Sometimes he seems even to have invented words, such as غساق, and تسنيم, and تسنيم.

The foreign elements in the Qur'anic vocabulary are of three distinct kinds:—

- (i) Words which are entirely non-Arabic, such as زنجييل, استبرق, etc., which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly triliteral, e.g. جبت, have no verbal root in Arabic. These words were taken over as such from some non-Arabic source.
- (ii) Words which are Semitic and whose triliteral root may be found in Arabic, but which nevertheless in the Qur'an are used not in the Arabic sense of the root, but in a sense which developed in one of the other languages. Such words as فاطر ,صوامع .درس ,بارك are illustrations. Words of this class when once naturalized in Arabic may and do develop nominal and verbal forms in a truly Arabic manner, and thus frequently disguise the fact that originally they were borrowings from outside.
- (iii) Words which are genuinely Arabic and commonly used in the Arabic language, but which as used in the Qur'an have been coloured in their meaning by the use of the cognate languages. For

instance, • meaning light is a common enough Arabic word, but when

¹ Hirschfeld, op. cit., 5; Dvořák, Fremdw, 17, who says: "In solchen Fallen haben wir dann nichts anderes anzunchmen, als das Streben Muhammed's, durch die seinen Landsleuten mehr oder weniger unverständlichen Ausdrucke sich selbst den Schein der Gelehrsamkeit zu geben und zu imponiren, vielleicht auch die Absicht, mystisch und undeutlich zu sein"; Bell, Origin, 51.

² Cf. Sūra, ci, 1, 2, 6, 7; lxxiv, 27; lxxxvi, 1, 2, etc.

³ Nöldeke, Sketches, 38.