

while Rahim only has four, but it expresses that universal attribute of mercy which the Almighty extends to all men, the wicked and the good, believers and unbelievers. This is a noble thought.

3. *El Malik*—The King, or the Possessor, used often in the Koran as in the first Surah, "King of the day of judgment." In Surah 43:77, however, the same word is used for the angel who presides over hell. Is this latter use of the word allied to Molech, the fire-god of Syria?

4. *El Kuddūs*—The Holy. Only *once* used of Allah in the Koran (Surah 59:23), "He is God beside whom there is no deity, the King, the Holy." The Taj-el-Aroos dictionary instead of defining this important attribute discusses the various readings of its vowel-points! (See the next chapter.) The Holy Spirit is a term frequently used in the Koran, but is in no case applied to Deity.¹

5. *Es-Salam*—The Peace, or the Peace-maker. The latter significance is given by Zamakhshari. Beidhawi again explains it *by a negation*, "He who is free from all loss and harm." Used only in Surah 59:20.

6. *El-Mu'min*—The Faithful. (Surah 59:28.)

¹Nine times the word Spirit or Holy Spirit is said to refer to the Angel Gabriel (Surahs 2 : 81; 2 : 254; 5 : 109; 16 : 2; 16 : 104; 26 : 193; 70 : 4; 97 : 4; 19 : 17); three times to Jesus Christ (4 : 169; 21 : 91; 66 : 12), in this case without the epithet holy; the other cases are left in doubt by the commentators. In none of them does even "Spirit" apply to deity.