

But the more common division is into two: *Isma-ul-Jalaliyah* and *Isma-ul-Jemaliyah*, terrible attributes and glorious attributes. The former are more numerous and more emphasized than the latter, not only in the Koran but in Tradition and in daily life. If we try to classify the names given in the last chapter we find the following result: Seven of the names (*viz.*, 66, 67, 72, 73, 74, 75 and 86) describe Allah's unity and Absolute being. Five speak of Him as Creator or Originator of all nature (*viz.*, 11, 12, 13, 62 and 63). There are twenty-four titles which characterize Allah as merciful and gracious (to believers) (*viz.*, 1, 2, 5, 6, 14, 16, 17, 32, 34, 35, 38, 42, 47, 56, 60, 78, 79, 81, 82, 89, 92, 94, 98, 99) and we are glad to acknowledge that these are indeed *beautiful* names and that they are used often and beautifully in the Koran. On the other hand, there are *thirty-six* names to describe Mohammed's idea of Allah's power and pride and absolute sovereignty (*viz.*, 3, 7, 8, 9, 10, 15, 20, 21, 23, 24, 28, 33, 36, 37, 39, 41, 45, 48, 49, 53, 54, 58, 59, 61, 65, 68, 69, 76, 77, 83, 84, 87, 88, 95, 96 and 97). And in addition to these "terrible attributes" there are five which describe Allah as hurting and avenging (*viz.*, 22, 25, 80, 90, 91). He is a God who abases, leads astray, avenges, withholds His mercies, and works harm. In all these doings He is independent and all-powerful.

Finally, there are *four* terms used, which may be said in a special sense to refer to the *moral* or *forensic*