obviously much nearer to the Arabic than the Hebrew, and as we have already seen that the probabilities are that من came from the Syriac, we may conclude that مَنَ is from the same source,¹ especially as the Syriac is the source of the Arm. السَالُ سَالُولِيُلِيُّ 2

Apparently there is no evidence of pre-Islamic use of the word,³ though the story may well have been familiar to Muḥammad's audience.

(Munāfiqūn). مُنَافِقُونَ

Occurs some thirty-three times in both masc. and fem. forms. Hypocrites.

Naturally the Lexicons seek to derive it from نفق with the meaning of نفذ, so that the *Munāfiqūn* are those who have departed from the law (Rāghib, *Mufradāt*, 522).

The word, however, has long been recognized as a borrowing from Ethiopic. The form Γ&Φ (1&Φ) has the meaning hypocritam agere, which is has not originally in Arabic, such a form as it, e.g. in being late, if not as Nöldeke, Neue Beiträge, 48, thinks, a direct borrowing from Γ&Φ. The form ΦΓ ΕΦ = ἀιρετικός is of frequent occurrence in the Didascalia, and is clearly the source of the word in this technical sense in the early literature.

¹ Fraenkel, Vocab, 21; Mingana, Syriac Influence, 86; Horovitz, KU, 17; JPN, 222.

² Hübschmann, Arm. Gramm, i, 310.

³ The Commentaries and Lexicons quote a verse from Al-A'shā, but as Lyall remarks in his notes to the *Mufaddaliyāt*, p. 709, it does not occur in the poem as quoted by at-Tabarī, *Annales*, i, 987 ff., nor in the *Diwān*, and so is rightly judged by Horovitz, op. cit., as an interpolation based on the Qur'ān,

⁴ Wellhausen, Reste, 232; Nöldeke, Neue Beiträge, 48, 49; Ahrens, Muhammad, 165.

⁵ Dillmann, Lex. 712.

Nöldeke-Schwally, i, 88, n. 5; Ahrens, Christliches, 41.