

intelligible development from this sense, but the question remains whether this was a development within Arabic itself or an importation from without.

Margoliouth in *JRAS*, 1903, p. 467 ff., would favour a development within Arabic itself, perhaps started by Musailama; but as Lyall pointed out in the same *Journal* (p. 771 ff.), there are historical difficulties in the way of this. Lidzbarski, *ZS*, i, 86, would make it a denomina-

tive from **سَلَام** which he takes as a translation of *σωτηρία*, but Horovitz, *KU*, 55, rightly objects.

The truth seems to be that it was borrowed as a technical religious term from the older religions. Already in the O.Aram. inscriptions we find that **שָׁלַם** as used in proper names has acquired this technical religious significance,¹ as e.g. **שְׁלִמְלָה**, etc. The same sense is found in the Rabbinic writings (Horovitz, *KU*, 55), but it is particularly in Syriac that we find **ܐܡܠܥܐ** used precisely as in the Qur'ān, e.g. **ܐܡܠܥܐ ܕܥܡܠܐ ܕܐܠܗܐ** "he devoted himself to God and His Church", or **ܐܡܠܥܐ ܕܥܡܠܐ ܕܥܡܠܐ**,² and one feels confident in looking here for the origin of the Arabic word.

مُسْلِمٌ, of course, is a formation from this,³ and was in use in pre-Islamic Arabia. **الاسلام**, however, would seem to have been formed by Muḥammad himself after he began to use the word.

إِسْمَاعِيلُ (*Ismā'īl*).

ii, 119–134; iii, 78; iv, 161; vi, 86; xiv, 41; xix, 55; xxi, 85; xxxviii, 48.

Ishmael.

The Muslim philologists early recognized that it was non-Arabic, as is clear from *Zam.* on xix, 55, and from its being treated as non-Arabic by al-Jawālīqī, *Mu'arrab*, 9; al-Khafājī, 10; as-Suyūṭī, *Muzhir*,

¹ Robertson Smith, *Religion of the Semites*, 79 ff.

² The example given by Horovitz, viz. **ܐܡܠܥܐ ܕܥܡܠܐ ܕܥܡܠܐ**, is curiously like **ܐܡܠܥܐ ܕܥܡܠܐ ܕܥܡܠܐ**.

³ Sūra, li, 36; xxii, 77; and note Bagh, vii, 192, and Ya'qūbī, *Hist.* i, 259, and its use in Safaite (Ryckmans, *Noms propres*, i, 239).