

teaching about fasting has been pointed out by Wensinck, *Joden*, 120 ff.,<sup>1</sup> while Sprenger, *Leben*, iii, 55 ff., has emphasized the Christian influence thereon. In Nöldeke-Schwally, i, 179–180, attention is drawn to the similarity of the Qur'ānic teaching with fasting as practised among the Manichaeans, and Margoliouth, *Early Development*, 149, thinks its origin is to be sought in some system other than the Jewish or Christian, though doubtless influenced by both, so it is not easy to determine the origin of the word till we have ascertained the origin of the custom.

Fraenkel, *Vocab*, 20, would derive it from the Heb. צָוֹם,<sup>2</sup> but it is more likely to have come from Aram. צָוֹם, Syr. ܥܘܡܐ,<sup>3</sup> which is also the source of the Eth. ጸዕ (Nöldeke, *Neue Beiträge*, 36), and the Arm. ճով.<sup>4</sup> The Syr. form is the nearer phonologically to the Arabic and may thus be the immediate source, as Mingana, *Syriac Influence*, 86, urges. The word would seem to have been in use in Arabia before Muḥammad's day,<sup>4</sup> but whether fasting was known in other Arab communities than those of the Jews and Christians is uncertain.<sup>5</sup>

### طَاغُوتُ (*Ṭāghūt*).

ii, 257, 259; iv, 54, 63, 78; v, 65; xvi, 38; xxxix, 19.

Idolatry.

This curious word is used by Muḥammad to indicate an alternative to the worship of Allah, as Rāghib, *Mufradāt*, 307, recognizes. Men are warned to "serve Allah and avoid Ṭāghūt" (xvi, 38; xxxix, 19); those who disbelieve are said to fight in the way of Ṭāghūt and have Ṭāghūt as their patron (iv, 78; ii, 259); some seek oracles from Ṭāghūt (iv, 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāghūt (iv, 54; v, 65).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From Ṭab. and Bagh. on ii, 257, we

<sup>1</sup> Cf. Schwally, *Idioticon*, 74.

<sup>2</sup> Grünbaum, *ZDMG*, xl, 275, is uncertain whether from Heb. or Aram.; cf. also Pautz, *Offenbarung*, 150, n. 3.

<sup>3</sup> Hübschmann, *Arm. Gramm.*, i, 306.

<sup>4</sup> Cheikho, *Naṣṣāniya*, 179.

<sup>5</sup> Schwally, *Idioticon*, 74 n.: "Natürlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum."