

God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'ān as a technical religious term.¹

It is generally taken as a form **فَعْلَان** from **بره**, Form IV of which is said to mean *to prove*, but the straits to which the philologists 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. **پُرُوهُان** 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. **በርሃ**, a common Abyssinian word,⁴ being found also in Amharic, Tigré, and Tigrīña, meaning *light, illumination*, from a root **BCU** cognate with Heb. **בָּהַר**; Ar. **بهر**. It seems to have this original sense in iv, 174; xii, 24, and the sense of *proof* or *demonstration* is easily derived from this.

بُرُوج (*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 philologists took the word to be from **بَرَجَ** *to appear* (cf. Baid.

on iv, 80; *LA*, iii, 33), but there can be little doubt that **بُرُوج** represents the Gk. **πύργος** (Lat. *burgus*), used of the towers on a city wall, as e.g. in Homer *Od.*, vi, 262—**πόλιος ἦν περὶ πύργος ὑψηλός**. The Lat. *burgus* (see Guidi, *Della Sede*, 579) is apparently the source

¹ Ahrens, *Christliches*, 22, makes a distinction between xii, 24; iv, 147; xxiii, 117, where it means "Licht, Erleuchtung", and the other passages where it means "Beweis".

² Also Massignon, *Lexique technique*, 52.

³ Also *ibid.*, p. 25.

⁴ It is in frequent use even in the oldest monuments of the language.