

is a child (*walad*) of God from Mary.” For proof he then quotes Surah 5:116, and adds: “And it is universally known concerning Christians that they hold the deity and humanity of Christ as regards his father and mother.” From this it is evident that Zamakhshari had a more correct idea of the doctrine of the Trinity than did Mohammed and that after offering a modal trinity as the creed of Christians he covers up the Koran mistake by asserting, without proof, that the trinity was a triad of Father, Son and Mother. (Vol. I. of the *Kishaf*, p. 241.) Beidhawi (on 4:169) remarks: “Jesus is called the Spirit of God because He makes the dead to live or quickens hearts.” On the following verse he is doubtful; “Either God is the third of three gods or is a triad of Father, Son and Holy Spirit.” (Vol. I., p. 319.) He, too, avoids a real explanation of the gross misstatement in the Koran that Mary is one of the persons of the Trinity. The *Jilalain* (Vol. I., p. 278) prove that Jesus cannot be God, “because He has a spirit and everything possessed of a spirit is compounded (*murakkib*), and God is absolutely without compounding, arrangement (*tarkib*), i.e., simple.” He says the Trinity consists of “Allah and Jesus and His mother.”

It is interesting to note here that the earliest of these three exegetes is most correct in his ideas and the latest one entirely ignores the apparently well-known facts as given by Zamakhshari and admitted