it was from מַדְיָן to possess (LA. xvii. 288, 289). The great argument in favour of a derivation from מַדְיָן is the plu. מַדְיָן beside מַדְיָן, for, said the philologists (c.f. Ibn Bari in LA), how could it have such a plu. form if the מַדְיָן were not part of the root?

The truth is that it is from a root related to מַדְיָן, but is not an Arabic formation at all, being like the Heb. מַדְיָן a borrowing from the Aram. מַדְיָן, מַדְיָן, Aram. מַדְיָן means a province and then a city, and

1) vide Horovitz KU 137.
2) Lingana Syriac Influence, 95.
3) See the discussion in Horovitz KU 138.
4) Fraenkel Fremdw. 280: Horovitz KU 137.
Syr. ( HOUSE ) is city. From Aram. it was borrowed into Middle Persian where we find ܡܵܪܵܝܳܪ̣ madina, meaning a large fortified city (PPCL. 150).

lv. 22,58.

Small pearls.

The word occurs only in a description of Paradise, and was early recognized as borrowed from Persia, but it is certain that it did not come directly from Iranian into Arabic.

We find in Phlv. ܡܵܪܵܝܳܪ̣ marvarid, a pearl used in the Gosht-i-Fryanô in describing the crowns presented to the daughters of Spitama after death. From Middle Persian the word was borrowed widely, e.g. Gk. μαρβαρία, Aram. ܡܵܪ̣ܒ̣ܪ̣, and from some Aram. form, it came into Arabic. It would have come at an early date for it is used in the old poetry and was doubtless well known in the pre-Islamic period.

xi. 43.

Harbour, haven.

With this meaning it is used only in the Noah story, though, the same word occurs in vii. 186: lxxix. 42 meaning fixed time. In this latter sense it is obviously from ܒ, and the philologists want to derive the of xi. 43 from this same root.

1) There is some discussion of the meaning of the word by Torrey in JAOS.
2) Jawaliqi Mu'arrab 144: Suyûti Itq. 324: Muhit sub. voc. and see Sachau's note to the Mu'arrab, p. 65.
3) In spite of Addai Shir, 144, and his attempted derivation from ܒ, and the European Glossary 213: c.f. Horn Grundriss. 218 n. (form μεραινέω).
4) Also μαρβαρίως, from which comes the Aram.נפל and the European.
5) Fraenkel Fremdw. 59. The hand.ทร fills would also seem to be from the same source, vide Möldeke mundart 53. Mingana Syriac Influence 90.
6) Vollers ZDMG 1. 611: 11. 303.
7) There was some uncertainty over the reading in this passage, see Zam. and Tab. thereon, and LA xix. 35, 36.
It seems, however, that we have here a loan word from Eth. אִסְרָאֵל a haven (Nöldeke, Neue Beiträge, 61: Bell, Origin, 29).

Occurs some thirty four times, c. i. ii. 31.

The name refers always to the mother of Jesus, though in xix. 29: iii. 31: lxvi. 12 she is confused with Miriam, the sister of Moses and Aaron.

Some of the philologists took the name to be Arabic, a form from (א) meaning to depart from a place. Some, however, noted it as a foreign word, and Baid. an iii. 31 goes as far as to say that it is Heb. Undoubtedly it does go back to the Heb. נָשָׁה, but the vowelling of the Ar would point to its having come from a Christian source rather than directly from the Heb. The Gk. Μαρία: Syr. סְדַרְתָּה: Eth. אָסָא are equally possible sources, but the probabilities are in favour of its having come from the Syr.

There seems no evidence for the occurrence of this form in pre-Islamic times though the form ܐ定向 the name of the Coptic slave girl sent from Egypt to Muhammad is found in a verse of al-Ḥarith b. Hīlīza III, 10 (ed. Krenkow, Beirut 1922).

lxxvi. 5,17: lxxxiii. 27.

Tempering.

Both passages refer to the tempering of the drink of the Blessed in Paradise.

The Muslim authorities take it from (א) to mix, but Frenkel Wörter 172 points out that א定向 is not an Ar. formation, but is the Syr.

1) Jawhari, sub. voc. LA. xv. 152.
2) Jawāliqi Mufarrab 140: TA. viii. 322: Khafṣūjī 133.
3) Minār, Syriac Influence 81.
4) See the discussion in Horovitz KU. 133-140.
potus mixtus, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. (c.f. Heb. נט : Aram. נט) while used for mixing in general, became specialized for the mixing of drinks. There can thus be little doubt that it was borrowed in pre-Islamic times as a drinking term.

Occurs some twenty eight times, e.g. ii. 139; 144, 145, 187, 192 etc.

A place of worship.

As we have already seen (supra p. 155) the verb לֶכֶת in the technical sense of worship has been influenced by Aram. usage. The form נֶכֶת seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldeke ERE i. 666, 667 has drawn attention to this fact of the Aram. origin of the word. In the Nabataean inscriptions we find לֶכֶת not infrequently meaning "place of worship", as for example in an inscription from Bosra (de Voüè, p 106) - נֶכֶת "This is the place of worship which Taimu son of Walid el-Batal built". The Syr. נֶכֶת however, seems to be a late borrowing from the Arabic.

In the Qur'än it is used of the fane at Quba' (ix. 109) of the Temple at Jerusalem (xvii. 1), of the Church built over the Seven Sleepers (xviii. 20) and other places of worship, so that it is clear that for Muhammad it meant any place of worship, and in the same general sense it is used in the pre-Islamic poetry, and so must have come at an early date from the more settled communities in the North.

1xxxiii, 26.

1) Horovitz Paradies 11: Geyer Zwei Gedichte i. 87 ff.
2) Cook Glossary 75: Duval in JA. viii Ser. vol. xv. 482. 3) ZDMG xxii. 268
4) Horovitz KU 140.
5) Schwally ZDMG lii. 134: Lamens Sanctuaires, passim.
Musk.

This sole occurrence is in an early Meccan description of Paradise.

The word was widely used among the Arabs in the pre-Islamic period and was quite commonly recognized as a loan word from the Persian.

The Phlv. mushk, seems to have come ultimately from the Skt. mukh, but it was from the Iranian, not the Indian form, that were borrowed the Arm. munak : Gk. μοσχός : Aram. מושך : Syr. مسكين : Eth. מושך.

It is more likely to have come direct from middle Persian into Arabic, than through the Syr. as مسكين Syriac Influence 88 claims.

Of very frequent occurrence, e.g. ii. 77,172: ix. 60.

Poor.

Note therefrom the formation - مسكين, poverty, indigence, ii. 58: iii. 108.

Fraenkel Vocab. 24 pointed out that the Ar. word is from the Syr. مسكين: though ultimately from Ass. The muskênu of the Cuneiform inscriptions was interpreted by Littmann in ZA. xvii. 262 ff. as leper, but Combe Babyloniaca, III, 73,74, showed that it meant the humble classes. It passed into Heb. as מושך, מוסכע as meaning poor, and into Aram. מוסכע : Syr. מוסכע with the same meaning, and it was from Aram. that the Ar. مسكين and Eth. מוסכע are derived.

1) Siddiqi Studien 85: Geyer, Zwei Gedichte i. 90 ff: ii. 79.
4) Vullers Lex. ii. 1185.
5) Hübschmann Arm. Gramm. i. 196.
6) Vullers ZDMG 1. 649,652.
7) John's Schweich Lectures, 1912 p 8, would derive it from kanu "to bow down", so that originally it would mean suppliant.
8) Möldeke Neue Beiträge, 45.

Messiah (מְשֶׁרֶדֲשֶׁ). It is used only as a title of Jesus, and only in late passages when Muhammad's knowledge of the teachings of the People of the Book is much advanced.

The Muslim authorities usually take it as an Arabic word from قَـطِعَ to wipe (Tab. on iii. 20). Others said it was from قِـثَ to smear or anoint (Rāghiib al-Fadlān, 484), others derived it from قُـهَ to travel (Ib. iii. 431), and some like Zam. and Baid. rejected these theories and admitted that it was a borrowed word.

Those Muslim philologists who noted it as foreign, claimed that it was Heb. and this has been accepted by some Western scholars, though such a derivation is extremely unlikely. Hirschfeld Beiträge 89, would derive it from Aram. נַעַם which is possible, though as it is used in early Arabic particularly with regard to Jesus we are safer in holding with Fraenkel Vocab. 24 that it is from Syr. מִשָּׁךְ, especially as this is the source of the Arm. עֵדְוִי, and the Manichean מִשָּׁךְ of the "kóktürkisch" fragments.

The word was well known in both N. and S. Arabia in pre-Islamic times.

xxiv. 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi 13). Suyūṭī

1) Sayous, Jesus Christ d'après Lahomet, (Paris 1890) p 21: Pautz Offenbarung, 193 n.3.
3) This, however, may be direct from the Gk. c.f. Hübschmann Arm. Gramm. i. 364. 4) Wöldeke Neue Beiträge 34.
6) Horovitz KU. 129,130.
Itq. 324 gives it as Abyssinian on the authority of Muyāhid, and Jawālīqi Mu'arrab 135, and al-Kindī Risāla 85, both know that it is an Abyssinian borrowing. Some, of course, sought to interpret it as an Arabic word from ḫā (LA. xix. 171 quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan word.

The philologists were correct in their ascription of its origin, for it is the Eth. ṣawāḥ (ṣawāḥ) which is an early word from ẖā (c.f. ḫā) and quite commonly used.

Egypt.

It occurs only in connection with the stories of Moses and Joseph.

The fact that it is treated as a diptote in the Qur'ān would seem to indicate that it was a foreign name, and this was recognized by some of the Exegetes, as we learn from Baid. on ii. 58, who derives it from ʿṣirmām, which obviously is intended to represent the Heb. ʿṣirmām.

The Eth. ʿṣirmām is the only form without the final ending, and was doubtless the source of the Qur'ānic form.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic.

Lidzbarski SBAW, Berlin 1916, p 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. ʿṣirām, which fre-

1) See also Lutaw. 41: Luqūn 1. 130 for other authorities. Kitāb
3) Moldeke Neue Beiträge, 51: Vollers ZDMG xi. 293.
4) Vide also Hirschfeld Beiträge 87.
quently occurs in the Rabbinic writings as a name of God, and is also found in the Palm inscriptions in the combination הוהי (Lidzbarski Ephemeris II, 269).

\[\text{xxiii. 52: xxxvii. 44: lvi. 18: lxvii. 30.}\]

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologists were uncertain whether it was a form יְתָנֵֹל from יְתָנֵֹל to flow, or connected with יְתָנֵֹל, or so called because of its clearness. - c.f. Zam. on xxiii. 52 and LA. xvii. 179, 292.

The word יְתָנֵֹל for a spring of water, is of course common Semitic, but Fraenkel Fremd. 231 noted that the Qur'anic מִפעְּנֵֹל is the Heb. מִפעְּנֵֹל, Syr. מִפעְּנֵֹל = מִפעְּנֵֹל, commonly used for spring or a bubbling fountain. From one of these sources, probably from the Syr., it came into Arabic.

\[\text{xxxix. 63: xlii. 10.}\]

Key.

Only in the plural form יְתָנֵֹל in the phrase - "His are the Keys of heaven and earth," where the use of מִפעְּנֵֹל in the similar phrase in vi. 59 proves that it means keys, though in these two passages many of the Commentators want it to mean נַחַלְחָל storehouses.

It was early recognized as a foreign word and said by the philologists to be of Persian origin. The Pers. קָלָד to which they refer it is itself a borrowing from the Gk. κλᾶδα, κλάδος (Vullers Lex, II. 876), which was also borrowed into Aram. קָלָד: Syr. קָלָד or קָלָד, מִפעְּנֵֹל. In spite of Dvořák's vigorous defence of the theory that it passed directly

1) Rāghib Lufradāt, 422, and Baid. on vi. 59.
from Pers. to Arabic, we are fairly safe in concluding that the Ar. 1) is from the Syr. 2), and the form 3) formed therefrom on the analogy of مفتيح etc.

Religion, sect.

It is most commonly found in the phrase ملة إبراهيم, but is used for the faith of Jews and Christians (e.g. ii. 114) and for the old heathen beliefs (e.g. xii. 37: xiv. 16). The Muslim authorities take it as an Arabic word but have some difficulty in explaining it.

It has long been recognized as one of those religious terms for which Muhammad was indebted to the older religions. Sprenger held that it was an Aram. word which the Jews brought with them to the Hijaz, and 4) Hirschfeld Beiträge 44 agrees. The Aram. ُبَلْعُ like the late heb. ُبَلْعْ means word but could be used figuratively for the religious beliefs of a person. The Syr. ُبَلْعُ, ُبَلْعُ, however, is a more likely source, for besides meaning word, ُبَلْعُ it is also used to translate ُبَلْعُ and is used technically for religion. 5) It is possible as Horovitz KU 62, 63 suggests that the meaning was also influenced by the sense of way which may be derived from the Arabic root itself.

1) Fremdw. 79 ff: mühlt sub. voc. wants to derive it directly from Greek.
2) Fraenkel Fremdw. 15, 16: mığana Syriac Influence, 88.
3) Fraenkel Fremdw. 16 thinks that a form with ُبَلْعُ may have been known in the Aram. from which the Arabic word was borrowed.
4) Raghib al-Hufadât 438 says that ُبَلْعُ can only be used for a religion that was proclaimed by a Prophet. C.f. LA. xiv. 154.
5) See Sprenger Leben, II. 276 n.
6) In his New Researches, 16, Hirschfeld suggests that in Muhammad's mind ُبَلْعُ = ُبَلْعُ may have been somewhat confused with ُبَلْعُ circumcision, so that ُبَلْعُ representing the doctrine of Abraham, and ُبَلْعُ representing the outward sign of the Abrahamic covenant, being confused together produced ُبَلْعُ as the ُبَلْعُ of Abraham. This seems, however, a little far fetched.
7) Nöldeke, Neue Beiträge 25, 26: Sketches 38: Vollers ZDMG li. 293, 325: Nöldeke-Schwally I. 20, 146.
There seems to be no evidence for the use of ٞ in its Qur'anic sense in the pre-Islamic period, so it would be a borrowing of Muhammad himself, but doubtless intelligible to his audiences which were more or less acquainted with Jews and Christians.

Of very frequent occurrence. C.f. ii. 28.

Angel.

It also occurs in the form ٞ with the plu. ٞ.

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from ٞ or ٞ.

- Rāghib Mufradāt 19, 490: LA. xii. 274, and Tab. on ii. 28.

There can be little doubt, however, that the source of the word is the Eth. ٞ with its characteristic plu. ٞ , which is the common Eth. word for ٞ whether in the sense of angelus or nuntius, and thus corresponds exactly with Heb. ٞ , Syr. ٞ . It is very possible however, that Jewish influences also have been at work on the word, for Hirschfeld Beiträge 46 points out the close correspondence of such phrases as ٞ (xxxii. 11) with ٞ and ٞ (iii. 25) with ٞ.

The word would seem to have been borrowed into Arabic long before the time of Muhammad for the Qur'an assumes that Arabian audiences are well acquainted with angels and their powers.


Kingdom, dominion.

1) Nöldeke-Schwally I. 146 n, but see Horovitz KU. 62.
2) Nöldeke Neue Beiträge 34: Hirschfeld Beiträge 45: Bell Origin 52:
Dvořák Fremdw. 64: Rhodokanakis WZKM xxv. 71: Pautz Offenbarung 69: but see Bittner WZKM xv. 395.
3) Mingana Syriac Influence, 85 would derive the Ar. from this Syr. form.
4) So Geiger 60: but we find this also in Eth. c.f. ٞ.
The usual theory of the Muslim philologists is that it is an Arabic word from the root ḥd to possess, though they are a little hazy as to the explanation of the final t. Some of them, as we learn from Suyūṭī Itq. 324, recognized that it was foreign and derived it from Nabataean.

The ṭ- ending is almost conclusive evidence of its being from Aram. Geiger 60 and Tisdall Sources 126 would take it from Heb. מַלְכָּה which is commonly used in the Rabbinic writings, but the Aram. מַלְכַּת, Syr מַלְכָּה are more likely, as Fraenkel Vocab. 22 noted, as these have the double sense of מַלְכַּת and מַלְכַּת precisely as in the Qur'ān, and moreover an Aram. form was the source of the Eth. מַלְכַּת (Nöldeke, Neue Beiträge 33) and the Phlv. מַלְכַּת malkūtā (PPG 1. 153).

Syriac Influence 85 would specify a Syr. origin for the word, but it is impossible to decide, though in some respects the Aram. מַלְכָּת seems to offer closer parallels than the Syr.

ii. 54: vii. 160: xx. 82.

The Commentators have little idea what is meant. They identify it with the Persian manna, or a ḥūm found on trees whose taste is like honey, or גֶּזֶרֶת thin bread, or עֶזֶר honey, or שְׁרוּב a syrup etc. As a rule they take it to be derived from מַלְכַּת to benefit, and say that it was so called because it was sent as provision to the Children of Israel. (LA. xvii. 306).

The word is used only in connection with the quails, so there can be no doubt that the word came to Muhammad along with سری when he learned the Biblical story. The Heb. word is מַלְכָּת which is the source of

1) Rāghib al-mufradāt 489. It is noteworthy that there was a variant reading מַלְכַּת.
2) Geiger 44: Sprenger Leben II. 257 n.
3) So von Kremer Ideen 226: Sacco Oredenze, 51.
4) Dvořák Fremdw. 31: Masson Lexique technique, 52.
The Christian forms are obviously much nearer to the Arabic than the Heb. and as we have already seen that the probabilities are that came from the Syr., we may conclude that \( ^\text{1} \) is from the same source, especially as the Syr. is the source of the Arm.\( ^\text{2} \).

Apparently there is no evidence of pre-Islamic use of the word, though the story may well have been familiar to Muhammad's audience.

\( ^\text{3} \)

Occurs some thirty-three times in both masc. and fem. forms.

Hypocrites.

Naturally the Lexicons seek to derive it from \( ^\text{4} \) with the meaning of \( ^\text{5} \), so that the \( ^\text{6} \) are those who have departed from the law - Rāghib \( ^\text{7} \).

The word, however, has long been recognized as a borrowing from \( ^\text{8} \) Ethiopian. The form \( ^\text{9} \) has the meaning hypocritam aëere, which has not originally in Arabic, such a form as \( ^\text{10} \) as in \( ^\text{11} \) late, if not as Nöldcke \( ^\text{12} \) thinks, a direct borrowing from \( ^\text{13} \). The form \( ^\text{14} \) is of frequent occurrence in the Didasch.\( ^\text{15} \), and is clearly the source of \( ^\text{16} \), which apparently was borrowed by Muhammad himself as there appears no trace of the word in this technical sense in the early literature.

\( ^\text{17} \)

v. 52.

Pathway.

1) Fraenkel Vocab. 21: Mingana Syriac Influence 86; Horovitz KL. 17
2) Hübschmann, Arm. Gramm. i. 310.
3) The Commentaries and Lexicons quote a verse from Al-\( ^\text{18} \), but as Lyall remarks in his notes to the \( ^\text{19} \) p 709, it does not occur in the poem as quoted by Tabari Annales i. 987 ff, nor in the Divān, and so is rightly judged by Horovitz op. cit. as an interpolation based on the Qur'ān.
5) Dillmann Lex. 712.
6) Nöldeke-Schwally I. 88 n. 5.
Only in a late Madinan verse where the reference is to a "rule of faith" and a "way of life", as was clearly seen by the Commentators.

The philologists naturally took it to be a normal formation from ﺃَرْيَاءٍ and this is possible; but Hirschfeld Beiträge 89 has pointed out that in its technical religious sense it corresponds precisely with the Rabbinic ﺭَبِيعَةٍ used for religious custom or way of life and suggests that as used in the Qur'ān, it is a borrowing from the Jews. Schwally ZDMG liii. 197-198 agrees, and we may admit that there seem at least to be Jewish influence on the use of the word.

v. 52: lix. 23.
That which preserves anything safe.

In v. 52, it is used of that which preserves Scripture safe from alteration, and in lix. 23 as a title of Allah, the Preserver. There is a variant reading ﺴَنَنَةٍ in both passages.

The philologists take it as genuine Arabic, but as Nöldeke Neue Beiträge 27 points out, we can hardly get the meaning we want from the verb ﺱَنَنَةٍ. Fraenkel Vocab. 23 noted that it was a borrowing from the Aram 1) ﺧَلِيْل or Syr. 2) ﺧَلِيْل. It is difficult to decide whether it came from Jewish or Christian sources, but the parallels with Syr. are closer.

ix. 71: liii. 54: lxix. 9.
That which is overthrown or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah. The Muslim authorities take it from ﺵَلٍّ, we see from Rāghib Mufsa-dāt 18, and the word certainly is Arabic in its form. Sprenger Leben 1.

1) So Nöldeke Neue Beiträge 27: Hirschfeld Beiträge 87.
2) So Nöldeke op. cit. and Mingana, Syriac Influence, 88.
492, however, claimed that this particular formation is due to the Rabbinicrouch used in the story of Sodom and Gomorrah. This theory is a little
difficult, but has been accepted by Hirschfeld Beiträge 37 and Horovitz
KU. 13, 14.

Of very frequent occurrence, e.g. ii. 51, 57: xi. 20.

Moses.

It was very commonly recognized as a foreign name, the usual the-
ory being that it was from an original form ל"ש which some say means wa-
ter and trees in Hebrew, and others in Coptic, the name being given to
him because of the place from which he was taken.

It is possible that the name came direct from the Heb. ל"ש, or
as Denerbourg in REJ. xviii. 127 suggests, through a form ל"ש used among
the Arabian Jews. It is much more likely, however, that it came to the
Arabs through the Syr. ל"ש or the Eth. ל"ש.

There appears to be no well attested example of the use of the
word earlier than the Qur'ān, so that it may have been an importation of
Muhammad himself, though doubtless well enough known to his audience by
their contacts with Jews and Christians.

Michael.

As an angel he is mentioned with Gabriel in a passage where the
Commentators claim that the two are contrasted, Gabriel as the opponent

1) Jawāliqi Mu'arrab 135: Khafājī 182: Baṣḥ. on ii. 48, and even Rāṣḥib
Mufradāt 484. 2) Rāṣḥib gives the form as (מ"ש
3) So Tab. on ii. 48: Tha'labī Qisas 118 who tells us that in Coptic mu
means water and sha means trees. This obviously rests on the Jewish theo-
ry given in Josephus Ant. II. ix. 6 - זה הָיָה בֹּזֶר וַחֲלָדָה יִנְשָׂא. סְğıָו וַיְבֹא מִן הָאֲשָׂרָה שֶׁיָּרָא
וַיֹּאֶרֶב מֵהָאָרֶבֶתָה, which fairly well represents the Coptic מְתוֹן water and
4) So Horovitz KU. 143.
of the Jews and Michael their protector. He thus occupies in the Qur'an the place given him in Dan. x. 13, 21 etc. as the Patron of Israel.

The early authorities were a little uncertain as to the spelling of the word, and Jawaliqi 143 notes the forms: میکل: میكل: میكل: میکل. This would suggest that it was a foreign word, and it is given by Ibn Qutaiba *Adab al-Katib* 78, and Jawaliqi op. cit.

The word may have come directly from بَنُو بَنُو, or more likely from the Syr. مَجَد, or مَجَد, as it was from Syr. that the form in the Persian Lannaichaean fragment from Turfan was derived. It is difficult to say how well the name was known in pre-Islamic times.

Of very frequent occurrence, e.g. ii. 247; iii. 61; viii. 65.

Prophet...

Usually the word is taken to be from *نبأ* to bring news (Siijista-3oni 312) though some thought it was from a meaning of that root to be high.

Fraenkel *Vocab.* 20 pointed out that the plu. نَبَّاء beside the more usual نَبِيَاء would suggest that the word was a foreign borrowing, and that it was taken from the older religions has been generally accepted by modern scholarship. *Sprenger Leben* II, 251 would derive it from the Heb.الْمْبَأ and this view has commended itself to many scholars. There are serious objections to it however on the ground for form, and as Wright has pointed ed out, it is the Aram. مَبَأ, which by the dropping of the sign for emphatic state, gives us the form we need. Thus there can be little doubt

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1) Müller in *SBAW Berlin*, 1904, p. 351.
2) C.f. Horovitz *KU.* 143, and Rhodokanakis *WZKM.* xvii. 282.
4) Margoliouth *Schweich Lectures* 22, however, thinks that the Heb. is to be explained from the Ar. and Casanova *Mohammed et la Fin du Monde* 39 n.
6) *Comparative Grammar*, 46.
that 

that like Eth. נָסָא (Nöldeke, Neue Beiträge, 34) is from the Aram. and
probably from Jewish Aram. rather than from סֵעָר. It was probably
known to the Arabs long before Muhammad's day.


Prophecy.

The word occurs only in late Meccan passages and always in con­
nection with the mention of the previous Scriptures with which the Arabs
were acquainted. It is thus clearly a technical word, and though it may
be a genuine development from נָסָא, there is some suspicion that it is a
borrowing from the Jews.

In late Heb. נָסָא is used for prophecy, c.f. Neh. vi. 12 and II
Chron. xv. 8, and in one interesting passage, II Chron. ix. 29 it means
a prophetic document. In Jewish Aram. נָסָא also means prophecy but ap­
parently does not have the meaning of "prophetic document," nor is the Syr
נסא so near to the Ar. as the Heb. which would seem to leave us with the
conclusion that it was the Heb. word which gave rise to the Arabic, or at
least influenced the development of the form.

lv. 35.

Brass.

we find the word only in an early Meccan Sura in a description
of future punishment.

There was considerable uncertainty as to the reading of the word
for we find different authorities supporting נָס and נָס, and even
those who accepted the usual נָס were not certain whether it meant smoke.

1) So Guidi Della Sede 36. Horovitz KU 47 seems doubtful whether Ne or Aram,
2) Hirschfeld Beiträge 42. 3) Horovitz KU 73 says it does, and refers
3) Bacher's Die exegetische Terminologie der jüdischen Traditionsliteratur
II. 123, but Bacher gives this meaning of "prophetischer Abschnitt" only
for נָס and does not quote any example of it for נָס.
4) Vide Zam. on the passage.
or brass. The philologists also had some difficulty in finding a derivation for the word and we learn from LA viii. 112 that Ion Duraid said - "it is genuinely Arabic but I know not its root."

It is, as Fraenkel Fremdw. 152 pointed out, a borrowing, and means brass. In Heb. נחושׇנ and נחושׇנ occur not infrequently meaning copper or bronze, and נחושׇנ with a similar meaning occurs in the Phen. inscriptions.

So the Aram. נחושׇנ of the Targums: Syr. נחושׇנ, and Palm. נחושׇנ, are commonly used, and the Eth. נחושׇנ aes, cuprum, which one would judge from Dillmann Lex. 633 to be a late word but which occurs in the old Eth. inscriptions. It is possible also that the old Egyptian tenhost (מ tenhost), which is apparently a loan word in Egyptian, may be of the same origin.

Apparently the word has no origin in Semitic and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Ar. word may thus have come directly from this source, but in view of the difficulties the philologists had with the word, we should judge that it was rather a borrowing from the Aram.

A copy, or exemplar.

The word occurs only in a late Sūra in reference to the Tables of Stone given to Moses, but the verb formed from it - אסנוג is used in an earlier passage, xlv. 28, though again the reference is to a Heavenly Book.

The Muslim authorities take the word as a form אסנוג with the meaning of נשׇל in the sense to copy, and some (c.f. LA. iv. 28) would

1) Lidzbarski Handbuch 322. 2) C.f. de Vogüé Inscriptions No. xi 1. 4, and in the Fiscal inscription ZDMG xlii. 383: c.f. also נשׇל in the Nērab inscription in Lidzbarski Handbuch 445.
3) Müller Epigraphische Denkmäler aus Abessinien, 1894, p. 52.
4) W.M. Müller, Asien und Europa, 1893, p. 127.
5) Levy Wörterbuch, III. 374, suggests a derivation from נשׇל to be hard, but this is hardly likely.
make copy the primitive meaning of the root. A comparison with the cognate languages, however, shows that copy is a secondary meaning of the root, c.f. Ass. nuskhû = extract and Syr. ܐܠܐ to copy, beside Ass. nasîkhu. 

Heb. ׃ן : O. Aram. ܢܨܒܐ and the Targumic ܢܨܒܐ, where the original sense is clearly to remove, tear away (evellere), which original meaning is found in the Qur'an in ii. 100: xxii. 51, where the word is used as Hirschfeld Beitrag 36 points out, precisely as ܢܨܒܐ is in Deut. xxviii. 63: Ezra.vii.

Hoffmann ZDMG xxxii. 760 suggested that the Ar. word was from Aram. ܢܨܒܐ, but this is used only in late Rabbinic writings and gained the technical sense of "variant reading", e.g. אקארניאמונ , and in Syr. the only form is ܐܠܐ , which is also late (P. Sm. 2400), and as Lagarde GA 196 points out comes from the Iranian, where Phlv. ܢܨܒܐ: Av. ܢܨܒܐ naska means a book of the Avesta. The Iranian word, however, as Spiegel showed in his "Studien über das Zendavesta" cannot be explained from Indo-European material, and like the Arm. ܬܬܬ is in all probability an ancient borrowing from a Semitic source in Mesopotamia.

It is of course possible that it came to Arabic also from Mesopotamia, but we find ܢܨܒܐ in a Nabataean inscription from N. Arabia of 31 AD where it has precisely this meaning of copy which we find for the Ass. nuskhû, and it was doubtless from this technical use of the word in N. Arabia that the word came into use in Arabic.

This name occurs only in madinan passages, and except for iii. 50 only in the plu. form.

1) Also Völlers ZDMG. i. 649. 2) PPI. 165, 166; West Gloss. 243: Haus Parsis. 3) ZDMG ix. 191 and JA for 1846. 4) Hübschmann Arm. Gramm. 1: 204 however compares ܬܬܬ with the Syr. ܠܐ , though deriving both from an Iranian original. See Lagarde GA 66. Arm. ܢܨܒܐ however is a late borrowing from Arabic. See ZDMG xlvi. 264. 5) CIS II 209 l. 9: Lidzbarski Handbuch 453: Euting.
It is taken by the Muslim authorities as a genuine Arabic formation from ناصر, derived either from the name of the village ناصرة, which was the native village of Jesus, or from نصر helpers, the name of the Disciples (c.f. Sûra iii. 45).

Sûra v. 85 would seem conclusive evidence that the word was in use in pre-Islamic times, and indeed the word occurs not uncommonly in the early poetry. The question of the origin of the name, however, is exceedingly difficult to solve.

The Talmudic name for Christians was מַרְכָּחַ, a name derived probably from the town of Nazareth, though some would derive it from the name of the sect of נצרת. It is possible that the Arabs learned this word from the Jews, though as the Jews used it more or less as a term of contempt, this is hardly likely. Also we find the Mandaeans calling themselves מַרְכָּחַ which may be from the נצרת of the N.T., though, as it is difficult to imagine the Mandaeans wanting to be known as Christians, it may be that this also represents the נצרת of Epiphanius and Jerome, who were a Judaeo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.

The most probable origin, however, is the Syr. לֹא which represents the נצרת of Acts xxiv. 5, and was a commonly used designation of Christians who lived under Persian suzerainty. As it was from this area that the old Arm. ܢܨܪܬ was borrowed, the case is very strong for the Ar. نصارى having come from the same source.

1) Yaqût al-Luhaym iv. 789; Râshîb al-Ufradât 514; Tâhilabi Qisus 272.
2) The Commentaries on ii. 59. See Hirschfeld Beiträge 17 and Sprenger Leben II. 533.
3) Krauss in JE. ix. 194.
4) Lidzbarski Landäische Liturgien xvi. ff; Brandt ERE viii. 384.
5) Lidzbarski ZS. 1. 233; Möldeke ZA. xxxiii. 74 says - "aber wie die Mandäer zu dem Namen Nasöraye gekommen sind, bleibt doch dunkel".
6) Epiphanius Panarion xix and liii, and Jerome Comment. on Matt. xii.
7) Bell, Origin, 149; Margoliouth ERE x. 540, however, thinks it was Heb.
8) Horovitz KU. 146, 148. See also Lingana, Syriac Influence, 96.
9) Hûbschmann ZDMG xlvi. 245; Arm. Gramm. i. 312.
Cushions.

Only in an early Sūra in a description of the delights of Paradise.

Al-Kindī Risāla 85 noted it as a loan word from Persia, though it is not given as such by Jawālīqī or Suyūtī. It occurs not infrequently in the early poetry for the cushion on a camel's back, and must have been an early borrowing.

Lagarde Symmicta i. 60 pointed out that it is from the Iranian namr meaning soft. In the old Iranian we find namrā which gives Av. namrā (Bartholomae AlW. 1043, c.f. Skt. namrā) and Phlv. namrā (West Glossary 240), and from some Middle Persian form namr + the suffix ak, it passed both into Aram. ( tarde and Ar. تار.

Occurs some fifty three times, e.g. iii. 30: iv. 161: xi. 34.

Noah.

Some of the Muslim authorities would derive the name from لَا to weal, though as Jawālīqī Lufarrab, 144 shows, it was commonly recognized as of non-Arabic origin.

The story of Noah was well known in pre-Islamic days, and was often referred to by the poets, though as a personal name it apparently was not used as a personal name among the Arabs before Islam.

The form of the Ar. نوح is in favour of its having come from the Syr. ناوم rather than directly from the Hebr. נון.

1) See also Sprengier Leçon II. 504 n. 2) Followed by Fraenkel Vocab. 8.
3) This form occurs as namr in the Zaza dialect today, (Horn Grundriss 1028.
4) Vide Goldziher ZDMG, xxiv. 209.
5) Vide also Jawhārī s.v. لَا.
6) Horovitz KU. 146.
7) Margoliouth ERE x. 540: Lingana, Syriac Influence, 52.
Only in the title given to Jonah, so that it is the equivalent of صاحب الموت in lxviii. 48, whence came the theory -
(Rāghib, Mufradāt 531: LA. xvii. 320).

It is a N. Semitic word, c.f. Ass. nunu; Aram. کعن : Syr. دم and Phon. and late Heb. . Guidi Della Sede recognized that it was a loan word in Arabic, and there can be little doubt that it was from the Syr. that it entered Arabic, though as the word is used in the early poetry it must have been an early borrowing.

Hārūt and Mārūt are the two fallen angels at Babylon who teach men magic.

The philologists recognized the names as non-Arabic, as is clear 1) from Jawāliqu 'Ullārāq 140.

Lagarde GA 15 and 169 identified them with the Haurvatāt and 2) Amārātāt of the Avesta, who were known in later Persia as Khurdād and 3) Murdād, and from being nature spirits become names of archangels and were revered by the ancient Armenians as gods.

This identification has been generally accepted, though Nestle 4) and ZDMG lv. 692 wants to compare them with Khillīt and Millīt, and Halévy JA 5)

2) It had been earlier recognized by Boetticher, Horae aramaicae, Berlin 1847, p 9, and Littmann says that Andreas independently of Lagarde had come to the same conclusion. On the spirits see Darmesteter Haurvatad et Ameretad, 1875. 3) On this form of the name see Marquart Untersuchungen zur Geschichte von Eran, II. 214, n. 6.
4) Littmann in Andreas Festschrift 84: Tisdall Sources 99: Rudolph Abhān sigkeit, 67,75: Fr. Müller in WZKM viii. 278.
5) Burton Nights x. 130 claimed these as Zoroastrian, but Bergmann MGG slvi. 531 compared them with the Talmudic - . Horovitz KU. 148 rightly insists that they could have had no influence on the Qur'ānic form.
ix.ser. vol. xix. 148 ff claims that hrūṭ is the 'hrūṭ of Enoch vi. 7
which he thinks in the original text may have read ḫnrnr. This, however,
is unlikely in itself and is practically put out of the question by the
fact that the better reading in that passage of Enoch is Ḫnrnr. It is
curious, however, that in the Slavonic Enoch xxxiii. 11 B) we find appearing
the two angel names Orioch and Marioch.

Margoliouth ERE vii. 352 thought that the form of the names point-
ed to an Aram. origin and would look on them as Aram. personifications of
mischief and rebellion, and Wensinck EII ii. 273 notes that Ḫnrnr is a common Syriac word for power or dominion, and it may be that there has been
Aram. influence on the transmission of the names to Muhammad.

Occurs some twenty times, e.g. ii. 249: iv. 161: xxxvii. 114.

Aaron.

It always refers to the O.T. Aaron, though in xix. 29 where Muh̄am-
mad makes his well known confusion between Miriam the sister of Moses and
Mary the mother of Jesus, the Exegetes endeavour to show that some other
Aaron is meant.

The name was commonly recognized as foreign - LA xvii. 326: Jα-
wāliqī ḥuffarrab 151: TA. ix. 367: but its origin is not at once apparent.
The Heb. form is וָּנָּא which by interchange of the first and second letters
would give us וָּוָּא, as some have suggested. This interchange, however, is
not necessary to explain it, for in the Christian Palestinian dialect we
find that the usual וָּוָּא has become וָּוָּא by dropping the lightly pronounced
initial ו, and it was doubtless from this source that the word came into
Arabic. It seems to have been known and used by the Arabs long before 'Islam

1) See Littmann, op.cit. 83: Horovitz KU/ 147.
2) Sycz, Eigennamen, 43.
3) Schultheiss Lex. 3, and c.f. the Palestinian Syriac Lectionary p. 51.
4) Horovitz KU. 149.
xxviii. 5, 7, 38: xxix. 38: xl. 25, 38.

Haman.

In the Qur'an, instead of being concerned in the story of Esther, he figures as a dignitary at the court of Pharaoh in Egypt during the time of Moses.

Many of the early authorities recognized it as a foreign name: (Jawâliqi mu'tarrab 153, Khafâji 207). There was an attempt by some of the Exegetes to make out that this Haman was a different person from the Haman of the Esther story, whom they call Hâman as Geiger 156 notes. There is no manner of doubt, however, that Hâman is the Haman of Esth. iii, and we may find the source of the confusion in xxix. 38: xl. 25 where he is associated with Korah, for in Rabbinic legends Haman and Korah are bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

The verse is early Meccan, and Hâwiya is apparently one of the names of Hell.

The passage reads - "and as for him whose balances are light - Hâwiya is his mother. And who shall teach you what that it? It is a raging fire."

The common explanation is that Hâwiya is the name of Hell, but this obviously depends on the expression at the end of the verse, and makes the difficult, so some Commentators said that in this passage means skull and that is the participle of Hâwiya to fall, the verse meaning that he was

1) Sycz Eisenmannen 41: Horovitz KU. 149; Eisenberg Er II ii. 245.
2) The usual way out is to make mean , c.f. Shaikh Zade's supercommentary to Baid. in loc. c
to be cast into the abyss. (Zam. and ar-Rāzī in loc.). Others, however, insisted that ʿu must have its natural sense of mother, and ʿa must mean childless as in the old poetry ṣhr ʿālā means "his mother is bereft of him". (Tab. and LA. xx. 250).

Sprenger Leben II. 503 noted that this latter was the only natural explanation of the word, and Fischer in the Höldeke Festschrift I. 33 ff makes an elaborate defense of it. If this is correct, then the two later clauses are meaningless, and Fischer takes them as a later interpolation by some one who had no clue to the meaning. This is a tempting solution, but a little difficult, as the concluding clauses are quite characteristic and as Torrey points out (Browne Festschrift 467), the curious lengthened form of the pron. in ḫāl which is paralleled by such forms as كتابه and سلطانه in lxix, is unlikely to have been the work of a later interpreter.

Torrey's own suggestion is that it is the Heb. ʿālā disaster occurring in Is. xlvii. 11, and Ez. vii. 26. Torrey thinks that this word would have been very frequently on the lips of the Jews whom Muhammad met, "every educated Jew had it at his tongue's end. The whole splendid passage in Isaiah may well have been recited to Muhammad many times, with appropriate paraphrase or comment in his own tongue, for his edification. The few hell-fire passages in the Hebrew Scriptures must have been of especial interest to him, and it would be strange if some teacher had not been found to gratify him in this respect" - p. 471.

There are objections, however, to this theory. Neither of the O.T passages mentioned above, though they do prophesy destruction, can strictly be called "hell-fire" passages, and the word neither in the Bible nor in the Rabbinic writings seems to have any connection with "hell-fire", as

1) BDB 217 equate ʿālā meaning pit of hell with ʿālā a chasm, c.f. Syr. ʿoz a gulf or chasm.
2) His arguments have been accepted by Goldziher Vorlesungen 33, and Casanova Mohammed et la Fin du Monde 153. Fischer takes up the question also in ZDMG lxii. 371-374.
3) He thinks that the ʿālā was borrowed from lxxxviii. 4.
the Qur'an certainly thinks it had, if we are to admit the authenticity of the whole passage. Moreover this Sura is very early, much earlier than the time when he had much contact with the Jews, even if we could admit that the word was as constantly on Jewish lips as Torrey supposes. It would seem rather to have been one of those strange words picked up by Muhammad in his contact with foreigners in Mecca in his early years and thus more likely of Christian than Jewish origin. One might venture a suggestion that it is connected with the Eth. אֹמֶן, which in the form אֹמֶן means the fiery red glow of the evening sky (c.f. Matt. XVI. 2) and אֹמֶן means fire or burning coal. This at least gives us the connection with נָרָה, and the change of guttural is not difficult in Eth. where such changes are common, e.g. עַדְמָה and הַדְמָה for Ar. עַבְנִי.

(xxii. 31: xxix. 16, 24.

An idol.

Used only in the plu. אֹמֶן, and only in fairly late passages. 1)

The word אֹמֶן occurs in the Himyaritic inscriptions, and as this corresponds with the Eth. אֹמֶן (plu. אֹמֶן) meaning idol, and we may agree with Fraenkel Frems. 273 that the word came from S. Arabia, though Kar- goliouth FRE vi. 249 thinks that it is perhaps connected with the Heb. יָרֵד, which may have been used as a term of abuse.

lv. 37.

Rose.

The passage is eschatological and אֹמֶן means rose-red, referring to the colour of the sky, a meaning derived of course from the original sense of rose.

2) Cheikho Nasraniya 206 wrongly gives this as מַדְמָה.
It was very commonly recognized that it was a loan word, though it is curious that the philologists make no suggestion as to its origin, for it is obviously from Persia. The primitive Indo-European root **urdho** means a spiny tree, from which comes the Gk. ὄρδος = ἐρός, and the Av. varāṇa (Bartholomae AIW, 1369) whence Arm. վարած (vārāšt) rose and Phlv. վար (vārā), vartā (PPgl. 228). From the Iranian it was borrowed into Semitic where we find Aram. מנהרג, Syr. ܡܘܼܪܓܢܐ, and from the Aram. as Fraenkel Vocab. 11 noted, it passed into Arabic.

xx. 30: xxv. 37.

A minister, counsellor.

Both passages refer to Aaron being given to Moses as his **Wazîr**, where the reference is obviously to Ex. iv. 16.

The usual explanation of the word is that it is a form **နောက်** from **ယူ**, to bear or carry, and thus means one who carries the burdens of the Prince, c.f. Rāghib Mufradāt, 542. Lagarde, Übersicht 177 n, however, pointed out that it is an Iranian word, and in his Arm. Stud. § 2155 he derives it from the Phlv. վիչիր, which originally meant a decree, mandate, command, but which later as in the Dinkard came to mean judge or magistrate. This word, of course, is good Iranian, being from the Av. վիչիր meaning deciding, which was borrowed into Arm. as Մարդ, and is related to the form behind the mod. Pers. ماردن judge: گور or judge: چر or judge: مارد or judge: چر. 3)

1) Suyūṭī Itq. 325: موزیر i. 137: Jawālīqī mu'arrab 151: TA. ii. 531.
2) Hübschmann, Arm. Gramm. i. 244.
3) Though some suspect the Phlv. form of being a reborrowing from Semitic vide, Horn Grundriss, 207. mod. Pers. borrowed back **wîd** from Ar. in Islamic times.
4) C.f. also the mand. ܡܘܼܪܓܢܐ, Nöldeke Mand. Gramm. 56.
5) West, Glossary 237. It was a fairly common word and enters into a number of compounds.
6) Bartholomae AIW, 1438, Reichelt, Awestisches Elementarbuch, 490.
7) Hübschmann Arm. Gramm. i. 248: Spiegel, Huzvāresh Grammatik, Wien, 1856 p. 188.
8) Vullers Lex. ii. 1411.
feet, and which is generally regarded as a loan word from Arabic but which Bartholomae AIW 1438, rightly takes as a genuine derivative from the older Iranian word.

The borrowing was doubtless direct from the Middle Persian for the Syr. which seems to be late and a borrowing from Ar. (P. Sm. 1061).

Both passages are reflections of Syriac legends of Alexander the Great.

It was recognized very commonly that the names were non-Arabic (c. f. Jawailiqi mut'arrab 140, 156: Khafeji 215: IA iii. 26) and there was some doubt as to whether they should be read with Hamza or without.

The names were apparently well known in pre-Islamic Arabia, and we find references to them in the early poetry, where the statements about them would indicate that knowledge of them came to Arabia from Christian eschatological writings. The names of course were originally Heb. and which in Syr. are and . In the Syriac Alexander legend is generally spelled which is a variant reading of the word in the Qur'an (Noldke Qorans 270).

2) Noldke Alexanderroman, passim: mingana Syriac Influence 95: Geiger 74 however, would derive the names from Rabbinic legend. See Horovitz KU 150.
47, 48: Khafeji 216: Ta. i. 598.
Some Western scholars such as Freytag have accepted this at face value, but the matter is not so simple, for the modern Pers. یافیت is from the Ar. (Vullers Lex. ii. 1507) and the alternative form پیاکند like the Arm. یکان اینه is from the Syr.

The ultimate source of the word is the Gk. ξένος, used as a flower name as early as the Iliad, which passed into the Semitic languages, c.f. Aram. ܒܡܕܢܐ: Syr. ܐܒܡܕܢܐ, and into Arm. ܐܒܡܕܢܐ. It was from Syr. ܐܒܡܕܢܐ that the word passed into Eth. ܚܫܢܐ, and with dropping of the weak ܝ into Arabic.

It occurs in the old poetry, e.g. al-ʾArṣna (Geyer, Zwei Gedichte l. 119) and thus must have been an early borrowing.


John the Baptist.

Usually the Muslim authorities derive it from the Arabic verb of similar form and say that John was so called because of his quickening virtue, either in quickening the barrenness of his mother, or in quickening the faith of his people. Some felt that they were committed to an Arabic origin of the name by Sūra xix. 8. — لَا تُحِلُّ نِسَاءً مَّنَّ نُزْلَتْ سِيَأ — which, however, as Marraccio pointed out, is merely a misunderstanding of Lk. i. 61, and there were some, e.g. Baid. on iii. 34: xix. 8, who knew and admitted that it was a foreign name.

We may be sure that the name came into Arabic from some Christian

1) Lexicon, sub.voc. 2) Nöldeke in Bessenberger's Beiträge iv. 63: Brockelmann ZDMG, xlvii. 7.
3) 11. xiv.345. Boissacq 996 points out that the word is pre-Hellenic.
4) Hübenschmann Arm. Gramm. 1.366. 5) Nöldeke Neue Beiträge, 40. (305)
7) Tab. on iii. 34 and Thaflaši qisas 262.
9) So Khafaji 215. Zam. halts between two opinions.
Sprenger Leben II. 335 thought that perhaps it might have come from the Sabians, for in the Mandaean books we find the name in the form ḫẖvr (Lidzbarski, Johannesbuch ii. 73), but the probability is that this form is due to Islamic influence.

A more subtle theory is that it is a misreading for ḫẖvr which would be derived from the Syr. ḫẖvr. The primitive script had no vowel points and ḫẖvr might have been read ḫẖvr as easily as ḫẖvr. This solution has much in its favour, and might be accepted were it not for the fact that we have epigraphical evidence from N. Arabia that in pre-Islamic times Christians in that area were using a form ḫẖvr, probably derived from the Syr. Jaussen and Savignac found this form ḫẖvr in a graffiti at Al-ʿAlā' and it is possibly found again in another inscription from the same area.

It would thus seem that Muhammad was using a form of the name already naturalized among the northern Arabs, though there appears to be no trace of the name in the early literature.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

1) Möldeke ZA. xxx. 159.
2) Möldeke noted that ḫẖvr, from which ḫẖvr was formed, can occur in a hypocoristic form ḫẖvr, and as a matter of fact ḫẖvr or ḫẖvr does occur in late Jewish names, and Fraenkel WZKk iv. 337, and Grunewald Mohammed II. 96 n 8, have thought that ḫẖvr could be derived from this. Barth. Der Islam vi. 126 and Mingana Syriac Influence 84, have rightly insisted, however, that the name is of Christian not Jewish origin.
3) Barth. op. cit.: Casanova JA 1924, p. 357: Margoliouth ERE x. 547: Cheikhho Maqriniya 189. 4) But see Lidzbarski Johannesbuch ii. 73 and Rhodokanakis WZKk, xvii. 283. 5) Mission archéologique II, 288. For the form ḫẖvr see Euting Sin. Inschr. No. 525: CIS. II. 1026.
5) Lidzbarski Ephemeris, III. 296, and c.f. Horovitz WU 151 for an inscription from Harran.
There were some who considered it as Arabic derived from عَفَبَ, but in general it was recognized as a foreign word, c.f. Jawâliqi 155:
Zam. on xix. 57: Baiq. on ii. 29: Suyûṭī Muzhir i. 138, 140: Khafajî 215. Apparently it was known among the Arabs in pre-Islamic days.

It may have come from the Heb. יִבְגָּה, though the fact that Muhammad had got his relationship somewhat mixed, might argue that he got the name from Christian sources, probably from the Syr. سُمَيِّح.

Yaghuth.

It is said to have been an idol in the form of a lion worshipped among the people of Jurash and the Banû Madhîj. It would thus appear to be of S. Arabian origin, and this is confirmed by the fact that we find نُورُا in the Thamitic inscriptions.

The name would seem to mean helper (Yâqût Mufjam iv. 1022), and the S. Arabian يِعَن means to help (c.f. Ar. عَفَبَ, Heb. יִבְגָּה).

The simple verb يِعَن does not occur in the Qur’ân, but we find ii. 3: v. 55 etc: پَسَيِّع and the participles مَعِينَ, besides يِعَن.

At first sight it seems clearly to be a borrowing for there is no Semitic יִבְגָּה, and yet we find both يِعَن and the verbal forms therefrom.

2) xi. 74, on which see Hurgronje Verspreide Geschriften, I. 24.
3) Lingana Syriac Influence, 82.
5) Müller, Epigraphische Denkmäler aus Arabien, p. 19: Littmann Entzifferungen, 27, 32.
used in the oldest poetry, so it must have come into the language at an
early date. The prevalent theory is that it is derived from Gk. 

1) Óoú means image, likeness, similitude, and from Íov was borrowed the Aram. 

2) Syr. 

IOO meaning image, picture. From 

was formed a verb Í to depict, describe whence Í and 

Í mean characteristic. From some dialectal form of 

the word must have passed into Arabic.


Sea, flood, river.

It is used only in the Moses story, and refers sometimes to the Nile, and sometimes to the Sea. It was early recognized as foreign (Siddiqi Studien 13), though the early authorities were uncertain of its origin. Jawāliqī Mufrarrab 156 says it is Syriac, which was also the opinion of Ibn Qutaiba according to Suyūṭī Itq. 326. Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidala that it was Coptic.

It apparently came to Arabic from Syriac Í as Fraenkel Vocab. 21 saw, though it may have come into Arabic from a primitive non-Semitic source. The word clearly is not Semitic, for Heb. 

Phon.: Aram. Í cannot be explained from Semitic material, and the word is a loan word in Egyptian Ím: Coptic Ê, Êm or Ê and in Ass. Êm. Thus as the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive.

ii. 107, 114: iii. 60: v. 21, 56, 69, 85: ix. 30.

The Jews.

1) Fraenkel Fremdw. 273: Vollers ZDMG l. 617: li. 305, who depend, however on a suggestion of Nöldeke. 2) Beside the much more common Ï from Ï from Ï. 3) C.f. Suyūṭī Muzhir i. 130 and LA xvi. 134.

4) Ak. 527. 5) Mutaw. 55, 57.

6) So Fraenkel Fremdw. 231 quoting Nöldeke.
We also find the form יְהוּד in ii. 105, 129, 134, and the denomina-
tive verb יְהָד, ii. 59: iv. 48 etc.

The philologists recognized it as a foreign word, though they
were uncertain whether to derive it from Heb. or Persian. It is curious
that anyone should have sought for a Persian origin and yet Addai Sher
158 accepts the theory, claiming that יְהוּד יְהָד יְהוּד הָד with the meaning
of יְהוּד is from the Pers. יְהוּד. It is true that in Dinkard iv. 150
we find Phlv. יְהוּד and in Avestic the form יְהוּד יְהוּד, but this is
obviously derived from the Aram.

Hirschfeld New Researches 27 thinks that Muhammad's use of the
verb יְהוּד shows that he got the word from Jewish Aram. sources, and not un-
derstanding it perfectly gave it an Arabic etymology by connecting it with
the root יְהוּד to repent, which is the reason for the form יְהוּד beside יְהוּד.
The fatal objection to this theory, however, is that we find the form יְהוּד
in the old poetry, so that it would have been well known in Arabia before
Muhammad's day.

The word יְהוּד occurs in the S. Arabian inscriptions (Glaser 394/5)
and Grimme ZA xxvi. 161 suggest that it came to the Hijaz from the South,
which is very possible though the ultimate origin, of course, will be the
Jewish יְהוּד.

Occurs twenty two times in Sura xii, elsewhere only in vi. 84 and
xl. 26.

Joseph.

The early authorities differed as to whether it was an Arabic
word derived from יְהוּד or a borrowing from Heb. (Tha'labi Qisas 75). Zam.

2) Suyūṭī Mutaww. 47.
3) So also p. 104: Beiträge 15 ff: Pautz Offenbarung 121: Grünbaum ZDMG
4) Imru’l-Qais xl. 7 (Ahlwardt Divans p. 141) and see Margoliouth Schweid
Lectures, 79.
on xii. 4 in his usual vigorous style combats the theory of an Ar. origin

and Jawâlîqî Mu'arrab 155 notes it as foreign.

Geiger 110 and Sycz Eigen"amen 26, 27 would take it as a direct
borrowing from the Heb. יושע but the Syr. אֶשֶּׁר or Eth. יְשָׁע might equally
well have been the source. Grimme ZA xxvi. 166, on the ground that in
N. Arabia we should expect a form יוסי rather than יוסע, would have the
name derived from S. Arabia. If the Muslim legends about Dhū Nawwās can
be trusted the name יוסע would have been known in S. Arabia, for they tell
us that his name was יִוֹסָע. The name, however, appears to have been
known also in the N. for we find a יוסע b. 'Abdallah b. Salām in Usd al
Khâba V. 132. One suspects that it came from Jewish sources rather than
Christian.

יִוָסֶע

iv. 161; vi. 86; x. 98; x x x v i i . 1 3 9 .

Jonah.

He is also referred to as סאכ ה"ות in lxviii. 48, and as סאכ ה"ות in x x i . 87.

Some early authorities endeavoured to derive it from סאכ , but
Zam. on xii. 4 vigorously combats the view that the variant readings יִוָסֶע and סאכ יִוָסֶע given by Jawhari יִבּא סאכ provide any ground for such a derivation,
and Jawâlîqî Mu'arrab 155, Khafâji 215 give it as foreign.

The form of the word is conclusive evidence that it came to Mu-
hammad from Christian sources. The Heb. יהו becomes יְסִי in the LXX
and N.T., and Sprenger would derive the Ar. form directly from the Greek.

This is hardly likely, however, from what we know of the passage of bib-

1) So Khafâji 215, and see Sprenger Leben II. 336.
2) Horovitz KU. 154.
3) This is admitted even by Hirschfeld Beiträge 56. See also Sycz Eigen-
namen 49; Horovitz KU 155; Mingana Syriac Influence 83; Rudolph Abh. 47.
4) Leben II. 32, and Margoliouth ERE. x. 540.
rical names into Arabic, and as a matter of fact we find the final ١ which occurs regularly for the Edessene ٣٠ or ٣٠. Grimme ZA. xxvi. 166 thinks that in M. Arabia we would expect a form Yūnas and that Yūnus is due to S. Arabian influence, but there is as little to this as to his similar theory of Yūsif and Yūsuf. The fact that the Arm. Ṣanqaš is from Syr. though from the classical dialect, would lead us to conclude that the Qur'ānic form also came from Syr.

The name was possibly known among the pre-Islamic Arabs, though the examples collected from the literature are doubtful.

From the discussion of these foreign elements in the Qur'ānic vocabulary we seem to be able to draw the following conclusions -

i) That almost the whole of the technical religious vocabulary of the Qur'ān is either directly borrowed from outside sources, or where the terms are of Arabic derivation, have been influenced in their use by the usage of the great religions around Islam's birthplace.

ii) That the direct Jewish influence has been somewhat exaggerated by earlier writers and the evidence before us inclines us to see Christian influences on Muhammad's religious thinking earlier and stronger than the Jewish influences.

iii) That relatively few words seem to have been introduced by Muhammad himself, most of these foreign words being already in use in religious circles of his time. The Qur'ān is thus hardly the unique phenomenon it has sometimes been considered.

iv) That Iranian influence in the milieu in which the Qur'ān took

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1) Schulthess Lex. 82; Christ. Palast. Fragments (1905) p. 122.
3) Passages in Cheikhho Naṣrāniya 234, 275, 276: and see Horovitz KU. 155.
form is not negligible, and is particularly evident in eschatological matters.

v) That we can place very little reliance on the explanations of the orthodox Commentaries.
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** примечание:**

- اسم أو اسماء الأشخاص
- العمر
- تاريخ الولادة
- الجنس
- العنوان
- المدينة
- الرسمية
- البلد
- الرقم
- النسخة
- السنة
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Mr. Jeffery's thesis is an excellent piece of work, displaying careful research and sound critical judgment. Wherever one tests the treatment of special words, one finds evidence that the writer has consulted both the native Arabic authorities, and the work of modern European scholars. He has gathered together a wealth of material from many sources. He has however preserved his own independence of judgment, and while seldom, if ever offering novel suggestions of his own as to the derivation of the foreign words in the Qur'an which is on the whole a merit rather than a defect - he brings to bear upon the many suggestions which have been made by others from time to time, accurate linguistic knowledge and a keen critical faculty. His linguistic equipment is adequate, and indeed remarkable. His index shows lists of words quoted from 34 languages and dialects. No doubt some of these are quotations and nothing more, but he has an adequate knowledge of Arabic, Hebrew, Syriac, and Ethiopic, and can use Persian, Armenian and Sanscrit, not to speak of Greek and Latin. In addition he has been able to make intelligent use of modern authorities in English, French, German, Dutch and Italian.

In his introduction, he discusses the general question of the borrowing of the Qur'an, the possible channels of influence upon Mohammed, and the bearings of his linguistic study upon that question in a very clear and interesting way, and also traces the attitude of Moslem scholars to the idea that the Qur'an contains foreign words.

While the thesis contains - so far as I have noticed nothing very original, it is none the less a valuable piece of work; for the treatment of the foreign words in the Qur'an has been very sporadic and is scattered through many books and magazine-articles. It is useful to have results thus brought together and the tentative suggestions which have been thrown out discussed and appraised.

I have no hesitation in saying that the thesis is worthy of the degree of Ph.D. .
To the Secretary, University of Edinburgh


88 Woodstock Road, Oxford
May 21, 1929

Dear Sir,

Having read through the thesis presented by Mr. Jeffery, I have no doubt that it amply fulfills the conditions required for acceptance, and therefore unhesitatingly recommend that the degree of Doctor of Philosophy be granted him.

Mr. Jeffery has collected with great industry the opinions which have been expressed in medieval and modern times both on the subject generally and on the words with which he deals; and both in his introduction and his treatment of separate words has exhibited accurate knowledge of numerous languages, both European and Asiatic. He appears to have neglected no available source of information, and his studies have extended to the most recent works in which any part of his material is treated. He has, however, throughout used his own judgment in arriving at conclusions, and that judgment is to my mind marked by sobriety suitable by scientific method. His views appear to me to be expressed in a lucid and attractive form, and his arrangement is logical and suited to the subject.

He has also complied with Condition c.

Hoping that my colleague may agree with the conclusion which I have stated above,

I remain yours faithfully,

D. S. Margoliouth