

this technical sense it may very well have been in use among the Christian Arabs long before the time of Islam.

فَاطِرٌ (*Fāṭir*).

vi, 14; xii, 102; xiv, 11; xxxv, 1; xxxix, 47; xlii, 9.

Creator.

It occurs only in the stereotyped phrase فاطر السموات والارض.

The root فَطَرَ is to cleave or split, and from this we have several forms in the Qur'ān, viz. فَطُور a fissure. تَقَطَّرَ to be rent asunder, etc. On the other hand, فَطَرَ to create (cf. فِطْرَةٌ, xxx, 29), is a denominative from فاطر.

The primary sense is common Semitic, cf. Akk. *paṭāru*, to cleave, Heb. פָּטַר, Phon. פָּטַר to remove, Syr. ܦܬܪ to release, etc. The meaning of to create, however, is peculiar to Ethiopic, and as Nöldeke, *Neue Beiträge*, 49, shows, the Ar. فاطر is derived from ፈጣሪ though Arabicized in its form.<sup>1</sup>

فَتَحَ (*Fath*).

xxvi, 118; xxxii, 28.

Judgment, decision.

The verb فَتَحَ to open, with its derivatives, is commonly used and is genuine Arabic, but in these two passages<sup>2</sup> where it has a peculiar technical meaning, Muḥammad seems to be using, as Horovitz, *KU*, 18, n., noted, an Eth. word ፍትሕ, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. ፈትሕ to give judgment; ተፈትሕ iudicari; ተፈትሕ litigare; ፍትሕት iudicium,

<sup>1</sup> That the early authorities felt that the word was foreign is clear from the tradition about Ibn 'Abbās in *LA*, vi, 362, already referred to in our Introduction, p. 7.

<sup>2</sup> Horovitz would add ex, 1, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحِ, but as this apparently refers to the conquest of Mecca (Nöldeke-Schwally, i, 219), it would seem to mean victory rather than judgment in the technical legal sense of the other passages.