

Besides the sing. we have both plu. forms أَشْهُر and شُهُور in the Qur'ān.

It occurs only in relatively late passages, mostly Madinan, and always in the sense of *month*, never with the earlier meaning *moon*.

The primitive sense of شَهْر is to *publish abroad*, and it was known to some of the early philologists that شَهْر meaning *month* was a borrowing, as we learn from as-Suyūṭī, *Itq*, 322, and al-Jawālīqī, *Mu'arrab*, 93. The borrowing was doubtless from Aram., where alone we find any development of the root in this sense. In O.Aram. שָׁהַר as the name of the moon-god occurs in the inscriptions of Nerab of the seventh century B.C.,<sup>1</sup> and in the proper name נִרְמַאֲלִשְׁהַר we find it on an inscription from Sinai.<sup>2</sup> In the Targums סִיְהָרָא is the *moon*, and like the Syr. ܫܗܪܐ and the Aram. סְהָרָא, is of quite common use. It was from the Aram. that the Eth. ሰሐር was derived, and in all probability the Arabic also, though the S. Arabian 𐩦𐩣𐩪 (Rossini, *Glossarium*, 247) may point to an early development in Arabic itself.

شُهَدَاءُ (*Shuhadā'*).

iv, 71 ; iii, 134 ; xxxix, 69 ; lvii, 18.

Witnesses.

Goldziher in his *Muhammedanische Studien*, ii, 387 ff., pointed out the connection of this with the Syr. ܫܗܪܐ, which in the Peshitta translates μάρτυρ.<sup>3</sup> The word itself is genuine Arabic, but its sense was influenced by the usage of the Christian communities of the time.

شَيْطَانٌ (*Shaiṭān*).

Of frequent occurrence, cf. ii, 34, 271 ; iv, 85, etc.

It occurs (*a*) as a personal name for the Evil One—ὁ Σατανᾶς, cf. ii, 34 ; iv, 42, etc.

<sup>1</sup> Text in Lidzbarski, *Handbuch*, 445.

<sup>2</sup> Lidzbarski, *op. cit.*, 252.

<sup>3</sup> Vide Horovitz, *KU*, 50 ; Schwally, *Idioticon*, 60.