The origin of course is the Heb. $\square \urcorner \aleph$, and there is no reason why the name should not have come directly from the Jews,¹ though there was a tradition that the word came from Syriac.² The name occurs in the Safaite inscriptions (Horovitz, KU, 85), and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the creation story, to Muhammad's contemporaries.

He is one of the Prophets casually mentioned in the Qur'an, where all the information we have about him is (i) that he was a man of truth (xix, 57); (ii) that God raised him to a "place on high" (xix, 58); and (iii) that being steadfast and patient he entered God's mercy (xxi, 85).

The Muslim authorities are agreed that he is خنون, i.e. آلاذار, i.e. باخذون, i.e. باخذون, i.e. باخذون, i.e. باخذون, i.e. باخذون باخذون

¹ Ibn Qutaiba, Ma'ārif, 180 (Eg. ed.) notes a variant reading ایذام which may represent a Jewish pronunciation.

² Sycz, Eigennamen, 18.

³ Tha'labi. Qisas. 34.

 $[\]bar{b}$ He seems to base this on the occurrence of the name Abū Idrīs, but see Horovitz, KU, 88.