The Heb. אֱלִישָׁע is near enough to the Arabic to make a direct borrowing possible, but the probability is that it came from a Christian source (Horovitz, *KU*, 152). The Gk. forms are Ἐλίσα, Ἐλισάιε, and Ἐλισάιος ; the Syr. ܐܠܝܫܥ ; and the Eth. ኤልሳዕ ; the probabilities being in favour of a Syriac origin.

أُمَّة (*Umma*).

Of frequent occurrence, e.g. ii, 122, 128 ; iii, 106, etc.

People, race.

Apparently a borrowing from the Jews.[1] Heb. אֻמָּה is a *tribe*, or *people*, and the אוּמָּה of the Rabbinic writings was widely used. As the word is apparently not a native Semitic word at all, but Akk. *ummatu* ; Heb. אֻמָּה ; Aram. אוּמָא, אוּמְתָא ; and Syr. ܐܘܡܬܐ, seem all to have been borrowed from the Sumerian,[2] we cannot deny the possibility, that the Ar. أُمَّة is a primitive borrowing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading בכש האמת, " at the people's cost " in a Safaite inscription,[3] we have evidence of its early use in N. Arabia.

أَمْر (*Amr*).

xvi, 2 ; xvii, 87 ; xxxii, 4 ; xl, 15 ; xlii, 52 ; lxv, 12 ; xcvii, 4.

Revelation.

In the two senses (i) *command* or *decree*, (ii) *matter, affair*, it is a genuine Arabic word, and commonly used in the Qur'ān.

In its use in connection with the Qur'ānic doctrine of revelation, however, it would seem to represent the Aram. מֵימְרָא (Rudolph, *Abhängigkeit*, 41 ; Horovitz, *JPN*, 188 ; Fischer, *Glossar*, Nachtrag to 8b ; Ahrens, *Christliches*, 26 ; *Muḥammad*, 134). The whole conception seems to have been strongly influenced by the Christian Logos doctrine,[4] though the word would seem to have arisen from the Targumic use of מֵימְרָא.

---

[1] Horovitz, *KU*, 52 ; *JPN*, 190.
[2] Zimmern, *Akkad. Fremdw*, 46 ; Pedersen, *Israel*, 505.
[3] See Horovitz, *KU*, 52.
[4] Grimme, *System*, 50 ff.