

100. Some early philologers concluded that it was foreign, and as-Suyūṭī, *Itq*, 318, says that Ibn al-Jawzī gave it as an Abyssinian loan-word, and on p. 310 has the interesting statement—"Abū 'Uбайд related that Al-Ḥasan said—We used not to know the meaning of **الارائك** until we met a man from Yemen who told us that among them an **ارايكة** was a pavilion containing a bed."

Addai Sher, 9, says that it is the Pers. **اورنگ**, by which he probably means **اورنگ** *throne* the colloquial form for **اورند** (Vullers, *Lex*, i, 141), but there does not seem to be anything in this. There is nothing in Eth. with which we can relate it, and the probabilities are that it is of Iranian origin, especially as we find it used in the verses of the old poets, e.g. al-A'shā, who were in contact with Iranian culture (cf. Horovitz, *Paradies*, 15).

إِرَمُ (*Iram*)

lxxxix, 6.

Iram: the city of the people of 'Ād.

The number of variant readings for this **إِرَمُ** in **ذات العباد** suggests of itself that the word was a foreign one of which the exegetes could make nothing. The older theory among Western scholars was that it was **إِرَم**¹ but the story is clearly S. Arabian, as appears from xlv, 20, and as a matter of fact Hamdānī (ed. D. H. Müller, p. 126, 129) mentions two other Irams in S. Arabia, so that the name is doubtless S. Arabian.² The name is frequently mentioned in the early literature.³

آزَر (*Āzar*)

vi, 74.

Āzar—the father of Abraham.

¹ Wetstein in his Appendix to Delitzsch's *Hiob*, 1876; Pautz, *Offenbarung*, 273; Sycz, *Eigennamen*, 54; O. Loth, *ZDMG*, xxxv, 628.

² D. H. Müller, *Südarabische Studien*, 134 ff.; *Burgen und Schlösser*, p. 418.

³ See passages in Horovitz, *KU*, 89, 90.