

This has been recognized by Dvořák, *Fremdw*, 50, and by Nöldeke, *Neue Beiträge*, 48, who shows that אֲמִיחַ: ʾḥī = θεός *próσφατος*, and in ʾḥī we have the form we need.

جَبْرِيلُ (*Jibrīl*).

ii, 91, 92 ; lxvi, 4.

Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages. (There is possibly a reference to his name גַּבְרִיאֵל = "mighty one of God", in liii, 5, "one mighty in power.")

There was considerable uncertainty among the early authorities as to the spelling of the name, for we find جَبْرِيلُ : جَبْرَائِيلُ :

جَبْرَائِيلُ : جَبْرَائِلُ : جَبْرَائِيلُ : جَبْرَائِيلُ : جَبْرَائِيلُ :

جَبْرَائِلُ, and even جَبْرَيْنُ and جَبْرَيْنُ.¹ as-Suyūṭī, *Muḥṣir*, i, 140.

notes that these variants point to its non-Arabic origin,² and this was admitted by some of the philologists, cf. Tab. on ii, 91 ; al-Jawālīqī, 144, and al-Khafājī, 60.

The ultimate origin, of course, is the Heb. גַּבְרִיאֵל, and in Dan. viii, 16 ; ix, 21, Gabriel is one of the high angels and the agent of Revelation, just as he is in the Qur'ān. There is, however, the possibility that the Gabriel of the Qur'ān is of Christian rather than Jewish origin, and the form جَبْرَئِيلَ which is found in the Christian Palestinian dialect,³ gives us the closest approximation to the usual Arabic form.

There is some question how well the name was known in Arabia before Muḥammad's time. Gabriel was known and honoured among the Mandaeans,⁴ and this may have been a pre-Islamic element in their faith. The name occurs also in verses of poets contemporary with Islam, but seems there to have been influenced by Qur'ānic

¹ Vide al-Jawālīqī, *Mu'arrab*, 50, and Baiḍ. and Zam. on ii, 91.

² See also Ibn Qutaiba, *Adab al-Kātib*, 78.

³ Schulthess, *Lex*, 34.

⁴ Brandt, *Mandaer*, 17, 25 ; L'dzbarski, *Johannesbuch*, xxvi. It is interesting to note that *Gabrāil* occurs in a Persian Manichaean fragment from Turfan ; cf. F. Müller, *SBAW*, Berlin, 1904, p. 351, Salemann, *Manichäische Studien*, i, 63.