

usage. Cheikho, *Naṣrāniya*, 235, gives an instance of a personal name containing the word, but Horovitz, *KU*, 107, rightly insists on the incorrectness of this.¹ Muḥammad seems to have been able to assume in his Madinan audience some familiarity with the name, and the probabilities are that it came to him in its Syr. form.

جَبِينُ (*Jabīn*).

xxxvii, 103.

The temple, or side of forehead.

The sole occurrence of the word is in the story of Abraham preparing to sacrifice his son, when he laid him down on his forehead. The exegetes got the meaning right, but neither they nor the Lexicons have any satisfactory explanation of the origin of the word from

a root جَبَنَ.

Barth has suggested an Aramaic origin. ܐܒܝܢܐ means *brow* or *eyebrow*, and is fairly common in the Rabbinic writings. Similarly ܐܝܒܢܐ is *eyebrow* and a commonly used word. From either of these it may have been an early borrowing into Arabic.

جَزِيَّة (*Jizya*).

ix, 29.

Tribute.

The word is used in a technical sense in this passage which is late Madinan, and looks very much like an interpolation in the Qur'ān reflecting later usage.

In later Islam جَزِيَّة was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities (cf. as-Sijistānī, 101). It is usually derived from جَزَى, and said to be so called because it is a compensation in place of the shedding of their blood (so Rāghib, *Mufradāt*, 91; *LA*, xviii, 159). It is, however, the Syr. ܐܝܒܢܐ, a

¹ Ṭulaiḥa, one of Muḥammad's rival Prophets, claimed support from Gabriel (Ṭab, *Annales*, i, 1890, Beladhorī, 96), but this may have been in imitation of Muḥammad, though the weight of evidence seems to point to his having come forward quite independently as a preacher of higher religion.