

for the Jews or Injil for the Christians.¹ 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. **מִקְרָא** 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 **قَرَأَ**, yet thought that it was influenced by the use of **מִקְרָא**.² The tendency of more recent scholarship, however, has been to derive it from the Syr. **ܡܩܪܐ** 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 **ܡܩܪܐ ܕܡܫܝܚܐ**. 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 Muḥammad from Christian sources.³

قُرْبَان (*Qurbān*).

iii, 179; v, 30.⁴

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

فعلان from **قرب** to *draw near* (Rāghib, *Mufradāt*, 408). Undoubtedly it is derived from a root **قرب** 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 **קרבן** in this sense, and the Targumic **קרבנא**, Syr. **ܡܩܪܐ** are of very

¹ as-Suyūṭī, *Itq*, 118, and *LA*, i, 124. Note also that Ibn Kathīr read **قُرْآن** not **قُرْآن**.

² Torrey, *Foundation*, 48, suggests a Jewish **מִקְרָא**, but such a form is hypothetical.

³ Horowitz, *Der Islam*, xiii, 66 ff., and *KU*, 74; Buhl, *EI*, ii, 1063; Wellhausen, *ZDMG*, lxxvii, 634; Nöldeke-Schwally, i, 33, 34; Mingana, *Syriac Influence*, 88; Massignon, *Lexique*, 52; Ahrens, *Muhammed*, 133.

⁴ In xlvi, 27, it means "favourites of a Prince" and not *sacrifice*.