

THE NINETY-NINE NAMES OF ALLAH 41

41. *El-Jalîl*—The Majestic. (Surah 55:25.)
42. *El-Karîm*—The Generous. (Surah 96:3. “He is the most generous.”)
43. *Er-Rakîb*—The Watchful. (Surah 4:1.)
44. *El-Mujîb*—The Answerer (of prayer). (Surah 11:64.) Compare comment of Zamakhshari in loco.
45. *El-Wasia*—The Capacious. (Surah 2:248.)
46. *El-Hâkim*—The Judge. “The most just of judges (or rulers).” (Surahs 95:8 and 7:85.)
47. *El-Wadūd*—The Affectionate. Occurs only *twice* in the Koran. (Surahs 11:92 and 85:14.)
48. *El-Majîd*—The Glorious. (Surah 11:76 and elsewhere.)
49. *El-Ba’ith*—The Awakener or Raiser; used frequently in the verbal form in regard to the resurrection of the body. (Surah 22:7 by inference.)
50. *Esh-Shahîd*—The Witness. Frequently used. (Surah 3:93.)
51. *El-Hak*—The Truth. (Surah 22:62.) According to orthodox Tradition, a lie is justifiable in three cases: “To reconcile those who quarrel, to satisfy one’s wife and in case of war.” (*El Hidayah*, Vol. IV., p. 81.) And Abu Hanifah alleges that if a man should swear “by the *truth* of God” this does not constitute an oath. Imam Mohammed agrees with him. (Oaths, Hughes’ *Dict.*, p. 438.) Of absolute truth in Deity or in ethics the Moslem mind has very