

Note also **بَارِي** *creator* used of Allāh in ii, 51; lix, 24; and **بَرِيَّة** *creation* in xcvi, 5, 6. It will be noticed that the word is only used in very late Madinan passages, the Meccan words being **فطر**, **خالق** and **خالق**.

The Arabic root **بَرَى** is *to be freed from a defect*, i.e. *to be sound* or *healthy* (cf. Heb. **בריא**), and in a moral sense *to be pure*. In this sense it is used not infrequently in the Qur'ān, cf. vi, 19. In the sense of *create*, however, it is obviously borrowed from the older religions, for this is a characteristic N. Semitic development.¹ Akk. *barū* to *make* or *create*: Heb. **בָּרָא** to *shape* or *create*: Aram. **בָּרָא**, Syr. **ܒܪܐ** to *create*, of which the Arabic equivalent is **بَرَى**, used in the older language for fashioning an arrow or cutting a pen.² Similarly **بَرِيَّة** is not an Arabic development (as is evident from the difficulties the philologists had with it, cf. *LA*, i, 22), but was also taken over from the older religions, cf. Heb. **בריאה** a *thing created*: Aram. **בריא** and **בוריא**. So **بارئ** is from the Aram. **בריא**, **בוריא**; Syr. **ܒܪܐ**, meaning *Creator*, and used particularly of God (Lidzbarski, *SBAW*, Berlin, 1916, p. 1218 n.).³

Macdonald, *EI*, i, 303, writing of **بارئ** suggests that the borrowing was from the Heb.,⁴ but the correspondences are much closer with the Aram. (Nöldeke, *Neue Beiträge*, 49), and especially with the Syriac (Mingana, *Syriac Influence*, 88), so that the probabilities are in favour of its having been taken from the Christians of the North.

¹ Schwally, *ZDMG*, liii, 201.

² And cf. the S. Arabian **ܒܪܐ** to *found* or *build a temple*, cf. *ZDMG*, xxxvii, 413. Rossini, *Glossarium*, 117. In Phon. **ברא** is a sculptor: cf. Harris, *Glossary*, 91.

³ Massignon, *Lexique technique*, 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.

⁴ So Ahrens, *ZDMG*, lxxxiv, 20.