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THE FOREIGN VOCABULARY OF THE QUR'ĀN
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TO MY WIFE
FOREWORD

Little further advance can be made in our interpretation of the Qur'ān or of the life of Muḥammad, until an exhaustive study has been made of the vocabulary of the Qur'ān. It is interesting to note how recent work at Islamic origins, such as that done by the late Professor Horovitz and his pupils at Frankfurt, and in the books of Tor Andrae and Karl Ahrens, has tended to run to a discussion of vocabulary. The Qur'ān is the first Arabic book, for though there was earlier poetry, it was not written down till much later, and some doubts have been raised as to the genuineness of what did get written down. For the interpretation of this first Arabic book, we have been content until recently to turn to the classical commentaries, but the tendency of the commentators is to interpret the book in the light of the Arabic language of their own day, and with few exceptions their philological lucubrations are of more interest for the study of the development of Muslim thought about the Qur'ān, than they are for settling the meaning the words must have had for the Prophet and for those who listened to his utterances.

Some day, it is to be hoped, we shall have a Glossary to the Qur'ān comparable with the great Wörterbücher we have to the Old and New Testaments, in which all the resources of philology, epigraphy, and textual criticism will be utilized for a thorough investigation of the vocabulary of the Qur'ān. Meanwhile this present Essay attempts to make one small contribution to the subject by studying a number of the non-Arabic elements in the Qur'ānic 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 at that time, as indeed for long before, full and constant contact with the surrounding peoples of Syria, Persia, and Abyssinia, and through intercourse there was a natural interchange of vocabulary. Where the Arabs came in contact with higher religion and higher civilization, they borrowed religious and cultural terms. This fact was fully recognized by the earliest circle of Muslim exegetes, who show no hesitation in noting words as of Jewish, Christian, or Iranian
origin. Later, under the influence of the great divines, especially of ash-Shāfi‘ī, this was pushed into the background, and an orthodox doctrine was elaborated to the effect that the Qur‘ān was a unique production of the Arabic language. The modern Muslim savant, indeed, is as a rule seriously distressed by any discussion of the foreign origin of words in the Qur‘ān.

To the Western student the Jewish or Christian origin of many of the technical terms in the Qur‘ān is obvious at the first glance, and a little investigation makes it possible to identify many others. These identifications have been made by many scholars whose work is scattered in many periodicals in many languages. The present Essay is an attempt to gather them up and present them in a form convenient for the study of interested scholars both in the East and the West.

The Essay was originally written in 1926, and in its original form was roughly four times the size of the present volume. It would have been ideal to have published it in that form, but the publishing costs of such a work with full discussion and illustrative quotation, would have been prohibitive. The essential thing was to place in the hands of students a list of these foreign words which are recognized as such by our modern scholarship, with an indication of their probable origin, and of the sources to which the student may turn for fuller discussion. Our own discussion has therefore been cut down to the minimum consistent with intelligibility. The same reason has made it necessary to omit the Appendix, which consisted of the Arabic text, edited from two MSS. in the Royal Library at Cairo, of as-Suyūṭī’s al-Muhaddithāb, which is the original treatise at the basis of his chapter on the foreign words in the Itqān and of his tractate entitled al-Mutawakkilī.

In making a choice of such references to the old poets as remain, it was thought better to retain those used in the older works of reference which would be generally accessible to students, rather than make a display of learning by references to a host of more modern works dealing with the early poetry. In the case of references to Iranian sources, however, the author, for lack of library facilities, has been compelled to limit himself to the few texts, now somewhat antiquated, which were available to him in Cairo.

No one is more conscious than the author of the limitations of his philological equipment for the task. A work of this nature could
have been adequately treated only by a Nöldeke, whose intimate
countenance with the literatures of the Oriental languages involved,
none of us in this generation can emulate. With all its limitations
and imperfections, however, it is hoped that it may provide a founda-
tion from which other and better equipped scholars may proceed in the
important task of investigation of the Qur'anic vocabulary.

For reasons of general convenience the verse numbering of the
Qur'ān citations is throughout that of Flügel's edition, not the Kūfān
verse numbering followed in the Egyptian standard text.

The thanks of the author, as of all students interested in Oriental
research, are due in a special manner to the kindness and generosity
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Arthur Jeffery.

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ABBREVIATIONS

A1W  Altiranisches Wörterbuch. (Bartholomae.)
AJSL  American Journal of Semitic Languages.
BA  Lexicon Syriacum of Bar Ali.
Bağh  Al-Baghawi’s Commentary on the Qur’an.
Bağd  Al-Bagdawi’s Commentary on the Qur’an.
BB  Lexicon Syriacum of Bar Bahklul.
BDB  Brown, Driver, and Briggs Oxford Hebrew Lexicon.
Beit. Ass  Beiträge für Assyriologie.
BGA  De Goeje’s Bibliotheca Geographorum Arabiorum.
BQ  Lexicon Persicum, Burhān-i Qāfī. Calcutta, 1818.
CIS  Corpus Inscriptionum Semiticarum.
EI  Encyclopaedia of Islam.
ERE  Encyclopaedia of Religion and Ethics.
GA  Lagarde’s Gesammelte Abhandlungen.
GGA  Göttingische Gelehrte Anzeigen.
HAA  Handbuch der altarabischen Altertumskunde, i. Kopenhagen, 1927.
JA  Journal asiatique.
Jal  The Qur’an Commentary of Jalālān.
JASB  Journal of the Asiatic Society of Bengal.
JE  The Jewish Encyclopedia.
JRSAS  Journal of the Royal Asiatic Society.
JThS  Journal of Theological Studies.
KU  Horovitz’s Koranische Untersuchungen.
LA  The Arabic Lexicon Lisan al-‘Arab.
MGWJ  Monatsschrift für Geschichte und Wissenschaft des Judentums.
MVAG  Mittheilungen der vorderasiatischen Gesellschaft.
MW  The Moslem World.
NSI  Cooke’s North Semitic Inscriptions.
OLZ  Orientalische Literaturzeitung.
PPG  Pahlavipazand Glossary.
PSm  Payne Smith’s Thesaurus Syriacus.
REJ  Revue des Études juives.
RES  Répertoire d’Épigraphie sémitique.
ROC  Revue de l’orient chrétien.
SBAW  Sitzungsberichte der königl. Akad. d. Wissenschaft. (Berlin or Wien.)
TA  Tān Arabīs Lexicon Tāj al-‘Arūs.
Tab  At-Tabari’s Commentary on the Qur’an.
ThLZ  Theologisches Literaturzeitung.
TW  Targumisches Wörterbuch, ed. Levy.
WZKM  Wiener Zeitschrift für Kunde des Morgenlandes.
ZA  Zeitschrift für Assyriologie.
Zam  Az-Zamakhshari’s Commentary on the Qur’an.
ZATW  Zeitschrift für alttestamentliche Wissenschaft.
ZDMG  Zeitschrift der deutschen Morgenländischen Gesellschaft.
ZS  Zeitschrift für Semitistik.
INTRODUCTION

One of the few distinct impressions gleaned from a first perusal of the bewildering confusion of the Qur'an, 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'an was in process of formation. From the fact that Muḥammad 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 Islam 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'an. 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 Muḥammad was born and bred. It may be true, as Rudolph insists, that in many passages of the Qur'an the Islamic varnish only thinly covers a heathen substratum, but even a cursory reading of the book makes it plain that Muḥammad 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 Qur'an, viz. Ibrāhīm, Mūsā, Dāwūd, Sulaimān, Nūḥ, ‘Īsā, are well-known Biblical characters. So also the place-names—Bābil, Rūm, Madyan, Sabā’, and many of the commonest religious terms—Shaiṭān, Tawrah, Injīl, Sakīna, Fīrdaws, Jahannam, are equally familiar to all who know the Jewish and Christian Scriptures. So one is not surprised

1 Convincing proof of this is found in the statement of the Prophet quoted in Yāqūt, Mu‘jam, 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, lii, 19, 20; Ixxi, 22, 23.
3 ii, 153; xxii, 28-30; v, 1-4; xxii, 37.
4 Such as those of ‘Ād and Thamād.
5 Abhängigkeit, 26, n. 9. His reference here is to Sūras exiii, exiv in particular, but the statement is true of many passages elsewhere.
6 Nöldeke-Schwally, ii, 121; Buhl, KI, ii, 1006; Ahrens, Muḥammad als Religions-stifter, 22 ff.
at the judgment of some of the earlier investigators, such as Marracci, *Prodromus*, i, 41: "Ita ut Alcoranus sit mixtura trium legum, seu religionum, Hebraicae, Christianae, et Israeliticae, additis panis 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 remarks: “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 Muḥammad at various periods in his Mission, and by studying these religious terms in their native literature contemporary with Muḥammad, 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 this 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

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2 *New Researches*, p. 4.
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’an, 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 as to the meaning of these words, all emanating from the same small circle of the Prophet’s immediate Companions. Numerous examples of this can be found on almost every page of the great Commentaries of at-Tabarı, al-Baghawī, or ar-Rāzī, but a typical case may be cited here in illustration.

Thrice in the Qur’an we find mention of a people called Šabians, who with the Jews and Christians (i.e. the Aḥl al-kitāb), and the Magians, receive special recognition and favour. Yet as to the identity of these Šabians we find among the authorities the widest divergences. Thus at-Tabarı, in commenting on ii, 59, tells us that some held that they were a community without 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 Zabūr (ژور), as the Jews followed the Taurah and the Christians the Injīl. Later writers have a still greater variety of opinions about them, that they were star-worshippers, descendants of the people of Noah, or some sect midway between

1 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’an.

2 E.g. in commenting on سر in xviii, 8, at-Tabarı gives us lines of tradition all going back to Ibn ‘Abbās to prove that Raqīṣ means a village, a valley, a wadi, 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.

3 Lists of interpretations coming from the Prophet himself are given by some writers, e.g. as-Suyūṭī, Injīl, 918 ff. (and see Goldziher, Richtungen, 64), but such have little value.

4 ii, 59; v, 73; xxii, 17.
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’ān grants special privilege and protection to four communities as true believers, no exact tradition as to the identity of one of these communities should have survived till the time when the Traditionists and Exegetes began their work of compilation. The facts, however, are plain, and if so much uncertainty existed 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 to-day, but which, in the early days of Islam, 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’ānic exegesis, 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 Ḥabr al-‘amīna, the ‘Abrahān al-‘an, the great or sea of Qur’ānic science, the Rabbi 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. Mati’ 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 ḥiμ, etc., may be of the first importance. Tradition also credits Ibn ‘Abbās with founding a

1 as-Suyūṭī, Itq, 908 ff., gives an account of the earliest exegesis of the Qur’ān. Goldziher, Richtungen, chaps. i and ii.
2 Ḥerīlt als Übermench des tafsir, ” as Goldziher neatly expressess it, Richtungen, 65.
3 See an-Nawawi, 351–4; Ibn Ḥajar’s Isāba, ii, 802–813 (and Kāmil, 560–9, for examples of his authoritative explanation).
4 Sūdīqī, 12, 13, treats him with more deference than is merited. As illustrating the opinion of modern scholarship, we may note the judgment of three very different savants: Buhl, E7, i, 20; Nöldeke, Sketches, p. 108; Saceo, Credenze, p. viii.
5 Usually called Ka‘b al-‘Abbār. See an-Nawawi, 523; Ibn Ḥajar, iii, 635–639: E7, ii, 582.
6 See an-Nawawi, 619.
School of Qur'anic Exegesis, and gives him several famous pupils, notable among whom were Mujāhid,¹ 'Ikrima,² Ibn Jubair,³ 'Ajlān,⁴ and Ibn Abī Rabāh.⁵ 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 Taṣfīr will have noticed how much of the traditional 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'ān,⁶ so that al-Jawāliqī at the commencement of his Mu'arrab⁷ can shield himself behind their authority from any accusation of unorthodoxy.

It is clear that in the earliest circle of exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur'ān. Only a little later, however, when the dogma of the eternal nature of the Qur'ān was being elaborated, this was as strenuously denied, so that al-Jawāliqī can quote on the other side the statement of Abū 'Ubayda ⁸ as given by al-Ḥasan—"I heard Abū 'Ubayda say that whoever pretends that there is in the Qur'ān 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'ān.'" ⁹ The question is discussed by many Muslim writers, and is excellently summarized by as-Suyūṭī in the Introduction to his treatise Al-Muhadhabah, and further in chap. xxxviii of his Itqān (Calcutta ed., pp. 314-326). The discussion is of sufficient interest to engage our attention here.

¹ Mujāhid b. Jabr died in a.H. 719 at the age of 83. See an-Nawawi, 540; adh-Dhahabi, i, 14.
² He was a Berber slave of Ibn 'Abbās and died about a.H. 723 at the age of 80. He is said to have travelled widely in Ṣa'īr, Khorasan, Egypt, and S. Arabia. See an-Nawawi, 431; Yaqūt, Iṣrāḥ, v, 63 ff.; adh-Dhahabi, i, 14.
³ Sa'īd b. Jubair died in a.H. 713 at the age of 49. See adh-Dhahabi, i, 11; an-Nawawi, 278.
⁵ 'Aṭā' b. Abī Rabāh died in a.H. 732. See an-Nawawi, 422; adh-Dhahabi, i, 16.
⁶ A glance at as-Suyūṭī's Matnawī 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.
⁷ Ed. Sachau, p. 4, quoted also by al-Khaṭṭābī, 3.
⁸ See Fihrist, 53, 54; Ibn Khallikān, iii, 388; al-Anbārī, Tabaqat al-Usābā, 137; an-Nawawi, 748; Südīqī, Studien, 29.
⁹ as-Suyūṭī, Itqān, 315, gives the tradition a little differently.
It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'ān. "The Imāms differ," says as-Suyūṭī (Itq, 314) "as to the occurrence of foreign words in the Qur'ān, but the majority, among whom are the Imām ash-Shāfi‘ī,1 and Ibn Jarir,2 and Abū 'Ubaida, and the Qāḍī Abū Bakr,3 and Ibn Fāris,4 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,5 and they lay particular stress on the passage xlii, 44:

وَلَوْ جَعَلْتُمْ قُرَآنًا أُعْجِبُهُمَا لَفَلَوْا لَوْلَا

فَصِلْتَ آيَاتَهَا أُعْجِبْتُمْ وَعَرَضْتُم

"Now had we made it a foreign Qur'ān they would have said—Why are its signs not made plain? Is it foreign and Arabic?" 6 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—لعلكم تعقلون—and how,

1 This is the great Jurist who died in a.d. 820. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'ān, for as-Suyūṭī says, "Alā َلَاءَ التَّأْمُثَ عَلَى الْقَالِ ذَلِكَ (Itq, 315).

2 This is at-Tabari, the well-known commentator, whose full name was Abū Ja‘far Muhammad b. Jarir at-Tabari (a.d. 838-923), whom as-Suyūṭī frequently quotes under the name Ibn Jarir. The reference here is to his great Commentary in the Introduction to which he treats of this question of "Fremwörter".

3 This is in all probability the Qāḍī Abū Bakr al-Baghdādī whose book َأَعْجَرْ أَلْفَآرَّانَ as-Suyūṭī mentions among his sources for the compilation of the Itqān, cf. Itq, 14.

4 Abū l-Husain Ahmad b. Fāris of Qazwīn, also very frequently quoted by as-Suyūṭī both in the Itqān and in the Mazhirī as well as in his smaller works. See Yaḥyā ibn Jarrah, iii, 6, and for his works, Fīhrist, 80; Ḥājjī Khalifa, 770; and Flügel, Die grammatischen Schulen der Araber (Leipzig, 1883), p. 246.

5 e.g., َفَرَأْتَا عَرَبَا xiiil, 2; xxxix, 29; xili, 2, 44; xili, 5; xiliil, 2; لَأَنَا عَرَبُ xvi, 105; xxvi, 105; xvi, 11; حَكَمُ عَرَبُ xiii, 37.

6 Some points in this translation need a note. First, the َلَا ُلَوْ is usually rendered as "unless" and the sentence left an unfinished one. In Qur'ānic Arabic, however, ūlā seems to be used frequently as a simple interrogative (cf. Reckendorff, Syntax, p. 35; Nöldeke, Neue Beiträge, p. 21), and ūlā on this verse expressly takes it as meaning "Why? As َلَا ُلَأَنَا 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 "verse". The concluding words are capable of many interpretations, the usual being to contrast the clauses as, "Is it a foreign Qur'ān and they to whom it is sent Arabs?" or "Is it a foreign Qur'ān and he who speaks an Arab?"

xiiii, 2; xii, 2, etc.
they ask, could the Arabs have been expected to understand it, were it sent down in a non-Arabic tongue? ¹

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 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, and that Allah had to borrow Nabataean or Persian or Syriac words to express His purpose? ² As-Suyūtī (Nq, 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 Arabic words, the advocates of this view reply that the Arabic language is so rich and copious that it is practically beyond the powers of any ordinary mortal to encompass all its variety,³ 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 فاطر until one day he overheard two desert Arabs quarrelling over a well, when suddenly one of them said إنَّا فطّر فيها, and immediately its meaning became clear.⁴ If further asked how the Prophet could have known all these words, they quote the dictum of

¹ Dvořák reminds us (Freihheitsbegriffe, 5) that Muḥammad himself used these words قرآناً عربياً to reply to the charge of his contemporaries that a foreigner instructed him (xvi, 106; 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.

² So as-Suyūtī, Nq, 315: وَلَا يُقْصِدْ الَّذِينَ كَفَّارٌ ِنَجَّىٰ عَلَى الْأَكْبَرِ

³ Vide Baid, on vi, 14.
ash-Shāfi‘ī, لاتحيط باللغة ألا لبني “None but a Prophet thoroughly comprehends a language”.1

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 was thus confessedly imperfect.2 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 at-Ṭabarī in his Tafsīr,3 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, as-Suyūṭī tells us, was the

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1 The reference is to ash-Shāfi‘ī's Risāla (Cairo, 1312), p. 13. See further on this point, Dvořák, Frewar, 10, with his references to Goldziher, ZDMG, xxvi, 768. There are several traditions as to Muhammad's great linguistic attainments, and he is said to have been particularly skilled in Ethiopic; cf. Goldziher, op. cit., 770. Perhaps the most curious of these traditions is that in Kauz, ii, 41, that the language of Ishmael was a lost tongue but that Gabriel came and instructed Muhammad therein.

2 This jealousy for the perfection of their language is characteristically Oriental. An interesting example of it from a Syriac writer will be found in Bulge's Cave of Treasures, 1928, p. 132.

3 Cairo ed. of 1333, vol. i, pp. 6-9, on which see Loth in ZDMG, xxxv, 595. as-Suyūṭī, Iq., 315, summarized his view: "Said Ibn Jarir—What is handed down from Ibn 'Abbās and others on the interpretation of words of the Qur'ān to the effect that they are Persian or Abyssinian or Nabataean, etc., only represents cases where there is coincidence among the languages, so that the Arabs, Persians, and Abyssinians happen to use the same word." There is an excellent example of this line of argument in as-Sijistānī, 111.
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opinion of Shaidhala. “Said Abū'l-Maʻālī ‘Azīzī b. ‘Abd al-Malik,1 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.” 2

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 at-Ṭabarî 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, ❞وَمَا أُرْسِلْنَا مِنْ رَسُولٍ إِلَّا بَلْسَانٌ قُوَّمِهِ لِبَشْرِهِنَّ لَهُمُ ❝ “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,3 a

1 i.e. Shaidhala, whom as-Suyūṭī frequently quotes among his authorities, ṫīd 2 Ɨq. 13; ṫīd 2 Ɨq. 315.
2 Ɨq. 315.
3 at-Ṭabarî quotes in favour of this idea the savant Abū Maisara at-Tābi‘ī al-Jullī, whom as-Suyūṭī, Ɨq. 316, also quotes, adding that Sa‘īd b. Jābir and Wahhāb b. Munahilh were of the same opinion, and that Ibn an-Naqīb claimed that one of the خصائص 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 Rōm, Persia, and Abyssinia. Dvořák, Fremde, 11, 12, points out that some Muslim writers have illustrated this point by taking the tradition of the seven حرف to refer to seven different languages from whose vocabulary something is used in the Qur’ān. Here, however, there is no question of “languages” but of different Arab dialects (cf. as-Suyūṭī, Ɨq. 110; Ibn al-Athīr, Nihāya, i, 250, 251), so this is really irrelevant to the discussion.
point which is sometimes emphasized by a reference to the claim that
the Qur'ān contains all previous knowledge, and information about
everything, which would not be true if it did not contain all
languages.\footnote{as-Suyūtī, \textit{Iq}, 316, and expounded by ath-Tha'ālibī\footnote{This is not
the famous philologist whose \textit{Fiqh al-Laghdū} we shall have occasion
to quote frequently in the course of our work, but a North African exager
'Abd ar-Rahmān ath-Tha'ālibī, whose \textit{Tafṣīr} was published in four volumes at Algiers in
1908.} in his \textit{Kūfāb 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 about these words it is like his
ignorance of the genuine elements of some other dialect, just as Ibn
'Abbās did not know the meaning of \textit{Fātīr}, etc. Thus the truth is that
these words were foreign, but the Arabs made use of them and
Arabicized them, so from this point of view they are Arabic.\footnote{Su al-Jawāliḥī, \textit{Muʿarrab}, 5, says:
إن هذه المروفة لحن العرب في الأصل
ثم نظفت به العرب بالستها فتمتله نصر مريت عنها إذ أيده عريبة في هذه الحال
العربية الأصل, a sentiment which is echoed by al-Khaṣafī.} As for
as-Ṭabarī’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."}

If challenged as to how, on this view, the Qur'ān could be called\footnote{\textit{Iq}, 315.} "a plain Arabic Qur'ān", its defenders reply with as-Suyūtī,\footnote{as-Suyūtī, \textit{Iq}, 316—an opinion which is quoted also by al-Khaṣafī, 3 and 4.
See also \textit{Iq}, 322.} 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 عربی مبین to the Qur'ān as a whole, and not to individual words in it. as-Suyūṭī even finds one authority who considered that the presence in the Qur'ān of such words as استبرق and سندس for fine silk brocade, for precious spices, and سرادرق, etc., for other articles of luxury and civilization, is a proof of the excellence of the Qur'ān, for the Qur'ān 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 Jähiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'ān was to lead them, and it was only natural that the Qur'ān 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 Jähiliyya who had come into contact with the civilization of Persia and of Roum.

So as-Suyūṭī concludes with al-Jawāḥiri 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'ān, for in regard to أصل these words are Persian or Syrian or Abyssinian. But the Imām ash-Shāfi‘ī 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 that these letters بكلام العرب فن قال إنا أربية فهو صادق ومن قال عربية فصادق.

Turning now to the question of the languages from which these

1 Iq, 316, 317.
2 Iq, 318, and al-Jawāḥiri, Mu'arrab, 5. The reference to Ibn al-Jauzī is doubtless to his Fustūs al-Āfūnān, which as-Suyūṭī often quotes, cf. Iq, 13, and Mu'tah, 44.
3 Note as-Suyūṭī's quotation on this point from Abū ʿUbaid al-Qāsim b. Sallam, a quotation which is also given with slight verbal alterations in TA, i, 9, as from Abū ʿUbaida.
borrowed words came, we find that as-Suyūṭī,¹ whose classification is the most complete that has come down to us, divides them in the Mutawakkilī into the following classes:—

(i) Words borrowed from Ethiopic (اللغة الحبشة)
(ii) Words borrowed from Persian (اللغة الفارسية)
(iii) Words borrowed from Greek (اللغة الرومية)
(iv) Words borrowed from Indian (اللغة الهندية)
(v) Words borrowed from Syriac (اللغة السريانية)
(vi) Words borrowed from Hebrew (اللغة العبرانية)
(vii) Words borrowed from Nabataean (اللغة النبطية)
(viii) Words borrowed from Coptic (اللغة القبطية)
(ix) Words borrowed from Turkish (اللغة التركية)
(x) Words borrowed from Negro (اللغة النيجية)
(xi) Words borrowed from Berber (اللغة البربرية)

It is obvious at the first glance that much of this is mere guesswork, and equally obvious that the philologers whom as-Suyūṭī quotes had frequently very little conception of the meaning of the linguistic terms they use. It is necessary, therefore, to inquire 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.

(i) Abyssinian.—Philologically, Ethiopic, the ancient language of Abyssinia, is the most closely related to Arabic of all the Semitic tongues; Ethiopic and Arabic, with the languages of the S. Arabian

¹ Spranger’s list, “Foreign Words Occurring in the Quran,” in JASB, xxi (1852), pp. 109–114, is taken from his MS. of as-Suyūṭī’s Al-Muḥaddithūn.
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inscriptions, being grouped together as South Semitic as opposed to the North Semitic group. The modern Abyssinian languages, and particularly Amharic, have in some respects diverged very considerably from the ancient Ge'ez, but it was presumably this ancient language with which the Arabs were in contact in pre-Islamic days and during Muḥammad’s lifetime. These contacts, as a matter of fact, were fairly close. For some time previous to the birth of Muḥammad the southern portion of Arabia had been under Abyssinian rule,¹ and tradition relates that Muḥammad 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 were trade relations between Abyssinia and Arabia at a much earlier period than the Axumite occupation of Yemen,² and that friendly relations continued in spite of the Year of the Elephant is clear from the fact that Muḥammad is said to have sent his persecuted followers to seek refuge in Abyssinia,³ and that the Meccan merchants employed a body of mercenary Abyssinian troops.⁴

That Muḥammad himself had personal contact with people who spoke لسان الحبشة seems to be indicated from the fact that tradition tells us that his first nurse was an Abyssinian woman, Umm Aiman,⁵ that the man he chose as first Mezzzin in Islam was Bilāl al-Ḥabashī, and the tradition already noted that the Prophet was particularly skilled in the Ethiopic language.⁶

Abyssinian slaves appear to have been not uncommon in Mecca after the rout of the famous army of the Elephant,⁷ and it would not have been difficult for Muḥammad in his boyhood to have learned many words of religious significance from such sources.⁸ It must

¹ at-Ṭabarī, Annals, i, 926 ff.; Ibn Histām, 25 ff.; al-Mas‘ūdī, Murāj, iii, 157, and see particularly Nöldeke’s Sasaniden, 180 ff.
² EI, i, 119, and Lammens, La Mecque, 281 ff.
³ This was in a.d. 616, and is known as the First Hijra, cf. at-Ṭabarī, Annals, i, 1181. Dvůřák, Fremden, 25, would derive some of the Ethiopic elements in the Qur’ān from the two Abyssinian migrations, but this is hardly likely.
⁵ Abūl-Fīḍā, Vita Mohammedis, p. 2, an-Nawawai, 736.
⁶ Infra, p. 8. al-Khaṣṣī, 111, under قـ gives an example of the Prophet’s use of Ethiopic.
⁷ Azrākī, p. 97. See also Essay I in Lammens’ L’Arabie occidentale avant l’Hégire, Beyrouth, 1928.
⁸ Sprenger, Moh. und der Koran, p. 54, suggests that the mentor referred to in Sāra, xvi, 105, xxv, 5, 6, may have been an Abyssinian.
also be borne in 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 and political 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 centreing 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 Ghassān, 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 ʿAdī 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 Ṭaʾafa and his uncle Mutalammas, Al-Ḥārith b. Ḫillīz, ʿAmr b. Kūltūm, etc., had more or less connection with al-Ḥira, while in some accounts we find ʿAbīd b. al-Abraṣ and others there. There is some evidence to suggest 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 Abyssian suzerainty in S. Arabia during Muḥammad’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 Muḥammad’s rivals was

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1 It has been noted by more than one scholar that the terms connected with seafaring and sea-borne trade seem to be greatly influenced by Ethiopic. Andrae, *Ursprung*, 15, speaking of this Axumite occupation says: ”Mit den neuen Herrscharn kam aber auch Geistliche herüber, und wir dürfen annehmen, dass eine grosse Zahl der äthiopischen Lehneworste als Bezeichnung für kultische und religiöse Dinge, die uns im Koran begegnen, während dieser Periode ihren Weg in den arabischen Sprachschatz gefunden haben.”

2 Rothstein, *Die Dynastie der Lakhmidien in al-Ḥira, passim*, and Siddīqī, 76.

3 We even hear of Arabs in that region becoming Zoroastrians, ride note on ٤ in Siddīqī, 79.

4 Ibn Qutbī, *Ṣahr.*, 136 ff., Siddīqī, 82 ff., gives examples from other poets showing how great was the Persian influence on the poetry of that period.


an-Naḍr b. al-Ḥārith, who frequently drew away the Prophet’s audiences by his tales of Rustam and Isfandiyār.\footnote{Ibn Hishām, 235, 236, and see Blochet in RHR, xi, 20 ff. Naḍr is supposed to be the person referred to in Sūra xxxxi, 5.}

By فارسي 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 Muḥammad himself may have come in contact, was Pahlavi, the official language of the Sasanian Empire (A.D. 226–640).\footnote{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.} 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 Sher on p. 4 of the Introduction to his study كتب اللفظ الفارسية المعرّبة, in detailing the changes which Persian words have undergone in passing into Arabic, complains that the Arabs frequently added a ج or a ق at the end of words, e.g. they wrote توزنان for the Persian خوزنه, and فرینج for the Persian کربه. In such cases, of course, the Arabic ج or ق represents the Pahlavi suffix و k, which in Modern Persian becomes َ after a short vowel, but is dropped after a long vowel,\footnote{Haug, ”Essay on the Pahlavi Language,” p. 33 in PPGI; Herzfeld, ”Essay on Pahlavi,” in Parzel, pp. 52–73.} as in فرسنة beside Arm. ژپرکش from Phlv. ژپرکش. A good example

of this occurs in the Qur'ān in the word أَسْتَبِرْقُ، where the Persian word is أَسْتَبِرْهُ and the Arabic قُ and Persian دُ represent a Pahlavi Ɖ which appears again very clearly in the Syriac ܐܡܐ and Armenian ܡܣܡܐ, 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 the Pahlavi literature which have come down to our day.

as-Suyūṭī sometimes refers to Persian by the definite title فارسية and sometimes by the more indefinite عجمية، which like عجمية, 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.—as-Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. رومية and يونانية. Thus in discussing the word رَقِيم in Ḥiq, 321, he tells us that Shaidhala said it was رومية، whereas on the same page in connection with the word سَرِى he quotes Shaidhala again as saying that the word was يونانية. Dvořák, Fremde, 20, thinks that a distinction is being made here between ancient and medieval

1 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.

2 See the discussion on the use of these terms in Dvořák, Fremde, 20, 21.
Greek, and that when the word ἐνωνιασμὸς is used we are to understand the ancient Classical Greek, whereas in contradistinction to this stands for Byzantine Greek. When, however, we come to examine the words which are said by as-Suyūṭī’s authorities to be either ἐνωνιασμὸς or ἐνωνιατικὸς 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.\(^1\)

Any direct contact with the Greek language at the time of Muḥammad 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.\(^2\) Intercourse with Constantinople was constant, and both the pre-Islamic poet Ḥmārul-Qayṣ,\(^3\) and the Ḥanīf ʿUthmān b. al-Ḥuwaīrith\(^4\) 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,\(^5\) as we learn from the *Peripius Maris Brythraei*,\(^6\) that Arab captains and crews were employed in this trade.

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

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\(^1\) But see Jähn, *Three Essays*, ed. Finkel, pp. 16, 17.

\(^2\) Nöldeke, *Ghassanischen Fürsten*, p. 12 f. Note also the Greek words occurring in the Nabataean inscriptions, e.g. Νοβανιας = ἐθνὸς; Νοβανιασμὸς = στρατηγὸς; Νοβανιατικὸς = συγκλητικός; Νοβανιατικὸς = ἐπάρχεια, etc. (on all of which see Cook, *Glossary*), and the number of Greek words in the Palestinian Talmud (cf. S. Krauss, *Griechische und lateinische Lehnswoerter im Talmud*, Berlin, 1899).


\(^4\) Ibn Hishām, 144; and see Castrani, *Amali*, i, p. 190.

\(^5\) Thus there is reason to believe that the Ar. ضاح is from ἐθνὸς; cf. Vollers in *ZDMG*, li, 300, 325.

with the Ghassānid confederacy. Epigraphical remains collected by de Vogüé and others, 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 Qurʾān seem nevertheless with few exceptions to have come into Arabic through Syriac.

(iv) Indian.—It is somewhat difficult at times to decide what the philologers meant by ‘اللغة الأندية.’ West Syrian ecclesiastical writers both in the pre-Islamic and early Islamic period commonly use the word ʿṣrān for South Arabia and Ethiopia, and ʿṣrān 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 ʿṣrān used to translate the Hebrew שָׁלֶג (LXX Ἀθηνᾶς), and in the writings of Dionysius of Tell Maḥre, 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. Epiphanios in the fourth century details the nine kingdoms of India, and his mention among them of the Homericai and Asumitai 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 τῶν Ἰνδῶν τῶν ἐνδωτέρω, and so the term passed to the Latin writers and from them to the geographers of the Middle Ages. It is thus probable that in early Arabic ‘اللغة الأندية’ referred to the language of S. Arabia.

1 La Syrie centrale, 1868-1877.
2 e.g. λυσθενεῖς the Chancellor of the Byzantine Court (cf. de Goede, Glossary, p. 349); καταλανῆς from καταλάνω and ἄντεσ (Dozy, Supplément, ii, 410); Ἀθηνᾶς = σταυρός, a sacerdotal robe (Dozy, Supplément, i, 21).
3 Dvořák, Přemysl, 25 agrees.
4 _Pñw_, sub voc.
5 (στικόν) ἄλματες, (στικος) ἑαυτός, (στικός) εὐστρήσῃς.
6 In Assemani, Bibl. Or., i, 369 ff.
7 Ed. Chabot, ii, 185 ff.
8 Mingana, Rylands Library Bulletin, x, 445, gives quotations from other less-known writers.
9 Ed. Dindorf, iv, 179, 180, in the tractate Libri de XII Gammis.
10 i.e. the Ἀγίας Ἰωάννης of Haer, lxvi, 83.
11 i.e. the Ἀγίας Ἰωάννης of Haer, lxvi, 83.
13 Hist. Eccl., i, § 19. See also Philostorgius, ii, 6.
INTRODUCTION

This S. Arabian language, or language group, as revealed to us from the inscriptions of the Minaean, Sabaeans, Himyaric, 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 A.D. 550, and the language would seem to have been supplanted by Arabic as a spoken language in those regions,¹ even before the time of Muḥammad, though the survival to the present day of the Mahri and Soqotri ² 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 Arabia, so that at the commencement of the Islamic period we find them widely scattered over the peninsula.³ Though when we meet them there they are using the N. Arabian dialects of the tribes among whom they dwelt,⁴ 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,⁵ 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 refer to some remote origin, and so for them ⟨⟩ might quite well have meant the distant land of India, with which the Muslim conquests in the East had made them vaguely familiar.

(v) Syriac.—This is undoubtedly the most copious source of Qurʾānic borrowings. Syriac, which still survives to-day as a liturgical language and as the dialect of a few communities of Oriental Christians in Syria, Mesopotamia, and Persia, was at that time the spoken language of those Christian communities best known to the Arabs.⁶ How widely Syriac was spoken at the time of Muḥammad

¹ Nicholson, Literary History, p. 6.
⁴ This fact has been forgotten by Taha Ḥusein 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 South Arabian tribe his language is North Arabic, and not one of the South Arabic dialects.
⁵ Cf. the list in as-Suyuti, Mutanab, 31, 52.
⁶ For the purposes of this Essay, 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.
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. The south of Syria, however, we find that the so-called Christian-Palestinian dialect was more or less in literary use down to the eleventh century,\(^1\) while in the fifth and sixth 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.\(^2\)

It was in Mesopotamia, however, that Syriac 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,\(^3\) and there can be no doubt that from the Syriac used by the Christian portion of the community of al-Hîra 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 Kûfic, was invented, based apparently on a modification of the Syriac script,\(^4\) and it was from the same area that the system of vowel pointing in Arabic was developed from the old Nestorian system.\(^5\) Here also in the court of the kings of al-Hîra, the Christian 'Ibâdites laid the foundation of Arabic literature,\(^6\) and it was in this area that Arab tribes such as Tamîm and Taghlib and Qudâ'a seem first to have come under Christian influence,\(^7\) so that from here, along the trade routes, streams of Christian culture spread throughout Arabia.\(^8\)

We are still in need of a critical discussion of the spread of Christianity in Arabia,\(^9\) but one fact seems certain, namely that such Christianity as was known among the Arabs in pre-Islamic times was

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\(^1\) The date when the scribe Abûd copied the Lectionary published by Erizzo, *Evangelarium Hierosolymitanum*, Verona, 1861.

\(^2\) Nöldeke, *ZDMG*, xxii, 523, gives this as the date of the version. Since about A.D. 700 (Schäfle, *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, cf. Nöldeke, loc. cit., p. 523 n.

\(^3\) See Hagen in *PPO*, and *Essays*, p. 81; and Salemann in Geiger and Kuhn's *Griechen*, i, 250.

\(^4\) Rothstein, *Lehenswesen*, 27; Moritz in *EI*, i, 383.

\(^5\) Moritz in *EI*, i, 384.


\(^7\) Cheikhho, *Nasraîga*, see Index under these names.

\(^8\) Nielsen, op. cit., 39.

\(^9\) The discussion was begun by Wright, *Early Christianity in Arabia*, 1855, and continued, though in an unsatisfactory way, by Cheikhho in his *Nasraîga*. The latest and best discussion, though by no means complete, is in Andrae's *Ursprung*, 1926.
largely of the Syrian type, whether Jacobite or Nestorian. In the kingdom of Ghassān the dominant party appears to have been Monophysite, though some, under Byzantine influence, became Melkite. In al-Ḥira 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 Nawās is mentioned in the Qur’ān, 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 to the Monophysite Church of Abyssinia.

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 ‘Adī b. Zaid, were Christians. Their poetry, naturally, was impregnated with Christian words and ideas, but even in the extant poetry of such non-Christians as an-Nābigha and al-A‘shā, 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

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1 Nöldeke, Ghassanischen Fürsten, pp. 20, 21.
2 Andrae, Ursprung, 31.
3 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, Bibli. Ori., iii, 2, 606, mentions Monophysite Bishops of al-Ḥira.
4 Andrae, Ursprung, 25; Lammens in ROC, ix, 32 ff.
5 See the long account of them in Andrae, Ursprung, 7-24.
6 Sūra, lxxxv, 4 ff. It is only fair, however, to state that Western scholars are not unanimous in accepting this as a fair representation of the persecution of Najrān, though the weight of probability is strongly in its favour.
7 Cf. the "Histoire Nestorienne", in Patr. Orient., v, 330 ff.
8 Littmann, Deutsche Aksum-Expedition, i, 50.
9 There is a tradition that an-Nābigha was a Christian, on the strength of which Cheikhko includes him among the Christian Arab poets, but Nicholson (Literary History, 123), rightly rejects this tradition as without authority. Al-A‘shā also is frequently claimed as a Christian, and is included by Cheikhko in his collection, but see Nicholson, p. 124.
11 Jacob, Altarabisches Beduinenleben, 99, has an interesting note hereon, referring to Aghāmī, viii, 79; cf. Wellhausen, Rente, 231.
12 Though Jews also engaged in the trade, cf. Goldziher, ZDMG, xlvii, 185.
we find that most of the early Arabic terms in connection with this trade are of Syriac origin.¹

There were slight differences in pronunciation between the Jacobites and the Nestorians, and Mingana notes that the vowelling of the proper names in the Qurʾān seems to follow the Nestorian pronunciation rather than the other.² Though in many cases, as we shall see, the Qurʾānic forms approximate most closely to those found in the Christian-Palestinian dialect.

It is possible that certain of the Syriac words we find in the Qurʾān were introduced by Muḥammad himself. That he had personal contact with Christians of the Syrian Church is definitely stated in the Traditions. We read that he went in early life on trading journeys to Syria with the caravans of the Quraish,³ and there is an account of how on one occasion he listened to a sermon by Quss, Bishop of Najrān,⁴ at the festival of ‘Ukāz near Mecca.⁵ Earlier Christian writers suggested that his mentor was a monk named Sergius,⁶ and the legends of Nestor and Bahīra⁷ at least show that there was an early recognition of the fact that Muḥammad was at one time in more or less close contact with Christians associated with the Syrian Church.⁸

¹ Rothstein, Ṭakhlīḥa, p. 26.
² Syriac Influence, 83. ‘as-Suyūṭī once (Itg, 325) quotes a word as being from the Ḥārānī dialect, by which he apparently means some dialect of Syriac.
³ at Ṭabarī, Annals, i, 112; Ibn Sa’d, i, i, 75 ff.; Ibn Hishām, 115 ff.; al-Masʾūdī, Murāj, iv, 132, 152; Spurrey, Muhammad und die Koran, p. 6, sees in Sūrā, xxxvii, 137, a recollection of his having passed the Dead Sea on one of these journeys.
⁴ That he was Bishop of Najrān we learn from L.A., viii, 58. From al-Baladhurī’s Makāla, 351 ff., we would gather that he was rather an Arab soothsayer and fortuneteller.
⁵ Jāḥiz, Bayān, i, 119, Khizān, i, 298. On Quss see Spurrey, Leben, i, 102 ff. and Andrae, Ursprung, 202 ff.
⁶ Al-Kindī, Risāla, p. 76, and the Byzantine writers, e.g. ἐὰν δὲ τὴν φυλακὴν ὑπάρχῃ ἡ Σέργιος, says George Phrantzes (ed. Niceth, p. 295). It is doubtful whether Sergius and Bahīra are different personages.
⁷ at-Ṭabarī, Annals, i, 112; Ibn Sa’d, i, i, 76; al-Masʾūdī, Murāj, iv, 153. On these legends see Hirschfeld, New Researches, 22 ff.; Gottheil, ZA., xiii, 189 ff.; Spurrey, Leben, i, 178 ff.; ii, 381 ff.; Cartani, Annali, i, 136, 160; Nöldeke, ZDMG., xii, 609 ff.
⁸ Nestor is obviously connected with Nestorianism (cf. Ḥām) and Bahāra or Bahīra is the Syr. Ḫām = Ḫām, ‘Spenser, ZDMG., xii, 704 n.), commonly used of monks (Nau, Kapuzen nestorianer, p. 215), though Hirschfeld, p. 23, argues that it is a Jewish word. Lohf, ZDMG., xxxv, 620 ff., suggests that some of Muḥammad’s material may have come from one Suhail, a Greek from the region of Mosul. The question as to whether Muḥammad could have had a Scripture teacher has been discussed by Pater writer in an essay in the volume, From the Pyramids to Paul (New York, 1905), pp. 95–118.
INTRODUCTION

It goes without saying that not all the words which as-Suyūṭī’s authorities class under the term السريانية are of Syriac origin. Goldziher has pointed out that was frequently used by Muslim writers for anything ancient, time honoured, and consequently little understood, and he quotes a line from Ibn ‘Abd Rabbihi, who in his ‘Iqd al-Farīd, speaking of a notoriously bad copyist, says: كان إذا نسخ الكتاب مرتين عاد سريانيا ‘if he copied a book twice ’twould be Syriac’. Dvořák also refers to a common Turkish phrase quoted by Vambéry: بو سريانية ميدو بو يذكر أكلمه دق "Is it perhaps Syriac? We could not understand it," somewhat as we say, "It was all Greek to me.” It is thus clear that سرياني 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 ordinary person.

(vi) Hebrew.—We learn from the Muslim historians that Jews were prominent in the pre-Islamic community at Madīnah, and that there were in fact three considerable tribes of Jews in that area, the Banū Qainuqā‘, Banū Quraiza, and Banū Nadîr, 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, Khailbar, and Fadak, in North Arabia,

1 ZDMG, xxvi, 774.  
2 Fremdwörter, 22 n.  
3 Ibn Hisām, 351; at-Tabarî, Annalen, i, 1339 ff. For a discussion of their position and influence there, see Hirschfeld, REJ, vii, 167 ff.; Leszynsky, Die Juden in Arabien, 1910; and Wensinek, De Juden te Madīnah, Leiden, 1908.  
4 We learn also of a tribe Banū Hadal (or Handal or Bahdal), cf. Yāqūt Mu‘jam, iv, 462, and see Hirschfeld, REJ, vii, 169 ff. The Aghānī also mentions other smaller tribes or families.  
5 Aghānī, xix, 94.  
6 Cf. Hirschfeld, op. cit.; Wellhausen, Reste, 230; Caetani, Annali, i, 386.  
8 Shamsānî, Dirās, ed. Shanquṭi, p. 26; Yāqūt, Mu‘jam, i, 907.  
9 Yāqūt, Mu‘jam, ii, 504 ff.  
10 Yāqūt, Mu‘jam, iii, 856, 857; Abū Dā‘ūd, Sunan, xix, 26.
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 (Shabb. vi, 6) we have fairly reliable evidence of early settlements in that area. It has been frequently suggested that the destruction of Jerusalem in A.D. 70 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 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 as to the conversion of one of the Himyarite kings to Judaism. It was the persecution of the Christian communities by this proselyte Dhū Nawās, or Murāq, 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 Muḥammad 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

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1 Torrey, Foundation, 10 ff., argues for a considerable settlement of expatriated Jews in Taima as early as the sixth century B.C.
2 Arbisi, xix, 94.
3 i.e. fol. 65a.
4 Notice also that there are numerous Arabic words and Arabisms in the Mishna, cf. Margelouth, Schweiz Lecures, p. 58.
5 Castani, Annali, i, 383; Leszynsky, Die Juden in Arabien, p. 6.
6 Arbisi, xiii, 121.
7 Rudolph, Abhängigkeit, p. 1; Wellhausen, Reste, 230.
8 Castani, Studi, i, 261.
9 Margelouth, op. cit., 67 ff., thinks there is some doubt about this, but see JW, xix, 13.
10 Moberg, Book of the Himyarites, xiii ff.; Fell in ZDMG, xxxv, 1-74; Ibn Hishām, 20 ff.; at Tabari, Annales, i, 918 ff.; al-Mas‘ūdī, Marāj, i, 129.
proselytes. It is difficult, however, in face of the polemic of the Qur'an, 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'an 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 form. It would seem from a passage in Ibn Hishām, that they had a Beth ha-Midrash which Muhammad visited on at least one occasion, 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

1 Winckler, MYAG, vi, 222; Margoliouth, op. cit., 61. Hirschfeld, New Researches, p. 3, notes that the Arabs seem to have intermarried freely with them.

2 The second essay in Lammen's L'Arabie occidentale contains much interesting material on the position of Jews in the Hijaz at the time of Muhammad, though he is inclined to emphasize their influence a little too strongly.

3 p. 383 and Baidj, on Sura, ii, 91. Abū Bakr also visited this Beth ha-Midrash, vide Ibn Hishām, 388. Pautz, Offenbarung, 30, translates the words بت المدافع by Synagogae, but see Geiger, 13.

4 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.

5 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, 73, 109). Tabaři, Taṣāfir, xxi, 4, has a tradition that the Madinan Jews read the Torah in Hebrew and interpreted it in Arabic. (On their dialect, cf. Caetani, Ansatlī, i, 380; Leszynsky, 22 ff.) As to what Scriptures we may reasonably suppose them to have possessed, see Hirschfeld, New Researches, 103.

6 Torrey, Foundations, following Aug. Müller, assumes that these Arabian Jews spoke a Judaeo-Arabic dialect, and refers to this dialect all the curious forms found in the Qur'an, e.g. زمن for زمن, etc. The theory is interesting but hardly convincing. Even less convincing is the theory of Finkel, elaborated in an essay in MW, 1932, p. 169 ff., that the Jewish material in the Qur'an comes from non-Talmudic, old Israelitish tradition.
names that occur in the Qur'ān. It is probable that in the Qur'ān there is evidence that Muḥammad 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 Muḥammad 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.

as-Suyūṭī sometimes uses or to denote Hebrew, and sometimes , and once, in discussing he says that the word was "in the tongue of the Madinan Jews". Dvoták, Fremde, 19, would draw a distinction from as-Suyūṭī's use of these terms, taking and to mean classical Hebrew, and 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 philologers had sufficient knowledge to make such a distinction between the earlier and later forms of Hebrew, and an examination of the words which as-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 and .

Moreover, from Musḥir, i, 105, it would seem that the term was used somewhat vaguely by the philologers.

(vii) Nabataean.—We find in as-Suyūṭī's lists quite a number of words which various authorities claim to be of Nabataean origin. The Nabataean kingdom, which from about the sixth century B.C. had stretched over the territory from the old Edomite kingdom in the

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1 See herein under , etc. Mingana, Syria Influence, 82, gives so far as to say that there is not a single Biblical name in the Qur'ān which is exclusively Hebrew in form.
2 Sīra, ii, 74, 160.
3 Was hat Mohammed aus dem Judenthume aufgenommen, p. 36.
4 Ibq, 324.
5 Especially in view of the phrase: .
6 'I'de Mawān, pp. 56-9.
south-east of Palestine as far north as Damascus,¹ was of Arab origin, and exercised no 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,² 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 language³ from numerous inscriptions collected in N. Arabia,⁴ but the Nemara inscription from the Haurān, dated A.D. 328,⁵ 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 نبطي, however, it does not necessarily refer to these Naβarań of Petra and the Haurān, for the Arabs used the word for many communities in Syria and Irāq, and as Nöldeke has shown,⁶ 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,⁷ 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

¹ ERE, ix., 121, and Quatremère in JA, xv (1835, p. 5 ff.).
² Allāt, Manūthu, and Hubalu are the deities of Sūra, lii, 19, 20, and L identification is the chief god of the Ka'ba.
³ Nabataean was a dialect of West Aramaic, though full of Arabic words and idioms.
⁴ Collections will be found in CIS, vol. ii.; de Vogüé, Inscriptions sémitiques; and Euting, Nabatäische Inschriften aus Arabien, Berlin, 1885.
⁵ Lidsbarski, Ephemeris, ii., 34.
⁶ ZDMG, xxv, 122 ff. al-Mas'ūdī, Murāj, iii, 240, says that the country of Babel was occupied by the Nabataeans. Sometimes, however, نبطي is used just like سره to mean something in a language unintelligible to the Muslim savants, cf. the reference in Margoliouth's-Semitic Lectures, p. 53 n., to Isḥāq al-Mas'ūdī, p. 168.
⁷ “The Jews in North Arabia and 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.
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.¹

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 as-Suyūṭī’s list of so-called Nabataean words² gives one the impression that the philologers used the term mainly as a cloak for their ignorance, ḥubāb, being a good enough designation for any strange word whose origin they could not ascertain.³

(viii) Coptic. as-Suyūṭī finds some six words which his authorities, Shaidhala, al-Wāsīṭī, and others, classed as Coptic loan words.⁴ 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 everyday life in Egypt at that period, was Greek.⁵ It is practically certain that Greek would have been the language of commerce, and we may well doubt whether any Coptic vocabulary would have entered Arabic along the trade routes.⁶ It is a 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 but few words derived from Coptic.

That Muḥammad himself had at least one point of intimate contact

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¹ The classical discussion of this element in Arabic vocabulary is Fraenkel’s Aramäische Fremdwörter im Arabischen, Leiden, 1888.
² Muter, 56-62.
³ So Dvořák, Fremdne, 21, 22.
⁴ Muter, pp. 62 4.
⁵ Burkitt, JTAS, xxvii, 148 ff. suggests that Coptic was perhaps never much more than a liturgical language.
⁶ 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.
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 Ibrahim, 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'an.

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 غَسَق as-Suyūṭī (Itq, 323) refers to a dialect of Coptic, viz. غَسَق|الطَّحَارِيَة\(^1\). Dvořák, arguing from the fact that the philologers stated that غَسَق|الأَوْلِي|الإِلَّا|الإِنْخَر meant in Coptic, and غَسَق|الإِلَّا|وَلِي|الإِنْخَر\(^2\), suggests that the Muslims simply made these statements in order to throw contempt on the Coptic community.\(^3\) 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 al-Jawālīqī\(^4\) and Ibn Qutaiba,\(^5\) viz. غَسَق, which occurs twice in the Qur'an (xxxviii, 57, lxxviii, 25), and is said to mean the corruption which oozes from the bodies of the damned. The word غَسَق certainly can be found in the Turkish

\(^1\) There is, of course, no certainty that Miriam was a Copt by race, and there are some grounds for thinking that she may have been an Abyssinian slave-girl living in Egypt before she was sent as a gift to Muhammad.

\(^2\) طَحَارَة is a district of Upper Egypt, cf. Yāqūt, Muṣjan, iii, 510.

\(^3\) Itq, 319; Mutaw, 63.

\(^4\) Fremde, 23, 24. Along with غَسَق|الإِلَّا|وَلِي|الإِنْخَر must be classed غَسَق|الإِلَّا|وَلِي|الإِنْخَر of lv, 54, which clearly means "inner linings", but which the same authorities, according to as-Suyūṭī, say means "exteriors" (ظُهُور) in Coptic. It should be noted, however, that as-Suyūṭī also quotes authorities as claiming that غَسَق|الإِلَّا|وَلِي|الإِنْخَر was Nabataean for غَسَق|الإِلَّا|وَلِي|الإِنْخَر, see Itq, 325; Mutaw, 61.

\(^5\) Muwarrab, 107 (cf. Khafājī, 142); as-Suyūṭī, Itq, 323; Mutaw, 64. Others, however, as we have seen, said it was Coptic.

\(^6\) Adab al-Kutb, 327.
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) *Neyro.*—Two words, حسب meaning *fuel* and a *staff*, as-Suyūṭī tells us, were considered by some authorities to be borrowings from the language of the woolly haired blacks الزنجية. This is the language of the زنوج, and the Lexicons inform us that زنج is like جيل من السودان الرومي زنجم or زنج فرس فارسي روم from فرس. The only reason for the philologers classing Qur’ānic words as من الزنجية 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 as-Suyūṭī quoting authority for words being بلسان أهل البربر, and at other times for their being بلسان أهل النوب or بلسان أهل العرب المنرب, which mean the same thing. By

1 See Redhouse, *Turkish Lexicon*, sub voc.
2 *Iq* 320; *Mabur*, 64. Other authorities, however, said that منازة was Ethiopic (Iq. 325; *Mabur*, 42).
3 *LA*, iii, 114. The word is familiar to us from Zanzibar.
4 “Es lässt sich nicht verkennen, dass wir es hier mit willkürlicher Verhüllung und Verschonung der Unwissenheit zu thun haben, die sich üblich, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelässamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wortern zu sein, die auf die Sprache der Berbern, Neger, Afrikabewohner u.ä. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind; umso weniger können wir eine Kenntniss derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Korn erklären.” Beckh, *Freunde*, 21.
5 This is obvious from as-Suyūṭī’s discussion of منازة, *cide* Iq. 325.
Berber, the philologers mean the Hamitic languages of N. Africa, known to us at the present day from the Tamashek, Kabyli, 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'anic period. One may doubt whether any of the Muslim philologers had any acquaintance with the Berber dialects, and certainly the words quoted as Berber by as-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 بلسان أهل المغرب or بلغة البربر at least sounded well as a cloak for their ignorance.

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 at-Ṭabarî in the Introduction to his Taṣfīr (i, 6), quoting Ḥammād b. Salama on قسورة فرث من, to the effect that the word for lion in

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1 See al-Maṣʿūdī, Murāj, iii, 242, for the home of the Berbers.
2 Once, in dealing with as-Suyūṭī (Iṣq. 323) refers to لسان أهل الأفريقية, by which he probably means Berber.
3 Their theories as to the origin of the Berbers are interesting. al-Maṣʿūdī, Murāj, 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 جالوت a dynastic name, the last bearer of which was the Jāliṭ who was killed by David.
4 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, Studia, 14-64.
5 ZDMG, xxvi, 766.
6 I.xxv, 51. Ḥammād’s line of Tradition as usual goes back to Ibn ‘Abbās.
Arabic is أسد, in Persian شار, in Nabataean أريا, and in Ethiopic قسورة. An examination of the Lexicons, however, shows that there is nothing in Aramaic or Ethiopic even remotely resembling these words, though شار is somewhat like the Persian شیر = Pahlavi ʃhr, meaning tiger or lion. Indeed, as a general rule, the philologers are at their best when 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, one is not surprised that they had so little success with the problems of the foreign words in the Qurʾān, or that they detected so few out of the relatively large number recognized by modern scholarship, for they had but the most meagre philological resources at their disposal. What is cause for surprise is that as-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 مَكْتَب which as-Suyūṭī tells us was considered by Abūl-Qāsim in his Lughāt al-Qurʾān, and by al-Kirmānī in his Al-ʿAjūz, to be a Nabataean word meaning بطين. 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. Natív. Mariae. In the first place we note that the Qurʾān were not certain of the reading, for Baid, in loco, tells us that some read مَكْتَب while others read مِكْتَب.
Secondly, there was some difference of opinion among the exeges as to whether the one who called was Gabriel, standing at the foot of the hill, or the babe Jesus. Now it seems clear that when they felt some difficulty over this َتَعْتَ، certain of the exeges 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 َتَعْتَ could not be taken here in its usual Arabic meaning of beneath, but must be a foreign word meaning بطن or womb. The guess of Nabataean, of course, has nothing to support it, for the Aramaic ١٠٠٠٠٠ like the Hebrew כַּלִּדוֹ, Syriac َلَسَلَل, and Ethiopian ፋ-ፋ-ፋ, has exactly the same meaning as the Arabic َتَعْتَ.

(ii) In xii, 22, we read that Joseph's mistress says to him َهَتَكَ. 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 exeges 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 َسِيْدَهَا in xii, 25, which is explained as Coptic for َزَوْجَهَا, was doubtless a case of the same sort, and likewise two other Coptic suggestions in the same Sūra, viz. َبِضَعَة and َمُزْجَة of xii, 88, both of

1 See Thalabí, Qisas al-Anbiyá', p. 209.
2 Sprachwiss. Untersuch., i, 22, with reference to Ibn Yá'ish, i, 499, line 7. Cf. also Reckendorf, Die syntaktischen Verhältnisse des Arabischen, Leiden, 1898, p. 325: Wright, Arabic Grammar, i, 204 d.
3 Siddiqi, Studien, 13.
4 Ḩajj, 325. Others thought it Aramaic (Multur, 54) or Hauranic (Muzhir, i, 130), or Hebrew (Ḥajj, 325).
5 Ḩajj, 322, from Al-Waṣif.
which are said to be Coptic for قيلل,\(^1\) though, of course, there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubtedly genuine Arabic.

In this group we may also class the following words collected by as-Suyûtî from earlier authorities as foreign borrowings, but which are all obviously Arabic. 

أ ولم in xxvi, 21, which is said to be Nabataean for قَتَلَت\(^2\) also in xi, 46, which some took to be Indian or Ethiopic for أَشْرَبِي\(^3\); and أَخْلاَد of vii, 175, which was said to be Hebrew for حَصُب\(^4\); and حُصَب of xxi, 98, said to be Zinjî for حَطَب\(^5\); also in iii, 36, said to be a Hebrew word meaning تَحْرِيَكَ زَرْعَةُ رَهْوَيْن of xlv, 23, said to be of Nabataean or Syriac origin\(^6\); and شَطْر of ii, 139-145, which is claimed as Ethiopic\(^8\); and غَاض in xi, 46; xiii, 9, also said to be Ethiopic\(^9\); also كُوْر of xxxix, 7; lxxxi, 1, explained as the Persian for غور\(^10\); and لينه of lix, 5, said to be Hebrew\(^11\); and مناص of xxxviii, 2, said to be Nabataean or Coptic

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\(^1\) *Itq. 324*, and *Mutav. 63*. There is apparently some confusion between the two on the part of the *Mutav.* for in the *Muhaddîsab*, from which both the *Itqān* and the *Mutaw* draw, only جمِّع is given.

\(^2\) *Itq. 323*, and see Drorâk, *Fremde*, 20.

\(^3\) *Itq. 318*; *Mutaw. 30, 51*. Ethiopic נוֹא (Heb. הָנָא; Syr. סָנָא; Aram. סָנָא) will give a form נוֹא. but the Qur’ānic إِلْيَمِي is doubtless a normal Arabic formation from يَمِي, cf. Râghib, *Mufrodât*, 50.

\(^4\) *Itq. 318*; *Mutaw. 50*.

\(^5\) *Itq. 320*; *Mutaw. 64*; see also Fleischer, *Kl. Schr.*, ii, 132.

\(^6\) *Itq. 321*; *Mutaw. 57*.

\(^7\) *Itq. 321*; *Mutaw. 54, 61*.

\(^8\) *Itq. 322*; *Mutaw. 37*.

\(^9\) *Itq. 323*; *Mutaw. 45*.

\(^10\) *Itq. 324*; *Mutaw. 46*.

for فرآر of xxxiv, 13; and ناشئة of lxxiii, 6, both of which are said to be derived from an Abyssinian source; also هُنْبُنُ of xxv, 64, claimed as Syriac or Hebrew; and وزر of lxxv, 11, said to be Nabataean for الجبل واللحاى; also نِبْحُور of lxxxiv, 14, explained by some as Ethiopic for يرفع صهر of xxii, 21, said to be Berber for أَصْرَى نضيح; also أَوَاَرُهُ أَوَّاه in iii, 75, which is said to be Nabataean for عَلَى أَوْرَاب of ix, 115; xi, 77, which some took to be Abyssinian or Hebrew; and أَوَّاب in xvii, 27, etc., which was also claimed as of Abyssinian origin; and يِصْدَون of xliii, 57, which some said meant يِضْحَوِن in Ethiopic.

Another group consists of rare words used in the Qur'an, which may be Arabic or may not be. A word like قُسُورa 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 as-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 للَحَر = Ar. أَسْد, or للَحُنُذ (sometimes للَحُنُذ) = Ar. عِلْبُس. Addai Sher, 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

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1 Iq. 325; Mutaww, 63; the Mubaddilhah agrees with Mutaww.
2 Iq. 325; Mutaww, 42, 64.
3 Iq. 325; Mutaww, 43.
4 Iq. 325; Mutaww, 53, 56.
5 Iq. 325; Mutaww, 44. Ld. L from لَحَر is perhaps in mind here, or may be للَحَر.
6 Iq. 326; Mutaww, 65.
7 Iq. 319; Mutaww, 38, 57.
8 Iq. 319; Mutaww, 62.
9 Iq. 319; Mutaww, 42.
10 Iq. 326; Mutaww, 44.
to help us out, and perhaps the simplest solution is to consider it as a formation from قرط, though the great variety of opinions on the word given by the early authorities makes its Arabic origin very doubtful. Very similar is جملة, which is said to mean either fused brass or the dregs of oil.\(^2\) as-Suyūṭī quotes early authorities for its being a Berber word,\(^3\) which of course is absurd. Hebrew بلال and Aram. بلال, meaning to spoil wine by mixing water with it, may have some connection with the meaning دردري أزيمت or عكر أزيمت given by the Lexicons,\(^5\) but it is difficult to derive the Qur'ānic مهل from this, and equally difficult to explain it as an Arabic word.\(^6\)

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 لل which occurs only in ix, 8, apparently means consanguinity, relationship, and is a good Arabic word, yet we find as-Suyūṭī\(^7\) telling us that Ibn Jinnī\(^8\) said that many of the early authorities held that this لل was the name of God in Nabataean, the reference of course being to the common Semitic divine name إل.

Similarly منفطر of lxxiii, 18, which there is no reason for taking other than a regular formation from فطر to rend or cleave (cf. Heb. כַּפְּרַה; Syr. כַּפְּרַה), is said by some authorities to be Abyssinian,\(^9\) on the ground, apparently, of some hazy connection in their minds between it and למד. So also دري of xxiv, 35, which Shaidhala and

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1 Sūra, xviii, 28 : xlv, 45 : lxx, 8.
2 Jawhari, نحی, ii, 241 : Râghib, Mufaddât, 494.
3 Ḥq., 325 : Muṣafir, 65.
4 Used only in Is. i, 22.
5 L.A., xiv, 155.
6 غراق of xxxviii, 57 : lxxviii, 25 (cf. as-Suyūṭī, Ḥq., 323 ; Muṣafir, 64), and طرى of xx, 12 : lxxiv, 16 (cf. as-Suyūṭī, Ḥq., 322 ; Muṣafir, 57), are perhaps to be included along with these.
7 Ḥq., 319 : Muṣafir, 61.
8 The Muṣafir tells us that the reference is to his grammatical work Al-Muḥtasib.
9 Ḥq., 325 : Muṣafir, 43.
Abūl-Qāsim said was of Abyssinian origin,¹ cannot be other than Arabic, the Eth. ę́ę̀ which was said to provide a possibility of solution for philologers who found some difficulty in deriving َذَٰٰٰ from َذَٰٰٰ to flow abundantly.

With these we may perhaps class َسَكَرَ of xvi, 69, which was said to be Abyssinian for خَلَم,² though Eth. ُنِحَرَ is from ُنِحَرَ to get drunk (cognate with Heb. َلَحَم; Syr. ُرَءُم, and cf. Akk. šikaru, Gr. σικαρα), the difficulty apparently arising because the Arabic root َسَكَرَ means to fill a vessel. Also حَرَم, a very common word, cognate with Heb. َرَمِح, was by some taken to be Abyssinian,³ doubtless because ُحَرَم was commonly used in the technical sense of to consecrate or dedicate to God. Perhaps also ُلَمِع to suffer pain, which some thought was a Ziniz word, and some Heb.,⁴ should come under this head.

Perhaps a fourth class may be formed of a few words like ُطَس and ُسَس. These particular signs occur among the mystic letters of the Qurʾān, which Geossens takes with some probability as contractions for older names of the Sūras,⁵ but which puzzled the exegetes, and are taken by them to be foreign words.⁶ Similarly ُسِنِئِن of xcv, 2, is obviously only a variant of ُسِنِئِن used for purposes of rhyme, but we learn from as-Suyūṭī that some authorities took it to be Abyssinian.⁷

As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qurʾān than

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¹ Itq, 320; Mutaww, 45. ² Itq, 321; Mutaww, 40. ³ Itq, 320. ⁴ Itq, 319; Mutaww, 58. ⁵ In his article in Der Islam, xiii, 101 ff. ⁶ For ُسَس see as-Suyūṭī, Itq, 322; Mutaww, 40, 52, 61; and for ُسَس Itq, 323; Mutaww, 42. ⁷ Itq, 322; Mutaww, 44. As these authorities say it means beautiful in Eth. and ُسِبَب does mean to be beautiful, we might perhaps class ُسَس in group three as a blunder due to uncritical knowledge of the cognate languages.
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 Muḥammad was born. In his young manhood Muḥammad was greatly impressed by this higher civilization and particularly by the religion of the great Empire of Roun, 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.\(^1\) 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.\(^2\) Many of these terms, as a matter of fact, were there ready to his hand, having already come into use in Arabia 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. Abī’s-Ṣalt, Mūsailama, and the Ḥanīfs, 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 by a little group of stories partly of Judaic-Christian, and partly Arabian origin. In the beginning Muḥammad 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 Muḥammad set himself definitely to learn about things Jewish and Christian,\(^3\) and thus undoubtedly himself

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\(^1\) Bell, \textit{Origin}, 98, 99.

\(^2\) "Thus the Qur’ān appeared so foreign to everything with which Arabic thought was familiar, that the ordinary vernacular was inadequate to express all these new ideas," Hirschfeld, \textit{New Researches}, p. 4.

\(^3\) Hirschfeld, however, goes a little too far when he says, \textit{New Researches}, 13, "Before entering on his first ministry, Muḥammad had undergone what I should like to call a course of Biblical training."
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 فرقان and سكينة.

Sometimes he seems even to have invented words, such as غساق and ساسبيل وسنيم.

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

(i) Words which are entirely non-Arabic, such as أستبرق, زئجيل, فردوس, تمارق, etc., which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly triliteral, e.g. جبته, have no verbal root in Arabic. These 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 قاطر, صوامع, درس, بارك are illustrations. Words 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 Qur’ān have been coloured in their meaning by the use of the cognate languages. For instance, نور meaning light is a common enough Arabic word, but when

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1 Hirschfeld, op. cit., 5; Dvořák, Fremde, 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 Gelehrtenseit zu geben und zu imponieren, vielleicht auch die Absicht, mystisch und undeutlich zu sein"; Bell, Origin, 51.
2 Cf. Süra, ii, 1, 2, 6, 7; Ixxiv, 27; Ixxxvi, 1, 2, etc.
3 Nöldeke, Sketches, 38.
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 嬛. So used in a theological sense has been influenced by 嬛 and in particular 嬛 is obviously the Syriac 嬛. So in the sense of *metropolis* in vi, 92, etc., was doubtless influenced by the Syr. 嬛, and 陥 when used as a technical religious term may have come under the influence of the Christian use of 嬛. Sometimes there is no doubt of the Qur’anic word being a translation of some technical term in one of the cognate languages. A clear instance is that of 陥 used of Jesus in iv, 169, etc., where it is obviously a translation of the Syr. 陮 of Jno. i, 1, etc., which like the Eth. 陮 and the Copt. 陮 represents the Gk. λόγος. Similarly 陮 is doubtless a translation of the Syr. 陮 = ἀπόστολος, and 陮 and 陮 in eschatological passages translate the ᾨμéra and Ὺα of the Judaic-Christian eschatological writings. Casanova claims that 陮 in such passages as ii, 140, 114; iii, 17, 54, 59, etc., has a technical meaning associated with 陮 and is opposed to the word 陮 and is thus meant as a translation of γνώσις, and so of Christian or Gnostic origin. So one might go on enumerating words of undoubtedly

1 Cf. the Mandaic 陮 in Lüders’s *Mandäische Liturgien*, Berlin, 1920.
3 Mingana, op. cit., 88; Herovitz, *KU*, 141, though 陮 is used in precisely the same sense on Phoenician coins.
4 Mingana, op. cit., 85.
5 Margoliouth, *ERE*, x, 540.
6 Doubtless through the Syr. 陮 and 陮.
7 *Mohammed et la fin du monde*, 88 ff.
9 Again probably through the Syr. 陮.
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.

Philological questions as to the changes which foreign words undergo in coming into Arabic, need not be discussed here, as such discussion has already been given for Aramaic words by Fraenkel in the Introduction to his *Aramäische Fremdwörter*, and for Iranian words by Siddiqi, *Studien*, 19 ff., 65 ff. On the broader question of demonstration of borrowing, the writer feels that the form of demonstration demanded by certain modern writers is really uncalled for and unnecessary. The English musical terms *piano, cantata, soprano, adagio, fortissimo, contralto, arpeggio*, etc., are obviously borrowed from the Italian, and there is no need of an elaborate demonstration of cultural contact with dates and names and historical connections, to prove that these words, though English, are of Italian origin. Similarly such Arabic words as جنّاح, مسّك, زَجَّيْلَةٌ, أَسْتَبرْقٌ, are on the very surface obvious borrowings from Middle Persian, and the philological argument for their foreign origin is perfectly valid on its own ground, without elaborate proof of cultural contact, etc., in each individual case.
THE FOREIGN WORDS

אַבּ (abb).

lxxx, 31.

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 Zam. and Baid. in their comments, an uncertainty which is shared by the Lexicons (cf. LA, i, 199; Ibn al-Athir, Nihaya, i, 10), and particularly by the instructive story given in Bagh, vii, 175. as-Suyuti, Itq, 318, quotes Shaidhala as authority for its being a foreign word meaning grass in the language of أهل العرب, by which, as we gather from the Mutaw, 65, he means the Berber tongue.

There can be little doubt that it is the Aram. אבּ (= ḫבּ of Dan. iv, 9, where the Dagesh forte is resolved into Nūn). The אבּ of the Targums is the equivalent of Heb. מ from מ to be green (cf. Cant. vi, 11; Job viii, 12). Fraenkel, Vocab, 24, thought that the Arabic word was a direct borrowing from the Targumic אבּ, but the probabilities seem in favour of its coming rather from Syr. אָבֵו, meaning quicquid terra producit (Mingana, Syriaco Influence, 88). It was probably an early borrowing from the Mesopotamian area.1

אָבֵל (abābīl).

cv, 3.

In the description of the rout of the Army of the Elephant we read—אָבֵל where is said to mean flocks—אָבְלַת Zam., or to be the plu. of אָבָל, which Khafaji, Shifa, 31, lists as a foreign word whether spelled אָבְלַת or אָבָל or אָבָל. 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 إبلا a vesicle. Sprengel indeed as early as 1794 (see Opitz, *Die Medizin im Koran*, p. 76), had suggested a connection of the word with smallpox, deriving it from أب = father and إبلا = lamentation, and stating that the Persians use the word إبلا for smallpox. This theory has some support in the tradition that it was smallpox which destroyed Abraha’s army,¹ but it is difficult to see how the word could be of Pers. origin for it occurs in Pers. only 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 طيرا إبلا as a mistaken reading for تير إبلا = 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 تير إبلا.

Apparently the word occurs nowhere in the early literature outside the Qur’an, unless we admit the genuineness of Umayya’s line—حول شيطانهم إبلا و ربون شذوا سنورا مدسورة (Frag. 4, l. 3, in Schultness’ ed.), where it also means crowds. If it is to be taken as an Arabic word it may possibly be a case of توكيد الانبع, especially in view of the expression quoted from al-Akhfashجاءت ابله إبلا. The probability, however, seems in favour of its being of foreign origin, as Cheikho, *Nasráníya*, 471, notes, though its origin is so far unknown.

Iبرهيم (Ibrâhim).

Occurs some 69 times, cf. ii, 118; iii, 30; xlii, 11, etc.

Abraham.

It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. מְסִיָּה. If the name had come direct from the Heb. we should have expected the form אֵל, 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 form, and an-Nawawi, *Tahdhib*, 126, gives variant forms אֵלָי; אֵלָי; אֵלָי; אֵלָי; אֵלָי; אֵלָי. Moreover we learn from as-Suyuti, *Muzhir*, i, 138, and al-Jawâliqî, 8, that some early authorities recognized it as a foreign borrowing, al-Mârwardî, indeed, informing us that in Syriac it means אֵלָי (Nawawi, 127), which is not far from the Rabbinic derivations.

The form אֵל cannot be evidenced earlier than the Qur'ân, for the verses of ‘Umayya (ed. Schultess, xxix, 9), in which it occurs, are not genuine, and Horovitz, *KU*, 86, 87, rightly doubts the authenticity of the occurrences of the name in the *Usâl al-Ghâba* 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 אֵל which is obviously the source of both the Eth. אְלַל and the Arm. אֵל. A marginal reading in Luke i, 55, in the *Palestinian Syriac Lectionary of the Gospels* reads אֵל, but Schultess, *Lex*, 2, rightly takes this as due to a scribe who was familiar with the Arabic.  

Lidzbarski, *Johannesbuch*, 73, 4 compares the Mandaean בֹּרֵה, which shortened form is also found as בֹּרֵה[? ] in the Christian Palestinian version of Luke xiii, 16 (Schultess, *Lex*, 2), and may be compared with the בֹּרֵה mentioned in Ibn Hishâm, 352, l. 18, and the Braham b. Bunaj whom Horovitz, *KU*, 87, quotes from the Safa inscriptions. The final vowel, however, is missing here. Brockelmann,

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1 Sprenger, *Leben*, i, 60; Syrz, *Eigennamen*, 21; Margoliouth in *MW*, xv, 342.
3 The forms בֹּרֵה and בֹּרֵה[? ] found in Bar Hebraeus are also probably of Arabic origin.
4 See also *Ephemeris*, ii, 44, n. 1.
Grundriss, i, 256, would derive אֲבָרָהָּם from שִׁטְאָן as from נְבָרָה, by assuming a dissimilation form in Aramaic, i.e. נְבָרָה. There is no trace of such a form, however, and Brockelmann’s choice of שִׁטְאָן as illustration is unfortunate as it appears to be a borrowed word and not original Arabic. The safest solution is that proposed by Rhodokanakis in WZKM, xvii, 283, and supported by Margoliouth,¹ to the effect that it has been vocalized on the analogy of Ismā‘īl and Isrā‘īl.² The name was doubtless well enough known in Jewish circles in pre-Islamic Arabia,³ and when Muḥammad got the form اسمبل from Judaeo-Christian sources he formed אֲבָרָהָּם on the same model.

Ibriq (Ibrīq).

lvii, 18.

A ewer, or water jug.

Only in the plu. form بَرَق 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; ath-Tha‘ālibī, Fiqh, 317; as-Suyūṭī⁴ and al-Jawālīqī⁵ 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 برق.⁶

In modern Persian the word is برق meaning urn or waterpot.⁷

¹ Schenck Lectures, p. 12; see also Lidzbarski, Johannesbuch, 73; Fischer, Glossar, 163.

² He says: "Die Form אֲבָרָהָּם dürfte am ehesten aus ihrer Anlehnung an اسمبل und der Ausgleichung mit demselben zu erklären sein, nach dem bekannten kur- janischen Prinzip, dass Personennamen, deren Träger in irgendwelchem zusammenhange stehn, lautlich auf eine Form zu bringen strebt."

³ Jlg, 318; Mu‘tabar, 40; Muzhir, i, 136.

⁴ The text of the Mathnawī (Sachau’s ed., p. 17) is defective here, giving the first إِنَّا أن يكون طريق الله, but not the second. Correcting it by the Jlg. we read: إِنَّا أن يكون طريق الله.⁵

⁵ Rāghib, Mutarrab, 43; and see Bagh. on the passage.

⁶ Vullers, Lex, i, 8, and for further meanings see BQ, 4; Addai Sher, 6. ابريق also occurs in Pers. but only as a borrowing from Arabic.
It would be derived from ָאָבְרַע water (= Phlv. דָּבָר, i.e. OPers. āpi \(^1\) = Av. ֶשֶר or ֶשֶךֶר; Skt. श्रृष्टि aqua), and רָקַחְתָּנ to pour (= Phlv. לִרְקָחַת, ֶרָקַחְתָּנ from an old Iranian root *raek = linquere), \(^2\) as was suggested by Castle \(^3\) and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic, the shortening of the ֶא being regular. \(^4\) The word occurs in the early poetry, in verses of 'Adī b. Zaid, ‘Alqama, and Al-A’shā, and so was doubtless an early borrowing among the Arabs who were in contact with the court at al-Hira.

אָבֶלִיס (Iblīs).

ii, 32; vii, 10; xv, 31, 32; xvii, 63; xviii, 48; xx, 115; xxvi, 95; xxxiv, 19; xxxviii, 74, 75.

Iblis. ὁ διάβολος—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, Mufradât, 59, and Ṭab. on ii, 32. The more acute philologists, however, recognized the impossibility of this (an-Nawawi, 138), and Zam. on xix, 57, says—ابليس أحبب وليس من إلا بلس كا يعزعون al-Jawâliqī, Mu‘arrab, 17, also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. διάβολος has been recognized by the majority of Western scholars. \(^5\) In the LXX διάβολος represents the Heb. יְלַשְׁנ in Zech. iii, but in the N.T. ὁ διάβολος is

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\(^1\) In the Behistun inscription, see Spiegel, Die altpersischen Keilschrifttum, p. 205.

\(^2\) West, Glossary, 136; Bartholomae, AIW, 1479; and see Horn, Grundriss, 141; Sāyast, Glossary, p. 164; Shikani, Glossary, 205.

\(^3\) Lexicon Rüegg, p. 23. See Vallers, op. cit.; Lagarde, GA, 7; Horn, Grundriss, 141; but note Vollers, ZDMG, 1, 627.

\(^4\) Siddiqi, 69. On the ground of this change from a to i, Grimm, ZA, xxvi, 164, looks for S. Arabian influence, but there is nothing in favour of this.

\(^5\) Geiger, 100; von Kremer, Ideen, 228 n.; Fränkel, Vocab, 24; Sprenger, Leben, ii, 242; Wensineck, FL, ii, 351; Rudolph, Abhängigkeit, 35; Vollers, ZDMG, 1, 620; Sacco, Odenzen, 61. However, Pautz, Offenbarung, 60, n. 3, and Eickmann, Angelologie, 26, hold to an Arabic origin, though Sprenger, Leben, ii, 242, n. 1, had pointed out that words of this form are as a rule foreign.
more than "the adversary", and particularly in the ecclesiastical writers he becomes the chief of the hosts of evil. It is in this sense that بلبس appears in the Qur'ān, so we are doubly justified in looking for a Christian origin for the word.

One theory is that it came through the Syriac, the )o being taken as the genitive particle, a phenomenon for which there are perhaps other examples, e.g. مهد for διαφωνάς (ZA, xxiv, 51), قسطاس for δικαστής (ZDMG, 1, 620), لطارة for δυσευτέρπια (Geyer, ZweifGedichte, i, 119 n.). The difficulty is that the normal translation of ό διαβολός is ٣١٣١٣٣١٣، the accuser or columniator, both in the Peshitta (cf. Matt. iv) and in the ecclesiastical literature. There is a form مهطه, a transliteration of διαβολός, but PSm, 874, quotes this only as a dictionary word from BB. There is apparently no occurrence of the word in the old Arabic literature, so it was possibly a word introduced by Muhammad himself. If we could assume that some such form as مهطه was colloquially used among the Aramaic-speaking Christians with whom Muhammad came in contact, the above explanation might hold, though one would have to assume that the o had been dropped by his informants. The alternative is that it came into Arabic directly from the Greek, and was used by the Arabic-speaking Christians associated with the Byzantine Church.

Grimme, ZA, xxvi, 164, suggested that it might have come from S. Arabia, perhaps influenced by the Eth. يَجِلْنِ. This, however, is apparently a rare word in Eth., the usual translation for διαβολός being يَجِلْنِ, though sometimes يَجِلْنِ is used (James iv, 7; 1 Pet. v, 8, etc.). Moreover, even if there were anything in Grimme's theory that this was the form that crossed over into Arabic, his further supposition that the يَجِلْنِ was taken to be the S. Arabian يَجِلْنِ 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 316, noted by Horovitz, are from the period of the Hijrā and so doubtless influenced by Muhammad's usage. They would seem fatal, however, to Mingana's theory.
3 Künstlinger, "Die Herkunft des Wortes Iblis im Kurān," in Rocznik Orientalistyczny, vi (1928), proposes the somewhat far-fetched theory that Iblis is derived from the Jewish Be'īlāl by deliberate transformation.
\( \text{(Ajr).} \)

Of common occurrence.

Reward, wages.

Besides the noun and its plu. \( \text{ أجور} \) there occur also the verbal forms \( \text{ استأجر} \) and \( \text{ يأجر} \).

The Muslim savants have no suspicion that the word is not pure Arabic, though as a matter of fact the verb \( \text{ يأجر} \) to receive hire, is obviously denominative.

Zimmern, Akkad, Fremdw, 47,\(^1\) has pointed out that the ultimate origin of the root in this sense is the Akk. agru, agaru, hired servant. From this come on the one hand the Aram. ܢܢ ܢ ܢ : Syr. \( \text{ محلا} \), a hireling, and thence the denominative verbs ܢ ܢ and \( \text{ محلا} \), to hire, with corresponding nouns ܢ and \( \text{ محلا} \), hire; and on the other hand (apparently from a popular pronunciation *aggaru) the Gk. ἀγγαρος, a courier.\(^2\)

It would have been from the Aram. that the word passed into Arabic, probably at a very early period, and as the word is of much wider use in Syriac than in Jewish Aramaic,\(^3\) we are probably right in considering it as a borrowing from Syriac.

\( \text{(Aḥbār).} \)

v, 48, 68; ix, 31, 34.

Plu. of \( \text{ حبر}, \) or \( \text{ حبر} \)—a Jewish Doctor of the Law.

The Commentators know that it was a technical Jewish title and quote as an example of its use Ka'b al-Aḥbār,\(^4\) the well-known convert

\(^{1}\) Cf. also Jensen in ZA, vii, 214, 215.

\(^{2}\) Even the latest edition of Liddell and Scott persists in repeating the statement in Stephanus' Thesaurus, that it is a borrowing from Persian. It is, of course, possible that the word may be found in the OPers. vocabulary, but if so it was a loan-word there from the Akkadian, and there can be little doubt that the Gk. ἀγγαρος with ἀγαπέων and ἀγαπέω came directly from the Akkadian, as indeed Ed. Meyer (Geschichte des Alterthums, iii, 67) had already recognized.

\(^{3}\) For its occurrence in Aramaic incantations, see Montgomery, Aramaic Incantation Texts from Nippur, Glossary, p. 281; and for the Elephantine papyri see Cowley, Aramaic Papyri, p. 178 (No. 69, l. 12).

\(^{4}\) The plu. form \( \text{ حبر} \) is explained by a verse in Ibn Hisām, 659, where we learn of one whose full name was Ka'b b. al-Ashraf Sayyid al-Aḥbār.
FROM JUDAISM. IT WAS GENERALLY TAKEN, HOWEVER, AS A GENUINE ARABIC
WORD DERIVED FROM حَيْرَتْ, TO LEAVE A SCAR (AS OF A WOUND), THE DIVINES
BEING SO CALLED BECAUSE OF THE DEEP IMPRESSION THEIR TEACHING MAKES
ON THE LIVES OF THEIR STUDENTS; SO RAGHIB, MUFRADAT, 104.

GEIGER, 49, 53, CLAIMS THAT IT IS DERIVED FROM "RABBI" TEACHER, COMMONLY
USED IN THE RABBINIC WRITINGS AS A TITLE OF HONOUR, E.G. MISH. SANH. 60
מִלָּה רָאוּר עֲנָר אֲבֵר בְּדָלְיוֹ, "AS AARON WAS A DOCTOR SO WERE
HIS SONS DOCTORS." 1 GEIGER'S THEORY HAS BEEN ACCEPTED BY VON KREMER,
IDEEN, 226 N., AND FRAENKEL, VOCAB, 23, AND IS DOUBTLESS CORRECT, THOUGH
GRUNBAUM, ZDMG, XXXIX, 582, THINKS THAT IN COMING INTO ARABIC
IT WAS NOT UNINFLUENCED BY THE AR. خَبَر, أَخْبَر. MINGANA,
SYRIAC INFLUENCE, 87, SUGGESTS THAT THE WORD IS OF SYRIAC ORIGIN (SEE ALSO
CHEIKHO, NAŞRÂNİYA, 191), BUT THIS IS UNLIKELY. THE WORD WAS EVIDENTLY
QUITE WELL KNOWN IN PRE-ISLAMIC ARABIA, 2 AND THUS KNOWN TO MUHAMMAD
FROM HIS CONTACT WITH JEWISH COMMUNITIES. IT WAS BORROWED IN
THE FORM OF THE SINGULAR AND GIVEN AN ARABIC PLURAL.

Adam

ii, 29-35; iii, 30, 52; v, 30; vii, 10, 18, 25-33, 171; xvii, 63, 72;
xviii, 48; xix, 59; xx, 114-119; xxxvi, 60.

Adam.

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

and Phon. מִלָּה FOR MAN IN GENERAL, THOUGH THE USE OF בְנוֹ או אָדָם
IN SURA, VII, APPROACHES THIS USAGE (NÖLDEKE-SCHWALLY, I, 242). IT IS ONE
OF THE FEW BIBLICAL NAMES WHICH THE EARLY PHILOLOGERS SUCH AS AL-JAWALIQI
(MUFRADAT, 8) CLAIMED AS OF ARABIC ORIGIN. THERE ARE VARIOUS THEORIES
AS TO THE DERIVATION OF THE NAME, WHICH MAY BE SEEN IN RAGHIB,
MUFRADAT, 12, AND IN THE COMMENTARIES, BUT ALL OF THEM ARE QUITE
HOPELESS. SOME AUTHORITIES RECOGNIZED THIS AND ZAM. AND BAID., ON

1 HIRSCHFELD, BEITRÄGE, 51, TRANSLATES BY "SCHRIFTGELEHRTE" (CF. THE N.T. ΓΡΑΜΜΑΤΕΥΣ
= SYR. ܝܘ paed.), AND TAKES IT AS OPPOSED TO THE מִלָּה בְּדָלְיוֹ.

2 IT OCCURS IN THE OLD POETRY, CF. HOROVITZ, KU, 63, AND IBN HISHAM, 351, 354, USES
THE WORD FAMILIARLY AS WELL KNOWN; CF. ALSO WENSENCK, JÜDEN TE MADINA, 65; HOROVITZ,
JRQ, 197, 198.
The origin of course is the Heb. דִּרְיָס, 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 Sabaite inscriptions (Horovitz, *KU*, 85), and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the creation story, to Muḥammad’s contemporaries.

\[\text{ایریس (Idrīs)}\]

xix, 57; xx, 85.

Idrīs.

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" \(رفعته مکانًا علیٰیاً\) (xix, 58); and (iii) that being steadfast and patient he entered God’s mercy (xx, 85).

The Muslim authorities are agreed that he is مکان خنوح, i.e. مکان, the Biblical Enoch, a theory derived not only from the facts enumerated above, but from the idea that his name مکان is derived from مکان to study—both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom. The fallacy of this derivation was, however, pointed out by some of the philologers, as Zam. on xix, 57, shows, and that the name was of foreign origin was recognized by al-Jawāliqi, *Mu‘arrab*, 8; Qāmūs, i, 215; which makes it the more strange that some Western scholars such as Sprenger, *Leben*, ii, 336, and Eickmann, *Angelologie*, 26, have considered it to be a pure Arabic word.

1 Ibn Qutaiba, *Ma‘ārif*, 180 (Eng. ed.) notes a variant reading مکان which may represent a Jewish pronunciation.

2 *Syz., Eigennamen*, 18.

3 Tha‘labi, *Qiṣṣa*, 34.

4 لِدَرُس of course means to instruct, to initiate (cf. حنک) and may have suggested the connection with مکان. For the derivation see Tha‘labi, loc. cit.; Ibn Qutaiba, *Ma‘ārif*, 8. Finkel, *MW*, xxii, 181, derives it from ᾲδεωρωσεως, the 7th antediluvian King of Berosus, but this is very far-fetched.

5 He seems to base this on the occurrence of the name Abū Idrīs, but see Horovitz, *KU*, 88.
Nöldeke has pointed out, ZA, xvii, 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from שָׁלֶם and though Geiger, 105, 106, thinks the equivalence of

ٍo f xix, 58, with the μετέθηκεν ἀντόν ὁ Θεός

of Heb. xi, 5, from the Midrasḥ, sufficient to justify the identification, we may well doubt it. Casanova, JA, 1924, vol. cv, p. 358 (so Torrey, Foundation, 72) suggested that the reference was to Ἐσράπας which through a form Ἐξράπας became أدریس. Albright¹ imagines that it refers to Hermes-Poemandres, the name being derived from the final element in the Greek name Πομάνδρας, while Montgomery, JQR, xxv, 261, would derive it from Atraḥasis, the Babylonian Noah. None of these suggestions, however, comes as near as that put forward by Nöldeke in ZA, xvii, 84, that it is the Arabic form of Ἀνδρέας filtered through a Syriac medium.² In Syriac we find various forms of the name مَآَذَرِیث : مَآَذَرِیث: مَآَذَرِیث and this latter being the form in Christian-Palestinian, and from this by the coalescing of the n and d we get the Ar. أدریس. Grimme, ZA, xxvi, 164, suggested a S. Arabian origin but there is no trace of the name in the inscriptions and the Eth. أَرِیث has nothing in its favour.

أَرِیث(Arā‘ik)

xviii, 30; xxxvi, 56; lxxvi, 13; lxxiii, 23, 35.

Couches. Plu. of أَرِیكة.

We find the word only in passages descriptive of Paradise. The Muslim authorities as a rule take it as an Arabic word derived from أَرِیك but their theories of its derivation are not very helpful, as may be seen from Rāghib, Mufradāt, 14, or the Lexicons LA, xii, 269; TA, vii,


² Nöldeke's earlier suggestion in ZDMG, xii, 706, was that it might stand for Θεός ὁ μακαρισμός, but in ZA, xvii, he refers it to the Πράγματα Ἀνδρέας 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.
100. Some early philologists concluded that it was foreign, and as-Suyūṭī, *Itq.*, 318, says that Ibn al-Jawzi gave it as an Abyssinian loan-word, and on p. 310 has the interesting statement—"Abū 'Ubaid related that Al-Ḥasan said—We used not to know the meaning of *أُرْنَٰک* until we met a man from Yemen who told us that among them an *أُرْنَٰک* was a pavilion containing a bed."

Addai Sher, 9, says that it is the Pers. *أُرْنَٰک*, by which he probably means *أُرْنَٰک* * throne* the colloquial form for *أُرْنَٰک* (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-Aʾšā, who were in contact with Iranian culture (cf. Horovitz, *Paradies*, 15).

(Iram)

lxxix, 6.

Iram: the city of the people of ‘Ād.

The number of variant readings for this *أَمْ مَذَا أَلْهَادَ أُمْ* suggests of itself that the word was a foreign one of which the exegetes could make nothing. The older theory among Western scholars was that it was *אִמֶּמֶּא* but the story is clearly S. Arabian, as appears from xlvi, 20, and as a matter of fact Hamdānī (ed. D. H. Müller, p. 126, 129) mentions two other Iram in S. Arabia, so that the name is doubtless S. Arabian.² The name is frequently mentioned in the early literature.³

(Azar)

vi, 74.

Āzar—the father of Abraham.

¹ Wetstein in his Appendix to Delitzsch's *Höb.*, 1876; Pautz, *Offenbarung*, 273; *SyKe*, *Eigennamen*, 54; O. Loth, *ZDMG*, xxxv, 628.
³ See passages in Horovitz, *KU*, 89, 90.
The consensus of opinion among the exegetes is that אָזֶר is the name of Abraham's father, and is אָזֶר עַבְיִי. It was also well known, however, that the real name of Abraham’s father was הָרָע or תַּאְרִיח, e.g. at-Ṭabarî, Annales, i, 252; an-Nawawi, 128; al-Jawâlibî, Mu’arrab, 21; TA, iii, 12, etc., obviously reproducing the מֵרֶם of Gen. xi, 26, etc.

In order to escape the difficulty some took אָזֶר to be the name of an idol—אָזֶר סְנֵמ, or an abusive epithet applied by Abraham to his father.¹ They also have various theories as to the origin of the word, some taking it to be Hebrew (as-Suyūṭî, 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 Marracci in Prodromus, iv, 90, that the Talmudic name for Terah, by a metathesis became אָבֶאָר in Eusebius, and this gives the Arabic أَزاَر. This has been repeated over and over again from Ewald ² and Sale down to the modern Ahmadiyya Commentators, and even Geiger 128, though he does not mention Marracci, argues that מֵרֶם =Θάρα(LXX, Θάρρα) by metathesis gives אָבֶאָר and thus أَزاَر,

while Dvořák, Fremdwörter, 38, goes even further in discussing the probability of Gk. θ being pronounced like z. The fact, however, is that Marracci simply misread Eusebius, who uses no such form as אָבֶאָר.³

Hyde in his Historia Religionis veterum Persarum, p. 62, suggested that أَزاَر 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. יָמָשׁ אוֹתָר ⁴ (cf. Skt. अवरण), Phlv. \[\text{\cursive{}}\]

¹ Vide as-Suyūṭî, 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)—μετά δὲ καὶ τοῦτον έκκον, τῷ δὲ τῷ Νω̣ῦ̣ ποίον καὶ ἀποθέασαν ἀτάρ καὶ τῷ 'Αβραάμ, δὲ ἀργεὺς καὶ προπύρη διὰ τῶν παιδίς ἐβραίων ἀντίκησιν, where the unusual ἀτάρ was apparently misread as 'Αθαρ. Cf. Pauthz, Offenbarung, 242 n.

⁴ Bartholomaei, ALW, 312.
ātur, Paz. ādur, and the Mod. Pers. ādur, 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 yād ādur 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 Muḥammad or his informants had misunderstood the epithet Ḥāmar (he who has sprung from the East) applied to Abraham in the Talmud (Baba Bathra 15a), and taking it to mean “Son of Ḥāmar”, gave his father’s name as āzūr.

The correct solution, however, would appear to be that given by Fraenkel in ZDMG, Ivi, p. 72, and accepted by both Horovitz, KU, 85, 86, JPN, 157, and Sycz, Eigennamen, 37. In WZKM, iv, 338, Fraenkel suggested that both āzūr āzūr and āzūr āzūr go back to the Heb. ʿāzūr, and in ZDMG, Ivi, 72, he argues convincingly that the Qur’ānic form is due to a confusion on Muḥammad’s part of the details of the Abraham story as it came to him, so that instead of his father ʿāzūr he has given the name of Abraham’s faithful servant ʿāzūr. Sycz’s theory that it was a mistake between two passages ʿūdāzūr and ʿūdāzūr is a little too remote, but the confusion of names can be held as certain. The הלא was probably taken as the article, and on the question of vowel change Fraenkel compares the series פגיא סדר פגיא. As there is a genuine Arabic name عزرا (Tab, Annales, i, 3384; Ibn Sa’d, vi, 214), Horovitz, KU, 86, thinks that Muḥammad may have been influenced by this in his formation of the name.

1 Horn, Grundrisse, 4; Shikansi, Glossary, 226; Nyberg, Glossar, 25; Herzfeld, Paikuli, Glossary, 126 and 148.
2 In Phlv, ʿāzūr āzūr is the Angel of Fire; see West, Glossary, p. 7.
3 Vullers, Lex, i, 380.
4 As often, cf. examples in Geyer, Zwei Gedichte, i, 118 n.
vi, 25; viii, 31; xvi, 26; xxiii, 85; xxv, 6; xxvii, 70; xlv, 16; lxviii, 15; lxxxiii, 13.

Fables, idle tales.

We find the word only in the combination أساطير الأولين, "tales of the ancients," which was the Meccan characterization of the stories brought them by Muḥammad. Sprenger, Leben, ii, 396 ff., thought that the reference was to a book of this title well known to Muḥammad's contemporaries, but this theory has been combated in Nöldeke-Schwally, i, 16 ff.,¹ and its impossibility becomes clear from a passage in Ibn Hishām, 235, where Naḍr b. al-Ḥārith is made to say—"By Allah, Muḥammad is no better a raconteur than I am. His stories are naught but tales of the ancients (أساطير الأولين) which he writes down just as I do."

The Muslim authorities take it as a form سطر افعال from أسطورة or أسطاره (Sijistānī, 10), or the plu. of a plu. (LA, vi, 28). The verb سطر, however, as Fraenkel has shown (Fremdwo, 250), is a denominative from سطر, and itself is a borrowing from Aram. هبُط (Nöldeke, Qurans, 13). It is possible but not probable that أساطير was formed from this borrowed سطر.

Sprenger, Leben, ii, 395,² suggested that in أساطير we have the Gk. ἱστοπία, 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.³ 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. ṣamenta occurs only

¹ See also Hirschfeld, New Researches, 22, 41 ff., on Sprenger's Ṣudayf theories.
² Vide also his remarks in JASB, xx, 119, and see Freytag, Lexicon, sub voc.
³ Vollers, ZDMG, ii, 312. See also Künstlinger in OLZ, 1936, 481 ff.
as a learned word (PSm, 298). The derivation from Syr. נל'א suggested by Nöldeke-Schwally, i, 16 n., is much more satisfactory. נל'א (cf. Aram. שד) is the equivalent of the Gk. χειρόγραφον, 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-Ziba'rah, quoted in 'Ainī, iv, 140, we read "the stories have averted Quṣayf from glory".

In S. Arabian, as D. H. Müller points out (WZKM, i, 29) we have נלת meaning an inscription, and נלת is the usual verb for scripsit (Rossini, Glossarium, 194), so it is not impossible that there was S. Arabian influence on the form of the word. See further under סִּבְטָם.

נלת (Asbūṭ)

ii, 130, 134; iii, 78; iv, 161; vii, 160.

The Tribes. Plu. of סִּבְטָם.

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 נלת 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 with that for the Twelve Tribes.

The philologers derive it from סִּבְטָם a thistle, their explanation thereof being interesting if not convincing (LA, ix, 182). Some, however, felt the difficulty, and Abū'1-Lait was constrained to admit that it was a Hebrew loan-word (as-Suyūtī, Itgān, 318; Mutaww, 58). The ultimate source, of course, is the Heb. וַ֣שְּׁבִ֫ית, and Geiger 141, followed by many

1 Cf. נלת נלת נלת cheiographum duhium, as contrasted with נלת נלת cheiographum vulgum.

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).
later scholars has argued for the direct borrowing from Hebrew. Fraenkel, however, noted the possibility of its having been borrowed through the Syr. $\text{אַשְׁנָה}$ = $\phi u \lambda'$ and Mingana, *Syriac Influence*, 86, definitely claims it as a Syriac loan-word. It is impossible to decide, but in any case it was borrowed in the sing. and given an Arabic plural.

There does not seem to be any well-attested pre-Islamic example of the use of the word, for the case in Samau‘al cannot be genuine, as Nöldeke shows (*ZA*, xxvii, 178), and that in Umayya, lv, 7, seems to depend on Süra, lxxxix, 23. This confirms the idea that it was a late introduction probably by Muḥammad himself.

(İstbrâq)

xviii, 30; xlv, 53; lv, 54; lxxxvi, 21.

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, cf. ad-Dāhī in *as-Suyūṭī*, *Ity*, 319; al-Aṣma‘i in *as-Suyūṭī*, *Muzhir*, i, 137; *as-Sījīstānī*, 49; al-Jawhari, *Ṣīḥāb* sub voc.; al-Kindī, *Risāla*, 85; Ibn al-Athīr, *Nihāya*, i, 38. Some, indeed, took it as an Arabic word, attempting to derive it from قَرَقَ (cf. Baidh. on lxxxvi, 21), but their argument depends on a variant reading given by Ibn Muḥaisin which cannot be defended (Dvořák, *Fremdw*, 39, 40).

The philologists, however, were in some confusion as to the original Persian form. *Li*, xi, 285, quotes az-Zajjāj as stating it was from Pers. استقره, and TA, vi, 292, quotes Ibn Duraid to the effect that it is from Syr. استوه, neither of which forms exist. The *Qāmūs*, s.v. القر, however, rightly gives it as from استره, which al-Jawhari, 1

2 Horovitz also notes this possibility. The Palestinian form $\text{אַשְׁנָה}$ quoted by Schwally, *Idioticon*, 92, which agrees closely with the Talmudic נִשְׁנָה, is not so close to the Arabic.
3 So TA, loc. cit., and al-Khafājī, in his supercommentary to Baidhani, cf. also Addai Sher, 10.
Śiḥāh, says is from سطبار meaning غليظ. Pers. أستبر, sometimes written أستبر, as al-Jawhari gives it, is a form of سير meaning big, thick, gross, apparently from a root, سينوار firm, stable (cf. Skt. ख्विर 3; Av. ष्टाँग 4; Oss. st'ur 5; and Arm. ռառք). The Phlv. ṣṭafr = thick (Nyberg, Glossar, 206), is used of clothing in eschatological writings, e.g. Arda Viras, xiv, 14, 11. Enum. 5, 10: "and glorious and thick splendid clothing". Phlv., with the suffix ฤ, gives the Mod. Pers. أستبر, which BQ, 994, defines as دیبای کنده وسطبر, and Vullers, Lex, i, 94, as vestis seris sercior.

From Mid. Pers. the word was borrowed into Armenian as պարվի, and into Syr. as ܐܒܛܪ or ܒܨܛܪ. Ibn Duraid, according to TA, vi, 292, quoted أستبر as a borrowing from Syr., but PSm, 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 Arabic from the Middle Persian. 8 The Ar. ܐܒܛܪ represents the Phlv. suffix ܡ, which in Syr. normally became ܐ, as we see in such examples

1 BQ, 492, defines it as وك وسطبر وغليظ.
2 Vullers, Lex, i, 97.
4 Bartholomae, AIW, 1592; Horn, Grundriss, p. 158; Hübelschumann, Persische Studien, 74.
5 For this Ossetian form see Hübelschumann, ZDMG, xxxix, 93.
6 Hübelschumann, Arm. Gramm, i, 493. Cf. also Gk. σταφίς.
7 Hübelschumann, Arm. Gramm, i, 153. The form seems proof that the borrowing was from Pers. and not from Ar., though the passage in Moses Kalankatuaci, which Hübelschumann quotes, refers to պարվի, a gift from the Caliph Murʿawiya I. Cf. Stackelberg in ZDMG, xlviii, 490.
8 Freuinkel, Vocab, 25, quotes this as ܐܒܛܪ, which is copied by Dvořák, Freude, 42, and Horovitz, Paraded, 16, but neither this form nor the ܒܨܛܪ quoted by Addai Sher, 10, is to be found in the Syriac Lexicons.
9 Mingana, Syriac Influence, 88, however, claims that the borrowing was from Syr. into Arabic.
10 The philologers had recognized, however, that Pers. أ did sometimes become أ in Ar. Cf. Sibaway in Siddiqi, 21.
as Phlv. ἀβιστάκ (= Pers. أُبيِسْتَا or أُبيِسْتَا),\(^1\) which in
Syr. is أُبيِسْتَاّض (Ishāq), and in Ar. أُبيِسْتَاّض (Ibn al-Athir, Nihāya, i, 38).

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, cf. Sibawaih in Siddiqi, 20, and LA, xii, 20; al-Jawāliqī, Muʿarr-\nrab, 9; as-Suyūṭī, Mushir, i, 138; though it was not uncommon in some
quarters to regard it as an Arabic word derived from أُبيِسْتَاّض, for as-
Suyūṭī, Mushir, i, 140, goes out of his way to refute this. It was even
known that it was Heb. (cf. ath-Ṭabāṭābā, Qisas, 76), and indeed Sūra,
xi, 74, seems to show acquaintance with the popular Hebrew derivation
from יְאוֹן.

The Arabic form which lacks the initial \(\text{א} \) of the O.T. forms יְאוֹן and יְאֶדֶּז would seem to point to a Christian origin,\(^2\) cf. Gk. Ἰσαάκ, Syr. אָסַּח (Maimonides), \(^3\) though it is true that in the Talmud we come
across a מַלְוִילָר רֶבֶּאָלֶח (Baba Mezi'a, 39b), showing a form with
initial vowel among the Babylonian Jews of the fourth century A.D.\(^4\)
The name أُبيِسْتَاّض must have been known before the Qurʾān, but no
pre-Islamic instances of it seem to occur, for those quoted by Cheikho,
Naṣrāniya, 229, 230, are rightly rejected by Horovitz, KU, 91.

\(\text{אָסַּח} (Iṣrāʾīl).

Occurs some 43 times. Cf. ii, 38.

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\(^1\) West, Glossary, 13.

\(^2\) Sprenger, Leben, ii, p. 336; Fraschkel, ZA, xv, 394; Horovitz, JPN, 155, and Mingana’s note, Syriac Influence, 83. Torrey, Foundation, 49, however, takes this
to be a characteristic of his assumed Judeo-Arabic dialect.

\(^3\) This is the Christian Palestinian form, cf. Schwalbess, Lex, 14.

\(^4\) Derenbourg in REJ, xviii, 127, suggests that יְאוֹן may have been pronounced
among the Arabian Jews as יְאֶדֶּז.
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 سري "to travel by night", because when Jacob fled from Esau he travelled by night (cf. at-Ṭabarî, Annales, i, 359, and Ibn al-Athîr). It was very generally recognized as a foreign name, however (cf. al-Jawâliqi, 9; al-Khafîjî, 11),¹ and is given as such by the Commentators Zam. and Bâidî on ii, 38.

Here also the absence of the initial ٨ stands against a direct derivation from the Heb. ¹ ¹ ¹ ¹ ¹ ¹, and points to a Christian origin, cf. Gk. Ἴσραήλ, Syr. مصعب; Eth. ¹ ¹ ¹ ¹ ¹ ¹. The probabilities are in favour of a Syriac origin ² especially in view of the Christian Palestinian forms مصعب; مصعب (Schulthess, Lex, 16). The name was doubtless well enough known to the people of Muḥammad's day and though no pre-Islamic example of its use in N. Arabia seems to have survived ³ ¹ ¹ ¹ ¹ ¹ ¹ ¹ occurs in S. Arabian inscriptions, cf. CIS, iv, 543, l. 1.

(Ussis).

ix, 109.

Founded.

The verbal form أسس occurs in ix, 110. The verb is denominative from سأ, a foundation, which Fraenkel, Fremdwe, 11, noted was an Aramaic borrowing, cf. Aram. ¹ ¹ ¹ ¹ ¹ ¹ foundation, and in the Christian Palestinian dialect the verb ¹ ¹ ¹ ¹ ¹ ¹ = θεμελιωσε; ¹ ¹ ¹ ¹ ¹ ¹ ¹ ¹ = θεμελιωσε, and ¹ ¹ ¹ ¹ ¹ ¹ ¹ ¹ = θεμελιωσε (Schwally, Idiotic. icon, 7), so classical Syr. ¹ ¹ ¹ ¹ ¹ ¹ ¹ (and see Nöldeke, Mand. Gramm, 98, n. 2; Zimmerm. Akkad. Fremdwe, 31; Henning, BSOS, ix, 80).

¹ al-Khafîjî notes the uncertainty as to the spelling of the word, إسراء, and إسرائييل being known besides إسرائييل.

² Mingana, Syriac Influence, 81; Horovitz, KU, 91. The Qêmûs, as a matter of fact, says that all forms ending in ييل are سريان, though Tab. on ii, 38, claims that ¹ ييل is Heb.

³ All those given by Cheikhho, Naṣṣûnîya, 230, are doubtless influenced by Qur'anic usage.
(Aslama).

Of frequent use, cf. ii, 106, 125.

To submit, to surrender.

With this must be taken لا الإسلام (iii, 17, 79, etc.), and the participial forms مسلم, etc.

The verbسلم is genuine Arabic, corresponding with Heb. ישע, Phon. ייшу to be complete, sound: Aram. שלום, Syr. مهدد to be complete, safe: Akk. šalāmu, to be complete, unharmed. This primitive verb, however, does not occur in the Qur'an. Form II, سلم, is fairly common, but this is a denominative fromسلام, and سلم as we shall see is a borrowed word.¹

As used in the Qur'anسلم is a technical religious term,² and there is even some development traceable in Muhammad's use of it.³ Such a phrase as من يسلم وَجَهَّةٌ إلى أَللَّهِ in xxxi, 21,⁴ seems to give the word in its simplest and original sense, and then أسلم لرب العالمين أسلم لله or أسلم لله (xxvii, 45; ii, 127; iii, 77; xxxix, 55), are a development from this. Later, however, the word comes practically to mean "to profess Islam", i.e. to accept the religion which Muhammad is preaching, cf. xlvi, 16; xlix, 14, 17, etc. Now in pre-Islamic timesسلم is used in the primitive sense of "hand over", noted above. For instance, in a verse of Abū 'Azza in Ibn Hishām, 556, we read لا تسلموني لا يحل أمر الإسلام "hand me not over for such betrayal is not lawful".⁵ The Qur'anic use is an

¹ On the development of meaning in S. Arabian ʿṣalm see Rossini, Glossarium, 196.
² See Lycell, J.R.A.S., 1903, p. 782.
³ See Lidzbarski's article, "Salām und Islām", in ZS, i, 85 ff.
⁴ Cf. also, ii, 106; iii, 18; iv, 124. On the probable genesis of this, see Margoliouth in J.R.A.S., 1903, pp. 473, 474.
⁵ For other examples, see Margoliouth's article, as above.
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 the way of this. Lidzbarski, *ZS*, i, 86, would make it a denominative from وَسَلَامُ which he takes as a translation of σωτηρία, 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 يُسُلِّمُ as used in proper names has acquired this technical religious significance, as e.g. يُسُلِّمُ, etc. The same sense is found in the Rabbinic writings (Horovitz, *KU*, 55), but it is particularly in Syriac that we find مَسْلِمُ used precisely as in the Qur’ān, e.g. مَسْلِمًا, مَسْلِمَة, مَسْلِمَة, etc., and one feels confident in looking here for the origin of the Arabic word.

Mas’ilm, of course, is a formation from this, and was in use in pre-Islamic Arabia. الإسلام, however, would seem to have been formed by Muḥammad himself after he began to use the word.

Ismā‘īl (Ismā‘īl).

ii, 119–134; iii, 78; iv, 161; vi, 86; xiv, 41; xix, 55; xxi, 85; xxxviii, 48.

Ishmael.

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 al-Jawālīqi, *Mu‘arrab*, 9; al-Khafājī, 10; as-Suyūṭi, *Muzhir*,...
and the \( \text{ش} \) in this last form, quoted from Sibawaih in \( \text{Muzhir} \), i, 132, being significant.

A Christian origin for the word is evident from a comparison of the Gk. \( \text{Ἱσμαϊλ} \); Syr. \( \text{مَسَادَة} \); Eth. \( \text{אשעיהו} \), with the Heb. \( \text{אשעיהו} \). 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 \( \text{אמשדסש} \) (cf. Eth. \( \text{אמשדסש} \)), and in the Safaitic inscriptions of N. Arabia we find a form \( \text{אמשדסש} \). It is thus clear that the form with initial \( \text{ש} \) 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‘an was in use as a personal name among the Arabs in pre-Islamic times. The fact that in the Qur‘an we find \( \text{אמשדסש} \) and \( \text{אמשדסש} \) for \( \text{אמשדסש} \) and \( \text{אמשדסש} \) for \( \text{אמשדסש} \), just as in Syr. we find \( \text{אמשדסש} \) and \( \text{אמשדסש} \), makes it reasonably certain that the Qur‘anic form came from a Syr. source, and the form \( \text{אמשדסש} \) in the Christian Palestinian dialect removes any difficulty which might have been felt of \( \text{ש} \).  

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1 It. H. Müller suggests that the name is an independent formation in S. Arabian (\( \text{WZKM} \), iii, 225, being followed in this by Horovitz, \( \text{JPN} \), 155, 156), but this is a little difficult.

2 Hal, 180, 1; cf. CIS, iv, i, 55, with other references in Pflüger’s “Index of S. Arabian Proper Names”, PSRA, 1917, p. 110, and Hartmann, Arabische Frage, 182, 226, 252-4. Derrinebourg in his note on this inscription, CIS, iv, i, 55, takes it as a composite name in imitation of the Heb., but see Müller, \( \text{WZKM} \), iii, 225; \( \text{ZDMG} \), xxxvii, 13 ff.; Ryckmans, \( \text{Names propres} \), i, 239, and \( \text{REN} \), i, No. 210.

3 Dussaud, Mission, 221; Lifmann, Sesaitic Inscriptions, 116, 117, 123; Er- \( \text{zifferung der Safa-Inschriften} \), 58; Lidzbarski, Ephemeris, ii, 44.

4 The examples collected by Cheikho, \( \text{Nasrīnā} \), 230, cannot, as Horovitz, \( \text{KU} \), 92, shows, be taken as evidence for the pre-Islamic use of the name. The form \( \text{˹IHmāydl} \) quoted by Horovitz from Waddington, from an inscription of A.D. 341, may be only a rendering of \( \text{אמשדסש} \).

5 Margoliouth, \( \text{Schweich Lectures} \), 12; Mingana, \( \text{Syriac Influence} \), 82, and cf. Spranger. \( \text{Leben} \), ii, 336.

6 Schultheiss, \( \text{Hiz} \), 15, and cf. Horovitz, \( \text{KU} \), 92; Rhodokanakis, \( \text{WZKM} \), xvii, 293.
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 plu. of عرف 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: LA, xi, 146), or (ii) that it is from أصحاب الأعراف to know, and so called because of the knowledge had of those in the Garden and those in the Fire.

Tor Andrae, Ursprung, 78, and Lidzbarki, ZS, ii, 182, claim that the word is Arabic, though translating an idea derived from one of the older religions.¹ There is difficulty with this, however, and perhaps a better solution is that proposed long ago by Ludolf,² viz. that it is the Eth. ḥdżā. Horovitz, Paradies, 8, objects to this on the ground that Muhammad does not use أعراف for the souls of the departed, but for the place where they, or at least some of them, dwell, which would be ḥdżā. It is by no means unlikely, however, that Muhammad understood the verb ḥdżā,³ used of the blessed departed, as a place-name, for ḥdżā. and ٞدَقَّةٞ seem much more commonly used in this sense than ḥdżā. It is even possible that أعراف is a corruption of ḥdżā. The introduction of the word would seem to be due to Muhammad himself, for the occurrence of the word in Umayya, xlix, 14, is rightly suspected by Horovitz of being under Qur'anic influence.

¹ Lidzbarki would take it as an attempt to translate the Mandaean كنَّا مِنْ نَجاَطَ = the watch towers, but this is rather remote.
² Ad Historiam Æthiopicam Commentarius, p. 207. He writes: "أعراف: Muhammedis Limbus, medium inter Paradisum et Infernum locus, receptaculum mediis generis hominum, qui tantundem boni ac mali in huo mundo fecerunt. Id autem aliunde justius derivari nequirit, quam a rad.Æthiopicó ḥdżā. = requievit, quo verbo Æthiope de pie defanetis utuntur."
³ Praetorius, Beit. Ass, i, 23, however, takes ḥdżā. as a denom. from ٞدَقَّةٞ.
Of very frequent occurrence.

God.

One gathers from ar-Rāzī, Masāṭīḥ, i, 84 (so Abū Ḥayyān, Bahr, i, 15), 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.¹

Some held that it has no derivation, being علمن: the Kūfans in general derived it from ُلألا، while the Bağrans derived it from ُلألا، taking ُلا as a verbal noun from لـُ to be high or to be veiled.

The suggested origins for ُلألا were even more varied, some taking it from لـُ to worship, some from لـُ to be perplexed, some from لـُ to turn to for protection, and others from هـُ 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 لـُ was a widely used word for deity, cf. Heb. لـُ; Aram. لـُ; Syr. لـُ; Sab. لـُ; and so Ar. لـُ is doubtless a genuine or Semitic form. The form لـُ, however, is different, and there can be little doubt that this, like the Mandaean لـُ and the Pahlavi ideogram,² goes back to the Syr. لـُ (cf. Grünbaum, ZDMG, xxxix, 571; Sprenger, Leben, i, 287–9; Ahrens, Muhammad, 15; Rudolph, Abhängigkeit. 26; Bell. Origin, 54; Cheikho, Naṣrāniya, 159; Mingana, Syriac Influence, 86). The word, however, came into use in Arabian heathenism long before Muhammad’s time (Wellhausen, Reste. 217; Nielsen in HAA, i, 218 ff.). It occurs frequently in the N. Arabian inscriptions,³ and also in those from S. Arabia, as, e.g.,

¹ They are discussed in detail by ar-Rāzī on pp. 81–4, of the first volume of his Tafsir.
² Herzfeld, Puikali, Glossary, 135.
³ Cf. Littmann, Entzifferung der thermodnischen Inschriften. p. 63 ff.; Sem. Insr, p. 113 ff.; and Ryckmans, Nous Propres, i, 2; RES, iii, 441.
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אָלֵל הַמַּעַלְלוּ "with all the Gods" (in Glaser, Abessinien, 50), as well as in the pre-Islamic oath forms, such as that of Qais b. Khafīm given by Horovitz, KU, 140, and many in ash-Shanqīṭī's introduction to the Mu'allaqāt. It is possible that the expression الله تعالى is of S. Arabian origin, as the name הָאִל occurs in a Qata'banian inscription.  

אָלֵל (Allahumma).

iii, 25; v, 114; viii, 32; 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 takes the place of an initial ל. The Kufans took it as a contraction of يا الله امنا بخير (Baid. on iii, 25), but their theory is ridiculed by Ibn Ya'ish, i, 181. As a vocative it is said to be of the same class asُ هلهم come along. al-Khafājī, 20, however, recognizes it as a foreign word.

- It is possible, as Margoliouth notes (ERE, vi, 248), that it is the Heb. זְלָה which had become known to the Arabs through their contacts with Jewish tribes.

יָיָש (Ilyās).

vi, 85; xxxvii, 123, 130.

Elijah.

1 Derenbourg in JA, viii ser., xx, 157 ff., wants to find the word in the מְעַלְלוּ of a Minaean inscription, but this is usually taken as a reference to a tribal god.ride Halévy, ibid. p. 325, 326.


3 Margoliouth, ERE, vi, 248.

4 There is to be considered, however, the phon. הָאִל = godhead (see references in Harris' Glossary, p. 77), which is evidence of a Semitic form with final m. Cf. Nielsen in HAA, i, 221, n. 2.
In xxxvii, 130, for the sake of rhyme, the form is ُلياسين.

From al-Jawāliqī, Mu'arrab, 8, we learn that the philologers early recognized it as foreign, and it is given as such by as-Suyūṭī, Muszhir, i, 138; as-Sijistani, 51; LA, vii, 303. The Heb. forms are ُلياس and ُلياس, so it is obvious that the Arabic form must have been derived from a Christian source, as even Hirschfeld, Beiträge, 56, recognizes. The Gk. Ἰαος or Ἰαος gives us the final s, but this also appears in Syr. ُلياس beside the more usual ُلياس (PSm, 203), and in the Eth. ُلياس.

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

ُلياس (Al-Yasa').

vi, 86; xxxviii, 48.

Elisha.

The word is usually treated as though it were ُلياس and the the definite article, and then derived from ُلياس or ُلياس. Tab., on vi, 86, argues against this view, and in the Lexicons (e.g. al-Jawharī, sub voc., LA, x, 296), and in al-Jawāliqī, 134 (cf. al-Khaṭībī, 215), it is given as a foreign borrowing, a fact which is also indicated by the variant spelling ُلياس (LA, x, 296).

1 Geiger, 190; Mingana, Syriac Influence, 83. Grimm, ZA, xxvi, 167, would see S. Araban influence in the production of this longer form, but it is difficult to see much point to his suggestion.
2 So Speeberg, Leben, ii, 335; Rudolph, Abhängigkeilt, 47; Horovitz, JPN, 171.
3 Lebass-Waddington, Nos. 2150, 2160, 2290, etc.
4 Ibn Duraid, 90, would take this as a genuine Arabic word from ِلياس, with which Horovitz, KU, 99, is inclined to agree. In LA, vii, 303, however, where we find this same genealogy, we are expressly told ُلياس اسم أعمج وقد سبت به العرب.
5 Cf. Goldziher, ZDMG, xxiv, 208 n.
The Heb. נַעֲרָא is near enough to the Arabic to make a direct borrowing possible, but the probability is that it came from a Christian source (Horovitz, KU, 152). The Gk. forms are Ἐλισάω, Ἐλισάως, and Ἐλισάως; the Syr. וָכַּעַן; and the Eth. ḫaḥ; the probabilities being in favour of a Syriac origin.

2 6 4 | (Umna).

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

People, race.

Apparently a borrowing from the Jews. Heb. נַעֲרָא is a tribe, or people, and the נַעֲרָא of the Rabbinic writings was widely used. As the word is apparently not a native Semitic word at all, but Akk. ummatu; Heb. נַעֲרָא; Aram. נַעֲרָא, נַעֲרָא; and Syr. אַעֲרָא, seem all to have been borrowed from the Sumerian, we cannot deny the possibility, that the Ar. 2 6 4 is a primitive borrowing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading נַעֲרָא שְׁכַב, "at the people's cost," in a Safaitic inscription, we have evidence of its early use in N. Arabia.

2 6 4 | (Amr).

xvi, 2; xvii, 87; xxxii, 4; xl, 15; xlii, 52; lx, 12; xcvi, 4. Revelation.

In the two senses (i) command or decree, (ii) matter, affair, it is a genuine Arabic word, and commonly used in the Qurʾān.

In its use in connection with the Qurʾānic doctrine of revelation, however, it would seem to represent the Aram. מַלְאָל (Rudolph, Abhängigkeit, 41; Horovitz, JPN, 188; Fischer, Glossar, Nachtrag to 8b; Ahrens, Christliches, 26; Muḥammad, 134). The whole conception seems to have been strongly influenced by the Christian Logos doctrine, though the word would seem to have arisen from the Targumic use of מַלְאָל. 1 Horovitz, KU, 52; JPN, 190.
2 Zimmern, Akkad. Fremde, 46; Pedersen, Israel, 505.
3 See Horovitz, KU, 52.
4 Grimm, System, 50 ff.
\(\text{أَمَسُّحَّج} (\text{Amshāj}).\)

Ixxvi, 2.

Plu. of \(\text{مُسَّحَّج}, \text{mingled.}\)

In this passage, "we created man from a mingled clot," it occurs as almost a technical physiological term. The Muslim savants take it as a normal formation from the verb \(\text{مُسَّحَّج},\) but this may be a denominative from the noun.\(^1\) Zimmern, \textit{Fremdw.}, 40, suggests an ultimate origin in the Akk. \textit{muzignu—clear wine.} This was borrowed on the one hand into Heb. \(\text{מַעְמָל};\) cf. Barth, \textit{ES}, 33, 51; Aram. \(\text{مَاذَّمُ};\) Syr. \(\text{مَاذَّمُ};\) and on the other into Egyptian \textit{m̩q̩}, Coptic \(\text{κόννης}.\)

From the Syr. \(\text{مَاذَّمُ} \text{arose the Arabic \textit{مُزَاج}, and apparently \textit{مَاذَّمُ} was a parallel form borrowed at an early period, from which the other forms have developed.}\)

\(\text{أَمَنُ (Amana).}\)

Of very frequent occurrence.

To believe.

The primitive verb \(:\text{أَمَنُ}\) with its derivatives is pure Arabic. Form IV, however, \(\text{آمَنَ, a believer};\) and \(\text{إِيمَانُ, believing, faith, is a technical religious term which seems to have been borrowed from the older faiths, and intended to represent the Aram. \(\text{مَاذَّمُ};\) Syr. \(\text{مَاذَّمُ};\) Eth. \textit{אֶמְוָמ}.)\(^2\) The word actually borrowed would seem to have been the participle \(\text{مُوَمُّن} \text{from Eth. \textit{אֶמְוָמ}}.\(^3\)

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\(^1\) As in the case of \textit{مَاذَّمُ}, cf. Fraenkel, \textit{Fremdw.}, 172.

\(^2\) These Aram. forms themselves, of course, are borrowed from the Heb. \(\text{מَاזָמָן}\) (but see Lagarde, \textit{Übersicht}, 121).

\(^3\) See Horovitz, \textit{KH}, 55; \textit{JPY}, 191; Fischer, \textit{Glossar}, Neue Nachlass, to 9a.
In lix, 23, مُؤَمَّن meaning faithful,¹ and in lix, 9, أَيْمَان meaning certainty, may be genuine Arabic (see Fischer, Glossar, 9a).

إنجيل (Injīl).

iii, 2, 43, 58; v, 50, 51, 70, 72, 140; vii, 156; ix, 112; xlviii, 29; Ivii, 27.

Gospel.

It is used always of the Christian revelation, is particularly associated with Jesus, and occurs only in Madinan passages.²

Some of the early authorities tried to find an Arabic origin for it, making it a form جيل from جيل, but this theory is rejected with some contempt by the commentators Zam. and Baid. both on general grounds, and because of al-Ḥasan’s reading إنجيل, which clearly is not an Arabic form. So also the Lexicons L.A., xiv, 171; T.A., viii, 128; and al-Jawālīqī, 17 (al-Khaṣāṣibī, 11), give it as a foreign word derived from either Hebrew or Syriac (cf. Ibn al-Ṭabīr, Nihāya, iv, 136).

Obviously it is the Gk. εὐαγγέλιον, and both Marracci ³ and Fraenkel ⁴ 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 لَزْنَة الْأَقْصَرَةَ, ⁵ but this is merely a transcription of لذنة and the لذنة عسف العدليين “the Gilyonim and books of the Minim”, merely reproduces the Syr. لذنة. The suggestion of a Syr. source is much more hopeful. It is true that لذنة is only a transliteration of the Gk. εὐαγγέλιον, but it was as commonly used as the pure Syr. لذنة, 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

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¹ With which may be compared the Sab. لذنة, faithful. Cf. Hommel, Südarabische Christ, 121; Rossini, Glossarium, 106.
² vii, 156, is perhaps an exception, but though the Sūra is given as late Meccan, this verse seems to be Madinan.
³ Prodromus, i, 5, “corrupta Graeca voce.”
⁴ Vocab, 24.
⁵ Krauss, Griechische und lateinische Lehnsprüche im Talmud, ii, 21.
the Manichaean forms ἄνκλιαν of Persian origin,¹ and anglion of Turkish origin,² still have the Gk. -oν ending, and had the Arabic, like these, been derived from the Syr. we might have expected it also to preserve the final َ. The shortened form, he points out (Neue Beiträge, 47), is to be found in the Eth. ṭuqla, where the long vowel is almost conclusive evidence of the Arabic word having come from Abyssinia.³ Grimme, ZA, xxvi, 164, suggests that it may have entered Arabic from the Sabaean, but we have no inscriptive 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.⁴

(Ada).

Of very frequent occurrence. Cf. ii, 37; iii, 9; xxxvi, 33.

A sign.

Later it comes to mean a verse of the Qurān, and then a verse of a book, but it is doubtful whether it ever means anything more than sign in the Qurān, 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 Qurān it occurs very seldom in the early Meccan passages.⁵

The struggles of the early Muslim philologers 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,⁶ a borrowing from Syr. or Aram. The Heb. דוג (cf. Phon. דוג), from a verb דוג, 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

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¹ Vullers, Lex, i, 136; Salemann, Manichaische Studien, i, 50; BQ, 88, which latter knows that it is the name of the book of Jesus and the book of Mani — َ كُتُب نَصَارِيَّةٌ إِسْتَمْ كَالْكِتَابِ َ عِبَّيِ وَنَََْٰكِتَابِ مَانٍ. It is curious that Bagh. on iii, 2, gives ḏišu as an attempt to represent the Syriac original.
³ Cf. Fischer, Islamica, i, 372, n. 5.
⁴ Cf. Cheikho, Nagrānīg, 185.
⁵ 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 one may doubt whether the word occurs at all in really early passages.
⁶ Iden, 229 n.; see also Sprenger, Leben, ii, 419 n.; Cheikho, Nagrānīg, 181; and Margoliouth, ERE, x, 539.
(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 (1 Sam. x, 7, 9; Ex. iii, 12). In the Rabbinic writings ניק is similarly used, 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. ניק. 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-speaking Christians. 2 The Syr. 담, while being used precisely as the Heb. 담, and translating οὐμείον both in the LXX and N.T., is also used in the sense of argumentum, documentum (Psm, 413), and thus approaches even more closely than 담 the Qur'anic use of the word.

The word occurs in the old poetry, e.g. in Imrū'ul-Qais, lxv, 1 (Ahlwardt, Divans, 160), and so was in use before the time of Muḥammad.

It is the Biblical Job, and the word was recognized as foreign, e.g. al-Jawāliqī, Mu'arrab, 8. The exegetes take him to be a Greek, e.g. Zam. on xxi, 83—رجل من روم and ath-Tha'labī, Qisāṣ, 106.

The name would seem to have come into Arabic through a Christian channel, as even Hirschfeld, Beiträge, 56, admits. The Heb. 담 appears in Gk. (LXX) as Ἰαβ, and Syr. as 담, which latter is obviously the origin of the Arabic form. 3 The name appears to have been used in Arabic in the pre-Islamic period. Hess would interpret the 담 of an inscription copied by Huber (No. 521, l, 48), as Aiyūb 4; there is

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1 In Biblical Aramaic, however, 담 means a siga wrought by God; cf. Dan. iii, 33.
2 Mingana, Syriac Influence, 86. Note also the Mand. 담 = siga.
3 Rudolph, Abhängigkeit, 47.
4 Hess, Die Entzifferung der israelitischen Inschriften (1911), p. 15, No. 77; Littmann, Entzifferung, 15; and see Halévy in JA, ser. vii, vol. x, p. 332.
an *Abū* in the genealogy of ‘Adī b. Zaid given in Aghānī, ii, 18, and another Christian of this name is mentioned by an-Nābigha.¹

(Βαβ).  

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. מַנְע ה which is in very common use in the Rabbinic writings. D. H. Müller, however (*WZKM,* i, 23), on the ground that מַנְע ה 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 (cf. Zimmerm. *Akkad. Fremdw.,* 30), and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing, and it is noteworthy that from some Mesopotamian source it passed into Middle Persian (*Frahang,* Glossary, p. 103; *Herzfeld,* *Paikuli,* Glossary, 151).

(Βαβιλ).  

ii, 96.

Babylon.

This sole occurrence of the word is in connection with the story of Hārūt and Mārūt who teach men magic. It is a diptote in the Qur‘ān but *L.A.,* xiii, 43, takes this to be not because it is a foreign name, but a fem. name of more than three radicals (cf. Yāqūt, *Mu‘jam,* i, 447).²

It is, of course, from the Akk. *Bab-ilu* (Delitzsch, *Paradies,* 212), either through the Syr. מַנְע ה or the Heb. מַנְע ה. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. Mufṣalātiyyāt (ed. Lyall, p. 133, l. 13), and al-A‘shā (Geyer, *Zwei Gedichte,* i, 58 = *Dīneān,* lv, 5), and Halévy would find the name in a Safaite inscription.³ Horovitz, *KU,* 101, notes that Babylon was well known as a centre for the teaching of

¹ Ahlwardt, *Dinana,* p. 4; cf. Horovitz, *K1*‘, 100; *JPX,* 158.
² Some, however, recognized it as a foreign name, cf. Abū Ḥayyān, *Bahr,* i, 319.
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magic, a fact which we would also gather from the use of the word Barīl in the Manichaean Uigur fragments from Idiqut-Schahri.¹

(Baraka).

vii, 52, 133; xvii, 1; xxi, 71, 81, etc.

To bless.

With this should be taken the forms ʿbrakā (vii. 94: xi, 50, 76), and ʿibrā (iii, 90; vi, 92, 150, etc.).

The primitive verb ʿbrā, which is not used in the Qur'ān, means to kneel, used specially of the camel, so that ʿbrā is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. נברך ל)}. "let us kneel before Jehovah"; Syr. صنم "he knelt upon his knees"; Eth. שאר"ה: פַּלְגָּע "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 hence it passed to the S. Semitic area. Thus we have Heb. בָּרָק and Phon. בָּרָק to bless; Aram. بَرَكَ to bless or praise; Syr. صنم to bless or praise; and in Palm. such phrases as בְּרוֹקָה שָׁמִי לֵעָלָה (de Vogüé, No. 94) "blessed be his name for evermore", and בְּרוֹק (ibid., No. 144) "may he bless". From this N. Semitic sense we find derived the Sab. ܒܰܪܸܩ (Rossini, Glossarium, 118), Eth. בָּרָק to bless, celebrate the praises of, and Ar. بَرَكَ بَرَكَ as above. Note also the formations—Heb. בָּרָק; Aram. بَرَكَ; Syr. صنم, which also were taken over into S. Semitic, e.g. Eth. בָּרָק; Ar. بَرَكَ.

(Bara'a).

lvii, 22.

To create.

¹ Ed. Le Coq, SBAW, Berlin, 1908, pp. 400, 401; cf. also Salemann, Manichaecische Studien, 1, 58.
Note also بارع creator used of Allāh in ii, 51; lix, 24; and بارع creation in xcvi, 5, 6. It will be noticed that the word is only used in very late Madinan passages, the Meccan words being فطر, خالق خلقت فاطر.

The Arabic root بارع is to be freed from a defect, i.e. to be sound or healthy (cf. Heb. בָּרָא), and in a moral sense to be pure. In this sense it is used not infrequently in the Qur'ān, cf. vi, 19. In the sense of create, however, it is obviously borrowed from the older religions, for this is a characteristic N. Semitic development. Akk. barû to make or create: Heb. בָּרָא to shape or create: Aram. בָּרָא, Syr. بَرِئُ to create, of which the Arabic equivalent is بَرِئُ, used in the older language for fashioning an arrow or cutting a pen. Similarly بَرِئُ is not an Arabic development (as is evident from the difficulties the philologers had with it, cf. LA, i, 22), but was also taken over from the older religions, cf. Heb. בָּרֹא a thing created: Aram. בָּרֹא and בָּרֹא. So بُرְאֵי is from the Aram. בָּרֹא, Syr. بُرُئُ, בָּרֹא, meaning Creator, and used particularly of God (Lidzbarski, SBAW, Berlin, 1916, p. 1218 n.).

Macdonald, EI, i, 303, writing of بارع 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.

1 Schwally, ZDMG, liii, 201.
2 And cf. the S. Arabian בָּרֹא to found or build a temple, cf. ZDMG, xxxvii, 413. Rossini, Glossarium, 117. In Phon. בָּרֹא is a sculptor: cf. Harris, Glossary, 91.
3 Massignon, Lexique technique, 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.
4 So Ahrens, ZDMG, lxxxiv, 20.
(Barzakh).
xxiii, 102; xxv, 55; lv, 20.
A barrier or partition.

In xxv, 55, and lv, 20, it is the barrier between the two seas (بَرْزَح) 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 at-Tabari's Commentary 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'an itself.

Addai Sher, 19, sought to explain it from the Pers. رَزَح, weeping or crying, but this has little in its favour, and in any case suits only xxiii, 102. Vollers, ZDMG, 1, 646, makes the much more plausible suggestion that رَزَح is a by-form of فَرَسَخ parasaŋ from the Phlv. فَرَسَخ, Mod.Pers. فرَسَخ, which preserves its form fairly well in Gk. παρασάγγος, but becomes Aram. אַרְסָּא or אַרְסָאֵך ¹; Syr. ادْرَسْم whence the Ar. فَرَسَخ. The Phlv. فَرَسَخ frasaŋan of PPGJ, 116, means a measure of land and of roads,² and could thus fit the sense barrier in all three passages.

(Burhān).
i, 105; iv, 174; xii, 24; xxi, 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

² See Horn, Grundrisse, 182; Nyberg, Glossar, 73.
God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'an as a technical religious term.¹

It is generally taken as a form فِلَانَ from بَرَثُ, Form IV of which is said to mean to prov, but the straits to which the philologers are put to explain the word (cf. Rāghib, Mufradāt, 44; LA, xvii, 369), show us that we are dealing with a foreign word. Sprenger, Leben, i, 108 had noted this,² but he makes no attempt to discover its origin.

Addai Sher, 21, suggested that it is from the Pers. برثُ, meaning clearly manifest, or well known (cf. Vullers, Lex., i, 352), but this is somewhat remote. The origin clearly is, as Nöldeke has shown (Neue Beiträge, 58),³ in the Eth. ṭ fiyat, a common Abyssinian word,⁴ being found also in Amharic, Tigré, and Tigriña, meaning light, illumination, from a root ṭ fiyat cognate with Heb. דֶּוֶשׁ; Ar. يُطَش. It seems to have this original sense in iv, 174; xii, 24, and the sense of proof or demonstration is easily derived from this.

(Burūj).

iv, 80; xv, 16; xxv, 62; lxxxv, 1.
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, cf. as-Sijistānī, 63.

The philologers took the word to be from براثُ to appear (cf. Baid. on iv, 80; LA, iii, 33), but there can be little doubt that براثُ represents the Gk. πύργος (Lat. burges), used of the towers on a city wall, as e.g. in Homer Od. vi. 262—πόλιος ἐν περὶ πύργος ἱππηλός. The Lat. burges (see Guidi, Della Sede, 579) is apparently the source

¹ Ahrens, Christliche, 22, makes a distinction between xii, 24; iv, 147; xxiii, 117, where it means "Licht, Erwachtung", and the other passages where it means "Beweis".
² Also Massarnan, Lexique technique, 32.
³ Also ibid., p. 25.
⁴ It is in frequent use even in the oldest monuments of the language.
of the Syr.  לָעֵב a turret, and perhaps of the Rabbinic בֵּית הָעֵב, 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. לָעֵב is indeed used for the Zodiac (PSm, 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 (D. H. Müller in ZDMG, xxx, 688), but the reading is not 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 word introduced by the Romans into Syria and N. Arabia, whence it passed into the Aramaic dialects and thence to Arabia. It would have been borrowed in the sing. form בַּשָּׁר from which an Arabic plural was then formed.

בַּשָּׁר (Bashshara).

Of frequent occurrence, cf. ii, 23; iii, 20; iv, 137, etc.

To announce good news.

The primitive verb בַּשָּׁר to peel off bark, then to remove the surface of a thing, i.e. to smooth, is not found in the Qurʾān, though it occurs in the old literature. From this we find בַּשָּׁר skin and thence flesh, as Syr. לְכִפָּר; Heb. לְכִפָּר; Akk. bišru, blood-relation, whence it is an easy transition to the meaning man, cf. Heb. לְכִפָּר; Syr. לְכִפָּר

(plu. לְכִפָּר = ἀνθρωπος). בַּשָּׁר in this sense occurs frequently in the Qurʾān and Ahrens, Christliches, 38, thinks it is of Aramaic origin.

1 So Fraenkel, Fremde, 235, against Freytag and Rödiger, who claim that it is a direct borrowing from πέρας.
2 But see the discussion in Krauss, Griechische Lexicograph, ii, 143.
3 Müller in WZKM, i, 28.
4 Völlers in ZDMG, ii, 312.
5 The Arm. pln.plb came probably through the Aramaic also. Cf. Häbschmann, Arm. Gramm., i, 303; Brockelmann in ZDMG, xlviii, 2.
6 So Sab. יְצָר and Eth. יְצָר, but these apparently developed late under Jewish or Christian influence.
7 And note בַּשָּׁר to go in unto a wife (ii, 183, only), with Heb. לְכִפָּר membrum virile; Syr. לְכִפָּר per euphemismum de pudendis viri et feminae.
The wider use of the root in the Qurʾān, however, is in the sense of to announce good tidings. Thus we have the verb بُشْرَى as above; بُشْرُ (vii, 55; xxx, 50, etc.), the bringer of good tidings: also مُبُشْرِ (ii, 209, etc.) with much the same meaning; مُبُشْرِ (xli, 30) to receive pleasure from good tidings: and مُبُشْرِ (bxx, 39), rejoicing. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Akk. bussuru, is to bear a joyful message: Heb. שִׁלְחָנָה both to bear good tidings and to gladden with good tidings: שִׁלְחָנָה 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 נָחַּ to bring a joyful message, נָחַּ to bring good tidings, נָחַּ to be announced, נָחַּ good news, נָחַּ one who announces good tidings, are all late and doubtless under the influence of the Bible. So the S. Arabian ثَلَّاَمًا to bring tidings and ثَلَّاَمًا tidings (cf. ZDMG, xxx, 672; WZKM (1896), p. 290; Rossini, Glossarium, 119), are to be considered of the same origin, especially when we remember that the use of ثَلَّاَمًا is in the Rahmān inscription. The Syr. مَصَانَ is suffered metathesis, but in the Christian Palestinian dialect we find مَصَانَ to preach, used just as ﴿بَشَّرُ in iii, 20; ix, 34, etc., and so مَصَانَ = ἐναρχ[from the Hebrew مَصَانَ, which latter, however, is not Qurʾānic. Cf. also now the Rv Shamra نُشَالُ to bring good news.

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.  

(بَطَالَ)  

Occurs some thirty-six times in various forms. 

To be in vain, false.

1 Also ثُلُثُ tidings = Ar. بُشْرِ and بُشْرِ, which latter, however, is not Qurʾānic. Cf. also now the Rv Shamra نُشَالُ to bring good news.

2 As probably the Phiv. basurā, PPGl, 95.
The passages in which it occurs are relatively late, and it is clearly a technical religious term for the nothingness, vanity, and falseness of that which is opposed to God’s حق. In particular it is used of idols, as in xvi, 74; xxix, 52, 67, etc., where it forcibly reminds us of the Hebrew use of בֵּן and the τὰ μάταια of Acts xiv, 15.

Now as a matter of fact the Peshitta translates τὰ μάταια by חָסָךְ, and, as Ahrens, Christliches, 38, points out, we seem to have here the origin of the Qur'anic بَنَّبَل, whence probably the other forms were derived. Cf. the Eth. ña, vanum, inanem, irritum.

(3itti).

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 إلياس.

As this would seem to be from the Syr. we may conclude that بَنَّبَل is from the Syr. صدأ. 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 as-Suyūtī, Ijt, 310, states that بَنَّبَل meant رَب in the dialects of Yemen and of Azd, and as such we find it in the S. Arabian inscriptions, e.g. Glaser, 1076, 2, Xo)X 107 “Lord of Teri’at” (see further Rossini, Glossarium, 116; RES, i, Nos. 184, 185). In any case from the Nabataean and N. Arabian inscriptions we learn that the word was known in this sense in Arabia long before Muhammad’s time. Horovitz, KU, 101, thinks it came from Eth. (cf. Ahrens, Christliches, 38).

1 So Horovitz, KU, 101, and see Rudolph, Abhängigkeit, 47 n.
3 See Cook, Glossary, 32; Ledebur, Hausbuch, 240, 241; Ryckmans, Noms propres, i, 8, 54; Nielsen in HAA, i, 241.
4 In the Qur'ān itself (xi, 75) it occurs in the sense of husband.
(Ba‘ir).

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 Muḥammad’s sources. In the Joseph story of Gen. xlv, 17, the word used is بَيْللَّهِ, and in the Syr. صدّام، which means originally *cattle* in general, and then any beast of burden. It is easy to see how the word was specialized in Arabic to mean *camel* (Guidi, *Della Sede*, 583; Rossini, *Glossarium*, 116; Hommel in *HAA*, i, 82 n.), 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 (cf. Horovitz, *JPN*, 192), 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 Arabic meaning of *camel*.

(гыватал).

xvi, 8.

Mules. Plural of بتَمَّلَ.

al-Khaḍżījī, 44, shows that some of the Muslim philologers suspected that it was non-Arabic. The root is clearly not Arabic, and Hommel, *Saugethiere*, 113, noted it as a borrowing from Abyssinia, where the mule was as characteristic an animal as the camel is in Arabia. Fraenkel, *Fremdw*, 110, accepts this derivation, and Nöldeke, *Neue Beiträge*, 58, has established it. The word is common to all the Abyssinian dialects—cf. Eth. and Tigré Ṯ Pháp; Amharic Ṯ Pháp and Ṭ Pháp; Tigrina Ṭ Pháp. The ḡ for چ is not an isolated phenomenon, as Hommel illustrates.

(Бад). 

ii, 120; iii, 196; vii, 55, 56, etc. Also ١٠٠٣—xxv, 51; xxvii, 93; xxxiv, 14, etc.

Country, region, territory.
The verb بَنَأ in the sense of to dwell in a region is denominative, and Nöldeke recognized that بَنَأ in the sense of a “place where one dwells” was a Semitic borrowing from the Lat. palatium: Gk. παλατίων. 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.

٨٣٥٨ (Bannā’).

xxxviii, 36.

A builder.

The verb بَنَى to build occurs in the Qur’ān along with certain formations therefrom, e.g. بَنَاء ceiled roof, and بَنِي, and it would seem on the surface that بَنَى is another such formation. Nöldeke, Mand. Gramm, 120, n., however, has a suggestion that it is a borrowing from Aramaic, whence on the other hand it passed into Middle Persian (cf. Herzfeld, Paikuli, Glossary, p. 156). Fraenkel, Fremdw., 255, is doubtful, but thinks that if it is a loan-word it comes from the Jewish حَلَم rather than from the Syr. حَلَم. Zimmern, Akkad. Fremdw, 26, considers them all as borrowed from Akk. banū—to build, though the S. Arabian بَنَأ and its derivatives might suggest that the root developed independently in S. Semitic (Rossini, Glossarium, 115).

٨٣٦٥٨ (Bunyān).

ix, 110, 111; xvi, 28; xviii, 20; xxxvii, 95; lxi, 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. سبَحَن سُلطان فَرَقُان قُرْبāن, etc., and lead us to look for an Aram. origin. Fraenkel, Fremdw, 27, points
out that we have in Aram. בַּנְיָן, בֹּנֶה לָוֶּה and בַּנְיָן, and in Syr. صَصَر, meaning building. In Heb. also we find בַּנְיָן, but as Lagarde, Übersicht, 205, shows, this is a borrowing from Aram. بنيان occurs in the old poetry so it was doubtless an early borrowing from Aramaic.

(Buthän).

iv, 24, 112, 155; xxiv, 15; xxxiii, 58; lx, 12.
Slander, calumny.
Only in Madinan passages.

It is usually taken from יֵת to confound, which occurs twice in the Qur'ân, viz. ii, 260; xxi, 41 (L.A., ii, 316; Rāghib, Mufradât, 63), though we learn from the Lexicons that some took it from يه. Sprenger, as we have mentioned above, pointed out the Aram. form of these words ending in ين, and Fraenkel, Vocab, 22, saw that ينتن was to be explained from the Aram. יָה, Syr. לִסּוּ to be or become ashamed, whence לִסּוּ and לִסּוּ to make ashamed, a root connected with the Heb. יֵת: Sab. אֵט: Ar. يئات. The borrowing was doubtless from the Syr., where we have the parallel forms בַּלְוָסָל, ולְלָסָל.

(Bakîma).

v, 1; xxii, 29, 35.
Animal.

A very late word, occurring only in material from towards the very end of the Madîna period, and used only in connection with legislation about lawful and unlawful meats. It is well known that

1 Cf. אָתָה evil doer, ZDMG, xxxvii, 375.
2 PSa. 461. Wellhausen in ZDMG, lxvii, 633, also decides in favour of an Aram. origin for the word.
these food regulations were formed under Jewish influence,\textsuperscript{1} so that it is significant that the word in the Jewish legislation (Lev. xi) is מִדֵּר בָּרֹא.

The root of the word is probably a form מִדֵּר which we find in Eth. מִדֵּר to be dumb, connected with Ar. מִדֵּר and אֲסִיָּמִים, both of which refer to incoherence or ambiguity of speech. The Lexicons, however, are troubled about the word (cf. LA, xiv, 323), and there is little doubt that it was a direct borrowing from the Jewish מִדֵּר.\textsuperscript{2}

(בּוּר)  

xxv, 19; xlviii, 12.

Ignorant.

The phrase מִדֵּר בּוּר in these two passages was a complete puzzle to the Commentators. As we find a verb בָּרֹא to perish in xxxv, 11, 26, and the noun בּוּר in xiv, 33, most of the early authorities endeavoured to explain בּוּר from this and make it mean destruction, cf. Ţab., Zam., Baid., and Bagh. on the verses. There was some philological difficulty over this, however, which as-Suyūṭī, Itq, 311, endeavours to avoid by claiming that it is a dialectal form, meaning מִדֵּר in the dialect of 'Umān, a theory which seems also to have been held by al-Akḥfash (LA, v, 153).

Hirschfeld, Beiträge, 40, suggests that it is the Aram. מֵד and like מֵד (vii, 156, 158, etc.), is a translation of מֵדָל in the Rabbinic writings מֵד means a boorish, ignorant, and uncultured

\textsuperscript{1} Rudolph, Abhängigkeit, 61; Horovitz, JPN, 193.

\textsuperscript{2} Addai Sher, 30, suggests that it is from the Pers. مَدَن, which is absurd.

\textsuperscript{3} "Im Munde der Juden war מֵדָל מִדֵּר zweifellos ausserordentlich geläufig, nicht minder häufig wohl auch das aram. מֵד. Die Seltenheit des Ausdrucks im Korān trotz zahlreicher Gelegenheit ihn zu brauchen, zeigt aber, dass derselbe Muḥammad nicht sehr geläufig geworden ist, er wendet öfter das dasselbe bezeugende 'Ummif an, welches, wie Geiger bereits gefunden hat, die eigentliche arabische Übertragung von 'Am mā'ārez darstellt," cf. Geiger, 28.
person, e.g. Yoma, 37a, בֶּן מַעֲלֵל נָעֵד רֵעֹר דָּרוֹר זַז בּוּבָךְ "he who walks ahead of his teacher is a boor", or Pirque Aboth, ii, 6—אֵין בַּלֻּהַר אֵין דָּרוֹר וְנָעֵד "No boorish fellow fears sin", and corresponds with the Aram. אֵין בַּלֻּהַר הַדַּעַת used, e.g., in the Targums on Prov. xii, 1, or Lev. Rabba, § 18, where the uncultured are contrasted with the learned. Horovitz, JPN, 193, also holds to a Jewish origin.

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

גו' (Biy'a').

xxii, 41.

Plu. of בַּיֵּסָה a place of worship.

It was early recognized as a foreign word (as-Suyuti, Itq, 320; Mutawe, 46), and is said by al-Jawāliqī, Muʿarrab, 35, to be a borrowing from Persian. One is at a loss to know why al-Jawāliqī should think it was Persian, when it is so obviously the Syr. סֵס, unless perhaps we may suggest 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. סֵס is originally an egg (cf. Ar. بيض ; Heb. בָּיֶזֶל ; Aram. בָּיֶן), and then was used metaphorically for the top of a rounded arch—סֵסָה סֵסָה סֵסָה, and so for the domed buildings used for worship.

The word was well known in pre-Islamic times, being found in the S. Arabian inscriptions, and occurring not infrequently in the old

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1 This has been generally recognized, cf. Speeenger, Leben, iii, 310, n.1; Fraenkel, Vocab, 24; Fremde, 274; Rudolph, Abhängigkeiten, 7; Cheikho, Naṣrānīya, 201.

2 חַבָּר in the Abraha inscription, CIS, iv, No. 541, ll. 66 and 117.
poetry (e.g. *Diwan Hudh*, ed. Kosegarten, 3, 1.5), and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the traditional exegesis of the Qurʾān seems to favour the word in xxii, 41, being referred to معبد النصارى, though some thought it meant كنيسة اليهود; cf. Zam., Baitl, Ṭab., on the passage, and TA, v, 285; as-Sijistānī, 65.

(Ṭaba).

Occurs very frequently.
To repent towards God.

Besides the verb تاب should be noted توبة and repentance, and توأب the relenting, used as a title of Allah.

The word is undoubtedly a borrowing from the Aramaic (cf. Halévy in *JA*, ser. vii, vol. x, p. 423), for the Semitic root which appears in Heb. as בִּֽשָּׁב, is in S. Semitic found as Sab. בִּֽשָּׁב; Ar. شاب and only normally appears with initial נ in Aram. נַשָּׁב; Syr. شاب. The Ar. شاب, particularly in the derived sense of recompense, is used not infrequently in the Qurʾān, cf. iii, 139; iv, 133; xviii, 42, etc.

Fraenkel, *Vocab*, 22, noted that the word was Aram. but did not inquire 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. شاب and شاب penitent (ο ὀ μετανοίαν), شاب penitence, one cannot absolutely rule out the possibility of a Christian origin. Horovitz, *JPN*, 186 lists it among those words of whose origin, whether Jewish or Christian, it is impossible to decide.

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1 So Frens, 83; *PSm*, 4399; Massignon, *Lexique technique*, 52; Fischer, *Glossar*, 18.

2 See also Pautz, *Offenbarung*, 157, n. 4.
In ii, 249, الماء means the Ark of the Covenant of the time of Samuel and Saul, the Heb. מָלֵא, and in xx, 39, the Ark of papyrus, the מַלְאֹל מַעֲבָד, 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 تَأَبَيَتْ (LA, i, 227; TA, i, 161); some from تَهَبَتْ (LA, ii, 322; Sīḥāḥ, sub voc.); others from تَهَبِ (Ibn Sīda in TA, ix, 381), while 'Ukbarī, Ḫudā', 69, frankly says—لا يعرف له أشتاق.

The ultimate origin, of course, is Egyptian ḏbṭ, whence came the Heb. מַלֵא, which is used for Noah’s ark in Gen. vi, 14; ix, 18 (Gk. κυβοτός), and the ark of papyrus in which Moses was hidden (Gk. θῆβα).1 In the Mishna מַלֵא is used for the Ark of the Covenant, especially in the phrase “coming before the Ark” for prayer, cf. Mishna Berak, v, 4, מִלְאָל לָמָּלֶא וְהָרְסִיב, and on this ground Geiger, 44, would derive מַלֵא from the Aram. מַלְאָל, which is consistently used in the Targums and Rabbinic literature for מַלֵא. Geiger has been followed by most later writers,2 but Fraenkel, Vocab, 24, pointed out that the correspondence is even closer with the Eth. מִלְאָל, and Nöldeke, Neue Beiträge, 49, agrees, although he admits the possibility of a derivation from the Aramaic.3 A strong point in favour of the Abyssinian origin is the fact that not only is מִלְאָל used to translate κυβοτός in Gen. vi, 14, etc. (cf. Jud. v, 21), but is also the usual word

1 Zimmermann, Akkad. Freuds. 45. disputes this Egyptian origin and suggests a connection with the Akkadian word ṭūša, but see Yahuda, Language of the Pentateuch, p. 114, n. 2.
2 Von Kremer, Icona, 226 n.; Sprenger, Leben, ii, 257 n.; Fleischer, Kleine Schriften, i, 117 n.; Hülshaupt, ZDMG, xlvi, 260. The Arm. یکیزاس (Hülshaupt, Arm. Gramm., i, 153) is from the Pers. یکیزاس, but this is itself a direct borrowing from Arabic. Geiger had been preceded in this suggestion by do Sacy in J.A, 1829, p. 178.
3 So Fischer, Glossar, 17.
for the Ark of the Covenant (cf. Ex. xxv, 10), and is still used in the
Abyssinian Church for the box containing the sacred books and
vessels.\(^1\)

\(\text{يُبِعُ} (Tubba').\)

xliv, 36 ; l, 13.

Title of the Kings of the Himyarites.

The philologers would derive the word from \(\text{يُبِعُ} to follow, and
\) explain the title as meaning that each king followed his predecessor,
cf. Bagh. on xliv, 36.

Fraenkel, Vocab, 25, connected it with the Eth. \(\text{يَنُو} strong, manly,
\) and Nödeke 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 \(\text{لُبُوُتُ} X, \text{لُبُوتُ} X, \text{لُبُوتُ} X, \) etc. Hartmann in ZA, xiv, 331-7, would explain it from \(\text{لُبُوتُ} = \text{لُبُوتُ},
\) but this seems very unlikely,\(^2\) and everything is in favour of the other
derivation. The word was apparently well known in pre-Islamic
Arabia, for it occurs not infrequently in the old poetry.\(^3\)

\(\text{Tatbar}.\)

xvii, 7 ; xxv, 41.

Utter destruction.

It is the verbal noun from \(\text{نَبُرُ} \) an intensive of \(\text{نَبُرُ} to break or
\) destroy, other forms from which are found in vii, 135, \(\text{مُبَرُ}; \) and
lxxi, 29, \(\text{نَبُرُ} as-Suyūṭi, Itq, 320, tells us that some early authorities
\) thought that it was Nabataean. By Nabataean he means Aramaic,
and we do find Aram. \(\text{بَر} \) Syr. \(\text{مَلَ} \) \(\text{يُبُرُ} \) \(\text{نَبُرُ} \) to break, which are the
equivalents of Heb. \(\text{נָבָּר} \) ; Akk. \(\text{sabāru} \) ; Sab. \(\text{ Nagar} \) 4; Ar. \(\text{نَبُرُ} \);

\(^1\) Dufton, Narrative of a Journey through Abyssinian, London, 1867, p. 88.
\(^2\) Lidzbarski, Ephemeris, i, 224, says: "Ich halte diese Erklärung für möglich,
nicht wie Hartmann und Mordtmann für gesichert." See also, Glaser, Altmethnische
Studien, i, 3 ; Rossini, Glossarium, 256 ; Ryckmans, Noms propres, i, 319.
\(^3\) See Horovitz, KU, 102, 103.
\(^4\) See Mordtmann, Himyar. Inschr, 74 ; D. H. Müller, Hof. Mus, i, l. 26 ; Rossini,
Glossarium, 258.
Eth. ﮨ٣٣. This is fairly clear evidence that Ar. ﺱَﺟَر is a secondary formation and in all probability from the Aram. as Fraenkel, Vocab, 25, noted (so Ahrens, Christliches, 27).

 marginalized (Tijāra).

 ii, 15, 282; 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 ﺱَﺟَر merchant does not occur in the Qurān, nor any derived verbal form.

 There can be no doubt that the word came from the Aram. Fraenkel, Fremdw, 182, thinks that ﺱَﺟَر was formed from the verb ﺱَﺟَر which is a denominative from ﺱَﺟَر, the form which he thinks was originally borrowed from Aram. In view, however, of the Aram. ﻣَﻠْﻛَة; Syr. َِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ *
the doubled ٌ represents an original ٌ, which we find still unassimilated in the Mand. ٌ. The word was well known in Arabia in pre-Islamic days, as is clear from the fact that we find both ٌ meaning merchant and ٌ meaning commerce in the N. Arabian inscriptions,\(^1\) while ٌ occurs commonly enough in the old poetry, particularly in connection with the wine trade.\(^2\)

(Tajalla).

vii, 139; xcii, 2.
To appear in glory.

The simple verb ٌ to make clear, is cognate with Heb. ٌ to uncover; Aram. ٌ; Syr. ٌ to reveal; and Eth. ٌ to manifest, explain; and Form II, ٌ to reveal, to manifest occurs in vii, 186;

xci, 3. The form ٌ, 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. ٌ, 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.

(Tasnām).

lxxxiii, 27.
Tasnīm—name of a fountain in Paradise.

The exegetes derive the word from ٌ to raise, Form II of ٌ 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, cf. Zam. on the passage, and Tab. quoting Mujāhid and Al-Kalbī; also LA,

\(^1\) de Vogüé, Syrie Centrale, No. 4; Cook, Glossary, 119.
\(^2\) Fraenkel, Fremde, 158, 182; D. H. Müller, in WZKM, i, 27; and note LA, v, 156, with a verse from Al-A'śābā.
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 of سَنّم تَقْمِيل from سِلم. There is no occurrence of the
word earlier than the Qur'ān, 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.

(xxv, 35.)

An explanation or interpretation.

The exegetes naturally take it as the verbal noun from فَسِر to
explain, Form II of فَسَر to discover something hidden. Fraenkel, Fremdw,
286, however, thinks that in this technical sense فَسِر is a borrowing
from the Syr. مَلَع to expound, make clear, which is very commonly
used in early Syriac texts in the sense of interpretation of Scripture.
This sense of to solve, to interpret from the Aram. مَلَع: Syr. مَلَع to
dissolve, seems a peculiar development of meaning in Aram., and Heb.

is a loan-word from Aram. نَمَع, so that Ar. فَسِر is doubtless
of the same origin, and فَسِر and تَقْمِيل were later formed from
this borrowed verb.

Halévy, J.A., viii ser., vol. x, p. 412, thinks that he finds the word
تَعْمِير interpreter in the Sabaite inscriptions, which, if correct, would
point to the pre-Islamic use of the root in this sense in N. Arabia.

(xi, 42; xxiii, 27.)

Oven.

It was early recognized by the philologists as a word of foreign
origin. al-Âṣma‘, according to as-Suyūtī, Muzhir, i, 135, classed it as a

1 Zimmerm, Akkad. Fremdw, 48, however, would derive the Aram. forms from Akk.
pašaru. See also Horovitz, J.P.V., 218.
Persian loan-word, which was also the opinion of Ibn Duraid, as we learn from al-Jawālīqī, Mu’arrab, 36.1 ath-Tha‘ālibi, Fiqh, 317, gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba, Adab al-Kātib, 528, quotes Ibn ‘Abbās as saying that it was one of those words which are common to all languages.2 Some, however, argued for its being an Arabic word from نُور, as the Muḥīḥ, sub voc., explains it—“It is said to be Arabic from نُور and that its original form was تَنْعِوْل, then the was given hamza because of the weight of the َةَمْمَة on it, and then the hamza was suppressed and replaced by another ن, so that it became تَنْور.” This was not looked on with favour by the philologers, however, for we read in TA, iii, 70, “As for the statements about تَنْور being from نُور and that the ت is an augment, it is all wrong, and Ibn ‘Uṣfūr pointed this out clearly in his book Al-Mumatti as others have done.” This judgment of the philologers is vindicated by the fact that فَعْوُل is not a genuine Arabic form at all.3

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” (cf. Šab. on xi, 42). That the word does mean oven is evident from its use in the old poetry, e.g. Ḥamāsa, 792.

أَقَرَصّ تَصِلَّى ظَهْرُهُ نَبْطِيَةَ بِذِنْوُرَهَا حَتَّى يُطِيرُ لَهُ قَشْر

“Is it a loaf which a Nabataean woman bakes in her oven till the crust rises,”
or a verse in Aghānī, iii, 16, l. 7. The Lexicons agree that this is the original meaning, cf. Jawhari, sub voc., and LA, v, 162.

Fraenkel, Fremdw, 26, suggested that the word came into Arabic

1 al-Jawālīqī is the source of as-Suyūṭī, Itq, 320; Mutaw, 46; and al-Khafājī, 52.
2 So al-Laiith in LA, v, 163, and see the comment of Abū Mansūr therein.
3 Roncevalles in Al-Machriq, xv, 940, and see LA, v, 163.
from the Aram. In the O.T. דֶּשַׁ֥ע occurs frequently for furnace or oven, i.e. the Gk. καλύπτων, and the form in the Aram. Targums is דֶּשַׁ֥ע, corresponding with the Syr. דֶּשַׁ֥ע of the Peshitta and ecclesiastical writings (PSm, 4473). It also occurs as tinnur in Akkadian, a form which Dvořák takes to be a borrowing from the Heb. דֶּשַׁ֥ע, but without much likelihood. Closely connected with this is another set of words, Aram. דֶּשַׁ֥ע; Syr. דֶּשַׁ֥ע; Eth. דֶּשַׁ֥ע; Ar. תֹּתֶר, with which group D. H. Müller would associate the Akk. u-đun-tum. With it again is to be connected yet another set of words—Aram. דֶּשַׁ֥ע; Syr. דֶּשַׁ֥ע smoke; Eth. דֶּשַׁ֥ע = ăτμίς vapour, and Mand. דֶּשַׁ֥ע furnace.

As the root דֶּשַׁ֥ע is not original in any Semitic language, we may turn to the theory of Perisan origin suggested by the Muslim philologers. Fraenkel, indeed, though he claims that the Ar. תֹּתֶר is a borrowing from the Aram., yet thinks that the Aram. word itself is of Iranian origin. In Avestie we find the word Душа tanūra (cf. Vendidad, viii, 254), and in Phlv. it is Душа 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 Armenian, cf. քուուր oven, and քուանու ա 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

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1 The Muhl, 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 ג and ק or ַע, one may suspect that he is merely copying from the old American translation of Gesenius’ Hebrew Lexicon. Guidi, Della Sede, 597, noted its foreign origin.

2 Zimmern, Akkad. Fremde, 32.

3 Zeitschrift für Keilschriftforschung, i, 119 ff. D. H. Müller, WZKM, i, 23, is nearer the mark, however, in suggesting that דֶּשַׁ֥ע is a borrowing from Mesopotamia from an older form tanūra.

4 Fremde, 26, cf. also Nödlke, Sassaniden, 165.

5 West, Glossary, 121.

6 Dvořák, op. cit.; Hurgronje, WZKM, i, 73. Cf. Bartholomae, AJW, 638; Hausz, Persis, 5; Justi, Handbuch der Zend-Sprache, 1884, p. 132; Spiegel, ZDMG, 19, 191.

7 Arm. Gramma, i, 155.

8 Zur Uergeschichte der Armenier, 1854, p. 813, and Armenische Studien, 1877, No. 863.
pre-Semitic and pre-Indo-European population of the area which has been taken over into both groups in its original form and with its original meaning. 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 Aramaic.

٤٩٠٠ (Tawwāb).

i, 35, 51, 122, 155; iv, 20, 67; ix, 105, 119; xxiv, 10; xlix, 12; cx, 3.

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 نَاب. We have already seen, however, that نَاب is a borrowed religious term used by Muḥammad in a technical sense, and Lidzbarski in SBAW, Berlin 1916, p. 1218, argues that تَوَاب instead of being a regular Arabic formation from the already borrowed نَاب, is itself a distinct borrowing from the Aram. The Akk. taiaru, he says, was borrowed into Aram., e.g. into Palmyrene, and the Mand. تاُرُاه is but a rendering of the same word. Halévy, JA, vii6 ser., vol. x, p. 423, would recognize the word in تاُرا of a Safaitic inscription, and if this is correct there would be clear evidence of its use in N. Arabia in pre-Islamic times.

٤٩٠٠٠ (Taurāh).

iii, 2, 43, 44, 58, 87; v, 47–50, 70, 72, 110; vii, 156; ix, 112; xlvi, 29; lxi, 6; lxii, 5.

The Torah.

1 It may be noted that the word occurs also in Turkish تَوَابْ; Turkī, tānu thú; Afghan, tārah. See also Henning in BSAS, ix, 88.

2 Lidzbarski admits that Delitzsch, Assyrisches Handwörterbuch, 703α, and Zimmerm, Akkadisches Fremdwörter, 66, had earlier shown the connection between tāiara and تَوَاب.
It is used as a general term for the Jewish Scriptures,1 but particularly as associated with Moses, and in a few passages (iii, 44, 87; ixi, 6, etc.) it seems to have the definite sense of ὁ νόμος. With the possible exception of vii, 156, it occurs only in Madinan passages.

Clearly it represents the Heb. הָנָב, and was recognized by some of the early authorities to be a Hebrew word, as we learn from az-Zajjāj in TA, x, 389; and Bagh. on iii, 2. Some, however, desired to make it an Arabic word derived from قر، a view which Zam. on iii, 2, scouts, though it is argued at length in LA, xx, 268, and accepted without question by Râghib, Mufradât, 542. Western scholars from the time of Marracci, Prodromus, i, 5, have recognized it as a borrowing direct from the Heb.,2 and there is no need to discuss the possible Aram. origin mentioned by Fraenkel, Vocab, 23.3 The word was doubtless well known in Arabia before Muḥammad’s time, cf. Ibn Hīšām, 659.

\[\text{Qānūn} (Tīn).\]

xov, 1.

Fig.

That the word has no verbal root and was a primitive borrowing was noted by Guidi, Della Sede, 599, with whom Fraenkel, Fremdtr, 148, agrees. The borrowing was probably from the Aram. In Heb. we have הָנָב, and in Phon. הָנָב which appears to have been vowelled הָנָב, but the Aram. נָבָנ, Syr. לָב, which occur beside the forms נָבָנ and Syr. לָב (usually contracted to לָב, then לָב, then לָב).

1 Hirschfeld, Beiträge, 65, would go further. He says: “Der Begriff Torâ ist im Koran bekanntlich möglichst weit zu fassen, so dass auch Mischnah Talmud, Midrasch und Gebetbuch darunter zu verstehen sind.” Geiger, 46, on the other hand, would limit the meaning of the word to the Pentateuch. It should be remembered, however, that both in Jewish and Christian circles the “Law” frequently stood for the whole O.T. Cf. הָנָב in Sanh., 916, and the N.T. use of δ ’νόμος in Joh. x, 34; 1 Cor. xiv, 21. Cf. 2 Esdras, xix, 21, and Mekîla, Besallahah, 9 (ed. Friedmann, p. 346).

2 So de Sacy, JA, 1829, p. 175; Geiger, 45; von Kremer, Ideen, 226 n.; Pautz, Offenbarung, 120, n. 1; Hirschfeld, Beiträge, 65; Horovitz, KU, 71; JPN, 194; Margoliouth, KKE, x, 540.

3 Fischer, Glossar, 18r, however, suggests that it may be a mixed form from the Heb. נָבָנ and Aram. נָבָנ נ; cf. also Ahrens, ZDMG, lxxxiv, 20, and Torrey, Foundation, 51.

4 D. H. Müller, WZKM, i, 26, and see Lagarde’s discussion in GGA, for 1881.
cf. Akk. *tītu*,

give us the form we need, and which may also be the origin of the Iranian form found in Phlv. *tīn*, which Haug, *PPGI*, 217, takes to be a mispronunciation of *tīn* = ficus. The word occurs in the old poetry and was doubtless well known in pre-Islamic Arabia (cf. Lanfer, *Sino-Iranica*, 411).

*Jābia*.

xxxiv. 12.

A cistern.

It occurs in the Qur‘ān in the Solomon story, in the plu. form *jōwāb*, which is modified from *jūwāb* used of the “deep dishes like cisterns” — جَفَانِ كَجَوَابٍ, which the Jinn made for Solomon.

Fraenkel in *Beit. Ass.*, iii, 74, 75, points out that it is from the Syr. صص, a cistern or any collection of water. The *q* for غ is not without parallels, as Fraenkel shows, cf. تُجَلُّيقَ for جَالِيق.

That the word was known in pre-Islamic Arabia is clear from a verse of al-A‘shā in *Kāmil*, 4, 14.

*Jālūt*.

ii, 250–2.

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib, *Mufradāt*, 94, agreeing that ذلك أَعْمَى لَا أَصِّلَ له فِي العَرَبِية; cf. also al-Jawāliqī, *Mu‘arrab*, 46; *LA*, ii, 325; *TA*, i, 535.

Clearly جَالُوتَ, جَالُوتَ is an attempt to reproduce the Heb. َلَأَجِيّ of the O.T. narrative, of which the Qur‘ānic story is obviously a garbled

1 From *tītu*, see Zimmern, *Akkad. Fremdw*, 55.

version. Hirschfeld, *New Researches*, 13, suggested that the Qur'anic form is due to Muhammad's informant having misread the √_

הוּנָא of his MS. as √_הוּנָא, which of course it was very easy to do, and vowelling it √_הוּנָא gave Muhammad his √_גַּלְוָת. 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. text would not have known the Biblical story well enough to have avoided such a mistake, unless indeed he deliberately misled Muhammad.

Like the Aram. אָנָוחַל (Syr. πειρίζομαι), the word הוּנָא means an exile, and in the Talmud (e.g. Sukkah, 31a), the Exilarch is called אָנָוחַל נשא, so Horovitz, *KU*, 106, suggests that this הוּנָא, which must have been commonly used among the Jews of Arabia, may have become confused in Muhammad's mind with the הוּנָא of the Biblical story, and so have given rise to √_גַּלְוָת. In any case we are safe in attributing the introduction of the name to Muhammad himself, for no trace of it can be found in pre-Islamic days.

גַּב (Jubb).

xii, 10, 15.

A well, or cistern.

The word is usually taken as a derivation from גַּב 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 גבوب, i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have

1 Geiger, 182; Syrz, *Eigennamen*, 44.

2 Which indeed was borrowed into Armenian. Cf. qwqal (Hübschmann, *Arm. Gramm.*, i, 301).

3 It occurs in a verse of the Jewish poet as-Sama'un'al, but Nöldeke, *ZA*, xxvii, 178, shows that the verse in question is post-Islamic and under Qur'ānic influence.
but the Targums read בֶּלַל or בָּלָל, and the Peshitta has בָּל. The origin would thus be Aramaic and probably it was an early borrowing.¹ There is a Minaean אֶלַל, but the meaning is uncertain (Rossini, Glossarium, 121).

(Jibt).

iv, 54.

Jibt.

It occurs only along with the Ethiopic word ṭā’gūt in the sentence "they believe in Jibt and Ṭāghūt". 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—ךָּנָּה or priest—ךָּנָּן, or sorcerer—סָּרָּם, or sorcery—סָּרָּה, or Satan, or what not. It was generally agreed that it was an Arabic word, Baid., e.g., claiming that it was a dialectal form of גָּבָּס, a theory that was taken up by Rāghib, Mufradāt, 83, and others.² Some of the philologers, however, admitted that it was a foreign word (cf. Jawhari, sub voc., LA, ii, 325),³ and from as-Suyūṭi, Iṣq, 320, we learn that some of them even know that it was Ethiopic.

Margoliouth in ERE, vi, 249, suggested that it was the γλυπτα of the LXX from γλύφω to carve or engrave, which is used to translate בַּדִּים 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 Greek word could come directly into Arabic without having left any trace in Syriac. It is more likely that as-Suyūṭi’s authorities were right for once, and that it is an Abyssinian word.

¹ Brünnich, Islamica, i, 327, notes that it is a borrowed term. Cf. also Zimmerm., Akkadische Fremdwörter, 44. It is also the origin of the Arm. qalw; cf. Hülsschmann, i, 302.

² גָּבָּס itself is a foreign word according to al-Khafājī, 58. Vollers, ZDMG, li, 296, says it is from γύφω.

³ Jawhari’s clinching argument is that ג and ס do not occur as the first and last radicals of any genuine Arabic word.
This has been recognized by Dvořák, *Fremde*, 50, and by Nöldeke, *Neue Beiträge*, 48, who shows that Χριστός = θεός πρόσφατος, and in Ḥaṭil we have the form we need.

(Ṭiḥrīl).

ii, 91, 92; lxvi, 4.

Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages. (There is possibly a reference to his name Ḥārîm = "mighty one of God"; in liii, 5, "one mighty in power").

There was considerable uncertainty among the early authorities as to the spelling of the name, for we find Ḥārîl; Ḥārīl; Ḥārîl; Ḥārīl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl; Ḥārîl.

and even Ḥārîn and Ḥārîn as-Suyūṭī, *Muzhir*, i, 140, notes that these variants point to its non-Arabic origin, and this was admitted by some of the philologers, cf. Ṭab. on ii, 91; al-Jawâliqi, 144, and al-Khafṣāji, 60.

The ultimate origin, of course, is the Heb. Ḥārî, and in Dan. viii, 16; ix, 21, Gabriel is one of the high angels and the agent of Revelation, just as he is in the Qur'ān. There is, however, the possibility that the Gabriel of the Qur'ān is of Christian rather than Jewish origin, and the form Ḥārîn which is found in the Christian Palestinian dialect, gives us the closest approximation to the usual Arabic form.

There is some question how well the name was known in Arabia before Muhammad's time. Gabriel was known and honoured among the Mandaeans, and this 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

1 Vide al-Jawâliqi, *Ma'arrab*, 50, and Baid. and Zam. on ii, 91.
2 See also Ibn Qutaila, *Adab al-Kātib*, 78.
3 Schultess, *Lex.*, 34.
usage. Cheikho, Naṣrāniya, 235, gives an instance of a personal name containing the word, but Horovitz, KU, 107, rightly insists on the incorrectness of this. Muhammad seems to have been able to assume in his Madiman audience some familiarity with the name, and the probabilities are that it came to him in its Syr. form.

جِبَن (Jabīn).

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

جِزْيَة (Jizyu).

ix, 29.

Tribute.

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

In later Islam جزية was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities (cf. as-Sijistānī, 101). It is usually derived from جزي, and said to be so called because it is a compensation in place of the shedding of their blood (so Rāghib, Mufradāt, 91; L.A, xviii, 159). It is, however, the Syr. یامحنا, a

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1 Tulaiha, one of Muhammad’s rival Prophets, claimed support from Gabriel (Tab, Annuales, i, 1890, Beladhorī, 96), but this may have been in imitation of Muhammad, though the weight of evidence seems to point to his having come forward quite independently as a preacher of higher religion.
capitation or poll-tax, which though not a word of very common use \( PSm, 695, 696 \), was nevertheless borrowed in this sense into Persian as \( کریت \), as Nöldeke, Sasaniden, 241, n., points out.\(^1\)

On the ground of a word \( XIX \) in a Minaean text (Glaser, 284, 3) which may mean \textit{tribute}, Grimm, ZA, xxvi, 161, would take \( جزیه \) 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, Frensw, 283, in holding to an Aramaic origin.\(^2\)

\( جلایب \) (Jalâbîb).

xxxiii, 59.

Wrappers. Plu. of جلباب, a large outer covering worn by women.

It is as an article of women's attire that it is mentioned in the Qurʾan, though the Lexicons differ considerably as to the exact meaning (cf. LA, i, 265).

The difficulty of deriving the word from جلب is of course obvious, and Nöldeke, Neue Beiträge, 53, recognized it as the Eth. \( 7AQN \), from \( 7AQN \) to cover or cloak, which is quite common in the oldest texts. It was apparently an early borrowing, for it occurs in the early poetry, e.g. \textit{Div. Hudh}, xc, 12.

\( جنای \) (Junāh).

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 لا جنای on, and it is used as a technical term in Muhammad's religious legislation.\(^3\)

The Lexicons give no satisfactory explanation of the word, though

\(^1\) Vullers, \textit{Lex}, ii, 900.


\(^3\) Horovitz, \textit{KU}, 63, n.
they apparently treat it as a genuine Arabic formation. As Hübshmann showed in 1895 in his Persische Studien, 162, 212, it is the Pers. ۴ک,¹ through the Pazend gunāḥ (Shikand, Glossary, 247) from Phlv. ٧١١٠١١ vinās,² a crime or sin (as is obvious from the Arm. ۴١١٠١١ = αμάρτημα in the old Bible translation),³ and the fact that remāḥ still occurs in one of the Persian dialects as a direct descendant from the Phlv. ۴١١٠١١,⁴ which is related to Skt. विनास vināṣa and is quite a good Indo-European word. In Phlv. the word is used technically just as in the Qurʾān, and we find such combinations as حوس� vinās = sinless (PPGI, 77); حوس� vināskārih = sinfulness, iniquity (West, Glossary, 248); and حوس� vināskār = a criminal, sinner (PPGI, 225).⁵

The word was borrowed in the pre-Islamic period and occurs in the old poetry, e.g. in the Muʿallaqa of al-Ḥārīth, 70, etc., and was doubtless adopted directly into Arabic from the spoken Persian of the period, for the word is not found in Syriac.

۴١١٠١١ (Janna).

Of very frequent occurrence. Cf. ii, 23, 33, 76, etc.

Garden.

It is used in the Qurʾān both of an earthly garden (liii, 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 widespread in the

¹ Vollmers 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 Persian borrowing by Addai Sher, 45.
³ Hübshmann, Arm. Gramm. i, 248.
⁴ Horn, Grundrisse, 208. Kurdish gunāk cannot be quoted in illustration as it is a borrowing from Mod. Persian.
⁵ The Pazend has similar combinations, e.g. gunāk, sinfulness; gunākhār, sinful, mischievous; gunākhārd, culpability; gunākh-sāndāxāhā, proportionate to the sin; ḥam-gunāk (cf. Phlv. ٧١١٠١١) accomplice (Shikand, Glossary, 247).
Semitic area, e.g. Akk. gannatu; Heb. גַּן; Aram. גָּן, גַּּן; Syr. גַּן; Phon. ֹגֶן 2; Eth. ġān, though perhaps it was a peculiar N. Semitic development, for Nöldeke, Neue Beiträge, 42, would derive both the Ar. גַּן and Eth. ġān from a N. Semitic source.8 (See also Fischer, Glossar, 22b, and Ahrens, Christliches, 27.)

In any case in the meaning of Paradise it is certainly a borrowing from the Aram. and in all probability from the Syr.4 where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologers, for as-Suyūṭī, Mutaww, 51, says that Ibn Jubair stated that גַּן was Greek, and in the Itqān he says that when Ka'b was asked about it he said that גַּן in Syrian 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 (Horovitz, JPN, 196, 197).

גַּן (Jund).

Some twenty-nine times in various forms. Cf. ii, 250; ix, 26, etc. Host, army, troop, force.

The word has no verbal root in Arabic, the verbs ָגֶנֶךֶךֶ to levy troops, and ָגֶנֶךֶכֶ to be enlisted, being obviously denominative, as indeed is evident from the treatment of the word in the Lexicons (cf. LA, iv, 106).

1 Zimmerm, Akkad. Fremde, 40. 8 Perhaps also גַּן; see Harris, Glossary, 94, and the Ras Shamra, גַּן.
2 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 חָלָּה mentioned by Hamadānī, 76, 1, 16, and the place חָלָּה, as proving the existence of the word in S. Arabia. These, however, may be merely translations of other names.
4 Fraenkel, Fremde, 148; Mingana, Syriac Influence, 85. Horovitz, Paradies, 7, however, makes a strong plea for a Jewish origin on the ground that גַּן גַּן is commoner for Paradise in the Rabbinic writings than in Syriac.
FOREIGN VOCABULARY OF THE QUR'ĀN

It is clearly an Iranian borrowing through Aram. as Fraenkel, *Vocab*, 13, notes, on the authority of Lagarde, *GA*, 24.³ Phlv.  sûp gund, meaning an army or troop,² is related to Skt. वृण्डा vrinda,³ and was borrowed on the one hand into Arm.  qmuḥq. army,⁴ and Kurdish جو ند village, and on the other into Aram. where we find the نناد of the Baby. Talmud, the Mand. نناد (Nöldeke, *Mand. Gramm*. 75), and, with suppression of the weak n, in Syr. _algo_. The word may possibly have come into Arabic directly from the Iranian, but the probabilities are that it was through Aramaic.⁵ In any case it was an early borrowing, for the word is found in the old poetry, e.g. in al-A'šā (Geyer, *Zwei Gedichte*, i, 24 = Dīwān, i, 56) and 'Alqama.


The fact that it was indeclinable as used in the Qur'ān early put the philologers on the track of it as a foreign word (al-Jawāliqī, *Mu'arrab*, 47, 48; *LA*, xiv, 378; Baid. on ii, 202; al-Khafājī, 59). Many of these early authorities gave it as a Persian loan-word (e.g. Jawhari, *Ṣiḥāḥ*; Rāghib, *Mufradāt*, 101), doubtless arguing from the fact that فرودوس was Persian, but others knew it was a Hebrew word (cf. as-Suyūṭī, *Itq*, 320; Ibn al-Athir, *Nihāya*, i, 223).

The earlier European opinion was that it was from the Heb. דַּרְדָּר which in the Talmud becomes דַּרְדָּר (Buxtorf's *Lexicon*, 206) and is popularly used for Hell. De Sacy in *JA*, 1829, p. 175, suggested

¹ Lagarde, as a matter of fact, takes this suggestion back as far as Saint-Martin, *Mémoires*, 1, 28.
² Dinkard, iii, Glossary, p. 6; Nyberg, Glossar, 80.
³ Horn, *Grundriss*, 170, on the authority of Nöldeke. Hübschmann, *Persische Studien*, 83, however, thinks this unlikely.
⁶ Could this be the origin of the  quoted by the philologers as the Hebrew form?
this, and it has been championed by Geiger, 48, who argues that though the absence of the medial h in Gk. χεινωνια might not dispose of a Christian origin, since this does appear in the Syr. ܢܠܐ and in the Arm. сужх, 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. ܛܘܐ (sometimes ܛܝܢ), 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.

Jūdī (Jūdī).

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 Mt. Judi, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls ܢܠܐ and Jonathan b. ܥossible ܢܠܐ, the Peshitta agreeing with Onkelos.

This ܢܠܐ = Syr. ܨܝܛܡ = Arm. ܚܬܐ. (sometimes ܫܠܒ, ܬܫܐ) 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 τὰ Γορδύναια ὄρη of Ptolemy v, 12 (ed. C. Müller, i, 935), and according to the Talmud, Baba bathra, 91 a, Abraham was

1 Hübschmann, Arm. Gramm., i, 290.
2 Von Kremer, Idem., 226 n.; Rodwell, Koran, 189 n.; Syuz, Eigennamen, 16; Margolisouth, ERE, x, 540; Sacco, Credenze, 158.
3 ܛܘܐ, of course, is a borrowing from the Heb. (Nöldeke, op. cit., 34). Nöldeke's suggestion of an Eth. origin for ܐܢ has been accepted by Paulz, Offenbarung, 217; Rudolph, Abhängigkeit, 34; Fischer, Glossar, 23.
4 The verse in Hamasa, 818, has doubtless been influenced by the Qur'an.
5 On the Arm. Koehler, see Hübschmann, Arm. Gramm., i, 519.
6 Neubauer, Geographie des Talmud, 373 ff. It is now known as Jūdī Dagh. There is a description of the shrine there in Gertrude Bell's Asmarath to Asmarath, 1911, pp. 292-5.
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.\(^1\) The Jewish tradition passed on to the Christians,\(^2\) and from them to the Mandaeans and Arabs.\(^3\)

Mingana, *Syriac Influence*, 97, thinks that Muḥammad got his name from a misunderstanding of the name ṣūḥa as he heard it in the story from Syrian Christians. Nöldeke, however, in the *Kiepert Festschrift*, p. 77, makes the much more interesting suggestion that in the Qur‘ānic name we have a confusion between the Mesopotamian جُبَّةٌ and the Arabian جبل جِبَّةٌ in the territory of Ta‘i mentioned by Ya‘qūt, ii, 270, and celebrated in a verse of Abū Ṣa‘tara al-Bu‘alānī in the Ḥamāsa (ed. Freytag, p. 564). It would seem that Muḥammad imagined that the people 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 confounded with the Qardes of the Judaeo-Christian story.

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\(^1\) Streek, *EI*, i, 1060; *ZA*, xv, 272 ff. Berossus says it landed πρός τῷ δρευ τῶν Κορδωνων.


\(^3\) Ya‘qūt, *Ma‘ālam*, ii, 144; Mas‘ūdī, *Māraj*, i, 74; Ibn Baṭūṭa, ii, 139; Qazwīnī, i, 157.
While there may be some doubt about the ultimate derivation from Akkadian (see BDB, 286), the Arabic verb حبل is obviously denominative "to snare a wild beast with a halter", and we may accept its derivation from the Aram. as certain.¹

The Syr. ُلُمُس seems to have been the origin of the Arm. ذُمُقَء،² and we may suspect that the Arabic word came from the same source. In any case it must have been an early borrowing as it occurs in the old poetry.

حَزْب (Hzbl).

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

A party or sect.

The philologers derive it from a verbal root حزب but this primitively had quite a different meaning, and the sense of divide into parties, or حزب to form a party, are clearly denominative.

The word is doubtless to be explained with Nöldeke, Neue Beiträge, 59, n., from the Eth. أُلُمُس plu. أُلُمُس meaning people, class, tribe which in the Ethiopic Bible translates λαός; φυλαί; δῆμος and also ἀμερετις, as in أُلُمُس : أُلُمُس or أُلُمُس : أُلُمُس 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 way 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 خزنيح نُخُسُٰ نُحُسُٰ "of Raidan and the folks of Ḥabashat", ⁴

¹ The word occurs, however, in the Thamudic inscriptions; cf. Ryckmans, Nouns propres, i, 87.
³ That we have the same form in Amharic, Tigré, and Tigrinya seems clear evidence that the word is native Abyssinian and not a borrowing.
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.¹

حَصَادَ (Haṣāda).

xii, 47—also حَصَادَ (vi, 142); حَصَادَ (xi, 102; 1, 9); حَصَادَ (x, 25; xxi, 15).

To reap.

The regular meaning of حَصَادَ is *to twist*, and in this sense it occurs in the old poetry, as in an-Nābibha, vii, 32 (Ahlwardt, Divans, p. 11) and Ṭarafa, Mu‘allaqa, 38. The sense of *to reap*, however, is denominative from حَصَادَ, which is a borrowing from سُح (Fraenkel, Fremdw, 132, 133), and the Ar. equivalent of the Aram. حَصَادَ, Syr. سُح is *to cut*, which is further illustrated by the S. Arabian حَصَادَ, the name of the harvest month.²

حَصَادَ 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.

حَصَنَ (Hiṣn).

lix, 2.

A fortress.

It is only the plu. حُصُونُ that is found in the Qur‘ān, though the denominative verb حَصَنَ occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Naḍir near Madina. The verb is clearly denominative though the philologers try to

¹ Horovitz, KU, 19, thinks it is a genuine Arabic word, though in its technical sense in the Qur‘ān perhaps influenced by the Ethiopic.
² D. H. Müller, WZKM, i, 25; Rossini, Glosarium, 155.
derive it from a more primitive حصن to be inaccessible (LA, xvi, 275), and Guidi, Della Sede, 579, had seen that حصن was borrowed from the Syr. مَلَح. Fraenkel, Fremdw., 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 حصن which Yaqūt collects in his Mu'jam are in Syria: secondly on philological grounds, for حصن fortress is not from a root to be inaccessible but from one to be strong, which we find in Heb. נבך;
Aram. نبئ, Syr. مَلَح,1 of which the Arabic equivalent is حصن to be hard, rough. In the Targums مَلَح is a store or warehouse, but in the Syr. مَلَح is properly a fortress. The word is frequently used in the old poetry and must have been an early borrowing.

حطة (Hitṭa).

ii, 55; vii, 161.

Forgiveness.

Both passages are late and were a puzzle to the exegetes as we see from Baidawi's comment on them. The exegetes are in general agreed 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 as-Suyūtī's authorities take it to be Hebrew (Itq, 320, compared with Mutaww, 58).

As early as 1829 de Sacy in JA, iv, 179, pointed out that it was the Heb. מַעַל, with which Geiger, 18, and Hirschfeld, Beiträge, 54 ff.; New Researches, 107, agree, though Dvořák, Fremdw., 55, suggests the Syr. مَلَح as a possibility, and Leszynsky, Juden in Arabien, 32, a derivation from מַעַל. Horovitz, JPN, 198, points out that though it is clearly a foreign word, none of these suggested derivations is quite satisfactory, and the source of the word is still a puzzle.

1 And perhaps the Ehttps://www.thedictionary.com/term/etymology
to build.
FOREIGN VOCABULARY OF THE QUR'ÂN

(Hikma).

Occurs some nineteen times, cf. 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 (xxxxi, 11), to David (ii, 252; xxxviii, 19), to the Prophet’s teaching (xvi, 126; liv, 5), 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 also حكيم with its comparative حكيم.

The root حكيم is of wide use in Semitic, but the sense of wisdom appears to be a N. Semitic development,1 while the S. Semitic use of the word is more in connection with the sense of govern. Thus in N. Semitic we find Akk. ḫakamu = know; Heb. חכמה; Aram. حكمة; Syr. حكمة. to be wise,2 and حكمة wisdom in the Zenjirli inscription. Thus حكمة and حكيم3 seem undoubtedly to have been formed under Aram. influence.4 With حكمة compare Heb. חכמה; Aram. חכמה; Syr. حكمة, and the Zenjirli حكمة; and with حكيم compare Aram. حكيم; Syr. حكيم.

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 حكيم in a Qatabanian inscription published by Derenburg,5 and which Nielsen takes to be an epithet of the moon-god.

Hanān (Hanān).

xix, 14.

Grace.

1 But see Zimmern, Akkad. Frassus, 29.
2 So حكمة in the Ras Shamra tablets.
3 We already have حكيم in Safaitic, and the name Ḫψ. See Wuthnow, Menschennamen, 31, and Ryckmans, Noms propres, 1, 91.
4 Horovitz, KU, 72, rightly adds that حكيم حكمة is similarly under Aram. influence.
This sole occurrence of the word is in a passage descriptive of John the Baptist. Sprenger, Leben, i, 125, noted that the word was probably of foreign origin, and Mingana, Syriac Influence, 88, claims that it is the Syr. 簋.

The primitive verb 侵犯 does not occur in the Qur'ān. It may be compared with Sab. รก used in proper names, Heb. รก to be gracious, and Syr. غر، Aram. รก 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. Akk. annu = grace, favour; Heb. and Phon. รก; Aram. รก and รก; Syr. غر، and this غر، is used in the Peshitta text of Lk. i, 58, in the account of the birth of John the Baptist.

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

(Hanif).

ii, 129; iii, 60, 89; iv, 124; vi, 79, 162; x, 105; xvi, 121, 124; xxii, 32; xxx, 29; xcvi, 4.

A Ḥanif.

The passages in which the word occurs are all late Meccan or Madinan, so the word was apparently a technical term which Muḥammad 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 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 Ḥanif means not being a polytheist, this explanatory phrase apparently showing that Muḥammad 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 مَلْعَةُ أَبِرَاهِيم which he translates "die Liebe des Frommen", and compares with Heb. גֵּרֵה and Phon. גֵּרֵה. Cf. Rossini, Glossarium, 150.

1 See also i, 581, and ii, 184, n.


3 See Lyall, JRAAS, 1903, p. 781.
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 مَلَأٌ أَبِراَهِیم، which he was republishing to the Arabs. Now all our حنیف passages belong to this second period. Muḥammad 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 Ḥanīfs 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 مَلَأٌ أَبِراَهِیم 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—حَنْفِیٰ مُسْلِمًا,” and this latter phrase taken along with the من أَسْلَمْ وَجَهِه لِلَّه of iv, 124, was probably connected in Muḥammad’s mind with what he meant by أَسْلَمُ, 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 حنف to incline or decline. حنف is said to be a natural contortedness of the feet; and so حنف is used of anything that inclines away from the proper standard.

1 Hurgronje, Het Mekkaansche Feest, Leiden, 1880, p. 29 ff.; Rudolph, Abhän-
gigkeit, 48. Torrey’s arguments against this in his Foundation, 88 ff., do not seem to me convincing.
2 Jawhari and Qāmūs, sub voc.; LA, x, 402.
As one can also think of inclining from a crooked standard to the straight, so حَنْفَى 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 Hanifs who were earlier contemporaries of Muhammad, for while we may agree with Lyall, JRAS, 1903, p. 744, that these were all actual historical personages, 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’an, the Qur’an is necessary to explain them.

We are driven back then to an examination of the word itself.

Bell, Origin, 58, would take it as a genuine Arabic word from حَنْفَى to decline, turn from, and thus agrees 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’an it was a foreign word, as we learn from Mas‘ūdī’s Tanbīh, where it is given as Syriac.

1 LA, x, 403 ; Rāghib, Mufradāt, 133.
2 Margoliouth, JRAS, 1903, p. 477. "These suggestions are clearly too fanciful to deserve serious consideration."
3 The name حَنْفَى in Sasanian and in the Safaitic inscriptions (Ryckmann, Noms propres, i, 96) as well as the tribal name حَنْفَى ought perhaps to be taken into account.
4 Nöldeke, ZDMG, xlii, 721 ; de Goeje, Bibl. Geogr. Arab, viii, Glossary, p. xviii. Wellhausen, Relte, 239, thought that it meant a Christian ascetic, and in this he is followed by Nöldeke-Schwally, i, 8, but see Rudolph, Abhängigkeit, 70.
5 Keferov, Hibbert Lectures, 1882, p. 20. On these Hanifs see especially Caetani, Annali, i, 183 ff., and Sprengel, Leben, i, 43-7, 67-92, 110-137.
6 So apparently Macdonald, JW, vi, 308, who takes it to mean heretic, and see Schulthess in Nöldeke Festchrift, p. 80.
7 Ed. de Goeje in BGA, viii, p. 91.
Winckler, Arabisch-Semitisch-Orientalisch, p. 79 (i.e. MVAG, vi, 229), suggested that it was an Ethiopian borrowing, and Grimme, Mohammed, 1904, p. 48, wants to link the Ḥanifs on to some S. Arabian cult. The Eth. ḍīzā, 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 borrowing from Heb. יִנְּדָנָא profane, as Deutsch suggested (Literary Remains, 93), and as has been more recently defended by Hirschfeld.

The probabilities are that it is the Syr. ܐܠܘ ܡܐ, as was pointed out 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, Muḥammad 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.

(See Ahrens, Christliches, 28, and Nielsen in HAA, i, 250.)

 حوُرَيْيُنَّ (Hawāriyūn).

iii, 45; v, 111, 112; lxi, 14.

Disciples.

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

as-Suyūṭī, Itq, 320, includes it in his list of foreign words, but in this he is quite exceptional. He says, “Ibn Abī Ḥātim quoted from ad-Ḍaḥḥāk that Hawāriyūn means washermen in Nabataean.”

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1 Dillmann, Lex, 605.
2 Nöldeke, Neue Beiträge, 35.
3 Beiträge, 43 ff. New Researches, 28; cf. also Pautz, Offenbarung, 14.
4 Neue Beiträge, 30. It has been accepted as such by Andrae, Ue sprung, 40; Ahrens, Muhammad, 15, and Mingana, Syriac Influence, 97.
5 J.R.A.S., 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 ܚܢܓܐ. From ܚܢܓܐ was formed ܚܢܓܐ, and then the sing. حنجه formed from this.
6 Also Muṣṭaﬁ, 69, and given by al-Khaṣṣājī in his supercommentary to Baidū, on iii, 45.
7 al-Allāf, iii, 155, quotes the Nah. form as ܚܘرܐ.
Most of the Muslim authorities take it as a genuine Arabic word either from حَوْرَة (i.e. حَوْرَة: يَحْوَرُ to return, or from حَوْرَة to be glistening white. From the first derivation they get the meaning disciples by saying that a disciple means a helper, and so حَوْرَة means one to whom one turns for help (cf. at-Tahālabī, Qīṣāṣ, 273). The other, however, is the more popular explanation, and the disciples are said to have been called حَوْرَة because they were fullers whose profession was to clean clothes, or because they wore white clothing, or because of the purity of their inward life (cf. Baiḍ. 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 حَوْرَة like Syr. ܐܡܐ 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. ḍḥaḍḍ is the usual Eth. translation of ἀπόστολος (cf. Mk. vi, 30). It is used for messenger as early as the Akaum inscription (Nöldeke, Neue Beiträge, 48), and as early as Ludolf it was recognized as the origin of the Arabic word.1 Dvořák, Fremde, 64, thinks that it was one of the words that was learned by Muḥammad from the emigrants who returned from Abyssinia, but it is very possible that the word was current in Arabia before his day, for its occurs in a verse of ḍl-Dābī’ b. al-Ḥārith (Aṣmaiyāt, ed. Ahwardt, p. 57) referring to the disciples of Christ.

 حوَّب (Ḥūb).

iv, 2.

Crime, sin.

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

It is generally taken as meaning حَبَّ and derived from حَبَّ (Rāghib, Mufradāt, 133). as-Suyūṭi, however, Itg, 320,2 says that some

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1 So Fraenkel, Vocab, 24; Wellhausen, Reste, 232; Pautz, Offenbarung, 255, n.; Dvořák, Fremde, 58; Wensinck, EI, ii, 292; Cheikho, Nāṣrāniyya, 159; Horovitz, KU, 108; Völlers, ZDMG, li, 293; Sacco, Credenze, 42.

2 The tradition is given at greater length and more exactly in Mutaww, 38.
early authorities took it to be an Abyssinian word meaning *sin*. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour, though in the S. Arabian inscriptions we find َنَبْنِي، *peccatum, debitum* (Rossini, *Glossarium*, 146).

The common Semitic root َبَلَأَمُّ is to be guilty. In Heb. the verb occurs once in Dan. i, 10, and the noun َبَهَا َدُبَت occurs in Ez. xviii, 7. Aram. َهَأَلُم; Syr. َسُمُكَ، to be defeated, to be guilty are of much more common use, as are their nominal forms َبَلَأَمُّ َنَبْنِي، َسُمُكَ. The Arabic equivalent of these forms, however, is ِهِلَّبَحَلِلُ to fail, to be disappointed (*BDB*, 295), and َنَبْسُنَ َهُوُرُبْحَلِلَهُ, or َنَبْسُنَ َهُوُرُبْحَلِلُ, as Bevan notes, is to be taken as a loan-word from Aramaic, and the verb ِهِلَّبَحَلِلُ as a denominative. The probabilities are in favour of the borrowing being from Syriac rather than from Jewish Aram., for َسُمُكَ, especially in the plu., is used precisely in the Qur'ānic sense (*PSm*, 1214).

(ُهُرُ) َ حُورُ (*Hūr*).

xlv, 51; lii, 20; lv, 72; lvi, 22.

The Houries, or Maidens of Paradise.

Except in lv, 72, it is used always in the phrase َحُورُ عَيْنُ. The occurrences are all in early Sūras describing the delights of Paradise, where the َحُورُ عَيْنُ are the beauteous maidens whom the faithful will have as spouses in the next life.

The Grammarians are agreed that َحُورُ عَيْنُ is a plu. of َحُورُ عَيْنُ, a form of َحَرَ حُورُ, and would thus mean “the white ones”. َعَيْنُ َعَيْنُ is a plu. of َعَيْنُ َعَيْنُ meaning “wide eyed” (*LA*, xvii, 177). It thus becomes possible to take َحُورُ عَيْنُ as two adjectives used as nouns meaning “white skinned, large eyed damsels”. The

3 *Daniel*, 62 n.
2 *Mingana, Syriac Influence*, 86.
Lexicons insist that the peculiar sense of حورا is that it means the contrast of the black and white in the eye, particularly in the eye of a gazelle or a cow (cf. 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 حورا 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 as-Sijistânî, 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—

واواس مثل الدي حور الليون قد أستبتنا

"And maidens like ivory statues, white of eyes, did we capture" and again in ‘Adî b. Zaid.

هَيِّنَ الدَايِءَ فِي قُوَادِكَ حور نعَامات بِجانب المطاط

"They have touched your heart, these tender white maidens, beside the river bank."

and so in a verse of Qa‘înab in the Mukhtârât, viii, 7, we read—

وَفِي الخَدوَر لَوَان الدار جامِعة حور أواس في أصواتها غنَّت

"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 ‘Abîd the word حور could quite well mean white-

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1 So in al-A‘shâ we find حور كالثاليندي, cf. Geyer, Zwei Gedichte, i, 100 = Dinâm, xxxiii, 11.
skinned, and even in the verse of ‘Abîd, 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 Hûrân-i-Bihisht may not be called in as evidence, yet the characteristic features of the Qur’ânic Paradise closely correspond with Zoroastrian teaching about the Daena. The question, however, is whether the name Hûrân is of Iranian origin. Berthels thinks not. Haug, however, suggested its equivalence with the Zoroastrian ūmat, good thought (cf. Av. ūmat; Skt. सुमान); hûxt, good speech (cf. Av. hûxt; Skt. सूत), and hûvarsh, good deed (cf. Av. hûvarsh), but the equivalences are difficult, and as Horovitz, Paradies, 13, points out, they in no way fit in with the pre-Islamic use of Hûrân. Tisdall, Sources, 237 ff., claims that Hûrân is connected with the modern Pers. خور sun from Phlv. خور xwar and Av. خور havar, but this comes no nearer to explaining the Qur’ânic word.

It is much more likely that the word comes from the Phlv. خور hûrûst, meaning beautiful, and used in the Pahlavi books of the beauteous damsels of Paradise, e.g. in Arda Virât, iv, 18, and in

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2 “Das Wort Hûr dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen.”
3 The three words occur together in Pand-námák, xx, 12, 13. Cf. Nyberg, Glossar, 109, 110.
4 Horn, Grundries, pp. 111, 112; Shkand, Glossary, 255.
5 Bartholomae, AHW, 1847; Reichelt, Avestisches Elementarbuch, 512; cf. Skt. खर.
Hādūxi Nask, ii, 23, where we have the picture of a graceful damsels, white-armed, strong, with dazzling face and prominent breasts. Now سرورم is a good Iranian word, the equivalent of Av. "hūrawa," 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. בֵּית. Sprenger was doubtless right in his conjecture that the root חוּר to be white came to the Arabs from Aramaic. The Heb. בֵּית occurs in Is. xxix, 22, in the sense of becoming pale through shame, and Syr. בֵּית is commonly used to translate λευκός, 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 חוּר 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 سرورم, used it of the maidens of Paradise.

خاتمة (Khātam).

xxxiii, 40.

A seal.

The passage is late Madinan and the word is used in the technical phrase خاتم إلّهالنبيين.

On the surface it would seem to be a genuine derivative from ختم to seal, but as Fraenkel, Vocab, 17, points out, a form فاعل is

1 See also Minobkird, ii, 125–130, for the idea.
2 Bartholomae, AWF, 1836.
3 Leben, ii, 222. He thinks it may have come to the Arabs from the Nabataeans.
4 Art. "Djasma" in EI, i, 1015.
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not regular in Arabic, and the verb itself, as a matter of fact, is denominative.¹ The verb occurs in the Qur'ān in vi, 46; xlv, 22, and the derivative مُنَّ ، which Jawharī says is the same as خَا , is used in lxxxiii, 26. All these forms are in all probability derived from the Aram. as Nöldeke had already noted.²

Hirschfeld, Beiträge, 71, claimed that the word was of Jewish origin, quoting the Heb. יָדֶיך יָדֶיך seal; Syr. مَوِلَمَوِل. 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 foreign to Jewish circles, beside which Horovitz, KU, 53, appositely cites 1 Cor. ix, 2, "ye are the seal of my Apostleship"—σφραγίς μου τῆς ἀποστολῆς, where the Peshitta reads مَوِلَمَوِل. The Targumic יָדֶיך יָדֶיך and Christian Palestinian מְשָׁמָרָם,³ meaning obsignatio, finis, conclusio, clausula, give us even closer approximation to the sense of the word as used in the Qur'ān.

In the general sense of seal it must have been an early borrowing, for already in Imru’ul-Qais, xxxii, 4 (Ahlwardt, Divans, p. 136), we find the plu. خَوْمُ أَمَام used, and in the S. Arabian inscriptions we have مَحَبَبَ (Rossini, Glossarium, 158).

xii, 36.

Bread.

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. מָמֵה is to bake in general, and to bake bread in particular, מָמֵה, is a baker, as e.g. in the Joseph story, and מָמֵה is bread, the ה being modified to ה before ה, and was probably earlier מָמֵה, ¹ Fraenkel, Fremdw, 252. The variant forms of the word given in the Sihâb and in LA, xv, 53, also suggest that the word is foreign.
² Maul. Gramm., 112; see also Pallis, Mandaean Studies, 153.
as is indicated by the common Tigré word ḥa:nīt used for a popular kind of bread. It was probably an early borrowing into Arabic, for the root has become well naturalized and many forms have been built from it.

(Kharad). xxi, 48; xxxi, 15.

A mustard seed.

Both passages are reminiscent of the ὧς κόκκον σινάπεως 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 ḥa:nīt or ḥa:nī. Fraenkel, *Fremdw.,* 141, has shown, however, that the word is a borrowing from Aram. 𐤇𐤉𐤑𐤇𐤊; Syr. ܡܠܠ. The probabilities are in favour of its being from the Syr. ܡܠܠ, which as a matter of fact translates σιναπτ in the Peshitta text of Matt. xvii, 20, etc., and occurs also in Christian Palestinian.¹ The borrowing will have been early for the word is used in the old poems, e.g. Divān Hudhail, xcvii, 11.

(Khazāna).

vi, 50; xi, 33; xii, 55; xv, 21; xvii, 102; xxxviii, 8; lii, 37; lxiii, 7.

Treasury, storehouse.

The verb ḥa:nīn does not occur in the Qur'ān, but besides ḥa:nīna (which occurs, however, only in the plu. form Ḥa:nīn), we find a form ḥa:nān "one who lays in store" in xv, 22; and ḥa:nīna keepers in xxxix, 71, 73; xi, 52; lxvii, 8.

It is fairly obvious that ḥa:nīn is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing.² Its origin, however, is a little more difficult to determine. Hoffmann,

¹ Schultess, *Lex,* 60.
² Fraenkel in *Beitr. Assy,* iii, 81; Völlers, *ZDMG,* 1, 640; Horovitz, *Paradies,* 5 n.
ZDMG, xxxii, 760, suggested that we should find its origin in the Pers. which BQ defines as زر ٍ كَوْهَرِي كَنْج, is cognate with Skt. गण्य ( =कीय) a treasury or jewel room, and has been borrowed through the Aram. נבּ; Syr. گو into Arabic as كَنْج. It seems hardly likely that by another line of borrowing, through say Heb. מִלָּה or Mand. מִלָּה it has come to form the Ar. خَيْثَة.

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

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'an, e.g. خَطَأ by mistake (iv, 94); خَطَا to be in error, to sin (ii, 286; xxxiii, 5); خَاطِئ sin, error (xxviii, 7; lxix, 37); خَاطِئ sin, error (xvii, 33); خَاطِئ, plu. خَاطِئ 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. נֶשֶׁר (cf. Prov. viii, 36, נָשֶׁר נֶשֶׁר נָשֶׁר "he who misses me wrongs himself"), and in the Eth. נְפַל to fail to find. The Hiphil form in Heb. is used of marksmanship, and נָשִּׁי in S. Arabian seems to have the same meaning, as we may judge from two inscriptions given by Levy in ZDMG, xxiv, 195, 199 (cf. also Rossini, *Glossarium*, 155). It was from this sense of missing the mark that there developed the idea of to sin, which is the commonest use.

1 Cf. also his *Märtyrer*, 250.
2 It is probably a loan-word in Skt. *Lagarde*, GA, 27, and *Arama. Stud.*, § 453, thinks it is an old Median word.
3 Cf. Esth. iii, 9; iv, 7, מְנַחֵם נִנָּה.
4 Fraelkel, *Beitr. Assy.*, iii, 181, takes it to be from Aram.
5 But see Zimmern, *Akkad. Fremdus*, 11.
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 in which the term is used in the Qur’ān shows that it must have been well understood in Mecca and Madina.

The Muslim authorities take خَلَقَ as a form فَمِلِ الصَّنَادِيق, but as Schwally notes (ZDMG, lili, 132), its form like that of the Eth. نَامَتْ is proof conclusive that the borrowing of this form is direct from the Syr. مَعَانُ, and doubtless the other Arabic forms are due to influence from the same source.

خَلَقَ (Khalâq).

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

A portion or share.

As a technical term for the portion of good allotted man by God this term occurs only in Madinan passages. In Sūra ix, it refers to man’s portion in this world, and in Sūras ii and iii to man’s portion in the life to come, the two latter passages indeed, as Margoliouth, MW', xviii, 78, notes, being practically a quotation from the Talmud (cf. Sanh, 90a, לָהֵם חִלְּם עֲלוֹלוֹת)

It seems clear that it is a technical term of non-Arabic origin, for though the primitive sense of خَلَقَ is to measure (cf. Eth. نَامَتْ to enumerate), its normal sense in Qur’ānic usage is to create, and this Madinan use of خَلَقَ in the sense of portion follows that of the older religions. Thus נֶפֶלָה is a portion given by God, cf. Job xx, 29, and Aram. נֶפֶלָה means a portion in both worlds (cf. Baba Bathra, 122a, and Buxtorf, Lex. 400). Syr. مَعَانُ means rather lot or fate, i.e. μοῖρα as in μοῖρα διαπάτων,

1 And now also in the Ras Shamra tablets.
2 Pratorius, Beittr. Ass., i, 29.
3 Examples occur in Abêl-’Atâhiya (ed. 1888), p. 120, and in Qais b. ar-Ruqaiyāt, xviii, 3 (ed. Rhodokanakis, p. 129).
4 But see Wensinck in ET, ii, 925.
5 Nöldeke, Neue Beiträge, 36.
6 Mingana, Syriac Influence, 86.
though in the Christ. Palest. dialect ِةَخَرْمٍ means portion, i.e. μέσος.¹

It is noteworthy that the Lexicons, which define it as ِةَخَرْمٍ and theنصيب من الخير والصلاح,² seem to interpret it from the Qur'ān, and the only verse they quote in illustration is from IAssān b. Thābit, which is certainly under Qur'ānic influence. Horovitz, JPN, 198 ff., thinks that the origin is Jewish, but Phon. ِةَخَرِّمٍ is also to divide, apportion (Harris, Glossary, 102), so that the word may have been used in the Syro-Palestinian area among other groups.

(ِةَخَرِّمٍ)

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,³ it is not a native word, but one imported along with the article. The Ar. ِةَخَرْمٍ means to cover, to conceal, and from this was formed ِةَخَمَرْ a muffler, the plu. of which, ِةَخَمْرٌ, occurs in Sūra xxiv, 31. In the sense of to give wine to, it is denominative.⁴

Its origin was doubtless the Aram. ِةَخَمَّةٍ = Syr. ِةَخَمَّةٍ which is of very common use. The Heb. ِةَخَمَّةٍ is poetical (BDB, 330) and probably of Aram. origin.⁵ It is also suggestive that many of the other forms from ِةَخَمَّةٍ are clearly of Aram. origin, e.g. ِةَخَمَّةٍ leaven, gives ِةَخَمَّرٌ ferment, leaven, and Arm. ِةَخَمَّرٌ yeast⁶; ِةَخَمَّةٍ a wineseller is ِةَخَمَّةٍ; ِةَخَمَّةٍ, 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 supra, p. 21), and Jacob even suggests that

² LA, xi, 380.
³ Della Sede, 597, and note Bell, Origin, 145.
⁴ Fraenkel, Freunds, 161.
⁵ We now have the word, however, in the Ras Shamra texts.
⁶ Lagardo, Arm. Stud., § 991; Hülshchmann, ZDMG, xli, 238, and Arm. Gramm., i, 305.
Christianity 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 *خمر* itself is doubtless an early borrowing from the Syr. *حَمَّار*.

(Khinzīr).

ii, 168; v, 4, 65; vi, 146; xvi, 116.

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*, 587, was suspicious of the word. Fraenckel's examination of the word, *Fremde*, 110, has confirmed the suspicion and indicated that it is in all probability a loan-word from Aramaic. The dependence of the Qur'ānic food-regulations on Biblical material has been frequently noticed, and in Lev. xi, 7, we find *יוֹם* among the forbidden meats. In Aram. the word is *יוֹם* and in Syr. *يوم*, and only in S. Arabian do we find the form with *n*, e.g. Eth. *יְלָל, כ* (also *יְלָל, כ* or *יְלָל, כ*, cf. Eth. Enoch, lxxxix, 10) meaning wild boar (though it is rare in Eth., the usual word being *הָלַ֖ף*, and Sab. *יְלָא* (Ryckmans, *Noms propres*, i, 38).

It is possible of course that the Arabic word 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 *ך* developed between the *ך* and *ך* (Fraenkel, 111), which also appears in the *יוֹם* of the Ras Shamra texts.


2 *Texte the suggestions of the Lexicographers in Lane, Lex, 732.


5 That this inserted *n* was not infrequent in borrowed words is illustrated by Geyer, *Zwei Gedichte*, i, 118 n.
(Khaima).

lv, 72.

Tent; pavilion.

It is found only in the plu. خِيَامُ in an early Meccan description of Paradise, where we are told that the Houries are مقصورات في الخيم "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.\(^1\) Eth.ṣηγηή means tentorium, tabernaculum (Dillmann, Lex, 610), and translates both the Heb. "מַעְנָן and Gk. σκηνή.\(^2\) Vullers, however, in ZDMG, i, 631, is not willing to accept this theory of Abyssinian derivation,\(^3\) and thinks we must look to Persia or N. Africa for its origin. The Pers. خَيَامِ and خَيَامَ, however, are direct borrowings from the Arabic\(^4\) and not formations from the root خَيَي* 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. ṣηγηή.

David.

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

\(^1\) In S. Arabian we have ضً، which is said to mean domus modesta (Rossini, Glossarium, 155).


\(^3\) Vullers, Lex. Pers., i, 776.
al-Jawāliqī, Mu‘arrab, 67, recognized the name as foreign, and his statement is repeated in Rāghib, Mufradāt, 173; LA, iv, 147, etc. It was even recognized as a Hebrew name as we learn from Baid. who, speaking of Tālūt, says, "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 armouerer, and as such he is frequently mentioned in the old poetry,¹ 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-Lathīq of the house of Ĕajā‘ima of the tribe of Sāliḥ,² there appears to have been a contemporary of Muḥammad who fought at Badr, named ܒܕܪ,³ and possibly the name occurs in a Thamudic inscription.⁴

The form of the name presents a little difficulty, for the Heb. is 𐤇𐤃𐤃 or 𐤇𐤃𐤃, and the Christian forms follow this, e.g. Gk. Δαυείδ, Syr. مئو or مئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئئế

( Darasa).

iii, 73; vi, 105, 157; vii, 168; xxxiv, 43; lxviii, 37.

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.⁶ On this ground Geiger, 51, claimed that here

¹ Vide examples in Fraenkel, Fremde, 242; Horovitz, KU, 109; JPN, 166, 167.
² Yaqūt, Mu‘jam, iv, 70; and vide Nöldeke, Ghasanischen Fürsten, p. 8.
³ Vide Ibn Hishām, 505; Ibn Sa‘d, iii, b, 74, and Wellhausen, Wāgīdī, p. 88.
⁴ Ryckmans, Nouns propers, i, 65.
⁵ Vide also Rhodokansakis in WZKM, xvii, 283.
⁶ Taking v, 37, of Sūra lxviii to be late, as seems evident from the use of كتب.
we have a technical word for the study of Scripture borrowed from the root سلأ ف in so widely used in this connection by the Jews.

Geiger's suggestion has had wide acceptance among Western scholars, and it is curious that some of the Muslim philologists felt the difficulty, for as-Suyūṭī, Itq, 320, and in the Muhadhdhab, tells us that some considered it to be Heb., and in Mutaw, 56, he quotes others as holding it to be Syriac. Syr. سلأ does mean to train, to instruct, and Eth. سلأ to interpret, comment upon, whence سلأ and سلأ commentary, but neither of these is so likely an origin as the Jewish سلأ, 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.

*Dirham*.

dirham.

xii, 20.

A dirham.

Only the plu. form كارب is found in the Qur'an, and only in the Joseph story.

It was commonly recognized by the philologists as a borrowed word. al-Jawáliqí, Mu'arrab, 66, notes it, and ath-Tha'álibí, Fiqh, 317, includes it in his list of words common to Persian and Arabic. There was some doubt as to the vellowing of the word, however, the authorities varying between طرهم and طرهم or طرهم (cf. LA, xv, 89).

The ultimate origin is the Gk. δραχμή, which passed into Syr. as سف. Some, however, would derive δραχμή from a Semitic source. Boissacq suggests this, and Levy, Fremdw, 118, connects it

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1. Fraenkel, Vocab, 23; Fleischer, Kleinere Schriften, ii, 122; Sprenger, Leben, ii, 289; Hirschfeld, Beiträge, 51; New Researches, 28.
2. Eth. سلأ and سلأ are themselves derived from the Heb. Nöldeke, Neue Beiträge, 38; Horovitz, JPN, 199.
3. Rhodokanakis, WZKM, xvii, 285, thinks that in درس here we have a combination of سلأ and درس. "Zur Radix درس ist nachzutragen, dass in ihr سلأ und درس (v. Levy) zusammenfielen. Daher einerseits die Bedeutung studieren andererseits arbeiten abzutzen."
4. So al-Khafájí, 83; LA, xv, 89.
5. Fraenkel, Vocab, 12; Fremdw, 191.
with Heb. רֵדֻץ (Phon. רֵדְבַּץ) \(^1\) beside רַדְבַּץ, which is the Persian gold Dari, the Gk. δαρεῖκος, and the Cuneiform da-ri-ku, which appears in Syr. as רדבכתב. Liddell and Scott, however, are doubtless right in deriving it from δράχμη and meaning originally "as much as one can hold in the hand," then a measure of weight and lastly a coin. This δραχμή passed into Iranian first as a measure of weight and then as a coin. In Phlv. we find the ideograms כֶּ דַרְמָ and דּלָס draxon meaning a silver coin,\(^2\) or sometimes money in general,\(^3\) which is the origin of the Mod. Pers. درهم and the Arm. نهی and may be assumed as the source of the Ar. درهم also.\(^4\)

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

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\(^1\) Lidzbarski, Handbuch, 257; Harris, Glossary, 96; cf. also Aram. רַדְבַּץ in Cook, Glossary, 41.

\(^2\) Pisch, 105 and 110; Nyberg, Glossar, 58; Säpse, Glossary, 160; Frahang, Glossary, 78. Haug thinks this of Babylonian origin, but Hübschmann rightly derives it from a form *draxm from δραχμή, and then compares Av. דְּלָס tāxma, cf. Arm. Gramm, i, 145; Pers. Stud, 251.

\(^3\) *e.g. in the Dādistān-i-Dināk, cf. West, Pahlavi Texts, ii, 242.

\(^4\) Hübschmann, Arm. Gramm, i, 145.

\(^5\) Vollers, Lex, i, 832, 840; Vollers, ZDMG, ii, 297, and Addai Sher, 62, though some statements of the latter need correction.
They are not very happy over the form, however, for كَآسٍ is fem. and we should expect دِهَاقَةٌ not دِهَاق. Exactly the same form, however, is found in a verse of Khidāsh b. Zuhair—

"There came to us ‘Āmir desiring entertainment from us, so we filled for him a full cup."

so Sibawaih suggested that it should be taken not as an adj. to كَآسَ but as a verbal noun.¹

There is ground, however, for thinking that the word is not Arabic at all.² Fraenkel, Fremde, 282, would relate it to پُرِّتُشِّ, which we find in Heb. پُرِّتُشُّ to crowd, oppress, thrust ; Aram. پُرِّتُشُّ ; Syr. باَبُشُّ to crowd, squeeze, which is the Ar. دِكَطُّ to drive away, expel. The change of پُرِّتُشُّ to پُرِّتُشُّ he would explain as Mesopotamian. Thus كَآسَ دِهَاقَةٌ would mean "a cup pressed out", referring to the wine pressed to fill the cup.

² (Din).

Of very frequent occurrence. Cf. i, 3 ; ii, 257, etc.

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

In the Qur’ān we find also دِكَنَّ a debt, that which one owes (cf. iv, 12, 13 ; ii, 282), and مَكِينَ for one who receives payment of a debt (xxxvii, 51 ; livi, 85), besides the verb تَدَأَنَّ "to become debtors to one another " (ii, 282). These, however, are later developments of the word within Arabic.

The Muslim authorities usually treat it as an Arabic word (cf.

¹ Vide LA, xi, 395, 300.
² Horovitz, Paradies, 11, says: "Auch die Herkunft von دِهَاقِ ... ist unsicher."
Rāghib, Mufradāt, 175), and derive it from كَانَ "to do a thing as a habit", but this verb seems to be denominative from دَينَ in the sense of obedience, which, like مِكْرَةٌ and يَسَانُ (i.e. صُرُفًا and [bim]), is a borrowing from the North, connected with Akk. dānu, Heb. דֵּין; Syr. דִּין. 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 al-Khafājī, 90, and ath-Tha‘alībī, Fiqh, 317, include it in their lists of foreign words.

As a matter of fact we have here two separate words of different origin. (i) In the sense of religion the word is a borrowing from Iranian. In Phlv. we find ḫū dēn meaning religion, from which come ḫū dēnak for religious law, ḫū ham-dēn, of the same religion, and ḫū dēnān, used in the sense of "the religious", i.e. true believers. This Phlv. ḫū is derived from Av. مُسْلِمَةَ daēnā, religion (though this itself is probably derived from the Elamitish dēn), and besides being the origin of the Mod. Pers. دَینٌ, was borrowed into Arm. as qhīb meaning religion, faith (and also law in the sense of a "religious system", e.g. qhīb ծխցակը = երեսական վարչության the Mazdian religion or Law). (ii) In the sense of Judgment it is a borrowing from the Aramaic. Thus we find in common use the Rabbinic נַעַרְיָה, Syr. نَعْرِيَة, and Mand. نَعْرِيَة, all meaning judgment and, indeed, the judgment of the last day.

From the Aramaic the word passed into S. Arabian حَرِيَّة and

1 Nöldeke in ZDMG, xxxvii, 534. See also Von Kremer, Streifzüge, p. vii, and Ahrens, Christliches, 28, 34.
2 PPGL, 110; Sigurd, Glossary, 100, and the dēn of the Turfan Pahlavi; Salzmann, Manichaeeische Studien, i, 67. For the borrowing cf. Nöldeke-Schwally, i, 20; Vellera, ZDMG, i, 641; Nöldeke, Man. Gram. 102.
3 Cf. the Av. مُسْلِمَةَ, West, Glossary, 35.
4 Bartholomae, AIW, 662; Horn, Grundrisse, 133; cf. also the Pazard edīn = irreligion.
5 But see Bartholomae, AIW, 605, and Zimmern, Akkad. Fremde, 24, who derives it from Akk. dāšānu.
6 Addai Sher, 69, discusses its meaning. Curiously enough it is given by the Lexicons as a borrowing from Arabic, cf. Vullers, LEX, i, 856, but see Bartholomae, AIW, 605.
7 Häußermann, Arm. Gramm, i, 139.
Foreign Vocabulary of the Qur'ān

Eth. 𐤆𐤀𐤃 with its verbal forms 𐤀𐤀𐤄 and 𐤀𐤃𐤄 (and Amharic 𐤁𐤀𐤀 judge; Tigrinya 𐤀𐤃𐤄 judge); into Iranian, where we find the Phlv. ideogram 𐤆𐤀𐤄 dēnā = judgment, decree,¹ and also into Arabic.²

As used in the Qur'ān it closely corresponds to Jewish use; in fact the constantly occurring יִוְּמָלְדֵּין so exactly corresponds with the Rabbionic ܢܵܳܠܳܫܳܐ ܕܳܠܳܫܳܐ ܙܳܐ that on the surface it seems obviously a borrowing from Jewish sources. The fact, however, that in Syriac, besides ܡܳܥܳܫ meaning judgment, we have also a ܒܳܥܳܫ meaning religion, borrowed from the Iranian (Brockelmann, Lexicon Syriacum, 151b), giving us the same double usage as in Arabic, makes the probabilities seem in favour of the borrowing having been from a Christian source.³ In any case it was an early borrowing for it is found not uncommonly in the early poetry.⁴

דִּינָר (Dīnār).

iii, 68.

A dīnār.

The name of a coin, the Lat. denarius, Gk. δηνάριον. The Muslim authorities knew it was a loan-word and knew that it was from Persian, though they were not unanimous about it. al-Jawāliqī, Muʿarrab, 62, whose authority is accepted by as-Suyūṭī,⁵ gives it as Arabicized from the Pers. دَنَار, but ath-Thaʿālibī, Figh, 317, places it among the words which have the same form in both Arabic and Persian. as-Suyūṭī, Muẓhir, 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 دَنَي and أر,⁶ yet gives his own opinion that it is from دَنَار and an Arabic word. Similarly the

¹ Frühling, Glossary, p. 70.
² Hirschfeld, Beiträge, 44; Nöldeke, Neue Beiträge, 39; Fränkel, Vocab, 22.
³ Mingana, Syriac Influence, 83; Horovitz, KU, 62.
⁴ See references in Horovitz, op. cit. Cheikh, Nagāniya, 171.
⁵ Ig, 320; Muẓhir, 46, vide also al-Khafajī, 88.
⁶ Vide Vuillem, Lex, i, 25 and 56. Dvořák, Freispr, 66, points out that the late Greek explanations of the word take it to be from δίν-αρ, i.e. δέκαχαλκον; cf. Steph., Thesaurus, ii, 1094: τὸ δέκαχαλκον εδώτω έκαλετο δυνάμεως, or the even more ridiculous τὸ τὰ δεκά δίπουν παρεχόμενον.
Lexicons differ. The Ḍamūs says plainly that it is a foreign word like قراط and دیباج which the Arabs of old did not know and so borrowed from other peoples. TA, iii, 211, says that the authorities were uncertain—وختلفت في أصله—and Jawhari tries to explain it as an Arabic word.

The form دنار seems an invention to explain the plu. دناییر, though it may be intended to represent the Phlv. دنارār, used for a gold coin in circulation in the Sasanian empire,1 and which is the origin of the Pers. دنار. The Phlv. دنایر, however, is not original, and the oft suggested connection with the Skt. दीनार, a gold coin or gold ornament, is hardly to the point, for this is itself derived from the Gk. δηνάριον,2 and the Phlv. word was doubtless also borrowed directly from the Greek.

δηνάριον from the Lat. denarius was in common use in N.T. times, and occurs in the non-literary papyri.3 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. շռակ,4 in Aram. מַלְל, 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),5 and in Syr. مس. The denarius aureus, i.e. the δηνάριον χρυσοῦ, became known in the Orient as simply δηνάριον, and it was with the meaning of a gold coin that the word came into use in Arabic.6

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 Greek, however,

1 P.Poi, 110; Kārnāmak, ii, 13; Śāyast, Glossary, 160.
2 Monier Williams, Sanskrit Dictionary, 481.
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 שדר of a talent.”
5 The actual form is מַלְל with the Aram. plu. ending.
6 Zambaur in HI, i, 975, thinks that the shortened form of the name became current in Syria after the reform of the currency by Constantine I (A.D. 309–310).
we should expect the form دینارون, and the actual form دینار suggests an Aram. origin, as Fraenkel had noted. It was from the Syr. بیضاء that the Eth. 2 Hague was derived, and we may assume that the Arabic word was also taken from this source. It was an early borrowing, as it occurs in the old poetry.

ِدِکَّی (Dhakkä).

v, 4.

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"—الأسأ ذ ذکیم— the reference being, 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 (cf. Lev. xi, 7; xvii, 10, 15, etc.), and Schulthess, ZA, xxvi, 151, has suggested that the verb ذکی here is a borrowing from the Jewish community. In Bibl. Heb. للذ (Pi) means "to make or keep clean or pure", but the Aram. ذکر, ذکر, mean "to be ritually clean", and the Pa. ذکر is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. ذکر 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.

1 Vocab, 13; Fremds, 101.
2 Nöldeke, Neue Beiträge, 41; but see p. 33, where he suggests a possible direct borrowing from the Greek.
3 Mingana, Syriac Influence, 89.
4 Wellhausen, Reste, 114, n. 4.
5 "Wahrscheinlich ist aber dieses letztere ذکر irgendwie jüdischen Ursprungs."
6 Note also Phön. ننی, Harris, Glossary, 99.
The reference is the same in both passages—"say not rā'înā but say anṣūrnā." The Commentators tell us that the Jews in Arabia used to pronounce the word ṭâ'ātā, meaning "look at us", in such a way as to relate it with the root ʾil ʾil evil, so Muḥammad urged his followers to use a different word ānṭārānā behold us, which did not lend itself to this disconcerting play on words.\(^1\)

Hirschfeld, Beiträge, 64, thinks the reference is to ʿāṣūrā or ʿāṣūn occurring in connection with some Jewish prayer, but it is much more likely that the statement of the Commentators is correct and that as Geiger, 17, 18, noted,\(^2\) it is a play on ʿil and ʿil, and reflects the Prophet's annoyance at the mockery of the Jews.

\(\text{(Rabb).}\)

Occurs very frequently, e.g. i, 1.

Lord, master.

The root ʿil ʾil is common Semitic, probably meaning to be thick, as illustrated by Ar. ʿib ʾil to increase, ʿil ʾil thick juice, the Rabbinic ʿil ʾil grease, beside the Eth. ʾil ʾil to expand, extend. The sense of great, however, which is so common in Heb. and Aram., and from which the meaning Lord has developed, does not occur in Ar. or in Eth. save as a borrowing.\(^3\) This sense seems to have developed in the N. Semitic area, and Margoliouth, ERE, vi, 248, notes that ʾil 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 the Phlv. ideogram ʿil ʾil rabū meaning great, venerable, splendid (PPG1,

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\(^1\) as-Suyūṭi, Ḥgy, 320, quoting Abū Naṣīr's Dala'il an-Nubuwā. Cf. Mutaww, 59.

\(^2\) V. also Palmer, Qoran, i, 14; and Dvořák, Fremde, 31; Horovitz, JPN, 204.

\(^3\) It occurs, however, in Sab. ʿil, though this, like Eth. ʾil and ʾil, may be from the Aram. Torrey, Foundation, 52, claims that ʾil is purely Arabic.
190; *Frahang, Glossary, 106*, which occurs as early as the Sasanian inscriptions, where یاپناک is synonymous with the Pazend یپناک væsurg.¹ We find یپناک very frequently in the Aramaic inscriptions, e.g. یپناک یپناک یپناک “chief of the market”, یپناک یپناک یپناک یپناک “chief of the army”, یپناک یپناک یپناک یپناک “camp master”, etc.,² though its use in connection with deities is rarer,³ names like یپناک 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 Muhammad uses it as he does in the Qur’ân.⁴ It was commonly used, however, both of human chieftains and of the deity in pre-Islamic days, as is evident from the old poetry, and from its use in the inscriptions (*Ryckmans, Noms propres*, i, 196; *Rossini, Glossarium*, 235).

3 یپناک (Rabbâni).

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 یپناک (cf. *TA*, i, 260; Râghib, *Mufradât*, 183; and Zam. on iii, 73). Some, however, knew that it was a foreign word, though they were doubtful whether its origin was Hebrew or Syriac.⁵ As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger, 51, would derive it from the Rabbinic یپناک, a later form of یپناک used as a title of honour for distinguished teachers,⁶

³ Though in the S. Arabian inscriptions we find یپناک, یپناک, etc. (see *Ryckmans, Noms propres*, i, 248), and there is a similar use in the Ras Shamra tablets.
⁴ Hirschfeld, *Neue Researches*, 30, however, argues that the dominant influence was Jewish. See also Horovitz, *JPN*, 199, 200.
⁵ *Vide* al-Jawâlîq, *Ma’arrab*, 72; *Ibn-Suyûtî, Itq*, 320; *Muzâhir*, i, 130; al-Khaqânî, 94.
so that there grew up the saying, "greater than Rabbi is Rabbān". The difficulty in accepting רבָּנָי as a direct derivative from רבי, however, is the final ק, which as Horovitz, KU, 63, admits, seems to point to a Christian origin. In Jno, xx, 16; Mk, x, 51, we find the form ραββουνεί (ὁ λέγεται Αἰδαυσκάλε) or ραββουνεί, which seems to be formed from the Targumic רבי, and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. הנתי; Eth. התי; Arm. ։ת. The Syr. הנתי was very widely used, and as Pautz, Offenbarung, 78, n. 4, notes, הנתי was commonly used for a doctor of learning, and the dim. הנתי was not uncommonly used as a title of reverence for priests and monks, so that we may conclude that the Qur'ānic word, as to its form, is probably of Syriac origin.

(Ribb).

ii, 15.

To be profitable.

A trading term which Barth, Etymol. Stud, 29 (but cf. Torrey, Commercial Theological Terms, p. 44), has equated with the Jewish מילא. It seems more likely, however, to have come from the Eth. לוער, lucrari, lucrificare, which is very commonly used and has many derivatives, e.g. מילא a business man; מילא gain; מילא profit bearing, etc., which are among the commonest trading terms. It is thus probably a trade term that came to the Arabs from Abyssinia, or may be from S. Arabia (cf. Ryckmans, Noms propres, i, 196; Rossini, Glossarium, 236).

(Ribbiyān).

iii, 140.

Myriads.

2 Häuschmann, Arm. Gramm, i, 376; ZDMG, xlvi, 251.
3 Mingana, Syriac Influence, 85, agrees, but see Horovitz, JPN, 200.
4 Fraenkel in Beit. AŠ, iii, 74, says that Nöldeke suggested this derivation, but I cannot locate the reference.
The passage is a late Madinan one encouraging the Prophet in his difficulties.

as-Suyūṭī, Itq, 321, says that certain early authorities considered it a Syriac word, and this is probably correct. Syr. ClearColor, the plu. of ClearColor meaning myriads, translates both μυπλει and μυριάδες of the LXX.¹

\textit{Rujž}.  

lxxiv, 5.  

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—وألرژ فاًهحرف.

It is usual to translate the word as abomination or idolatry and make it but another form of ClearColor which occurs in ii, 56; vii, 131, etc. (cf. LA, vii, 219; Rāghib, Mufradāt, 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 ClearColor instead of ClearColor, and as-Suyūṭī, Itq, 311, would explain it as the form of ClearColor in the dialect of Hudhail.

It seems probable, however, as Bell, Origin, 88, and Ahrens, Muhammed, 22, have suggested, that the word is the Syr. ClearColor wrath, used of the “wrath to come”, e.g. in Matt. iii, 7.² (Fischer, Glossar, 43, says Aram. ClearColor.)

\textit{Rajín}.  

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 it is said to

¹ Cf. also the Mandaeans ClearColor; Nöldeke, Mand. Gramm., 100.
² Vide also 1 Thess. i, 10, and Lagarde, Analecta Syriaca, p. 8, l. 19.
derive from the tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels ¹ (cf. Sūra lxxvii, 5).

The Muslim authorities naturally take it as a pure Arabic word, a form فَعَيْلَلَ جُمْهُر from رَجْمَهُ, which is used several times in the Qurʾān. As a technical term associated with Satan, however, it would seem to be the Eth. جِلَّ-جِنَّ, and mean cursed or execrated rather than stoned. جِلَّ-جِنَّ 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 Qurʾān (ed. A. Müller, p. 440),² had noted this connection with the Eth. and Nöldeke, Neue Beiträge, 25, 47, thinks that Muḥammad himself in introducing the Eth. word مَجَّدَّ-جِنَّ = شيطان introduced also the epithet جِلَّ-جِنَّ, but not knowing the technical meaning of the word treated it as though from رَجْمُ, to stone.³ (Cf. Ahrens, Christliches, 39.)

الرحمة (Ar-Rahmān).

Occurs some fifty-six 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.⁴

Certain early authorities recognized the word as a borrowing from Hebrew. Mubarrad and Thaʾlāb held this view, says as-Suyūṭi, Ḥiq, 321; Mutaww, 58, and it is quoted from az-Zajjāj in LA, xv, 122.

The root لَحْم is common Semitic, and several Arabic forms are used in the Qurʾān, e.g. رَحمَة; رَحمٌ; رَحمٍ; رَحِيمٌ; رَحِيمٌ; رَحِيمٌ; رَحِيمٌ; رَحِيمٌ.

¹ There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, cf. Wellhausen, Reste, 111.
² See also Müller's statement in ThLZ for 1801, p. 348.
³ Wellhausen, Reste, 232; Pautz, Offenbarung, 49; Margoliouth, Chrestomathia Rabbinica, 160. Praetorius, ZDMG, lxi, 620 ff., argues against this derivation, but unconvincingly. See also Van Vloten in theFeedbundel aan de Goeje, pp. 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.
⁴ Sprenger, Leben, ii, 198.
but the form of رحم { Rahm } is itself against its being genuine Arabic.
Fraenkel, Vocab, 23, pointed out that رحم { Rahm } occurs in the Talmud as a name of God (e.g. نكل { Nalk } " saith the all-merciful "), and as Hirschfeld, Beiträge, 38, notes, it is also so used in the Targums and in the Palmyrene inscriptions (cf. NSI, p. 300; RES, ii, 477). In the Christian-Palestinian dialect we find نكم { Nkm }, which is the equivalent of the Targumic نكم { Nkm } and in Lk. vi, 36, translates οἰκτίρμον,¹ and in the S. Arabian inscriptions نكم { Nkm } occurs several times² as a divine name.³
There can be little doubt that it was from S. Arabia that the word came into use in Arabic,⁴ but as Nöldeke-Schwally, i, 113, points out, it is hardly likely to have originated there and we must look elsewhere for the origin.⁵ Sprenger, Leben, ii, 198–210, in his discussion of the word, favours a Christian origin,⁶ while Hirschfeld, Beiträge, 39, insists that it is of Jewish origin, and Rudolph, Abhängigkeit, 28, professes to be unable to decide between them.⁷ The fact that the word occurs in the old poetry ⁸ and is known to have been in use in connection with the work of Muḥammad’s rival Prophets, Musailama of Yamāna ⁹ and al-Aswad of Yemen,¹⁰ would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

³ رحيق (Rahiq).

lxxxiii, 25.

Strong wine.

¹ Schwally, Idiotsicos, 88; Schultheiss, Lex, 193, and see Wellhausen, ZDMG, lxvii, 630.
² Müller, ZDMG, xxx, 672; Osiander, ZDMG, x, 61; CIS, iv, No. 6; and particularly Fell in ZDMG, liv, 202, who gives a list of texts where it occurs.
³ Halévy, JA, vii, sér. xx, 326, however, takes it as an adjective and not as a divine name. (Note also Ahrens, Christliches, 35; Ryckmans, Noms propres, i, 31.)
⁴ Grimo, ZA, xxvi, 161; Bell, Origia, 52; Lidzbarski in SBAW, Berlin, 1916, p. 1218.
⁵ Halévy, REJ, xxiii, in discussing the inscription, thinks that it is of purely pagan origin. See also Margoliouth, Schweich Lectures, 67 ff.
⁶ So Pautz, Offenbarung, 171 n., and vide Fell, ZDMG, liv, 252. Mingana, Syriac Influenze, 80.
⁷ So Massagéon, Lexique, 52. Sacco, Credenze, 18, apparently agrees with the Jewish theory. See also Horovitz, JPN, 201–3.
⁸ Div. Hudh. (ed. Wellhausen), clxv, 6; Muṣaṣṣalīyāt (ed. Thorbecke), 34, l. 60; al-Ashā, Dirān, lxvi, 8.
¹⁰ Beladhori, 105, l. 6.
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 رْحَاق or رْحِيق (cf. LA, xi, 404).  

Ibn Sīda was doubtless not far from the mark when he said that it meant عتِيق. That old, well matured wine was a favourite among the ancient Arabs, Fraenkel, Fremdw., 171, has illustrated by many examples from the old poetry, and I suspect that رْحِيق is the Syr. نسَم = Aram. نَسَم far, remote, which was borrowed as an ideogram into Phlv. as لَدَم old, antique (PPGl, 192).  

رضِق (Rizq).

Of very frequent occurrence, cf. 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 رضِق we find in the Qur’ān the verb رضِق (ii, 54, etc.), the part. رُضِقت, 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. رُظَّك means daily bread (cf. Paz. ῥόξ) from ῥόξ, day, the Mod.

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1 It occurs in the old poetry. Cf. Labid (ed. Chalidi, p. 33); and D. H. Müller, WZKM, i, 27, notes its occurrence in the South Arabian inscriptions.

2 But note the S. Arabian ῥομοτς, and Eth. ῥομοτς (Rossini, Glossarium, 240).

3 Vide Shkand, Glossary, p. 206.
Pers. روز, which is connected with Av. רואצָה, light,\(^1\) O.Pers. rauča, day\(^2\); Skt. रोच shining, radiant. The Phlv. Ⲯⲓⲧⲧ was borrowed into Arm. as 因地制 daily provision, and then bread,\(^3\) and Syr. ⲱⲃⲧⲧⲟⲧ daily ration,\(^4\) which translates τροφαί in 1 Macc. i, 35, and also stipendium (ZDMG, xl, 452). In Mod. Pers. by regular change of ی to ی we get روزی خور "eating the daily bread".

It was from the Syr. that the word came into Arabic,\(^5\) and thence was borrowed back into Pers. in Islamic times as روزی.\(^6\) It was an early borrowing and occurs frequently in the old poetry.

\(^2\) رَقَ (Ragg).

lxi, 3.

A volume, or scroll of parchment.

The Lexicons take the word from ڑَقَ 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.,\(^7\) where قَف means parchment (charta pergamen, membrana, Dillmann, Lex, 284), which translates μεμβράναι in 2 Tim. iv, 13. It was an early borrowing and occurs many times in the old poetry.

\(^3\) الرَقَ (Ar-Raqîm).

xviii, 8.

Ar-Raqîm is mentioned at the commencement of Muhammad's version of the story of the Seven Sleepers. The Commentators present

\(^1\) Bartholomae, AlgW, 1489.

\(^2\) Spiegel, Die altpers. Keilinschriften, 238.

\(^3\) Hübschmann, Arm. Gramm., i, 234.

\(^4\) Nöldeke, ZDMG, xxx, 768; Lagarde, GA, 81.

\(^5\) So Lagarde, op. cit.; Rückert, ZDMG, x, 279; Fraenkel, Vocab, 25; Pautz, Offenbarung, 164, n. 4; Süddiqi, Studien, 56.

\(^6\) Lagarde, op. cit.; Vullices, Lex, ii, 28.

\(^7\) Fraenkel, Fremde, 246. قَف is from قَفَ to be thin; cf. رَقَ and روزین, so that قَف corresponds to روزین.
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 Sleepers: others said it meant an inkhorn, and some, as Ibn Duraid, admitted that they did not know what it meant.

Their general opinion is that it is an Arabic word, a form فعلن from رقم, but some, says as-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 نصص صمم صنور, otherwise known as نصص صمم صنور, a place in the desert country of S. Palestine, very much in the same district as the Muslim geographers place الرقيم.

(رمنان).

vi, 99, 142; lv, 68.

Pomegranate.

The generally accepted opinion among the Muslim authorities is that it is a form فعلن from رقم (cf. Rāghib, *Mufradāt*, 203), but some had considerable doubts about it as we see from *LA*, xv, 148; and Jawhari, sub voc.

Guidi, *Della Sede*, 582, noted it as a loan-word in Arabic, and Fraenkel, *Fremde*, 142, suggested that it was derived from the Syr. تفاخ, the Arabic form being built on the analogy of تفاخ. As the

1 Cf. the Tarqumic صمم صمم.
3 Torrey in *Ajej Nameh*, 457 ff., takes شلوم to be a misreading of شلوم 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. شلوم and شلوم, and as Horovitz, *KU*, 95, points out, it does not explain the article of the Arabic word. Horovitz also notes that names are carefully avoided in the Qur'ānic story save the place-name الكفيف, which is at least a point in favour of Raqīm being also a place-name. (Torrey’s remarks on Horovitz’s objection will be found in *Fossadation*, 46, 47.)
Eth. אֶרְסָּל and the Phlv. ideogram לֵוָן or לֵוָנָא romanā,1 are of Aram. origin we may assume the same for Ar. רומא, but the ultimate origin of the word is still uncertain.2 It occurs in Heb. as רומא, in Aram. רומא and מַנְן, as well as Mandaean מַנְנָא,3 but appears to be non-Semitic.4 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. (See Laufer, Sino-Iranica, 285.)

٤ (Ruândə).

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 into Arabic, and from it were then formed رُوْض  "to resort to a garden", راوض "to render a land verdant", أورض “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, 1, 641, 642, noted that the word is originally Iranian, and he suggested that it was from the Iranian √ rud, meaning to grow.5 The Av. لُصَفُ رواد means to flow,6 from which comes

1 PPOL, 108; Frükhage, Glossar, p. 105; and Nöldeke, Neue Beiträge, 42.
2 Löw, Aramäische Pflanzennamen, 310, says: "Etymologie dunkel," and see Zimmern, Akkad. Fremdw., 54.
4 Hommel, Aufsätze, 97 ff.; BDB, 941, "a foreign word of doubtful origin."
5 "Es ist ohne Etymologie: zur Bedeutung ist hier nur daran zu erinnern, dass es in der Nomadesprache jeden grünen Fleck in ihrer Umggebung bezeichnet. Mit dem alten Sprachgebrauch deckt sich noch jetzt nach meiner Erfahrung genau die Sprache z.B. der Similbodinen. ... Ich glaube nicht fehl zu gehen, wenn ich, رواد aus p. √ rud ‘wachsen’, erkläre."
6 Bartholomae, AHW, 1405; Reichelt, Avestisches Elementarbuch, 403.
raoExcel a river, and raood Excel, growth (cf. Skt. raooExcel, rising, height), also meaning stature. From the same root comes Phlv. Excel a lake or riverbed, and the Pers. Excel commonly used for river, e.g. Excel the Euphrates. The Phlv. word is important, for the Lexicons tell us (cf. Tha'lab in LA, ix, 23) that water was an indispensable mark of a Excel. Thus the conclusion would seem to be that the Arabs learned the Phlv. Excel in the Mesopotamian area and used it for any well watered or irrigated land.

 Aç-Mum (Ar-Rüm).

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 (cf. TA, viii, 320).

A considerable number of the early authorities took it as an Arabic word derived from Excel to desire eagerly, the people being so called because of their eagerness to capture Constantinople (YaooExcel, Mu'jam, ii, 862). Some even gave them a Semitic genealogy—LA, xv, 150, and YaooExcel ii, 861. Others, however, recognized the word as foreign, as e.g. al-Jawâlîqî, Mu'arrab, 73, who is the authority followed by as-Suyûti, Ilq, 321.

The ultimate origin, of course, is Lat. Roma, which in Gk. is Excel which came into common use when Excel Neao Excel as distinguished from Excel peoExcelutêpa Excel became the name of Constantinople

1 Horn, Gradusen, 139 ; Bartholomae, AIW, 1485. Cf. the O.Pers. Excel = river which is related to Gk. Excel, vordi.
2 PPOL, 198.
3 PPOL, 198, cf. Av. Excel uraoExcel, riverbed, from the root Excel (Reichelt, Avestan Reader, 266), and Paenod raoExcel, Phlv. Excel a river (Shikand, Glossary, 265).
4 Addai Sher, 75, wants to derive Excel from Pers. Excel which seems to be wide of the mark.
5 So Mutaau, 47, which classes it among the borrowings from Persian.
after it had become the capital of the Empire. Naturally the name travelled eastward, so that we find Syr. ܒܳܪܘܐ ; ܒܳܪܘܐ or ܒܪܘܬܐ ; ܒܪܘܬܐ; Arm. ܓ.ܢ.ܕ. or ܓ.ܢ.ܕ. ¹; Eth. ܒܳܪܘܐ; Phlv. ܒܪܘܝ Arum ²; Skt. रोम, and the ܗܪܘܢ of the Turfan texts.³

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghassanids, or it may be as Mingana, Syriac Influence, 98, thinks, that it came through the Syriac. ⁴ It is at any rate significant that ܒܪܘܬܐ occurs not infrequently in the Safaitic inscriptions, cf. Littmann, Semitic Inscriptions, 112 ff.; Ryckmans, Noms propres, i, 315, 369, and also in the old poetry, cf. the Muʿallaqa of Ṭarafa, l. 23 (Horovitz, KU, 113), and is found in the Nemāra inscription (RES, i, No. 483).

² (Zād).

ii, 193.

Provision for a journey.

In the same verse occurs the denominative verb ܒܳܪܘܝ, to provide oneself for a journey.

This may be genuine Arabic as the Muslim savants without exception claim. On the other hand, Zimmern, Akkad. Fremde, 39, suggests that it may have had a Mesopotamian origin. There is an old Babylonian ܫܲܕܲܬܐ, beside Akk. š̄āḏu, meaning the money and other provisions necessary for a journey, and from this in all probability came the Heb. מִלָּל in the sense of provisions for a journey or a march, as in Gen. xlii, 25, etc. (see BDB, 845); and Aram. נִלָל; Syr. ܐܢܐ; Palm. ܢܠ with the same meaning.

From some Aramaic form the word would then have passed into Arabic, probably at a quite early period, and then the verbal forms were built up on it in the ordinary way.

¹ Hübenschmann, Arm. Gramm, i, 362.
² Dinkard, § 134, in the Bombay edition, p. 157, l. 8, of the Pahlavi text. See also Justi’s Glossary to the Bstdaksh, p. 62; Shikand, Glossary, 231; Hersfeld, Pātikāli, Glossary, 194.
³ Henning, Manichaica, ii, 70.
⁴ Vide also Sprenger, Leben, iii, 332, n.
The guardians of Hell.

They are said to be strong and mighty angels, and the name is usually derived from زَنَن to push, thrust (Bagh. on the passage). We see from Zam., however, that the philologers have some difficulty in explaining the form.

Vollers, ZDMG, li, 324, suggested a connection with Akk. zibānitu meaning balances, and Addai Sher, 77, wants to derive it from Pers. زِبَان a tongue. It seems, however, as Andrae, Ursprung, 154, points out, to be connected with the Syr. دُصّب, the ductores who, as Ephraem Syrus tells us, lead the departed souls to judgment.

ژَبُر (Zabūr).

iv, 161; xvii, 57; xxi, 105.

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 ژِبُر or ژِبُر, though they agree that it is from زَبَر to transcribe (Ṭab. on iv, 161; Rāghib, Mufradāt, 210; as-Sijistānī, 166; Jawhari, i, 324). The plu. ژِبَر, as a matter of fact, is used in the Qurʾān 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 ژِبُر may be from زَبَر 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,

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1 West, Glossary, 150 and 50; PPGI, 130. Cf. Horn, Grundriß, 144.
2 Opera, iii, 237, 244. Grimm, Mohammed, 1892, p. 19 n., thinks that some old name of a demon lies behind the word.
its form being doubtless influenced by the genuine Arabic ְָּּּּ (Ahrens, *Christliches*, 29). Some have suggested that it is a corruption of ְָּּּּ a Psalm or chant, used, e.g., in Ps. lxxxii. 3; xcviii. 5, the ה and ה being to some extent interchangeable in Arabic. Fraenkel, *Fremdwörter*, 248, however, thinks it more likely that it originated in a misunderstanding of ְּּּּ, which occurs also in Syr. ְּּּּּ and Eth. ְּּּּּּ. Barth, *Etymol. Stud.*, 26, suggested a connection between ְּּּּּּ and ְּּּּ, but Schwally, *Idioticon*, 129, rightly rejects this solution.

When we remember the early use of ְּּּּ beside ְּּּּ and the fairly frequent use of ְּּּּ 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 ְּּּּ or ְּּּּּ in use among Jews and Christians, so that even in pre-Islamic days ְּּּּ came to be used by a popular derivation for the Psalter.

ְּּּּּּ (Zujāja).

xxiv, 35.

A glass vessel.

There was some uncertainty as to the vowelling of the word, whether ְּּּּּ or ְּּּּּ. The philologers attempt to derive it from ְּּּּּ, though they do not suggest how it can be explained from this root. Fraenkel, *Fremdwörter*, 64, showed that it

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1 Hirschfeld, *Beiträge*, 61, supports a Jewish origin.
5 Cf. al-‘Uqaili 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 Vollers, *ZDMG*, li, 293. Torrey, *Foundation*, 34, takes it to be an example of the Judeo-Arabic dialect spoken by the Jews of Arabia.
6 *LA*, iii, 112.
has no verbal root in Arabic, and suggested that it is the Aram. ܐܣܡܢܝܐ, Syr. ܡܠܝܐ 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 word along with the article.

(Zukhruf).

vi, 112; x, 25; xvii, 95; xliii, 34.

Anything highly embellished.

As used in the Qurʾān it means ornamentation, though Ibn Sīda 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 Qurʾān, though it may well have been an early word.

It seems to be a deformation from the Syr. ܐܣܡܢܝܐ = Aramaic ܢܐܠܘܢܐ, 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 χλαμῦς κοκκίνη of Matt. xxvii, 28. The interchange of ܕ and ܢ is not a great difficulty, cf. Practorius, Beitr. Ass, i, 43, and Barth in ZDMG, xli, 634.

(Zarābī).

lxxxviii, 16.

Rich carpets.

Plu. of ܙܒܝܬܐ ܘܙܚܝܬܐ, 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 ² (cf. Rāghib, Mufradāt, 211).

Fraenkel, Fremde, 92, thought that it was from the Syr. ܒܝܬܐ to check, stop, though it is difficult to see how this can explain its meaning.

¹ Addai Sher, 77, would derive it from Pers. ژور ornamentation, but there seems nothing in favour of this.

² The fact would seem to be that ܙܒܝܬܐ is a later formation, and that the form that was borrowed was ܙܪܝܬܐ, which as a matter of fact is the only form that occurs in the oldest texts.
He notes, however, that Geo. Hoffmann would derive it from the Pers. زریا under the foot,¹ which looks more likely, and which Horovitz, Paradies, 15, thinks possible, though if it is Persian it would seem more likely that it is connected with some formation from Phlv. الزرین, golden as in الزرین پشت (West, Glossary, 148).² The most likely origin, however, is that suggested by Nöldeke, Neue Beiträge, 53, that it is from the Eth. مکا carpet. Nöldeke admits the possibility that the borrowing may have been the other way,³ and one is inclined to derive both the Ar. and Eth. words from an Iranian source, but at present there is not sufficient evidence to decide what this source is.

زکریا (Zakariyya).

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

Zachariah.

Always as the father of John the Baptist,⁴ 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 زکریا (Tab. on iii, 32), and the early authorities recognized the name as foreign, al-Jawāliqi, Mu‘arrab, 77.⁵ The probabilities seem to be that it came into Ar. from Syr. يوحن.⁶ We find يوحن in Mandaean,⁷ but there seems reason to believe that this form, like Yahyā for يوحن, has been influenced by Arabic (Brandt, ERE, viii, 380). The name apparently does not occur in the early literature,⁸ though it must have been well known to Arabian Christians in pre-Islamic times.

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¹ Vullers, Lex, ii, 168, 169.
² Addai Sher, 77, also argues for a Persian origin, but he wants to derive it from زرین, meaning yellow water.
³ So Fraenkel, op. cit.
⁴ 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 Yahyā would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.
⁵ So al-Khaṭāfī, 99.
⁶ Rhudokannakis, WZKM, xvii, 285; Horovitz, KU, 113; Mingana, Syriac Influence, 82.
⁷ As in the Liber Adami (ed. Norberg), and Giza (tr. Lidzbarski), 51, 213, 219.
⁸ Horovitz rightly rejects the examples collected by Cheikho, 232.
(Zakā).

Of frequent occurrence in many forms.
To be pure.

The three forms which particularly concern us are ُژ (cf. xxiv, 21), ُژ (ii, 146; iv, 52; xci, 9), and ُژ (xx, 78; lxxxvii, 14).

The primitive meaning of the Arabic ژ is to grow, to flourish, thrive, as is recognized by the Lexicons (cf. LA, xix, 77; and Rāghib, Mufradāt, 212). This is the meaning we find in the earliest texts, e.g. Ḥamāsa, 722, 11; Labāb (ed. Chalidi), etc., and with this we must connect the ژ of ii, 232; xviii, 18, etc., as Nöldeke notes. In this sense it is cognate with Akk. zakā, to be free, immune; Aram. ژ to be victorious, Syr. ژ, etc.

In the sense of clean, pure, however, i.e. ژ, and ژ, it is obviously a borrowing from the older religions. Heb. ژ (like Phon. ژ) is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qurān. So the related Aram. ژ, ژ, and ژ, Syr. ژ, ژ, ژ, and ژ mean to be clean both in the physical and in the moral sense. The Arabic equivalent of these forms, of course, is ژ to be bright, and so there can be little doubt that ژ 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.; Schulthess, ZA, xxvi, 152; and Torrey, Foundation, 141, 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

1 And see Hargrone, Verspreide Geschriften, ii, p. 11.
2 Neue Beiträge, 25 n.
3 Zimmern, Akkad. Fremdspr, 25.
4 Grimm, Mohammed, 1882, p. 15, tried to prove that ژ for Muhammad meant "to pay legal alms" (Zakāt), but this is far fetched, as Hargrone, 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; see also Ahrens, Christliche, 21; Horovitz, JPN, 206 ff.).
Syriac literature, so that there is ground for thinking that it came to him from Christian sources.

(Zakāt).

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

Legal Alms. Occurs only in Madina passages.

Naturally the Muslim authorities explain this word from صفة, and tell us that an Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself (cf. Baid. on i, 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 was from the Aram. נזר. The primary sense of נזר, נזרות is puritas, innocencia, from which developed the secondary meaning of meritum as in the Targum on Ruth iv, 21, but it does not seem that נזר, or its Syr. equivalent ḥaṣ, 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 נזר sensu eleemosynarum adhibuerunt" (so Torrey, Foundation, 48, 141). Nöldeke, however (Neue Beiträge, 25), is inclined to believe that the specializing of the word for alms was due to Muḥammad himself. 3

(Zanjābil).

lxxvi, 17.

Ginger.

1 Vida also Bell, Origia, 51. It is possible that the Phlv. דקיא daqía of PPGI, 104, may be from the same origin. Frabang, Glossary, p. 87.

2 The origin of this idea, of course, is in the Qur’ān itself, cf. ix, 104.

3 See also Bell, Origia, 80; Schulthes, in ZA, xxvi, 150, 151; Ahrens, Muhammed, 180; Von Kremer, Streifzüge, p. xi; Horovitz, JPN, 206. Wensinck, Joden, 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 증족, het Joodsche נזר, verdiensthe be teekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van aalmoezen en daarna op de aalmoes zelf toegepast."
It occurs only in a passage descriptive of the delights of Paradise, where the exgetes 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. *ath-Tha'alihi, Fiqh, 318, and al-Jawāliqi, Murtada, 78, give it in their lists of Persian loan-words, and their authority is accepted by as-Suyuti, Itq, 321; Mutaww, 47; and al-Kha'fijī, 99.

The Mod. Pers. word for ginger is *shanakil (Vullers, Lex, ii, 472; cf. also ii, 148) from Phlv. singabēr,1 which is the source of the Arm. *sqgālaq,2 and the Syr. *ṣag̱ūla; Aram. ṣq̱g̱w̱l.3 The ultimate source seems to have been the Skt. *ṣavdr̥, Pali *sajīvara, from which comes the Gk. *ζεύγος through *ζυγός.4 There can be little doubt that the word passed into Arabic from Syr. and was thence borrowed back into Persian in Islamic times.5 It occurs in the early poetry6 and so was evidently an early borrowing.

\[
\text{(.Zuej),}
\]

Occurs frequently in many forms, cf. ii, 33.

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

It is a very early loan-word in Arabic from Gk. *ζεύγος through

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2 Hübschmann, Arm. Gramm, i, 238.
3 From which was then derived the form *ṣmagic, Levy, Wörterbuch, i, 345.
4 Yule (vide Yule and Burnell, Hobson Jobson, ed. Cooke, 1903, p. 374) thought that the Skt. *ṣavdr̥ 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 *māvaɪ, meaning root (cf. Tamil *māvaɪ; Sinhalese *māvaɪ; *māvaɪ, but there is the equal probability that these are all derived from the Skt. *ṣavdr̥ a horn. See, however, Lauffer, Sino-Iranica, 545, 583.
5 This then became *ζεύγιβερ and through the Lat. gingiber became the Middle English gingeris and our ginger. From *ζεύγιβερ came the Syr. *ζυγός and other forms (Lew, Arabische Pflanzennamen, p. 138).
6 Fraenkel, Verbal, 11; Pautz, Offenbarung, 213; Horovitz, Paradies, 11; Addai Sher, 89.
7 See Geyer, Zuci Gedichte, i, 57; ii, 83; Jacob, Beduinenleben, 258.
the Aram. The verbal forms زَوَّجُ, etc., with this meaning are clearly
denominative, the primitive root زَاجَ meaning "to sow discord
between". In the Qur’an we have many forms—زَوَّجُ to marry, to
couple with, زَوَّجُ a wife or husband (human); زَوَّجُ kind,
species; زَاوَجُ a pair; زَاوَجُ 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 ζεύγος.¹ ζεύγος is
originally a yoke from ζεόρνυμι to join, fasten,² and then comes to mean
a couple, so that κατά ζεύγος or κατά ζεύγη meant in pairs, and
thus ζεύγος = coniugium was used for a married pair. From Greek
it passed eastwards and in the Rabbinic writings we have נִמ meaning
both pair and wife,³ and חֲנִין pair, husband, companion, besides the
denominative חֲנִין to bind or pair, and מִנָּה = ζεύγωσις, מַנָּה =
ζεύγος + δίς. So Syr. נִנָּה is yoke, and the very common נִנָּה = yokefellow, commonly used for husband or wife, with verbal forms
built therefrom. It was from this Syr. that we get the Eth. מַנָּה
(Nöeldeke, Neue Beiträge, 44) and the Arm. מַנָּה.⁴ 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.⁵

( зар) (Zūr).

xxii, 31; xxv, 5, 72; lvi, 2.
Falsehood.

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

¹ Fraenkel, op. cit., 106; Volkers, ZDMG, i, 622; ii, 298; PSm, 1094.
² Cf. Lat. inagere and the Av. לְבָדָד (Bartholomae, AIW, 1228; Reichelt,
Elementarbuch, 477).
⁴ Hübenschmann, Arm. Gramm., i, 302; ZDMG, x1vi, 235.
⁵ Cf. ‘Antara, xxi, 31, in Ahlwardt’s Divine, p. 46.
It occurs only in a passage descriptive of the delights of Paradise, where the exegetes differ as to whether Zanjâbil 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).

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The Mod. Pers. word for ginger is شنکلیل (Vullers, Lex. ii, 472; cf. also ii, 148) from Pahlv. دژمیُ a, which is the source of the Arm. աքողաու, and the Syr. ܐܠܒܐ; Aram. نِفِيل. The ultimate source seems to have been the Skt. सिंगिवर, Pali, singivra, from which comes the Gk. ζύγιβερος. There can be little doubt that the word passed into Arabic 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.

زَج (Zawj).

Occurs frequently in many forms, cf. ii, 33.

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

It is a very early loan-word in Arabic from Gk. ζεύγος through

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2 Hübschmann, Arm. Gramm., i, 238.
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5 This then became γγγγβερς and through the Lat. gingiber became the Middle English ginger vir and our ginger. From γγγγβερς came the Syr. ܐܠܒܘ and other forms (Löw, Aramäische Pflanzennamen, p. 138).
6 Frenkel, Vocab, 11; Pautz, Offenbarung, 213; Horovitz, Paradise, 11; Addai Sher, 80.
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between". In the Qur'an we have many forms—زوّ ج to marry, to
couple with, زوج_{plu.} أزواج a wife or husband (human); زوج_{kind,}
species; زوج_{plu.} زوجان a pair; زوج 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
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originally a yoke from giatannu to join, fasten,^ and then comes to mean
a couple, so that كاتئة giatan or كاتئة giatan meant in pairs, and
thus giatan = coniugium was used for a married pair. From Greek
it passed eastwards and in the Rabbinic writings we have  ה פ meaning
both pair and wife,^ and  ה פ pair, husband, companion, besides the
denominative  ה פ to bind or pair, and  ה פ = giatan,  ה פ =
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expect that it would be an early borrowing, and as a matter of fact
it occurs in the early poetry.\(^6\)

\(^{1}\) Fraenkel, op. cit, 106; Völlers, ZDMG, i, 622; li, 208; PSm, 1094.
\(^{2}\) Cf. Lat. inugere and the Av. דת (Bartholomae, AIV, 1228; Rechelt,
Elementarbuch, 477).
\(^{4}\) Hölsheschmann, Arm. Gramm, i, 302; ZDMG, xlvii, 235.
\(^{5}\) Cf. 'Antara, xxi, 31, in Ahlwardt's Dietus, p. 46.
The usual theory of the philologers is that it is derived from زور though this is clearly a denominative, and that the authorities felt some difficulty with the word is clear from *LA*, v. 426.

Fraenkel, *Fremdw.*, 273, suggested that it was fromال. There is a Heb. word נוחל loathsome thing from נחל to be loathsome, but it seems hardly possible to derive the Arabic from this. It would seem rather to be of Iranian origin. Pers. زور is lie, falsehood, which Vullers, *Lex*, ii, 158, gives, it is true, as a loan-word from Arabic. He is certainly wrong, however, for not only does the word occur in Phlv. both simply as زور a lie, falsehood, fiction, and in compounds as زور-غراسه false evidence, perjury, and in the Pazend زور a lie, but also in the O.Pers. of the Behistun inscription (where we read (iv, 63–4) ناید دروسنا احمد, ناید زور-گرانکارا احمد, "I was no liar, nor was I an evil doer," and further (iv, 65) ناید...) زورا اکونام "I did no wrong") and in the Av. زورشان. From Middle Persian the word was borrowed into Arm., where we find نهپ false, wrong, which enters into several compounds, e.g. نهپنکا(calaminator, نهپنکا injusticem, etc., so that it was probably directly from Middle Persian that it came into Arabic.

زيوت (Zait).

xxiv, 35, also زيوتون; vi, 99, 142; xvi, 11; xxiv, 35; lxxx, 29; xcv, 1.

Olive oil. Olive tree.

1 Vide also *Beit. Ass.*, iii, 67, where he says: "Das Koranische زور habe ich in dringendem Verdacht aus der Fremde entlehnt zu sein. Schon die verschiedenartigen Erklärungen der Araber sind auffallend."
2 E.g. *Geheb-i-Foyz*, iii, 29.
3 E.g. *Arda Viraf*, iv, 6; xlv, 5.
4 Vide *Shikast*, Glossary, p. 275; *Salesmann, Manichaecische Studien*, i, 80.
The word has no verbal root in Arabic, َزَآَفُ to give oil being obviously denominative, as was clear even to the native Lexicographers (L.A, ii, 340, etc.). Guidi, Della Sede, 600, had noted the word as a foreign borrowing, and Fraenkel, Fremdw., 147, points out that the olive was not indigenous among the Arabs.¹ We may suspect that the word belongs to the old pre-Semitic stratum of the population of the Syrian area. In Heb. ُمُن means both olive tree and olive,² but Lagarde, Mittheilungen, iii, 215, showed that primitive it meant oil. In Aram. we have ُنُنُن and Syr. ُلُنُن, which (along with the Heb.) Gesenius tried unsuccessfully to derive from ُنُنُن to be bright, fresh, luxuriant. The word is also found in Coptic ُنُنُن beside ُنُنُن and ُنُنُن, where it is clearly a loan-word, and in Phlv. ُنُنُن and Arm. ُنُنُن oil, ُنُنُن olive tree, which are usually taken as borrowings from Aram.,³ but which the presence of the word in Ossetian ُنُن, and Georgian ُنُن, would at least suggest the possibility of being independent borrowings from the original population.⁴ The Arabic word may have come directly from this primitive source, but more likely it is from the Syr. ُلُنُن, which also is the source of the Eth. ُنُنُن (Nöldeke, Neue Beiträge, 42).⁵ It was an early borrowing in any case, for it occurs in the old poetry, e.g. Divan Huda, lxxii, 6; Aghānī, viii, 49, etc.

ساعة (Sa‘a).

Of very frequent occurrence, cf. vi, 31; vii, 32; xii, 107, etc.

Hour.

It is used in the Qur‘ān both as an ordinary period of time—an hour (cf. xxx, 55; vii, 32; xvi, 63), but particularly of “the hour”,

¹ He quotes Strabo, xvi, 781, whose evidence is rather for S. Arabia. Bokrī, Mu‘jam, 425, however, says that the olive is found in Syria only, and we may note that in Sūra xxiii, 20, the tree on Mt. Sinai yields ُنُن not ُنُن.
² So Phon. ُنُن (cf. Harris, Glossary, 99), and ُنُن in the Ras Shamra texts.
³ PPGI, 242.
⁴ Hübeshanmann, Arm. Gramm, i, 309; ZDMG, xlvii, 243. Lagarde, Mitth, iii, 210, seemed to think that ُنُن was the origin of the Semitic forms (but see his Arm. Stud, No. 1347, and Übersicht, 219, n.).
⁵ Laufer, Sino-Iranica, 411, however, still holds to a Semitic origin for all the forms.
⁶ Eth. ُنُن, however, is from Ar. ُنُن, cf. Nöldeke, op. cit.
the great Day of Judgment (liv, 46; xlii, 17; vi, 31, etc.). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. سَاحَع “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 (cf. LA, x, 33), seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. سَمِّيَّش occurs in Bibl. Aram., and سُمِّيَّش, سُمِّيَّت and سُمِّيَّت are common in the Targums and Rabbinical writings for both a short time ¹ and an hour, both of which meanings are also found for the commonly used Syr. ܐܡܐ. In Syr. ܐܡܐ is very frequently used in eschatological passages for “the hour”, cf. Mark xiii, 32; Jno. v, 28, etc.; and Ephraem (ed. Lamy) iii, 583, precisely as in the Qur’anic eschatological passages. As the Eth. ܕܐܦ or ܕܐܦ, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke, Neue Beitr, 44), we are fairly sure, as we have already noted (supra, p. 40), 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.

ألسَمِّيَّت (As-Sâmi‘î).

xx, 87, 90, 96.

The Samaritan.

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

Geiger 166 ² thought that the word was due to a misunderstanding of the word لَنِمَم, the Angel of Death who, according to the story in Pirke Rabbi Eliezer, xlv,³ was hidden within the calf and lowered 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

¹ 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 Akk. 觚’a, Heb. פַַַַַד to gaze.
² Followed by Tisdall, Sources, 113; but see Heller in EL, sub voc.
have had something to do with the Qur'ānic 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. נְבַיֶּהֶרֶת with Heb. יְנֵבַיֶּהֶרֶת would suggest a Syr. origin for the Ar. سَاهِيْرَة, but as Horovitz, KU, 115, notes, there is a late Jewish יֵנֶבַיֶּהֶרֶת or יֵנֶבַיֶּהֶרֶת which might quite well be the source of the Qur'ānic form.

Sāhira.

lxxix, 14.

The passage is an early one referring to the Last Day—"Lo there will be but a single blast, and behold they are in the sahère," 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—وِجَهَ الْأَرْض. See Tāb., Baid. and Bagh. on the verse.

Sprenger, Leben, ii, 514, notes that "aus dem Arabischen lässt es sich nicht erklären", and suggests that it is derived from the בֵּית הַסָּהָרָה which as used in Gen. xxxix and xl means prison. There seems, however, to be no evidence that this הַסָּהָרָה was ever connected with the abode of the wicked, and Schultess, Umayya, 118, commenting on the verse of Umayya—عندنا صيد بحر وصيد ساهرة, "we are permitted hunting on sea and on dry land," would explain it from the Aram. הַסָּהָרָה = Syr. סְהַרְרָה meaning environs. He points

1 Cf. the הַסָּהָרָה of Hos, viii, 5, 6.
2 A confirmation of this is found in the words of v. 97, giving the punishment of the Sāmīrī, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. Cf. Goldziher's article La Revue Africaine, No. 208, Alger, 1908. Halévy, Revue Sémittique, 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.
3 On which see his Homonyme Wurzela, 41 ff.
out that א = מ is not unknown in words that have come through Nabataean channels.\(^1\)

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

**Saba'** (Sabā').

xxvii, 22; xxxiv, 14.

Sabā'.

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 הָנִּים of the S. Arabian inscriptions (CIS, ii, 375; Mordtmann, *Sab. Denkm.*, 18; Glaser, *Zwei Inschriften*, 68; Rossi, *Glossarium*, 192; Ryckmans, *Noms propres*, i, 353), which occurs in the Cuneiform inscriptions as *Sab'a and Saba',\(^2\) in Greek as *Σαβδα*,\(^3\) in Heb. מַשְׁבַּת, from which are Syr. סְבָט, Eth. סְבַּיָּא.

As the Qur'ānic statements about Sabā' are connected with the Solomon legend, it is possible that like the name *Suleimān*, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material (Horovitz, *KU*, 115; *JPN*, 157), and indeed the name may have come directly from S. Arabia.

**Sabit** (Sabt).

ii, 61; iv, 50, 153; vii, 163; xvi, 125.

Sabbath.

(Sprenger and others would add to this *סְבָט* rest in xxv, 49; lxxviii, 9.)\(^4\)

We find only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from *סְבָט* *to cut*, and explain it as so called because God cut off

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\(^1\) His examples are לַעַל = דָעַל; דָעַל = חָלַף; חָלַף = מַעַל; and הָנִּים = מַעַל.

\(^2\) Delitzsch, *Paradies*, 303.

\(^3\) סְבַּי in LXX, but סְבַּיָּא in Strabo.

His work on the seventh day ¹ (cf. Baid. on ii, 61; and Mas‘udî, Mura‘îj, iii, 423).

There can be no doubt that the word came into Arabic from Aram.² and probably from the Jewish סְבִּיחַ rather than from the Syr. סְבִּיחַ. The verb סְבִּיחַ of vii, 163, is then denominative, as Fraenkel, Vocab, 21, has noted. It is doubtful if the word occurs in this meaning earlier than the Qur‘ân.

סְבִּיחַ (Sabbaḥa).

Of very frequent occurrence, cf. ii, 28, etc.

To praise.

Besides the verb we have סְבִּיחַ praise ³; סְבִּיחַ act of praise; סְבִּיחַ one who celebrates praise, all obviously later formations from סְבִּיחַ.

The primitive sense of the root is to glide, and in this sense we find סְבִּיחַ in the Qur‘ân, so that some of the philologists endeavoured to derive סְבִּיחַ from this (cf. 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 Hebrew in this sense only as a late Aramaism (BDB, 986), and in S. Semitic only after contact with Aramaic speaking peoples.

סְבִּיחַ is found even in O.Aram., ⁴ meaning to laud, praise, and has a wide use in Syriac. 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 סְבִּיחַ widely used in the classical language, but we find סְבִּיחַ = מָסַוס, and in

¹ It is curious that the Muslims object to deriving it from the sense of to rest (בֵּית) on the ground of Sûra 1, 37. See Grünbaum, ZDMG, xxxix, 585.
² Geiger, 54; von Kremer, Ideen, 226 n.; Hirschfeld, New Researches, 104; Horovitz, KU, 96; JPN, 186; Fischer, Glossar, 52.
³ Sprenger, Leben, i, 107 ff.
⁴ Lidzbarski, Handbuch, 372; Cook, Glossary, 111.
the Christian Palestinian dialect سبحة. It is clear
that the word was known among the Arabs in pre-Islamic times,
for we find ﷿ ﷱ as a proper name in Sabaean (cf. Ryckmanns, Noms
propres, i, 146), so Horovitz, JPN, 186, lists it as one of those words
which, while obviously a borrowing from the older religions, cannot
be definitely assigned to a particular Jewish or Christian source.

سَبِيل (Sabil).

Occurs frequently, cf. ii, 102.

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

In the Qurʾān it is used both of a road, and in the technical religious
sense of The Way (cf. Acts ix, 2), i.e. سَبِيل اللَّه. 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 سِبْل, as
even Rāghib, Mufradāt, 221, seems to feel, and the word is clearly
a borrowing from the Syr. مُصْلَحًا. As a matter of fact Heb.
שֶׁבַל and Aram. ﷾ ﷿ mean both road or way of life, precisely as the
Syr. مُصْلَحَا, but it is the Syriac word which had the widest use and
was borrowed into Arm. as ﷿ ﷶ 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 must have been an early borrowing.

سَجَدَة (Sajada).

Of very frequent occurrence. Cf. ii, 32.

To worship.

With the verbal forms must be taken سَجَّدَ, e.g., ii, 119; xxii,
27, etc.

1 Schwally, Idioticon, 91. See also Mingana, Syriac Influence, 86; Bell, Origin,
51, and Nöldeke, Neue Beiträge, 36, who shows that the Eth. ﷿ ﷸ is of the same
origin.

2 Schwally in ZDMG, liii, 197, says: “Bei der Annahme, dass سِبْل ‘ Weg’
echt arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen
Synonymen gerade dieses dem Aramäischen und Hebräischen gleiches Wort für den
religiösen Sprachgebrauch ausgesucht ist. Ich kann mir diese Erscheinung nur aus
Entlehnung erklären.”

3 Hütchmann, Arm. Gramm, i, 313; ZDMG, xlvi, 246.
This root ܡܠܐ is an Aram. formation. Even in O. Aram. it meant "prostration of reverence", as is evident from the ܐܢܕܝܐ of Sachau's Edessa inscription No. 3 (ZDMG, xxxvi, 158 ; cf. Dan. iii, 6). In later Aram. ܕܠܐ is to bow down, ܐܢܕܝܐ is worship, adoration, and ܢܕܝܐ ܕܝܠ an idol temple. Similarly Syr. ܢܕܐ, from a primitive meaning of "to salute reverentially" (cf. 2 Sam. ix, 6), comes to mean to adore, translating both σέβω and προσκυνεω, and giving ܐܢܕܐ and ܠܐ adoration, and ܡܠܐ a worshipper, etc.

It is from the Aram. that we get the Heb. ܕܠܐ (Nöldeke, ZDMG, xlii, 719) and the Eth ܗܝܟ (Nöldeke, Neue Beiträge, 36), and it was from Aram. that the word passed into Arabic,¹ probably at an early period, as we see from the Mu'allaga of 'Amr b. Kulthūm, l. 112.

(�) "Sigill."
xxi, 104.

The meaning of Sigill in this eschatological passage was 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. (Ṭab. and Bagh. on the passage, and Rāghib, Mufradāt, 223.)

There was also some difference of opinion as to its origin, some like Bagh. taking it as an Arabic word derived from مساحلة, and others admitting that it was a foreign word, of Abyssinian or Persian origin.² It is, however, neither Persian³ nor Abyssinian, but the Gk. σιγιλλον = Lat. sigillum, used in Byzantine Greek for an Imperial edict.⁴ The word came into very general use in the eastern part of the Empire, so that we find Syr. ܡܠܐ (PSm, 2607)⁵ meaning

¹ Nöldeke, op. cit.; Hirschfeld, Beiträge, 41; Schwally, ZDMG, iii, 134; Von Kremer, Streifzüge, p. ix, n.
² al-Jawālīqi, Mu'arrab, 87; al-Khafṣī, 104; as-Suyūṭī, Itg, 321; Mutaww, 41. W. Y. Bell in his translation of the Mutaww is quite wrong in taking the word ܪܢ to mean part, portion, blank paper. It means s ε as is clear from LA, xiii, 347.
³ Pers. ܡܠܐ, meaning syngrapha indicis, is a borrowing from the Arabic, Vulgars, Lex, ii, 231.
⁴ Vollers, ZDMG, l, 611; li, 314; Bell, Origin, 74; Vacca, ET, sub voc.; Fraenkel, Vocab, 17; Freundt, 251.
⁵ Nöldeke, Neue Beiträge, 27.
diploma, and Arm. ʿubḥa meaning seal. It may have come through Syriac to Arabic as Mingana, Syriac Influence, 90, claims, but the word appears not to occur in Arabic earlier than the Qur'ān, 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.

سِجَّيل (Sijyil).

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 سِجَّيل is something rained down from heaven, and as the latter event is referred to in Sūra li, 33, we get the equivalence of طين = سِجَّيل, which gives the Commentators their cue for its interpretation.

It was early recognized as a foreign word, and generally taken as of Persian origin, Tab. going so far as to tell us وهو بالفارسية سنك, which is a very fair representation of كل سنك and كل سنك (Fraenkel, Vocab, 25; Siddiqi, Studien, 73). سنك meaning stone is the Phlv. سنك, heard from Av. ʿasan, and كل meaning clay the Phlv. گل, related to Arm. ḥṭp (Horn, Grundriss, 207). From Middle

1 Hübhemann, Arm. Gramm., i, 378.
2 Neue Beiträge, 27.
3 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 كتاب, and others made it a form of اسمج meaning bell. Finally, Baid, tells us that some thought it a variant of سمغ meaning bell.
4 al-Jawālīqī, Mu’arrab, 81; Ibn Qutaiba, Adab al-Kutūb, 527; al-Khafajī, 103; Rāghiib, Mafrudat, 223; Baid on xi, 84; as-Suyūṭī, Itq, 321; Mutaw, 35, and see Horovitz, KU, 11; Siddiqi, 8, n., 2.
5 Bartholomae, AJW, 207.
6 PPGI, 120.
7 But see Hübhemann, Arm. Gramm., i, 172.
Persian it passed directly into Arabic. Grimme, ZA, xxvi, 164, 165, suggests S. Arabian influence, but there seems nothing to support this.

(Sijīn).

lxxxiii, 7, 8.

The early authorities differed widely as to what the Sijīn of this eschatological passage might be. It was generally agreed that it was a place, but some said it meant the lowest earth—الأرض السابعة, or a name for hell, or a rock under which the records of men’s deeds are kept, or a prison.¹ The Qur’ān itself seems to indicate that it means a document كتاب مرقوم, so as-Suyūṭī, Mutaw, 46,² 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. كَيَبَّ ئ or كَيَبَّ ئ meaning clay writing tablets. It is very probable, however, as Nöldeke, Sketches, 38, suggested long ago, that the word is simply an invention of Muḥammad himself. If this is so, then كتاب مرقوم is probably an explanatory gloss that has crept into the text.

(Suḥt).

v, 46, 67, 68.

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, 140b, where קְלָלָה is used in this technical sense. It is, however, the Syr. ⤲סָרָבָךְ depravity, corruption, etc.,

¹ See Vacca, EI, sub voc., who suggests that it was this idea that the word was connected with سِجِّين that gave rise to the theory that it was a place in the nethermost earth where the books were kept, rather than the books themselves.
² See also Hijq, 321.
which gives us a nominal form from which سحِّرت may have been derived.

سحِّر (Sahara).

vii, 113, 129; xxiii, 91.
To enchant, bewitch, use sorcery.

Besides the verb there are used in the Qurʾān the nouns ساحر, ساحرون and سحَّر، سحَّر، a great magician,.xxvi, 36; سحَر، enchantment, sorcery,v, 110; vi, 7, etc.; مسحور، bewitched, xvii, 50, 103, etc.; مسحَر، bewitched, xxvi, 153, 185.

The verb is denominate, formed either from the noun ساحر or سحَر, which was the borrowed term.

It would seem that the word came to the Arabs from Mesopotamia, which was ever to them the home of sorcery and magic (see the Lexicons under بابل). Zimmerm, therefore, would derive it from the Akk. sāhiru, sorcerer, magician. If this is so it may have been a very early borrowing direct from Mesopotamia, though a borrowing through the Aramaic is more probable.

سیراج (Sirāj).

xxv, 62; xxxiii, 45; lxxi, 15; lxxviii, 13.
A lamp or torch.

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

Fraenkel, Vocab, 7, pointed out that it was from Aram. حَرَج = Syr. حَرَج. These forms are, however, borrowed from the Pers.

جراغ and in Fremdw, 95, he suggests that it probably came directly

1 Akkadianische Fremdwörter, 67.
2 نَيْذ as used on the incantation bowls is significant; cf. Montgomery, Aramaic Incantation Texts, Glossary, 297.
into Arabic from an Iranian source, a theory also put forward by Sachau in his notes to the Mu’arrab, p. 21. This is of course possible, since the Arm. (Uriq is from the Iranian, as also the Ossetian ciray, but Syr. سرايق was a very commonly used word with many derivatives (PSm, 4325), and Völlers, ZDMG, 1, 613, is doubtless right in deriving the Arabic word from the Syriac.

سرائیق (Surādiq).

xviii, 28.

An awning, tent cover.

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 on the verse.

It was very generally recognized as a foreign word. Rāghib, Mufradāt, 229, notes that the form of the word is not Arabic, and al-Jawāliqī, Mu’arrab, 90, classes it as a Persian word, though he is not very certain as to what was the original form. Some derived it from سرادر, meaning an antechamber, others from سرآزه, curtains, others from سرآطاق, and yet others from سرآبیده.

Pers. سرآبیده is the form from which we must work. It is defined by Vullers as “velum magnum s. auleum, quod parietis loco circum tentorium expandum”, and is formed from پرده a veil or curtain (Vullers, i, 340), and an O.Pers. √سرائی, from which came the

1 Hübischmann, Arm. Gramm, i, 100. Addai Sher, S9, wants to derive the Pers. خراج from the Syr., but this is putting things back to front. For the Pahlavi form see Salammann, Manichaesische Studien, i, 121; Telegdi, in JA, cexxi (1935), p. 255.
2 So as-Suyūṭī, Itq, 321, and Siddiqī, Studies, 64.
3 al-Khafājī, 105. On the form سرآبیده see Nöldeke, Mand. Gramm, xxxi, n. 3.
4 Lagarde, Ubericht, 176 n.
5 Les, ii, 257.
Arm. *apw* and the Judeo-Persian ֶ֑וָּ֔, both meaning *forecourt* (ἀνάϐύρ or ὁ στενός). From some Middle Persian formation from this ṣābā with the suffix ֑ was borrowed the Arm. *apw*šω meaning *curtain,* and the Mandaean ָ֑֖רֶּנֶּו roof of tent or awning. The word occurs in the old poetry, e.g. in Labid (ed. Chalidi, p. 27), and was thus an early borrowing, but whether directly from Iranian or through Aram, it is impossible now to say.

Misrāl (*Sirbāl*).

xiv, 51; xvi, 83.

Garment.

From the use of the word in the old poetry, e.g. Imru’ul-Qais, 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, *Mufradāt,* 228, gives the Qur’ānic meaning as قِيَصُ من أَي جَنَس.

Freytag, *Lex,* ii, 305, suggested that it was the Pers. *šawar* which is taken to be the origin of سربال and then of سربال. Many authorities have favoured this view, but as Dozy, *Vêtements,* 202, points out, *šawar* means *breeches* not *shirt* or *mantle,* and is formed from شِل femur + وار (Vollers, *ZDMG,* i, 324). In Aram., however, we find ֳכְרַּל, which in the Rabbinic writings means *mantle,* and gave rise to the verbal forms ֵאָל and ֳרִלִים “to enwrap in a mantle.” This verbal form occurs in the old Arabic poetry, e.g. in the *Muwllaga* of ‘Antara, l. 73, and سربال may have been formed from this verbal

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form. Syr. ܐܘܿܝܲܦ, however, like Gk. σαράμαλλα, seems to have been used particularly for breeches.¹ All these, of course, are borrowings from Iranian, but the probabilities seem to be that the word was an early loan-word in Arabic from Aramaic.

ṣarrād (Sard).

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 ܡܼܪܼܲܟ to stitch or sew (cf. Rāghib, Mufradāt, 229), though it is curious that they know that armourer ought to be Zarrād rather than Sarrād (as-Sijistānī, 177).

As a matter of fact ݢܪܼܪܼ seems to be but a form of زرذ, which, like مزَرَد, was commonly used among the Arabs.² This is a borrowing from Iranian sources as Fraenkel, Vocab, 13, noted.³ Av. ݢܪܼܪܼ zrāda (AIW, 1703) means a coat of mail, and becomes in Phlv. both ݢܪܼܪܼ zrīh, whence Mod. Pers. زرَه and Arm. ݑݓݙ,⁴ and also was borrowed into Syr. as ܕܕ.⁵ The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

ṣṭṭar (Ṣāṭara).

٣٧٥٥٧٥, lxviii, 1; مسطر, xvii, 60; xxxiii, 6; lii, 2; مصير, liv, 53 [also the forms مصير, lxxxviii, 22; and مصير, lii, 37].

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.

¹ Cf. Horn, Grundriss, § 789.
² Ilan Duraid, 174.
⁴ Hübschmann, Arm. Gramm, i, 162; Jackson, Researches in Manichaeism, 1932, p. 66; Salemann, Manichäische Studien, i, 80.
⁵ Nyberg, Glossar, 257; Horn, Grundriss, 146.
Nöldeke as early as 1860\textsuperscript{1} drew attention to the fact that the noun سطر seemed to be a borrowing from ٣اء = نامل,\textsuperscript{2} so that the verb, as Fraenkel, Frennæ, 250, notes, would be denominative. The Aram. نامل = ٣اء means a document, and is from a root connected with Akk. сталу, to write. It occurs as نامل in Nabataean and Palmyrene inscriptions,\textsuperscript{3} and in the S. Arabian inscriptions we have مال to write, and مال inscriptions.\textsuperscript{4} D. H. Müller, WZKM, i, 29, thinks that the Arabic may have been influenced both by the Aramaeans of the north, and the Sabaeans of the south, and as a matter of fact as-Suyūṭī, Itq, 311, tells us that Juwaiib in his comment on xvii, 60, quoted a tradition from Ibn ʿAbbās to the effect that مكتوب was the word used in the Himyaritic dialect for مامر.

The presence of the Pahl. مامء in مامء ١ in lines (PPGL, 205), makes us think, however, that it may have been Aramaic influence which brought the word to S. Arabia.\textsuperscript{5} In any case the occurrence of the word in the early poetry shows that it was an early borrowing.

(Σφρ).

lxii, 5.

A large book.

It occurs only in the plu. أسفار in the proverb “like an ass beneath a load of books”.

This sense of أسفار is quite unnatural in Arabic, and some of the early authorities quoted in as-Suyūṭī, Itq, 319,\textsuperscript{6} 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

\textsuperscript{1} Geschichte des Korans, p. 13.
\textsuperscript{2} Cf. Horovitz, KT, 70.
\textsuperscript{3} Léonardski, Handbuch, 374.
\textsuperscript{4} Léonardski. Ephemeris, ii, 381; Hommel, Cheest, 124; Müller, Epigr. Denkm. aus Arabyen, iii, 2; liv, 2; Glaser, Altjemenische Nachrichten, 67 ff.; Rossini, Glossarium, 194.
\textsuperscript{5} Völfs Sprengel, Leben, ii, 395.
\textsuperscript{6} Zimmerm. Akkad. Frennæ, 29, takes the Arabic form as derived from Aramaic.
\textsuperscript{7} Mutaw, 54, 59.
Bekri, *Mu'jam*, 369, 18, we read of how ad-Ḍaḥḥāk entered a Christian monastery while the monk was reading سفرا من أسفارهم, and Ibn Duraid, 103, says that *Sifr* means "the volume of the Torah or the Injil or what resembles them".\(^1\)

It is clearly a borrowing from Aramaic.\(^2\) The common Heb. רָסִית appears in Aram. as נְרֵי ; Syr. ܐܪܡܐ. From Aram. it passed on the one hand into Eth. as ܢܐ ܠܐ and on the other into Arm. as ւափեր. As the Arm. word seems to have come from Syr.,\(^3\) we may suppose that it was from the same source that the Arabs got the word.

سفرا (Safara).

lxxx, 15.

Scribes; plu. of סָפַר (used of the heavenly scribes).

As-Suyūti, *Itq*, 321 (*Mutaew*, 60), tells us that some early authorities\(^4\) said it was a Nabataean word meaning ܛܪܐ. Aram. פֵּרַת was a scribe or secretary who accompanied the Governor of a Province (Ezra iv, 8, etc.), and then came to mean γραμματεύς in general (cf. Ezra vii, 12, 21, and Cowley, *Aramaic Papyri*, Index, 301). So Syr. ܐܪܡܐ is both γραμματεύς and νομικός, and as Arabic terms connected with literary craft are commonly of Syriac origin we may suppose with Mingana\(^5\) that this word is from Christian rather than from Jewish Aramaic, though the occurrence of Palm. וָּסָר may point to an early borrowing in N. Arabia.

سفينة (Safina).

xviii, 70, 78; xxix, 14.

A ship.

\(^1\) See Goldziher in *ZDMG*, xxxii, 347 n.


\(^3\) Hübchmann, *Arm. Gramm*, i, 317, and see Moller, in *WZKM*, viii, 284.

\(^4\) *Syriac Influence*, 85; Horovitz, *KU*, 63, n., is in doubt whether it is of Jewish or Syrian origin. As a matter of fact the heavenly scribes occur just as frequently in Jewish as in Christian books, so that a decision from the use of the word is impossible.

\(^5\) *RES*, iii, No. 1739.
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 سَفَنَ to peel or pare (cf. LA, xvii, 72). This, however, is denominative from سَفَنَ an adze, which itself is not an Arabic word but the Pers. اسْناَ which passed into Arabic through بُنَم. Guidi, Della Sede, 601, called attention to the fact that سفينة is a loan-word in Arabic, and the Semitic root is doubtless سَفَنَ to cover in, which we find in Akk. sapasu = concealment, Phon. سُفَنَ a roof; and Aram. سَفَنَ; Heb. سَفَنَ to cover.

The form سَفَنَ occurs in Heb. in the story of Jonah (Jonah i, 5), and in the Talmud and Targums سَفَنَ and سَفَنَ are commonly used. Even more commonly used are the Syr. سَفَنَ سَفَنَ, and as both the al-Khidr and Nūḥ stories of the Qurʾān seem to have developed under Christian influence we might suspect the word there to be a borrowing from Syriac. It occurs, however, in the old poetry, e.g. Imru’ul Qais xx, 4 (Ahlwardt, Divans, 128); Div. Hudh, xviii, 3, etc., so one cannot venture to say more than that it came from some Aram. source, as an early borrowing into Arabic.

سَكَرَ (Sakar).

xvi, 69.

Intoxicating drink.

With this should be associated all the other forms derived therefrom and connected with drunkenness, e.g. iv, 46; xv, 15, 72; xxii, 2. as-Suyūṭī, Itg, 321 (Mutaw, 40), tells us that some early authorities considered it an Ethiopic word. It is possible that the Eth. سَكَرَ is the origin of the Arabic word, but the word is widely used in the Semitic languages, e.g. Akk. šikuššu (cf. ،ššš; ،ššš), beer; and Heb. ،ššš; Aram. سَكَرَ; Syr. ،ššš date wine, and was borrowed into Egyptian,

1 Vallers, Lex, i, 68; Fraenkel, Fremde, 216, 217.
2 Lidzbarski, Handbuch, 330; Harris, Glossary, 127.
3 Cf. the سَفَنَ and سَفَنَ of the Elephantine papyri (Cowley, Aramaic Papyri, No. 23).
4 Zimmern, Akkad. Fremde, 39.
e.g. ṣkr,\(^1\) and Greek, e.g. σικέρα.\(^2\) Thus while it may have come into Arabic from Syriac as most other wine terms did, on the other hand it may be a common derivation from early Semitic (Guidi, *Della Sede*, 603).

ṣākān (Sakana).

Of frequent occurrence.

To dwell.

Besides the simple verb we find ṣākān, the participles ṣākān and ṣākūn, and the nominal forms ṣākān and ṣākūn.

Zimmern, *Akkad. Fremdw.,* 30, thinks that the origin was Mesopotamian. The Akk. šakānu meant to settle in a place (niederlegen, niedersetzen), and was particularly used of dwelling somewhere. This, he thinks, was the origin on the one hand of the other Semitic forms, e.g. Heb. סָכָן; Phon. סַכָּן; Syr. סָכָן; and Ar. سَكَان, and, perhaps on the other hand, of the Gk. σκηνή tent (though in view of the evidence in Boissacq, 875, this is doubtful).

ṣikkān (Sikkīn).

xii, 31.

A knife.

Nöldeke, *Mand. Gramm.,* 125 n., had noted that it was a borrowed word, comparing it with Heb. סָכָן; Syr. ṣākān, and Mand. סָכָא and אַסָכָא.\(^3\) The Heb. סָכָן is a loan-word from Aram. and the Aram. word is also the source of the Gk. συκίνη\(^4\) and the Phlv. ideogram δοσίν sākina,\(^5\) so that an Aram. origin of the Arabic word is fairly certain, though whether from Syr. or O.Aram. it is difficult to decide (cf. Guidi, *Della Sede*, 581).

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\(^3\) Fraschkel, *Fremde*, 84, says: "ṣākān ist seiner ganzen Bildung nach als Lehnwort deutlich, es hat ferner im Arabischen keine Ableitung und ausserdem ist die Lautverschiebungsregel darin gegenüber סָכָן deutlich verletzt."

\(^4\) Levy, *Fremde*, 176.

\(^5\) *PPGI*, 201.
سکینة (Sakīna).

ii, 249; ix, 26, 40; xlviii, 4, 18, 26.

The Shekinah.

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 briefly summarize the results.

The word occurs only in late Madinan passages and appears to have been a technical term learned by Muḥammad 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 Arabic word سکینة meaning tranquillity, from سکن 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 سکینة, سکینة, and beside the usual سکینة (T.A. ix, 238; L.A. xvii, 76). There can be little doubt, however, that we have here the Heb. יגלות, though possibly through the Syr. مصد. Muḥammad would have learned the word from the People of the Book, and not quite understanding its significance, have associated it with the genuine Arabic word meaning tranquillity, and this gives us the curiously mixed sense of the word in the Qur'ān.

سلام (Salām).

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

3 So the Commentators admit that it means tranquillity in all passages save ii, 249.
4 Cf. L.A., xvii, 76.
5 Geiger, 54: Weil, Mohammed, 181; Pautz, Offenbarung, 251; Horovitz, JPN, 208; von Kremer, Ideen, 226, n.; Freytag, Vocab., 23; Joel, EI, sub voc.; Grünbaum, ZDMG, xxxix, 581, 582.
6 Nebeleke, Neue Beiträge, 24. It was doubtless through the Syr. that we get the Mand. ملک. See Lidzbarski, Mand. Lăwqien (1920), Register, a.v.; Montgomery, Aramaic Incantation Texts, Glossary, p. 304.
Peace.

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

The root is common Semitic, and is widely used in all the Semitic tongues. The sense of peace, however, seems to be a development peculiar to Heb. and Aram. and from thence to have passed into the S. Semitic languages. Heb.  is soundness then peace; Aram.  security; Syr.  security, peace. The Eth.  however, is denominative, so that  doubtless came from the older religions. Similarly  is to be taken as due to Northern influence, the  like Eth.  (instead of  and  ), being parallel with the  of the Safaitic inscriptions.

In the Aram. area the word was widely used as a term of salutation, and in this sense we very frequently find  in the Nabataean and Sinaitic, and  in the Safaitic inscriptions. From this area it doubtless came into Arabic being used long before Islam, as Goldziher has shown (ZDMG, xlvi, 22 ff.). There can be little doubt that  to greet, etc., is denominative from this, though Torrey, Foundation, would take the whole development as purely Arabic.

(Silsila).

xi, 73; lxix, 32; lxxvi, 4.

Chain.

It is used only in connection with descriptions of the torments of hell, and may be a technical term in Muhammad's eschatological vocabulary, borrowed in all probability from one of the Book religions.

In any case it cannot be easily explained from an Arabic root, and Guidi, Della Sede, 581, already suspected it as non-Arabic.

1 So also the  of the Ras Shamra tablets.
2 Dillmann, Lex, 322.
3 Hommel, Südarab. Chrest, 124; Rossini, Glossarium, 196.
4 For examples see Euting, Nab. Inschr, 19, 20; Sin. Inschr, 61 ff.
5 Littmann, Semitic Inscriptions, pp. 131, 132, 134, etc.
6 Nöldeke-Schwally, i, 33, n. See Künstlinger in Rocznik Orientalistyczny, xi, 1-10.
Fraenkel, *Fremde*, 290, relates it to the Aram. נְלַטֵּשׁ; Syr.  đốc, which is the origin of the Eth. דְּלַת (Nöldeke, *Neue Beiträge*, 42), and possibly of the late Heb. נָלֵטָשׁ. The borrowing from Aram. would doubtless have been early, and it is possible that we find the word in Safaitic (cf. Ryckmans, *Noms propres*, 151).

سلطان (Sultān).

Of very frequent occurrence, cf. iii, 144; iv, 93; vi, 81.

Power, authority. (ἐξουσία.)

The denominative verb ไกล to give power over, occurs in iv, 92; lix, 6.

The primitive verb ไกล to be hard or strong occurs frequently in the old poetry but not in the Qur'ān. It is cognate with Eth. wām to exercise 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 domineer, have power over, e.g. Akk. šalāṭu, to have power: Heb. לְנַלְטָשׁ to domineer, be master of: Aram. לָלֵטָשׁ; Syr. لینط to have mastery over. Under this Aram. influence the Eth. wām later comes to mean potestatem habere.

The Muslim philologers were entirely at sea over the Qur'ānic سلطان, which they wish to derive from سلط (cf. *LA*, ix, 193), and Sprenger, *Leben*, i, 108, rightly took it as a borrowing from the Aram. In Bibl. Aram. לָלֵטָשׁ occurs several times, with the meaning sovereignty, domineer, like the Rabbinic שלם and שלום. In the Nabataean inscriptions also we find שלום rule, or dominion (cf. Lidzbarski, *Handbuch*, 376), but it is in Syriac that we find the

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4 Ḍymā in Geyer, *Zwei Gedichte*, i, 163; *Divān*, iv, 41; v, 69; *Aṣma‘iyāt*, 1, 17.
5 Cf. also רַלְט and Nöldeke’s note *Neue Beiträge*, 39, n. 3.
7 It is only a late word in Heb. and possibly a borrowing from Aramaic.
word most widely used. In particular ینمٯلٯ سلطان is used in precisely 
the same senses as سلطان is used in the Qur‘an, and it was doubtless 
from this source that both the Ar. سلطان and Eth. ٍعُمٯرٯ were 
derived.¹

سلم (Sullam).

vi, 35; lii, 38.

Ladder.

The word is clearly an Aram. borrowing, for it has no root in Arabic 
and can only be explained from Aram. علما, 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).² It 
would probably have been a fairly early borrowing, and as the word 
seems to be originally Akkadian,³ one cannot lose sight of the possibility 
of the Arabic word having been an early borrowing from Mesopotamia.

سلوى (Salwā).

ii, 54; vii, 160; xx, 82.

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 
سل to console (cf. Zam. on ii, 54), but there can be no reasonable doubt 
that it is from the Heb. ך THROUGH the Aram.⁴ The Jewish Aram. 
adesh ך is little used, so all the probabilities are in favour of its

¹ Fischer, Glossar, 56, gives it from Aramaic.
² There is some doubt, however, as to whether the reading should be עכלע or 
ךihn, though in the facsimile it certainly looks like ך = ך and not ך = ך.
³ See Schwally, ZDMG, liii, 197; Horovitz, JPN, 210.
⁴ Horovitz, KU, 17. n. Lagarde, Übersicht, 190, n., however, curiously regards 
ךash as borrowed from the Arabic.
having come through Syr. סַלָּמָן, though it may have come from the Targums (Ahrens, Christliches, 25).

Solomon.

All these references are to the Biblical Solomon, though the information about him in the Qur'an is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by al-Jawâliqi, Mu'arrab, 85, though some were inclined to take it as genuine Arabic and a diminutive of سُلَمان from a root سلم (cf. LA, xv, 192). Lagarde, Übersicht, 86, thought the philologists were right in taking it as a diminutive from سُلَمان, quoting as parallel سُلْمَان from زَعْفَرَان, and Lidzbarski, Johannesbuch, 74, n. 1, agrees. The truth, however, seems to be that it is the Syr. مِلْمِمَّ, as Nöldeke has argued.² al-Jawâliqi, op. cit., said it was Heb., but Gk. Σαλαμών; Syr. مِلْمِمَّ; Eth. פְּלָמָּה, beside Heb. פלמא, 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,² so it would have been quite familiar to Muhammad's contemporaries.

Sunbul.

ii, 263; xii, 46, 47.

Ear of corn.

The double plu. سنابل suggests foreign borrowing.

¹ Fraenkel, Vocab, 24; Hirschfeld, Beiträge, 41; Mingana, Syriac Influences, 86.
² ZDMG, xv, 806; ZA, xxx, 158, and cf. Brockelmann, Grundriß, i, 256; Mingana, Syriac Influence, 82; Horovitz, JPN, 167-8.
³ Horovitz, KU, 118, points out that we have evidence for it as a personal name only among the Madinan Jews. Cf. also Sprenger, Lebens, ii, 335.
The usual theory is that it is derived from سبل (Rāghib, Mufradāt, 222, and the Lexicons), it not being realized that the verb أصبَل to put out cars, is itself a denominative from ستَبِلَة, which parallel Heb. שָׁפֵל; Akk. šubultu; Aram. شَبِلْا; Syr. "شدأك (cf. Eth. مَا). As a matter of fact, ستَبِلِة, is an independent borrowing from the Aram. and may be compared with the Mand. شَمَرْبِتِل (Nöldeke, Mand. Gram., 19). The inserted n is not uncommon in loan-words in Arabic, as Geyer points out. Cf. منَجِل; Syr. منْجَل, or from كِفْنَ, or كِفْنَ, Syr. كَفْنَزِر, or منِجَل, Syr. منِجَل, etc.

Sundus.

xviii, 30; xlv, 53; lxxvi, 21.

Fine silk.

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

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindi, Risāla, 85; ath-Tha‘labī, Fiqh, 317; al-Jawālíqi, Mu‘arrāb, 79; al-Khafājī, 104; as-Suyūtī, Itq, 322. Others, however, took it as Arabic, as the Muḥḥī 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 Fraenkel, Vocab, 4, raised a doubt, for no such form as سنِدُس occurs in Persian, ancient or modern. Dvořák, Fremde, 72, suggests that it is a corruption of the Pers. سنِدُوس, which like Syr. مَصدَم is derived from

1 Zwei Gedichte, i, 118, n. 2 See now Henning in BSOS, ix, 87.
Gk. σόυδας, a word used among the Lydians, so Strabo XI, xiv, 9, says, for fine, transparent, flesh-coloured women's garments of linen.

Fraenkel, *Fremde*, 41, compares with the Gk. σόυδας, the garment used in the Bacchic mysteries, and with this Vollers, *ZDMG*, li, 298, is inclined to agree, as also Zimmern, *Akkad*. *Fremde*, 37. σόυδας itself is derived from Akk. *sudinnu*, *saddinnu*, whence came the Heb. סדרי; Aram. סדרי. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis, xiv, 3, etc.

סידור (Sīdūr).

Only in the plu. forms אסאורים, xliii, 53, and אסאורים, xviii, 30; xxii, 23; xcv, 30; lxxvi, 21.

Bracelets.

The form אסאורים occurs in the Pharaoh story, but is found only in eschatological passages describing the adornment of the inhabitants of Paradise.

Zimmern, *Akkad*. *Fremde*, 38, points out that the ultimate origin is the old Babylonian šawīru, šewīru meaning ring or arm-bracelet, whence was derived the Heb. סדר and Aram. סדר: Syr. סדר bracelet. Zimmern would derive the Ar. סדר from the Aramaic.

The Syr. סדר is a fairly common word, and is used to translate מדר in Gen. xxiv, 22, etc., and סדר in Ex. xcv, 22, but from the form of the Arabic it would seem rather a direct borrowing from the Akk. at some early time, than a borrowing through the Aramaic.

Fraenkel, *Fremde*, 56, thinks סדר is genuine Arabic, but the Muslim authorities were themselves in doubt about it, some of them giving it as of Persian origin (Lane, *Lex*, 1465). The borrowed form was certainly the סדר from which the plu. forms were developed.

סַעְרָה (Sūra).

ii, 21; ix, 65, 87, 125, 128; x, 39; xi, 16; xxiv, 1; xlvii, 22.

Sūra.


2 So Meisner, in *GGA*, 1904, p. 756.
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 سور, meaning a town wall (cf. Ṭāghib, Mufradāt, 248), others made it mean منزلة, an astronomical statio (cf. Muḥīf, sub voc.), while others, reading the word سورة would derive it from أسر to leave over (Ṭāghib, op. cit.; cf. also Itqān, 121).

The older European opinion was that it was a Jewish word derived from הַרְבּוֹן, which is used in the Mishnah for row, rank, file. Buxtorf in his Lexicon suggested this equivalence, and it was accepted by Nöldeke in 1860 in his Geschichtedes Qorans, p. 24; he has been followed by many later writers. Lagarde, Mittheilungen, iii, 205, however, pointed out the difficulties of this theory, and thought that the origin of the word was to be found in Heb. הַרְבּוֹן (which he would read in Is. xxviii, 25), and then, referring to Buxtorf’s linea quadrans transsilire impune possimus, he suggests that the meaning is κατάκεφαλινος. הַרְבּוֹן, however, is such a doubtful word that one cannot place much reliance on this derivation.

A further difficulty with Nöldeke’s theory is that הַרְבּוֹן seems not to be used in connection with Scripture, whereas the Qur’ānic سورة is exclusively so associated, a fact which has led Hirschfeld (New Researches, 2, n. 6) to think that the word is meant to represent the Jewish הַרְבּוֹן, the well-known technical term for the section marks in the Hebrew Scriptures. This is connected with his theory that פרק is meant to represent the division marks called מִרְקִים, which is certainly not the case, and though his suggestion that

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1 Fraenkel, Vocab, 22—cuinus derivationem Arabes ignorant.
2 See also his Neue Beiträge, 26, and Fraenkel, Vocab, 22; Fremde, 237, 238; Pautz, Offenbarung, 80; von Kremer, Ideen, 228; Vollers, ZDMG, li, 324; Klein, Religion of Islam, 3; Cheikho, Naṣrānīya, 182; Fischer, Glossar, 605; Horovitz, J.P.N, 211; Ahrens, Christliche, 19.
is due to a misreading of ﴿ٍ١٠﴾ as ﴿١٠﴾ is not without its subtlety, we cannot admit that it is very likely that Muḥammad learned such a technical term in the way he suggests.¹

The most probable solution is that it is from the Syr. ﴿٠﴾ a writing,² a word which occurs in a sense very like our English lines (Psms, 2738), and thus is closely parallel to Muḥammad’s use of ﴿٠﴾ and ﴿٠﴾, both of which are likewise of Syriac origin.

١٨٢  Foreign Vocabulary of the Qur‘ān

(Saef).

lxxxix, 12.

A scourge.

The Commentators in general interpret the word as scourge, though some (cf. Zam. in loco)³ would take it to mean calamities, and others, in an endeavour to preserve it as an Arabic word from ﴿١٠﴾ to mix, want to make it mean “mixing bowl”, i.e. a vial of wrath like the ﴿٠﴾ of Rev. xvi.

There can be no doubt that scourge is the right interpretation, and ﴿٠﴾ in this sense would seem to be a borrowing from Aramaic. In Heb. ﴿٠﴾ is a scourge for horses and for men, and Aram. ﴿٠﴾; Syr. ﴿٠﴾ have the same meaning, but are used also in connection with calamities sent by God as a scourge to the people.⁴ From Aram. the word passed also into Eth. as ﴿٠﴾, plu. ﴿٠﴾, flagellum, and though Mingana, Syriac Influence, 90, thinks the origin was Christian rather than Jewish, it is really impossible to decide. Horovitz, JPN, 211, favours an Ethiopian origin, while Torrey, Foundation, 51, thinks it is mixed Jewish Arabic.

¹ So Buhl in EI, sub voc., but his own suggestion of a derivation from ﴿٠﴾ to sound up, is no happier. See Künstlinger in HSN, vii, 589, 600.
² Bell, Origins, 52; the suggestion of derivation from ﴿٠﴾ preaching made by Margoliouth, ERE, x, 539, is not so near. Cf. Horovitz, JPN, 212.
³ Cf. also Baid. and Baagh. and LA, ix, 199.
⁴ Barth, Etymol. Stud., 14, and ZATW, xxxiii, 306, wants to make it mean flood, but see Horovitz, KI, 13.
FOREIGN VOCABULARY OF THE QUR’ĀN

(xxv, 8, 22.
A street.
It occurs only in the plu. أسواق referring to the streets of the city.
In later Arabic سوق normally means a market place, but in the Qur’ān it is used as the شارع of the O.T. and the Targums for street, in contradistinction to the Talmudic meaning of broad place or market. 1

The philologers derive it from ساق to drive along (LA, xii, 33), but Fraenkel, Fremde, 187, is doubtless right in thinking that it is a word taken over by the Arabs from more settled peoples. 2 The Aram. شارع; Syr. معاط commonly mean  ᵐ덩ا, as well as ḥyopá, and in a Palmyrene inscription (De Vogüé, xvi, 5) we read حلاط, showing that the word was known in N. Arabia.

From some early Mesopotamian source 3 the word passed into Iranian, for we find the Phlv. ideogram شوکب meaning market, public square, or forum, whence comes the Judaeo-Persian شوک. 4 From Syriac it passed also into Arm. as ژنـ ژو in the sense of market, 5 and it may have been from Christian Aramaic that the word came into Arabic.

A majority of the Muslim authorities take the word from سام, of which Form II سوم means to mark or brand an animal, and Form V تسوَم to set a mark on. These, however, are denominative and the

1 Cooke, NSI, 280; Cowley, Aramaic Papyri, No. 5.
2 But see Möller, WZKM, i, 27.
3 In Akkadian inscriptions we find ساق—a street; cf. Zimmern, Akkad. Fremde, 43.
4 PPGI, 214; Frühling, Glossary, p. 82. It occurs in the Judaeo-Persian version of Jer. xvii, 1; see Horn, Grundriss, p. 84.
5 Hübsehmann, ZDMG, xlii, 247; Arm. Gramm, i, 314.
primitive meaning of the root is to pass along (Rāghib, *Mufradāt*, 251). Some, however, as we learn from Baid. on vii, 44, ventured to derive it from ṣawm to brand.

The Qur'ānic form is سما, but in the literature we find سيبا with the same meaning, and they seem all to be derivatives from Gk. σημα, a sign, mark, or token, especially one from heaven (Vollers, *ZDMG*, li, 298), i.e. the σημειον of the N.T. In the Peshitta σημειον is generally rendered by מִשְׁמֶרֶת (i.e. Heb. מִשְׁמֶרֶת; Aram. مُهَرَّب), but in the ecclesiastical literature we find מִשְׁמֶרֶת which gives us exactly the form we need, and it may well have been from some colloquial form of this, representing σημα, that the Arabic سما was derived.

(313).

xxiii, 20.

Mt. Sinai.

The usual Qur'ānic name for Sinai was طور (ji, 60, 87; iv, 153, etc.), and was quite generally recognized as a foreign borrowing. as-Suyūṭī, *Itq*, 322, says that it was considered to be Nabataean, though some took it to be Syriac or Abyssinian, and others claimed that it was genuine Arabic, a form فعال from الارتفاع meaning the mountain itself or the area in which the mountain was.

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1 *Kāmil*, 14, 17. The *Muḥf* would derive سما meaning magic from מִשְׁמֶרֶת, but it is clearly σημα through Syr. מִשְׁמֶרֶת.

2 *PSM*, 2813. It occurs also in the Christian-Palestinian dialect, cf. Schulthess, Lxx, 135.

3 *Majmu‘*, 59, and *Bagh.* on xxiii, 20, quoting al-Muqāṭil.

4 *Bagh.* on xxiii, 20, quoting al-Kalbī and ‘Ikrima.

5 Vide *Bagh.* op. cit., which may be a reflection of ἐν τῷ σημαιν ὑπὸ τῶν ὀνόματι Κου.
Either the Eth. נִשָּׁן or the Christ.-Palast. יָסַת representing the Gk. Σωτά would give us a nearer equivalence with סְיַנְא than the Heb. תֵּשַׁנָא or the usual Syr. مَصْدَب، but the Christ.-Palast. مَصْدَب، which is exactly the Ar. طور سيناء, makes the Syriac origin certain.

The سُيْنَى 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 (as-Suyūṭī, Itq, 322; Mutawf, 44), and both Geiger, 155, following d’Herbelot, and Grimme, Z.A., xxvi, 167, seek to find some independent origin for it.

شَرِّكَة (Shirk).

Used very frequently, cf. xxxv, 38; xxxi, 12.

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

In the Qurʾān the word has a technical sense with reference to what is opposed to Muḥammad’s conception of monotheism. Thus we find مَشَرِكَة, to give partners to God, i.e. to be a polytheist, مَشْرِكَة, one who gives God a partner, i.e. a polytheist, شَرِكَة, those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

The root شَرِكَة is “to have the shoe strings broken”, so شَرِكَة means sandal straps, and شَرِكَة is “to put leather thongs in sandals”, with which we may compare Heb. מְשֵׁרֶק to lay cross wise, to interweave, Syr. مَشَرَكَة to braid. From this the words شَرِكَة a net and شَرِكَة a partner-

1 Künstlinger in Rocznik Orientalistyeczny, v (1927), pp. 59 ff., suggests that it is a descriptive adjective and not a proper name.
2 Cf. the يَمْعَد in one of the fragments edited by Schulthess, ZDMG, lxi, 257.
3 Note the discussion in Geiger, 155, n., and Horovitz, KU, 123 ff.; JPN, 159.
4 So Horovitz, KU, 123. He notes also that its vowelling represents the older spelling.
5 See also Syrz, Eigennamen, 57, who, however, wrongly writes سِينَى for سِيْنَى.
ship, 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 Mordtmann and Müller in WZKM, x, 287, there occurs the line—ṣāḥibān nakhīl al-ṣāḥib yuhīd “and avoid giving a partner to a Lord who both bringeth disaster, and is the author of well being”. Here ṣāḥib is used in the technical Qur‘ānic sense of

and there can be little doubt that the word came to Muḥammad, whether directly or indirectly, from some S. Arabian source.

(Shīrā).  
liii, 50.  
Sirius.

The Commentators know that it is the Dog Star, which was anciently worshipped among the Banū Khuzā‘a (Bagh. and Zam. on the passage, and cf. LA, vi, 84).

The common explanation of the philologers is that it is from šer and means “the hairy one”, but there can be little doubt that it is derived from the Gk. Σειρίος, whose ρ, as Hess shows, is regularly rendered by Ar. ﺀ. The word occurs in the old poetry and was doubtless known to the Arabs long before Islam.

(Shahr).

ii, 181, 190, etc.; iv, 94; v, 2, 98; ix, 2, 5, 36; xxxiv, 11; etc.  
Month.

1 The editors of the inscription recognize this, and Margoliouth, Schweich Lectures, p. 68, says: “the Qur‘ānic technicality shirk, the association of other beings with Allah, whose name 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 פしよう.

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 مزلم for this star. LA, ii, 116, and vi, 84, gives مزلم as a synonym for شمار, and this word is found again in the Bishari Mirdim.

3 See Hommel, ZDMG, xiv, 597, and Horovitz, KU, 119.
Besides the sing. we have both plu. forms أَشْهُرْ and شَهَوْرُ 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 شَهْرٍ is to publish abroad, and it was known to some of the early philologers that شَهْرٍ meaning month was a borrowing, as we learn from as-Suyūṭī, Itq, 322, and al-Jawāliqī, Mu‘arrab, 93. The borrowing was doubtless from Aram., where alone we find any development of the root in this sense. In O.Aram. شَهْرُ as the name of the moon-god occurs in the inscriptions of Nerab of the seventh century B.C., and in the proper name نَرْمَالِشَهْرِ we find it on an inscription from Sinai. In the Targums شَهْرُ is the moon, and like the Syr. شَهْرَ and the Aram. شَهْرِ, is of quite common use. It was from the Aram. that the Eth. شَهْرُ was derived, and in all probability the Arabic also, though the S. Arabian شَهْرُ (Rossini, Glossarium, 247) may point to an early development in Arabic itself.

(Shuhadā’).

iv, 71; iii, 134; xxxix, 69; lvii, 18.

Witnesses.

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

(Shaiṭān).

Of frequent occurrence, cf. ii, 34, 271; iv, 85, etc.

It occurs (a) as a personal name for the Evil One—δ ὁ Σατανᾶς, cf. ii, 34; iv, 42, etc.

1 Text in Lidzbarski, Handbuch, 445.
2 Lidzbarski, op. cit., 292.
3 Vide Horovitz, KU, 50; Schwyzer, Idioticon, 60.
(b) in the plu. شيطان, for the hosts of evil, cf. ii, 96; vi, 121, etc.
(c) metaphorically of evil leaders among men, cf. ii, 13; iii, 169; vi, 112, etc.
(d) perhaps sometimes merely for mischievous spirits, cf. vi, 70; xxi, 82; xxiii, 99.

The Muslim authorities were uncertain whether to derive the word from شاطئ to be far from, or from شاطئ to burn with anger (cf. Rāghib, Mufradāt, 261, and LA, xvii, 104; TA, ix, 253). The form فيمال, however, is rather difficult. It is true, as the philologers state, that we do get forms like حيران perplexed, but this is from حار where the ن is no part of the root, and, like the غيان غييان quoted as parallels in LA, is really a form not فيمال, and is a diptote whereas شيطان is a triptote. The real analogy would be with such forms as هيام mangled, and هيام courageus, quoted by Brockelmann, Grundriss, i, 344, but these are all rare adjectival forms and hardly parallel the Qur’anic شيطان.

Now we learn from the Lexicons that Shaitān has the meaning of snake—حية له عُرَف (LA, xvii, 104, 105), and we find this meaning in the old poets, e.g. in a Rejez poet—

اَحْمَاطَ اَحْمَاطَ عُرِف

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

and in a verse of ʿTarafa,

تُلْعِبُ مَتَنَا حَضْرَمِي كَأَنَّهُ تُعْمَجُ شِيَطَانُ بَذِئَ خَرَوَ قَفْر

"They (the reins) play on the back of the Ḥaḍramaut camel, like a snake’s writhings in the desert where the Khirwa’ 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 *shīṭān* (240, l. 4) and a *shīṭān* (shīṭān) (243, l. 3). As a tribal name we find a sub-tribe of the Banū Kinda called *būnū shīṭān* (Hamdānī, 91, l. 16), the *būnū shīṭān* (būnū shīṭān) 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 *shīṭān* to be an old Arabic word.

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 *shīṭān* in the Qur’ān in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the

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3 Vide the discussion in Robertson Smith, *Kisheh*, 229 ff.
5 Goldziher, *Abhandlungen*, i, 10; van Vloten, *Feestbundel aan de Goeje*, 38 ff. Also Sprenger, *Leben*, ii, 242, n. 2. Wellhausen, however, *Resta*, 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. 174–8, and see Goldziher, *Abhandlungen*, i, 6 ff.
old poetry, and would fit this early serpentine connection, but the theological connotations of Shaitān as leader of the hosts of evil, is obviously derived from Muhammad's Jewish or Christian environments. In the Rabbinic writings ֵיַיְדֵי is used in this sense, as are the Gk. Σατάν and the Syr. 为准. From the Syr. come the Arm. ֶה לַעַד, and also the Phlv. ideogram ְצָמַי (PPGl, 209), the ְצָמַי ְצָמַי of the Paikuli fragment, iii, 2, but it is from the Eth. ְצָמַי ְצָמַי which occurs beside ְצָמַי ְצָמַי for ְצָמַי, that many scholars have sought to derive the Ar. ְצָמַי. 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 Christian, probably Abyssinian Christian, usage. (Fischer; Glossar, 165, thinks that the word is from ְצָמַי but influenced by the genuine Arabic ְצָמַי meaning demon.)

(Shia).

vi, 65, 160; xv, 10; xix, 70; xxviii, 3, 14; xxx, 31; xxxiv, 54; xxxvii, 81; liv, 51.

Sect or party.

Both plurals ְצָמַי and ְצָמַי are used in the Qur'an.

The verb ְצָמַי in the sense of to be published abroad, occurs in xxiv, 18, and it is usual for the Muslim authorities to derive ְצָמַי from this (cf. Râghib, Mufradât, 272). Schwally, Idioticon, 61, however, points out that in the meaning of sect the word has developed under

1 ְצָמַי is the form on the incantation bowls, cf. Montgomery, Aramaic Incantation Texts, Glossary, 296.
2 Hübschmann, Arm. Gramm., i, 316.
3 Herzfeld, Paikuli, Glossary, p. 243. Of the same origin is also the Soghdian s'irnâ (Henning, Manichaeisches Reitbuch, 1937, p. 142).
4 Nöldeke, Neue Beiträge, 47; Pautz, Offenbarung, 48; Ahrens, Muhammad, 92; Rudolph, Abbâgînîk, 34; Margoliouth, ERE, x, 540. Praetorius, ZDMG, lxi, 610-620, thinks the Eth. is derived from the Arabic, but see Nöldeke, op. cit., against him.
5 Wellhausen, Reste, 157, and see Horovitz, KU, 121.
Syrian Christian influence, Syr. \textit{ṣuqma} being a \textit{faction} as well as \textit{group} (\textit{agmen, πληθψίς}), \textit{PSm}, 2576.

\textit{Al-Sabian}. ii, 59; v, 73; xxii, 17.\footnote{Sprenger, \textit{Leben}, ii, 184, thinks we should read \textit{majās} in xix, 13, referring to John the Baptist.}

The \textit{Ṣabians}.

Like the \textit{Magians} and the \textit{Magians}, they represent a group specially honoured in the Qurān as \textit{al-dīn ʿāmnaw}, but whom they represent, is still an unsolved puzzle.

The exegetes had no idea what people was meant by \textit{ṣabīn}, as is evident from the long list of conflicting opinions given by Ṭab. on ii, 59. They also differed as to its derivation, some taking it from \textit{ṣibā} to \textit{long for} (Shahristānī, ed. Cureton, 203), and others from \textit{ṣibā} which they say means \textit{to change one's religion} (Ṭab., loc. cit.).

Bell, \textit{Origin}, 60, 148, is inclined to think that the word is just a play on the name of the Sabaeans Christians of S. Arabia. He himself notes the difficulties of this theory, and though it has in its favour the fact that an-Nasafi on xxii, 17, calls the \textit{Ṣabians} \textit{būn min al-nasāri}, the fact that Muḥammad himself was called a \textit{Ṣābī} by his contemporaries,\footnote{Bukhārī (ed. Krahli), i, 96, 97; ii, 387, 388; Ibn Hishām, 229; and the verse of Sarāqa in \textit{Aghānī}, xv, 138.} seems to show that the word was used technically in his milieu, and is not a mere confusion with Sabaeans. Grimme, \textit{Mohammed}, 1904, p. 49, also looked to S. Arabia for the origin of the word, which he would relate to Eth. \textit{ṣ-nāh}, whose secondary meaning is \textit{tributum pendere}, and which he would interpret as "Almosen spenden". This, however, is somewhat far-fetched.\footnote{Vide Rudolph, \textit{Abhängigkeit}, 74, n.}

Wellhausen's theory \textit{Reste}, 237, was that it was from Aram. \textit{ṣuqma} =\textit{ṣuqma}, and given to the sect or sects because of their baptismal
practices. We find this נָבִּים to baptize in Mandaean (Nöldeke, Mand. Gramm, 235), and as Brandt points out, we find the root in the sect names Μαρβοθαίοι and Σεβοναίοι. If, as Pedersen holds, the Sabians are Gnostics, this derivation is probably as near as we are likely to attain.

(Sibgha).

ii, 132.

Baptism.

The passage is Madinan and is a polemic against the Jews and Christians, so that סַבִּים would seem to be a reference to Christian baptism.

is probably to dye, and סָבֹּעַ dye, tincture (cf. Syr. סָבֹּעַ), occurs in xxiii, 20, meaning juice. It is possible that סָבֹּעַ in all its meanings is a borrowed word, though in this case the סָבֹּעַ 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 צָבַע = Aram. צָבַע to dip, it was an easy transition to to baptize, and particularly in the Christian-Palestinian dialect we get צָבַע to baptize, צָבַע to be baptized, צָבַע baptism, צָבַע baptist (Schultheiss, Lex, 166; PSm, 3338). The Christian reference of סַבִּים is clear from Zam. on the passage, and the influence was probably Syriac.

(xx, 133; lii, 37; lxxiv, 52; lxxx, 13; lxxxi, 10; lxxxvii, 18, 19; xcviii, 2.

1 Rudolph, op. cit., pp. 68, 69. Pautz, Offenbarung, 148, n., with less likelihood suggests the Syr. צָבַע become צָבַע. 2 Die jüdischen Baptistens, 112 ff. See also Horovitz, KU, 121, 122.
3 Browne, Festschrift, p. 333 ff. Torrey, Foundation, 3, assumes that the Sabians were the Mandaens, but this is questionable. Cf. Ahrens, Muhammad, 10.
4 So Rudolph, Abhängigkeit, 75, and Lane, Lex, sub voc., though Ullmann, Koran, 14, would take it to refer to circumcision.
Plu. of صبحة

It is one of the technical terms connected with Muḥammad’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 Muḥammad used it as a general term for such sacred writings as were known at least by hearsay to the Arabs, and as such it 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)—

كوجي صفحات من عهد كسرى فاهداها لاعجم طلمي

"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—

كتاب في الصحيفة من لقيط إلى من بالجزيرة من إيد

"A page of writing from Laqiṭ to whatever Iyādites are in al-Jazīrah."

The philologers have no adequate explanation of the word from Arabic material, for صفح is obviously denominative. It is in S. Arabia that we find the origin of the word. Grimme, *ZA*, xxvi, 161, quotes صفحات with its plu. صفحات from the S. Arabian inscriptions, and in Eth. صفحات to write is in very common use, while صفحات meaning both scriptura and liber is clearly the source of the Ar. صفح.

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


3 Glaser, 424, 8, 11; Halévy, 199, 8; and cf. Rossini, *Glomarium*, 223.


5 Grohmann, *WZKM*, xxxii, 244. This was also in use in pre-Islamic Arabia as *Andrac, Ursprung*, 36, notes, and was borrowed by the Jews, cf. צִבְרָה צִבְרָה (Nöldeke, *Neue Beiträge*, 50, n.). *Itqān*, 120, makes it clear that صفح was recognized as Abyssinian in origin.
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.

ṣadqa (Sadaqa).

ii, 192, 265, 266, 273, 277; iv, 114; ix, 58, 60, 80, 104, 105; lviii, 13, 14.

Alms, tithes.

The denominative verb ṣadqa to give alms, occurs in ii, 280; v, 49; xii, 88; ṣadqa in iv, 94; ix, 76; lxiii, 10, and the participles ṣadqa and ṣadqa 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 religious term, just like Heb. ḫalal, Phon. ḫalal, Syr. ḫalal. The Muslim authorities derive the word from ṣadqa 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 ḫalal 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. ḫalal with ḫ for ḫ would seem fatal to a derivation from a Christian source, but in the Christian-Palestinian dialect we find ḫalal translating ελεημοσύνη in common use in several forms, which makes it at least possible that the source of the Arabic word is to be found there.

ṣiddiq (Siddiq).

iv, 71; xii, 46; xix, 42, 57; lvii, 18; and ṣadqa v, 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from ṣadqa on the measure未来发展, though this form is not very common.

1 Fraenkel, in Beitr. Assy., iii, 69; Nöldeke, Neue Beiträge, 50; Cheikho, Naṣrānīya, 181, 222; Horovitz, KU, 69; Zimmerm, Akkad. Fremdw. 19.
2 So Fraenkel, Vocab, 20; Spranger, Leben, ii, 195 n.; Rudolph, Abhängigkeit, 61; Ahrens, Muhammad, 180; von Kremser, Streifzüge, p. ix.
3 Schulteess, Lex, 167; Schwally, Idiotaicon, 79; and cf. Horovitz, JPN, 212.
As used in the Qur'ān, however, it seems to have a technical sense, being used in the sing. only of Biblical characters, and in the plu. as “the righteous”, and for this reason it has been thought that we can detect the influence of the Heb.-Aram. ʿābū. Thus Fleischer, Kleine Schriften, ii, 594, says: “Das Wort ist dem heb.-aram. ʿābū entlehnt, mit Verwandlung des Vocals der ersten Silbe in i nach dem bekannten reinarabischen اباع.”

In the O.T. ʿābū means *just, righteous*, and is generally rendered by δικαῖος in the LXX. In the Rabbinic נֶפֶל ʿābū the sense of piety becomes even more prominent and it is used in a technical sense for *the pious*, as in Succa, 45, b. It is precisely in this sense that Joseph, Abraham, and Idrīs are called صديق، and the Virgin Mary صديقة في the Qur'ān, and there can be little doubt that both the Arabic صديق and the Eth. Ṣā Fecha are of this Aram. origin.1

ṣrāʿ (Ｓīrāṭ).

Occurs 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. مسقتٌ, 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 (cf. vii, 15).

The early Muslim authorities knew not what to make of the word. They were not sure whether it was to be spelled صرّاط, صرّاط, or صرّاط، and they were equally uncertain as to its gender, al-Akhfash

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1 Cf. Horovitz, *KU*, 49; Vaca, *EI*, iv, 402; Ahrens, Christliches, 19; Grimm, *ZA*, xxvi, 162, thought it was of S. Arabian origin, and this may be supported by the occurrence of Ṣiddiq (?!) as a proper name in the inscription, Glaser, 265 (= *CIS*, iv, No. 287), though the vocalization here may be Ṣādiq (Rossini, *Glossarium*, 222; cf. Ryckmans, *Names proper*, i, 182, 269). The Phon. name Ṣuṣwā may also represent ʿābū (Harris, *Glossary*, 141).

2 Vide Bagh. on i, 6, and Jawhari, sub voc.
propounding a theory that in the dialect of Ḥijāz it was fem. and in the dialect of Tamiṣ masc. Many of the early philologers recognized it as a foreign word, as we learn from as-Suyūṭī, Itq, 322; Muzhir, i, 130; Mutaww, 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, so that strata became οὐράνα (cf. Procopius, ii, 1), and thence Aram. אָרָם שְׁרָתָא, אָרָם שְׁרִיתָא; אָרָם שְׁרִיתָא, אָרָם שְׁרִיתָא 1; Syr. ܐ袌ܒܬܐ 2. From Aram. it was an early borrowing into Arabic, being found in the early poetry. 3

صرح (Ṣārḥ).
xxvii, 44; xxviii, 38; xl, 38.
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 (T.A, ii, 179), while some say it means glass tiles—بلاغ من قوارير. All these explanations, however, seem to be drawn from the Qur'ānic material, and they do not explain how the word can be derived from صرح.

Nöldeke, Neue Beiträge, 51, pointed out that in all probability the word is from Eth. יִלָּח a room, sometimes used for templum, sometimes for palatium, but as Dillmann, Lex, 1273, notes, always for aedes altiorres conspicuae. This is a much likelier origin than the Aram. פְּרוֹל, 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. صريح not of صرح. 4 It is doubtful if the word

1 Cf. Krauss, Griechische und lateinische Lehnmörser im Talmud, ii, 82, 413. A parallel formation is μονή κατὰ πατέρας ( μονή κατὰ πατέρας) = οὐράνωσις.
3 Of particular interest is the fact that in an eschatological sense it passed from Aramaic into Pahlavi as 𐭭𐭩𐭫𐭬秣. Cf. Bailey in JRAS, 1934, p. 505.
4 Hoffmann, Z.A. xi, 322. What Fraenkel, Fremde, 237, means by פְּרוֹל I know not.
occurs in the genuine old poetry, but it is found in the S. Arabian
inscriptions, where \(\text{Salabā} = \text{aediculum elatum}\) (Rossini,
*Glossarium*, 225).

\(\text{Salabā}\).

iv, 156; v, 37; vii, 121; xii, 41; xx, 74; xxvi, 49.

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 com-
panion (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 denomina-
tive from \(\text{Salib}\). This \(\text{Salib}\) occurs in the old poetry, e.g. an-Nabigha,
ii, 10 (Ahlwardt, *Dīvans*, p. 4), and ‘Adi b. Zaid (Aghānī, ii, 24), etc.,
and is doubtless derived from Aram. \(\text{Salibā}\); Syr. \(\text{Salibā}\), as
Fraenkel, *Fremde*, 276, claims. The word is not original in Aram., how-
ever, and perhaps came originally from some Iranian source from a root
represented by the Pers. \(\text{Salibā}\) (Vollers, *ZDMG*, i, 614). Mingana,
*Syriac Influence*, 86, claims that it was from Syr. rather than from
Jewish Aram. that the word came to Arabic, and as the Eth. \(\text{Tzikālā}\)
seems to be of this origin,\(^1\) it may be so.\(^2\)

\(\text{Salawāt}\).

xxii, 41.

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\(^3\): al-Jawāliqī, *Mu‘arrab*, 95; As-Suyūṭi,

\(^1\) The form \(\text{Zikālā}\) is later and derived from the Arabic (Nöldeke, *Neue Beiträge*, 35).

\(^2\) So Ahrens, *Christliches*, 40.

\(^3\) That it was a borrowing is evident from the large crop of variant readings of
the word noted by al-‘Ukbarī, *Imāl*, ii, 89.
This idea that it is Hebrew is derived, of course, from the notion that the word means synagogues. It could be from the Aram. אֶלֶּכֶת which means prayer, but the theory of Ibn Jinnī in his Mutāsab, quoted by as-Suyūṭī, Mutaw, 55, that it is Syriac, is much more likely, for though מצָלִים means prayer, the commonly used סָלֵלָא means a place of prayer, i.e. προσευξία, which Rudolph, Abhängigkeit, 7, n., would take as the reference in the Qur'ānic passage. As we find Xαυλα = chapel in a S. Arabian inscription, however, it is possible that the word first passed into S. Arabian and thence into the northern language.

صَلَّى (Ṣallā).
Of very frequent occurrence.
To pray.

Besides the verb we find in the Qur'ān صَلَّى prayer, מצָלִים one who prays, and סָלֵלָא place of prayer. מצָלִים, however, is denominative from Sprenger, Leben, iii, 527, n. 2, had noted, and itself seems to have been borrowed from an Aramaic source (Nöldeke, Qurans, 255, 281).

The origin, of course, is from אֶלֶּכֶת = סלְלָא, as has been generally recognized, for the Eth. אֶלֶּכֶת is from the same source (Nöldeke, Neue Beiträge, 36). It may have been from Jewish Aramaic but more probably from Syr., for the common phrase أقام الصلاة, as Wensinck, Joden, 105, notes, isgood Syriac. It was an early borrowing (Horovitz, JPN, 185), used in the early poets and thus quite familiar.

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1 Fraenkel, Vocab, 21; Drobot, Freundes, 31; Schwally, Idioticon, 80, 125.
2 See also Pautz, Offenbarung, 149.
3 Hommel, Sudarab. Christ., 125; Rossini, Glossarium, 224.
4 The primary meaning of מצָלִים is to roast, cf. Heb. סֶלֶלָא; Eth. סלְלָא. al-Khafājī, 124, seems to feel that מצָלִים is a borrowed form.
5 Fraenkel, Vocab, 21; Wensinck, El, Art. “Ṣalāt”; Bell, Origin, 51, 91, 142; Pautz, Offenbarung, 149; Rudolph, Abhängigkeit, 56; Grünbaum, ZDMG, xl, 275; Mittwoch, Entstehungsgeschichte des islamischen Gebetes, pp. 6, 7 ff.; Zimmern, Akkad. Freundes, 65; Ahrens, Mohammed, 117.
6 Mingana, Syriac Influence, 86; Schwally, Idioticon, 80, 125.
in pre-Islamic days,\(^1\) and the substantive șahrî ْزَغَصْمِنْ preces is found in
the S. Arabian inscriptions (Rossini, Glossarium, 224).

ṣām (ṣanam).
vi, 74; vii, 134; xiv, 38; xxi, 58; xxvi, 71.
An idol.

Found only in the phn. ٠صَنَام١, 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 šahrî in the S. Arabian inscriptions,\(^2\) D. H. Müller,
WZKM, i, 30, would regard صَنَام١ as a genuine Arabic word. It has,
however, no explanation from Arabic material, and the philologers are
driven to derive it from ضَمْن١ meaning (LA, xv, 241; al-Khafājī,
124).

It was doubtless an early borrowing from Aramaic. The root ُذَلُل١ appears to be common Semitic,\(^3\) cf. Akk. šalmu \(^4\) and Ar. صَلَم١ to cut
off, so Heb. ٠ذَلَل١; Phon. ٠ذَلَل١; Aram. ٠ذَلَل١; Syr. ٠ذَلَل١, an
image, would doubtless mean something cut out of wood or stone.
٠ذَلَل١ and ٠ذَلَلَل١ occur not infrequently in the Nabatean
inscriptions (RES, ii, 467, 477; Cook, Glossary, 101),\(^5\) and it was from
some such Aram. form that the word came into use in N. Arabia,\(^6\)
giving us the ٠ذَلَل١ we find in a Sanaite inscription,\(^7\) the صَنَام١ of the
early Arabic poetry and of the Qur’ān, and perhaps a Nabatean ُذَل١ in an inscription from Madā‘in Ṣāliḥ.\(^8\)

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\(^1\) Nöldeke, Neue Beiträge, 29, and cf. Geyer, Zwei Gedichte, i, 203 = Divān, iv, 11.
\(^2\) CIS, iv, No. ii, l. 4, and see Gülsemeyer, ZDMG, xxiv, 180; RES, ii, 485.
\(^3\) But see Nöldeke, ZDMG, xl, 733.
\(^4\) Zimmern, Akkad. Fremdw., 8.
\(^5\) So the S. Arabian ٠ذَلَل١ (Rossini, Glossarium, 224; RES, ii, 485).
\(^6\) Fraenkel, Fremdw., 273; Pautz, Offenbarung, 175, n. 2; Robertson Smith.
Kinship, 300.
\(^7\) Halévy, in JA, vii* série, xvii, 222.
\(^8\) RES, ii, No. 1128.
xii, 72.

A drinking cup.

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— cbo’ag, cb’ag, cb’ag, cb’ag, cb’ag, besides the accepted cha’ag. Either cb’ag or cha’ag would make it mean a measure for grain, and cb’ag or cha’ag would probably mean something fashioned or moulded, e.g. a gold ornament.

The Muslim authorities take the word as Arabic, bdeke has shown that it is the Eth. rp’b, which is actually the word used of Pharaoh’s cup in the Joseph story of Gen. xl 1 in the Ethiopic Bible.

xxii, 41.

Plu. of chum a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian, or a Šabian place of worship. They agree, however, in deriving it from cb’ag (cf. Ibn Duraid, 166), and Fraenkel agrees, 2 thinking that originally it must have meant a high tapering building. 3 The difficulty of deriving it from cb’ag, however, is obvious, and al-Khafajī, 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. rp’b a hermit’s cell (Nöldeke, Beiträge,

1 Neue Beiträge, 55.
2 Fremde, 269.
3 It certainly has the meaning of minaret in such passages as Aghānī, xx, 85 ; Amārī, ii, 78 : Jabīn, Mabdiṣa, 161, and Dozy, Supplémenti, i, 845. So the Judaeo-Tunisian rwaq means camparile (Nöldeke, Neue Beiträge, 52). Lammens, ROC, ix (1904), pp. 35, 31, suggests that originally cb’ag meant the pillar of a Stylite ascetic.
52), though we have as yet no S. Arabian word with which to compare it.

صور (Ṣūrah).

-xl, 66 ; lxiv, 3 ; lxxsii, 8.

Form, picture.

We also find the denominative verb صور in iii, 4 ; vii, 10 ; xl, 66 ; lxiv, 3.

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

Fraenkel, Fremdw, 272, suggests, therefore, that it is derived from the Syr. ضم form, image, figure, from a root ضم to describe, picture, form (cf. Heb. דשא to delineate). In Aram. also פֶּלֶס and פֶּלֶס mean picture, form, and in the S. Arabian inscriptions we find פֶּלֶס 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.

صور (Ṣaum) and صيام (Siyām).

ii, 179, 183, 192 ; iv, 94 ; v, 91, 96 ; xix, 27 ; lvi, 5.

Fasting.

The verb occurs in ii, 180, 181, and the participle in xxxiii, 35, صام being obviously denominative from صوم.

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'ānic

1 Rudolph, Abhängigkeit, 7 n.
2 Vide Hommel, Christosnath, 125 ; Mordtmann, Himyar. Inschr., 14, 15 ; Rossini, Glossarium, 223.
3 So Zimmerm, Akkad. Fremdw, 27.
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 Nöldeke-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 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. דַּעַת, but it is more likely to have come from Aram. אֶתְנָא, Syr. ܐܬܢܚ, which is also the source of the Ethi. ṣ̄aw (Nöldeke, *Neue Beiträge*, 36), and the Arm. ձաբ. The Syr. form is the nearer phonologically to the Arabic and may thus 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 Arab communities than those of the Jews and Christians is uncertain.

(Ṭāḫūṭ).

ii, 257, 259; iv, 54, 63, 78; v, 65; xvi, 38; xxxix, 19.

Idolatry.

This curious word is used by Muhammad to indicate an alternative to the worship of Allah, as Rāghib, *Muṣrūdūt*, 307, recognizes. Men are warned to “serve Allah and avoid Ṭāḫūṭ” (xvi, 38; xxxix, 19); those who disbelieve are said to fight in the way of Ṭāḫūṭ and have Ṭāḫūṭ as their patron (iv, 78; ii, 259); some seek oracles from Ṭāḫūṭ (iv, 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāḫūṭ (iv, 54; v, 65).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From Ṭab. and Bagh. on ii, 257, we

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2 Grünbaum, *ZDMG*, xi, 275, is uncertain whether from Heb. or Aram.; cf. also Pautz, *Offenbarung*, 150, n. 3.
4 Cheikho, *Nasrānīyūn*, 179.
5 Schwally, *Idioticum*, 74 n.: “Natürlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum.”
learn that some thought it meant the sorcerer, others the fiend, others the charlatan, and some thought it a name for al-Lāt and al-‘Uzza. The general opinion, however, is that it is a genuine Arabic word, a form من الشيطان to go beyond the limit (LA, xix, 232; TA, x, 225, and Rāghib, op. cit.). This is plausible, but hardly satisfactory, and we learn from as-Suyūṭī, Itq, 322; Mutaww, 37, that some of the early authorities recognized it as a loan-word from Abyssinian.

Geiger, 56, sought its origin in the Rabbinic מלאה error which is sometimes used for idols, as in the Jerusalem Talmud, Sanh, x, 28d, Allegations for idols, and whose cognate מלאה is frequently used in the Targums for idolatry, a meaning easily developed from the primary verbal meaning of מלאה to go astray (cf. Heb. מלאה; Syr. يها; Ar. طني). Geiger has had many followers in this theory of a Jewish origin for Tāghūt, but others have thought a Christian origin more probable. Schwally, Idiotic, 38, points out that whereas in Edessene Syriac the common form isまれ which gives quite as close an equivalent as the Targumic מלאה. The closest parallel, however, is the Eth. מער from an unused verbal root מער (the equivalent of מלאה, طني), which primitively means defection from the true religion, and then is used to name any superstitious beliefs, and also is a common word for idols, translating the εἰδωλα of both the LXX and N.T. It is probable, as Nödlke, Neue Beiträge, 35, notes, that this word itself is ultimately derived from Aramaic, but we can be reasonably certain that as-Suyūṭī's authorities were right in giving the Arabic word an Abyssinian origin.¹

¹ Geiger, 203, and see examples in Levy, TW, i, 312.
² Von Kremers, Jdee, 229, n.; Fraenkel, Vocab, 23; Pautz, Offenbarung, 175; Eickmann, Angelologie, 48; Margoliouth, ERE, vi, 249; Hirschfeld, Judische Elemente, 65.
³ Schultess, Lex, 76. Mingana, Syriac Influence, 85, also holds to a Syr. origin for the word.
⁴ Nödlke, op. cit., 48. It should be noted, however, that in the incantation texts מלאה means false deity, which is very close to the Qur'anic usage. Cf. Montgomery, Aramaic Incantation Texts, p. 290.
Some of the early authorities know that it was a foreign word. Baid. tells us that it is اسم عبري, and al-Jawâlîqî, Mu'arrab, 103; al-Khafâjî, 128, give it as non-Arabic.

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

Only found in late Meccan and Madinan passages, and always in the technical religious sense of God “sealing up the hearts” of unbelievers.

The primitive meaning of the Semitic root seems to be to sink in, cf. Akk. tipû. to sink in, tappa, diver; Heb. טָלַל ; Aram. טָלַל ; Syr. ἀπογείτονω, to sink; Eth. ἀμφιλο, to dip, to immerse. From this came
the more technical use for a die, e.g. Phon. כִּינָה coin; Akk. timbu'u, signet-ring; Heb. חותם signet; Syr. σφραγὶς seal (σφραγὶς) and coin (νόμισμα).

Fraenkel, Fremde, 193, pointed out that in this sense of sealing the Arabic verb is denominative from طلِب which is derived from the Syr. _columns. We actually find _columns used in the sense of obstupesecit in Eph. Syr., ed. Overbeck, 95, l. 26—100 _columns 108 _columns, and _columns occurs in the incantation texts (Montgomery, Aramaic Incantation Texts, Glossary, p. 105).

(_Tabaq).

lxvii, 3; lxxi, 14; lxxxiv, 19.

Stage or degree.

The form طلِب used in lxvii, 3; lxxi, 14, is really the plu. of طلِبة.

It is used only of the stages of the heavens, both in a physical and a spiritual sense, and for this reason, Zimmerm, Akkad. Fremde, 46, derives it directly from Mesopotamia, the Akk. tubuqtu, plu. tubuqati, meaning Welträume (wohl in 7 Stufen übereinander gedacht).

( _Tabara).

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 Aram. _columns to be clean; סומא Syr. _columns brightness; Heb. _columns to be clean, pure; the S. Arabian _columns in Hal, 682 (Rossini, Glossarium, 159), and the Ras Shamra _columns.

In its technical sense of “to make religiously pure”, however, there can be little doubt that it, like the Eth. _columns and _columns (Nöldeke, Neue Beiträge, 36), has been influenced by Jewish usage. It will be remembered that _columns is used frequently in Leviticus

1 In Tyrian circles as early as the third century B.C. Cf. Harris, Glossary, 105.

2 As Fraenkel notes, the un-Arabic form طلِب is itself sufficient evidence that it is a borrowed form.
for ceremonial cleanness, and particularly in Ezekiel for moral cleanness. Similar is its use in the Rabbinic writings, and in late passages Muhammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

(Тўбъа)

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 as-Suyūṭī, Itg, 322, and al-Jawālīqī, Mu'arrab, 103, quote authority for its being a foreign word.¹

It is obviously the Syr. ἡσαὰδος = μακάριος or μακαρισμός, as Fraenkel, Vocab, 24, saw,² which, of course, is connected with the common Semitic root طيب, which appears in Arabic as طيب and S. Arabian as طيب.

(Тўр)

ii, 60, 87 ; iv, 153 ; xix, 53 ; xx, 82 ; xxiii, 20 ; xxviii, 29, 46 ; lii, 1 ; xcvi, 2.

Mt. Sinai.

Twice it is expressly coupled with سيناء, and except in lii, 1, where it might mean mountain in general, it is used only in connection with the experiences of the Israelites at Sinai.⁴

It was early recognized by the philologers as a foreign word. al-Jawālīqī, Mu'arrab, 100; Ibn Qutaiba, Adab al-Kātib, 527; as-Suyūṭī, Muzhir, i, 130; and Baid. on lii, 1, give it as a Syriac word, though others,

¹ They were uncertain, however, whether to regard it as Abyssinian or Indian—Motaww, 30, 51.
² So Mingana, Syriac Influence, 86; Dvořák, Fremdw., 18.
³ Lagarde, Übersicht, 28, 69.
as we learn from as-Suyūṭī, Itq, 322, thought that it was a Nabataean word.

Heb. הָרָּאָה = πέτρα, from meaning a single rock or boulder, comes to have the sense of cliff, and Aram. חָרָה is a mountain. So in the Targums חָרָה is Mt. Sinai, but the טוּר סוּנָא of the Qur'ān is obviously the Syr. סמִּזְמָא which occurs beside לַעַגְּרָא סְמִּזְמָא.  

vii, 130; xxix, 13.

The Deluge.

The Commentators did not know what to make of it. Ṭab. 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 rinderpest or a plague of boils.

Fraenkel, Vocab, 22, recognized that it was the Rabbinic מַלְעָא which is used, e.g., by Onkelos in Gen. vii, and which occurs in the Talmud in connection with Noah's story (Sanh. 96a). Fraenkel's theory has been generally accepted, but we find מַלְעָא in Mandacan meaning deluge in general (Nöldeke, Mand. Gramm., 22, 136, 309), and Syr. מַלְעָא is used of Noah's flood in Gen. vi, 17, and translates κατακλαυσμός in the N.T., so that Mingana, Syriac Influence, 86, would derive the Arabic word from a Christian source.

The flood story was known before Muḥammad's time, and we find the word "טְוָף" used in connection therewith in verses of al-A'šā and Umayya b. Abī-ṣ-Ṣalt, but it is hardly possible to decide whether it came into Arabic from a Jewish or a Christian source.

1 Vide Onkelos on Ex. xix, 18.
2 Fraenkel, Vocab, 21; Mingana, Syriac Influence, 88; and see Horovitz, JPN, 170; KU, 123 ff.; Guidi, Della Sede, 571.
3 It can hardly be connected, however, with the Gk. τέφων.
4 Hirschfeld, Beiträge, 45; Horovitz, KU, 23; Masson, Lexique, 52; Wellhausen, ZDMG, lxvi, 633.
5 Also on the incantation bowls, cf. Montgomery, Araucan Inscription Texte, Glossary, p. 290.
6 Al-A'šā in Geyer, Zwei Gedichte, i, 145 = Dīwān, xiii, 59; Umayya, xxvi, 1; xxx, 10 (ed. Schultheiss).
iii, 43; v, 110; vi, 2; vii, 11; xvii, 63; xxiii, 12; xxviii, 38; xxxii, 6; xxxvii, 11; xxxviii, 71, 77; li, 33.

Clay.
The Qur'ān uses it particularly for the clay out of which man was created.

Jawhari and others take it to be from ٍطَن, but this verb is clearly denominative, and Fraenkel, *Fremde*, 8, is doubtless correct in thinking it a loan-word from N. Semitic.

We find ٍمِدَاٰلِل clay in Jewish Aram. but not commonly used. The Syr. ٍلَمْبَيْسُ was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find the Phlv. ideogram ٍسَيْنَعْ, meaning clay or mud (PPGI, 219; Frahang, *Glossary*, p. 119), 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.

ٍعَلَّمِينَ (‘Alam).

Of very frequent occurrence (but only in the plu. ٍعَالِمْيَن).¹

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.² Rāghib, *Mufradāt*, 349, quotes as parallels ٍحَذَرَمْطَمْ and ٍخَاتَمْطَمْ, but these are borrowings from ٍمُحْدَمْ and ٍمُهَبَمْ respectively (Fraenkel, *Fremde*, 252 and 193). Another indication that the word is foreign is the plu. form ٍعَالِمْيَن (Fraenkel, *Vocab*, 21).

It is difficult, however, to decide whether the word was borrowed from Jewish or Christian sources.³ Hirschfeld, *Beiträge*, 37, pleads for

¹ Fischer, *Glossar*, 86, shows that this plu. in the Qur'ān means "mankind ".
² In S. Arabian, however, we have ٍمَيْيَمْ وَمَدَمْ (Rossini, *Glossarium*, 207).
³ That it was an early borrowing is clear from the fact that ٍمَيْيَمْ occurs in a monothetic S. Arabian inscription published by Mordtmann and Müller in *WZKM*, x, 287; cf. p. 289 therein.
a Jewish origin, and there is much to be said in favour of this. Heb. דליון means any duration of time, and in the Rabbinic writings it, like Aram. אולימל, comes to mean age or world, e.g. עולימל זה “this world” as contrasted with the next עולימל הנב (Levy, iii, 655). Grünbaum also points out, ZDMG, xxxix, 571, that the common Qur’anic רב العالمל is precisely the רב החולמים of the Jewish liturgy. On the other hand, אולימל occurs in Palm. and בול in Nab. inscriptions, and the Syr. יחצא, which Fraenkel, Vocab, 21, suggested as its origin, means both אֵיכו and κόσμος, while the expression קָרָב in the Christian-Palestinian dialect, is, as Schwally notes, a curiously close parallel in form to the Qur’anic עֶבֶד.  

עֶבֶד (‘Abd).

Of very frequent occurrence (also other forms, e.g. עבדה, etc.).

A worshipper.

The root is common Semitic, cf. Akk. abdu; Heb. עב; O.Aram. יַב; Syr. יב; Phon. יב; Sab. אַב (and perhaps Eth. או, Dillmann, Lex, 988).

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 this 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. יב means to make or to do, and the same meaning is very common in Jewish Aram. and Syr. In Heb. יב is to work, and so יב primarily means worker, as Nöldeke has pointed out, and the sense of to serve is derived from this. With יב meaning to

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2 It occurs with the meaning of age or time in the Zanjiiri inscription.
3 Idilation, 67, 68 = εἰς τὸν ἑαυτόν.
4 Zimmerm, Akkad. Fremdw, 47.
5 Notice particularly the Niph. יב to be filled, used of land.
6 ZDMG, xl, 741. He compares the Eth. יכ to work and ינכ a labourer.
serve, we get Heb. לְבָרָם; Aram. לְבָרָם; Syr.  הלב ; Phon. לְבָרָם; and Akk. abdu, all meaning slave or vassal, like the Ar. عبد, Sab. نبأ. From this it is a simple matter to see how with the developing cults לְבָרָם comes to be a worshipper, and عبد to worship, i.e. to serve God.

The inscriptions from N. Arabia contain numerous examples of לְבָרָם joined with the name of a divinity, e.g. לְבָרָם =عبد اللات = לְבָרָם; عبد مناة = לְבָרָם; عبد ذي شري = לְבָרָם; יִבֵּל ה = לְבָרָם; Abd Muti = לְבָרָם; Abd Allah = לְבָרָם, to quote only from the Sinaitic inscriptions. ¹ Also in the S. Arabian inscriptions we find ፥፥ወወወወወ 'Abd 'Atthar; ፥፥ወወወወወ 'Abd Kallal; ፥፥ወወወወወ 'Abd Shams, etc.² It thus seems clear that the sense of worship, worshipper came to the Arabs from their neighbours in pre-Islamic times,³ though it is a little doubtful whether we can be so definite as Fischer, Glossar, 77, in stating that it is from Jewish לְבָרָם.

עֶבֶרְיִי ('Abqarî).

lv, 76.

A kind of rich carpet.

It occurs only in an early Meccan Sûra 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 עֶבֶרְיִי, a town of the Jinn, which is the home of all wonderful things, and Tab., while telling us that עֶבֶרְיִי is the same as

¹ Cook, Glossary, 87, 88. For the Safaitic see לְבָרָם : לְבָרָם, etc., in Littmann, Semitic Inscriptions, 1904; Ryckmans, Noms propres, i, 155, 240, 241, and compare the Phon. examples in Harris' Glossary, 128, 129.
² Vide Piller, Index of South Arabian Names, for references, and Rossini, Glossariuni, 201.
³ It was commonly used in this sense in the old poetry, see Cheikho, Nâsrâniya, 172. Ahrens, Christliches, 20, would derive עֶבֶרְיִי directly from the לְבָרָם; cf. Horovitz, JPN, 213.
or زرایي، states that the Arabs called every wonderful thing عبقري.

It seems to be an Iranian word. Addai Sher, 114, suggests that it is the Pers. آب كار، meaning "something splendid", from سپندور splendid and كار something made. That would be Phlv. س آب = lustre, splendid 1 (cf. Skt. आभा) and سودا كار = labour, affair 2 from Av. سودا كار (cf. Skt. कार). 3 so Phlv. سودا would mean a splendid or gorgeous piece of work. It must be admitted, however, that this derivation seems very artificial.

(xxii, 30, 34.)

Ancient.

It occurs only in a Madinan سورة in a reference to the كابتا العتيق.

The exegetes had some trouble with the word, though they usually try to derive it from عَكِيق whose meaning, as commonly used in the old poetry, is to be free. The verb occurs in Akk. etêqu; Heb. מַעַש meaning to move, to advance, but the sense of to be old seems purely an Aram. development, and occurs only as an Aramaicism in Hebrew. 4

Aram. معا، معا، معا، Syr. معا معا are quite commonly used, and معا in the sense of old, occurs in a Palm. inscription of A.D. 193, 5 but Vollers, ZDMG, xliv, 354, i, 315, claims that the root owes this meaning to the Lat. antiquus, in which case the word probably came early into Arabic from an Aramaic source. 6

1 PPGL, 87, and cf. Horn, Grundriiss, § 3.
2 West, Glossary, 194, and Horn, Grundriiss, § 831.
3 Bartholomae, AHW, 444 ff.
4 BDB, 801.
5 do Vogt, Inscriptions, No. 6, l. 4, and cf. Lidzbarski, Handbuch, 348; Ryckmans, Noms propres, i, 172.
6 It was used in the early poetry, e.g. Al-A'ash (Geyer, Zwei Gedichte, i, 18) and Mufaddaliyat, xxvi, 34.
ix. 73; xiii, 23; xvi, 33; xviii, 30; xix, 62; xx, 78; xxxv, 30; xxxviii, 50; xl, 8; lx, 12; xcvi, 7.

Eden.

It is always found in the combination جنات عدن as Garden of Eden, and always used eschatologically, never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sūras, and is commonest in quite late passages. Muḥammad apparently learned the phrase only in its later sense of Paradise, and in xxvi, 85, refers to it as جنة النعيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from عدن to abide or stay in a place (LA, xvii, 150; TA, ix, 274), and Rāghib, Mufradāt, 328, says that استقر أ عدن means to stay. Some, however, recognized it as a loan-word, as we learn from as-Suyūṭī, Itq. 323, though the authorities were divided as to whether it was Syriac or Greek.

Obviously جنات عدن represents the Heb. לְחַנְן, and as لְחַנְן is properly delight, pleasure (the Gk. ἡδονή),¹ the جنة النعيم of xxvi, 85, is a very fair translation. The Arabic equivalent of لְחַנְן, however, is عدن with its derivatives عدن and Delicacy, softness, which clearly disposes of the theory of the Lexicographers of a derivation from عدن.

Marracci, Refutationes, 315, claimed that the derivation of the Arabic word was directly from the Heb. and this has been accepted by many later writers,² though Geiger, 47, admits that it is only in the later Rabbinic writings that لغن means a heavenly abode. It is possible, however, that it came from the Syr. نس, which is used not

¹ Cf. לְחַנְן to be soft, and the Hiph. to live delicately, voluptuously. Syria, Eigen- nummer, 14, however, wants to derive it from Babylonian ἄδημα meaning field or steppe.
² De Saer in J.A. 1829, vol. iv, pp. 175, 176; Pautz, Offenbarung, 215 n.; Sacco, Credenza, 163.
only of the earthly Eden of Genesis but also of Paradise, and of that 
blessed state into which Christ brings men during their earthly sojourn-
ing.\textsuperscript{1} It was from the Syr. that the Arm. \textit{wq.\textlref{b}ā\textlref{}}\textsuperscript{2} was derived, but one must admit with Horovitz, \textit{Paradies}, 7, that the Syriac word 
was not so commonly used as the Rabbinic \[\text{יזע},\text{l}
and the probabilities are thus in favour of a Jewish derivation.

\textit{'Arūb}.

lvi, 36.

Pleasing.

The word is found only in an early Meccan passage describing the 
delights of Paradise, where the ever-virgin spouses are \[\text{עֶרֶב אַזְרָ֑אֶל},\text{ which}
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 \textit{عرب},
which does not normally have any meaning which we can connect
with \textit{عروب} in this sense. For this reason Sprenger, \textit{Leben}, ii, 508, n.,
suggested that it was to be explained from Heb. \[\text{בָּ֔לֵם},\text{ one of the}
meanings of which is \textit{to be sweet, pleasing}, used, e.g., in Ez. xvi, 37;
Cant. ii, 14, very much as in the Qur'ānic passage. So in the Targums
\[\text{בָּ֔לֵם} means \textit{sweet, pleasing} (Levy, \textit{TW}, ii, 240), but the word is not
a common one, and it is not easy to suggest how it came to the Arabs.
It is commonly used in the old poetry, which would point to an early
borrowing.

\textit{'Azzara}.

v, 15; vii, 156; xlviii, 9.

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 \textit{to correct} or \textit{punish},

\textsuperscript{1} \textit{Vide} Andrac, \textit{Ursprung}, 151.

\textsuperscript{2} Hübschmann, \textit{ZDMG}, xlvii, 231; \textit{Arm. Gramm.}, i, 300. In the old version of
Genesis, however, the word used is \textit{hrq.ḥal}, which is obviously from the Greek \textit{'Eβέλ}.\textsuperscript{3}
nor can it be a normal development of عذر 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 (I.A. vi, 237).

It thus seems probable that the verb is denominative, formed from a borrowed َعذر or َعذر اللاء meaning help, succour, which would have come to Muḥammad from his contact with the Jewish communities. As the Heb. and Phon. لعل; Aram. لعل; Syr. مجد, are cognate with the Ar. عذر to aid, it is possible to consider عذر as a by-form of عذر, just as لعل occurs, though infrequently, beside لعل in the Palm. inscriptions, but the fact that it is عذر and not عذر which means to help is against this, and in favour of its being a denominative.

(ʻUznir).

ix, 30.

Ezra.

The reference is to the Biblical Ezra, and the name was recognized by the philologers as foreign. al-Jawāfī, Mu‘arrab, 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is لعل and none of the Christian forms taken from this help us to explain عذر. Finkel, MW. xvi, 306 suggests that it is a misreading for عذر from Ps. ii, 7, but this does not seem possible. Majdī Bey in the Bulletin de la Soc. Khédive de Géographie, vii sér., No. 3 (1908), p. 8, claims that it represents Osiris, but this is absurd. Casanova, JA, cev (1924), p. 390, would derive it from سد or سد, but all the probabilities are that it stands for لعل, and the form may be due to Muḥammad himself not properly grasping the name, or possibly

1 See Horovitz, JPS, 214.
2 Lidzbarski, Handbuch, 338.
3 For, 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.
4 See also Horovitz, KT, 127, 167; JPS, 169; Künstlinger, OLZ, xxxv (1932), 381-3.
giving it deliberately the contemptuous diminutiv form. A comparison with the Mandaean Elizar \(^1\) is too remote to be fruitful.

\[\text{‘Ifrît.}\]

xxvii, 39.

Demon.

The philologers would derive it from \(\text{عفر} \) 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 (cf. \(LA\), vi, 263). That the philologers had difficulty with it is evident from the number of possible forms given by Ibn Khâlawîh, 109.

Grimme, \(ZA\), xxvi, 167, 168, suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth, \(ZDMG\), xlviili, 17, would take it as a genuine Arabic word.\(^2\) Hess, \(ZS\), ii, 220, and Vollers, \(ZDMG\), i, 646, however, have shown that it is Persian, derived from Phlv. \(\text{سلاي} \) \(\text{افران} \) \(\text{افرينات} \), which in Mod. Pers. is \(\text{افريدنا} \), the participle from to create, Paz. \(\text{افريدان} \), Phlv. \(\text{خلوق} \) (Shikan, Glossary, 226), and used like the Ar. \(\text{خليف} \) for creature.

\[\text{‘Illiyûn.}\]

lxxxiii, 18, 19.

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 \(\text{لوشمينك} \), \(LA\), xix, 327; others that it means the heights \(\text{Tab. in loco})\), and others, arguing that \(\text{كتاب} \) in v. 20 interprets \text{‘Illiyyûn, said it meant a book (Bagh).}

\(^1\) This Elizar appears as the chief of all priests; cf. Lidzbarski, \text{Johannesbuch}, ii, 78 ff.

\(^2\) Vide also his \text{Nominalbildung, § 250.}

\(^3\) Horn, \text{Grundriss, § 39, and cf. Vollers, Lex, i, 44.}

\(^4\) Reichelt, \text{Avestisches Elementarbuch, Glossary, 428.}
Fraenkel, *Vocab.*, 23, was doubtless right in taking it to be the Heb. יִמְד, which is used as an appellation of God among both Hebrews and Phcenicians, and as meaning higher or upper is used of chambers of a house (Ez. xii, 7; xlii, 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy, *Wörterbuch*, iii, 653).

Grimme, *ZA*, xxvi, 163, wants to connect it with Eth. אֹלָפ, whose participle, he says, means *bunt gefärbe*, 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.

אֵמַד (*Imād*).

xiii, 2; xxxi, 9; civ, 9 (sing. אֵמַד); lxxxix, 6.

A column or pole.

The word can hardly be derived from the Arabic verbal root אֵמַד to afflict, and was apparently borrowed from the Aramaic.

Zimmer, *Akkad. Fremde*, 31, goes back to an Akk. īmād meaning a support for a house or a wall, from a root ēmēd., 'md, to stand, which he would consider as having influenced the Canaanitish and Aramaean areas, whence we find Heb. יְמָלָא; Phon. יְמָלָא pillar, and Aram. יְמָלָא; Palm. יְמָלָא; Syr. יְמָלָא pillar. If so it must also have influenced the S. Arabian area, for there we find Sab. אֶסֶף (D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, 80) and Eth. אֶשֶף, also meaning pillar.

From the Aramaic, according to this theory, would have come the Ar. אֱמָד a pillar, and thence the denominative verb אֵמַד to prop, from which the Qur'ānic אֱמָד would have been derived. In this case it would have been an early borrowing.

2 Neidelke, *Neue Beiträge*, 28, and Horovitz, *JPN*, 215, agree that the origin was Jewish.
iii, 30, 31; lxvi, 12.

‘Imrān, 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,1 Sale,2 and Weil,3 we have no need to look elsewhere than the יִשְׂרָאֵל of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr. ound.

Syce, Eigennamen, 60, would take it as a genuine Arabic name applied to יִשְׂרָאֵל because the name seems to be a formation from อ, and used in pre-Islamic times. Ibn Duraid, Ishtiqāq, 314, tells us of an อ among the Qudā‘a, and Ibn Qutaiba, Ma‘ārīf, 223, speaks of an อ at Mecca. D. H. Müller, WZKM, i, 25, says the name was known in S. Arabia, and evidence for its existence in N. Arabia is found in a Greek inscription from the Hauran given by Lidzbarski, Ephemeris, ii, 331, which reads Αυθοῦ Σαλέμου κε 'Εμπάνου Βάσσου, as well as the Abū ‘Imrān mentioned in Al-A‘shā.4 Horovitz, KU, 128, also quotes Littmann’s unpublished second volume No. 270 for an occurrence of the name in the Safaitic inscriptions (cf. Ryckmans, Noms propres, i, 167).

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 Mūḥammad from his Jewish or Christian sources, though in the form it takes he may have been influenced by the Arabic name (Horovitz, JPN, 159).

xxix, 40.

Spider.

2 Koran, p. 46, n. 3.
3 Muhammad der Prophet, 1843, p. 195, n.
4 Dīnā (ed. Geyer), xxvii, 18.
The ending ـوت would suggest that it is of Aram. origin (Geiger, 45), and this is confirmed by the fact that the Heb. is בַּכֶּפֶן, where the Heb. ן would lead us to expect a ت in Arabic, as e.g. ِۚدِنِشْ and ۔ۢبِرُغُوت, etc.

The form in the Targums is בַּכֶּפֶּן or בַּכֶּפֶן, as in נּֿיֺוּנִיָּ spider's web, and it was probably from some Aram. form that it entered Arabic.¹ The word occurs with ن already in the N. Arabian inscriptions (Jauussen and Savignac, Mission, 25).²

عيد (Yd).

v, 114.

A festival.

This sole occurrence is in the latest Madinan Sūra in connection with Muhammad’s curious confusion on the Lord’s supper.

The Lexicons try to derive it from عاد, though as we see from the discussion of al-Azharī in L.A, iv, 314, they were somewhat in difficulties over it. Fränkel, Fremdr, 276, pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. ٌبِكَل,³ though the root is common Semitic, and the Targumic نُدِر is not impossible as the source. It would have been an early borrowing, for already in the Minaean inscriptions ${	ext{٩}}$ا means festum instituit (Rossini, Glossarium, 205).

عِيسِي (Isa).

ii. 81. 130, 254; iii. 40, 8, 52, 78; iv, 156-169; v, 50, 82, 109-116; vi. 85; xix. 35; xxxiii, 7; xlii, 11; xliii, 63; lvii, 27; lxi, 6, 14.

Jesus.

The majority of these passages are late. The name is generally

¹ Vide RDB, 745.
FOREIGN VOCABULARY OF THE QUR'ĀN

Many Muslim authorities take the word as Arabic and derive it from عَیسَى to be a dingy white, whence عَیسَّ a reddish whiteness (Lane, sub voc.), or from عَیسَّ meaning a stallion's urine; so Rāghib, Mufradāt, 359 (cf. LA, viii, 31). Zam. on iii, 40, however, dismisses these suggestions with some scorn,¹ and there were many who recognized it as a foreign word.² al-Jawālīqi, Mu'arrab, 105; al-Khaḍāji, 134, give it as such, and in LA, viii, 30 ff., we read that Sibawayh, Ibn Sīda, Jawhari, and az-Zajjāj classed it as مَعْرِب. Jawhari, Şihāh, 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 ʾӀṣū, and was learned by Muḥammad from Jews who called Jesus so out of hatred.³ There is no evidence, however, that Jews ever referred to Jesus by this name. Others take it as a rhyming formation to correspond with مَوْسِي and جَيْشِي on the analogy of Hārūn and Qārūn; Hārūt and Mārūt; Yājūj and Mājūj, etc. There may be some truth in this.⁴ Derenbourg, REJ, xviii, 128, after pointing out how the Tetragrammaton 𐤀𐤁𐤀𐤁 in Gk. became ἸΗΩ, suggests that perhaps ἸΗΩ “lu à la manière occidentale” has produced عِیسَى, but this is hardly likely.

Fraenkel, WZKM, iv, 334, 335, suggests that the name عِیسَى may have been so formed from مَعْرِب by Christians in Arabia before

¹ Baid. follows Zam. in this. Zwemer, Moselem Christ, 34, has quite misunderstood Baid. on this point. Baid. does not argue for a derivation from عَیسَّ, but definitely repudiates it. al-'Ukbari, Jamā', i, 104, says clearly لا یعرف له استثناءً.

² See the discussion in Abū Hayyān, Bahr, i, 297.

³ This was suggested by Roediger (Fraenkel, WZKM, iv, 334, n.) and by Landsauer (Nöldeke, ZDMG, xli, 720, n.), and is set forth again by Pautz, Offenbarung, 191. The case against it is elaborated by Derenbourg, REJ, xviii, 127, and Rudolph, Abhängigkei, 66.

⁴ This theory was elaborated by Lowenthal in 1861, cf. MW, i, 267-282, and Ahrens, Christliches, 25.
Muḥammad. It is not unusual to find Arabic using an initial จัย in words borrowed from Aram.,² and the dropping of final  is evidenced by the form Yisho of the Manichaeans "kötürkisch" fragments² from Turfan,³ and the late Jewish  for  (Levy, Wörterbuch, ii. 272). The form  ‘Iṣa, however, does not occur earlier than the Qur’ān,⁴ whereas  appears to have been used in personal names at an early period, cf. Aghānī, xx, 128.

Till further information comes to hand we shall have to content ourselves with regarding it as some form of "konsonanten permutiation" ⁵ due, maybe, to Muḥammad himself, and perhaps influenced, as Horovitz, KU, 128, suggests, by Nestorian pronunciation.

Fājīr.

lxxi, 28; plu. ḥār, lxxx, 42, and xxxviii, 27; lxxxii, 14; lxxxiii, 7.

Wicked.

With this must be taken the verb  to act wickedly, lxxv, 5, and ḥār, wickedness, xci, 8.

This set of words, as Ahrens, Christliches, 31, notes, has nothing to do with the root ḥār to break forth or its derivatives. Rather we have here a development from a word borrowed from the Syr.  which literally means a body or corpse, but from which were formed the technical words of Christian theology,  corporalis, and  corporalitas, referring to the sinful body, the flesh that wars against the spirit. Thus in 2 Pet. i, 13, ḥār = ἐν τούτῳ τῷ σώματι, and in 1 Cor. iii, 3, ḥār = σωματικός, and in

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² Examples in Völlers, ZDMG, xlv, 352.
² So sometimes in the Iranian and Soghdian Manichaean fragments, see Henning, Manichaica, ii, 76, and Manichaicaes Reichbuch, 142.
³ Le Coq in SBA IV, Berlin, 1909, p. 1053; cf. also the Arm. [ŋ].
⁴ But note the monastery in S. Syria, mentioned by Mingana, Syriac Influence, 84, which as early as A.D. 571 seems to have borne the name ‘Īṣānīya.
⁵ Bittner, WZKM, xv, 395.
this technical sense it may very well have been in use among the Christian Arabs long before the time of Islam.

قاطر (Fāṣir).

vi, 14; xii, 102; xiv, 11; xxxv, 1; xxxix, 47; xli, 9.

Creator.

It occurs only in the stereotyped phrase قاطر السموات والارض.

The root قطر is to cleave or split, and from this we have several forms in the Qur'ān, viz. قُطْر a fissure, قطّأ to be rent asunder, etc. On the other hand, قطّر to create (cf. قطرة, xxx, 29), is a denominative from قاطر.

The primary sense is common Semitic, cf. Akk. pāṭāru, to cleave, Heb. בֵּית, Phon. בָּית to remove, Syr. ḫe to release, etc. The meaning of to create, however, is peculiar to Ethiopic, and as Nöldeke, Neue Beiträge, 49, shows, the Ar. قاطر is derived from قاطر though Arabicized in its form.¹

قَفَحُ (FATH).

xxvi, 118; xxxii, 28.

Judgment, decision.

The verb قَفَحُ to open, with its derivatives, is commonly used and is genuine Arabic, but in these two passages ² which it has a peculiar technical meaning, Muḥammad seems to be using, as Horovitz, KU, 18, n., noted, an Eth. word OfFileh, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. OfFileh to give judgment; OfFileh indicari; OfFileh litigare; OfFileh iudicium,

¹ That the early authorities felt that the word was foreign is clear from the tradition about Ibn 'Abbas in LA, vi, 362, already referred to in our Introduction, p. 7.
² Horovitz would add ex. 1, 1, if, 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.
and ḥaṭṭah which is both iudicium and sententia iudicis. This sense had already become domiciled in S. Arabia, as we see from the use of ḫalq in the inscriptions (Rossini, Glossarium, 221).

(Fakhkhār).

iv, 13.

Potter’s clay.

The passage refers to the creation of man, and that it means earthenware is the general consensus of the authorities (cf. as-Sijistānī, 245; Rāghib, Mufradāt, 380).

It is obvious that it cannot be derived from the verbal root ḥaṭṭ, and Fraenkel, Vocab, 22, compared it with ẖaṭṭ an earthenware pot, which occurs as a loan-word in the Jewish ḥaṭṭād. The Syr. ẖaṭṭ is a word in fairly common use and translates κεραμεύς (cf. ẖaṭṭ ḫaṭṭ = yān κεραμική), and there can be little doubt that it is the origin of the Arabic word, though Horovitz, JPN, 216, withholds judgment as to whether it is of Jewish or Christian origin.

(Furāt).

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 ẖaṭṭ is derived from the river Euphrates (Horovitz, KU, 130), which from the Sumerian Pura-nun, “great water,” appears in Akk. as Purattu, or Purāt, and in O. Pers. as Ufrāt,

1 Nöldeke, Man. Gramm., 120, n. 2.
2 Fraenkel, Frena., 70; but cf. ḥaṭṭ in Dan. ii, 41.
3 This itself may be of Akk. origin, see Zimmern, Akkad. Freuds, 26.
4 Nöldeke, Neue Beiträge, 45, n. 2; Vollers, ZDMG, li, 324; Fraenkel, Freuds, 257.
5 Delitzsch, Paradises, 169 ff.
whence the Gk. Ἕφασίς. From the Akk. come the Heb. נְדַד and Syr. لَمَه، whence in all probability the Ar. فَرَّات, if indeed this was not an early borrowing from Mesopotamia.

فرَّاتُس (Firdaws).

xviii, 107; xxiii, 11.

Paradise.

The authorities are agreed that it means a garden—بَسَّاتُن (Jawhari, ndef, i, 467; LA, viii, 43), but they differed considerably as to what sort of a garden it means.1 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 Fränkel's remark, Freunds, 149), though some claimed that it was genuine Arabic derived from فَرَّ دَسِس meaning width or amplitude.2

Some said it was Nabataean,3 where the reference is possibly to the נְדַד of late Jewish legend. 'Ikrima held that it was Ethiopic,4 and many said it was Syriac,5 but the favourite theory among the philologers was that it was of Greek origin. as-Suyūṭī, Ḥiq, 323; Muzkūr, i, 130, 134, gives this as the prevalent theory, it is given by al-Jawāliqī, 110; ath-Tha'ālībi, Ḥiqh, 318; and al-Khafajī, 148, and we learn from the Lexicons (cf. LA, viii, 44) that it was supported by such authorities as az-Zajjāj, Mujāhid, Ibn Sīdā, and al-Kalbī.

Obviously فَرَّ دَسِس represents the Gk. παράδεισος, and on the ground of the plu. فَرَّ دِس G. Hoffmann6 would derive it directly from the Greek. It seems, however, merely a coincidence that this

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1 Lane, Lex, 2365; and Ṭab. on xviii, 107.
2 Vide Qāmūs, sub voc.; LA, viii, 44; TA, iv, 205. This was the theory of al-Farrā' and it was supposed to be supported by the fact that it occurs as a name for Damascus. The verse of Jarīr quoted in Bekrī, Ma'jāw, p. 368, is post-Islamic, however, and doubtless influenced by the Qur'ān.
3 as-Sudūl in al-Jawāliqī, Ma'arrāb, 110.
4 Bagh. on xviii, 107.
5 Qāmūs, sub voc. TA, iv, 105, and al-Jawāliqī.
6 ZDMG, xxxii, 761, n.; Lagarde, GA, 76 and 210; Pautz, Offenbarung, 215, n.; but see A. Müller in Heznerberger's Beiträge, 280, n.
plu. form (which is not uncommon in borrowed words, e.g. صناديق, etc.), is so close in sound to the Greek word, and it is unlikely that it came directly into Arabic from Greek. The original word is Iranian, the Av. pairidaēza, which in the plu. means a "circular enclosure". Xenophon introduced the word into Greek, and used it of the parks and gardens of the Persian Kings, e.g. Anab., i, ii, 7, etc. After this date it is used fairly frequently, and in the LXX is sometimes used to translate עַלְוֵי or עַלְוָה. But it was also borrowed into other languages. In late Akk. we find pardsu, and in Heb. דֶּרֶךְ a park or garden, also in Aram. the קַדָּר of the Targums, and Syr. כַּדָּא commonly mean garden and are of Iranian origin, like the Arm. այրաձ. 

Tisdall, Sources, 126, thought that فردوس 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  כַּדָּא 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, I, 646, suggests that possibly the plu. form فراديس was the form that was borrowed, and فردوس later formed from this.

It was a pre-Islamic borrowing, and possibly occurs in the Thamudic inscriptions.

1 Bartholdianae, AJW, 865; Hang, Parsis, 5. It survives in Mod. Pers. پارسا, garden (Horn, Grundriss, § 270), and Kurdish پارسا Garden (cf. Justi, Die kurd. Sprachentw., 29).
2 This makes it the more strange that Liddell and Scott should have considered the word Semitic.
4 ZA, vi, 290. On the suggested Semitic origin of the Avestic word, see Delitzsch, Paradies, 95, 96, and Nöldeke thereon in ZDMG, xxxvi, 182.
5 The Syr. כַּדָּא, besides Arm. այրաձ. այրող and Pers. پارسا for gardozer, is conclusive evidence of the Iranian origin, پارس, being the Phyl. פָּרָשָׁה, a protector, or keeper (Horn, Grundriss, § 170; Nyberg, Glossar, 169).
6 Hülschmann, Arm. Gramm., i, 220; Lagarde, Armenische Studien, § 1878.
7 As Horovitz, Paradies, 7, notes. Cf. also Schaefer in Der Islam, xiii, 326.
8 Horowitz, Paradies, 7; Grünbaum, ZDMG, xxxix, 381; Geiger, 48; Fraenkel, Vocub., 25; Sarco, Credenze, 163, n.
9 cf. Littmann, Entzifferung, 43.
(Fir'aum).

Occurs some seventy-four times, e.g. ii, 46.

Pharaoh.

The Commentators tell us that Fir'aum was the title of the kings of the Amalekites, just as Chosroes and Caesar were titles of the kings of Persia and Roum (Ṭab. and Baid. on ii, 46). It was thus recognized as a foreign word taken over into Arabic (Ṣibawaih in Siddiqi, Studien, 20, and al-Jawālīqi, Mu'arrab, 112).

Hirschfeld, New Researches, 13, thinks that it came to Arabic from Hebrew, the form being due to a misreading of מִלָּת as מִלָּת, 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 Φαραών, in Syr. (οὖν), and in Eth. ΦΑΡΑΩ. The probabilities are that it was borrowed from Syriac (Mingana, Syriac Influence, 81; Sprenger, Leben, i, 66; Horovitz, JPN, 169).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Zuhair and 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.

(Furqān).

ii, 50, 181; iii, 2; viii, 29, 42; xxiv, 49; xxv, 1.

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 Furqān and an illumination" (xxi, 49), and "We gave to Moses the Book and the Furqān" (ii, 50), where it would seem to

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1 As Nöldeke showed in his essay Über die Amalekiter, Göttingen, 1884, 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 indiscriminately for Philistines, Canaanites, and Egyptians, and Bagh. in his note on ii, 46, tells us that Pharaoh was the ruler of the Amalekite Copts!

2 Horovitz, KU, 130, however, would defend the genuineness of one passage in Umayya.
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, we read, "if ye believe God, he will grant you a Furqān and forgive your evil deeds." In viii, 42, however, where the reference is to the Battle of Badr, "the day of the Furqān, 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 فَرْقٌ from فَرَقَ, and thus it is taken by the Muslim authorities. Tab. on ii, 50, says that Scripture is called Furqān because God فَرَقَ به بين الحق والباطل, and as referring to Badr it means the day when God discriminated (فرق) between the good party and the evil (Rāghib, Mufradāt, 385). In this latter case it is tempting to think of Jewish influence, for in the account of Saul's victory over the Ammonites in 1 Sam. xi, 13, where the Heb. text reads ויהוה נשא חור ו듯ה נשא בישראל, in the Targum it reads ויהוה רוח ונבר ידוה פורקנא בישראל, where is exactly يوم الفرقان.¹

The philologers, however, are not unanimous as to its meaning. Some took it to mean نصر; Baid. on xxi, 49, tells us that some said it meant فلت القبر, and Zam. 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.²

Arguing from the fact that in the majority of cases it is connected with Scriptures, Hirschfeld, New Researches, 68, would derive it from بَرَق, one of the technical terms for the divisions of the

¹ Lidzbarski, ZS, i, 92, notes an even closer verbal correspondence with Is. xlix, 6, where for بَرَق‎ the Pesh. has بَرَقَ. ² This is strengthened by the fact that there are apparently no examples of its use earlier than the Qur'ān. Fleischer, Kleine 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. See Ahrens, Christliches, 31, 32.
text of the Hebrew Scriptures.\footnote{So Grimme, \textit{Mohammed}, ii, 73, thinks it means sections of a heavenly book and compares the Rabbinic פְּרִי מַדָּם \textit{ודָּמִים}; but see Rudolph, \textit{Abhängigkeit}, 30.} This, however, is rather difficult, and Margoliouth, \textit{Mohammed}, 145 (but see \textit{ERE}, ix, 481; x, 538), while inclining to the explanation from יִרְאִים, 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 מִשְׁמַרְיָהוּ.\footnote{Rudolph, \textit{Abhängigkeit}, II; Hirschfeld, \textit{Beiträge}, 58.} It also, however, has its difficulties, and in any case does not explain the use of the word in viii, 42.

Linguistically there is a closer equivalence in the Aram. יִרְאִים, יִרְאִים \textit{deliverance or redemption}, and Geiger, 56 ff.,\footnote{So Torrey, \textit{Foundation}, 48.} suggested this as the source of the Arabic word. He would see the primary meaning in viii, 29—"He will grant you redemption and forgive your evil deeds," where the Targumic מִשְׁמַרְיָהוּ would fit exactly (cf. Ps. iii, 9, etc.). Nowhere, however, is מִשְׁמַרְיָהוּ used of revelation, and Geiger is forced to explain מִשְׁמַרְיָהוּ 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,\footnote{Ullmann, \textit{Der Koran} (Bierleff, 1872), p. 5; von Kremer, \textit{Ideen}, 225; Sprenger, \textit{Leben}, ii, 337 ff.; Pautz, \textit{Offenbarung}, 81.} but Fraenkel, \textit{Vocab}, 23, in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. מִשְׁמַרְיָהוּ, a suggestion which has been very fruitfully explored by later scholars.\footnote{Schwally, \textit{ZDMG}, iii, 135; Knauske, \textit{Erlebnisdekre des Koran} (Berlin, 1910), p. 11 ff. See also Wellhausen, \textit{ZDMG}, lxvii, 633; Massignon, \textit{Lexique}, 52; Mingana, \textit{Syrian Influence}, 85.} Not only is מִשְׁמַרְיָהוּ the common word for \textit{salvation} in the Peshitta and the ecclesiastical writers (\textit{PSm}, 3295), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as זָכַי מִשְׁמַרְיָהוּ (Nöldeke-Schwally, i, 34) and Armenian as փայրփուր.\footnote{Merrx, \textit{Chrestomathia Targumica}, 264; Hubschmann, \textit{ZDMG}, xlvi, 267; \textit{Arz. Gramm.}, i, 318.} It is of much wider use than the Rabbinic
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 فَرَق on the borrowed word.¹ Schwally, however, has suggested that this is not necessary, as the word might well have had this double sense before Muḥammad’s time, under the influence of Christian or Jewish Messianic thought,² and Lidzbarski, ZS, i, 91, points out that in Gnostic circles “Eröhnung und Heil besonders durch Offenbarung vermittelt werden”.³ There is the difficulty, however, that there seems to be no evidence of the use of the word in Arabic earlier than the Qur’ān, and Bell, Origin, 118 ff., rightly insists that we must associate the use of the word for revelation with Muḥammad himself. He links up the use of the word in the Qur’ān with the story of Moses, and thinks that as in the story of Moses the deliverance was associated with the giving of the Law, so Muḥammad conceived of his Furqān as associated with the revelation of the Qur’ān. Wensinck, EI, ii, 120, would also attribute the use of the word in the sense of revelation to Muḥammad himself, but he thinks we have two distinct words used in the Qur’ān, one the Syr. نوئیmeaning salvation or deliverance, and the other a genuine Arabic word meaning distinction, which Muḥammad used for revelation as that which makes a distinction between the true and the false.⁴ Finally, Horovitz, KU, 77, would make a sort of combination of all these theories, taking the word as of Syriac origin, but influenced by the root فَرَق and also by the Heb. בִּרְמָא (cf. also JPN, 216-18).

In any case it seems clear that فَرْقān is a word that Muḥammad himself borrowed to use as a technical term, and to whose meaning

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¹ Lebem, ii, 239, “Wenn Mohammed Forkan auch aus dem Aramäischen entnommen hat, so schwebte ihm doch die arabischen Etymologie vor.” See also Rudolph, Abbäusgeleit, 30; Bell, Origin, 118; Noldeke, Skizzen, 38.
² Noldeke-Schewally, i, 34: “in erster Linie und am wahrscheinlichsten unter Christen, in zweiter Linie in messianisch gerichteten jüdischen Kreisen.”
³ He refers, for example, to Liechtenhain’s Die Offenbarung im Gnosticismus, p. 123 ff.; but as Rudolph, Abbäusgeleit, 92, points out, this idea is not confined to Gnostic circles.
⁴ Wensinck seems to have been unduly influenced by the theories of the native Commentators.
he gave his own interpretation. The source of the borrowing was
doubtless the vocabulary of the Aramaic-speaking Christians, whether
or not the word was also influenced by Judaism.

Falq

(Falq).

vi, 95, 96; xxvi, 63; cxiii, 1.

To split or cleave.

Three forms occur in the Qur’an: (i) فَلَقَتْ, he who causes to break
forth, vi, 95, 96; (ii) لَقَتْ to be split open, xxvi, 63; (iii) فَلَقَتْ the
dawn, cxiii, 1.

Zimmern, Akkad. Frendw, 12, notes that the Arabic verb is
denominative, and would derive it from an Aramaic source. The Akk.
palâqu, to slay or kill, is a denominative from pilagqu, a hatchet which
itself may be derived from the Sumerian balag. From this Akk.
pilagqu were derived on the one hand the Syr. ܢܘܲܪܐ and Mand.
ܚܲܚܲܐ, both meaning hatchet, and on the other hand the Skt. भङ्ग hatchet 1; Gk. πέλεκος, axe.2

Syr. ܐܪܡܐ is used to translate the Heb. מܳܪܲט in Ps. lxxiv, 6,
and would probably have been the origin of the form that was first
borrowed and from which all the others have been developed.3

Fulk

(Fulk).

Occurs some twenty-three times, cf. vii, 62.

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 فَلَقَتْ means to have rounded breasts (Lane, Lex, 2443),

1 For भङ्ग see Delitzsch, Prolegomena, 147, and Ipsen in Indog. Forschungen,
xii, 177 (Alt-Sumerisch-akkadische Lehnrwerter im Indogermaischen).
2 For πέλεκος see ZDMG, ix, 874; Kretschmer, Einleitungen, 105 ff.; Levy, Fremdwörter, 178.
3 In S. Arabian, however, we find ﷐ (Rossini, Glossarium, 218), though this
may have come from the Aramaic.
and from the same primitive Semitic root we get Akk. pilakkû; Heb. פִּילָקָתָה, all meaning the whirl of a spindle, and by another line of derivation Ar. فِلْکَة; Eth. ממות for the celestial hemisphere. So the philologers as a rule endeavour to derive from this root, imagining, it is so named from its rounded shape.¹

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, l, 620; li, 300, claims that it is the Gk. ἐφόλκιον, which usually means a small boat towed after a ship,² but from the Periplus Maris Erythraei, § 16,³ 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 Greek, though there is a possibility that it came through an Aram. medium.⁴

Fil (Fîl).

ev, 1.

Elephant.

The only occurrence of the word is in an early Sûra mentioning the Abyssinian campaign under Abraha against Mecca. Abraha’s army was known as جيش الفيل because for the first time in Arab experience, African elephants had been used in an attack. Muḥammad was doubtless using a well-known term when he referred to Abraha’s army as أصحاب الفيل.

The word seems to be of Iranian origin.⁵ In Phlv. we find يد, یدل; یدل;

¹ Râghîb, Mafradât, 393, however, reverses this position, and thinks the celestial sphere was called فَلَك because it was like a boat.
² Vîb Athanasius, 208 F.
³ In C. Müller, Geographi Graeci Minores, i, 271.
⁴ Fraenkel, Frederic, 212. Halévy, ZA, ii, 401, denies the derivation from ἐφόλκιον, claiming that in that case the Arabic word would have been ڤلک.
⁵ Hommel, Sînêthikhez, 24.
⁶ Ptol. 187; West, Glossary, 112; Shikand, Glossary, 264; Nyberg, Glossar, 188, where in Mod. Pers. it is یل.
Paz. *pāl*, representing an old Iranian form which was borrowed on the one hand into Skt. विल् 1 and Arm. ḫ 개념,2 and on the other into Akk. *pāru*, *pīlā* 3; Aram. נֵֽיִד; Syr. ילא. 4

Some of the philologers endeavoured to find an Arabic derivation for the word, 4 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 Aflas whose name Ṣυιεल/ாச் சும் occurs on coins of the end of the third century A.D. as an Ethiopian conqueror of S. Arabia. On this theory الفيل in the Qurʼān would be a corrupted representation of أفيال.

(Qārūn).

xxviii, 76, 79; xxix, 38; xI, 25.

Korah.

As Geiger, 155, has shown, the Qurʼānic account of Korah is based on the Rabbinic legends, and we might assume that the word is derived from the Heb. הַלַּיְפָּה. 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. Κορή and Eth. φος, but neither of these help us with the Arabic form. Hirschfeld, *New Researches*, 13, n., made the suggestion that قارون is due to a misreading of הַלַּיְפָּה as הַלַּיְפָּה, a mistake which is very possible in Hebrew script. It is fairly certain, however, that Muḥammad’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

2 Vox apud Indos barbara—Vullers, *Lex*, i, 402, as against Hommel, 324 ff., and see Monier Williams, *Sanskrit Dictionary*, p. 630.


4 Vullers, *ZDMG*, i, 652; Zimmern, *Akkad. Fremdar*, 50, thinks the Aram. and Heb. forms were derived from the Akkad.

4 e.g. Shibawaih in *Sibāb*, sub voc.
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a blunder. There is a Mandaean form ܡܪܡܐ (Lidzbarski, Ginzä, Göttingen, 1925, p. 157), but there can be no certainty that this is connected with ܩ܂ܪܘ܂ܢ, and if it is it was probably influenced by the Qur'ānic form. Thus it seems best to look on it as a rhyming formation to parallel ܗ܂ܘܪܘ܂ܢ (Sycz, Eigennamen, 43; Horovitz, KU, 131; JPN, 163), though whether from the Heb. ܩܪܡ or from a Christian form without the guttural, it is impossible to say.¹

ii, 81, 254; v, 109; xvi, 104.
Purity, sanctity.

We also find ܩ܂ܕܘܣ an epithet for God, lix, 23; lxii, 1; ܩ܂ܕܝ܂ܣ to bless, sanctify, ii, 28; ܡ܂܂ܕ܂ܘܨܪܝ holly, sacred, v, 24; xx, 12; lxxix, 16.

The root is common Semitic and would seem to have meant primitively to withdraw, separate,² and some of the philologers would derive the meaning of the Qur'ānic words from this sense (cf. Baid. on ii, 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.³ Thus Eth. ܦܨܢ in the sense of holy (i.e. ܦܨܢ) is a borrowing from Aram., as Nöldeke, Neue Beiträge, 35, shows, and there can be little doubt that Fraenkel, Vocab, 20; Fremde, 57, is correct in tracing the Arabic word to a similar source. Hirschfeld, Beiträge, 39 ff., thinks the Arabic use developed under Jewish influence, but the Qur'ānic use is more satisfactorily explained from Christian Aram.,⁴ particularly the ܪܘܚܐ ܩ܂ܕ܂ܘܣ נܘܚܐ ܒܫܒܒܐ; while the form ܩ܂ܕܘܬܐ may have come from the Eth. ܦܨܢ (Horovitz, JPN, 218).⁵

¹ Brandt, Mandaïsche Schriften, 149, suggested the equivalence with ܩ܂ܪܘ܂ܢ.
² The foreign origin of the word was recognized by some of the Muslim authorities,⁶ cf. Silsawah in Siddiqi, 20.
³ Baudissin, Studien, ii, 19 ff., and Robertson Smith, Religion of the Semites, 150.
⁴ Which is fatal to Grimm's theory of S. Arab. origin, ZA, xxvi, 166.
⁵ Fraenkel, Vocab, 24; Pautz, Offenbarung, 38; Mingana, Syrian Influence, 85, 86.
⁶ The ܡ܂܂ܕ܂ܘܬܐ = the Holy One, of the incantation texts, however, should be noted. Cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 300.
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(Qur'ān).

Occurs some seventy times, e.g. ii, 181; v, 101; vi, 19.
A reading from Scripture.

The root نُقْلَ in the sense of proclaim, call, recite, does not occur in Akkadian nor in S. Semitic as represented by the S. Arabian and Ethiopian, which leads one to suspect that نُقْلَ is a borrowing from the Canaanite-Aramaic area.¹ The root is found in Heb. and Phon. 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 نُقْلَ is used fairly often in the Qur'ān, and with four exceptions, always in reference to Muḥammad's own revelation. Of these exceptions in two cases (x, 94; xvii, 95), it is used of other Scriptures, and in two cases (xvii, 73; lxix, 19), of the Books of Fatememen will have given them on the Day of Judgment. Thus it is clear that the word is used technically in connection with Heavenly Books.² The sense of نُقْلَ also is recite or proclaim, that of read only came later.³

The usual theory is that نُقْلَ is a verbal noun from this نُقْلَ. It is not found earlier than the Qur'ān, so the earlier group of Western scholars was inclined to think that Muḥammad himself formed the word from the borrowed root.⁴ There is some difficulty about this, however. In the first place the form is curious, and of the early philologers, such as Qatāda and Abū 'Ubaida derived it from نُقْلَ to bring together, basing their argument on lxxv, 17.⁵ Others, as-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

¹ Nöldeke-Schwally, i, 33; Wellhausen, ZDMG, lxvii, 634; Fischer, Glossar, 104 b.
² Nöldeke-Schwally, i, 82; "Vielmehr wird نُقْلَ im Qorane überall vom murmelnden oder leiernden Hersagen heiliger Texte gebräucht."
³ Vide Hurgronje, RHR, xxx, 62, 155; Dyroff, in MVAG, xxii, 178 ff.; Nöldeke-Schwally, i, 81; and Pedersen, Der Islam, v, 113.
⁴ Von Kremer, Ideen, 224, 225.
⁵ Jawhari, sub voc.; as-Suyūṭī, Itq, 118, 119.
for the Jews or Injil for the Christians. It thus looks as though the word is not native, but an importation into the language.

Marracci, 53, looked for a Jewish origin, suggesting that it was formed under the influence of the Heb. נַפְּלָה 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 אֲרֹן, yet thought that it was influenced by the use of נַפְּלָה. The tendency of more recent scholarship, however, has been to derive it from the Syr. בֵּן which means "the Reading" in the special sense of Scripture lesson. In Syriac writings it is used in the titles for the Church lessons, and the Lectionary itself is called מַגְלָה. This is precisely the sense we need to illustrate the Qur'ānic usage of the word for portions of Scripture, so there can be little doubt that the word came to Muhammad from Christian sources.

(Qurbān).

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. Both passages are Madinan.

The Muslim authorities take the word as genuine Arabic, a form فَعَلَان فَعَلَان from قرب to draw near (Rāghib, Mufradāt, 408). Undoubtedly it is derived from a root בֵּן to draw near, approach, but in the sense of oblation it is an Aramaic development, and borrowed thence into the other languages. In O.Aram. we find בֵּן in this sense, and the Targumic נִנְנִית, Syr. בֵּן are of very

1 as-Sayyūṭi, Itq. 118, and LA, i, 124. Note also that Ibn Kathīr read یُنُفُّلُ, not ینفَلُ.
2 Torrey, Foundation, 48, suggests a Jewish נַפְּלָה, but such a form is hypothetical.
3 Horovitz, Der Islam, xiii, 66 ff., and KU, 74; Buhl, EI, ii, 1063; Wellhausen, ZDMG, lxvii, 634; Nöldeke-Schwally, i, 33, 34; Mingana, Syriac Influence, 88; Massinon, Lexique, 82; Ahrens, Muhammad, 133.
4 In xlvi, 27, it means "favourites of a Prince" and not sacrifice.
common use. From the Aram. it was borrowed into Eth. as φιλατνα (Nöldeke, Neue Beiträge, 37), and the אַפּ of the S. Arabian inscriptions is doubtless of the same origin. 5

Hirschfeld, Beiträge, 88, would derive the Arabic word from the Hebrew, 6 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 Syriac. 3 It must have been an early borrowing as it occurs in the early literature.

Қиртас (Qirtas).

vi, 7, 91.

Parchment, or papyrus. 4

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. Some recognized it as a foreign word, 5 a fact which indeed is apparent from the uncertainty that existed as to its spelling. 6 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 Kremer suggested that it was from the Gk. χάρτης, 7 but Sachau 8 and Fraenkel 9 are nearer the mark in thinking that χάρτης is the form behind قَرَطَس, especially as this form is found also in the Arm. קָרָטָס, 10 and the Aram. שַׁלְשֵׁמָה. 11

It is not likely that the word came directly from the Greek, and Fraenkel, Freund, 245, thought that it came through the Aram. קָרָטָס 12 meaning a paper or document, as in Levit. Rabba, § 34.

1 ZDMG, xxx, 672; Rossini, Glossarium, 234. The verb אַפּ means to approach a woman sexually.
2 So Fraenkel, Vocab, 20. Ahrens, Christliches, 32, favours a Jewish origin.
3 Schwally, Idioticon, 84; Mingana, Syriac Influence, 85; Wensinek, El, ii, 1129. See Cheikho, Našrāniya, 200, for early examples of the use of the word.
4 Mingana, Woodbrooke Studies, ii, 21.
5 al-Jawālīqī, Mu'arrab, 125; as-Suyūṭī, Itq, 323; al-Khaḍājī, 159.
6 LA, viii, 54, notes قَرَطَاس; قَرَطَاس and קָרָטָס.
7 Kulturgeschichte des Orientu, ii, 305.
8 Notes to the Mu'arrab, p. 67.
9 Freund, 245, cf. also Völlers, ZDMG, i, 617, 624; ii, 301.
10 Höbermann, ZDMG, xlvii, 253; Brockelmann, ZDMG, xlvii, 11.
11 Krauss, Griechische Lehrwoörter, ii, 567 (also Ναηθμ, ibid., ii, 297).
12 In Vocab, 17, he suggests נָבִיתָה, on which see Levy, Wörterbuch, ii, 398.
Mingana, *Syriac Influence*, 89, prefers to derive it through the Syr. ʃtaš, which occurs beside ḫaš-m, the source of the Eth. ݯh. It is really impossible to decide, though the fact that Ṭaraša in his *Mu'allaqa*, l. 31, seems to look on قُرطَاس as something peculiarly Syrian, may count in favour of Mingana's claim.

(Qurya).

Occurs some fifty-seven times both in sing. and plu. forms.

A village.

In Heb. ܕܢܘܐ is a poetical synonym for ܐܢ姥姥 a town or city, and it is a question whether it and the related ܪܙܐ ; Phon. ܕܢܐ (cf. Carthage); Ras Shamra ܢܵܡ , ܢܷܠܐ ; and Moab. ܠܐ (Mesha Inscription, 11, 12, 24) are not really related to the Heb. ܐܢ姥姥 and derived from the Sumerian ṣuru, a state. In any case the Heb. ܕܢܘܐ is parallel with the Syr. ܕܢܘܐ a town or village, and from the Syriac came the Arabic قَرَى, as Zimmer, *Akk. Fremde*, 9, notes. (Cf. Nöldeke, *Beiträge*, 61 ff., and *Neue Beiträge*, 131.)

(Quraish).

cvi, 1.

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—من التجارة والترقّيش (cf. Zam. on the verse and Ibn Hishām, 60). Others derived it from a verb تَرَقّيش to gather together, holding that they were so called from their gathering or assembling at Mecca (cf. *L.A*, viii, 226; Yāqūt, *Mu'jam*, iv, 79). Another theory derived the name from a tribal ancestor, Quraish b. Makhlaw, but as it does not explain this name it does not help us much.1

1 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.
The most satisfactory theory is that which derives the word from a *shark*, cf. Zam. on the verse and *LA*, viii, 226. This is scoffed at by Yāqūt, but is accepted by at-Ṭabarî and al-Damīrî, and it may well have been a totemistic tribal name. Noldeke, *Beiträge*, 87, accepts this theory, and links the word with the Aram. ܢܘܪܣ, which occurs in the Talmud, *Baba bathra*, 74, for a kind of fish, which Lewysohn thinks means the *sun-fish*, and would derive from the Pers. 𐭫𐭭𐭫𐭫. It is true that Pers. 𐭫𐭫𐭫 means "something eatable", but is from the Av. 𐭭𐭫𐭫, meaning *sol-splendidus*, and has apparently nothing to do with fish of any kind. Noldeke suggests with much more probability that it is a shortened form of the Gk. *καρχαρίας*, a word which is used for a kind of small shark with pointed teeth, and which Nicander the Colophonian said was used also for a lamia or a squill.

(Qist).


It would seem on the surface to be a derivative from 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 *Qist*, however, may be a denominative and as-Suyūṭī, *Iltq.* 323; *Mutan*, 49, tells us

1 Or *sword-fish* (Margoliouth, *Mohammed*, 9). Ibn Faqih (ed. de Goeje, p. 290) describes it as *مَكَّة أعظم من النَّفْنَف*.
4 *Bartholomae*, *AJW*, 1848; cf. Yasia, x, 118; v, 90.
5 Cf. also Hess in *ZS*, ii, 220.
6 In his Book on Dialects quoted by Athenaeus, vii, 76.
that some early authorities thought قسط was a borrowing from Greek.¹

The root مسپ is widely used in Aramaic but occurs elsewhere apparently as a loan-word. Thus مسپ; مسپ, like Syr. مسپ, means truth, right;² Mand. مسپ is to be true, and Palm. مسپ to succeed, while in the Christian-Palestinian dialect we find مسپ true.³ The Heb. مسپ is an Aramaizing, as Toy pointed out in his Commentary on Proverbs, and Fraenkel is doubtless correct in taking the Ar. مسپ as also of Aram., probably of Christian Aram. origin.⁴

"قسطاس (Qistās).

xvii, 37; xxvi, 182.

A balance.

There was practical agreement among the early authorities that the word means primarily a balance, and then metaphorically justice (cf. Rāghib, Mufradāt, 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 مسپ,⁵ but the weight of the authorities as we see from as-Suyūṭi, Itq, 323; Muzhir, i, 130; al-Jawālīqī, Mu'arrab, 114; ath-Tha‘alabī, Fiqh, 318, and as-Sijistānī, 257, was in favour of its being taken as a borrowing from Greek.⁶ Its foreign nature is indeed indicated by the variety of spellings we find.⁷

It was evidently an early borrowing, for it occurs in verses of

¹ This may be a reminiscence of the Lat. iusticia, though Spranger, Lebeu, ii, 219, thinks that it may be the Lat. sextarius.

² Notice also the مسپ = honesty (with م), of the incantation texts; cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 292.

³ Schurly, Idioticon, 88; Schultheiss, Lex, 185.

⁴ Freund, 263; Nöldeke, SBAW, Berlin (1882), iv, 5, thinks the noun is an Arabicizing of مسپ, but Drošták, Frenh, 76, 78, would regard it as an Arabic word taken as foreign through its similarity in sound with مسپ.

⁵ See Zan, on xxvi, 182, and the remarks in T.A., iv, 218.

⁶ See also as-Suyūṭi, Muzhir, i, 137; Ibn Qutaiba (Adab al-Kutib), 527; al-Khaṭṭābī, 150; as-Suyūṭi, Matur, 49.

⁷ al-Jawālīqī notes مسپ; مسپ; منطق; منطق; to which we may add from T.A., مسپ and مسپ.
'Adî b. Zaid, an-Nâbigha, and others. The origin of the word, however, is not easy to settle. Sachau in his notes to the Mu'arrab, p. 51, quotes Fleischer as suggesting that it goes back to the Lat. constans as used of the libra. Fraenkel, Fremde, 282, suggests a hypothetical *kou̱stos as a possible origin, and in WZKM, vi, 261, would interpret it from ζυοστασια. Vullers, Lex, ii, 725, thought that it was probably a mangling of the Gk. ζυγος a yoke, and Dvořák, Fremde, 77 ff., would derive it from ζεστης from the Lat. sextarius used as a measure of fluid and dry materials.

All these suggestions seem to be under the influence of the theory of the philologers that the word is of Greek origin. It would seem much more hopeful to start from the Aram. מַאֲשָׁף; מַמַּסף; מַמַּסף meaning measure, or the Syr. ܐܘܗܐ. The final ς here, however, presents a difficulty, and Vollers, ZDMG, l, 633, suggests that it is from the Gk. δικαστής a judge, which in Syr. is ܡܕܵܓܵܫܵܐ (BB, in PSm, 891), and with the ܓ taken as the genitive particle, would give us ܡܫܠܝܐ. This, influenced by the similar ܐܒܬܐ also = δικαστής, would give us قسِطَلس. This is very ingenious and may be true, but Mingana, Syriac Influence, 89, thinks it simpler to take it from ܐܒܬܐ representing ζεστης in some form in which the final ܣ had survived.

(Qissisûn).

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 رهبان may indicate that it referred to the ordinary clergy as distinct from the monks.

It was generally considered by the philologers as a genuine Arabic

1 Fraenkel, WZKM, vi, 258, however, thinks the verse attributed to an-Nâbigha is under Qur'anic influence.

2 On which see Fraenkel, Fremde, 198. It was rejected by Nöldeke, but defended by Ginzburg in Zapiski, viii, 145 ff.

3 See also I, 620; ii, 301, 323.
word derived from قَسَمُ to seek after or pursue a thing, so that a قَسَمْ is so called "because he follows the Book and its precepts"; as-Sijistānī, 259. Obviously the word is the Syr. προσβυτέρως, 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, قَسَم (cf. Aram. قَسَم) as قَسَم, and قَسَمْ as قَسَمْ, while the Ḥadith لا يَنْهَرُ قَسَمْ مَنْ قَسَمْهَةٍ shows that they were not unacquainted with the abstract noun قَسَمْ.

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. פֶּרֶשׁ, and in the S. Arabian inscriptions (e.g. Glaser, 618, 67 — "יָאָבִּל פֶּרֶשׁ אָבֹא אֵלֶּה ָּוָאָבִּל"), on the ground of which Grimme, Za, xxvi, 162, would take the word to be from a S. Arabian source, though with little likelihood.

(Qasr).

vii, 72; xxii, 44; xxv, 11; lxxvii, 32.

A castle.

The word has no verbal root in Arabic, and was noted by Guidi, Della Sede, 579, as a borrowing. Fraenkel, Vocab, 14, is doubtless correct in deriving it from Lat. castrum, through Gk. καστρόν and Aram. כַּסְרַפ. 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.

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1 But see al-Jawāliqī, Mu'arrab, 39.
2 Geiger, 51; Fleischer, Kleine Schriften, ii, 118; Freytag, Lex., sub voc.; Fraenkel, Vocab, 24; Frendu, 275; Rudolph, Abhandlungen, 7; Horovitz, KU, 64; Mingana, Syrian Influence, 85.
3 Cf. Apel, xii, 47, 170; xvi, 45.
4 Nöldeke, Neue Beitänge, 37; Pantz, Offenbarung, 136, n.
5 Cf. on it Praetorius in ZDMG, liii, 21; Raessini, Glossarium, 233.
6 That כַּסְרַפ as used in the Mishnah and Jerusalem Talmud is but a form of כַּסְרַפ, which like כַּסְרַפ was derived directly from καστρόν, has been shown by Nöldeke, ZDMG, xxix, 423; cf. also Guidi, op. cit., and Krauss, Griechische Lehmnörter, ii, 562.
7 Fraenkel, Frendu, 234; Vollers, ZDMG, 1, 614; ii, 316.
(Qatīrān).

xiv, 51.

Pitch.

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 قَطْرَانٌ; قَطُّرَانٌ; قَطِيرَانٌ; قَطْرَنٌ. This last reading is supported by the early poetry and is doubtless the most primitive.¹

Zam. tells us that it was an exudation from the Ubhal tree used for smearing mangy camels, but from the discussion in LA, vi, 417, we learn that the philologers were somewhat embarrassed over the word, and we have an interesting tradition that Ibn ‘Abbās knew not


² Cf. the verse of Al-A’shā in Jawhari, s.v. قاطِرَانٌ (where Cheikho, Nasrāniyā, 222, thinks that by لَا al-A’shā means the Gospel); and Mutalammis in Yāqūt, Muqṭem, iv, 228.

³ Vide Tab. on the verse.
what to make of it, and wanted to read قطر آن، which would make it mean "red-hot brass", and link it with the قطر of xviii, 95, and xxxiv, 11.

The truth seems to be that it is the Aram. جلف; Syr. جلف meaning pitch, which though not a very common word is an early one. Some confusion of جلف and قطر must have occurred when the word was borrowed, but it is interesting that the primitive form of the poets preserved exactly the vowels of the Aram.2

قلف (Qufal).

xlvii, 26.

A lock.

Only in the plu. قلف, where al-Jawāliqi, Mu‘arrab, 125, says it is a borrowing from Persian.3

The verb قلف is denominative4 and the word cannot be derived from an Arabic root. It is probably the Aram. قلف a fetter, or Syr. قرف, which translates the Gk. κλειθρον, and would have been an early borrowing.5

قلام (Qalam).

iii, 39; xxxi, 26; lxviii, 1; ccvi, 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 ليف, of course, stands for the λαβδοι of the Protev. Jacobii, ix.6

1 Baidj. gives this as the reading of Ya‘qūb.
3 So as-Suyūtī, lq, 323. al-Jawāliqi is probably referring to the Pers. جلف.
4 Frenkel, Freml, 16; Zimmern, Akkad. Freml, 35, gives it from the Aramaic.
6 In Tischendorf, Evangelia Apocrypha, 1876, p. 18.
The native authorities take the word from ُقَالْمَ to cut (cf. LA, xv, 392), but this is only folk-etymology, for the word is the Gk. κάλαμος a reed and then a pen,\(^1\) though coming through some Semitic form. κάλαμος was borrowed into Aram., where we find ﺪﻴـٰـ ﺪﻴـٰـ, Syr. ﺪـٰـ, but it was from the Eth. ﺪـٰـ, as Nöldeke, Neue Beiträge, 50, has shown, that the word came into Arabic. It was an early borrowing, for it is found both in the old poetry and in the S. Arabian inscriptions (Rossini, Glossarium, 232, for ﺔـٰـ as calamus odoratus).

(Qamîṣ).

xii, 18–28, 93.

Shirt.

It is curious that the word occurs only in the Joseph story.

The authorities usually take it as an Arabic word, though as Suyûti, Muhîhir, i, 135, quotes al-Asma‘î to the effect that some held it was of Persian origin.

It is clear that it cannot have an Arabic derivation, and the underlying word is doubtless the Gk. καμύσιον. This καμύσιον 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. καμύσιον passed into Syr. as ﺪـٰـ,\(^2\) and into Eth. as ﺪـٰـ, which is used in Josippion, 343, for a tunic or shirt, and is in all probability the source of the Arabic word.\(^3\) It must have been an early borrowing for we find it not infrequently in the old poetry.

(Qintâr).

iii, 12, 68; iv, 24.

Qintâr—a measure.

It was recognized by the philologers as of foreign origin, and though some, like Sibawaih, held to an Arabic origin, Abû ‘Ubaida (LA, vi,

\(1\) κάλαμος is a good Indo-European word, as is evident from the Skt. कलम; Norse balmr; Slav. slama; cf. Boissacq, 307.

\(2\) See Frueckel, Fremde, 45.

\(3\) Vollers, ZDMG, li, 311, thinks that the Arabic came from the Lat. camisia, but this is hardly likely.
expressly states that the Arabs did not know the meaning of the word.\(^1\) Some said it was a Berber word (as-Suyūṭī, \textit{Itq}, 323), others that it was Syriac (as-Suddī in \textit{Mukhaṣṣas}, xii, 266), but the majority were in favour of its being Greek (ath-Tha‘ālibī, \textit{Fiqh}, 318; as-Suyūṭī, \textit{Muzhir}, i, 134).

Undoubtedly it is the Gk. \(κεντηνάριον\), which represents the Lat. \textit{centenarium}, and passed into Aram. as صةلمس, Syr. صتدةلس.\(^2\) It was from the Aram., as Fraenkel, \textit{Vocab}, 13; \textit{Fremdw}, 203, shows, that the word came into Arabic, and in all probability from the shortened Syr. form صتةلس.\(^3\)

\(قِيَامَة\) (Qiyāma).

Occurs some seventy times, cf. ii, 79.

Resurrection.

It occurs only in the expression يوم القيامة, which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root \(^4\) to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic.\(^4\) In the Edessene Syriac we find صتةلس commonly used, but it is in the Christian-Palestinian dialect, where it translates \(ἀνάστασις\) (Schwally, \textit{Idioticum}, 82), that we find صتةلس, which provides us with exactly the form we want.

\(قِيَوم\) (Qayyūm).

\(\text{ii, 256; iii, 1; xx, 110.}\)

Self-subsisting.

It occurs only in the phrase أَلْخَي الْقِيَوَم used of Allah.

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\(^1\) This is evident from the variety of opinions on its meaning collected by Ibn Sīda in the \textit{Mukhaṣṣas}, xii, 266, and Ibn al-Athīr in \textit{Nihāya}, iii, 313.

\(^2\) Krauss, \textit{Griechische Lehnwörter}, ii, 553. It was from this form that the Arm. \(חֲבָיָם\) was derived (Häbechmann, \textit{Arm. Gramm}, i, 356).

\(^3\) Mingana, \textit{Syriac Influence}, 89; Vollers, \textit{ZDMG}, li, 316.

\(^4\) Cf. Pautz, \textit{Ossesbauer}, 105, n. 1; Mingana, op. cit., 85. Horovitz, \textit{JPN}, 186, notes that the phrase is not Jewish.
The Commentators are unanimous that the meaning is ِدَأَمْ (Ṭab., Baid., and as-Sijistānī, 250), but they were in difficulties over the form, and there are variants ِقَأَمْ, ِقِيَامَ, and ِقَأَمُ. Their trouble in explaining the form is well illustrated by al-‘Ukbarī, *Inšā‘*, i, 70, for the only possibility is to take it as on the measure ِقِمْوُل, and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with َقَأَم, to find that some of the authorities took it as a word borrowed from the Syriac.¹

Hirschfeld, *Beiträge*, 38, would derive it from Hebrew, and certainly ِبِنِمَ is used in connection with ِهِم in Jewish texts of the oldest period,² but ِصُمَصَم is also commonly used in the same sense and we cannot absolutely rule out a Syriac origin for the word.

*(Ka’s).*

xxxvii, 44; lli, 23; lvi, 18; lxxvi, 5, 17; lxxviii, 34.

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.³

The Heb. word is ُلَمَب, while in the Ras Shamra texts we have ُلَمَب, and in Aram. َلَمَب, َلَمَب, and َلَمَب (cf. Ar. ِكوُز), and Syr. َلمَب.⁴ As the Syr. َلمَب seems to be the source of the Pers.

¹ as-Suyūṭī, *Itq.*, 324; *Muhaw*, 54.
² Fraenkel, *Vocab.*, 23; Nöldeke-Schwally, i, 184, n.; and see Sprenger, *Lebens*, j, 204, n. It is noteworthy that the best attested variant reading ِغَامَغ agrees closely in form with ِغَامَغ. See also Horovitz, *JPN*, 219, who, as a matter of fact, would derive the word ِغَامَغ also from the Hebrew َغَامَغ.
⁴ Cf. also the ُلَمَب of the Elephantine papyri (Cowley, *Aramaic Papyri*, No. 61).
we may take it as most probable that the Arabic also was borrowed at an early period from the same source.

Kāfūr

lxxvi, 5.

Camphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether Kāfūr was the name of the fountain from which the Blessed drink, or the material used to temper the drink (cf. Ṭab. and Baiḍ. on the verse).

It is usually taken as an Arabic word (LA, vi, 465), but the variety of spellings—Qāfūr, Qāfūr, Kāfūr—would suggest otherwise, and several of the early authorities noted it as a loan-word from Persian.²

The ultimate source is probably to be found in the Munda dialects of India, whence it passed into Dravidian, e.g. Tamil கப்பூர், Malayalam കപ്പൂർ, and into Skt., cf. कपूर. It passed also into Iranian, where we find Phlv. කපුර, which gives the Mod. Pers. کافور, and Arm. քափուր, and into Aram. where we find Syr. يسپ و and Mand. نإل. It is very probable that the Syriac like the Gk. καφούρα is from the Iranian, and Addai Sher, 136, would make the Arabic also a borrowing from the Persians. The probabilities are, however, that it, like the Eth. ｶｶ, is to be taken as derived from the Syriac.³ We find the

¹ Addai Sher, 131. The Persian Lexicons take this to be the source of the Arabic word, cf. Vallers, Lex, ii, 760, کاس معر کاس است.
² It occurs in the early poets, e.g. Al-Aʿshā and ʿAlqama.
³ as-Suyūṭī, Itq, 324; al-Jawālīqī, Muʿarrab, 129; al-Khafājī, 170; ath-Ṭhaʿilībī, Fiqh, 318.
⁴ For further examples see Lauffer, Sino Iranica, 591.
⁵ Justi, Glossary to Bundahis, 251. The Persian Lexicons, e.g. BQ, 691, note that camphor came to them from India.
⁶ Hübschmann, Arm. Gramm., 1, 257.
⁷ Also يسپوو, يسپوو, and يسپوو, PSm, 3688, 3689.
⁹ Fraenkel, Vocab, 11; Fremdwo, 147.
word in the early poetry (e.g. in al-Asbāṭ), but the story told by Baladhurī (ed. de Goeje, 264), that the Arab soldiers who conquered Madā’in found stores of camphor there and took it for salt, would seem to show that the article was not widely known in Arabia.

\( \text{Kāhin} \) (Kāhin).

l. 29; lxix, 42.

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 ُکَتِبَت. This shows that the word was pre-Islamic, and it seems that the Arabic ُکَتِبَت was the equivalent of the Gk. μαντίς or the Lat. vates, i.e. he was a Seer rather than a Prophet.²

The Muslim authorities naturally take it from ُکَتِبَت, but this verb seems denominative. The Heb. word is לְָבָר and means priest, as in Phon. and in the Ras Shamra tablets, and from the Heb. came the Aram. נָבָר; Syr. נָבָר.³ That the Arabic word also was borrowed directly from the Hebrew is not likely. Pautz, Offenbarung, 175, n. 2, has a theory that it came by way of the Eth. הַנַּי, but like this word itself, and the Arm. ܡܲܬܘܲܒܶܒܵܠ, it is more likely to have come from the Aram.⁴ As a matter of fact it occurs not infrequently in the Sinaic inscriptions from N. Arabia,⁵ where we find נָבָר and the fem. נָבָר נָבָר, 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

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1 Geyer, Zwei Gedichte, i, 61.
2 J.A, xvii, 244; Wellhausen, Reste, 134; Goldziher, Abhandlungen, i, 18 ff., 107 ff.; Sprenger, Leben, i, 255.
4 Hübischmann, Aram. Gramm., i, 318; ZDMG, xlvi, 252.
5 Chelkho, Nagrānīya, 200; Mingana, Syriac Influence, 85.
6 Euting, Sinaïtische Inschriften, Nos. 550, 249, 348, and 223.
7 Cf. also the Safaitic נָבָר (Ryckmans, Noms propre, i, 113).
the primitive sense in Arabic was priest, and that of soothsayer a later development, in spite of Fischer's claim that soothsayer is the original sense.\footnote{EI, sub voc. Fischer also claims that the word is Arabic and not a borrowed term, as does Nielsen in HAA, i, 245.}

\[(Kibriyā')\].

x, 79; xlv, 36.

Glory.

It is connected in form but not in meaning with the Arabic root \( \text{كبر} \).

The root is common Semitic, cf. Akk. \( \text{kabaru} \), to become great, Heb. \( \text{כבר} \) (in Hiph.) to make many; Aram. \( \text{כבר} \); Syr. \( \text{ܡܲܟܳܪ} \); Eth. \( \text{חנץ} \) to honour, and cf. Sab. \( \text{חנץ} \) large and Prince (Hommel, Südarab. Chrest, 127; Rossini, Glossarium, 167).

The usual theory is that the Qur'ānic word is a development from the Ar. \( \text{كبر} \) to become great, magnificent, but as it was in Eth. that the root developed prominently the meaning of gloriosum, illustrum esse, we may perhaps see in the Eth. \( \text{חנץ} \) commonly used as meaning gloria, honor (= δόξα), and then magnificentia, splendor (Dillmann, Lex, 846), the source of the word (cf. Ahrens, Christliches, 23; Muhammad, 78).

\[(Kataba)\].

Of frequent occurrence.

To write.

Besides the verb we should note the derived forms in the Qur'ān—

\( \text{كتاب} \), one who writes, \( \text{كتاب} \) a book, writing (plu. \( \text{كتاب} \), \( \text{كتاب} \) written, \( \text{كتاب} \) to cause to be written, and \( \text{كتاب} \) 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. \( \text{כבר} \); Aram. \( \text{כבר} \);
Syr. סִימָנָה; Nab. סִמְנָה, and Phon. סִמְנוּ all mean to write, and with them Buhl compares Ar. كتَب to draw or sew together. ¹

The borrowing was doubtless from Aram., ² and Fraenkel, Fremdw., 249, thinks that the borrowed word was כִּתְבָּא, which like Eth. חַטָּב came from Aram. צָמְתָא; Syr. צָמָת, and that then the verb and other forms developed from this. The borrowing may have taken place at al-Ḥira, whence the art of writing spread among the Arabs, ³ but as both nominal and verbal forms are common in Nabataean (cf. RES, ii, 464; iii, 443), it may have been an early borrowing from N. Arabia.

 Throne.

 It has no verbal root, though some have endeavoured to connect it with כָּרָס (cf. Rāghib, Mufradāt, 441), a connection which is hardly possible.

 Fraenkel, Vocab, 22, noted that it was a borrowing from the Aramaic. In the Zenjirli inscription we find בִּיעָר, ⁴ which is connected with Akk. kussū, Heb. כָּסָע, and Ras Shamra כִּסֶּס, but the commoner form is בִּיעָר וְכָסָע ⁵ Syr. בִּיעָר כָּסָע or כָּסָע כָּסָע. 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. ⁶

¹ Vide Fleischer in ZDMG, xxvii, 427, n. From this we have כִּתְבָּא squadron.
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 كفر to cover or conceal, corresponds with the Aram. ْنَفْر, Syr. مَصَّ, and a derivative from this primitive sense occurs in the Qur‘ān, lvii, 19, in the word كُفَّار husbandmen, i.e. "they who cover the seed". The form كفر, however, corresponds with the Heb. ْنَفَر, Aram. ْنَفَر, and means to cover in the sense of atone.1 In this sense it is used with عن, and as-Suyūṭī, Itq, 324; Mutaw, 56, tells us that some early authorities noted this كفر عن as derived from Hebrew 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. The form كافر an unbeliever and كفر unbelief, may indeed be independent borrowings from the Heb. ْنَفَر, Syr. مَصَّ and مَصَّ (Ahrens, Christliches, 41), though a מְסָר as a proper name seems to occur in the Thamudic inscriptions (Ryckmans, Noms propres, i, 115). The form كفارة may, however, be a direct borrowing from the Jews, cf. Horovitz, JPN, 220.

Hirschfeld, Beiträge, 90; Horovitz, KU, 59, and Torrey, Foundation, 48, 144, 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 (cf. Ahrens, Christliches, 21).

1 The S. Arabian ٖ صي seems also to have this meaning; cf. Rossini, Glossarium, 170.
Treasure.

The denominative verb کنَّ to treasure up is also found in ix, 34, 35.

Some of the Muslim authorities take it as genuine Arabic and derive it from کنَّ, but it was well known to the early philologers that it was a foreign word and it is noted as such by al-Jawâliqi, Mu'arrab, 133; ath-Thâ'alibi, Fiqh, 317; al-Khafâjî, 170, all of whom give it as Persian کنِّ, meaning, of course, کنِّ, which BQ, 797, defines as زر و کوهری ک در زیر زمین دفن کنِّ.

That it was originally Iranian is certain. Paz. ganz; Phlv. گانس means treasury,¹ and the word has been widely borrowed, cf. Skt. ग्रन्थ; Arm. գանծ; Baluchi, گانس; Gk. γαντια; Sogd. گانس, and in the Semitic family, cf. חנס of Esth. iii, 9; Aram. ܢܢ, ܢܢ, and ܢܢ; Syr.  גנ, and Mand. ܢܢ, all meaning treasury. The direct borrowing of all these from Middle Persian seems clear from the fact that the Phlv. גנס י for the treasurer is also common to them all, cf. Skt. ग्रन्थ; Arm. գանծ լու (Gk. γαντια), Heb. בנס; Syr.  גנ and Aram. נוֹבָל (cf. Telegdi in JA, ccxxvi (1935), p. 237; Henning in BSOS, ix, 83).

It is most probable that the word came direct from Middle Persian into Arabic,² though  for  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.

¹ West, Glossary, 274; PPGL, 112; Nyberg, Glossar, 77; Herzfeld, Paikuli, Glossary, 159. Lagarde, Arm. Stud, § 453, thinks that it is an old Median word which passed later into Iranian and thence to India; cf. also his GA, 27.
² Hübschmann, Arm. Gramm, i, 126.
³ Levy, Wörterbuch, i, 316, however, thinks that  and  are from  to hide.
⁵ PPGL, 119; Frahang, Glossary, 79. It is the Pers. کنُّ and Paz. گنُّ (Shikand, Glossary, 245). Compare also Phlv. گانِسک = barn or storehouse (Sâyast, Glossary, 161).
⁶ Vollers, ZDMG, 1, 613, 647.
FOREIGN VOCABULARY OF THE QUR'ĀN

(**Kūb**).

xliii, 71; lvi, 18; lxvi, 15; lxxviii, 14.

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 (cf. as-Suyūṭī, *Itq*, 319; *Mutaw*, 60). Some, of course, endeavoured to derive it from **kāb**, but this verb is obviously denominaive (*TA*, i, 464; *LA*, ii, 225).

The word is commonly used in the early poetry, cf. 'Adī b. Zaid, al-A’shā (Geyer, *Zwei Gedichte*, i, 56 = Dīwān, ii, 21), ‘Abda b. ʿat-Ṭābīb, etc., and seems to have been an early loan-word from Aram., as Horovitz, *Paradies*, 11, has noted, though Aram. ḥālāḥ; Syr. ḥ̣āl both seem to be from the Byzantine κοῦπα (Lat. *cupa*, cf. Frerenkel, *Vocab*, 25), from the older Gk. κῦμβη.

**Kāīl**.

vi, 153; vii, 83; xii, 59, 65, 88; xvii, 37; xxvi, 181.

A measure.

The philologers insist that it means a measure of food-stuffs (Rāghib, *Mufradāt*, 460), but in the Qur'ān it is used in a quite general sense.

Fraenkel, *Fremdw*, 204, pointed out that it is the Syr. ḥāl, which, like the Aram. ḥālāḥ, means *measure*. ḥ̣āl is seldom used, but ḥ̣̣āl is of very common use and has many derivatives, and was borrowed into Iranian, so that it was the Syriac word that would have passed at an early date into Arabic.

**Lāta**.

xxxviii, 2.

There was not.

1 Vide also Sprenger, *Leben*, ii, 507, n.
2 In *Muḥaqaḥah* (ed. Lyālī), xxvi, 76.
3 Levy, *Fremdw*, 151, points out a very probable Semitic origin for κῦμβη 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 **kōb** from the Italian, but see Nallino therein, p. 534.

4 Cf. Nöldeke, *GG*, 1868, ii, 44.
The philologers 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 ل with the meaning of ليس, to which a fem. has been added; (ii) that it was the negative ل with a fem. ending; (iii) that it was another way of writing ليس. Some tried to overcome the difficulty by reading ل تحيين لات حين instead of لات حين, and some, as we learn from as-Suyūtī, Itq, 275; Mutaww, 54, admitted that it was a loan-word of Syriac origin.

Aram. ل and Syr. ل، contracted from لاه and represented by the Ar. ليس, are of very common use, and from some Aram. source the word was borrowed as an ideogram into Middle Persian where we find لοθ, which was also commonly used and gave rise to لوث, 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.

لوث (Lauh).

vii, 142, 149, 153; liv, 13; lxxxv, 22.

A board or plank.

There are two distinct uses of the word in the Qur'an. In liv, 13, it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in Sūra, vii, for the tablets of Moses, and in lxxxv, 32, for the heavenly archetype of the Qur'an.

1 This was the opinion of Sibawaih and Khalil given by Zam. on the verse.
2 So al-Akhfash in Zam.
3 See Tab. on the verse, and La, ii, 391. Bagh. says that it was Yemenite.
4 West, Glossary, 141; PPGI, 149.
5 West, Glossary, 142.
6 Mingana, Syriac Influence, 93.
7 Geyer, Zwei Gedichte, i, 18 = Drued, i, 3, and see examples in ZDMG, lxvii, 494, and Reckendorf, Syphil.
8 ZDMG, lxvii, 494 ff.; lxviii, 362, 363, and see Bergsträsser, Negationen im Kur'an.
In the related languages we find both these meanings. The Heb. בִּשׁוּל 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. בִּשׁוּל can mean a table for food, or, as constantly in the Targums, the tablets of the Covenant, so Syr. לְשֵׁנָה is used of a wooden board, e.g. the τίτλος affixed to the Cross, and for the tablets of the Covenant. Also the Eth. בִּשִּׁנָה, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts xxvii, 44 (ed. Rom.), 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, cf. Ṭarafa iv, 12; Imru’ul-Qais, x, 13, and Zuhair, i, 23 (in Ahlwardt’s Diwan),¹ 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 Hebrew, but Horovitz, KU, 66; JPN, 220, 221, is more likely to be correct² 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 Oswah, we may judge that the word was used in this technical sense among Muḥammad’s contemporaries.

"ס" (Lāf).

Occurs some twenty-seven times, cf. vi, 86.
Lot.

Always the Biblical Lot, whose name some of the authorities derive from גֵּד (cf. Rāghib, Mufradāt, 472; ath-Tha’labī, Qisas, 72), but which Jawhari recognizes as a foreign name.³

¹ Cf. also ash-Shammākh, xvii, 13, in Geyer, Zuci Gedichte, i, 136.
² Vide also Franckel, Vocab., 21; Cheikho, Naṣrānīya, 221.
³ So al-Jawālīq, Muʿarrab, 134; al-Khafājī, 175.
The name is apparently unknown in pre-Islamic literature, though it must have been known to the circle of Muḥammad’s audience.1 From its form one would conclude that it came from the Syr. ܕܐܡܐ rather than the Heb. יִסְכּ,2 a conclusion that is strengthened by the Christian colouring of the Lot story.3

(Mā’ida).

v, 112, 114.

Table.

A late word found only in a late Madinan verse, where the reference is to a table which Jesus brought down for His disciples.

The Muslim authorities take it to be a form ܡܚܕܐ from ܐܕܒܐ (cf. LA, iv, 420), though the improbability of their explanations is obvious. It has been demonstrated several times that the passage v, 112–15 is a confusion of the Gospel story of the feeding of the multitude with that of the Lord’s Supper.4 Fraenkel, Vocab., 24,5 pointed out that in all probability the word is the Eth. ߒߞߏ, which among the Abyssinian Christians is used almost technically for the Lord’s Table, e.g. ߒߞߏ : ߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞ.loggedIn with the the multiplicity of the multitude.6

Addai Sher, 148, however, has argued in favour of its being taken as a Persian word. Relying on the fact that ܐܕܒܐ is said by the Lexicons to mean food as well as table, he wishes to derive it from Pers. ܐܘܕܒܐ, meaning farina triticea.7 Praetorius also, who in ZDMG, lxii, 522 ff., endeavours to prove that Eth. ߒߞߏ and the Amh. ߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞ埭ߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞߞ各行各步.8 are taken from Arabic, takes ܐܕܒܐ back to Pers. ܙܝܢ (earlier pro-

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1 Horovitz, KU, 136.
2 But see Syez, Eigennamen, 37.
4 Nöldeke, ZDMG, xii, 700; Bell, Origin, 136.
5 Vitae also his Fremde, 83, and Jacob, Beduinenleben, 235.
7 Vullers, Lex, ii, 1252.
8 Vullers, Lex, ii, 1254.
nounced *māz*, through forms مَيْدِ, مَيْدِ, and مَيْدِ. Now there is a Phlv. word یَسْلَک myazd, meaning a sacred repast of the Parsees, 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 مَنَآدِمُ from this, and still more difficult from the forms proposed by Praetorius. Nöldeke rightly objects that the forms *mīz* and *māz* which Praetorius quotes from the Mehrī and ‘Umanī 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 *mād* and the Beja *māz* which are correct formations from a stem giving *māhā* in Eth., and thus argue for its originality in that stock.

Ma‘ūn (Ma‘ūn).

evii, 7.

Help.

This curious word occurs only in an early Meccan Sūra, though v, 7, is possibly Madinan (cf. Nöldeke-Schwally, i, 93), and the Commentators could make nothing of it. The usual theory is that it is a form from فَاوَعَل, though some derived it from عَن. Nöldeke, Neue Beiträge, 28, shows that it cannot be explained from Arabic material, and that we must look for its origin to some foreign source. Geiger, 58, would derive it from Heb. קַנַּי a refuge, which is possible but not without its difficulties. Rhodokanakis, WZKM, xxv, p. 67, agrees that it is from Hebrew but coming under the influence of معونة (cf. Aram. مَعَونَة; Syr. مَعَان)., developed the meaning of benefit, help.

1 West, Glossary, 222.
2 Fleischer, Kleinere Schriften, ii, 128 ff., would have it a genuine Arabic word, but as Nöldeke says: "aus dem Arabischen lässt sie sich nicht erklären, wie denn schon die Form auf ein Fremdwort deutet."
3 So von Kremer, Ideen, 226. The word is used by al-A‘sha, and Horovitz, JPN, 221 ff., thinks Muḥammad may have learned the word from this poet.
4 So Torrey, Foundation, 51.
MALIK.

xlii, 77.

Malik is the angel who has charge over Hell.

The native authorities derived the name from ُلَكَ to possess, rule over. This root may have influenced the form, but the source is doubtless the Biblical Moloch. The Heb. form is ُلَكَ, and it may possibly have come direct from Heb., but the Syr. ُلَكَ (PSm, 1989) is much more likely.

MATHANI.

xv, 87; xxxix, 24.

The word evidently refers to Revelation, for xv, 87, reads: "We have given thee the seven Mathanî and the wondrous Qur’ân," while in xxxix, 24, we read: "God has sent down the best of accounts, in agreement with itself, a Mathanî, whereat the skins of those who fear their Lord do creep."

al-Tabari’s account makes it clear that the exegetes did not understand the meaning of the word. All Muslim explanations go back to some development of the root ُنَسَّٰ, 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 Hebrew ُلَلَّ, 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 sieben Straflegenden", which fits very well with the statement in xxxix, 24, but, as Horovitz, KU, 26 (cf. JPNI, 194, 195), 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 Geiger’s theory by suggesting that the derivation was from Aram. ُلَلَّ.
which has the same meaning as 

\[\text{mithqāl}\]

(Mithqāl).

iv, 44; x, 62; xxi, 48; xxxi, 15; xxxiv, 3, 21; xcix, 7, 8.

A measure of weight—a mithqāl.

Naturally the Muslim authorities take it to be a form 

\[\text{mithqāl}\to\text{weigh}\](cf. Baid. on iv, 44, and LA, xiii, 91), but as Fraenkel, 

Fremdw, 202, notes, the primitive meaning of 

\[\text{mithqāl}\]is to be hard, and the word 

\[\text{mithqāl}\]seems to be from Syr. \[\text{mithqāl}\]; Aram. \[\text{mithqāl}\], the equivalents of the Heb. \[\text{mithqāl}\]. It occurs in the old poetry, however, and thus would have been an early borrowing.

(Mathal).

Of frequent occurrence, cf. ii, 210; iii, 113; vii, 175.

Parable.

The root is common Semitic, and genuine Arabic forms such as 

\[\text{mithqāl}\]likeness, similitude; \[\text{mithqāl}\]to seem like, etc., are used in the Qur’ān. The forms 

\[\text{mithqāl}\]and its plu. 

\[\text{mithqāl}\], however, where the meaning is that of the O.T. \[\text{mithqāl}\]or N.T. \[\text{mithqāl}\], which the Peshitta renders by \[\text{mithqāl}\], would seem to have come under the influence of Syriac usage.

Hirschfeld, New Researches, 83 ff., would trace the influence to Jewish sources, but Mingana, Syriac Influence, 85, is probably right in thinking that it was Christian Aramaic.

1 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 \[\text{mithqāl}\]to double. Mainz in Der Islam, xxiii, 300, suggests the Syriac root \[\text{mithqāl}\]satisfaction, abundance. See also Künstlinger in OLZ, 1937, 598 ff.

2 Hence also the Aram. \[\text{mithqāl}\], though this may be a late borrowing from Arabic. Cf. Hölschmann, Arm. Gramm., i, 271.


4 Note al-Khafājī, 192.

5 On the whole question of the Qur’ānic Mathal, see Buhl in Acta Or., ii, 1–11.
The Magians, or Zoroastrians.

They are mentioned in a late Madinan verse along with Jews, Christians, and Sābians.

The early authorities know 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 مَجَّس mentioned said to mean قصیر and so-called because of the smallness of his ears, who 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, magum, we can compare the Av. מָגָע maga, or מִגָ'֑ו moyu, and Phlv. מִגָּת mayōn. From Av. מָגָה come the Arm. מַגָּת, and Heb. מַגָּת, as well as the Mod. Pers. مغ. In Phlv. we also find a form מָגָת magōthā, derived directly from the O.Pers., and this appears in the Aram. מַגָּת, Gk. μαγός, Syr. מַגָּת, and the מַגָּת of the Aramaic of the Behistun inscription.

Lagarde, GA, 159, would derive מַחֲסָא from the Gk. μαγός, and

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1 al-Jawāliqī, Mu‘arrab, 141; as-Suyūṭī, Itq, 324; Muḥaw, 47; al-Khafṣī, 182.
2 TA, iv, 245; LA, viii, 99.
3 Vide Meillet, Grammaire Du Vieux Perse, p. 148; and note Haug, Parsis, 169.
4 Bartholomae, AIW, 1111; Horn, Grundrisse, 221; Frahlang, Glossary, 94; Herzfeld, Paikuli, Glossary, 213.
5 West, Glossary, 223; PPGI, 152 and 158, 160; Frahlang, Glossary, 114. See also ZDMG, xlv, 671, for its occurrence on a Sasanian gem.
7 Vullers, Lex, ii, 1197; BQ, 863.
8 PPGI, 152; Frahlang, Glossary, p. 113. In the Assyrian transcription of the Behistun inscription it is written magašu. Note also the magūšān = priestly order. Paikuli, Glossary, 214.
9 There is an alternative theory that the Greek is a sing. formed from Μάγος, the name of an ancient Median tribe, but we find Μαγοσία in Eusebius.
10 Cowley, Aramaic Papyri, p. 254.
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 poetry,\(^1\) and so may quite well have come direct from Middle Persian, though it is also a possibility that it may have come through the Syr. \(^2\)

\(\text{مَكُونَ} (\text{Madyan}).\)

vii, 83; ix, 71; xi, 85, 38; xx, 42; xxii, 43; xxvii, 21, 22, 45; xxix, 35.

Midian.

The references are all to the stories of Moses and Shuaib, and the place is clearly the Biblical \(\text{مَدَآر} \), but derived through a Christian channel. (Nöldeke, Ency. Bibl., iii, 3081.)

Some of the early authorities endeavoured to derive it from \(\text{مَكُونَ} \) (LA, xvii, 289), but al-Jawāliqi, Mu'arrab, 143, is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. \(^3\)

\(\text{مَكُونَ} (\text{Madīna}).\)

vii, 108, 120; ix, 102, 121; xii, 30; xv, 67; xviii, 18, 81; xxvi, 35, 53; xxvii, 49; xxviii, 14, 17, 19; xxxiii, 60; xxxvi, 19; lxiii, 8.

A city.

The popular derivation among the Lexicons is that it is a form \(\text{مَكُونَة} \) from \(\text{مَكُونَ} \) to settle, though others considered that it was from \(\text{مَكُونَ} \) to possess (LA, xvii, 288, 289). The great argument in favour of a derivation from \(\text{مَكُونَ} \) is the plu. \(\text{مَكُونَ} \) beside \(\text{مَكَائِنَ} \), for, said the philologers (cf. Ibn Bari in LA), how could it have such a plu. form if the \(\text{ن} \) were not part of the root ?

\(^1\) Vide Horovitz, KU, 137.

\(^2\) Mingana, Syriac Influence, 95; Ahrens, Muhammad, 9.

\(^3\) See the discussion in Horovitz, KU, 138; JPN, 153, 154, where he would draw a distinction between the Madyan of the early Sūras of the Qur'ān where it means Midian, and the Madyan of later passages where it refers to the Arabian Madyan opposite the Sinai peninsula, the Mošiōa of Ptolemy.
The truth is that it is from a root related to جَان, but is not an Arabic formation at all, being like the Heb. דנ, a borrowing from the Aram. סלד, Syr. صنم, 1 Aram. סלד means a province and then a city, 2 and Syr. صنم is city. 3 From Aram. it was borrowed into Middle Persian where we find the ideogram madīna, meaning a large fortified city (PPGI, 150).

مرجان (Marjān).

1 v, 22, 58.

Small pearls.

The word occurs only in a description of Paradise, and was early recognized as borrowed from Persia, 4 but it is certain that it did not come directly from Iranian into Arabic. 5

We find in Phlv. سلسل murwārī, 4 a pearl used, e.g. in the Gosht-i-Fryānē, ii, 13, in describing the crowns presented to the daughters of Spitama after death. From Middle Persian the word was borrowed widely, e.g. Gk. μαργαρίτης 7; Aram. סלד; Syr. סלד, and from some Aram. form 8 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.

مسى (Mursā).

xi, 43.

Harbour, haven.

1 Fraenkel, Fremsia, 280; Horovitz, KU, 137.
2 It has this meaning in Arabic as early as the Nemāra inscription; cf. RES, 1, No. 483.
3 There is some discussion of the meaning of the word by Torrey in JAOS, xliii, 230 ff.
4 al-Jawālīqī, Mu‘arrab, 144; as-Suyūṭī, Itq, 324; Muḥā, sub voc., and see Sachau’s note to the Mu‘arrab, p. 65.
5 In spite of Addai Sher, 144, and his attempted derivation from جان.
6 West, Glossary, 213; Śāyast, Glossary, 163; cf. Horn, Grundriss, 218, n.
7 Also μαργαρίς—δορ, from which comes the Arm. diarguphīn and the European forms.
8 Fraenkel, Fremsia, 59. The Mand. סלד would also seem to be from the same source, vide Nöldeke, Mundari, 53; Mingana, Syrias Influence, 90; Volkers, ZDMG, 1, 611; ii, 303.
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 رَصَبَ, and the philologers want to derive the مَرْسَسِيَّ of xi, 43, from this same root.¹

It seems, however, that we have here a loan-word from Eth. ṣaḥa a haven (Nöldeke, Neue Beiträge, 61; Bell, Origin, 29).

مریم (Maryam).

Occurs some thirty-four times, cf. ii, 81.

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 (infra, p. 217).

Some of the philologers took the name to be Arabic, a form فَعَلْ from رَأَم, meaning to depart from a place.² Some, however, noted it as a foreign word,³ and Baid. on iii, 31, goes as far as to say that it is Hebrew. Undoubtedly it does go back to the Heb. מַרְסֵס, but the vowelling of the Arabic مَرِیم would point to its having come from a Christian source rather than directly from the Hebrew. The Gk. Μαρίαμ; Syr. مَرْصَدَ; Eth. ṣaḥa are equally possible sources, but the probabilities are in favour of its having come from the Syriac.⁴

There seems no evidence for the occurrence of this form in pre-Islamic times,⁵ though the form مَاَرِمُ, the name of the Coptic slave girl sent from Egypt to Muhammad,⁶ is found in a verse of al-Ḥārith b. Ḥilliza, iii, 10 (ed. Krenkow, Beirut, 1922).

¹ There was some uncertainty over the reading in this passage, see Zam. and Tâb. thereon, and LA, xix, 35, 36.
² Jawhari, sub voc., LA, xv, 152.
³ al-Jawâliqi, Ma’arrab, 140; TA, viii, 132; ab-Kha фаjlī, 183.
⁴ Mingana, Syriac Influence, 82.
⁵ See the discussion in Horovitz, KU, 138–140; JPN, 154.
⁶ Ibn Hishâm, 121; Usd al-Ghâba, v, 543, 544, and see Caetani, Annali, iii, 828.
\( (\textit{Mizäj}) \).

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 
\( \text{مَزَّ جَ} \) to mix, but Fraenkel, \textit{Fremdwörter}, 172, points out that 
\( \text{مَزَّ جَ} \) is not an Arabic formation, but is the Syr. \( \text{صَلَطُس} \) \textit{potus mixtus}, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. \( \text{صَلَطُس} \) (cf. Heb. \( \text{יִשְׁמַעַל} \); Aram. \( \text{יִשְׁמַעַל} \)), 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.\(^1\) See also under \( \text{امَشَجَ} \) \textit{(infra, p. 70).}

\( (\textit{Masjid}) \).

Occurs some twenty-eight times, e.g. ii, 139, 144, 145, 187, 192, etc.

A place of worship.

As we have already seen \textit{(infra, p. 163)}, the verb \( \text{مسجد} \) in the technical sense of worship has been influenced by Aramaic usage. The form \( \text{مسجد} \) seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldeke, \textit{ERE}, i, 666, 667, has drawn attention to this fact of the Aramaic origin of the word. In the Nabataean inscriptions we find \( \text{닐در} \) not infrequently meaning "place of worship";\(^2\) as for example in an inscription from Bosra (de Vogüé), p. 106\(^3\): \( \text{مُلاَمَدُ الْىُنُبَرُ رَحْمَةَ الْأَرْضِ بِلِلِّهِ} \) "This is the place of worship which Taimu, son of Walid el-Ba‘al built." The Syr. \( \text{مُسْجِد} \), however, seems to be a late borrowing from the Arabic, but we find \( \text{مُسْجِد} \) in the Elephantine papyri.\(^4\)


\(^{2}\) Cook, \textit{Glossary}, 75; Duval in \textit{JA}, viii\(^{2}\) Ser., vol. xv, 482.

\(^{3}\) \textit{ZDMG}, xxii, 283.

In the Qur’ān it is used of the fane at Qubā’ (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 Muḥammad it meant any place of worship. In the same general sense it is used in the pre-Islamic poetry,¹ and so must have come at an early date from the more settled communities in the North.²

\( \text{مَسْكَانُ} \) (Misk).

Ixxxiii, 26.

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 ³ and was quite commonly recognized as a loan-word from the Persian.⁴

The Phlv. ِمَشْكَةٌ mushk ⁵ seems to have come ultimately from the Škt. शुक, ⁶ but it was from the Iranian, not the Indian form, that were borrowed the Arm. ʃrɔz; Gk. μόσχος; Aram. ܐܡܡ; Syr. ܐܡܡ; Eth. ܡܡ. It is more likely to have come direct from Middle Persian into Arabic ⁸ than through the Syriac, as Mingana, Syriac Influence, 88, claims.

\( \text{مَسْكَينُ} \) (Miskin).

Of very frequent occurrence, e.g. ii, 77, 172; ix, 60.

Poor.

Note therefrom the formation ِمَسْكِيَّةٌ poverty, indigence, ii, 58; iii, 108.

Fraenkel, Vocab, 24, pointed out that the Arabic word is from the Syr. ܒܝܢܐ, though this comes itself ultimately from Akkadian. The mushkīnu of the Cuneiform inscriptions was interpreted by Littmann

¹ Horovitz, KU, 140.
² Schwally, ZDMG, iii, 134; Lammens, Sanctuaires, passim; Von Kremer, Sträfzüge, ix, n.
³ Schliëp, Studien, 85; Geyer, Zwei Gedichte, i, 99 ff.; ii, 76.
⁴ al-Jawālīği, Mus‘arab, 143; ath-Tha‘alibī, Fiqh, 318; as-Suyūṭī, Itq, 324; Muszir, i, 136; al-Khaṭfajī, 182; LA, xii, 376.
⁵ Justi, Glossary to the Buadhesh, p. 241.
⁶ Vullers, Lex, ii, 1185.
⁷ Hülschmann, Arm. Gramm, i, 196.
⁸ Vullers, ZDMG, i, 640, 652.
in ZA, xvii, 262 ff., as leper, but Combe, Babylonica, iii, 73, 74, showed that it meant the humble classes, and so poor. It passed into Heb. as מָכָס, פָּקָס meaning poor, and into Aram. עַלִּים; Syr. מַכְסֵה with the same meaning, and it was from Aram. that the Ar. مَسْكِين and Eth. ٧ُّٰٴٓ ٤ ٧ were derived.²

(Masîh).

iii, 40; iv, 156, 169, 170; v, 19, 76, 79; ix, 30, 31.

Messiah ( كرة Messiah).

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 مَصْحَر to wipe (Tab. on iii, 20). Others said it was from مَحْر to smear or anoint (Râghib, Mufradât, 484), others derived it from مَحْبُو to travel (LA, iii, 431), and some, like Zam. and Baid., rejected these theories and admitted that it was a borrowed word.

Those Muslim philologers who noted it as foreign, claimed that it was Hebrew, and this has been accepted by many Western scholars, though such a derivation is extremely unlikely. Hirschfeld, Beitragä, 89, would derive it from Aram. מַכְסֵה, 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. מַכְסֵה especially as this is the source of the Arm. מַכְסַה; Eth. מַכְסַה; the Manichaean מָשֶׁה of the "kóktürkisch" fragments; the Pazend

² Johns, Schweich Lectures, 1912, p. 8, would derive it from karn "to bow down", so that originally it would mean suppliant. See, however, Zimmerm, Akkad. Fremde, 47.

³ Nöldeke, Neue Beitragä, 45. Note also the Phon.מַכְסֵה (Harris, Glossary, 129).

⁴ Sayous, Jesus Christ d'apres Mahomet (Paris, 1880), p. 21; Pautz, Offenbarung, 193, n. 3.

⁵ So Lagarde, Übersicht, 94; Margoliouth, Christomathkia Baidawinsa, 163; Cheikhho, Nafrârâye, 186; Mingana, Syrîac Influence, 85.

⁶ This, however, may be direct from the Greek; cf. Hübschmann, Arm. Gramm., i, 364.

⁷ Nöldeke, Neue Beitragä, 34.

⁸ Le Coq in SBAW', Berlin, 1909, p. 1204; Salemann, Manichaæische Studien, i, 97.
mashyūd; Phlv. ٍمَشْيَعُ (Shikand, Glossary, 258), and the Manichaean Soghdian mšyḥ (Henning, Manichaïsches Beichtbuch, 142).

The word was well known in both N. and S. Arabia in pre-Islamic times.¹

xxiv, 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi, 13). as-Suyūṭī, Itq, 324, gives it as Abyssinian on the authority of Mujāhid,² and al-Jawālīqī, Mu‘arrab, 135,³ 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 شَكْرٌ (LA, xix, 171, quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan-word.

The philologers were correct in their ascription of its origin, for it is the Eth. אַשֶּה (אַשֶּה אֵל), which is an early word formed from אֲשַׁר (cf. אֶשֶּר, אֵשֶׁר), and quite commonly used.⁴

iii (Miṣr).

ii, 58; x, 87; xii, 21, 100; xliii, 50.

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 Baiḍ. on ii, 58, who derives it from مَصْر, which obviously is intended to represent the Heb. מַכְרֵם.

The Eth. מֵאֶשֶׁר is the only form without the final ending, and so S. Arabia was doubtless the source of the Qur‘ānic form (but see Zimmerm, Akkad. Fremdw, 91).

¹ Horovitz, _KU_, 129, 130; Ryckmans, _Noms propres_, i, 19; Rossini, Glossarium, 179.
² See also _Mastaw_, 41; Mazhir, i, 130, for other authorities.
⁴ Nöldeke, _Neue Beiträge_, 51; Völlers, _ZDMG_, li, 293.
⁵ Vide Ryckmans, _Noms propres_, i, 348; Rossini, _Glossarium_, 180.
Musawwir.
lix, 24.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic. Lidzbarski, *SBAW*, Berlin, 1918, p. 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. 𐤃𐤍𐤀𐤃, which frequently occurs in the Rabbinic writings as a name of God, and is also found in the Palm. inscriptions in the combination 𐤉𐤇𐤄𐤁_memory (Lidzbarski, *Ephemeris*, ii, 269).

Ma‘in.

xviii, 52; xxxvii, 44; lvi, 18; lxvi, 30.

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologers were uncertain whether it was a form from 𐤀𐤆 to flow, or connected with 𐤋𐤄𐤉, or from 𐤏𐤀 𐤉 𐤀, so called because of its clearness—cf. Zam. on xxiii, 52, and *LA*, xvii, 179, 298.

The word 𐤀𐤆 for a spring of water, is of course common Semitic, but Fraenkel, *Fremdw*, 281, noted that the Qur‘anic 𐤀𐤆 is the Heb. סﳌﬠ, Syr. ܫ.skip = πηγή, commonly used for spring or a bubbling fountain. From one of these sources, probably from the Syriac, it came into Arabic.

Miglād.

xxxix, 63; xlii, 10.

Key.

Only in the plural form 𐤀𐤁𐤉𐤀 in the phrase “His are the keys of heaven and earth”, where the use of 𐤀𐤁 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 𐤌𐤉𐤃𐤁 storehouses. ²

¹ Vide also Hirschfeld, *Beiträge*, 87.
² Rāghib, *Mufradd*, 422, and Baiq. on vi, 59.
It was early recognized as a foreign word, and said by the philologers to be of Persian origin.\(^1\) The Pers. كُلِیدُ to which they refer it is itself a borrowing from the Gk. κλεῖς, κλείδα (Vullers, Lex, ii, 876), which was also borrowed into Aram. نلـُمُّرُسُحُمٌ; Syr. صـُدُمٌ, صـُعُمُمٌ or صـُعُمُمٌ. In spite of Dvořák's vigorous defence of the theory that it passed directly from Persian into Arabic,\(^2\) we are fairly safe in concluding that the Ar. الفيلدُ is from the Syr. صـُدُمٌ,\(^3\) and the form مقاتد formed therefrom on the analogy of مفتاح, etc.\(^4\)

\(^{n}\) مِلِّـ (Milla).

ii, 114, 124, 129; iii, 89; iv, 124; vi, 162; vii, 86, 87; xii, 37, 38; xiv, 16; xvi, 124; xviii, 19; xxii, 77; xxxviii, 6.

Religion, sect.

It is most commonly found in the phrase مَلَّةٌ أَبِرَاهِيمُ, 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).\(^5\) The Muslim authorities take it as an Arabic word but have some difficulty in explaining it.\(^6\)

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 Aramaic word which the Jews brought with them to the Hijâz, and Hirschfeld, Beiträge, 44, agrees,\(^7\) as does Torrey, Foundation, 48. The Aram. نلـُمُّ, like the late Heb. ינש, means word, but could be used figuratively for the religious beliefs of a person. The Syr. نلـُمُّ, نلـُمُّ, however, is a more likely source, for besides meaning word,

\(^{1}\) al-Jawā'il, Mu'arrab, 139; as-Suyuti, Itq, 324; Mutaww, 46; al-Khafajī, 181.

\(^{2}\) Fremde, 70 ff.; Muḥāfiz, sub voc., wants to derive it directly from Greek.

\(^{3}\) Fraenkel, Fremde, 15, 16; Mingana, Syriac Influence, 88.

\(^{4}\) Fraenkel, Fremde, 16, thinks that a form with ب may have been known in the Aramaic from which the Arabic word was borrowed.

\(^{5}\) Rāghib, Mufradāt, 488, says that بُنِّ can only be used for a religion that was proclaimed by a Prophet. Cf. LA, xiv, 154.

\(^{6}\) See Sprenger, Leben, ii, 276, n.

\(^{7}\) In his New Researches, 16, Hirschfeld suggests that in Muhammad's mind بُنِّ may have been somewhat confused with بُنِّ circumcision, so that بُنِّ representing the doctrine of Abraham, and بُنِّ representing the outward sign of the Abrahamic covenant, being confused together, produced بُنِّ as the by of Abraham. This seems, however, a little far-fetched.
ρημα, it is also used to translate λόγος, and is used technically for religion. 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 (cf. Ahrens, *Christliches*, 33).

There seems to be no evidence for the use of لَح in its Qur'anic sense in the pre-Islamic period, so it may have been a borrowing of Muhammad himself, but doubtless was intelligible to his audiences who were more or less acquainted with Jews and Christians.

**Malak**.

Of very frequent occurrence. Cf. ii, 28.

Angel.

It also occurs in the form مَلائِكَة, with the plu. مَلائِكَة.

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from مَلائِكَة or لَح (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. ṣwAh with its characteristic plu. ṣwAh, which is the common Eth. word for ἀγγέλος, whether in the sense of angelus or nuntius, and thus corresponds exactly with Heb. נָעָרְךָ; Phon. מֵאָלְךָ; Syr. ملک; 4 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 ملک الموت (xxxii, 11) with ملک الموت, and ملک الملك (iii, 25) with ملک الملك. The word would seem to have been borrowed

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1 Nödeke, *Neue Beiträge*, 25, 26; *Sketches*, 38; Völkers, *ZDMG*, ii, 293, 325; Nödeke-Schwally, i, 20, 146.

2 Nödeke-Schwally, i, 146, n., but see Horovitz, *KU*, 62.


4 Mingana, *Syriac Influence*, 85, would derive the Arabic from this Syriac form; cf. also Fischer, *Glossar*, 118.

5 So Geiger, 60; but we find this also in Eth., cf. ᵐwAH; ܡܘܐ.
into Arabic long before the time of Muḥammad, for the Qurʾān assumes that Arabian audiences are well acquainted with angels and their powers,¹ and the form, indeed, occurs in the N. Arabian inscriptions.²

مَلِكُ (Malik).

xii, 72, 76, etc.

A king.

With this must be taken مَلِكُ in the sense of Lord, مَلِكُ a monarch (liv, 55), and مَلِكُ dominion, kingdom.

The primitive root مَلْكُ to possess, with its derivatives, is common Semitic, and the Muslim savants naturally take the sense of king, kingdom, etc., to be derived from this.

Zimmern, Akkad. Fremdw., 7, however, has pointed out that this technical sense of kingship first developed in Akkadian, and then was taken over into the Hebrew, Phœnician, and Aramaic dialects, and also into S. Semitic in the Sab. مَلِكُ and Ar. مَلِكُ. It may also have been from Mesopotamia that it passed into Middle Persian as مَلِک (Frahang, Glossary, 116; Herzfeld, Paikuli, Glossary, 216).

مَلِکُ (Malakūt).

vi, 75; vii, 184; xxiii, 90; xxxvi, 83.

Kingdom, dominion.

The usual theory of the Muslim philologers is that it is an Arabic word from the root مَلْكُ to possess, though they are a little hazy as to the explanation of the final م.³ Some of them, as we learn from as-Suyūṭī, Itq, 324, recognized that it was foreign and derived it from Nabataean.

The مَلْكُ ending is almost conclusive evidence of its being from

¹ Sprenger, Leben, ii, 18; Eickmann, Angelologia, 12; Bell, Origin, 52.
³ Rāghib, Mufradāt, 489. It is noteworthy that there was a variant reading مَلِکُ.
Aramaic. Geiger, 60, and Tisdall, Sources, 126, would take it from Heb. מלכות, which is commonly used in the Rabbinic writings, but the Aram. ממלכות; Syr. ܡܡܠܘܚܐ may be more likely, as Fraenkel, Vocab, 22, noted, since these have the double sense of βασιλεία and γεμονία precisely as in the Qur’ān, and moreover an Aramaic form was the source of both the Eth. ממלך (Nöldeke, Neue Beiträge, 33) and the Phlv. ideogram ממלכת Malkōṭā (PPGl, 153; Frahang, Glossary, p. 116).

Mingana, Syriac Influence, 85, would specify a Syriac origin for the word, but it is impossible to decide, though in some respects the Aramaic ממלכת seems to offer closer parallels than the Syr. ממלך. Ahrens, Muhammad, 78, points out that Muḥammad had not grasped the idea of the βασιλεία τῶν οὐρανῶν, and treats the word as meaning rather “Herrschaft über den Himmel”, i.e. somewhat in the sense of ملک (Manna).

ii, 54; vii, 160; xx, 82.

Manna.

The Commentators have little idea what is meant. They identify it with صمغ تنجين, the Persian manna, or عمل الرقاق, thin bread, or عسل, honey, or شراب, a syrup, etc. As a rule they take it to be derived from منbenefit, 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 Muḥammad along with سلوي when he learned the Biblical story. The Hebrew word is מanna which is the source of the Gk. μάννα and Syr. ܡܢܢ. The Christian forms are

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1 Geiger, 44; Sprenger, Leben, ii, 257, n.
2 So von Kremer, Ideen, 226; Sacco, Credenze, 51.
3 Drožák, Fremde, 31; Massignon, Lexique technique, 52; Horovitz, JPN, 222.
4 Cf. the ממלכת of the incantation texts; Montgomery, Aramaic Incantation Texts, Glossary, p. 294.
obviously much nearer to the Arabic than the Hebrew, and as we have already seen that the probabilities are that ُنفَقْ came from the Syriac, we may conclude that ُنفَق is from the same source, especially as the Syriac is the source of the Arm. 造船 urged.

Apparently there is no evidence of pre-Islamic use of the word, though the story may well have been familiar to Muḥammad’s audience.

ُنفَقْ (Munāfīqūn).

Occurs some thirty-three times in both masc. and fem. forms. Hypocrites.

Naturally the Lexicons seek to derive it from ُنفَق with the meaning of ُنفَق, so that the Munāfīqūn are those who have departed from the law (Rāghib, Mufradāt, 522).

The word, however, has long been recognized as a borrowing from Ethiopic. The form ُنفَق (ُنفَق) has the meaning hypocrītām agere, which ُنفَق is not originally in Arabic, such a form as ُنفَق, e.g. in ُنفَق في الدین, being late, if not as Nöldeke, Neue Beiträge, 48, thinks, a direct borrowing from ُنفَق. The form ἀιρέτικος is of frequent occurrence in the Didascalia, and is clearly the source of ُنفَق, which possibly was borrowed by Muḥammad himself, as there appears no trace of the word in this technical sense in the early literature.

1 Fraenkel, Vocab, 21; Mingana, Syriac Influence, 86; Horovitz, KU, 17; JPN, 222.
2 Hübschmann, Arm. Gramm., i, 310.
3 The Commentaries and Lexicons quote a verse from Al-A’shā, but as Lyall remarks in his notes to the Mufadžalīyāt, p. 706, it does not occur in the poem as quoted by ʿAt-Ṭabarī, Annales, i, 987 ff., nor in the Diwān, and so is rightly judged by Horovitz, op. cit., as an interpolation based on the Qurān.
4 Wellhausen, Reste, 232; Nöldeke, Neue Beiträge, 48, 49; Ahrens, Muḥammad, 166.
5 Dillmann, Lex, 712.
6 Nöldeke-Schwally, i, 88, n. 5; Ahrens, Christliches, 41.
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(Mafūsh).

ci, 4.

Teased or carded (as wool).

Zimmern, Akkad. Fremdw. 28, takes the Akk. napāšu, to card or tease wool, as the origin of the Aram. لَنَحْشُ، to tease wool, from which came the Ar. نَحْش. Cf. also Haupt, in Beit. Ass, v, 471, n.

(Minhāj).

v, 52.

Pathway.

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 جَه, and this is possible; but Hirschfeld, Beiträge, 89, has pointed out (cf. also Horovitz, JPN, 225), that in its technical religious sense it corresponds precisely with the Rabbinic הָנָלָל 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, 197-8, agrees, and we may admit that there seems at least to be Jewish influence on the use of the word.

(Muhaimin).

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 مُحَمِيمٍ 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 هَمْن. Fraenkel, Vocab, 23, noted that it was a borrowing from the Aram. حُمْن or Syr. حَمْن. It is difficult to

1 So Nöldeke, Neue Beiträge, 27 ; Hirschfeld, Beiträge, 87; Horovitz, JPN, 225.
decide whether it came from Jewish or Christian sources, but the parallels with Syriac are closer.\footnote{So Nöldeke, op. cit., and Mingana, Syriac Influence, 88.}

\textit{(Mawākhīr)}.

xvi, 14; xxxv, 13.

Plu. of \textit{مَأَخْرِي} \textit{مَأَخْرِي}, that which ploughs the waves with a clashing noise, i.e. a ship.

Zimmern, \textit{Akkad. Fremdwörter}, 45, suggests that it was derived from Akk. \textit{elippu māhītu}, a ship making its way out into a storm. If this is so it would have been an early borrowing direct from Mesopotamia.

\textit{(Mutafīka)}.

ix, 71; liii, 54; lxix, 9.

That which is overturned or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah.

The Muslim authorities take it from \textit{فَأَكَّل} as we see from Rāghib, \textit{Mufradāt}, 18, and the word certainly is Arabic in its form. Sprenger, \textit{Leben}, i, 492, however, claimed that this particular formation is due to the Rabbinic \textit{בuesto} used in the story of Sodom and Gomorrah. This theory is a little difficult, but has been accepted by Hirschfeld, \textit{Beiträge}, 37, and Horovitz, \textit{KU}, 13, 14; \textit{JPN}, 187, and Ahrens, \textit{Christliches}, 41, agree.

\textit{(Mūsū)}.

Of very frequent occurrence, e.g. ii, 51, 57; xi, 20.

Moses.

It was very commonly recognized as a foreign name,\footnote{al-Jawāliqi, \textit{Munarrab}, 135; al-Khaṣfājī, 182; Bagh. on ii, 48, and even Rāghib, \textit{Mufradāt}, 484.} the usual theory being that it was from an original form \textit{موش}, which some say...
means water and trees in Hebrew,\(^1\) and others in Coptic,\(^2\) this name being given to Moses because of the place from which he was taken.

It is possible that the name came direct from the Heb. שִׁמְאָל, or as Deroebourg in REJ, xviii, 127, suggests, through a form מְשָׁמָל used among the Arabian Jews. It is much more likely, however, that it came to the Arabs through the Syr. מְשָׁמָל\(^3\) or the Eth. מְשָׁמָל, especially as it was from the Syr. that the Pəzənd Məshəd, Phlv. מְשָׁמָל and Arm. מְשָׁמָל were borrowed.

There appears to be no well-attested example of the use of the word earlier than the Qur'an,\(^4\) so that it may have been an importation of Muḥammad himself, though doubtless well enough known to his audience from their contacts with Jews and Christians.

Miṣkāl (Mikāl).

ii, 92.

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 of the Jews and Michael as 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 al-Jawālīqi, 143, notes the forms Miṣkāl; Miṣkāl; and Miṣkēl. This would suggest that it was a foreign word, and it is given as such by Ibn Qutaiba, Adab al-Kātiib, 78, and al-Jawālīqi, op. cit.

The word may have come directly from מְשָׁמָל, or more likely from the Syr. מְשָׁמָל, or as it was from Syriac that the form

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1 Raghib gives the form as مَشَمَّال.
2 So Tab. on ii, 48; ath-Thablābi, Qīṣaṣ, 118, who tell us that in Coptic μυ means water and ῥα means trees. This obviously rests on the Jewish theory given in Josephus, Antiq., ii, ix, 6: τὸ γὰρ ὐδάρ μῦ εἰ Αἰγύπτιος καλός, ἀργὸς δὲ τοῦ ἐξ ὀδάρας σωθήναι, which fairly well represents the Coptic Μυω water and ὡδρε recovered.
3 Cf. the form מְשָׁמָל on a Christian incantation bowl from Nippur (Montgomery, Aramaic Incantation Texts, p. 231).
4 So Horovitz, KU, 143; JPN, 156.
in the Persian Manichaean fragments from Turfan was derived. It
is difficult to say how well the name was known in pre-Islamic times.

\[
\text{(Nabīy).}
\]

Of very frequent occurrence, e.g. ii, 247; iii, 61; viii, 65.

Prophet.

Usually the word is taken to be from \(\text{نبی} \) to bring news (as-Sijistānī, 312), though some thought it was from a meaning of that root to be high. Fraenkel, Vocab, 20, pointed out that the plu. \(\text{نبیون} \), beside the more usual \(\text{نبی} \), 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. \(\text{Nebi} \), and this view has commended itself to many scholars. There are serious objections to it, however, on the ground of form, and as Wright has pointed out, it is the Aram. \(\text{نبی} \), which by the dropping of the sign for emphatic state, gives us the form we need. Thus there can be little doubt that \(\text{نبی} \), like Ëth. \(\text{نبی} \) (Nöldeke, Neue Beiträge, 34), is from the Aram., and probably from Jewish Aram. rather than from Syr. \(\text{نبی} \). It was seemingly known to the Arabs long before Muḥammad’s day, and occurs, probably of Mani himself, in the Manichaean fragments (Salemann, Manichaecische Studien, i, 97).

1 Müller in SBAW, Berlin, 1904, p. 351; Salemann, Manichaecische Studien, i, 95.
2 Cf. Horovitz, KU, 143, and Rhodokanakis, WZKM, xvii, 283.
3 Ibn Daraid, Imāmāt, 273; and see Fraenkel, Fremdw., 232, n.
4 Margoliouth, Schweich Lectures, 22, however, thinks that the Hebrew is to be explained from the Arabic, and Casanova, Mohammed et la Fim du Monde, 30, n., argues that \(\text{نبی} \) is a proper derivation from \(\text{نبی} \), which is absurd, though Fischer, Glossar, 131, thinks that this root had an influence on the word. So Ahrens, Mahammed, 128.
5 Von Kremer, Ideen, 224; Hirschfeld, Beiträge, 42; Rudolph, Abhängigkeit; Grimme, Mohammed, ii, 75, n. 2; Sacco, Credenze, 116.
6 Comparative Grammar, 46.
7 So Guidi, Della Sede, 509; Horovitz, KU, 47; JPN, 223, seems doubtful whether Heb. or Aram.
8 Hirschfeld, Beiträge, 42.
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iii, 73; vi, 89; xxix, 26; xlv, 15; lvii, 26.

Prophecy.

The word occurs only in late Meccan passages (but see Ahrens, Christliches, 34), and always in connection 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 نُبَوَّة, there is some suspicion that it is a direct borrowing from the Jews.

In late Heb. נבואה is used for prophecy (cf. Neh. vi, 12, and 2 Chron. xv, 8), and in one interesting passage (2 Chron. ix, 29) it means a prophetic document. In Jewish Aram. נבואה also means prophecy, but apparently does not have the meaning of "prophetic document," nor is the Syr. ܢܲܒܲܐܲܝܲܐ so near to the Arabic as the Hebrew, which would seem to leave us with the conclusion that it was the Hebrew word which gave rise to the Arabic, or at least influenced the development of the form (Horovitz, JPN, 224).

\[\text{(Nuhás)}\]

lv, 35.

Brass.

We find the word only in an early Meccan Sûra in a description of future punishment.

There was considerable uncertainty as to the reading of the word, for we find different authorities supporting نُهَّاس; نُحَّاس; and نُحَّاس, and even those who accepted the usual نُحَّاس were not certain whether it meant smoke or brass. The philologers also had some difficulty in finding a derivation for the word, and we learn from LÆ, viii, 112, that Ibn Duraid said, "it is genuinely Arabic but I know not its root."

1 Horovitz, KU, 73, says it does, and refers to Bacher's Die exegetische Terminologie der jüdischen Traditionsliteratur, ii, 123, but Bacher gives this meaning of "prophetischer Abschnitt" only for نبُوَّة, and does not quote any example of it for نبَايَاة.
2 Vide Zam. on the passage.
It is, as Fraenkel, *Fremdw.,* 152, pointed out, a borrowing, and means *brass.* In Heb. נר and נורה occur not infrequently meaning *copper* or *bronze,* and נחושת with a similar meaning occurs in the Phon. inscriptions.¹ So the Aram. נור of the Targums ²; Syr. גרום, and Palmy. מנשה ³ are commonly used, and likewise the Eth. גרהν *acess, cuprum,* which one would judge from Dillmann, *Lex,* 633, to be a late word, but which occurs in the old Eth. inscriptions.⁴ It is possible also that the old Egyptian *thot* (for *copper,*⁵ which is apparently a loan-word in Egyptian, may be of the same origin.

Apparently the word has no origin in Semitic,⁶ and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Arabic 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 Aramaic.

¹ Lódzbarski, *Handbuch,* 322; Harris, *Glossary,* 123.
² And the נחושת of the Elephantine papyri (Cowley, *Aramaic Papyri,* p. 299).
⁶ Levy, *Wörterbuch,* iii, 374, suggests a derivation from עס to be hard, but this is hardly likely.
⁷ Ahrens, *Chrestisches,* 34.
⁸ See also Rossini, *Glossarium,* 184.
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vii, 153.

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—نسخ—, is used in an earlier passage, xliv, 28, though again the reference is to a heavenly book.

The Muslim authorities take the word as a form ُفَمَلْعَةُ نَسِخَةُ from نَسِخَةُ the sense to copy, and some (cf. LA, iv, 28) would 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, cf. Akk. nusḫu = extract, and Syr. نَسَمَعُ to copy, beside Akk. nasāḫu, Heb. פְּלָעָה; O.Aram. פְּלָעָה and the Targumic פְּלָעָה, where the original sense is clearly to remove, tear away (evellere), which original meaning is found in the Qur'ān in ii, 100; xxii, 51, where the word is used, as Hirschfeld, Beiträge, 36, points out, precisely as פְּלָעָה is in Deut. xxviii, 63; Ezr. vi, 11.

Hoffmann, ZDMG, xxxii, 760, suggested that the Arabic word was from Aram. פְּלָעָה, but this is used only in late Rabbinic writings and gained the technical sense of "variant reading", e.g. פְּלָעָה פְּלָעָה. Again in Syr. the only form is نَسِمَعُ, which is also late (PSm, 2400), and as Lagarde, GA, 196, points out, comes from the Iranian, where Phlv. نَسَحُ, nask²; Av. نَسِمَعُ naska means a book of the Avesta. The Iranian word, however, as Spiegel showed in his Studien über das Zendavesta,³ cannot be explained from Indo-European material, and like the Arm. نَسِمَعُ is in all probability an ancient borrowing from some Semitic source in Mesopotamia.

It is, of course, possible that it came to Arabic also from Mesopotamia, but we find פְּלָעָה in a Nabataean inscription from

1 Also Vollers, ZDMG, i, 649.
2 PPGI, 165, 166; Sāyast, Glossary, 163; West, Glossary, 243; Haug, Parsis, 181.
3 ZDMG, ix, 191, and JA for 1846.
4 Hübschmann, Arm. Gramm., i, 204, however, compares نَسِمَعُ with the Syr. نَسِمَعُ, though deriving both from an Iranian original. See Lagarde, GA, 66, and Zimmern, Akkad. Fremdw., 13, who relates it to the Akk. nisū. Arm. նահագե, however, is a late borrowing from Arabic; see ZDMG, xlii, 264.
N. Arabia of A.D. 31, where it has precisely this meaning of copy which we find for the Akk. nushu, and it was doubtless from this technical use of the word in N. Arabia that the word came into use in Arabic (Zimmern, Akkad. Fremdw., 29).

(Νασυραῖ, Nāsurā).

ii, 59, 105, 107, 114, 129, 134; iii, 60; v, 17, 21, 56, 73, 85; ix, 30; xxii, 17.

Christians.

This name occurs only in Madinan passages, and except for iii, 50, only in the plu. form.

It is taken by the Muslim authorities as a genuine Arabic formation from نصرة, derived either from the name of the village ناصرة, which was the native village of Jesus, or from أنصار helpers, the name of the Disciples (cf. Sūra, iii, 45).

Sūra, 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 מְציָנָב, a name derived probably from the town of Nazareth, though some would derive it from the name of the sect of Ναζαραῖοι. 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 Mandaens calling themselves Ναζαρηνοὶ, which may be from the Ναζαραῖοι of the N.T., though, as it is difficult to imagine the Mandaens wanting to be known as Christians, it may be that this

1. CIS, ii, 200, l. 9; Lidzbarski, Handbuch, 453; Euting, Nab. Inschr., No. 12; Cook, Glossary, 82, and cf. Horovitz, JPN, 224.
2. Yaqūt, Mu'jam, iv, 729; Rāghib, Mufrodát, 514; ath-Ṭha'labi, Qīṣas, 272.
5. Lidzbarski, Mandäische Liturgien, xvi ff.; Brandt, ERE, viii, 384.
6. Lidzbarski, ZS, i, 233; Nöldeke, ZA, xxxiii, 74, says: "aber wie die Mandäer zu dem Namen Nasoraye gekommen sind, bleibt doch dunkel." Pailis, Mandaean Studies, 1926, p. 161, suggests that the Mand. نَصَارَى is simply the Arabic تصاري, which name was assumed by the Mandaens in Islamic times to escape Muslim persecution, and this is very likely the truth.
also represents the ṁaṣrapāioi of Epiphanius and Jerome,¹ who were a Judeo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.²

The most probable origin, however, is the Syr. ܒܕמ which represents the ṁaṣrapāioi of Acts xxiv, 5, and was a commonly used designation of Christians who lived under Persian suzerainty.³ As it was from this area that the old Arm. kudub was borrowed,⁴ the case is very strong for the Ar. ܒܕמarsi having come from the same source.

 למהיר (Namāriq).

lxxxviii, 15.

Cushions.

Only in an early Sāra in a description of the delights of Paradise, al-Kindī, Risāla, 85, noted it as a loan-word from Persian,⁵ though it is not given as such by al-Jawāliqī or as-Suyūṭī. 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, 60,⁶ pointed out that it is from the Iranian namr meaning soft. In the old Iranian we find namrā,⁷ which gives Av. svar namra (Bartholomae, AIW, 1042, cf. Skt. नमरा), and Phlv. narm (West, Glossary, 240; Salemann, Manichaeische Studien, i, 101), and from some Middle Persian form namr + the suffix ȃ ak, it passed both into Aram. نار and Ar. ܚܲܪܲq, for which a plu. ܡܲܪܲq was then formed.

¹ Epiphanius, Panarion, xxix, and Jerome, Comment. on Matt. xii.
² Bell, Origen, 149; Margoliouth, ERE, x, 540, thinks it was Heb.
³ Porovitz, KU, 145, 146. See also Mingana, Syriac Influence, 96; Fischer, Glossar, 135.
⁴ Hübischmann, ZDMG, xlvi, 245; Arm. Gramm., i, 312.
⁵ See also Sprenger, Leben, ii, 504, n.
⁶ Followed by Fraenkel, Vocab., 8.
⁷ This form occurs in namr in the Zaza dialect to-day (Horn, Grundriss, No. 1028).
Nūḥ (Nūḥ).

Occurs some fifty-three times, e.g. iii, 30; iv, 161; xi, 34.

Noah.

Some of the Muslim authorities would derive the name from نَحَّاح to wail, though as al-Jawāliqī, Muʿarrab, 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 among the Arabs before Islam.

The form of the Ar. نُوُحَ is in favour of its having come from the Syr. دَاوَد rather than directly from the Heb. יְהוּדָא.

Nūn (Nūn).

xxi, 87.

Fish.

Only in the title ذُو النون صاحب الخوّت given to Jonah, so that it is the equivalent of النون صاحب الخوّت العظيم (Rāghib, Mufradāt, 531; LA, xvii, 320).

It is a N. Semitic word, cf. Akk. mumu; Aram. نَِِّم; Syr. نُم, and Phon. and late Heb. נְמ. Guidi, Della Sede, 591, recognized that it was a loan-word in Arabic, and there can be little doubt that it was from the Syriac 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.

1 Vide Goldziher, ZDMG, xxiv, 209.
2 Vide also Jawhari, a.v. لوط.
3 Horovitz, KU, 146.
4 Margoliouth, ERE, x, 540; Mingana, Syria's Influence, 82.
5 It possibly occurs as a proper name in the Safaitic inscriptions; cf. Ryckmans, Noous propre, 1, 138.
The philologers recognized the names as non-Arabic, as is clear from al-Jawā'ilī, *Mu'arrab*, 140.\(^1\)

Lagarde, *GA*, 15 and 169, identified them with the Haurvatāt and Amartat of the Avesta,\(^2\) who were known in later Persia as Khurdād and Murdād,\(^3\) and from being nature spirits became names of archangels and were revered by the ancient Armenians as gods.

This identification has been generally accepted,\(^4\) though Nestle, *ZDMG*, iv, 692, wants to compare them with Khīlīt and Mīlīt,\(^5\) and Halévy, *JA*, ixth ser., vol. xix, 148 ff., claims that Mārīt is the Αἴρυαρος of Enoch vi, 7, which he thinks in the original text may have read γαρυραρῆς. 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 Φαρυαρός. It is curious, however, that in the Slavonic Enoch (xxxii, 11, v), we find appearing the two angel names Orioch and Marioch.\(^6\)

Margoliouth, *ERE*, viii, 252, thought that the form of the names pointed to an Aramaic origin and would look on them as Aramaic personifications of mischief and rebellion, and Wensinck, *EI*, ii, 273, notes that לֹשֵׁנ is a common Syriac word for power or dominion, so it may be that there has been Aramaic influence on the transmission of the names to Muḥammad.

\(\) (Hārūn).

Occurs some twenty times, e.g. ii, 249; iv, 161; xxxvii, 114. Aaron.

\(\) Vide Sachau’s notes, p. 63, and al-Khafājī, 183.

\(\) It had been earlier recognized; cf. 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, *Haurvatāt et Amartat*, 1875.

\(\) On this form of the name see Marquart, *Untersuchungen zur Geschichte von Eran*, ii, 214, n. 6.

\(\) Littmann in *Andreas Festschrift*, 84; Tisdall, *Sources*, 99; Rudolph, *Abhängigkeit*, 67, 75; Fr. Müller, in *WZKM*, viii, 278. Marquart, *Untersuchungen zur Geschichte von Eran*, Philol. Suppl. x, i, 1905, p. 244, n. 6, suggests Phlv. מַרְט

\(\) Jarēt, and גנ"ע asmūrī, which he would derive from O.Pers. זֶרעי and זֶרעה.


\(\) Burton, *Nights*, x, 130, claimed these as Zoroastrian, but Bergmann, *MGWJ*, xlvi, 531, compared them with the Talmudic בֵּית הָרִיר. Horovitz, *KU*, 148, rightly insists that they could have had no influence on the Qur’ānic forms.

\(\) See Littmann, op. cit., 83; Horovitz, *KU*, 147; *JPN*, 164, 165.
It always refers to the O.T. Aaron, though in xix, 29, where Muḥammad 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; al-Jawālīqī, Muʿarrab, 151; TA, ix, 367), but its origin is not at once apparent. The Hebrew form is ḥāmān, which by interchange of the first and second letters, would give us ḥāmūn, as some have suggested.¹ This interchange, however, is not necessary to explain it, for in the Christian-Palestinian dialect we find that the usual ḥāmān has become ḥāmūn by dropping the lightly pronounced initial ʾ,² 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.³

(Ḥāmān).

xxviii, 5, 7, 38; xxix, 38; xl, 25, 38.

Haman.

In the Qurʾān, 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 (al-Jawālīqī, Muʿarrab, 153; al-Khafājī, 207). There was an attempt by some of the exegetes to make out that this ḥāmān was a different person from the Haman of the Esther story, whom they call ḥāmūn, as Geiger, 156, notes. There is no doubt, however, that by ḥāmān is meant the ḥāmān of Esth. iii,⁴ 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 were bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

¹ Sycz, Eigennamen, 43; but see Horovitz, JPN, 161.
² Schulthess, Lex, 3, and cf. the Palestinian Syriac Lectionary, p. 51.
³ Horovitz, KU, 149; JPN, 162.
⁴ Sycz, Eigennamen, 41; Horovitz, KU, 149; Eisenberg, EI, ii, 246.
The verse is early Meccan, and Hāwiyah is apparently one of the names of Hell.
The passage reads: "and as for him whose balances are light—
Hāwiyah is his mother. And who shall teach you what that is? It is a
raging fire."
The common explanation is that Hāwiyah is the participle of هوی to fall, the verse
meaning that he was to be cast into the abyss (Zam. and ar-Rāzī in
loc.). Others, however, insisted that هوی must have its natural sense of
mother, and Hāwiyah must mean childless, as in the old poetry

Sprenger, Leben, ii, 503, claims that this latter was the only natural
explanation of the word, and Fischer in the Nöldeke Festschrift, i, 33 ff.,
makes an elaborate defence of it. If this is correct, then the two
later clauses are meaningless, and Fischer takes them as a later inter-
polation by someone who had no clue to the meaning. This is a tem-
pting 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 which is paralleled by
such forms as and سلطانیه in lxix, is unlikely to have been the
work of a later interpolator.

1 The usual way out is to make مارا mean مارا; cf. Shalih Zade's super-com-

2 BDB, 217, equate هاوت with a chasm: cf. Syr. 1200

3 His arguments have been accepted by Goldziher, Vorlesungen, 33, and Casanova,
Mohammed et la Fin du Monde, 153.

4 He thinks that the نار حاوی was borrowed from lxxxviii, 4.
Torrey's own suggestion is that it is the Heb. הָּדָּסֶר, 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 Muḥammad met, "every educated Jew had it at his tongue's end. The whole splendid passage in Isaiah may well have been recited to Muḥammad 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 the Qurān certainly thinks it has, if we are to admit the authenticity of the whole passage. Moreover this Sūra 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 Muḥammad in his contact with foreigners in Mecca in his early years, and thus more likely of Christian than of Jewish origin. One might venture a suggestion that it is connected with the Eth. ḥqw,1 which in the form ḥqṣ means the fiery red glow of the evening sky (cf. Matt. xvi, 2), and as ḥq means fire or burning coal. This at least gives us the connection with نار حامِيّة, and the change of guttural is not difficult in Ethiopic where such changes are common.

ُوَ (Wathn).

xxii, 31; xxix, 16, 24.

An idol.

Used only in the plu. أوُثِانِ, and only in fairly late passages.

The word ḥq occurs in the S. Arabian inscriptions,2 and as this corresponds with the Eth. ḥq (plu. ḥqṣ) 3 meaning idol, 4 Mainz in Der Islam, xxiii, 300, suggests (חֵרַם) סְעָדָי. 5 J.A., vii, sec. x, vol. xix, p. 374; Rostini, Glossarium, 143.

Cheikho, Nuṣrāniya, 206, wrongly gives this as ḥq.
we may agree with Fraenkel, *Fremdw.*, 273, that the word came from S. Arabia. Margoliouth, *ERE*, vi, 249, however, thinks that it is perhaps connected with the Heb. יָדָד, which may have been used as a term of abuse.

ןַזְרַדָה (Warda).

lv, 37.

Rose.

The passage is eschatological and לַזְרַדָה means rose-red, referring to the colour of the sky, a meaning derived, of course, from the original sense of rose.

It was very commonly recognized that it was a loan-word, though it is curious that the philologers make no suggestion as to its origin, for it is obviously a borrowing from Persia. The primitive Indo-European root *śrdho* means a spiny tree, from which comes the Gk. ρόδον = ἄρδον, and the Av. 𐎰𐎼𐎽 𐎯𐎼 (Bartholomae, *AIW*, 1369), whence Arm. ṣ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄.
The usual explanation of the word is that it is a form فعيل from وزر to bear or carry, and thus means one who carries the burdens of the Prince (cf. Rāghib, Muṣradaṭ, 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. بيگ vičir, which originally meant a decree, mandate, command, but which later, as in the Dinkard, came to mean judge or magistrate.¹ This word, of course, is good Iranian, being from the Av. بيغل vičara meaning deciding,² which was borrowed into Arm. as ذئن,³ and is related to the form behind the Mod. Pers. وزر or GAR judge⁴ or prefect,⁵ and وزر, which is generally regarded as a loan-word from Arabic but which Bartholomaeae, 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. مذلورد seems to be late and a borrowing from Arabic (PSm, 1061).

(Yājūj wa Mājūj).

xviii, 93; xxi, 96.

Gog and Magog.

Both passages are reflections of Syriac legends concerning Alexander the Great.

It was recognized very commonly that the names were non-Arabic (cf. al-Jawāliqī, Muʿarrab, 140, 156; al-Khafājī, 215; LA, iii, 28), 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

¹ West, Glossary, 237. It was a fairly common word, and enters into a number of compounds; cf. Nyberg, Glossar, 242.
² Bartholomaeae, AIW, 1438; Reichelt, Avestisches Elementarbuch, 490.
³ Hübenschmann, Arm. Gramm., i, 248; Spiegel, Huzūrash Grammatik, Wien, 1856, p. 188.
⁴ Vullers, Lex, ii, 1411.
⁵ Vullers, Lex, ii, 1000; Horn, Grundrisse, 242; Hübenschmann, Pers. Studien, 94.
from Christian eschatological writings. The names, of course, were originally Heb. יַאֵו and יַאֵו, which in Syr. are יַאֵו and יַאֵו. In the Syriac Alexander legend יַאֵו is generally spelled יַאֵו, which is a variant reading of the word in the Qur'ān (Nöldeke, Qorans, 270). The Mandaean demons Hag and Mag, which Horovitz, JPN, 163, quotes, are more likely to be derived from the Qur'ān than the Qur'ānic names from them.  

(Yaqūl).

Iv, 58.

Ruby.

It was very generally recognized as a loan-word from Persian. Some Western scholars such as Freytag have accepted this at face value, but the matter is not so simple, for the Modern Pers. יַאֵו is from the Arabic (Vullers, Lex, ii, 1507), and the alternative form יַאֵו, like the Arm. יַאֵו, is from the Syr. יַאֵו. The ultimate source of the word is the Gk. υακυνθός, used as a flower name as early as the Iliad, and which passed into the Semitic languages, cf. Aram. יַאֵו, 8; Syr. יַאֵו, and into Arm. as יַאֵו. It was from Syr. יַאֵו that the word passed into Eth. as יַאֵו, and with dropping of the weak 1 into Arabic.

It occurs in the old poetry (cf. Geyer, Zwei Gedichte, i, 119), and thus must have been an early borrowing.

1 Nöldeke, Alexanderroman, passim; Mingana, Syriac Influence, 95; Geiger, 74, however, would derive the names from Rabbinic legend. See Horovitz, KU, 150.
2 Cf. Budge's edition of the metrical discourse of Jacob of Serug in ZA, vi, 357 ff.
3 See on them Lidzbarski, Gisa, p. 154; Brandt, Mandäische Schriften, p. 144.
4 al-Jawālqī, Mu‘arrab, 156; ath-Tha‘Ālibī, Fīdh, 317; as-Suyūṭī, Iṣq, 325; Mutaww, 47, 48; al-Khafṣājī, 216; TA, i, 598.
5 Lexicon, sub voc.
6 Nöldeke in Bessenberger's Beiträge, iv, 63; Brockelmann, ZDMG, xlvii, 7.
7 Il, iv, 348. Boissacq, 996, points out that the word is pre-Hellenic.
8 For other forms see Krauss, Griechische Lehnmörter, ii, 212.
10 Nöldeke, Neue Beiträge, 40.
11 Frauenkel, Vocab, 6; Fremde, 61; Mingana, Syriac Influence, 90; Vullers, ZDMG, ii, 305. Note also Parthian γ’κων (Henning, BSOS, ix, 89).
iii, 34; vi, 85; xix, 7, 13; xxi, 90.

John the Baptist.

Usually the Muslim authorities derive the name 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.¹ Some felt that they were committed to an Arabic origin of the name by Sūra xix, 8—لَمْ يُحْمَلْ لَهُمْ مِنْ فَتْرَةِ سَمِيعًا, which, however, as Marracci pointed out,² is merely a misunderstanding of Lk. i, 61, and there were some (e.g. Bai'd. on iii, 34, and xix, 8)³ who knew and admitted that it was a foreign name.

We may be sure that the name came into Arabic from some Christian or Christianized source.

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 نّمث٣ (Lidzbarski, Johannesbuch, ii, 73), but the probability is that this form is due to Islamic influence.⁴

A more subtle theory is that it is a misreading for يُمَسِّي which would be derived from the Syr. مَس.⁵ The primitive script had no vowel points, and يُمَسِّي might have been read يُمِسِّي as easily as يُمَسِّي.⁶ 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 نّمث, probably derived from the Syriaco.⁷ Jaussen and Savignac found this

¹ Tab. on iii, 34, and ath-Tha'lībī, Qīnā, 262.
³ So al-Khaṭfī, 215; al-'Ukhari, Isālā', i, 88. Zam. halts between two opinions.
⁴ Nöldeke, ZA, xxx, 159.
⁵ Nöldeke noted that يُمِسِّي, from which مِسِّي, was formed, which can occur in a hypochoristic form نّمث, as in the case of fact نّمث or يُمِسِّي does occur in the names of Jewish names, and Frenkel, WZKM, iv, 337, and Grimm, Mohammd, ii, 96, n, 8, have thought that يُمِسِّي could be derived from this. Barth, Der Islam, vi, 126, n., and Mingana, Syriae Influence, 84, have rightly insisted, however, that the name is of Christian not Jewish origin.
⁶ But see Lidzbarski, Johannesbuch, ii, 73, and Rhodokansakis, WZKM, xvii, 283.
form نَبَل in a graffito at Al-ʿAlā', and it is possibly found again in another inscription from the same area. It would thus seem that Muḥammad 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.

Yaqūb (Yaʿqūb).

ii, 126–134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38, 68; xix, 6, 50; xxi, 72; xxix, 26; xxxviii, 45.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

There were some who considered it as Arabic derived from عَقِب, but in general it was recognized as a foreign word, cf. al-Jawāliqī, 155; Zam. on xix, 57; Bādul on ii, 29; as-Suyūṭī, Mustir, i, 138, 140; al-Khafājī, 215. Apparently it was known among the Arabs in pre-Islamic days.

It may have come from the Heb. יְבִט, though the fact that Muḥammad has got his relationship somewhat mixed 4 might argue that he got the name from Christian sources, probably from the Syr. مَسْتُ، 5 which was the source of the name in the Manichaean fragments (Salemann, Manichæische Studien, i, 56).

Yaghūth (Yaghūth).

lxxi, 23.

Yaghuth.

It is said to have been an idol in the form of a lion, worshipped among the people of Jurash and the Banū Madīhī. 6 It would thus

1 Mission archéologique, ii, 228. For the form نَبَل see Euting, Sin. Itshkr., No. 585; CIS, ii, 1026.

2 Litzbarski, Ephemeris, iii, 296, and cf. Horovitz, KU, 151, for an inscription from Harrān. It is possible that a Jewish form نَبَل occurs in the Elephantine papyri (cf. Cowley, Aramaic Papyri, No. 81, l. 28), but the reading is not sure.

3 Cheikho, Nagṣāriya, 234; Horovitz, KU, 153. Horovitz plays with the idea that it may have been a genuine old Arab name. Cf. JPN, 152.

4 xi, 74, on which see Hurgronje, Verasseide Geschichten, i, 24.

5 Mingana, Syriac Influence, 82.

6 Ibn al-Kalbī, Kitāb al-Āṣārāb, p. 10; Wellhausen, Reste, 19 ff.; Ryckmans, Noms propres, i, 10.
appear to be of S. Arabian origin, and this is confirmed by the fact that
we find ُنُقْطِيْن in the Thamudic inscriptions, and Ἰαοῦθος
in Safaitic and Thamudic.

The name would seem to mean helper (Yaqūt, Mu‘jam, iv, 1022),
and the S. Arabian غَاث means to help (cf. Ar. غَاث; Heb. נַעַת; Rossini, Glossarium, 215).

ُنُقْطِيْن (Yaqqin).

xxxvii, 146.
A gourd.
The word occurs in the Jonah story for the gourd tree which
Allah caused to grow up over the Prophet. The reference is obviously
to the Biblical story in Jonah iv, 6-11, and ُنُقْطِيْن seems to be an
attempt to reproduce the يُقِين of the Hebrew story. The word was
apparently heard during an oral recitation of the story, and then
reproduced from memory in this garbled form.

ُنُقْطِيْن (Yaqqin).

iv, 156; xv, 99; xxvii, 22; lvi, 95; lxix, 51; lxxiv, 48; cii, 5, 7.
Certain.
The simple verb يَقِين does not occur in the Qur‘ān, but we find أَيْقِين
ii, 3; v, 55, etc.; أَيْقِين xxvii, 14; lxxiv, 31, and the participles
مستيقين and موقن, besides يَقِين and the verbal forms there-
from used in the oldest poetry, so it must have come into the language

1 D. H. Müller, Epigraphische Denkmäler aus Arabien, p. 19; Littmann, Entzifferung, 27, 32. It is possible that we have a parallel to the name in the Edomites‘ proper name نفاس in Gen. xxxvi, 18.
2 Dussaud et Macler, Voyage archéol. au Safâ, p. 77; Wuthnow, Die semitischen Menschenamen, p. 56.
3 Ryckmans, Noms propres, i, 174; Hess, Entzifferung, Nos. 46, 67.
4 So Torrey, Foundation, 52.
FOREIGN VOCABULARY OF THE QUR'ĀN

at an early date. The prevalent theory is that it is derived from
Gk. εἰκόν through the Aramaic.¹ εἰκόν means image, likeness,
similitude, and from εἰκόνα were borrowed the Aram. נַלַע;²
Syr. לְוָא meaning image, picture. From לְוָא was formed a verb
לְוָא to depict, describe, whence לְוָא וְ לְוָא mean characteristic. From some dialectal form of לְוָא the word must have passed
into Arabic.

² (Yamm).

vii, 132; xx, 39, 81, 97; xxviii, 6, 40; li, 40.
Sea, flood, river.

It is used only in the Moses story, and refers sometimes to the Nile, sometimes to the sea. It was early recognized as foreign (Siddiqi, Studien, 13),³ though the early authorities were uncertain of its origin.
al-Jawāliqī, Muʿarrab, 156, says it is Syriac, which was also the opinion of Ibn Qutaiba,⁴ according to as-Suyūṭī, Itq, 326. as-Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidala that it was Coptic.⁵

It apparently came to Arabic from Syriac לְוָא, as Fraenkel, Vocab, 21, saw,⁶ though it may possibly have come into Arabic from some primitive non-Semitic source. The word clearly is not Semitic, for Heb. לַח; Phon. לַח; Aram. לַח; and Ras Shamra לַח cannot be explained from Semitic material, and the word is a loan-word in Egyptian jm; Coptic i.a. lib, or εἰοι, and in Akk. īmu. As the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive, having come into Arabic, as into the other Semitic languages, from some autochthonous source.

³ (Yahūd).

ii, 107, 114; iii, 60; v, 21, 56, 69, 85; ix, 30.
The Jews.

¹ Fraenkel, Fremde, 273; Volkers, ZDMG, i, 617; ii, 305, who depend, however, on a suggestion of Nöldeke.
² Beside the much more common נַלַע from εἰκόνα.
³ Cf. as-Suyūṭī, Musūrī, i, 130, and LA, xvi, 134.
⁴ Adab al-Kātib, 527.
⁵ Mutaw, 55, 57.
We also find the form هود in ii, 105, 129, 134, and the denominative verb هاد, ii, 59; iv, 48, etc.

The philologers recognized it as a foreign word, though they were uncertain whether to derive it from Hebrew or Persian. It is curious that anyone should have sought for a Persian origin, and yet Addai Sher, 158, accepts the theory, claiming that هود, هاد, هاد, with the meaning of رجع إلى أصل, is from the Pers. هود. It is true that in سايست،، سايست، vi, 7, we find Philv. ياهو(Yahô), and in Avestic the form ياهود(Yahôd), but these, like the ياهود of the Christian Soghdian texts (cf. Jansen’s “Wörterverzeichnis” to F. W. K. Müller’s Soghdische Texte, p. 93), are obviously derived from the Aramaic.

Hirschfeld, New Researches, 27, thinks that Muḥammad’s use of the verb هود shows that he got the word from Jewish Aramaic sources, and not understanding it perfectly, gave it an Arabic etymology by connecting it with the root هاد to repent, which is the reason for the form هود beside هود. The fatal objection to this theory, however, is that we find the form هود in the old poetry, so that it would have been well known in Arabia before Muḥammad’s day. Horovitz points out that in the Qurʾān هود always means the Jews of Muḥammad’s day, the Jews of antiquity being referred to as Banū Isrā’il.

The word هود occurs in the S. Arabian inscriptions (Glaser, 394/5), and Grimme, ZA, xxvi, 161, suggests that it came to the Hijāz from the South, which is very possible, though the ultimate origin, of course, will be the Jewish هود.  

1 al-Jawâilî, Mu’arrab, 157; as-Suyūṭî, Itq, 326; al-Khafājî, 216.  
2 as-Suyūṭî, Mutan, 47.  
4 So also p. 104; Beiträge, 15 ff.; Pautz, Offenbarung, 121; Grünbaum, ZDMG, xi, 285; Horovitz, KU, 154; Geiger, 113.  
5 Iram’l-Qais, x1, 7 (Ahwardt, Dīrans, p. 141), and see Margoliouth, Schoeck Lectures, 79.  
6 See Ryckmans, Noms propres, i, 231, 299.
FOREIGN VOCABULARY OF THE QUE'AN

(Yūsuf).

Occurs twenty-two times in Sūra xii, elsewhere only in vi, 84, and xl, 36.

Joseph.

The early authorities differed as to whether it was an Arabic word derived from أسف or a borrowing from Hebrew (ath-Tha'labi, Qīṣaṣ, 75). Zam. on xii, 4, in his usual vigorous style combats the theory of an Arabic origin, and al-Jawālīqī, Mu'arrab, 155, also notes it as foreign.\(^1\)

Geiger, 141, and Syez, Eigennamen, 26, 27, would take it as a direct borrowing from the Heb. יוסף, but the Syr. مه Eaton or Eth. P. Ε. Yūzif might equally well have been the source. Grimm, ZA, xxvi, 166, on the ground that in N. Arabia we should expect a form Yūsif rather than Yūsuf, would have the name derived from S. Arabia. If the Muslim legends about Dhū Nawās can be trusted, the name Yūsuf would have been known in S. Arabia, for they tell us that his name was بن شرحبيل. The name, however, appears to have been known also in the N., for we find a Yūsuf b. 'Abdallah b. Salām in Usd al Ghāba, v, 132.\(^2\) One suspects that the name came from Jewish sources rather than Christian.

(Yūnus).

iv, 161; vi, 86; x, 98; xxxvii, 139.

Jonah.

He is also referred to as صاحب الحوت in lxviii, 48, and as ذو النون in xxi, 87.

Some early authorities endeavoured to derive it from أنس, but Zam. on xii, 4, vigorously combats the view that the variant readings أنس and Yūnus given by Jawhari, s.v. أنس, provide any ground for such a derivation, and al-Jawālīqī, Mu'arrab, 155; al-Khafājī, 215, give it as foreign.

\(^1\) So al-Khafājī, 215, and see Sprenger, Leben, ii, 336.

\(^2\) Horovitz, KU, 154.
The form of the word is conclusive evidence that it came to Muhammad from Christian sources. The Heb. יָוָא becomes Ιωνᾶς in the LXX and N.T., and Sprenger would derive the Arabic form directly from the Greek. This is hardly likely, however, from what we know of the passage of Biblical names into Arabic, and as a matter of fact we find the final ن both in the Eth. פִּנָּה and in the Christian-Palestinian תָּנָא, which occurs regularly for the Edessene יָא or יא. Grimme, ZA, xxvi, 166, thinks that in N. Arabia we would expect a form Yûnas and that Yûnas is due to S. Arabian influence, but there is as little to this as to his similar theory of Yûsîf and Yûsuf. The fact that the Arm. ێئەنە is from Syr., though from the classical dialect, would lead us to conclude that the Qur’anic form also came from Syriac.

The name was possibly known among the pre-Islamic Arabs, though the examples collected from the literature are doubtful.
ADDENDA

p. 32, line 3.—Unless the Nabataean מְרוֹן is intended to represent the Aram. מַרְוָן; Syr. מְרוֹן (cf. Heb. מַרְוָן: מַרְוָן: Eth. מְרוֹן).


p. 121, line 7.—It is possible that the Heb. דֶּנֶם, Aram. מֶנֶם, מֵנֶם are borrowed words, and an Egyptian origin has been suggested (ZDMG, xliiv, 685 ; xlivi, 117).

p. 123, line 5.—מֵינָם. PSm. 751 gives this as the form in Mandaeen: the normal Syriac form is מֵינָם (PSm. 696).

p. 179, line 9.—מֵינָם. The nun must have been pronounced originally in this word, as it is from מֵינָם. See on it Fraenkel, Fremdw. 133.

p. 186, n. 1.—Both the noun and the verb are found in this technical sense in the old poetry: cf. al-A'ashā, Dīwān (ed. Geyer), lxvi, 9.
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