

al-Jawālīqī, *Mu'arrab*, 67, recognized the name as foreign, and his statement is repeated in Rāghib, *Mufradāt*, 173; *LA*, iv, 147, etc. It was even recognized as a Hebrew name as we learn from Baiḍ. who, speaking of Ṭālūt, says, هو علم عبري كداود, "it is a Hebrew proper name like David."

In two passages of the Qur'ān (xxi, 80; xxxiv, 10) we are told that he was an armourer, and as such he is frequently mentioned in the old poetry,¹ so the name obviously came to the Arabs from a community where these legends were circulating, though this may have been either Jewish or Christian. It was also used as a personal name among the Arabs in pre-Islamic days, for we hear of a Phylarch Dā'ūd al-Lathīq of the house of Ḍajā'ima of the tribe of Sālīḥ,² there appears to have been a contemporary of Muḥammad who fought at Badr, named داود,³ and possibly the name occurs in a Thamudic inscription.⁴

The form of the name presents a little difficulty, for the Heb. is דָּוִד or דָּוִיָּד, and the Christian forms follow this, e.g. Gk. Δαυείδ, Syr. ܕܘܕܐ or ܕܘܕܐܝܐ, Eth. ዳዊት. There is a Syr. form ܕܘܕܐܝܐ used by Bar Hebr., *Chron*, 325, but *PSm*, 801, is probably right in thinking that this was influenced by the Arabic. Horovitz, *KU*, 110, discusses the change in form from Dāwīd to Dā'ūd,⁵ and on the whole it seems safest to conclude that it came to Arabic from some Aramaic source, though whether Jewish or Christian it is impossible to say.

دَرَسَ (*Darasa*).

iii, 73; vi, 105, 157; vii, 168; xxxiv, 43; lxviii, 37.

To study earnestly.

Always used in the Qur'ān of studying deeply into or searching the Scriptures, and the reference is always directly or indirectly to the Jews and Christians.⁶ On this ground Geiger, 51, claimed that here

¹ Vide examples in Fraenkel, *Fremdw*, 242; Horovitz, *KU*, 109; *JPN*, 166, 167.

² Yāqūt, *Mu'jam*, iv, 70; and vide Noldeke, *Ghassanischen Fürsten*, p. 8.

³ Vide Ibn Hishām, 505; Ibn Sa'd, iii, b, 74, and Wellhausen, *Wāqidi*, p. 88.

⁴ Ryckmans, *Noms propres*, i, 65.

⁵ Vide also Rhodokanakis in *WZKM*, xvii, 283.

⁶ Taking v, 37, of Sūra lxviii to be late, as seems evident from the use of کتاب.