

In the Qur'ān it is used of the fane at Qubā' (ix, 109), of the Temple at Jerusalem (xvii, 1), of the Church built over the Seven Sleepers (xviii, 20), and other places of worship, so that it is clear that for Muḥammad it meant any place of worship. In the same general sense it is used in the pre-Islamic poetry,¹ and so must have come at an early date from the more settled communities in the North.²

مِسْكٌ (*Misk*).

lxxxiii, 26.

Musk.

This sole occurrence is in an early Meccan description of Paradise.

The word was widely used among the Arabs in the pre-Islamic period³ and was quite commonly recognized as a loan-word from the Persian.⁴

The Phlv. 𐭠𐭣𐭥 *mushk*⁵ seems to have come ultimately from the Skt. मुषक,⁶ but it was from the Iranian, not the Indian form, that were borrowed the Arm. 𐎠𐎡𐎧𐎫⁷; Gk. μόσχος: Aram. ܡܘܫܟ; Syr. ܡܘܫܟ; Eth. ሙሻክ. It is more likely to have come direct from Middle Persian into Arabic⁸ than through the Syriac, as Mingana, *Syriac Influence*, 88, claims.

مِسْكِينٌ (*Miskīn*).

Of very frequent occurrence, e.g. ii, 77, 172; ix, 60.

Poor.

Note therefrom the formation مَسْكَنَةٌ *poverty, indigence*, ii, 58; iii, 108.

Fraenkel, *Vocab*, 24, pointed out that the Arabic word is from the Syr. ܡܫܟܝܢ, though this comes itself ultimately from Akkadian. The *muškēnu* of the Cuneiform inscriptions was interpreted by Littmann

¹ Horovitz, *KU*, 140.

² Schwally, *ZDMG*, lii, 134; Lammens, *Sanctuaires*, passim; Von Kremer, *Streifzüge*, ix, n.

³ Siddiqi, *Studien*, 85; Geyer, *Zwei Gedichte*, i, 90 ff.: ii, 79.

⁴ al-Jawāliqī, *Mu'arrab*, 143; ath-Tha'ālibī, *Fiqh*, 318; as-Suyūṭī, *Itq*, 324; *Muzhir*, i, 136; al-Khafāji, 182; *LA*, xii, 376.

⁵ Justi, *Glossary to the Bundahesh*, p. 241.

⁷ Hübschmann, *Arm. Gramm*, i, 196.

⁶ Vullers, *Lex*, ii, 1185.

⁸ Vullers, *ZDMG*, l, 649, 652.