

into Arabic long before the time of Muḥammad, for the Qur'ān assumes that Arabian audiences are well acquainted with angels and their powers,¹ and the form, indeed, occurs in the N. Arabian inscriptions.²

مَلِكٌ (*Malik*).

xii, 72, 76, etc.

A king.

With this must be taken مَالِكٌ in the sense of *Lord*, مَلِكِيكٌ a *monarch* (liv, 55), and مُلْكٌ *dominion, kingdom*.

The primitive root مَلَكَ to *possess*, with its derivatives, is common Semitic, and the Muslim savants naturally take the sense of *king, kingdom*, etc., to be derived from this.

Zimmern, *Akkad. Fremdw.* 7, however, has pointed out that this technical sense of *kingship* first developed in Akkadian, and then was taken over into the Hebrew, Phœnician, and Aramaic dialects, and also into S. Semitic in the Sab. 𐩦𐩣𐩪 and Ar. مَلِكٌ. It may also have been from Mesopotamia that it passed into Middle Persian as 𐭥𐭥𐭥 (Frahang, *Glossary*, 116; Herzfeld, *Paikuli*, *Glossary*, 216).

مَلَكُوتٌ (*Malakūt*).

vi, 75; vii, 184; xxiii, 90; xxxvi, 83.

Kingdom, dominion.

The usual theory of the Muslim philologists is that it is an Arabic word from the root مَلَكَ to *possess*, though they are a little hazy as to the explanation of the final ت.³ Some of them, as we learn from as-Suyūṭī, *Itq*, 324, recognized that it was foreign and derived it from Nabataean.

The وت ending is almost conclusive evidence of its being from

¹ Sprenger, *Leben*, ii, 18; Eickmann, *Angelologie*, 12; Bell, *Origin*, 52.

² Huber, *Journal d'un Voyage en Arabie*, Paris, 1891, No. 89, l. 13.

³ Rāghib, *Mufradāt*, 489. It is noteworthy that there was a variant reading مَلَكُوت.