

from S. Arabia in pre-Islamic times¹ and thus ready to Muḥammad's hand for his technical use of it in connection with sacred writings.

صَدَقَةٌ (*Sadaqa*).

ii, 192, 265, 266, 273, 277; iv, 114; ix, 58, 60, 80, 104, 105; lviii, 13, 14.

Alms, tithes.

The denominative verb تَصَدَّقَ to give alms, occurs in ii, 280;

v, 49; xii, 88; أَصَدَّقَ in iv, 94; ix, 76; lxiii, 10, and the participles

مُصَدِّقٌ and مُتَصَدِّقٌ are used several times, e.g. ii, 38, 85; xxxiii, 35.

These passages are all late, and the word is used only as a technical religious term, just like Heb. צדקה, Phon. צדק, Syr. ܐܒܠܐ.

The Muslim authorities derive the word from صَدَقَ to be sincere, and say that alms are so called because they prove the sincerity of one's faith. The connection of the root with צדק is sound enough, but as a technical word for alms there can be no doubt that it came from a Jewish or Christian source. Hirschfeld, *Beiträge*, 89, argues for a Jewish origin,² which is very possible. The Syr. ܐܒܠܐ with ܐ for ܐ would seem fatal to a derivation from a Christian source, but in the Christian-Palestinian dialect we find ܐܒܠܐ translating ἐλεημοσύνη in common use in several forms,³ which makes it at least possible that the source of the Arabic word is to be found there.

صِدِّيقٌ (*Siddiq*).

iv, 71; xii, 46; xix, 42, 57; lvii, 18; and صَدِّيقَةٌ v, 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from

صَدَق on the measure فَعِيل, though this form is not very common.

¹ Fraenkel, in *Beitr. Ass.*, iii, 69; Nöldeke, *Neue Beiträge*, 50; Cheikho, *Naṣrāniya*, 181, 222; Horovitz, *KU*, 69; Zimmern, *Akkad. Fremdw.*, 19.

² So Fraenkel, *Vocab*, 20; Sprenger, *Leben*, ii, 195 n.; Rudolph, *Abhängigkeit*, 61; Ahrens, *Muhammed*, 180; von Kremer, *Streifzüge*, p. ix.

³ Schulthess, *Lex*, 167; Schwally, *Idioticon*, 79; and cf. Horovitz, *JPN*, 212.