

𐤁𐤃𐤁𐤁𐤁 𐤁𐤁 𐤇𐤁𐤍 “with all the Gods” (in Glaser, *Abessinien*, 50),¹ as well as in the pre-Islamic oath forms, such as that of Qais b. Khaṭīm given by Horovitz, *KU*, 140, and many in ash-Shanqīṭī’s introduction to the *Mu’allaqāt*. It is possible that the expression الله تعالى is of S. Arabian origin, as the name 𐩦𐩣𐩪 occurs in a Qatabanian inscription.²

ٱللهم (*Allahumma*).

iii, 25 ; v, 114 ; viii, 32 ; x, 10 ; xxxix, 47.

An invocatory name for God.

The form of the word was a great puzzle to the early grammarians³: the orthodox explanation being that it is a vocative form where the final م takes the place of an initial يا. The Kūfans took it as a contraction of يا الله ائنا بخير (Baiḍ. on iii, 25), but their theory is ridiculed by Ibn Ya‘īsh, i, 181. As a vocative it is said to be of the same class as هلم *come along*. al-Khafājī, 20, however, recognizes it as a foreign word.

It is possible, as Margoliouth notes (*ERE*, vi, 248), that it is the Heb. אלהים which had become known to the Arabs through their contacts with Jewish tribes.⁴

إِلْيَاسُ (*Ilyās*).

vi, 85 ; xxxvii, 123, 130.

Elijah.

¹ Derenbourg in *JA*, viii^e ser., xx, 157 ff., wants to find the word in the 𐤁𐤁𐤁 of a Minaean inscription, but this is usually taken as a reference to a tribal god الهان, vide Halévy, *ibid*, p. 325, 326.

² Rhodokanakis, “Die Inschriften an der Mauer von Kohlân Timna’,” in *SBAW*, Wien, 1924. ³ Margoliouth, *ERE*, vi, 248.

⁴ There is to be considered, however, the Phon. אלם = godhead (see references in Harris’ *Glossary*, p. 77), which is evidence of a Semitic form with final *m*. Cf. Nielsen in *HAA*, i, 221, n. 2.