

يُوسُفُ (*Yūsuf*).

Occurs twenty-two times in Sūra xii, elsewhere only in vi, 84, and xl, 36.

Joseph.

The early authorities differed as to whether it was an Arabic word derived from أَسْف or a borrowing from Hebrew (ath-Tha'labī, *Qīṣaṣ*, 75). Zam. on xii, 4, in his usual vigorous style combats the theory of an Arabic origin, and al-Jawālīqī, *Mu'arrab*, 155, also notes it as foreign.¹

Geiger, 141, and Sycz, *Eigennamen*, 26, 27, would take it as a direct borrowing from the Heb. יוֹסֵף, but the Syr. ܝܘܨܫ or Eth. ዮሴፍ might equally well have been the source. Grimme, *ZA*, xxvi, 166, on the ground that in N. Arabia we should expect a form *Yūsif* rather than *Yūsuf*, would have the name derived from S. Arabia. If the Muslim

legends about Dhū Nawās can be trusted, the name يوسف would have

been known in S. Arabia, for they tell us that his name was يوسف

بن شرحبيل. The name, however, appears to have been known also in the N., for we find a Yūsuf b. 'Abdallah b. Salām in *Usd al Ghāba*, v, 132.² One suspects that the name came from Jewish sources rather than Christian.

يُونُسُ (*Yūnus*).

iv, 161 ; vi, 86 ; x, 98 ; xxxvii, 139.

Jonah.

He is also referred to as صاحب الحوت in lxviii, 48, and as ذو النون in xxi, 87.

Some early authorities endeavoured to derive it from آنس, but Zam. on xii, 4, vigorously combats the view that the variant readings يُونِسَ and يُونِس given by Jawharī, s.v. آنس, provide any ground for such a derivation, and al-Jawālīqī, *Mu'arrab*, 155 ; al-Khafāji, 215, give it as foreign.

¹ So al-Khafāji, 215, and see Sprenger, *Leben*, ii, 336.

² Horovitz, *KU*, 154.