

فِرْعَوْنُ (*Fir'aun*).

Occurs some seventy-four times, e.g. ii, 46.

Pharaoh.

The Commentators tell us that Fir'aun was the title of the kings of the Amalekites,¹ just as Chosroes and Cæsar were titles of the kings of Persia and Roum (Ṭab. and Baiḍ. on ii, 46). It was thus recognized as a foreign word taken over into Arabic (Sibawaih in Siddiqi, *Studien*, 20, and al-Jawālīqī, *Mu'arrab*, 112).

Hirschfeld, *New Researches*, 13, thinks that it came to Arabic from Hebrew, the form being due to a misreading of פֶּרַעַה as פֶּרַעֹן, but there is no need to descend to such subtleties when

we note that the Christian forms give us the final ن. In Gk. it is Φαραὼν, in Syr. ܦܪܥܝܐ, and in Eth. ፈርዖን. The probabilities are that it was borrowed from Syriac (Mingana, *Syriac Influence*, 81; Sprenger, *Leben*, i, 66; Horovitz, *JPN*, 169).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Zuhair and Umayya are spurious.² Sprenger has noticed the curious fact that the name does not occur in the Sūra of Joseph where we should naturally expect it, which may indicate that the name was not known to Muḥammad at the time that story was composed, or may be was not used in the sources from which he got the material for the story.

فُرْقَانٌ (*Furqān*).

ii, 50, 181; iii, 2; viii, 29, 42; xxi, 49; xxv, 1.

Discrimination.

In all the passages save viii, 42, it is used as though it means some sort of a Scripture sent from God. Thus "we gave to Moses and Aaron the Furqān and an illumination" (xxi, 49), and "We gave to Moses the Book and the Furqān" (ii, 50), where it would seem to

¹ As Noldeke showed in his essay *Über die Amalekiter*, Gottingen, 1864, this name is used by Arabic writers in a very loose way to cover all sorts of peoples of the Near East of whose racial affinities they had no exact knowledge. The term is used indifferently for Philistines, Canaanites, and Egyptians, and Bagh. in his note on ii, 46, tells us that Pharaoh was the ruler of the Amalekite Copts!

² Horovitz, *KU*, 130, however, would defend the genuineness of one passage in Umayya.