

(b) in the plu. شياطين, for the hosts of evil, cf. ii, 96 ; vi, 121, etc.

(c) metaphorically of evil leaders among men, cf. ii, 13 ; iii, 169 ; vi, 112, etc.

(d) perhaps sometimes merely for mischievous spirits, cf. vi, 70 ; xxi, 82 ; xxiii, 99.

The Muslim authorities were uncertain whether to derive the word from شَطَنَ *to be far from*, or from شَاطَ *to burn with anger* (cf. Rāghib, *Mufradāt*, 261, and *LA*, xvii, 104 ; *TA*, ix, 253). The form فَيَعَال, however, is rather difficult. It is true, as the philologists state, that we do get forms like حيران *perplexed*, but this is from حَار where the ن is no part of the root, and, like the غِيَمَان, هِيَمَان quoted as parallels in *LA*, is really a form فَعْلَان not فَيَعَال, and is a diptote whereas شَيْطَان is a triptote. The real analogy would be with such forms as هِيَذَار *babbler*, هِيَصَار *mangled*, and هِيَذَام *courageous*, quoted by Brockelmann, *Grundriss*, i, 344, but these are all rare adjectival forms and hardly parallel the Qur'ānic شَيْطَان.

Now we learn from the Lexicons that Shaiṭān has the meaning of snake—حَيَّةٌ لَهُ عُرْفٌ (*LA*, xvii, 104, 105), and we find this meaning in the old poets, e.g. in a Rejez poet—

عنجد تحلف حين احلف      كمثل شيطان الحماط أعرف

“A foul-tongued woman who swears when I swear, like the crested serpent from Al-Ḥamāt,”

and in a verse of Ṭarafa,

تلاعب متني حضرمي كانه      تعمج شيطان بذى خروع قفر

“They (the reins) play on the back of the Ḥadramaut camel, like a snake's writhings in the desert where the Khirwa' grows.”

Moreover, we find Shaiṭān used as a personal name in ancient