

specially used for the Meccan idolaters in the Koran.¹ Logically the use of this term for Christians is perfectly natural and correct from a Moslem point of view, for we certainly hold that the Son of God is omniscient, independent of the creature, has power as an intercessor and is worthy of worship. Practically, therefore, all the passages in the Koran that speak against idolatry and assert God's unity are used by Moslems as testimony against the doctrine of the Trinity. These texts have already been considered in Chapter II. and are too numerous to mention.

(c) The Christology of the Koran includes the apocryphal account of Jesus' birth and life among men, His translation into heaven and the ideas regarding His second advent; but what more especially concerns us is to know what Islam teaches regarding the *person* of Christ. For a full and generally fair treatment of this subject the reader is referred to Gerock's *Christologie des Koran*;² much of what the Koran teaches concerning Christ is not germane to our topic, although of curious interest.

Regarding the birth of Jesus Christ, the Koran

¹Al Bagawi says (on 98:1) that the term *Ahl-ul-Kitab*, people of the book, is always used for the Jews and Christians and *Mushrikün* for those who worship idols. Cf. Hughes' *Dict. of Islam*, pp. 579, 580.

²*Versuch einer Darstellung der Christologie des Koran*, von C. F. Gerock, Professor der Geschichte am Gymnasium zu Buchweiler im Elfasz. Hamburg, 1839.