

xv, 199. It is obvious, however, that this is merely an attempt to explain a word that was strange to the exegetes, and which lent itself to explanation as a form **تَفْعِيل** from **سَم**. There is no occurrence of the word earlier than the Qur'ān, and apparently nothing in the literature of the surrounding peoples from which we can derive it, so Nöldeke is doubtless right when in his *Sketches*, 38, he takes the word to be an invention of Muḥammad himself.

تَفْسِير (*Tafsīr*).

xxv, 35.

An explanation or interpretation.

The exegetes naturally take it as the verbal noun from **فَسَّرَ** to explain, Form II of **فَسَرَ** to discover something hidden. Fraenkel, *Fremdw*, 286, however, thinks that in this technical sense **فَسَّرَ** is a borrowing from the Syr. **ܦܫܪ** to expound, make clear, which is very commonly used in early Syriac texts in the sense of interpretation of Scripture. This sense of to solve, to interpret from the Aram. **ܦܫܪ**: Syr. **ܦܫܪ** to dissolve, seems a peculiar development of meaning in Aram., and Heb. **פִּשַׁר** is a loan-word from Aram. **ܦܫܪܐ**, so that Ar. **فَسَّرَ** is doubtless of the same origin,¹ and **تَفْسِير** and **تَفْسِير** were later formed from this borrowed verb.

Halévy, *JA*, vii^e ser., vol. x, p. 412, thinks that he finds the word **אַפְסַר** interpreter in the Safaite inscriptions, which, if correct, would point to the pre-Islamic use of the root in this sense in N. Arabia.

تَنْوِير (*Tannūr*).

xi, 42; xxiii, 27.

Oven.

It was early recognized by the philologists as a word of foreign origin. al-Aṣma'ī, according to as-Suyūṭī, *Muzhir*, i, 135, classed it as a

¹ Zimmern, *Akkad. Fremdw*, 68, however, would derive the Aram. forms from Akk. *pašāru*. See also Horovitz, *JPN*, 218.