

nor can it be a normal development of **عَزَرَ** *to reprove, blame*. The Lexicons are forced to illustrate this Qur'ānic use of the word from the Ḥadīth whose usage is obviously dependent on the Qur'ān itself (LA, vi, 237).

It thus seems probable that the verb is denominative, formed from a borrowed **עֲזַר** or **עֲזָרָה** meaning *help, succour*, which would have come to Muḥammad from his contact with the Jewish communities.<sup>1</sup> As the Heb. and Phon. **עֲזַר**; Aram. **עֲזַר**; Syr. **ܥܙܪ** are cognate with the Ar. **عَدَرَ** *to aid*, it is possible to consider **عَزَرَ** as a by-form of **عَدَرَ**, just as **عֲזַר** occurs, though infrequently, beside **עֲזָרָה** in the Palm. inscriptions,<sup>2</sup> but the fact that it is **عَزَرَ** and not **عَزَّرَ** which means *to help* is against this, and in favour of its being a denominative.

**عُزَيْرٌ** ('Uzair).

ix, 30.

Ezra.

The reference is to the Biblical Ezra,<sup>3</sup> and the name was recognized by the philologists as foreign. al-Jawālīqī, *Mu'arrab*, 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is **עֲזָרָה** and none of the Christian forms taken from this help us to explain

**عُزَيْرٌ**. Finkel, *MW*, xvi, 306 suggests that it is a misreading for **عَزِيرٌ** from Ps. ii, 7, but this does not seem possible. Majdī Bey in the *Bulletin de la Soc. Khédiviale de Géographie*, vii<sup>e</sup> sér., No. 3 (1908), p. 8, claims that it represents *Osiris*, but this is absurd. Casanova, *JA*, ccv (1924), p. 360, would derive it from **עֲזֻזָּאֵל** or **עֲזֻזָּאֵל**, but all the probabilities are that it stands for **עֲזָרָה**, and the form may be due to Muḥammad himself not properly grasping the name,<sup>4</sup> or possibly

<sup>1</sup> So Horovitz, *JPN*, 214.

<sup>2</sup> Lidzbarski, *Handbuch*, 338.

<sup>3</sup> Baid. on the passage tells us that the Jews repudiated with some asperity the statement of the Qur'ān that they called Ezra the Son of God.

<sup>4</sup> See also Horovitz, *KU*, 127, 167; *JPN*, 169; Kunstlinger, *OLZ*, xxxv (1932), 381-3.