

time were Waraka, the prophet's cousin, and Zaid bin 'Amr, surnamed the Inquirer. Both exerted decided influence on Islam and its teaching.

Nöldeke thinks Mohammed was in doubt as to which name he would select for the supreme being and that he thought of adopting *Er-Rahman*, the merciful, as the proper name of God in place of Allah, because that was already used by the heathen. *Rahmana* was a favorite Hebrew name for God in the Talmudic period and in use among the Jews of Arabia.<sup>1</sup> On the Christian monuments found by Dr. Edward Glaser in Yemen, Allah is also mentioned. The Sirwah inscription (A.D. 542) opens with the words: "In the power of the All-merciful and His Messiah and the Holy Ghost,"<sup>2</sup> which shows that, at least in Yemen, Arabian Christians were not in error regarding the persons of the Trinity. One other term often used for *Allah* we will have occasion to study later. It is the word *Es-Samad* [the Eternal], and seems to come from the same root as *Samood*, the name of an idol of the tribe of 'Ad and mentioned in the poem of Yezid bin Sa'ad.<sup>3</sup> Hobal, the chief god of the Kaaba (and whom Dozy identifies with

<sup>1</sup>*Encyclop. Brit.*, Ninth edition, Vol. XVI., p. 549

<sup>2</sup>*Recent Research in Bible Lands*, by Hilprecht, p. 149. Does not this Christian introductory formula show whence Mohammed borrowed his *Bismillahi-er Rahman-er-Rahim*?

<sup>3</sup>*Taj-el-Aroos Dictionary*, Vol. II., p. 402. See note at the end of the chapter.