

by Beidhawi. The dates of their commentaries were: Zamakhshari, 604 A.H.; Beidhawi, 685 A.H., and Jilalain, 864-911 A.H. On the other passages of the Koran quoted above these commentaries offer no new explanations or ideas.

(b) Let us turn to other Koran texts that have a bearing on this false trinity, or the tritheism of which Christians are accused. By *shirk* the Koran and Moslems mean ascribing companions or plurality to Deity; and according to the Wahabi writers, it is of four kinds: 1. *Shirk-ul-Ilm* is to ascribe knowledge to others than God. Jesus knows no secret thing and does not share in what God knows. 2. *Shirk-ut-Tassarūf* is to ascribe power-to-act-independently, to any one else than to God. All are His slaves. No one can intercede except by God's permission.¹ To say that Christ intercedes by His own power or merit is *shirk*, polytheism. 3. *Shirk-ul-Abāda* is to ascribe a partner to God who can be worshipped, or worshipping the created instead of the Creator, as Christians are said to do when they worship Christ or adore Mary. 4. *Shirk-ul-'Adat* is to perform ceremonies or follow superstitions which indicate reliance or trust on anything or any one save God. There is no doubt that this fourfold classification by the Wahabi sect has its ground in the Koran, and it is on these four items that Christians are called *mushrikūn*, or polytheists, by Moslems to-day, although that word is

¹Surahs 2:256; 19:90; 20:108; 34:22; 39:45; 78:38.