

from Judaism. It was generally taken, however, as a genuine Arabic word derived from حَبَرَ, *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 Rāghib, *Mufradāt*, 104.

Geiger, 49, 53, claims that it is derived from مُجَرِّ teacher, commonly used in the Rabbinic writings as a title of honour, e.g. Mish. Sanh. 60^b—מֶה אֲהָרֹן חֵבֵר אֶף בְּנֵי חֵבֵרִים, "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 Grünbaum, *ZDMG*, xxxix, 582, thinks that in coming into Arabic

it was not uninfluenced by the Ar. خَبِرَ, أَخْبَرَ, خَيْرٌ. Mingana, *Syriac Influence*, 87, suggests that the word is of Syriac origin (see also Cheikho, *Naṣrāniya*, 191), but this is unlikely. The word was evidently quite well known in pre-Islamic Arabia,² and thus known to Muḥammad from his contact with Jewish communities. It was borrowed in the form of the singular and given an Arabic plural.

آدَمُ (*Ādam*)

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. אָדָם for *man* in general, though the use of بَنُو آدَم in Sūra, vii, approaches this usage (Nöldeke-Schwally, i, 242). It is one of the few Biblical names which the early philologists such as al-Jawālīqī (*Mua'rrib*, 8) claimed as of Arabic origin. There are various theories as to the derivation of the name, which may be seen in Rāghib, *Mufradāt*, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baiḍ., on

ii, 29, admit that it is a foreign word — اِسْمٌ اَعْجَبِيٌّ.

¹ Hirschfeld, *Beiträge*, 51, translates by "Schriftgelehrte" (cf. the N.T. γραμματεὺς = Syr. ܡܪܝܬܐ), and takes it as opposed to the הַאֲרִיץ.

² It occurs in the old poetry, cf. Horowitz, *KU*, 63, and Ibn Hishām, 351, 354, uses the word familiarly as well known; cf. also Wensinck, *Joden te Madīna*, 65; Horowitz, *JPN*, 197, 198.