

زَكَّى (Zakā).

Of frequent occurrence in many forms.

To be pure.

The three forms which particularly concern us are زَكَّى (cf. xxiv, 21), زَكَّى (ii, 146 ; iv, 52 ; xci, 9), and تَزَكَّى (xx, 78 ; lxxvii, 14).

The primitive meaning of the Arabic زَكَا is to grow, to flourish, thrive, as is recognized by the Lexicons (cf. *LA*, xix, 77 ; and Rāghib, *Mufradāt*, 212).<sup>1</sup> This is the meaning we find in the earliest texts, e.g. *Ḥamāsa*, 722, 11 ; Labid (ed. Chalidi), etc., and with this we must connect the أَزَكَّى of ii, 232 ; xviii, 18, etc., as Nöldeke notes.<sup>2</sup> In this sense it is cognate with Akk. *zakū*, to be free, immune<sup>3</sup> ; Aram. זָכָא to be victorious, Syr. ܙܟܐ, etc.

In the sense of clean, pure, however, i.e. زَكَّى, زَكَّى, and تَزَكَّى, it is obviously a borrowing from the older religions.<sup>4</sup> Heb. זָכָא (like Phon. זָכָא) is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qur'ān. So the related Aram. זָכָא, זָכָא, and זָכָא, Syr. ܙܟܐ, ܙܟܐ, and ܙܟܐ mean to be clean both in the physical and in the moral sense. The Arabic equivalent of these forms, of course, is ذَكَا to be bright, and so there can be little doubt that زَكَّى used in its technical religious sense was borrowed from an Aramaic form. It is, of course, difficult to decide whether the origin is Jewish or Christian. Nöldeke, *Neue Beiträge*, 25, n. ; Schulthess, *ZA*, xxvi, 152 ; and Torrey, *Foundation*, 141, favour a Jewish origin, but Andrae, *Ursprung*, 200, points to the close parallels between Muḥammad's use of the word and that which we find in contemporary

<sup>1</sup> And see Hurgronje, *Verspreide Geschriften*, ii, p. 11.

<sup>2</sup> *Neue Beiträge*, 25 n.

<sup>3</sup> Zimmern, *Akkad. Fremdwr.*, 25.

<sup>4</sup> Grimme, *Mohammed*, 1892, p. 15, tried to prove that تَزَكَّى for Muhammad meant "to pay legal alms" (Zakāt), but this is far fetched, as Hurgronje, *RHR*, xxx, 157 ff., pointed out. It is true, however, that in his later years Muhammad did associate justification before God with almsgiving (Bell, *Origin*, 80 ; see also Ahrens, *Christliches*, 21 ; Horovitz, *JPN*, 206 ff.).