

text of the Hebrew Scriptures.¹ This, however, is rather difficult, and Margoliouth, *Mohammed*, 145 (but see *ERE*, ix, 481; x, 538), while inclining to the explanation from פִּרְקִים, refers it, not to the sections of the Pentateuch, but to a book of Sayings of the Jewish Fathers, which Muhammad heard of from the Jews, and which he may have thought of as similar to the Taurah and the Injil. This theory is more probable than that of Hirschfeld, and has in its favour the fact that resemblances have been noted between phrases and ideas in the Qur'ān and the well-known פִּרְקֵי אָבוֹת.² It also, however, has its difficulties, and in any case does not explain the use of the word in viii, 42.

Linguistically there is a closer equivalence in the Aram. פִּרְקָן, פִּרְקָן *deliverance* or *redemption*, and Geiger, 56 ff.,³ suggested this as the source of the Arabic word. He would see the primary meaning in viii, 29—"He will grant you *redemption* and forgive your evil deeds," where the Targumic פִּרְקָנָא would fit exactly (cf. Ps. iii, 9, etc.). Nowhere, however, is פִּרְפָּנָא used of revela-

tion, and Geiger is forced to explain فِرْقَان in the other passages, by assuming that Muḥammad looked upon revelation as a means of deliverance from error.

Geiger's explanation has commended itself to many scholars,⁴ but Fraenkel, *Vocab*, 23, in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. ܦܪܩܢܐ, a suggestion which has been very fruitfully explored by later scholars.⁵ Not only is ܦܪܩܢܐ the common word for *salvation* in the Peshitta and the ecclesiastical writers (*Psm*, 3295), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as ቆርባን (Nöldeke-Schwally, i, 34) and Armenian as փոփրկան.⁶ It is of much wider use than the Rabbinic

¹ So Grimme, *Mohammed*, ii, 73, thinks it means sections of a heavenly book and compares the Rabbinic פִּרְקָא, פִּרְקֵי; but see Rudolph, *Abhängigkeit*, 39.

² Rudolph, *Abhängigkeit*, 11; Hirschfeld, *Beiträge*, 58.

³ So Torrey, *Foundation*, 48.

⁴ Ullmann, *Der Koran* (Bielefeld, 1872), p. 5; von Kremer, *Ideen*, 225; Sprenger, *Leben*, ii, 337 ff.; Pautz, *Offenbarung*, 81.

⁵ Schwally, *ZDMG*, lii, 135; Knieschke, *Erlösungslehre des Koran* (Berlin, 1910), p. 11 ff. See also Wellhausen, *ZDMG*, lxvii, 633; Massignon, *Lexique*, 52; Mingana, *Syriac Influence*, 85.

⁶ Merx, *Chrestomathia Targumica*, 264; Hübschmann, *ZDMG*, xlii, 267; *Arm. Gramm.*, i, 318.