

عِمْرَانُ ('Imrān).

iii, 30, 31 ; lxvi, 12.

'Imrān, the father of Moses, Aaron, and Miriam.

In these passages we have the well-known confusion between Miriam the sister of Moses and Aaron, and Miriam the mother of our Lord, and in spite of the attempts at defence made by Geroock,¹ Sale,² and Weil,³ we have no need to look elsewhere than the עִמְרָן of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr. ܐܡܪܢ.

Sycz, *Eigennamen*, 60, would take it as a genuine Arabic name applied to عَمْرٍاء because the name seems to be a formation from

عمر, and used in pre-Islamic times. Ibn Duraid, *Ishtiqāq*, 314, tells us of an عمران among the Qudā'a, and Ibn Qutaiba, *Ma'ārif*, 223, speaks

of an عمران بن مخزوم at Mecca. D. H. Müller, *WZKM*, i, 25, says the name was known in S. Arabia, and evidence for its existence in N. Arabia is found in a Greek inscription from the Hauran given by Lidzbarski, *Ephemeris*, ii, 331, which reads Αὔθρου Σαλέμου κὲ Ἐμράνου Βάσσου. as well as the Abū 'Imrān mentioned in Al-A'shā.⁴ Horovitz, *KU*, 128, also quotes Littmann's unpublished second volume No. 270 for an occurrence of the name in the Safaite inscriptions (cf. Ryckmans, *Noms propres*, i, 167).

This, however, hardly affects the Qur'ānic name, for though we may agree that there was an early Arabic name of this form, it is surely clear, as both Lidzbarski and Horovitz note, that the Qur'ānic name came to Muḥammad from his Jewish or Christian sources, though in the form it takes he may have been influenced by the Arabic name (Horovitz, *JPN*, 159).

عَنْكَبُوتٌ ('Ankabūt).

xxix, 40.

Spider.

¹ *Christologie*, pp. 22-8, followed by Sayous, *Jésus-Christ d'après Mahomet*, Paris, 1880, pp. 35, 36.

² *Koran*, p. 46, n. 3.

³ *Muhammad der Prophet*, 1843, p. 195, n.

⁴ *Dīwān* (ed. Geyer), xxvii, 18.