

The passage is early Meccan describing the delights of Paradise.

The word is an unusual one and the Lexicons do not know quite what to make of it. They admit that it has no root in Arabic, and though they are agreed that it refers to some kind of wine, they are uncertain as to the exact meaning or even the exact spelling, i.e.

whether it should be رَحِيقٌ or رُحَاق (cf. *LA*, xi, 404).<sup>1</sup>

Ibn Sida was doubtless not far from the mark when he said that it meant عتيق. That old, well matured wine was a favourite among the ancient Arabs, Fraenkel, *Fremdw*, 171, has illustrated by many examples from the old poetry, and I suspect that رَحِيق is the Syr. ܨܨܝܩ = Aram. ܦܪܚܝܩ *far, remote*,<sup>2</sup> which was borrowed as an ideogram into Phlv. as 𐭪𐭭𐭪𐭭 *old, antique* (*PPGL*, 192).

رِزْقٌ (*Rizq*).

Of very frequent occurrence, cf. ii, 57; xx, 131.

Bounty.

It means anything granted to another from which he finds benefit, and in the Qur'ān refers particularly to the bounty of God, being used frequently as almost a technical religious term.

Besides the noun رِزْق we find in the Qur'ān the verb رَزَقَ (ii, 54, etc.), the part. رَازِق, he who provides (v, 114, etc.), and الرَزَاق the Provider, one of the names of God. The verb, of course, is denominative and the other forms have developed from it.

It has long been recognized by Western scholarship that the word is a borrowing from Iranian through Aramaic. Phlv. 𐭪𐭭𐭪𐭭 *rōčik* means *daily bread* <sup>3</sup> (cf. Paz. *rōžī*) from 𐭪𐭭 *rōč*, *day*, the Mod.

<sup>1</sup> It occurs in the old poetry. Cf. Labid (ed. Chalidi, p. 33); and D. H. Müller, *WZKM*, i, 27, notes its occurrence in the South Arabian inscriptions.

<sup>2</sup> But note the S. Arabian 𐩦𐩣𐩪 *remotus*, and Eth. ርሕቀ (Rossini, *Glossarium*, 240).

<sup>3</sup> Vide *Shikand*, Glossary, p. 266.