

Syriac literature,¹ so that there is ground for thinking that it came to him from Christian sources.

زَكَاةٌ (*Zakāt*).

ii, 40, 77, 104, 172, 277 ; iv, 79, etc.

Legal, Alms. Occurs only in Madinan passages.

Naturally the Muslim authorities explain this word from زَكَّى, and tell us that an Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself (cf. Baid. on ii, 40, etc.),² though some sought to derive it from the primitive meaning of *to increase* (see Rāghib, *Mufradāt*, 212, and the Lexicons).

Zakāt, however, is another of the technical religious terms taken over from the older faiths. Fraenkel, *Vocab*, 23, suggested that it was from the Aram. זְכוּת. The primary sense of זְכוּת, זְכוּתָא is *puritas, innocentia*, from which developed the secondary meaning of *meritum* as in the Targum on Ruth iv, 21, but it does not seem that זְכוּתָא, or its Syr. equivalent ܙܚܐܬܐ, ever meant *alms*, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam—"sed fortasse Iudaei Arabici זְכוּת sensu eleemosynarum adhibuerunt" (so Torrey, *Foundation*, 48, 141). Nöldeke, however (*Neue Beiträge*, 25), is inclined to believe that the specializing of the word for alms was due to Muḥammad himself.³

زَنْجَبِيلٌ (*Zanjabīl*).

lxxvi, 17.

Ginger.

¹ Vide also Bell, *Origin*, 51. It is possible that the Phlv. ܕܚܝܕ *dakia* of *PPGL*, 104, may be from the same origin. *Frahang*, Glossary, p. 87.

² The origin of this idea, of course, is in the Qur'ān itself, cf. ix, 104.

³ See also Bell, *Origin*, 80; Schulthess, in *ZA*, xxvi, 150, 151; Ahrens, *Muhammed*, 180; Von Kremer, *Streifzüge*, p. xi; Horovitz, *JPN*, 206. Wensinck, *Joden*, 114, says: "Men zal misschien vragen of tot de Mekkaansche instellingen niet de zakat behoort. En men zou zich voor deze meening op talrijke Mekkaansche openbaringen kunnen beroepen waar van zakāt gesproken wordt. Men vergete echter niet, dat het woord zakāt زَكَاةٌ, het Joodsche זְכוּת, verdienste beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van aalmoezen en daarna op de aalmoes zelf toegepast."