old poetry, and would fit this early serpent connection, but the theological connotations of Shaiṭān as leader of the hosts of evil, is obviously derived from Muḥammad's Jewish or Christian environments. In the Rabbinic writings שָׂטָן is used in this sense, as are the Gk. Σατᾶν and the Syr. ܣܳܛܳܢܳܐ.[1] From the Syr. come the Arm. սատանայ,[2] and also the Phlv. ideogram ساطانا (PPGl, 209), the שידין Shidān of the Paikuli fragment,[3] iii, 2, but it is from the Eth. ሠይጣን which occurs beside ሰይጣን for ὁ διάβολος, that many scholars have sought to derive the Ar. شَيطان.[4] Whether this is so it is now perhaps impossible to determine, but we may take it as certain that the word was in use long before Muḥammad's day,[5] and he in his use of it was undoubtedly influenced by Christian, probably Abyssinian Christian, usage. (Fischer, Glossar, 165, thinks that the word is from שָׂטָן but influenced by the genuine Arabic شَيطان meaning demon.)

شِيعَة (Shīʿa).

vi, 65, 160 ; xv, 10 ; xix, 70 ; xxviii, 3, 14 ; xxx, 31 ; xxxiv, 54 ; xxxvii, 81 ; liv, 51.

Sect or party.

Both plurals شِيَع and أَشْياع are used in the Qur'ān.

The verb شاع in the sense of to be published abroad, occurs in xxiv, 18, and it is usual for the Muslim authorities to derive شيعة from this (cf. Rāghib, Mufradāt, 272). Schwally, Idioticon, 61, however, points out that in the meaning of sect the word has developed under

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[1] סטנא is the form on the incantation bowls, cf. Montgomery, Aramaic Incantation Texts, Glossary, 296.

[2] Hübschmann, Arm. Gramm., i, 316.

[3] Herzfeld, Paikuli, Glossary, p. 243. Of the same origin is also the Soghdian s't'nh (Henning, Manichäisches Beitbuch, 1937, p. 142).

[4] Nöldeke, Neue Beiträge, 47 ; Pautz, Offenbarung, 48 ; Ahrens, Muhammed, 92 ; Rudolph, Abhängigkeit, 34 ; Margoliouth, ERE, x, 540. Praetorius, ZDMG, lxi, 619–620, thinks the Eth. is derived from the Arabic, but see Nöldeke, op. cit., against him.

[5] Wellhausen, Reste, 157, and see Horovitz, KU, 121.