

بَرْزَخ (Barzakh).

xxiii, 102 ; xxv, 55 ; lv, 20.

A barrier or partition.

In xxv, 55, and lv, 20, it is the barrier between the two seas (بحرين) where the reference is probably to some cosmological myth. In xxiii, 102, it is used in an eschatological passage, and the exegetes do not know what the reference is, though as a glance at at-Ṭabarī's Commentary will show, they were fertile in guesses.

That the word is not Arabic seems clear from the Lexicons, which venture no suggestions as to its verbal root, are unable to quote any examples of the use of the word from the old poetry, and obviously seek to interpret it from the material of the Qur'ān itself.

Addai Sher, 19, sought to explain it from the Pers. بَرْزَك *weeping* or *crying*, but this has little in its favour, and in any case suits only xxiii, 102. Vollers, *ZDMG*, I, 646, makes the much more plausible suggestion that بَرْزَخ is a by-form of فرسخ *parasang* from the Phlv. 𐭠𐭣𐭥𐭥𐭥 *frasang*, Mod.Pers. فرسنگ, which preserves its form fairly well in Gk. παρασάγγης, but becomes Aram. פֶּרְסָא or פֶּרְסָה¹; Syr. ܦܪܫܐ whence the Ar. فرسخ. The Phlv. 𐭠𐭣𐭥𐭥𐭥𐭥 *frasangan* of *PPGL*, 116, means a measure of land and of roads,² and could thus fit the sense *barrier* in all three passages.

بُرْهَانُ (Burhān).

ii, 105 ; iv, 174 ; xii, 24 ; xxi, 24 ; xxiii, 117 ; xxvii, 65 ; xxviii, 32, 75.

An evident proof.

In all the passages save xii, 24, and xxviii, 32, it is used in the sense of a proof or demonstration of the truth of one's religious position. In these two cases, one from the story of Joseph and the other from that of Moses, the word refers to an evident miraculous sign from

¹ Levy, *Wörterbuch*, iv, 125 ; Telegdi, in *JA*, ccxxvi (1935), p. 252.

² See Horn, *Grundriss*, 182 ; Nyberg, *Glossar*, 73.