

though Vollers, *ZDMG*, li, 303, follows him in this there is little to be said in its favour. The word was well known in pre-Islamic days and occurs in the old poetry,¹ and so may quite well have come direct from Middle Persian, though it is also a possibility that it may have come through the Syr. ܡܕܝܢܐ.²

مَدْيَن (Madyan).

vii, 83 ; ix, 71 ; xi, 85, 98 ; xx, 42 ; xxii, 43 ; xxviii, 21, 22, 45 ; xxix, 35.

Midian.

The references are all to the stories of Moses and Shu'aib, and the place is clearly the Biblical מִדְיָן, but derived through a Christian channel. (Nöldeke, *Ency. Bibl.*, iii, 3081.)

Some of the early authorities endeavoured to derive it from مَدَن (LA, xvii, 289), but al-Jawālīqī, *Mu'arrab*, 143, is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. ܡܕܝܢܐ.³

مَدِينَة (Madīna).

vii, 108, 120 ; ix, 102, 121 ; xii, 30 ; xv, 67 ; xviii, 18, 81 ; xxvi, 35, 53 ; xxvii, 49 ; xxviii, 14, 17, 19 ; xxxiii, 60 ; xxxvi, 19 ; lxiii, 8.

A city.

The popular derivation among the Lexicons is that it is a form فَعِيلَة from مَدَن to settle, though others considered that it was from دَانَ to possess (LA, xvii, 288, 289). The great argument in favour of a derivation from مَدَن is the plu. مَدَائِن beside مَدُن, for, said the philologists (cf. Ibn Barī in LA), how could it have such a plu. form if the ن were not part of the root ?

¹ Vide Horovitz, *KU*, 137.

² Mingana, *Syriac Influence*, 95 ; Ahrens, *Muhammad*, 9.

³ See the discussion in Horovitz, *KU*, 138 ; *JPN*, 153, 154, where he would draw a distinction between the Madyan of the early Sūras of the Qur'ān where it means Midian, and the Madyan of later passages where it refers to the Arabian Madyan opposite the Sinai peninsula, the *Modiava* of Ptolemy.