

The passage is a late Madinan one encouraging the Prophet in his difficulties.

as-Suyūṭī, *Itq*, 321, says that certain early authorities considered it a Syriac word, and this is probably correct. Syr. ܪܝܒܐ, the plu. of ܪܝܒ meaning *myriads*, translates both *μυρίοι* and *μυριάδες* of the LXX.<sup>1</sup>

رُجْزٌ (*Rujz*).

lxxiv, 5.

Wrath.

The Sūra is an early one, and in this passage the Prophet is urged to magnify his Lord, purify his garments, and flee from the wrath to come—والرَّجْزَ فَاهْجِرْ.

It is usual to translate the word as *abomination* or *idolatry* and make it but another form of رَجَزٌ, which occurs in ii, 56; vii, 131, etc. (cf. *LA*, vii, 219; Rāghib, *Mufradāt*, 186, and the Commentaries). There was some feeling of difficulty about the word, however, for Zam. thought the reading was wrong and wanted to read رَجَزِ, instead of رُجْزِ, and as-Suyūṭī, *Itq*, 311, would explain it as the form of رَجَزِ in the dialect of Hudhail.

It seems probable, however, as Bell, *Origin*, 88, and Ahrens, *Muhammed*, 22, have suggested, that the word is the Syr. ܪܝܒܐ *wrath*, used of the "wrath to come", e.g. in Matt. iii, 7.<sup>2</sup> (Fischer, *Glossar*, 43, says Aram. ܪܝܒܐ.)

رَجِيمٌ (*Rajīm*).

iii, 31; xv, 17, 34; xvi, 100; xxxviii, 78; lxxxi, 25.

Stoned, pelted, driven away by stones, execrated.

We find it used only of Satan and his minions, and it is said to

<sup>1</sup> Cf. also the Mandaean ܪܝܒܐ; Noldeke, *Mand. Gramm.*, 190.

<sup>2</sup> Vide also 1 Thess. i, 10, and Lagarde, *Analecta Syriaca*, p. 8, l. 19.