

for ceremonial cleanness, and particularly in Ezekiel for moral cleanness. Similar is its use in the Rabbinic writings, and in late passages Muḥammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

طُوبَى (*Tūbā*).

xiii, 28.

Good fortune, happiness.

The favourite theory among the philologists was that it came from

طيب (*Rāghib*, *Mufradāt*, 312), though not all of them were happy with this solution as we see from Ṭab. on the passage, and both as-Suyūṭī, *Itq*, 322, and al-Jawālīqī, *Mu'arrab*, 103, quote authority for its being a foreign word.¹

It is obviously the Syr. ܛܘܒܐ = μακάριος or μακαρισμός, as Fraenkel, *Vocab*, 24, saw,² which, of course, is connected with the common Semitic root ܛܪܒ, which appears in Arabic as طيب³ and S. Arabian as ٲٲٲ.

طُورٌ (*Tūr*).

ii, 60, 87 ; iv, 153 ; xix, 53 ; xx, 82 ; xxiii, 20 ; xxviii, 29, 46 ; lii, 1 ; xcv, 2.

Mt. Sinai.

Twice it is expressly coupled with سِيناء, and except in lii, 1, where it might mean *mountain* in general, it is used only in connection with the experiences of the Israelites at Sinai.⁴

It was early recognized by the philologists as a foreign word. al-Jawālīqī, *Mu'arrab*, 100 ; Ibn Qutaiba, *Adab al-Kātib*, 527 ; as-Suyūṭī, *Muzhir*, i, 130 ; and Baiḍ. on lii, 1, give it as a Syriac word, though others,

¹ They were uncertain, however, whether to regard it as Abyssinian or Indian—*Mutaw*, 39, 51.

² So Mingana, *Syriac Influence*, 86 ; Dvořák, *Fremdw*, 18.

³ Lagarde, *Übersicht*, 26, 69.

⁴ See Kunstlinger, "Tūr und Gābal im Qurān," in *Rocznik Orientalistyczny*, v (1927), pp. 58–67.