

and *Al-ilah* (contracted to *Allah*), i.e., ὁ θεός, the god, was the name of the Supreme. Among the pagan Arabs this term denoted the chief god of their pantheon, the Kaaba, with its three hundred and sixty idols. Herodotus informs us (Lib. III., cap. viii.) that in his day the Arabs had two principal deities, *Orotal* and *Alilat*. The former is doubtless a corruption of *Allah Taál*, God most high, a term very common in the Moslem vocabulary; the latter is *Al Lat*, mentioned as a pagan goddess in the Koran. Two of the pagan poets of Arabia, Nabiga and Labid,<sup>1</sup> use the word *Allah* repeatedly in the sense of a supreme deity. Nabiga says (Diwan, poem I., verses 23, 24): "*Allah* has given them a kindness and grace which others have not. Their abode is *the* God (Al-ilah) Himself and their religion is strong," etc.

Labid says: "Neither those who divine by striking stones or watching birds, know what *Allah* has just created."<sup>2</sup>

Ash-Shahristani says of the pagan Arabs that some

<sup>1</sup>Brockelman in his *Geschichte der Arab. Literatur* remarks, Vol. I., p. 30, "Auch bei an-Nabiga und Labid finden sich manche spezifisch christliche Gedanken die uns beweisen dass das Christentum an der durch die Poesie repräsentierten geistigen Bildung seinen stillen Anteil hatte." Cheikho claims that Labid was a Christian poet. Nabiga died before the Hegira.

<sup>2</sup>Quoted by Dr. St. Clair Tisdall, in the *Journal of the Victoria Institute*, Vol. XXV., p. 149. He gives the Arabic text of both Nabiga and Labid's stanzas.