

It always refers to the O.T. Aaron, though in xix, 29, where Muḥammad makes his well-known confusion between Miriam the sister of Moses and Mary the mother of Jesus, the exegetes endeavour to show that some other Aaron is meant.

The name was commonly recognized as foreign (*LA*, xvii, 326 ; *al-Jawālīqī*, *Mu'arrab*, 151 ; *TA*, ix, 367), but its origin is not at once apparent. The Hebrew form is **אַהֲרֹן**, which by interchange of

the first and second letters, would give us **הָאֲרֹן**, as some have suggested.¹ This interchange, however, is not necessary to explain it, for in the Christian-Palestinian dialect we find that the usual **אֲרֹן** has become **אֲרִין** by dropping the lightly pronounced initial א,² and it was doubtless from this source that the word came into Arabic. It seems to have been known and used by the Arabs long before Islam.³

هَامَانَ (*Hāmān*).

xxviii, 5, 7, 38 ; xxix, 38 ; xl, 25, 38.

Haman.

In the Qur'ān, instead of being concerned in the story of Esther, he figures as a dignitary at the court of Pharaoh in Egypt during the time of Moses.

Many of the early authorities recognized it as a foreign name (*al-Jawālīqī*, *Mu'arrab*, 153 ; *al-Khafājī*, 207). There was an attempt by

some of the exegetes to make out that this **هَامَانَ** was a different person from the Haman of the Esther story, whom they call **هَيْمَوْن**,

as Geiger, 156, notes. There is no doubt, however, that by **هَامَانَ** is meant the **חַמָּן** of Esth. iii,⁴ and we may find the source of the confusion in xxix, 38 ; xl, 25, where he is associated with Korah, for in Rabbinic legends Haman and Korah were bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

¹ Sycz, *Eigennamen*, 43 ; but see Horovitz, *JPN*, 161.

² Schulthess, *Lex*, 3, and cf. the *Palestinian Syriac Lectionary*, p. 51.

³ Horovitz, *KU*, 149 ; *JPN*, 162.

⁴ Sycz, *Eigennamen*, 41 ; Horovitz, *KU*, 149 ; Eisenberg, *EI*, ii, 245.