

رَاعِنَا (*Rā'inā*).

ii, 98; iv, 48.

The reference is the same in both passages—"say not *rā'inā* but say *unẓurnā*." The Commentators tell us that the Jews in Arabia used to pronounce the word رَاعِنَا, meaning "look at us", in such a way as to relate it with the root رَعِ *evil*, so Muḥammad urged his followers to use a different word اَنْظُرْنَا *behold us*, which did not lend itself to this disconcerting play on words.¹

Hirschfeld, *Beiträge*, 64, thinks the reference is to רִאֲוִנָא or רִאֲוָנָא occurring in connection with some Jewish prayer, but it is much more likely that the statement of the Commentators is correct and that as Geiger, 17, 18, noted,² it is a play on רָע and רִאֲוָה, and reflects the Prophet's annoyance at the mockery of the Jews.

رَبِّ (*Rabb*).

Occurs very frequently, e.g. i, 1.

Lord, master.

The root ر ب ب is common Semitic, probably meaning *to be thick*, as illustrated by Ar. رَبَّ *to increase*, رُبُّ *thick juice*, the Rabbinic רֶבֶב *grease*, beside the Eth. ረበ። *to expand, extend*. The sense of *great*, however, which is so common in Heb. and Aram., and from which the meaning *Lord* has developed, does not occur in Ar. or in Eth. save as a borrowing.³ This sense seems to have developed in the N. Semitic area, and Margoliouth, *ERE*, vi, 248, notes that رَبُّ meaning *Lord* or *Master* must have been borrowed from the Jews or Christians.

The borrowing was probably from Aram. for it was from an Aram. source that the word passed into Middle Persian, as witness the Phlv. ideogram 𐭪𐭭 *rabā* meaning *great, venerable, splendid* (PPGI,

¹ as-Suyūṭī, *Itq*, 320, quoting Abū Na'im's *Dalā'il an-Nubuwwa*. Cf. *Mutaw*, 59.

² Vide also Palmer, *Qoran*, i, 14; and Dvořák, *Fremdw*, 31; Horovitz, *JPN*, 204.

³ It occurs, however, in Sab. 𐩦𐩣, though this, like Eth. ረበ and ረበ።, may be from the Aram. Torrey, *Foundation*, 52, claims that رَب is purely Arabic.