

432) expressly states that the Arabs did not know the meaning of the word.¹ Some said it was a Berber word (as-Suyūṭī, *Itq*, 323), others that it was Syriac (as-Suddī in *Mukhaṣṣaṣ*, xii, 266), but the majority were in favour of its being Greek (ath-Tha'ālibī, *Fiqh*, 318; as-Suyūṭī, *Muzhir*, i, 134).

Undoubtedly it is the Gk. *κεντηνάριον*, which represents the Lat. *centenarium*, and passed into Aram. as קנטינר, Syr. صهنتار.² It was from the Aram., as Fraenkel, *Vocab*, 13; *Fremdw*, 203, shows, that the word came into Arabic, and in all probability from the shortened Syr. form صهنتار.³

قِيَامَةٌ (*Qiyāma*).

Occurs some seventy times, cf. ii, 79.

Resurrection.

It occurs only in the expression يوم القيامة, which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root قام to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic.⁴ In the Edessene Syriac we find صهنتار commonly used, but it is in the Christian-Palestinian dialect, where it translates ἀνάστασις (Schwally, *Idioticon*, 82), that we find صهنتار, which provides us with exactly the form we want.

قِيَوْمٌ (*Qayyūm*).

ii, 256; iii, 1; xx, 110.

Self-subsisting.

It occurs only in the phrase الحى القيوم used of Allah.

¹ This is evident from the variety of opinions on its meaning collected by Ibn Sida in the *Mukhaṣṣaṣ*, xii, 266, and Ibn al-Athīr in *Nihāya*, iii, 313.

² Krauss, *Griechische Lehnwörter*, ii, 553. It was from this form that the Arm. Կենդանար was derived (Hübschmann, *Arm. Gramm*, i, 358).

³ Mingana, *Syriac Influence*, 89; Vollers, *ZDMG*, li, 316.

⁴ Cf. Pautz, *Offenbarung*, 165, n. 1; Mingana, *op. cit.*, 85. Horovitz, *JPN*, 186, notes that the phrase is not Jewish.