

Eth. ደደን with its verbal forms ደደነ and ተደደነ (and Amharic ዳደ judge; Tigrīña ደደኛ judge); into Iranian, where we find the Phlv. ideogram 𐭩𐭭 *dēnā* = *judgment, decree*,¹ and also into Arabic.² As used in the Qur'ān it closely corresponds to Jewish use; in fact the constantly occurring يوم الدين so exactly corresponds with the Rabbinic יום דינא = יום הדין that on the surface it seems obviously a borrowing from Jewish sources. The fact, however, that in Syriac, besides ܕܢܐ meaning *judgment*, we have also a ܕܢܐ meaning *religion*, borrowed from the Iranian (Brockelmann, *Lexicon Syriacum*, 151b), giving us the same double usage as in Arabic, makes the probabilities seem in favour of the borrowing having been from a Christian source.³ In any case it was an early borrowing for it is found not uncommonly in the early poetry.⁴

دِينَار (Dīnār).

iii, 68.

A dīnār.

The name of a coin, the Lat. *denarius*, Gk. δηνάριον. The Muslim authorities knew that it was a loan-word and claim that it came from Persian, though they were not unanimous about it. al-Jawālīqī, *Mu'arrab*, 62, whose authority is accepted by as-Suyūṭī,⁵ gives it as Arabicized from the Pers. دِنَار, but ath-Tha'ālibī, *Fiqh*, 317, places it among the words which have the same form in both Arabic and Persian. as-Suyūṭī, *Muzhir*, i, 139, places it among the words about which the philologists were in doubt, and Rāghib, *Mufradāt*, 171, while quoting the theory that it is of Pers. origin compounded from دین and آَر,⁶ yet gives his own opinion that it is from دِنَار and an Arabic word. Similarly the

¹ *Frahang*, Glossary, p. 79.

² Hirschfeld, *Beiträge*, 44; Noldeke, *Neue Beiträge*, 39; Fraenkel, *Vocab*, 22.

³ Mingana, *Syriac Influence*, 85; Horovitz, *KU*, 62.

⁴ See references in Horovitz, op. cit. Cheikho, *Nasrāniya*, 171.

⁵ *Itq*, 320; *Mutaw*, 46, vide also al-Khafājī, 86.

⁶ Vide Vullers, *Lex*, i, 25 and 56. Dvořák, *Fremdw*, 66, points out that the late Greek explanations of the word take it to be from *din-ar*, i.e. δικάζαλκον; cf. Steph., *Thesaurus*, ii, 1094: τὸ δικάζαλκον οὕτως ἐκαλεῖτο δηνάριον, or the even more ridiculous τὸ τὰ δεινὰ αἰρεῖν παρεχόμενον.