

of the verb in Heb. and the only meaning it has in Aram.<sup>1</sup> It was doubtless under Aram. influence that it gained a similar meaning in Eth.,<sup>2</sup> and there is little doubt that it came into Arabic as a technical term from the same source. It occurs very rarely in the old poetry,<sup>3</sup> though the casual way in which the term is used in the Qur'ān shows that it must have been well understood in Mecca and Madina.<sup>4</sup>

The Muslim authorities take *خطيئة* as a form *فميلة*, but as Schwally notes (*ZDMG*, lii, 132), its form like that of the Eth. *ḫm.ḥṭ*<sup>5</sup> is proof conclusive that the borrowing of this form is direct from the Syr. *ܡܚܬܐ*, and doubtless the other Arabic forms are due to influence from the same source.<sup>6</sup>

*خَلَاق* (*Khalāq*).

ii, 96, 196 ; iii, 71 ; ix, 70.

A portion or share.

As a technical term for the portion of good allotted man by God this term occurs only in Madinan passages. In Sūra ix, it refers to man's portion in this world, and in Sūras ii and iii to man's portion in the life to come, the two latter passages indeed, as Margoliouth, *MW*, xviii, 78, notes, being practically a quotation from the Talmud (cf. *Sanh*, 90*a*, *אֵין לָהֶם חֶלֶק לְעוֹלָם*).

It seems clear that it is a technical term of non-Arabic origin, for though the primitive sense of *خَلَقَ* is to *measure* (cf. Eth. *ḫm.ḥṭ* to *enumerate*), its normal sense in Qur'ānic usage is to *create*, and this Madinan use of *خَلَاق* in the sense of *portion* follows that of the older religions. Thus *חלקה* is a portion given by God, cf. *Job* xx, 29, and Aram. *ܚܠܩܐ* means a portion in both worlds (cf. *Baba Balthra*, 122*a*, and Buxtorf, *Lex.* 400). Syr. *ܡܠܐ* means rather *lot* or *fate*, i.e. *μοῖρα* as in *ܡܠܐ ܒܡܪܬܐ* = *μοῖρα θανάτου*,

<sup>1</sup> And now also in the Ras Shamra tablets.

<sup>2</sup> Pratorius, *Beitr. Ass*, i, 29.

<sup>3</sup> Examples occur in Abū'l-'Atāhiya (ed. 1888), p. 120, and in Qais b. ar-Ruqaiyāt, xviii, 3 (ed. Rhodokanakis, p. 129).

<sup>4</sup> But see Wensinck in *EI*, ii, 925.

<sup>5</sup> Nöldeke, *Neue Beiträge*, 36.

<sup>6</sup> Mingana, *Syriac Influence*, 86.