

It is used as a general term for the Jewish Scriptures,¹ but particularly as associated with Moses, and in a few passages (iii, 44, 87; lxi, 6, etc.) it seems to have the definite sense of *ὁ νόμος*. With the possible exception of vii, 156, it occurs only in Madinan passages.

Clearly it represents the Heb. תורה, and was recognized by some of the early authorities to be a Hebrew word, as we learn from az-Zajjāj in *TA*, x, 389; and Bagh. on iii, 2. Some, however, desired to make it an Arabic word derived from وري, a view which Zam. on iii, 2, scouts, though it is argued at length in *LA*, xx, 268, and accepted without question by Rāghib, *Mufradāt*, 542. Western scholars from the time of Marracci, *Prodromus*, i, 5, have recognized it as a borrowing direct from the Heb.,² and there is no need to discuss the possible Aram. origin mentioned by Fraenkel, *Vocab.* 23.³ The word was doubtless well known in Arabia before Muḥammad's time. cf. Ibn Hishām, 659.

تِينَ (Tīn).

xcv, 1.

Fig.

That the word has no verbal root and was a primitive borrowing was noted by Guidi, *Della Sede*, 599, with whom Fraenkel, *Fremdw.* 148, agrees. The borrowing was probably from the Aram. In Heb. we have תִּינָה, and in Phon. תִּין which appears to have been vowelised תִּינָה,⁴ but the Aram. תִּינָה, Syr. ܬܝܢ, which occur beside the forms תִּינָה and Syr. ܬܝܢ (usually contracted to ܬܝܢ, then ܬܝܢ).

¹ Hirschfeld, *Beitrage*, 65, would go further. He says: "Der Begriff Torā ist im Koran bekanntlich möglichst weit zu fassen, so dass auch Mischnah Talmud. Midrasch und Gebetbuch darunter zu verstehen sind." Geiger, 46, on the other hand, would limit the meaning of the word to the Pentateuch. It should be remembered, however, that both in Jewish and Christian circles the "Law" frequently stood for the whole O.T. (cf. תורה in Sanh., 91b, and the N.T. use of *ὁ νόμος* in Jno. x, 34; 1 Cor. xiv, 21. Cf. 2 Esdras, xix, 21, and *Mekilla*, Beshallah, 9 (ed. Friedmann, p. 34b).

² So de Sacy, *JA*, 1829, p. 175; Geiger, 45; von Kremer, *Ideen*, 226 n.; Pautz, *Offenbarung*, 120, n. 1; Hirschfeld, *Beitrage*, 65; Horovitz, *KU*, 71; JPN, 194; Margoliouth, *ERE*, x, 540.

³ Fischer, *Glossar*, 18a, however, suggests that it may be a mixed form from the Heb. תורה and Aram. אוריתא; cf. also Ahrens, *ZDMG*, lxxxiv, 20, and Torrey, *Foundation*, 51.

⁴ D. H. Muller, *WZKM*, i, 26, and see Lagarde's discussion in *GGA*. for 1881.