

190; *Frahang*, Glossary, 106), which occurs as early as the Sasanian inscriptions, where 𐭪𐭫𐭬 is synonymous with the Pazend 𐭪𐭫𐭬 *vazurg*.¹ We find 𐤓𐤁 very frequently in the Aramaic inscriptions, e.g. 𐤓𐤁 𐤕𐤓𐤕 "chief of the market", 𐤓𐤁 𐤕𐤓𐤕𐤁 "chief of the army", 𐤓𐤁 𐤕𐤓𐤕𐤁𐤕 "camp master", etc.,² though its use in connection with deities is rarer,³ names like 𐤓𐤁𐤁𐤁 meaning "El is great" rather than "El is Lord". The special development of its use with God was in the Syriac of the Christian communities, and as Sprenger, *Leben*, i, 299, suggests, it was doubtless under Syr. influence that Muḥammad uses it as he does in the Qur'ān.⁴ It was commonly used, however, both of human chieftains and of the deity in pre-Islamic days, as is evident from the old poetry, and from its use in the inscriptions (Ryckmans, *Noms propres*, i, 196; Rossini, *Glossarium*, 235).

𐤓𐤁𐤁𐤁 (*Rabbānī*).

iii, 73; v, 48, 68.

Rabbi.

The passages are all late, and the reference is to Jewish teachers, as was recognized by the Commentators. Most of the Muslim authorities take it as an Arabic word, a derivative from 𐤓𐤁 (cf. *TA*, i, 260; Rāghib, *Mufradāt*, 183; and Zam. on iii, 73). Some, however, knew that it was a foreign word, though they were doubtful whether its origin was Hebrew or Syriac.⁵

As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger, 51, would derive it from the Rabbinic 𐤓𐤁𐤁, a later form of 𐤓𐤁 used as a title of honour for distinguished teachers,⁶

¹ West, *Glossary*, 133; Herzfeld, *Paikuli*, Glossary, 240.

² See Cook, *Glossary*, under the various titles. So Phon. 𐤓𐤁. Cf. Harris, *Glossary*, 145.

³ Though in the S. Arabian inscriptions we find 𐩣𐩣𐩣𐩣, 𐩣𐩣𐩣𐩣𐩣, etc. (see Ryckmans, *Noms propres*, i, 248), and there is a similar use in the Ras Shamra tablets.

⁴ Hirschfeld, *New Researches*, 30, however, argues that the dominant influence was Jewish. See also Horovitz, *JPN*, 199, 200.

⁵ *Idé al-Jawālīqī*, *Mu'arrab*, 72; as-Suyūṭī, *Itq*, 320; *Muzhir*, i, 130; al-Khafājī, 94.

⁶ Hirschfeld, *Beiträge*, 51 n., says: "Muhammad ermahnt die Rabbinen (rabbānī) sich nicht zu Herren ihrer Glaubensgenossen zu machen, sondern ihre Würde lediglich auf das Studium der Schrift zu beschränken, vgl. ix, 31." *Vide* also von Kremer, *Ideen*, 226 n.