

distorted ideas and Tradition affords a thousand examples of Moslem teaching in this regard.

52. *El-Wakîl*—The Agent. (Surah 4:83.)

53. *El-Kawi*—The Strong. (Surah 11:69.)

Used of physical strength.

54. *El-Mutîn*—The Firm; in the sense of a fortress. Used in Surah 51:58: "God is the provider. . . . The Firm."

55. *El-Wakî*—The Helper. (Surah 22: last verse.) By implication. I cannot find it elsewhere.

56. *El-Hamid*—The L a u d a b l e. Frequent. (Surah 11:76.)

57. *El-Muhsi*—The Counter. Only by reference to Surah 36:11, which speaks of God "reckoning up."

58. *El-Mubdi*—The Beginner. Reference to Surah 85:13.

59. *El-Müeed*—The Restorer. Reference to Surah 85:13.

60. *El-Muhyi*—The Quickener or Life-giver.

61. *El-Mumît*—The Slayer. These two names are in a pair and occur together in Surah 2:26 in a verbal form. The former also occurs, Surahs 30:49 and 41:39, in both cases referring to quickening the soil after rain as proof of the resurrection.

62. *El-Hai*—The Living. (Surah 3:1.) Very frequent.

63. *El-Kayûm*—The Self-Subsisting. (Surah 3:1.) Beidhawi and Zamakhshari both speak of the