

طَالُوتُ (*Ṭālūt*).

ii, 248, 250.

Saul.

Some of the early authorities know that it was a foreign word. Baiḍ. tells us that it is *اسم عبري*, and al-Jawālīqī, *Mu'arrab*, 103; al-Khafājī, 128, give it as non-Arabic.

The Heb. word is *שָׁאוּל*,¹ and none of the Christian forms derived therefrom give us any parallel to *طالوت*. The philologists derive his name from *طال* to be tall, evidently influenced by the Biblical story, as we see from Bagh. on ii, 248. Geiger, 182, suggested that *طالوت* was a rhyming formation from *طال* to parallel *جالوت*. The word is not known earlier than the Qur'ān,² and would seem to be a formation of Muḥammad himself from *שָׁאוּל*, a name which he may not have heard or remembered correctly, and formed probably under the influence of *طال* to rhyme with *جالوت*.³

طَبَعَ (*Ṭaba'a*).

iv, 154; vii, 98, 99; ix, 88, 94; x, 75; xvi, 110; xxx, 59; xl, 37; xlvii, 18; lxiii, 3.

To seal.

Only found in late Meccan and Madinan passages, and always in the technical religious sense of God "sealing up the hearts" of unbelievers.

The primitive meaning of the Semitic root seems to be *to sink in*, cf. Akk. *ṭēbū*, *to sink in*, *ṭabbī'u*, *diver*; Heb. *טָבַע*; Aram. *טָבַע*; Syr. *ܬܒܥ*, *to sink*; Eth. *ጠጠ*, *to dip, to immerse*.⁴ From this came

¹ This was known to the Commentators, e.g. ath-Tha'labī, *Qisās*, 185, says that his name in Heb. is *شاول بن قيس*, which is a very fair representation of *שָׁאוּל בֶּן קִישׁ*.

² The occurrence in Samau'al is obviously not genuine; cf. Noldeke, *ZA*, xxvii, 178.

³ Horovitz, *KU*, 123; *JPN*, 163.

⁴ Maybe the Ar. *طَبَعَ* *rust* represents this primitive sense.