

to hold two glass bottles in his hands. He did so, and, overcome with drowsiness, smashed the one against the other. Tell your people, said Allah, that I hold in one hand the seven heavens and in the other the seven worlds; if my eyes should slumber, verily the universe would smash as did Moses' bottles."

What must have been Mohammed's idea of the character of God when he named Him The Proud, The All-compelling, The Slayer, The Deferrer, The Indulgent and The Harmful?

Nor can the mind reconcile such attributes with those of goodness and compassion without doing violence to the text of the Koran itself. Some Moslem theologians, therefore, teach that all the good attributes are exercised toward believers and the terrible ones toward unbelievers, making of Allah a sort of two-faced Janus. In the Moslem doctrine of the Unity all real unity is absent. The attributes of Allah can no more be made to agree than the Surahs which he sent down to Mohammed; but in neither case does this lack of agreement, according to Moslems, reflect on Allah's character.

When God is once called The Holy in the Koran (Surah 59), the term does not signify *moral* purity or perfection, as is evident from the exegetes and from any *Mohammedan* Arabic lexicon.

Beidhawi's comment on the word is: "Holy means the complete absence of anything that would make