

the doubled **ن** represents an original **ن**, which we find still unassimilated in the Mand. **תנארא**. The word was well known in Arabia in pre-Islamic days, as is clear from the fact that we find both **תנרא** meaning *merchant* and **תנרתא** meaning *commerce* in the N. Arabian inscriptions,¹

while **تاجر** occurs commonly enough in the old poetry, particularly in connection with the wine trade.²

تَجَلَّى (*Tajallā*).

vii, 139 ; xcii, 2.

To appear in glory.

The simple verb **جلا** *to make clear*, is cognate with Heb. **גלה** *to uncover* ; Aram. **גלא** ; Syr. **ܓܠܐ** *to reveal* ; and Eth. **ገለጸ** *to manifest, explain* ; and Form II, **جلى** *to reveal, to manifest* occurs in vii, 186 ;

xc, 3. The form **تَجَلَّى**, however, which is used once of God revealing Himself to Moses at Mt. Sinai, and once of the brightness of oncoming day, seems to have been formed under the influence of Syr. **ܓܠܝܬܐ**, which, as Mingana, *Syriac Influence*, 86, points out, had become specialized in this sense, and may have been known in religious circles at Mecca and Madina in this technical sense. It is at least suggestive that *LA*, xviii, 163, uses only Ḥadīth in explanation of the word.

تَسْنِيمٌ (*Tasnīm*).

lxxxiii, 27.

Tasnīm—name of a fountain in Paradise.

The exegetes derive the word from **سَمَّ** *to raise*, Form II of **سَمَّ** *to be high*, and the fountain is said to be called **تَسْنِيم** because the water is carried from it to the highest apartment of the Pavilion, cf. Zam. on the passage, and Tab. quoting Mujāhid and Al-Kalbī ; also *LA*,

¹ de Vogüé, *Syrie Centrale*, No. 4 ; Cook, *Glossary*, 119.

² Fraenkel, *Fremdw*, 158, 182 ; D. H. Müller, in *WZKM*, i, 27 ; and note *LA*, v, 156, with a verse from Al-A'shā.