

As used in the Qur'ān, however, it seems to have a technical sense, being used in the sing. only of Biblical characters, and in the plu. as "the righteous", and for this reason it has been thought that we can detect the influence of the Heb.-Aram. צדיק. Thus Fleischer, *Kleinere Schriften*, ii, 594, says: "Das Wort ist dem heb.-aram. צדיק entlehnt, mit Verwandlung des Vocals der ersten Silbe in i nach dem bekannten reinarabischen اتباع."

In the O.T. צדיק means *just, righteous*, and is generally rendered by δίκαιος in the LXX. In the Rabbinic צדיקא the sense of piety becomes even more prominent and it is used in a technical sense for *the pious*, as in *Succa*, 45, b. It is precisely in this sense that Joseph, Abraham, and Idris are called صديق, and the Virgin Mary صديقة in the Qur'ān, and there can be little doubt that both the Arabic صديق and the Eth. ጸደቅ are of this Aram. origin.¹

صِرَاط (Sirāt).

Occurs some forty-five times, e.g. i, 5, 6; ii, 136, 209, etc.

A Way.

The word is used only in a religious sense, usually with the adj.

مستقيم, and though frequently used by Muḥammad to indicate his own preaching, it is also used of the teaching of Moses (xxxvii, 118) and Jesus (iii, 44), and sometimes means the religious way of life in general (cf. vii, 15).

The early Muslim authorities knew not what to make of the word.

They were not sure whether it was to be spelled صراط, or سراط, or زراط,² and they were equally uncertain as to its gender, al-Akhfash

¹ Cf. Horovitz, *KU*, 49; Vacca, *EI*, iv, 402; Ahrens, *Christliches*, 19; Grimme, *ZA*, xxvi, 162, thought it was of S. Arabian origin, and this may be supported by the occurrence of 𐤒𐤌𐤑 = Šiddīq (?) as a proper name in the inscription, Glaser, 265 (= *CIS*, iv, No. 287), though the vocalization here may be Šādiq (Rossini, *Glossarium*, 222; cf. Ryckmans, *Noms propres*, i, 182, 269). The Phon. name Συδυκ may also represent צדיק (Harris, *Glossary*, 141).

² Vide Bagh. on i, 6, and Jawhari, sub voc.