Most of the Muslim authorities take it as a genuine Arabic word either from مَوَرَ (i.e. مُوَرَ : يَحُورُ) to return, or from مؤرد to be glistening white. From the first derivation they get the meaning disciples by saying that a disciple means a helper, and so سوارى means one to whom one turns for help (cf. ath-Tha'labī, Qiṣaṣ, 273). The other, however, is the more popular explanation, and the disciples are said to have been called حواريون because they were fullers whose profession was to clean clothes, or because they wore white clothing, or because of the purity of their inward life (cf. Baid. on iii, 45; TA, iii, 161; LA, v, 299). It was probably in this connection that there grew up the idea that the word was Aramaic, for المنافعة الم

There can be no reasonable doubt, however, that the word is a borrowing from Abyssinia. The Eth. hPCP is the usual Eth. translation of ἀπόστολος (cf. Mk. vi, 30). It is used for messenger as early as the Aksum inscription (Nöldeke, New Beiträge, 48), and as early as Ludolf it was recognized as the origin of the Arabic word. Dvořák, Fremdw, 64, thinks that it was one of the words that was learned by Muḥammad from the emigrants who returned from Abyssinia, but it is very possible that the word was current in Arabia before his day, for its occurs in a verse of ad-ṇābi' b. al-Ḥārith (Aṣmaiyāt, ed. Ahlwardt, p. 57) referring to the disciples of Christ.

ر ($H\bar{u}b$).

iv, 2.

Crime, sin.

The passage is a late Madinan one referring to the devouring of the property of orphans.

It is generally taken as meaning and derived from (Rāghib, Mufradāt, 133). as-Suyūṭī, however, Itq, 320,2 says that some

¹ So Fraenkel, Vocab, 24; Wellhausen, Reste, 232; Pautz, Offenbarung, 255, n.; Dvořák, Fremdw, 58; Wensinck, EI, ii, 292; Cheikho, Naṣrāniya, 189; Horovitz, KU, 108; Vollers, ZDMG, li, 293; Sacco, Credenze, 42.

² The tradition is given at greater length and more exactly in Mutaw, 38.