

derive from the tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels <sup>1</sup> (cf. Sūra lxvii, 5).

The Muslim authorities naturally take it as a pure Arabic word,

a form **فَعِيل** from **رَجَمَ**, which is used several times in the Qur'ān.

As a technical term associated with Satan, however, it would seem to be the Eth. **ርገም**, and mean *cursed* or *execrated* rather than *stoned*.

**ርገም** means *to curse* or *execrate* and is used of the serpent in Gen. iii, 14, and of those who are delivered over to the fire prepared for the devil and his angels in Matt. xxv, 41. Rückert, in his notes to his translation of the Qur'ān (ed. A. Müller, p. 440),<sup>2</sup> had noted this connection with the Eth. and Nöldeke, *Neue Beiträge*, 25, 47, thinks that Muḥammad himself in introducing the Eth. word **ደገሞ** =

**شیطان** introduced also the epithet **ርገም**, but not knowing the

technical meaning of the word treated it as though from **رَجَمَ** = **ṛgm**.

**ذَهَبَ** *to stone*.<sup>3</sup> (Cf. Ahrens, *Christliches*, 39.)

**الرَّحْمَنُ** (*Ar-Raḥmān*).

Occurs some fifty-six times outside its place in the superscription of the Sūras.

The Merciful.

It occurs always as a title of God, almost as a personal name for God.<sup>4</sup>

Certain early authorities recognized the word as a borrowing from Hebrew. Mubarrad and Tha'lab held this view, says as-Suyūṭī, *Itq*, 321; *Mutaw*, 58, and it is quoted from az-Zajjāj in *LA*, xv, 122.

The root **רַחַם** is common Semitic, and several Arabic forms are used in the Qur'ān, e.g. **رَحِيمَ**; **رَحْمَةً**; **رَحِمَ**; **رُحِمَ**; **رَحِيمٌ**; **مَرَحَمَةً**.

<sup>1</sup> There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, cf. Wellhausen, *Reste*, 111.

<sup>2</sup> See also Müller's statement in *ThLZ* for 1891, p. 348.

<sup>3</sup> Wellhausen, *Reste*, 232; Pautz, *Offenbarung*, 49; Margoliouth, *Chrestomathia Baidawana*, 160. Praetorius, *ZDMG*, lxi, 620 ff., argues against this derivation, but unconvincingly. See also Van Vloten in the *Feestbundel aan de Goeje*, pp. 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.

<sup>4</sup> Sprenger, *Leben*, ii, 198.