

as Phlv. **ܐܘܨܬܐܩ** *avistāk* (= Pers. **اِستَا** or **اِستَا**),<sup>1</sup> which in Syr. is **ܐܘܨܬܐܩܐ**, and in Ar. **اِستاق** (Ibn al-Athīr, *Nihāya*, i, 38).

**اِشْحَق** (*Ishāq*).

ii, 127–134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38; xiv, 41; xix, 50; xxi, 72; xxix, 26; xxxvii, 112, 113; xxxviii, 45. •

Isaac.

The Biblical Patriarch, who is never mentioned save in connection with one or more of the other Patriarchs, and never in an early passage.

It was early recognized by the philologists that it was a foreign name, cf. Sibawaih in Siddiqi, 20, and *LA*, xii, 20; al-Jawālīqī, *Mu'ar-rab*, 9; as-Suyūṭī, *Muzhir*, i, 138; though it was not uncommon in some quarters to regard it as an Arabic word derived from **سحق**, for as-Suyūṭī, *Muzhir*, i, 140, goes out of his way to refute this. It was even known that it was Heb. (cf. ath-Tha'labī, *Qīṣaṣ*, 76), and indeed Sūra, xi, 74, seems to show acquaintance with the popular Hebrew derivation from **צחק**.

The Arabic form which lacks the initial ' of the *O.T.* forms **יצחק** and **ישחק** would seem to point to a Christian origin,<sup>2</sup> cf. Gk. **Ἰσαακ**, Syr. **ܐܘܨܬܐܩܐ** or **ܐܘܨܬܐܩܐ**,<sup>3</sup> though it is true that in the Talmud we come across a **בַּבָּא מֵזִי'א** (*Baba Mezi'a*, 39<sup>b</sup>), showing a form with initial vowel among the Babylonian Jews of the fourth century A.D.<sup>4</sup>

The name **اِشْحَق** must have been known before the Qur'ān, but no pre-Islamic instances of it seem to occur, for those quoted by Cheikhō, *Naṣrāniya*, 229, 230, are rightly rejected by Horovitz, *KU*, 91.

**اِِسْرَائِيلُ** (*Isrā'īl*).

Occurs some 43 times. Cf. ii, 38.

<sup>1</sup> West, *Glossary*, 13.

<sup>2</sup> Sprenger, *Leben*, ii, p. 336; Fraenkel, *ZA*, xv, 394; Horovitz, *JPN*, 155, and Mingana's note, *Syriac Influence*, 83. Torrey, *Foundation*, 49, however, takes this to be a characteristic of his assumed Judæo-Arabic dialect.

<sup>3</sup> This is the Christian Palestinian form, cf. Schulthess, *Lex*, 14.

<sup>4</sup> Derenbourg in *REJ*, xviii, 127, suggests that **יצחק** may have been pronounced among the Arabian Jews as **אסחק**.