

poetry (e.g. *Diwan Hudh.*, ed. Kosegarten, 3, l. 5), and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the traditional exegesis of the Qur'ān seems to favour the word in xxii, 41, being referred to *معبد النصارى*, though some thought it meant *كنيسة اليهود*, cf. Zam., Baid., Tab., on the passage, and *TA*, v, 285; as-Sijistānī, 65.

تَابَ (*Tāba*).

Occurs very frequently.

To repent towards God.

Besides the verb *تَابَ* should be noted *تَوْبَةٌ* and *تَوْبٌ* *repentance*, and *تَوَّابٌ* *the relenting*, used as a title of Allah.

The word is undoubtedly a borrowing from the Aramaic (cf. Halévy in *JA*, ser. vii, vol. x, p. 423), for the Semitic root which appears in Heb. as *שוב*, is in S. Semitic found as Sab. *𐩣𐩪𐩣*; Ar. *ثاب* and only normally appears with initial *ث* in Aram. *ܬܐܒ*; Syr. *ܬܐܒ*. The Ar. *ثاب*, particularly in the derived sense of *recompense*, is used not infrequently in the Qur'ān, cf. iii, 139; iv, 133; xviii, 42, etc.

Fraenkel, *Vocab*, 22, noted that the word was Aram.¹ but did not inquire further as to its Jewish or Christian origin. The balance of probability seems in favour of Hirschfeld's suggestion, *Beiträge*, 39, that it is of Jewish origin,² though in face of Syr. *ܬܐܒ* and *ܬܐܒܐ* *penitent* (ὁ μετανοῶν), *ܬܐܒܐ* *penitence*, one cannot absolutely rule out the possibility of a Christian origin. Horovitz, *JPN*, 186 lists it among those words of whose origin, whether Jewish or Christian, it is impossible to decide.

¹ So *Fremdw*, 83; *PSm*, 4399; Massignon, *Lexique technique*, 52; Fischer, *Glossar*, 18.

² See also Pautz, *Offenbarung*, 157, n. 4.