

حِكْمَةٌ (*Hikma*).

Occurs some nineteen times, cf. ii, 123, 146; v, 110.

Wisdom.

It is clearly a technical word in the Qur'ān, being used in its original sense only in ii, 272, but applied to Luqmān (xxxi, 11), to David (ii, 252; xxxviii, 19), to the Prophet's teaching (xvi, 126; liv, 5), to the Qur'ān (ii, 231; iv, 113; xxxiii, 34; lxii, 2), and used synonymously with "revealed book" (iii, 43, 75, 158; iv, 57; v, 110;

xvii, 41; xliii, 63). In connection with it should be noted also حَكِيم

with its comparative أَحْكَم.

The root حَكَم is of wide use in Semitic, but the sense of *wisdom* appears to be a N. Semitic development,¹ while the S. Semitic use of the word is more in connection with the sense of *govern*. Thus in N. Semitic we find Akk. *hakamu* = *know*; Heb. חָכַם; Aram. חָכַם; Syr. *ܡܚܝܡܐ* to be wise,² and חכמה *wisdom* in the Zenjirli

inscription. Thus حِكْمَةٌ and حَكِيم³ seem undoubtedly to have been formed under Aram. influence.⁴ With حِكْمَةٌ compare Heb.

חָכְמָה; Aram. חָכְמָתָא; Syr. *ܡܚܝܡܐ*, and the Zenjirli

חכמה; and with حَكِيم compare Aram. חָכִים; Syr. *ܡܚܝܡܐ*,

which as Horovitz, *KU*, 72, notes, is common in the earliest Aramaic period. It is possible that the word came into use from S. Arabia, for we find 𐩦𐩣𐩪 in a Qatabanian inscription published by Derenbourg,⁵ and which Nielsen takes to be an epithet of the moon-god.

حَنَانٌ (*Hanān*).

xix, 14.

Grace.

¹ But see Zimmern, *Akkad. Fremdw.*, 29.

² So חָכַם in the Ras Shamra tablets.

³ We already have חָכַם in Safaitic, and the name 'Aḫm. See Wuthnow, *Menschenamen*, 31, and Ryckmans, *Noms propres*, i, 91.

⁴ Horovitz, *KU*, 72, rightly adds that حَكْمٌ = حِكْمَةٌ is similarly under Aram. influence.

⁵ "Nouveaux textes yéménites inédits," in *Rev. Ass.*, 1902, p. 117 ff., and see Nielsen in *ZDMG*, lvi, 592.