

It would be derived from آب *water* (= Phlv. 𐭠𐭣 *āβ*, i.e. OPers. *āpi*¹= Av. 𐬔𐬀 or 𐬔𐬀𐬎; Skt. 𑖦𑖩 *aqua*), and ریختن *to pour* (= Phlv. 𐭠𐭣𐭥𐭥𐭥 *rēxtān* from an old Iranian root **raek* = *linquere*),² as was suggested by Castle³ and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic, the shortening of the *ā* being regular.⁴ The word occurs in the early poetry, in verses of 'Adī b. Zaid, 'Alqama, and Al-A'shā, and so was doubtless an early borrowing among the Arabs who were in contact with the court at al-Ḥīra.

إِبْلِيسَ (*Iblīs*).

ii, 32; vii, 10; xv, 31, 32; xvii, 63; xviii, 48; xx, 115; xxvi, 95; xxxiv, 19; xxxviii, 74, 75.

Iblīs. ὁ διάβολος—the Devil par excellence.

The tendency among the Muslim authorities is to derive the name from بلس *to despair*, he being so called because God caused him to despair of all good—so Rāghib, *Mufradāt*, 59, and Ṭab. on ii, 32. The more acute philologists, however, recognized the impossibility of this (an-Nawawī, 138), and Zam. on xix, 57, says—ابليس اعجمي وليس من الابلّاس كما يزعمون. al-Jawālīqī, *Mu'arrab*, 17, also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. διάβολος has been recognized by the majority of Western scholars.⁵ In the LXX διάβολος represents the Heb. שָׂטָן in Zech. iii, but in the N.T. ὁ διάβολος is

¹ In the Behistun inscription, see Spiegel, *Die altpersischen Keilschriften*, p. 205.

² West, *Glossary*, 136; Bartholomae, *AIW*, 1479; and see Horn, *Grundriss*, 141; Šāyast, *Glossary*, p. 164; Shikand, *Glossary*, 265.

³ *Lexicon Heptaglotton*, p. 23. See Vullers, op. cit.: Lagarde, *GA*, 7; Horn, *Grundriss*, 141; but note Vullers, *ZDMG*, i, 627.

⁴ Siddiqi, 69. On the ground of this change from *a* to *i*, Grimme, *ZA*, xxvi, 164, looks for S. Arabian influence, but there is nothing in favour of this.

⁵ Geiger, 100; von Kremer, *Ideen*, 226 n.; Fraenkel, *Vocab*, 24; Sprenger, *Leben*, ii, 242; Wensinck, *EI*, ii, 351; Rudolph, *Abhängigkeit*, 35; Vullers, *ZDMG*, i, 620; Sacco, *Credenze*, 61. However, Pautz, *Offenbarung*, 69, n. 3, and Eickmann, *Angelologie*, 26, hold to an Arabic origin, though Sprenger, *Leben*, ii, 242, n. 1, had pointed out that words of this form are as a rule foreign.