

طِين (Tīn).

iii, 43; v, 110; vi, 2; vii, 11; xvii, 63; xxiii, 12; xxviii, 38; xxxii, 6; xxxvii, 11; xxxviii, 71, 77; li, 33.

Clay.

The Qur'ān uses it particularly for the clay out of which man was created.

Jawharī and others take it to be from طان, but this verb is clearly denominative, and Fraenkel, *Fremdw*, 8, is doubtless correct in thinking it a loan-word from N. Semitic.

We find טינא clay in Jewish Aram. but not commonly used. The Syr. ܬܝܢܐ was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find the Phlv. ideogram 𐭥𐭩𐭥 tīna, meaning clay or mud (*PPGl*, 219; *Frahang, Glossary*, p. 119), and it was probably from the same source that it came as an early borrowing into Arabic, where we find it used in a general sense in the old poetry, e.g. *Hamāsa*, 712, l. 14.

عَالَم (Ālam).

Of very frequent occurrence (but only in the plu. عَالَمِينَ).¹

The world, the universe.

The form is not Arabic as Fraenkel, *Vocab*, 21, points out, and the attempts of the Muslim authorities to prove that it is genuine Arabic are not very successful.² Rāghib, *Mufradāt*, 349, quotes as parallels طَابِع and خَاتَم but these are borrowings from ܬܠܥܐ and ܬܡܝܬܐ respectively (Fraenkel, *Fremdw*, 252 and 193). Another indication that the word is foreign is the plu. form عَالَمِينَ (Fraenkel, *Vocab*, 21).

It is difficult, however, to decide whether the word was borrowed from Jewish or Christian sources.³ Hirschfeld, *Beiträge*, 37, pleads for

¹ Fischer, *Glossar*, 86, shows that this plu. in the Qur'ān means "mankind".

² In S. Arabian, however, we have 𐩦𐩣𐩪 = mundum (Rossini, *Glossarium*, 207).

³ That it was an early borrowing is clear from the fact that 𐩦𐩣𐩪 occurs in a monotheistic S. Arabian inscription published by Mordtmann and Müller in *WZKM*, x, 287; cf. p. 289 therein.