

skinned, and even in the verse of 'Abid, 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,¹ 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 *Hūrān-i-Bihisht* may not be called in as evidence, yet the characteristic features of the حور of the Qur'ānic Paradise closely correspond with Zoroastrian teaching about the Daena. The question, however, is whether the name حور is of Iranian origin. Berthels thinks not.² Haug, however, suggested its equivalence with the Zoroastrian 𐬔𐬀𐬎𐬌 *hūmat*, good thought (cf. Av. 𐬔𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌; Skt. सुमन); 𐬔𐬀𐬎𐬌 *hūxt*, good speech (cf. Av. 𐬔𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌; Skt. सूक्त), and 𐬔𐬀𐬎𐬌𐬀𐬎𐬌 *hūvaršt*, good deed (cf. Av. 𐬔𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌),³ but the equivalences are difficult, and as Horovitz, *Paradies*, 13, points out, they in no way fit in with the pre-Islamic use of حور. Tisdall, *Sources*, 237 ff., claims that حور is connected with the modern Pers. خور *sun* from Phlv. 𐬔𐬀𐬎𐬌 *xvar*⁴ and Av. 𐬔𐬀𐬎𐬌𐬀𐬎𐬌 *havarə*,⁵ but this comes no nearer to explaining the Qur'ānic word.

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

¹ *Het Islamisme*, 3 ed., 1880, p. 101.

² "Das Wort *Hūr* dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen."

³ The three words occur together in *Pand-nāmak*, xx, 12, 13. Cf. Nyberg, *Glossar*, 109, 110.

⁴ Horn, *Grundriss*, pp. 111, 112; *Shikand*, Glossary, 255.

⁵ Bartholomae, *AIW*, 1847; Reichelt, *Awestisches Elementarbuch*, 512; cf. Skt.