

LES PATRIARCHES DANS LE CORAN

1. Tableau analytique

Nom	Forme	Translittération (Arabica)	Étymologie (Arthur Jeffery)	Occurrences (http://corpus.quran.com/)
Adam		Ādam	<p>It is used always as an individual name and never as the Heb. and Phon. אָדָם for <i>man</i> in general, though the use of بنو آدم 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 (<i>Mua'rrab</i>, 8) claimed as of Arabic origin There are various theories as to the derivation of the name, which may be seen in Raghīb, <i>Mufradat</i>, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baid., on ii, 29, admit that it is a foreign word - اسم أعجمي. The origin of course is the Heb. אָדָם, and there is no reason why the name should not have come directly from the Jews¹ though there was a tradition that the word came from the Syriac². The name occurs in the Safaite inscriptions (Horovitz, <i>KU</i>, 85), and was known to the poet Adi b. Zaid, so it was doubtless familiar, along with the creation story, to Muhammad's contemporaries.</p> <p><u>Notes :</u></p> <p>¹ Hirschfeld, <i>Beiträge</i>, 51 translates "Schriftgelehrte" (Cf. The N.T.</p>	<p>2:31, 33-35, 37 3:33, 59 5:27 7:11, 19, 26-27, 31, 35, 172 17:61, 70 18:50 20:115-117, 120-121 36:60 (25 occurrences)</p>

			<p>γρηγοριανός = Syr. ܓܪܝܓܘܪܝܘܨ, and takes it as opposed to the 'עם הארץ'.</p> <p>² It occurs in the old poetry, cf. Horovitz, <i>KU</i>, 63, and Ibn Hisham, 351, 354, uses the word familiarly as well known; cf. also Wensinck, <i>Joden te Madina</i>, 65; Horovitz, <i>JPN</i>, 197, 198.</p>	
<p>Enoch</p>		<p><i>Idrīs</i></p>	<p>He is one of the prophets casually mentioned in the Qur'an, 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" رَفَعْنَاهُ مَكَانًا عَلِيًّا (xix, 58); and (iii) that being steadfast and patient he entered God's mercy (xxi, 85).</p> <p>The Muslim authorities are agreed that he is اخذوخ, i.e. ܐܰܕܰܪܰܝܰܫ, the Biblical Enoch,³ a theory derived not only from the facts enumerated above, but from the idea that his name ادریس is derived from درس to study - both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom.⁴ The falacy of this derivation was, however, pointed out by some of the philologists, as Zam. on xix, 57, shows, and that the name was of foreign origin was recognized by al-Jawaliqi, <i>Mu'arrab</i>, 8; <i>Qamus</i>, i, 215 which makes it the more strange that some Western scholars such as Sprenger, <i>Leben</i>, ii, 336,⁵ and Eickmann, <i>Angelologic</i>, 26, have considered it to be a pure Arabic word.</p> <p>Nöldeke has pointed out, <i>ZA</i>, xvii, 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from ܐܰܕܰܪܰܝܰܫ or ܐܰܕܰܪܰܝܰܫ, and though Geiger, 105, 106, thinks the equivalence of رَفَعْنَاهُ مَكَانًا عَلِيًّا of xix, 58, with the μετέθηκεν αὐτὸν ὁ Θεός of Heb. xi, 5, from the Midrash, sufficient to justify the identification, we may well doubt it. Casanova, <i>JA</i>, 1924, vol. ccv, p.358 (so Torrey, <i>Foundation</i>, 72) suggested that the reference was to "Ἐσδραυς" which through a form "Ἐξοας" became ادریس. Albright¹ imagines that it refers to Hermes-Poernandres, the name being derived from the final element in</p>	<p>19:56 21:85 (2 occurrences)</p>

the Greek name Ἰουμάνδρης, while Montgomery, *JQR*, xxv, 261, would derive it from Atrahasis, 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 Ἀνδρέως filtered through a Syriac medium.² In Syriac we find various forms of the name ܐܢܕܪܐܘܫܐ : ܐܢܕܪܐܘܫܐ : ܐܢܕܪܐܘܫܐ and ܐܢܕܪܐܘܫܐ, this latter being the form in Christian-Palestinian, and from this by the coalescing of the *n* and *d* we get the Ar. ادريس. Grimme, *ZA*, xxvi, 164, suggested a S. Arabian origin but there is no trace of the name in the inscriptions and the Eth. አገረ-ርዕክ has nothing in its favour.

Notes :

¹ Ibn Qutaiba, *Ma'arif*, 180 (Eg. ed.) notes a variant reading ايدام which may represent a Jewish pronunciation.

² Syez, *Eigennamen*, 18.

³ Tha'labi, *Qisas*, 34.

⁴ ܐܢܕܪܐ of course means *to instruct, to initiate* (cf. حنك) and may have suggested the connection with ادرس. For the derivation see. Tha'labi, loc. cit.; Ibn Qutaiba, *Ma'arif*, S. Finkel, *MW*, xxii. 181. derives it from Ἐὐδωρεσχος, the 7th antediluvian Kings of Berossus, but this is very far-fetched.

⁵ He seems to base this on the occurrence of the name Abu Idris, but Horovitz *KU*, 88.

¹ *Journal of Palestine Oriental Society*, ii, 197-8, and in *AJS*, 1927, p. 235n.

² Nöldeke's earlier suggestion in *ZDMG*, xii, 706 was that it might stand for Θεόδωρος, but in *ZA*, xvii, he refers it to the Ἰουλιέας Ἀνδρέου 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.

Noé		Nūh	<p>282 FOREIGN VOCABULARY OF THE QUR'ĀN</p> <p>نُوحٌ (Nūh). Occurs some fifty-three times, e.g. iii, 30 ; iv, 161 ; xi, 34. Noah. Some of the Muslim authorities would derive the name from نَاح to <i>wail</i>,¹ though as al-Jawāliqī, <i>Mu'arrab</i>, 144, shows, it was commonly recognized as of non-Arabic origin.² 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.³ The form of the Ar. نُوح is in favour of its having come from the Syr. ܢܘܚ rather than directly from the Heb. נֹח.⁴</p> <p>نُونٌ (Nūn). xxi, 87. Fish. Only in the title ذُو النُّون given to Jonah, so that it is the equivalent of صاحب الحوت in lxviii, 48, whence came the theory النون العظيم (Raghib, <i>Mufradāt</i>, 531 ; <i>LA</i>, xvii, 320). It is a N. Semitic word, cf. Akk. <i>numu</i> ; Aram. ܢܘܚ ; Syr. ܢܘܚ, and Phon. and late Heb. נֹח. Guidi, <i>Della Sede</i>, 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.⁵</p> <p>هَارُوتُ وَمَارُوتُ (Hārūt wa Mārūt). ii, 96. Hārūt and Mārūt are the two fallen angels at Babylon who teach men Magic. ¹ Vide Goldziher, <i>ZDMG</i>, xxiv, 209. ² Vide also Jawhari, s.v. لَوْحًا. ³ Horowitz, <i>KU</i>, 146. ⁴ Margoliouth, <i>ERE</i>, x, 540 ; Mingana, <i>Syriac Influence</i>, 82. ⁵ It possibly occurs as a proper name in the Safaitic inscriptions ; cf. Ryckmans, <i>Noms propres</i>, i, 188.</p>	<p>3:33 4:163 6:84 7:59 7:69 9:70 10:71 11:25, 32, 36, 42, 45-46, 48, 89 14:9 17:3 17:17 19:58 21:76 22:42 23:23 25:37 26:105-106, 116 29:14 33 :7 37:75, 79 38:12 40:5, 31 42:13 50:12 51:46 53:52 54:9 57:26 66:10 71:1, 21, 26 (43 occurrences)</p>

Hud		<i>Hūd</i>		<p>7:65 11:50, 53, 58, 60, 89 26:124 (7 occurrences)</p>
Salih		<i>Ṣāliḥ</i>		<p>7:73, 75, 77 11:61, 62, 66, 89 26:142 27:45 (9 occurrences)</p>
Abraham		<i>ʾIbrāhīm</i>	<p>It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. אַבְרָהָם. If the name had come direct from the Heb. we should have expected the form <i>أَبْرَهَام</i>, and as a matter of fact the Muslim philologists themselves recognized that the Quranic form, was not satisfactory, for we hear of attempts to alter the form ¹, and an-Nawawi, <i>Tahdhib</i>, 126, gives variant forms <i>أبرهيم</i>; <i>أبراهيم</i>; and <i>أبراهم</i>. Moreover we learn from as-Suyuti, <i>Muzhir</i>, i, 138, and al-Jawaliqi, 8, that some early authorities recognized it as a foreign borrowing, al-Marwardi, indeed, informing us that in Syriac it means <i>أبراهيم</i> (Nawawi, 127), which is not far from the Rabbinic derivations.</p> <p>The form <i>أبراهيم</i> cannot be evidenced earlier than the Qur'an, for the verses of Umayya (ed. Schulthess, xxix, 9), in which it occurs, are not genuine, and Horovitz, <i>KU</i>, 86, 87, rightly doubts the authenticity of the occurrences of the name in the <i>Usd al-Ghaba</i> and such works. The form would thus seem to be due to Muhammad himself, but the immediate source is not easy to determine. The common Syr. form is <i>ܐܒܪܗܝܡ</i> which is obviously the source of both the Eth. <i>አብርሃም</i> and the Arm. <i>Աբրահամ</i>.</p> <p>². A. marginal reading in Luke i, 55, in the <i>Palestinian Syriac Lectionary of the</i></p>	<p>2:124-125, 125, 127, 130, 132-133, 135-136, 140 3:33, 65, 67-68, 84, 95, 97 4:54, 125, 125, 163 6:74-75, 83, 161 9:70, 114, 114 11:69, 74-76 12:6, 38 14:35 15:51 16:120, 123 19:41, 46, 58 21:51, 60, 62, 69 22:26, 43, 78 26:69 29:16, 31 33:7 37:83, 104, 109 38:45 42:13 43:26 51:24 53:37 57:26</p>

		<p><i>Gospels</i> reads אַבְרָהָם, but Schulthess, <i>Lex.</i>, 2, rightly takes this as due to a scribe who was familiar with the Arabic³.</p> <p>Lidzbarski, <i>Johannesbuch</i>, 73,⁴ compares the Mandaean כְּרִיִּים which shortened form is also found as אַבְרָם[?] in the Christian Palestinian version of Luke xiii, 16 (Schulthess, <i>Lex</i>, and may be compared with برهام mentioned in Ibn Hisham, 352, 1. 18, and the Braham b. Bunaj whom Horovitz, <i>KU</i>, 87, quotes from the Safa inscriptions. The final vowel, however, is missing here. Brockelmann, <i>rundriss</i>, i. 256, would derive אַבְרָהִים from אַבְרָהָם as شيطان from شتن, by assuming a dissimilation form in Aramaic, i.e. אַבְרָהָם*. There is no trace of such a form, however, and Brockelmann's choice of اسمعيل 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 <i>WZKM</i>, xvii, 283, and supported by Margoliouth¹, to the effect that it has been vocalised on the analogy of <i>Isma'il</i> and <i>Isra'il</i>². The name was doubtless well enough known in Jewish circles in pre-Islamic Arabia,³ and when Muhammad got the form اسمعيل from Judaeo-Christian sources he formed ابراهيم on the same model.</p> <p>Notes :</p>	<p>60:4, 4 87:19 (69 occurrences)</p>
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Lot		Lūt	<p style="text-align: center;">FOREIGN VOCABULARY OF THE QUR'ĀN 255</p> <p>The name is apparently unknown in pre-Islamic literature, though it must have been known to the circle of Muhammad's audience.¹ From its form one would conclude that it came from the Syr. ܠܘܬ rather than the Heb. לוֹט,² a conclusion that is strengthened by the Christian colouring of the Lot story.³</p> <p>مَائِدَة (Ma'ida).</p> <p>v, 112, 114.</p> <p>Table.</p> <p>A late word found only in a late Madinan verse, where the reference is to a table which Jesus brought down for His disciples.</p> <p>The Muslim authorities take it to be a form مَائِدَة from مَادَة (cf. <i>LA</i>, 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, <i>Vocab</i>, 24,⁵ pointed out that in all probability the word is the Eth. ጣኦድ, which among the Abyssinian Christians is used almost technically for the <i>Lord's Table</i>, e.g. ጣኦድ ፡ ኦግዚኦታላር, while Nöldeke's examination of the word in <i>Neue Beiträge</i>, 54, has practically put the matter beyond doubt.⁶</p> <p>Addai Sher, 148, however, has argued in favour of its being taken as a Persian word. Relying on the fact that مَائِدَة is said by the Lexicons to mean <i>food</i> as well as <i>table</i>, he wishes to derive it from Pers. مایه, meaning <i>farina triticea</i>.⁷ Praetorius also, who in <i>ZDMG</i>, lxi, 622 ff., endeavours to prove that Eth. ጣኦድ and the Amh. ጣድ are taken from Arabic, takes مَائِدَة back to Pers. مین ⁸ (earlier pro-</p>	<p>6:86 7:80 11: 70, 74, 77, 81, 89 15:59, 61 21:71, 74 22:43 26: 160-161 27:54, 56 29: 26, 28, 32-33 37:133 38:13 50:13 54:33-34 66:10 (27 occurrences)</p>
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¹ Horowitz, *KU*, 136.² But see Syez, *Eigennamen*, 87.³ Vide Künstlinger, "Christliche Herkunft der Koranischen Lötlegende," in *Roznik Orientalistycky* (1931), vii, 281-285.⁴ Nöldeke, *ZDMG*, xii, 700; Bell, *Origin*, 136.⁵ Vide also his *Fremde*, 83, and Jacob, *Beduinleben*, 285.⁶ Vide also Wellhausen, *Reste*, 232, n.; Pautz, *Offenbarung*, 255, n.; Vollers, *ZDMG*, li, 294; Cheikho, *Nasraniya*, 210.⁷ Vollers, *Lex*, ii, 1252.⁸ Vollers, *Lex*, ii, 1254.

<p style="text-align: center;">Ismaël</p>		<p style="text-align: center;"><i>Ysmā'īl</i></p>	<p style="text-align: center;">64 FOREIGN VOCABULARY OF THE QUR'ĀN</p> <p>i, 138. Various forms of the name are given—اسماعيل; اسمعيل; اسماعيل and اشمائيل, the ش in this last form, quoted from Sibawaih in <i>Muzhir</i>, i, 132, being significant.</p> <p>A Christian origin for the word is evident from a comparison of the Gk. Ἰσμαήλ; Syr. ܐܫܡܥܝܠ; Eth. ኢስማኤል, with the Heb. יִשְׁמַעְיֵאל. A form derived from Heb. occurs in the inscriptions of both the S. and N. of the Peninsula.¹ In S. Arabia we find in a Himyaritic inscription 𐩦𐩣𐩪𐩣𐩪𐩣𐩪 = יִשְׁמַעְיֵאל (cf. Eth. ኢስማኤል), and in the Safaitic inscriptions of N. Arabia we find a form יִשְׁמַעְיֵאל.² It is thus clear that the form with initial י was well enough known in Arabia before Muḥammad's day, but on the other hand, there seems to be no evidence that the form used in the Qur'ān was in use as a personal name among the Arabs in pre-Islamic times.³ The fact that in the Qur'ān we find یوسف for יוסף and یعقوب for יעקב, but יִשְׁמַעְיֵאל for اسمعيل and ישראל for اسرائيل, just as in Syr. we find ܐܫܡܥܝܠ and ܐܫܡܥܝܠ, but ܐܫܡܥܝܠ and ܐܫܡܥܝܠ makes it reasonably certain that the Qur'ānic form came from a Syr. source,⁴ and the form ܐܫܡܥܝܠ in the Christian Palestinian dialect removes any difficulty which might have been felt of ש for ס.⁵</p> <p>¹ D. H. Müller suggests that the name is an independent formation in S. Arabian (<i>WZKM</i>, iii, 225, being followed in this by Horovitz, <i>JPN</i>, 155, 156), but this is a little difficult.</p> <p>² Hal, 193, 1; cf. <i>CIS</i>, iv, i, 55, with other references in Piltz's "Index of S. Arabian Proper Names", <i>PSBA</i>, 1917, p. 110, and Hartmann, <i>Arabische Frage</i>, 182; 226, 252-4. Derenbourg in his note on this inscription, <i>CIS</i>, iv, i, 56, takes it as a composite name in imitation of the Heb., but see Müller, <i>WZKM</i>, iii, 225; <i>ZDMG</i>, xxxvii, 13 ff.; Ryckmans, <i>Noms propres</i>, i, 230, and <i>RES</i>, i, No. 219.</p> <p>³ Dussaud, <i>Mission</i>, 221; Littmann, <i>Semitic Inscriptions</i>, 116, 117, 123; <i>Enzifferung der Safa-Inschriften</i>, 68; Lidzbarski, <i>Ephemeris</i>, ii, 44.</p> <p>⁴ The examples collected by Cheikho, <i>Nagrāniya</i>, 230, cannot, as Horovitz, <i>KU</i>, 92, shows, be taken as evidence for the pre-Islamic use of the name. The form Ἰσμαήλος quoted by Horovitz from Waddington, from an inscription of A.D. 341, may be only a rendering of ܐܫܡܥܝܠ.</p> <p>⁵ Margoliouth, <i>Schwabach Lectures</i>, 12; Mingana, <i>Syriac Influence</i>, 82, and cf. Sprenger, <i>Leben</i>, ii, 336.</p> <p>⁶ Schulthess, <i>Lex</i>, 15, and cf. Horovitz, <i>KU</i>, 92; Rhodokanakis, <i>WZKM</i>, xvii, 283.</p>	<p>2:125, 127, 133, 136, 140 3:84 4:163 6: 86 14:39 19:54 21:85 38:48 (12 occurrences)</p>
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Isaac		Ishāq	<p>60 FOREIGN VOCABULARY OF THE QUR'ĀN</p> <p>as Phlv. ܐܘܘܫܬܐܩ <i>avistāk</i> (= Pers. اِستَا or اِستَا),¹ which in Syr. is ܐܘܫܬܐܩܐ, and in Ar. اِسْتَاق (Ibn al-Athīr, <i>Nihāya</i>, i, 38).</p> <p>اِسْحٰق (<i>Ishāq</i>).</p> <p>ii, 127-134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38; xiv, 41; xix, 50; xxi, 72; xxix, 26; xxxvii, 112, 113; xxxviii, 45.</p> <p>Isaac.</p> <p>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. Sībawaih in Siddiqi, 20, and <i>LA</i>, xii, 20; al-Jawāliqī, <i>Mu'arrab</i>, 9; as-Suyūṭī, <i>Muzhir</i>, i, 138; though it was not uncommon in some quarters to regard it as an Arabic word derived from سحق, for as-Suyūṭī, <i>Muzhir</i>, i, 140, goes out of his way to refute this. It was even known that it was Heb. (cf. ath-Tha'labī, <i>Qiṣaṣ</i>, 76), and indeed Sūra, xi, 74, seems to show acquaintance with the popular Hebrew derivation from צחק.</p> <p>The Arabic form which lacks the initial ' of the O.T. forms צחק and צחוק would seem to point to a Christian origin,² cf. Gk. Ἰσαακ, Syr. ܐܘܫܬܐܩܐ or ܐܘܫܬܐܩܐ,³ though it is true that in the Talmud we come across a בַּבָּא מְצִי'א (<i>Baba Mezi'a</i>, 39^b), showing a form with initial vowel among the Babylonian Jews of the fourth century A.D.⁴</p> <p>The name اِسْحٰق must have been known before the Qur'ān, but no pre-Islamic instances of it seem to occur, for those quoted by Cheikho, <i>Naṣrāniya</i>, 229, 230, are rightly rejected by Horovitz, <i>KU</i>, 91.</p> <p>اِسْرٰاِئِیْل (<i>Isrā'īl</i>).</p> <p>Occurs some 43 times. Cf. ii, 38.</p> <p>¹ West, <i>Glossary</i>, 13. ² Spronger, <i>Leben</i>, ii, p. 336; Fraenkel, <i>ZA</i>, xv, 394; Horovitz, <i>JPN</i>, 155, and Mingana's note, <i>Syriac Influence</i>, 83. Torrey, <i>Foundation</i>, 49, however, takes this to be a characteristic of his assumed Judaeo-Arabic dialect. ³ This is the Christian Palestinian form, cf. Schulthess, <i>Lex</i>, 14. ⁴ Derenbourg in <i>REJ</i>, xviii, 127, suggests that צחוק may have been pronounced among the Arabian Jews as צחוק.</p>	<p>2:133, 136, 140 3:84 4:163 6:84 11:71, 71 12:6, 38 14:39 19:49 21:72 29:27 37:112-113 38:45 (17 occurrences)</p>
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Jacob		Ya 'qūb	<p style="text-align: center;">FOREIGN VOCABULARY OF THE QUR'ĀN 291</p> <p>form 𐤊𐤓𐤓 in a graffito at Al-'Alā,¹ and it is possibly found again in another inscription from the same area.² 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.</p> <p>يَعْقُوبُ (<i>Ya'qūb</i>).</p> <p>ii, 126-134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38, 68; xix, 6, 50; xxi, 72; xxix, 26; xxxviii, 45.</p> <p>Jacob.</p> <p>He is never mentioned save in connection with some other member of the Patriarchal group.</p> <p>There were some who considered it as Arabic derived from عقب, but in general it was recognized as a foreign word, cf. al-Jawālīqī, 155; Zam. on xix, 57; Baiḍ. on ii, 29; as-Suyūṭī, <i>Mushir</i>, i, 138, 140; al-Khafājī, 215. Apparently it was known among the Arabs in pre-Islamic days.³</p> <p>It may have come from the Heb. יעקב, though the fact that Muḥammad has got his relationship somewhat mixed⁴ might argue that he got the name from Christian sources, probably from the Syr. ܝܥܩܘܒ,⁵ which was the source of the name in the Manichaean fragments (Salemann, <i>Manichäische Studien</i>, i, 86).</p> <p>يَغْهُوثُ (<i>Yaghūth</i>).</p> <p>lxxi, 23.</p> <p>Yaghuth.</p> <p>It is said to have been an idol in the form of a lion, worshipped among the people of Jurash and the Banū Madhijij.⁶ It would thus</p> <p>¹ <i>Mission archéologique</i>, ii, 228. For the form 𐤊𐤓𐤓 see Euting, <i>Sin. Inschr.</i>, No. 585; <i>CIS</i>, n, 1026.</p> <p>² Lidzbarski, <i>Ephemera</i>, iii, 296, and cf. Horowitz, <i>KU</i>, 151, for an inscription from Harrān. It is possible that a Jewish form 𐤊𐤓𐤓 occurs in the Elephantine papyri (cf. Cowley, <i>Aramaic Papyri</i>, No. 81, l. 28), but the reading is not sure.</p> <p>³ Cheikho, <i>Naḥrāniya</i>, 234; Horowitz, <i>KU</i>, 153. Horowitz plays with the idea that it may have been a genuine old Arab name. Cf. <i>JPN</i>, 152.</p> <p>⁴ xi, 74, on which see Hurgrouje, <i>Verspreide Geschriften</i>, i, 24.</p> <p>⁵ Mingana, <i>Syrian Influence</i>, 82.</p> <p>⁶ Ibn al Kalbī, <i>Kitāb al-Aḥnām</i>, p. 10; Wellhausen, <i>Reste</i>, 10 ff.; Nyckmans, <i>Noms propres</i>, i, 16.</p>	<p>2:132-133, 136, 140 3:84 4:163 6:84 11:71 12:6, 38, 68 19:6, 49 21:72 29:27 38:45 (16 occurrences)</p>
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Joseph		Yūsuf	<p style="text-align: center;">FOREIGN VOCABULARY OF THE QUR'ĀN 295</p> <p>يُوسُفُ (Yūsuf).</p> <p>Occurs twenty-two times in Sūra xii, elsewhere only in vi, 84, and xl, 36.</p> <p>Joseph.</p> <p>The early authorities differed as to whether it was an Arabic word derived from أُسْف or a borrowing from Hebrew (ath-Tha'labi, <i>Qiyās</i>, 75). Zam. on xii, 4, in his usual vigorous style combats the theory of an Arabic origin, and al-Jawāliqī, <i>Mu'arrab</i>, 155, also notes it as foreign.¹ Geiger, 141, and Sycz, <i>Eigennamen</i>, 26, 27, would take it as a direct borrowing from the Heb. יְסוּף, but the Syr. ܝܘܨܘܦ or Ebl. 𐤊𐤍𐤔𐤉 might equally well have been the source. Grimme, <i>ZA</i>, xxvi, 166, on the ground that in N. Arabia we should expect a form <i>Yūsif</i> rather than <i>Yūsuf</i>, would have the name derived from S. Arabia. If the Muslim legends about Dhū Nawās can be trusted, the name يوسُف would have been known in S. Arabia, for they tell us that his name was يوسُف بن شرحبيل. The name, however, appears to have been known also in the N., for we find a Yūsuf b. 'Abdallah b. Salām in <i>Uṣṣ al-Ghāba</i>, v, 132.² One suspects that the name came from Jewish sources rather than Christian.</p> <p>يُونُسُ (Yūnus).</p> <p>iv, 161; vi, 86; x, 98; xxxvii, 139.</p> <p>Jonah.</p> <p>He is also referred to as صاحب الحوت in lxviii, 48, and as ذُو الدُّونِ in xxi, 87.</p> <p>Some early authorities endeavoured to derive it from آنس, but Zam. on xii, 4, vigorously combats the view that the variant readings يُونُسُ and يُونِسُ given by Jawhārī, s.v. آنس, provide any ground for such a derivation, and al-Jawāliqī, <i>Mu'arrab</i>, 155; al-Khafāji, 215, give it as foreign.</p> <p>¹ So al-Khafāji, 215, and see Sprenger, <i>Leben</i>, ii, 336. ² Horowitz, <i>KU</i>, 154.</p>	<p>6:84 12:4, 7-11, 17, 21, 29, 46, 51, 56, 58, 69, 76-77, 80, 84-85, 87, 89-90, 90, 94, 100 40:34 (27 occurrences)</p>
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Job		Ayyūb	<p style="text-align: center;">FOREIGN VOCABULARY OF THE QUR'ĀN 73</p> <p>(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 פִּנְנָה 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. פִּנְנָה.¹</p> <p>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. [פִּנְנָה], while being used precisely as the Heb. פִּנְנָה, and translating σμῆμα both in the LXX and N.T., is also used in the sense of <i>argumentum, documentum</i> (Psm, 413), and thus approaches even more closely than פִּנְנָה the Qur'ānic use of the word.</p> <p>The word occurs in the old poetry, e.g. in Jmrū'ul-Qais, lxxv, 1 (Ahlwardt, <i>Diwans</i>, 160), and so was in use before the time of Muḥammad.</p> <p style="text-align: center;">أَيُّوبُ (Ayyūb).</p> <p style="text-align: center;">iv, 161; vi, 84; xxi, 83; xxxviii, 40.</p> <p style="text-align: center;">Job.</p> <p>It is the Biblical Job, and the word was recognized as foreign, e.g. al-Jawālīqī, <i>Mu'arrab</i>, 8. The exegetes take him to be a Greek, e.g. Zam. on xxi, 83—رجل من روم— and ath-Tha'labī, <i>Qisas</i>, 106—رجل من روم.</p> <p>The name would seem to have come into Arabic through a Christian channel, as even Hirschfeld, <i>Beiträge</i>, 56, admits. The Heb. אֵיּוּב appears in Gk. (LXX) as Ἰώβ, and Syr. as [ܐܝܘܒ], which latter is obviously the origin of the Arabic form.³ The name appears to have been used in Arabia in the pre-Islamic period. Hess would interpret the אֵיּוּב of an inscription copied by Huber (No. 521, l, 48), as Aiyūb⁴; there is</p> <p>¹ In Biblical Aramaic, however, פִּנְנָה means a <i>sign</i> wrought by God; cf. Dan. iii, 33.</p> <p>² Mingana, <i>Syriac Influence</i>, 86. Note also the Mand. פִּנְנָה — <i>sign</i>.</p> <p>³ Rudolph, <i>Abhängigkeit</i>, 47.</p> <p>⁴ Hess, <i>Die Entzifferung der thomudischen Inschriften</i> (1911), p. 15, No. 77; Littmann, <i>Entzifferung</i>, 15; and see Halévy in <i>J.A.</i>, ser. vii, vol. x, p. 332.</p>	<p>4:163 6:84 21:83 38:41 (4 occurrences)</p>
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Jethro	شعيب	Šu‘ayb		7:85, 88, 90, 92, 92 11:84, 87, 91, 94 26:177 29:36 (11 occurrences)
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