

نُوحٌ (*Nūḥ*).

Occurs some fifty-three times, e.g. iii, 30 ; iv, 161 ; xi, 34.

Noah.

Some of the Muslim authorities would derive the name from

نَاح to wail,¹ though as al-Jawālīqī, *Mu'arrab*, 144, shows, it was commonly recognized as of non-Arabic origin.²

The story of Noah was well known in pre-Islamic days, and was often referred to by the poets, though as a personal name it apparently was not used among the Arabs before Islam.³

The form of the Ar. نُوح is in favour of its having come from the Syr. ܢܚܐ rather than directly from the Heb. נֹח.⁴

نُونٌ (*Nūn*).

xxi, 87.

Fish.

Only in the title ذُو النون given to Jonah, so that it is the equivalent

of صاحب الحوت in lxviii, 48, whence came the theory النون

الحوت العظيم (*Rāghib, Mufradāt*, 531 ; *LA*, xvii, 320).

It is a N. Semitic word, cf. Akk. *nunu* ; Aram. ܢܢܐ ; Syr. ܢܢܐ, and Phon. and late Heb. נֵחַ. Guidi, *Della Sede*, 591, recognized that it was a loan-word in Arabic, and there can be little doubt that it was from the Syriac that it entered Arabic, though as the word is used in the early poetry it must have been an early borrowing.⁵

هَارُوتُ وَمَارُوتُ (*Hārūt wa Mārūt*).

ii, 96.

Hārūt and Mārūt are the two fallen angels at Babylon who teach men Magic.

¹ Vide Goldziher, *ZDMG*, xxiv, 209.

² Vide also Jawharī, s.v. لوط.

³ Horovitz, *KU*, 146.

⁴ Margoliouth, *ERE*, x, 540 ; Mingana, *Syriac Influence*, 82.

⁵ It possibly occurs as a proper name in the Safaite inscriptions ; cf. Ryckmans, *Noms propres*, i, 138.