

Him less than He is.”<sup>1</sup> All the commentaries I have seen leave out the idea of moral purity and use at the most the word *tahir* as a synonym; this means ceremonially clean, circumcised, etc. In the dictionaries, too, the idea of holiness, for *küddüs*, in the Old Testament sense, is absent. The *Taj-el-Aroos* and the *Muheet-el-Muheet* dictionaries tell us *küddüs* is pure (*tahir*); but when our hopes were awakened to find a spiritual idea, the next definition reads: “*kaddüs*, a vessel used to wash the parts of the body in the bath; this is the special name for such a vessel in Hejaz.” El Hejaz was Mohammed’s native country.

It is no better if we study the Koran use of the word *tahir*. That, too, has only reference to outward purity of the body. As, for example, in the Koran text which states “None shall touch it but the purified.” This is generally applied to circumcision or to lustrations as incumbent on all who handle the “holy-book” of Mohammed.

One who was for many years an English missionary in Egypt writes: “Some years ago I was anxious to see what the Koran teaches with regard to the necessity of man’s being holy inwardly. I closely examined all the verses having any reference to this subject and did not find a single passage pointing

<sup>1</sup>The Arabic expression is “*Al balîgh fi’l nazāhet ámma yŷjib naksānahŷ*,” which means anything or nothing! Again a definition by negation.