

# THE KORAN:

COMMONLY CALLED

## THE ALCORAN OF MOHAMMED;

TRANSLATED INTO ENGLISH IMMEDIATELY FROM THE ORIGINAL ARABIC;

WITH

EXPLANATORY NOTES;

TAKEN FROM THE MOST APPROVED

COMMENTATORS.

TO WHICH IS PREFIXED

## A PRELIMINARY DISCOURSE.

BY GEORGE SALE, GENT.

"Nulla falsa doctrina est, quæ non aliquid veri permisceat."—AUGUSTIN. QUÆST. EVANG. I. 2, c. 40.

**A New Edition,**

WITH

A MEMOIR OF THE TRANSLATOR,

AND WITH VARIOUS READINGS AND ILLUSTRATIVE NOTES FROM SAVARY'S VERSION OF  
THE KORAN.

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LONDON:

PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE.

M.DCCC.XLIV.

LONDON :

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

TO THE  
RIGHT HON. JOHN LORD CARTERET,

ONE OF THE LORDS OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

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MY LORD,

NOTWITHSTANDING the great honour and respect generally and reverently paid to the memories of those who have founded states, and obliged a people by the institution of laws which have made them prosperous and considerable in the world, yet the legislator of the Arabs has been treated in so very different a manner by all who acknowledge not his claim to a divine mission, and by Christians especially, that were not your lordship's just discernment sufficiently manifest, I should think myself under a necessity of making an apology for presenting the following translation.

remembrance of the calamities brought on so many nations by the conquests of the Arabians may possibly raise some indignation against him who formed them to empire; but this being equally applicable to all conquerors, could not, of itself, occasion detestation with which the name of Mohammed is loaded. Had he given a new system of religion, which has had still greater success than the arms of his followers, and to establish this religion as an imposture; and on this account it is supposed that he was of necessity have been a most abandoned villain, and his name become infamous. But as Mohammed gave his Arabs a religion he could, as well as the best laws, preferable,

at least, to those of the ancient pagan lawgivers, I confess I cannot see why he deserves not equal respect, though not with Moses or Jesus Christ, whose laws came really from heaven, yet with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a *new* religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established.

To be acquainted with the various laws and constitutions of civilized nations, especially of those who flourish in our own time is, perhaps, the most useful part of knowledge: wherein though your lordship, who shines with so much distinction in the noble assembly in the world, peculiarly excels; yet as the law of Mohammed, by reason of the odium it lies under, and the strangeness of the language in which it is written, has been so much neglected, I flatter myself some things in the following sheets may be new even to a person of your lordship's extensive learning; if what I have written may be any way entertaining or acceptable to your lordship, I shall not regret the pains it has cost me.

I join with the general voice in wishing your lordship all honour and happiness your known virtues and merit deserve am with perfect respect,

MY LORD,

Your lordship's most humble

And most obedient servant

GEORGE

## THE READER.

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I IMAGINE it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery: and if the religious and civil institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs: yet it seems as if there was something more than what is vulgarly imagined, in a religion which has made so surprising a progress. But whatever use an impartial version of the Korân may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture: none of those who have hitherto undertaken that province, not excepting Dr. Prideaux himself, having succeeded to the satisfaction of the judicious, for want of being complete masters of the controversy. The writers of the Romish communion, in particular, are so far from having done any service in their refutations of Mohammedism, that by endeavouring to defend their idolatry and other superstitions, they have rather contributed to the increase of that aversion which the Mohammedans in general have to the Christian religion, and given them great advantages in the dispute. The protestants alone are able to attack the Korân with success; and for them, I trust, Providence has reserved the glory of its overthrow. In the mean time, if I might presume to lay down rules to be observed by those who attempt the conversion of the Mohammedans, they should be the same which the learned and worthy

bishop Kidder \* has prescribed ~~for the conversion~~ of the Jews, and which may, *mutatis mutandis*, be equally applied to the former, notwithstanding the despicable opinion that writer, for want of being better acquainted with them, entertained of those people, judging them scarce fit to be argued with. The first of these rules is, To avoid compulsion; which though it be not in our power to employ at present, I hope will not be made use of when it is. The second is, To avoid teaching doctrines against common sense; the Mohammedans not being such fools (whatever we may think of them) as to be gained over in this case. The worshipping of images and the doctrine of transubstantiation are great stumbling blocks to the Mohammedans, and the church which teacheth them is very unfit to bring those people over. The third is, To avoid weak arguments: for the Mohammedans are not to be converted with these, or hard words. We must use them with humanity, and dispute against them with arguments that are proper and cogent. It is certain that many Christians, who have written against them, have been very defective this way: many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing that it rather serves to harden them. The Mohammedans will be apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and our cause also. We must not give them ill words neither; but must avoid all reproachful language, all that is sarcastical and biting: this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. The fourth rule is, Not to quit any article of the Christian faith to gain the Mohammedans. It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the Mohammedans: it is not true in matter of fact. We must not give up any article to gain them: but then the church of Rome ought to part with many practices and some doctrines. We are not to design to gain the Mohammedans over to a system of dogmas, but to the ancient and primitive faith. I believe nobody will deny but that the rules here laid down are just: the latter part of the third, which alone my design has given me occasion to practise, I think so reasonable, that I have not, in speaking of Mohammed or his Korân, allowed myself to use those opprobrious appellations, and unmannerly expressions, which seem to be the strongest arguments of several who have written against them. On the contrary, I have thought myself obliged to treat both with common decency, and even to approve such particulars as seemed to me to deserve approbation: for how criminal soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who,

\* In his *Demonstr. of the Messias*, part 3, chap. 2.

though he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c. a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises.\*

Of the several translations of the Korân now extant, there is but one which tolerably represents the sense of the original; and that being in Latin, a new version became necessary, at least to an English reader. What Bibliander published for a Latin translation of that book deserves not the name of a translation; the unaccountable liberties therein taken, and the numberless faults, both of omission and commission, leaving scarce any resemblance of the original. It was made near six hundred years ago, being finished in 1143, by Robertus Retenensis, an Englishman, with the assistance of Hermannus Dalmata, at the request of Peter, abbot of Clugny, who paid them well for their pains:

From this Latin version was taken the Italian of Andrea Arrivabene, notwithstanding the pretences in his dedication of its being done immediately from the Arabic;† wherefore it is no wonder if the transcript be yet more faulty and absurd than the copy.‡

About the end of the fifteenth century, Johannes Andreas, a native of Xativa in the kingdom of Valencia, who from a Mohammedan doctor became a Christian priest, translated not only the Korân, but also its glosses, and the seven books of the Sonna, out of Arabic into the Arragonian tongue, at the command of Martin Garcia, § bishop of Barcelona, and inquisitor of Arragon. Whether this translation were ever published or not I am wholly ignorant; but it may be presumed to have been the better done for being the work of one bred up in the Mohammedan religion and learning; though his refutation of that religion, which has had several editions, gives no great idea of his abilities.

Some years within the last century, Andrew du Ryer, who had been consul of the French nation in Egypt, and was tolerably skilled in the Turkish and Arabic languages, took the pains to translate the Korân into

\* Id certum, naturalibus egregiè dotibus instructum Muhammedem, forma præstanti, ingenio callido, moribus facietis, ac præ se ferentem liberalitatem in egenos, comitatem in singulos, fortitudinera in hostes, ac præ cæteris reverentiam divini nominis.—Severus fuit in perjuros, adulteros, homicidas, obtretractores, prodigos, avaros, falsos testes, &c. Magnus idem patientiæ, charitatis, misericordiæ, beneficentiæ, gratitudinis, honoris in parentes ac superiores præco, ut et divinarum laudum.—*Hist. Eccles. sec. 7, c. 7, lem. 5, et 7.*

† His words are: "Questo libro, che già havevo à commune utilità di molti fatto dal proprio testo Arabo tradurre nella nostra volgar lingua Italiana," &c. And afterwards: "Questo è l'Alcorano di Macometto, il quale, come ho già detto, ho fatto dal suo idioma tradurre," &c.

‡ Vide Joseph. Scalig. Epist. 361 et 362; et Selden. de Success. ad Leges Ebraeos. p. 9.  
§ J. Andreas, in Pref. ad Tractat. suum de Confusione Sectæ Mahometanæ.

his own tongue: but his performance, though it be beyond comparison preferable to that of Retenensis, is far from being a just translation; there being mistakes in every page, besides frequent transpositions, omissions, and additions,\* faults unpardonable in a work of this nature. And what renders it still more incomplete is, the want of notes to explain a vast number of passages, some of which are difficult, and others impossible to be understood, without proper explications, were they translated ever so exactly; which the author is so sensible of that he often refers his reader to the Arabic commentators.†

The English version is no other than a translation of du Ryer's, and that a very bad one; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of du Ryer; not to mention the meanness of his language, which would make a better book ridiculous.

In 1698, a Latin translation of the Korân, made by Father Lewis Marracci, who had been confessor to Pope Innocent XI., was published at Padua, together with the original text, accompanied by explanatory notes and a refutation. This translation of Marracci's, generally speaking, is very exact; but adheres to the Arabic idiom too literally to be easily understood, unless I am much deceived, by those who are not versed in the Mohammedan learning.‡ The notes he has added are indeed of great use; but his refutations, which swell the work to a large volume, are of little or none at all, being often unsatisfactory, and sometimes impertinent. The work, however, with all its faults, is very valuable, and I should be guilty of ingratitude, did I not acknowledge myself much obliged thereto; but still, being in Latin, it can be of no use to those who understand not that tongue.

\* Vide Windet. de Vita Functorum statu, sect. 9.

† "If," says Savary, "the Korân, which is extolled throughout the East for the perfection of its style, and the magnificence of its imagery, seems, under the pen of du Ryer, to be only a dull and tiresome rhapsody, the blame must be laid on his manner of translating. This book is divided into verses, like the Psalms of David. This kind of writing, which was adopted by the prophets, enables prose to make use of the bold terms and the figurative expressions of poetry. Du Ryer, paying no respect whatever to the text, has connected the verses together, and made of them a continuous discourse. To accomplish this misshapen assemblage, he has had recourse to frigid conjunctions, and to trivial phrases, which, destroying the dignity of the ideas, and the charm of the diction, render it impossible to recognize the original. While reading his translation, no one could ever imagine that the Korân is the masterpiece of the Arabic language, which is fertile in fine writers; yet this is the judgment which antiquity has passed on it."

‡ Of Marracci's translation Savary says: "Marracci, that learned monk, who spent forty years in translating and refuting the Korân, proceeded on the right system. He divided it into verses, according to the text; but, neglecting the precepts of a great master,

"Nec verbum verbo curabis reddere, fidus  
Interpres," &c.

he translated it literally. He has not expressed the ideas of the Korân, but travestied the words of it into barbarous Latin. Yet, though all the beauties of the original are lost, in this translation, it is preferable to that by du Ryer."



Having therefore undertaken a new translation, I have endeavoured to do the original impartial justice, not having, to the best of my knowledge, represented it, in any one instance, either better or worse than it really is. I have thought myself obliged, indeed, in a piece which pretends to be the Word of God, to keep somewhat scrupulously close to the text; by which means the language may, in some places, seem to express the Arabic a little to literally to be elegant English: but this, I hope, has not happened often; and I flatter myself that the style I have made use of will not only give a more genuine idea of the original than if I had taken more liberty (which would have been much more for my ease), but will soon become familiar; for we must not expect to read a version of so extraordinary a book with the same ease and pleasure as a modern composition.

In the notes my view has been briefly to explain the text, and especially the difficult and obscure passages, from the most approved commentators, and that generally in their own words, for whose opinions or expressions, where liable to censure, I am not answerable; my province being only fairly to represent their expositions, and the little I have added of my own, or from European writers, being easily discernible. Where I met with any circumstance which I imagined might be curious or entertaining, I have not failed to produce it.

The Preliminary Discourse will acquaint the reader with the most material particulars proper to be known previously to the entering on the Korân itself, and which could not so conveniently have been thrown into the notes. And I have taken care, both in the Preliminary Discourse and the notes, constantly to quote my authorities and the writers to whom I have been beholden; but to none have I been more so than to the learned Dr. Pocock, whose *Specimen Historiæ Arabum* is the most useful and accurate work that has been hitherto published concerning the antiquities of that nation, and ought to be read by every curious inquirer into them.

As I have had no opportunity of consulting public libraries, the manuscripts of which I have made use throughout the whole work have been such as I had in my own study, except only the Commentary of al Beidâwi, and the Gospel of St. Barnabas. The first belongs to the library of the Dutch church in Austin Friars, and for the use of it I have been chiefly indebted to the Rev. Dr. Bolton, one of the ministers of that church; the other was very obligingly lent me by the Rev. Dr. Holme, rector of Hedley in Hampshire; and I take this opportunity of returning both those gentlemen my thanks for their favours. The merit of al Beidâwi's Commentary will appear from the frequent quotations I have made thence; but of the gospel of St. Barnabas (which I had not seen when the little I have said of it in the Preliminary Discourse,\* and the extract I had borrowed from M. de la Monnoye and Mr. Toland,† were printed off), I must beg leave to give some further account.

The book is a moderate quarto, in Spanish, written in a very legible hand, but a little damaged towards the latter end. It contains two hun-

\* Sect. iv. p. 53.

† In not. ad cap. 3, p. 42.

dred and twenty-two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian, by an Arragonian Moslem, named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk, called Fra Marino, tells us, that having accidentally met with a writing of Irenæus (among others), wherein he speaks against St. Paul, alleging, for his authority, the gospel of St. Barnabas, he became exceedingly desirous to find this gospel; and that God, of his mercy, having made him very intimate with Pope Sixtus V., one day, as they were together in that Pope's library, his holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted; overjoyed at the discovery, he scrupled not to hide his prize in his sleeve; and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Mohammedism.

This gospel of Barnabas contains a complete history of Jesus Christ from his birth to his ascension; and most of the circumstances of the four real gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Mohammedan system. From the design of the whole, and the frequent interpolations of stories and passages wherein Mohammed is spoken of and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most barefaced forgery. One particular I observe therein induces me to believe it to have been dressed up by a renegade Christian, slightly instructed in his new religion, and not educated a Mohammedan (unless the fault be imputed to the Spanish, or perhaps the Italian translator, and not to the original compiler), I mean the giving to Mohammed the title of Messiah, and that not once or twice only, but in several places; whereas the title of the Messiah, or, as the Arabs write it, *al Masih, i. e.* Christ, is appropriated to Jesus in the Korân, and is constantly applied by the Mohammedans to him, and never to their own prophet. The passages produced from the Italian MS. by M. de la Monnoye are to be seen in this Spanish version almost word for word.

But to return to the following work. Though I have freely censured the former translations of the Korân, I would not therefore be suspected of a design to make my own pass as free from faults: I am very sensible it is not; and I make no doubt but the few who are able to discern them, and know the difficulty of the undertaking, will give me fair quarter. I likewise flatter myself that they, and all considerate persons, will excuse the delay which has happened in the publication of this work, when they are informed that it was carried on at leisure times only, and amidst the necessary avocations of a troublesome profession.

A SKETCH  
OF THE  
LIFE OF GEORGE SALE.

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OF the life of GEORGE SALE, a man of extensive learning, and considerable literary talent, very few particulars have been transmitted to us by his contemporaries. He is said to have been born in the county of Kent, and the time of his birth must have been not long previous to the close of the seventeenth century. His education he received at the King's School, Canterbury. Voltaire, who bestows high praise on the version of the Korân, asserts him to have spent five and twenty years in Arabia, and to have acquired in that country his profound knowledge of the Arabic language and customs. On what authority this is asserted, it would now be fruitless to endeavour to ascertain. But that the assertion is an erroneous one, there can be no reason to doubt; it being opposed by the stubborn evidence of dates and facts. It is almost certain that Sale was brought up to the law, and that he practised it for many years, if not till the end of his career. He is said, by a co-existing writer, to have quitted his legal pursuits, for the purpose of applying himself to the study of the eastern and other languages, both ancient and modern. His guide through the labyrinth of the oriental dialects was Mr. Dadichi, the king's interpreter. If it be true that he ever relinquished the practice of the law, it would appear that he must have resumed it before his decease; for, in his address to the reader, prefixed to the Korân, he pleads, as an apology for the delay which had occurred in publishing the volume, that

the work "was carried on at leisure times only, and amidst the necessary avocations of a troublesome profession." This alone would suffice to show that Voltaire was in error. But to this must be added, that the existence of Sale was terminated at an early period, and that, in at least his latter years, he was engaged in literary labours of no trifling magnitude. The story of his having, during a quarter of a century, resided in Arabia, becomes, therefore, an obvious impossibility, and must be dismissed to take its place among those fictions by which biography has often been enumbered and disgraced.

Among the few productions of which Sale is known to be the author is a part of "The General Dictionary," in ten volumes, folio. To the translation of Bayle, which is incorporated with this voluminous work, he is stated to have been a large contributor.

When the plan of the Universal History was arranged, Sale was one of those who were selected to carry it into execution. His coadjutors were Swinton, eminent as an antiquary, and remarkable for absence of mind; Shelvocke, originally a naval officer; the well-informed, intelligent, and laborious Campbell; that singular character, George Psalmanazar; and Archibald Bower, who afterwards became an object of unenviable notoriety. The portion of the history which was supplied by Sale comprises "The Introduction, containing the Cosmogony, or Creation of the World;" and the whole, or nearly the whole, of the succeeding chapter, which traces the narrative of events from the creation to the flood. In the performance of his task, he displays a thorough acquaintance with his subject; and his style, though not polished into elegance, is neat and perspicuous. In a French biographical dictionary, of anti-liberal principles, a writer accuses him of having adopted a system hostile to tradition and the scriptures, and composed his account of the Cosmogony with the view of giving currency to his heretical opinions. Either the accuser never read the article which he censures, or he has wilfully misrepresented it; for it affords the fullest contradiction to the charge, as does also the sequent chapter; and he must, therefore, be contented to choose between

the demerit of being a slanderer through blundering and reckless ignorance, or through sheer malignity of heart.

Though his share in these publications affords proof of the erudition and ability of Sale, it probably would not alone have been sufficient to preserve his name from oblivion. His claim to be remembered rests principally on his version of the Korân, which appeared in November, 1734, in a quarto volume, and was inscribed to Lord Carteret. The dedicatory does not disgrace himself by descending to that fulsome adulatory style which was then too frequently employed in addressing the great. As a translator, he had the field almost entirely to himself; there being at that time no English translation of the Mohammedan civil and spiritual code, except a bad copy of the despicable one by Du Ryer. His performance was universally and justly approved of, still remains in repute, and is not likely to be superseded by any other of the kind. It may, perhaps, be regretted, that he did not preserve the division into verses, as Savary has since done, instead of connecting them into a continuous narrative. Some of the poetical spirit is unavoidably lost by the change. But this is all that can be objected to him. It is, I believe, admitted, that he is in no common degree faithful to his original; and his numerous notes, and Preliminary Discourse, manifest such a perfect knowledge of Eastern habits, manners, traditions, and laws, as could have been acquired only by an acute mind, capable of submitting to years of patient toil.

But, though his work passed safely through the ordeal of criticism, it has been made the pretext for a calumny against him. It has been declared, that he puts the Christian religion on the same footing with the Mohammedan; and some charitable persons have even supposed him to have been a disguised professor of the latter. The origin of this slander we may trace back to the strange obliquity of principles, and the blind merciless rage, which are characteristic of bigotry. Sale was not one of those who imagine that the end sanctifies the means, and that the best interests of mankind can be advanced by violence, by railing, or by

deviating from the laws of truth, in order to blacken an adversary. He enters into the consideration of the character of Mohammed with a calm philosophic spirit; repeatedly censuring his imposture, touching upon his subterfuges and inventions, but doing justice to him on those points on which the pretended prophet is really worthy of praise. The rules which, in his address to the reader, he lays down for the conversion of Mohammedans, are dictated by sound sense and amiable feelings. They are, however, not calculated to satisfy those who think the sword and the faggot to be the only proper instruments for the extirpation of heresy. That he places Islamism on an equality with Christianity is a gross falsehood. "As Mohammed," says he, "gave his Arabs the best religion he could, preferable, at least, to those of the ancient pagan law-givers, I confess I cannot see why he deserves not equal respect, though not with Moses or Jesus Christ, whose laws came really from heaven, yet with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a *new* religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established." This, and no more, is "the very head and front of his offending;" and from this it would, I think, be difficult to extract any proof of his belief in the divine mission of Mohammed. If the charge brought against him be not groundless, he must have added to his other sins that of being a consummate hypocrite, and that, too, without any obvious necessity; he having been, till the period of his decease, a member of the Society for the Promoting of Christian Knowledge.

In 1736 a society was established for the encouragement of learning. It comprehended many noblemen, and some of the most eminent literary men of that day. Sale was one of the founders of it, and was appointed on the first committee. The meetings were held weekly, and the committee decided upon what works should be printed at the expense of the society, or with its assistance, and what should be the price of them.

When the cost of printing was repaid, the property of the work reverted to the author. This establishment did not, I imagine, exist for any length of time. The attention of the public has been recently called to a plan of a similar kind.

Sale did not long survive the carrying of this scheme into effect. He died of a fever, on the 13th of November, 1736, at his house in Surrey-street, Strand, after an illness of only eight days, and was buried at St. Clement Danes. He was under the age of forty when he was thus suddenly snatched from his family, which consisted of a wife and five children. Of his sons, one was educated at New College, Oxford, of which he became Fellow, and he was subsequently elected to a Fellowship in Winchester College. Sale is described as having had "a healthy constitution, and a communicative mind in a comely person." His library was valuable, and contained many rare and beautiful manuscripts in the Persian, Turkish, Arabic, and other languages; a circumstance which seems to show that poverty, so often the lot of men whose lives are devoted to literary pursuits, was not one of the evils with which he was compelled to encounter.

R. A. DAVENPORT.

## ADVERTISEMENT.

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THE present Edition of Sale's Translation of the Korán will, it is hoped, be found to possess some advantages over every other. Many useful notes, and several hundred various readings, are added from the French version by Savary. Of the various readings, the major part give a different meaning from that which is adopted by the English translator; while the others, though agreeing with his idea of the text, are more poetically expressed. Great care has been taken to prevent the work from being disfigured by typographical errors, which are peculiarly objectionable in a work of this kind, because they render it unsafe to be consulted. A Sketch of the Life of Sale is also prefixed, which, though brief, contains several particulars not hitherto stated by any of his biographers, and vindicates, and it is believed satisfactorily, his memory from some aspersions that have been illiberally cast upon it by the prejudiced or the ignorant.



# CONTENTS.

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## A TABLE

OF THE

### SECTIONS OF THE PRELIMINARY DISCOURSE.

---

Sect.	Page
1. Of the Arabs before Mohammed; or, as they express it, in the <i>Time of Ignorance</i> ; their History, Religion, Learning, and Customs. . . . .	1
2. Of the State of Christianity, particularly of the Eastern Churches, and of Judaism, at the time of Mohammed's appearance; and of the methods taken by him for the establishing his Religion, and the circumstances which concurred thereto. . . . .	23
3. Of the Korân itself, the Peculiarities of that book; the Manner of its being written and published, and the general Design of it. . . . .	40
4. Of the Doctrines and positive Precepts of the Korân which relate to Faith and Religious Duties. . . . .	50
5. Of certain negative Precepts in the Korân. . . . .	87
6. Of the Institutions of the Korân in Civil Affairs. . . . .	94
7. Of the Months commanded by the Korân to be kept sacred; and of the setting apart Friday for the especial service of God. . . . .	105
8. Of the principal Sects among the Mohammedans; and of those who have pretended to Prophecy among the Arabs, in or since the time of Mohammed. . . . .	107

# A TABLE OF THE CHAPTERS

OF

## THE KORAN.\*

Chap.	Page.
1. Intituled, The Preface, or Introduction ; containing 7 verses . . . . .	1
2. Intituled, The Cow ; containing 286 verses . . . . .	2
3. Intituled, The Family of Imrân ; containing 200 (199) verses . . . . .	35
4. Intituled, Women ; containing 175 verses . . . . .	59
5. Intituled, The Table ; containing 120 verses . . . . .	81
6. Intituled, Cattle ( <i>Flocks</i> ) ; containing 165 verses . . . . .	98
7. Intituled, Al Araf ; containing 206 (205) verses . . . . .	116
8. Intituled, The Spoils ; containing 76 verses . . . . .	138
9. Intituled, The Declaration of Immunity ( <i>Conversion</i> ) ; containing 139 (130) verses . . . . .	148
10. Intituled, Jonas ; containing 109 verses . . . . .	166
11. Intituled, Hud ; containing 123 verses . . . . .	175
12. Intituled, Joseph ; containing 111 verses . . . . .	187
13. Intituled, Thunder ; containing 43 verses . . . . .	200
14. Intituled, Abraham ; containing 52 verses . . . . .	204
15. Intituled, Al Hejr ; containing 99 (100) verses . . . . .	209
16. Intituled, The Bee ( <i>The Bees</i> ) ; containing 128 verses . . . . .	214
17. Intituled, The Night Journey ; containing 110 (111) verses . . . . .	226
18. Intituled, The Cave ; containing 111 (110) verses . . . . .	237
19. Intituled, Mary ; containing 80 (98) verses . . . . .	248
20. Intituled, T. H. ; containing 134 (135) verses . . . . .	255
21. Intituled, The Prophets ; containing 112 verses . . . . .	264
22. Intituled, The Pilgrimage ; containing 78 verses . . . . .	273
23. Intituled, The True Believers ; containing 118 verses . . . . .	281
24. Intituled, Light ; containing 74 (64) verses . . . . .	287
25. Intituled, Al Forkan ( <i>The Korân</i> ) ; containing 77 verses . . . . .	296
26. Intituled, The Poets ; containing 227 (228) verses . . . . .	301
27. Intituled, The Ant ; containing 93 (95) verses . . . . .	309
28. Intituled, The Story ( <i>The History</i> ) ; containing 87 (88) verses . . . . .	316
29. Intituled, The Spider ; containing 69 verses . . . . .	325
30. Intituled, The Greeks ; containing 60 verses . . . . .	330
31. Intituled, Lokmân ; containing 34 verses . . . . .	335
32. Intituled, Adoration ; containing 29 (30) verses . . . . .	338
33. Intituled, The Confederates ( <i>The Conspirators</i> ) ; containing 73 verses . . . . .	341
34. Intituled, Saba ; containing 54 verses . . . . .	351

\* The titles and figures within parentheses are those which are given in the translation by SAWARY.

TABLE OF THE CHAPTERS.

xix

Chap.	Page.
35. Intituled, The Creator ( <i>The Angels</i> ); containing 45 verses . . . . .	357
36. Intituled, Y. S. (I. S.); containing 83 verses . . . . .	361
37. Intituled, Those who rank themselves in Order ( <i>The Classes</i> ); containing 182 verses	365
38. Intituled, S.; containing 86 (88) verses . . . . .	371
39. Intituled, The Troops; containing 75 verses . . . . .	377
40. Intituled, The True Believer; containing 85 verses . . . . .	383
41. Intituled, Are distinctly explained ( <i>The Explanation</i> ); containing 54 (55) verses	389
42. Intituled, Consultation ( <i>The Council</i> ); containing 53 verses . . . . .	393
43. Intituled, The Ornaments of Gold ( <i>Dress</i> ); containing 89 verses . . . . .	397
44. Intituled, Smoke; containing 57 (59) verses . . . . .	402
45. Intituled, The Kneeling; containing 36 verses . . . . .	404
46. Intituled, Al Ahkaf; containing 35 verses . . . . .	406
47. Intituled, Mohammed ( <i>The Battle</i> ); containing 38 (40) verses . . . . .	410
48. Intituled, The Victory; containing 29 verses . . . . .	413
49. Intituled, The Inner Apartments ( <i>The Sanctuary</i> ); containing 18 verses . . . . .	417
50. Intituled, K.; containing 45 verses . . . . .	420
51. Intituled, The Dispersing ( <i>The Breath of the Winds</i> ); containing 60 verses . . . . .	422
52. Intituled, The Mountain; containing 48 (49) verses . . . . .	425
53. Intituled, The Star; containing 61 verses . . . . .	427
54. Intituled, The Moon; containing 55 verses . . . . .	429
55. Intituled, The Merciful; containing 78 verses . . . . .	432
56. Intituled, The Inevitable ( <i>The Judgment</i> ); containing 99 (96) verses . . . . .	435
57. Intituled, Iron; containing 29 verses . . . . .	438
58. Intituled, She who disputed ( <i>The Complaint</i> ); containing 22 verses . . . . .	439
59. Intituled, The Emigration ( <i>The Assembly</i> ); containing 24 (25) verses . . . . .	443
60. Intituled, She who is tried ( <i>The Proof</i> ); containing 13 verses . . . . .	446
61. Intituled, Battle Array ( <i>The Array</i> ); containing 14 verses . . . . .	449
62. Intituled, The Assembly ( <i>Friday</i> ); containing 11 verses . . . . .	450
63. Intituled, The Hypocrites ( <i>The Impious</i> ); containing 11 verses . . . . .	451
64. Intituled, Mutual Deceit ( <i>Knavery</i> ); containing 18 verses . . . . .	452
65. Intituled, Divorce; containing 12 verses . . . . .	454
66. Intituled, Prohibition; containing 12 verses . . . . .	455
67. Intituled, The Kingdom; containing 30 verses . . . . .	458
68. Intituled, The Pen; containing 52 verses . . . . .	460
69. Intituled, The Infallible ( <i>The Inevitable Day</i> ); containing 52 verses . . . . .	462
70. Intituled, The Steps ( <i>The Classes or The Orders</i> ); containing 44 verses . . . . .	464
71. Intituled, Noah; containing 28 verses . . . . .	466
72. Intituled, The Genii; containing 28 verses . . . . .	467
73. Intituled, The Wrapped up ( <i>The Prophet clothed in his Dress</i> ); containing 19 (20) verses . . . . .	469
74. Intituled, The Covered ( <i>The Mantle</i> ); containing 55 verses . . . . .	471
75. Intituled, The Resurrection; containing 40 verses . . . . .	473
76. Intituled, Man; containing 31 (30) verses . . . . .	474
77. Intituled, Those which are sent ( <i>The Messengers</i> ); containing 50 verses . . . . .	476
78. Intituled, The News ( <i>The Important News</i> ); containing 40 (41) verses . . . . .	477
79. Intituled, Those who tear forth ( <i>The Ministers of Vengeance</i> ) containing 46 (47) verses . . . . .	478
80. Intituled, He frowned ( <i>The Frowning Brow</i> ); containing 42 verses . . . . .	479
81. Intituled, The Folding up ( <i>The Darkness</i> ); containing 29 (28) verses . . . . .	480
82. Intituled, The Cleaving asunder ( <i>The Breaking</i> ); containing 19 verses . . . . .	482
83. Intituled, Those who give short Measure or Weight ( <i>The Unjust Measure</i> ); containing 36 verses . . . . .	482
84. Intituled, The Reading in sunder ( <i>The Opening</i> ); containing 23 (25) verses . . . . .	484
85. Intituled, The Celestial Signs; containing 22 verses . . . . .	485

Chap.		Page.
86.	Intituled, The Star which appeareth by Night ( <i>The Nocturnal Star</i> ); containing 17 verses . . . . .	486
87.	Intituled, The Most High ; containing 19 verses . . . . .	486
88.	Intituled, The Overwhelming ( <i>The Gloomy Veil</i> ); containing 26 (27) verses . . . . .	487
89.	Intituled, The Day-break ; containing 30 verses . . . . .	488
90.	Intituled, The Territory ( <i>The City</i> ); containing 20 verses . . . . .	490
91.	Intituled, The Sun ; containing 15 (16) verses . . . . .	491
92.	Intituled, The Night ; containing 21 verses . . . . .	491
93.	Intituled, The Brightness ( <i>The Sun in his Meridian</i> ); containing 11 verses . . . . .	492
94.	Intituled, Have we not opened ( <i>The Expanding</i> ); containing 8 verses . . . . .	493
95.	Intituled, The Fig ( <i>The Fig-tree</i> ); containing 8 verses . . . . .	493
96.	Intituled, Congealed Blood ( <i>The Union of the Sexes</i> ); containing 19 verses . . . . .	494
97.	Intituled, Al Kadr ( <i>The Celebrated Night</i> ); containing 5 verses . . . . .	495
98.	Intituled, The Evidence ; containing 8 verses . . . . .	495
99.	Intituled, The Earthquake ; containing 8 verses . . . . .	496
100.	Intituled, The War Horses which run swiftly ( <i>The Coursers</i> ); con. 11 verses . . . . .	497
101.	Intituled, The Striking ( <i>The Day of Calamities</i> ); containing 10 (8) verses . . . . .	497
102.	Intituled, The Emulous Desire of Multiplying ( <i>The Love of Gain</i> ); con. 8 verses . . . . .	498
103.	Intituled, The Afternoon ; containing 3 verses . . . . .	498
104.	Intituled, The Slanderer ; containing 9 verses . . . . .	499
105.	Intituled, The Elephant ; containing 5 verses . . . . .	499
106.	Intituled, Koreish ( <i>The Koreishites</i> ); containing 4 verses . . . . .	501
107.	Intituled, Necessaries ( <i>The Succouring Hand</i> ); containing 7 verses . . . . .	501
108.	Intituled, Al Cawthar ; containing 3 verses . . . . .	502
109.	Intituled, The Unbelievers ; containing 6 verses . . . . .	503
110.	Intituled, Assistance ; containing 3 verses . . . . .	503
111.	Intituled, Abu Laheb ; containing 5 verses . . . . .	504
112.	Intituled, The Declaration of God's unity ( <i>Unity</i> ); containing 4 verses . . . . .	504
113.	Intituled, The Day-break ( <i>The God of Morning</i> ); containing 5 verses . . . . .	505
114.	Intituled, Men ; containing 6 verses . . . . .	505

# AN INDEX

OF THE

## PRINCIPAL MATTERS CONTAINED IN THE KORAN, AND THE NOTES THEREON.

- AARON**, vide Moses.
- Al Abbàs**, one of Mohammed's uncles, taken at Bedr, and obliged to ransom himself, 146, n.; professes Islàm, 147, n.; confesses a passage of the Koràn to be fulfilled in respect to himself, *ib.* n.; remarkable for his loud voice, 151, n.
- Abda'lbareth**, a son of Adam so named Abda'llah Dhu'lbajadín, 161, n.
- Abda'llah Ebn Obba Soldl** the hypocrite, admired for his person and eloquence, 451, n.; threatens to drive Mohammed from Medina, 453; raises and inflames a scandalous story of Ayesha, 288, n.; is present at an interview between Mohammed and his adversaries, 341, n.; occasions a quarrel, 418, n.; promises to assist the Nadirites, but fails them, 445, n.; endeavours to debauch Mohammed's men at Ohod, 50, n.; excused from going on the expedition to Ta'ibû, 154, n.; desires Mohammed's prayers in his last sickness, 159, n.; and to be buried in the prophet's shirt, *ib.*
- Abda'llah Ebn Omm Mattûm**, a blind man, occasions a passage of the Koràn, 480, n.
- Abda'llah Ebn Rawâha**, rebukes Ebn Obba, 341, n.
- Abda'llah Ebn Saad**, one of Mohammed's amanuenses, imagines himself inspired, and corrupts the Koràn, 108, n.; apostatizes and is proscribed, but escapes with life, *ib.*
- Abda'llah Ebn Salam**, a Jew intimate with Mohammed, his honesty, 45, n.; supposed to have assisted in composing the Koràn, 223, n.; confounded by Dr. Prideaux with Salman the Persian, *ib.*; commended for his knowledge and faith, 79.
- Abd Menáf**, a dispute between his descendants and the Sahmites, 498, n.
- Abda'Irahmân Ebn Awf**, one of Mohammed's first converts, Prelim. Disc. 31, n.; an instance of his charity, 158, n.
- Abel**, vide Cain; his ram sacrificed by Abraham, 369, n.
- Abraha al Ashram**, king of Yaman, his expedition against Mecca; the occasion and success thereof, 499, n.
- Abraham**, the patriarch, an idolator in his youth, 106, n.; how he came to the knowledge of the true God, *ib.*; demolishes the idols of the Chaldeans, 268; preaches to his people, 326; his religion commended, 15, 16, 47, 115; disputes with Nimrod, 31; escapes the fire into which he was thrown by Nimrod's order, 269; his praying for his father, 163, 447; desires to be convinced of the resurrection, 31, 32; his sacrifice of birds, 32; entertains the angels, 182, 423; receives the promise of Isaac, 182; called the friend of God, 75; is miraculously supplied by the changing of sand into meal, *ib.* n.; his sacrifice of his son, 369; praises God for Ismael and Isaac, 208; commanded, together with Ismael, to build and cleanse the Caaba, 16; prays to God to raise up a prophet of their seed, and for the plenty and security of Mecca, *ib.*; bequeaths the religion of Islàm to his children, *ib.*
- Abu Amer**, vide Amer, &c.
- Ad**, a potent tribe of Arabs, destroyed for their infidelity, 123, 282, 305, 390, 408, 490; vide Hud.
- Adam**, traditions concerning his creation, 4, n., 228, n.; worshipped by the angels, 5, 117, 211, 232, 243, 376; his fall, 5, 117; repents and prays, 6; meets Eve at Mount Ararat, 5, n.; retires with her to Ceylon, *ib.*; their stature, *ib.*; his posterity extracted from his loins by God to acknowledge him for their Lord, 135, n.; names his eldest son as directed by the devil, 137, n.
- Adoption** creates no matrimonial impediment, 341.
- Adulterers**, Mohammed's sentence against them, 37, n., 87, n.
- Adultery**, its punishment, 37, 63; what evidence required to convict a woman of it, 61.
- Adversaries**, the dispute of two terminated by David, 373.

- Ahmed, the name under which Mohammed was foretold by Christ, 449.
- Al Ahkáf, the habitation of the Adites, 406.
- Aila, or Elath, the sabbath-breakers there changed into apes, 9, 134.
- Al Akhnas, a hypocrite, 24, n., 460, n.
- Alexander, vide Dhu'lkarnein.
- Ali is sent to Mecca to publish part of the Korán, 148, n.; the abstinence and charity of him and his family, 474, n.
- Allát, an idol of the Koreish, 74, n., 427.
- Alms recommended, 6, 14, 23, 118, 438; the punishment of not giving alms, in the next life, 56, n.
- Amena, Mohammed's mother, he is not permitted to pray for her, 163.
- Amer and Arbad attempt to kill Mohammed, and their punishment, 201, n.
- Amer (Abu), a Christian monk, and violent enemy to Mohammed, 162, n.
- Amer (Banu), their abstinence on the pilgrimage, 118, n.
- Amjár Ebn Yáser, tortured on account of his faith, 224, n.
- Amru Ebn Lohai, the great introducer of idolatry among the Arabs, 113, n., 167, n.
- Amru (Banu) build a mosque at Koba, 162, n.
- Anam, the name of Lokmán's son, 336, n.
- Angel of death, vide Azraíl.
- Angels, their original, 117, 376; worship Adam, vide Adam; impeccable, 243, n.; of different forms and orders, 357; not the objects of worship, 280; nor ought to be hated, 13; the number of them which support God's throne, 463; are deputed to take an account of men's actions, 421; some of them appointed to take the souls of men, 478; to preside over hell, and to keep guard against the devils, 472; assist the Moslems at Bedr, 36, 145; believed by the Arabs to be daughters of God, 74, 218, &c.; appear to Abraham and Lot, 182, 183, 423.
- Animals, irrational, will be raised at the resurrection and judged, 102, n.; created of water, 293.
- Ans Ebn al Nadar, his behaviour at Ohod, 52, n.
- Ansars, or helpers, who, 160, n.; three of them excommunicated for refusing to attend Mohammed to Tabúc, 164.
- Ants, the valley of, 310; their queen's speech to them on the approach of Solomon's army, *ib.*
- Apostles were not believed who wrought miracles, 57; those before Mohammed accused likewise of imposture, 57, 101; of Christ, 42; two of them sent to preach at Antioch, 361.
- Apparel, what kind ought to be worn by those who approach the divine presence, 118.
- Arabians, their acuteness, 115; their customs in relation to divorce, 341, n.; to adoption, *ib.*; in burying their daughters alive, 112, 481; their chief idols, 137, n.; their superstitions in relation to eating, 113, 295, &c.;
- and in relation to cattle, &c. 74, 95; used to worship naked, and why, 118, n.; their injustice to orphans and women, 75, n.; deem the birth of a daughter a misfortune, 218, n.; the reconciliation of their tribes deemed miraculous, 145, n.; quit their new religion in great numbers on Mohammed's death, 89.
- Arabs of the desert, more obstinate, 160.
- Al Aráf, what, 116, n.
- Arafát, Mount, why so called, 5, n.; the procession thereto, 23.
- Arbad, vide Amer.
- Al Arem, the inundation of, 353, n.
- Ark of Israel taken by the Amalekites, 30, n.
- Arrows for divination forbidden, 81.
- Al As Ebn Wayel, an enemy of Mohammed's, 214, 254.
- Asaf, Solomon's vizir, 312, n.
- Asem, his charity, 158, n.
- Ashadd (Abu'l) his extraordinary strength, 490, n.
- Ashama, king of Ethiopia, embraces Mohammedism, 92, n.; prayed for after his death by Mohammed, 58, n.
- Asia, the wife of Pharaoh, martyred by her husband for believing in Moses, 458, n.; is taken alive into paradise, *ib.*; one of the four perfect women, *ib.*
- Aslam, 414, n.
- Astrology, hinted at, 57.
- Al Aswad al Ansi, the false prophet, 89, n.
- Al Aswad Ebn Abd Yaghuth, al Aswad Ebn al Motalleb, two of Mohammed's enemies, 214.
- Aws and Khazrai, their enmity, 48, n.
- Ayesha, Mohammed's wife; the history of her accusation, 288, n.
- Azer, the name given to Terah, Abraham's father, 105, n.
- Azraíl, the angel of death, why appointed to that office, 4, n.; a story of him and Solomon, 338, n.
- Baal, the chief idol of the Chaldeans, 268, n.
- Babel, the tower of, destroyed, 216, n.
- Backbiting, vide Slander.
- Bahira, 95.
- Bakhtnasr, vide Nebuchadnezzar.
- Balaam, his punishment for cursing the Israelites, 135, n.
- Balkis, queen of Saba, visits Solomon, and her reception, 312; her legs hairy, 313; marries Solomon, *ib.*
- Barnabas, his apocryphal gospel, some extracts thence, 42, n., 117, n.
- Al Barzakh, what, 285, n.
- Becca, the same with Mecca, 47.
- Beer (Abu) attends Mohammed in his flight from Mecca, 154, n.; bears testimony to the truth of Mohammed's journey to heaven, 232, n.; his wager with Obba Ebn Khalf, 330, n.; strikes a Jew on the face for speaking irreverently of God, 56, n.; gives all he has towards the expedition of Tabúc, 158, n.; purchases Belál, 492, n.; compared to Abraham, 146, n.

- Bedr, Mohammed's victory there, 36, 50, &c.
- Bees made use of as a similitude, 219.
- Believers, the sincere ones, described, 201; their reward, 67; their sentence, 119.
- Benjamin, son of Jacob, 195, &c.
- Birds, omens taken from them, 228, n.
- Blessed, their future happiness described, 364, 404.
- Blood forbidden, 20.
- Boath, the battle of, 48, n.
- Bodeil, a dispute concerning his effects, occasions a passage of the Korân, 96, n.
- Boheira, the monk, 223.
- Bribery to pervert justice, forbidden, 22.
- Burden, every soul to bear its own, 358.
- Caab Ebn al Ashraf, a Jew, Mohammed's inveterate enemy, 45, n., 204, n.; slain by his means, 45, n., 443, n.; mistaken by Dr. Prideaux for another person, 45, n.
- Caab Ebn Asad, persuades the Jews in league with Mohammed to desert him, 345, n.
- Al Caaba, appointed for a place of worship, 16, 276; built and cleansed by Abraham and Ismael, 16; the keys of it returned to Othmân Ebn Telha, 67, n.
- Cafur, a fountain in paradise, 474.
- Cain and Abel, their sacrifices, 85; kills his brother, *ib.*; instructed by a raven to bury him, *ib.*
- Caleb, vide Joshua.
- Calf, the golden, of what and by whom made, 7, n.; animated, *ib.*; worshipped by the Israelites, *ib.*
- Calumny forbidden, 78.
- Camels, an instance of God's wisdom, 488; appointed for sacrifice, 277; Jacob abstains from their flesh and milk, 47, n.
- Canaan, an unbelieving son of Noah, 179.
- Caravans of purveyors sent out by the Korreish, 501.
- Carion forbidden to be eaten, 20.
- Cattle, their use, 113, 388; superstitions of the old Arabs concerning them, 95, 113.
- Al Cawthar, a river in paradise, 502.
- Ceylon, the isle of, vide Serendib.
- Charity recommended, 65.
- Chastity commended, 82.
- Children, to inherit their parents' substance, 28, 60.
- Christ, vide Jesus.
- Christians declared infidels, 83; and enemies of the Moslems, *ib.* Vide Jews.
- Collars to be worn by the unbelievers in the life to come, 200.
- Commandments given the Jews, 236, n.
- Commerce, from God, 233.
- Companions of God, what, 112.
- Congeaed blood, the matter of which man is created, 494.
- Contracts to be performed, 81.
- Cow ordered to be sacrificed by the Israelites, 9.
- Creation, some account of it, 389, 390.
- Crimes to be punished with death, 230.
- David kills Goliath, 30, 227; his extraordinary devotion, 372; the birds and mountains sing praises with him, 352; makes breast-plates, 30, 270; his repentance for taking the wife of Uriah, 372; his and Solomon's judgment, 270.
- Days appointed to commemorate God, 276.
- Dead body raised to life by a part of the sacrificed cow, 10.
- Debtors to be mercifully dealt with, 34.
- Devil, vide Eblis and Satan; the occasion of his fall, 4, 117.
- Devils, included under the name Genii, 111; the patrons of unbelievers, 56, 118, 308; their plot to defame Solomon, 13; were permitted to enter all the seven heavens till the birth of Christ, 210, n.
- Dhu'lkarnein, who he was, 246, n.; builds a wall to prevent the incursions of Gog and Magog, 247, &c.
- Dhu'lkeil, the prophet, opinions concerning him, 271, n.; saves a hundred Israelites from slaughter, 375, n.
- Dhu'lntîn, vide Jonas.
- Dhu Nowas, king of Yaman, a Jew, persecutes the Christians, 458.
- Disputes to be carried on with mildness, 328.
- Ditch, (War of the) 342, &c.
- Divorce laws concerning it, 28, 62, 348.
- Dogs, &c. allowed to be trained up for hunting, 82.
- Al Dorâh, the celestial model of the Caaba, 425, n.
- Drink of the damned, 104, 105.
- Dying persons, what part of the Korân is usually read to them, 316, n.
- Earth, its creation, 389, 390; remonstrates against the creation of man, 4, n.; is kept steady by the mountains, 215, 335.
- Earthquake, a sign of the approach of the last day, 496.
- Eblis refuses to worship Adam at God's command, and why, 4, 117, 211, 232, 243, &c.; his sentence, *ib.*; occasions the fall of Adam, *ib.*
- Eden, the meaning of the word in Arabic, 157, n.
- Edris, supposed to be the same with Enoch, 252, n.
- Education makes a man an infidel, 332, n.
- Elephant, (War of the) 499.
- Elias, vide al Kheer.
- Elisha, the prophet, 107.
- Enoch, vide Edris.
- Entering into houses and apartments abruptly forbidden, 290, 294.
- Envy forbidden, 64.
- Esop, vide Lokmân.
- Eucharist, seems to have occasioned a fable in the Korân, 97, n.
- Eve, vide Adam.
- Evidence, vide Witness.
- Evil, vide Good.
- Examination of the sepulchre, 145, n., 112.

- Exhortation to the worship of God, 384 ; to a good life, 186.
- Ezekiel raises the dry bones, 29, n.
- Ezra and his ass restored to life after they had been dead a hundred years, 31, n. ; called, by the Jews the son of God, and why, 152.
- Faith, must accompany good works, 177 ; the reward of those who fight for it, 69, 140, 150, 153, 227, 411, &c. ; apostates from it to be put to death, 230, n., partial faith not sufficient, 77, n.
- Famine, afflicts the Meccans, 284, n. ; ceases at Mohammed's intercession, 402.
- Fast of Ramadan instituted, 22.
- Fatema, Mohammed's daughter, one of the four perfect women, 458 ; favoured of God like the virgin Mary, 40, n. ; her charity, 474, n.
- Al Fatihah, the first chapter of the Korân, often repeated by the Mohammedans in their prayers, 1, n.
- Fidelity recommended, 149.
- Figs, their virtues, 493, n.
- Fire, the manner of striking it in the East, 365, n.
- Fishing allowed during the pilgrimage, 94.
- Flood, vide Noah.
- Food, what kinds are forbidden, 20, 81, 110, 113, 225, 295.
- Forbidden fruit, what, 5, n.
- Forgiveness, to whom it belongs, 346.
- Al Forkân, one of the names of the Korân, 296, n.
- Fornication forbidden, 61, 230 ; its punishment, 61, 63.
- Fountain of molten brass flows for Solomon, 352.
- Fountains of paradise, 475, 483.
- Friday, set apart by Mohammed for public worship, and why, 450, n.
- Friendship with unbelievers, forbidden, 89.
- Fruits of the earth, their production an instance of God's power, 108.
- Fugitives for the sake of religion shall be provided for and rewarded, 73, 279.
- Gabriel, revealed the Korân to Mohammed, 13 ; assists the Moslems at Bedr, 36, n. ; appears to Zacharias, 40, n. ; the angel of revelations, 13, n. ; the enemy of the Jews, *ib.* ; appears twice to Mohammed in his proper form, 427 ; appears to the virgin Mary, and causes her to conceive, 250 ; the dust of his horse's feet animates the golden calf, 261 ; generally appeared to Mohammed in a human form, 99, n. ; commanded to assist Mohammed against the Koreish, 214, n. ; orders Mohammed to go against the Koradlites, 345, n.
- Gaming forbidden, 25, 93.
- Gânem (Banu) builds a mosque with an ill design, which is burnt, 162, n.
- Garden, story of the, 461.
- Genii, what, 109, n. ; some of them converted on hearing the Korân, 467.
- God, proofs of his existence, 332, 334 ; his omnipresence asserted, 442 ; his omnipotence, 31, 438 ; his power and providence, conspicuous in his works, 19, 175, 404 ; his omniscience asserted, 73, 351, 392 ; knoweth the secrets of men's hearts, 315 ; and of futurity, 468 ; five things known to him alone, 338, n. ; his goodness set forth, 24, 164, 214, 428, 432 ; in sending the scriptures and prophets, 24, 111 ; the author of all good, 220 ; his word, laws, and sentence unalterable, 110, 332, 421 ; his mercy set forth, 51, 300, 322, 395, 428 ; the only giver of victory, 51, 331 ; his promise to the righteous, 335 ; who acceptable to him, 150 ; ruleth the heart of man, 141 ; his tribunal, 31 ; his throne, 176 ; praiseworthy, 220, &c. ; his attributes, 136, n. ; ought not to be frequently sworn by, 26 ; hath no issue, 15, 171, 285, 370 ; nor similitude, 335, 377 ; rested not the seventh day through weariness, 422 ; his worship recommended, *ib.* ; his fear recommended, 168.
- Gog and Magog, 247, 272.
- Goliath, vide Jalut.
- Good works, who shall be redeemed by them, 437.
- Good and evil, both from God, 70.
- Gospel, vide Jesus.
- Greaves, (Mr.) a mistake of his, 489, n.
- Greeks overcome the Persians, 330.
- Gudarz, the name of Nebuchadnezzar, 227.
- Habib, his martyrdom, 362, n.
- Hâfedha, an idol of Ad, 122, n.
- Haman, Pharaoh's chief minister, 316, 320.
- Hami, 95.
- Hamza, Mohammed's uncle, killed at Ohod, 50, n. ; his body abused, 226, n.
- Handha Ebn Safwân, a prophet, 278, n., 299, n.
- Hareth, (Abu) a Christian bishop, disputes with Mohammed, 44, n.
- Haretha, (Banû) reproached by Mohammed for flying in battle, 343.
- Harut and Marut, two angels, their story and punishment, 13.
- Hasan, the son of Ali, an instance of his moderation and generosity, 51, n.
- Hâteb Ebn Abi Baltaa sends a letter discovering Mohammed's design against Mecca, which is intercepted, 446.
- Al Hawiyat, the name of an apartment in hell, 497, n.
- Heathens, justice not to be observed with regard to them, according to the Jews, 45.
- Heavens, the Mohammedan belief concerning them, 281, n. ; guarded by angels, 467 ; heaven and earth manifest God's wisdom, 265 ; will fall at the last day, 280.
- Al Hejr, the habitation of the Thamudites, 209.
- Hell, torments described, 275, 436, 476 ; the portion of unbelievers, 49, 176 ; prepared for those who choose the pomp of this life, 176 ; and hoard up money, 153 ; shall not



- hurt the believers, 253, n.; will be dragged toward's God's tribunal at the last day, 489, n.; and will then be filled, 421, n.
- Al Hodeibiya, the trial there, 94; the expedition thither, 415, &c.
- Holy Spirit, who is meant thereby, 12, n.
- Honein, the battle of, 151.
- Honey, an excellent medicine, 219.
- Hospitality recommended, 65.
- Al Hotama, the name of an apartment in hell, 499.
- Hud, the prophet, his story, 122. See Ad.
- Hunting and fowling forbidden during the pilgrimage, 81, 94.
- Husband, his superiority over the wife, 27; his duty to her, 26, &c.; difference between them to be reconciled by friends, 65, 76. See Divorce, Wives, Marriage, &c.
- Hypocrites described, 451, &c.; their sentence, 157.
- Jacob bequeaths the religion of Islâm to his children, 16; grows blind by weeping for the loss of Joseph, 197; recovers his sight by means of Joseph's garment, and goes into Egypt, 198.
- Jadd Ebn Kais, 155, n.
- Jahl (Abu) a great enemy of Mohammed, 274; his injustice to an orphan, 501, n.; his advice concerning Mohammed, 142, n.; slain at Bedr, 144, n.
- Al Jallas Ebn Soweid, 157, n.
- Jalut, or Goliath, sent against the Israelites, 227, n.; slain by David, 30.
- Al Jassâs, the beast which will appear at the approach of the last day, 315, n.
- Jawwâs Ebn Omeyya, 415, n.
- Idolators compared to brutes, 299; to a spider, 328, not to be prayed for while such, 163; their sentence, 119.
- Idolatry, the heinousness thereof, 25; unpardonable if not repented of, 67.
- Idols, their insignificancy, 20, 287, 333, 364; will appear as witnesses against their worshippers, 168, 169; worshipped by the antediluvians, 467.
- Jesus, promised to Mary, 40; his miraculous birth, 41, &c.; compared to Adam, 43; speaks in his mother's womb, 41; and in his cradle, *ib.*; the apostle of the Jews, *ib.* animates a bird of clay when a child, *ib.*; performs several miracles, but not by his own power, *ib.*; raises three persons to life, *ib.*; causes a table with provisions to descend from heaven, 97; his miracles deemed sorcery, *ib.*; rejected by the Jews, 42; sends two of his disciples to Antioch, who work miracles, 361; a curse denounced against those who believe not on him, 43; the Jews lay a plot for his life, but are disappointed, 42; not really crucified, 78; whether he died or not, 42; not God, nor equal to God, 84, 152; but an apostle only, 30, 92, 400; Word of God, 40; various opinions concerning him, 251; will descend on earth before the resurrection, and kill antichrist, &c. Prelim. Disc., 57, 58, 400.
- Jethro, vide Shoab.
- Jews, vide Israelites. Particularly applied to, 6, 15; accused of having corrupted the scriptures and of stifling passages, 6, n. 44, 66; accuse the Virgin Mary of fornication, 78; plot against Jesus, 42; their unbelief, 12, 77; covetous of life, 13; reprov'd for warring against one another, 11; proof required by them of a prophet's mission, 57; their punishments at different times for neglect of their religion, 84; metamorphosed into apes and swine for their infidelity, 9, 84, 97, n.; pretend their punishment in hell shall be short, 11, 38; their law confirmed by Jesus and the Korân, 88; their laws concerning food, 114; dispute with the Mohammedans concerning God's favour, 275; Mohammed refuses to decide a controversy between them, 88; league with the Koreish against Mohammed, 67; demand that Mohammed cause a book to descend from heaven, 78; a controversy between a Jew and a Mohammedan, 68; Jews and Christians accused of condemning one another, 15; and of corrupting the scriptures, 44; guilty of two extremes as to their opinion of Christ, 79; none of them shall die before he believes in Christ, *ib.*; their different behaviour to the Moslems, 92; to be protected on payment of tribute, 152.
- Ihiz, a sort of food used among the Arabs in time of scarcity, 284, n.
- Illiyûn, the meaning of the word, 483.
- Ilyasin, who, 369, n.
- Imâm, the meaning of the word, 16, n.
- Immodesty condemned, 290.
- Immunity declared to the idolators for four months, 148.
- Imposture charged on all the prophets, 283.
- Imrân, father of the Virgin Mary, 35; whether Mohammed confounded him with the father of Moses and Miriam, 38, n.
- Infidels, how they will appear at the last day, 101; will drink boiling water, 105; would have believed had the Korân been revealed to some great man, 398; if not convinced by the Korân, will not be convinced by miracles, 109, n.; have some notion of a future state, 314; their blasphemy, 370; to be made war upon, 22, 25; those who die such not to be prayed for, 159, 163; forbidden to approach Mecca, 151.
- Inheritances, laws relating thereto, 60, 80.
- Injury, to forgive the same is meritorious, 396.
- Intercalation of a month forbidden, 153.
- Job, his story, 271, 375.
- John, the son of Zacharias, his character, 40; his murder revenged on the Jews by Nebuchadnezzar, 227; the miracle of his blood, *ib.*
- Jonâda first practices the intercalation of a month among the Arabs, 153.
- Jonas, his story, 173, 370; called Dfu'Inân, 271.

- Joseph, his story, 187, &c.  
 Joshua and Caleb sent as spies into the land of Canaan, 83, n.  
 Journey, Mohammed's to heaven, 226.  
 Jowâdh (Abu'l) the hypocrite, finds fault with Mohammed's distribution of the spoils at Honein, 156.  
 Irem, the city of Ad, 488.  
 Iron, its usefulness, 440; some utensils of that metal brought by Adam down from paradise, *ib.*  
 Isaac promised, 182, his birth, 183.  
 Islâm, the proper name of the Mohammedan religion, 37, n.; the only true religion, 48; the only religion till the death of Abel, 167, n.  
 Ismael, *vide* Abraham.  
 Israelites, their males slain by Pharaoh, 6; pass the Red Sea, 130; God's goodness to them, 130, 405; miraculously fed in the wilderness, 133; lust for the herbs of Egypt, 8; worship the golden calf, 7, 11, 132; their punishment, 7, 11; change the word put into their mouth at Jericho, 8, 134; commanded to sacrifice a red cow, 9, &c.; demand to see God, and their punishment, 78; refuse to enter the holy land, and their punishment, 84; their transgression, 227; desire a king, 29; cursed by David and Jesus, 92; *vide* Jews.  
 Judgment, day of, Mohammedan tradition concerning it, 38, n.; described, 297, 425, 429; the signs of its approach, 273 n., 402, 411; called the hour, 101; unknown to any besides God, 136; will come suddenly, *ib.*; and inevitably, 170, 435.  
 Al Judi, the mountain whereon Noah's ark rested, 171.  
 Just and unjust, the difference between them, 395.  
 Al Kadr, the name of the night on which the Korân came down from heaven, 495.  
 Kail sent to Mecca to obtain rain for Ad, 123.  
 Kârûn, or Corah, his story and fearful end, 323.  
 Kebla, the part towards which the Mohammedans turn in prayer, 47, n.; indifferent, 15; changed from Jerusalem to Mecca, 17.  
 Kendah, a tribe who used to bury their daughters alive, 112.  
 Keys of knowledge (the five), 338, n.  
 Khadjah, Mohammed's wife, one of the four perfect women, 458, n.  
 Khaibar, the expedition thither, 414, n.  
 Khaithama (Abu) a story of him, 164, n.  
 Khâled Ebn al Walid puts Mohammed's horse to flight at the battle of Ohod, 52, n.; demolishes the idol of al Uzza, 380, n.; drives Acrema and his men into Mecca, 416, n.  
 Khantala, *vide* Handha.  
 Khawla bint Thalaba, her case occasions a passage of the Korân, 441.  
 Khazraj; *vide* Awa.  
 Al Khedr, the prophet, his adventures with Moses, 244, &c.  
 Khobaib, his martyrdom, 224, n.  
 Khozâa, the tribe of, held the angels to be the daughters of God, 266, n.  
 Kitfir, Joseph's master, 12, n.  
 Koba, Mohammed founds a mosque there, 162, n.  
 Kobeis, Abu, a mountain near Mecca, whence Abraham proclaimed the pilgrimage, 276, n.  
 Korân, the signification of the word, 187, n.; by whom composed, 223; twenty-three years in completing, 298, n.; could not be composed by any besides God, 169; men and genii desired to produce a chapter like it, 169, 235; no forgery, 464; sent down by God himself, 110; its excellency, 48, n. 324, 392; consonant to scripture, 176, 321, &c.; no revelation more evident, 136; contains all things necessary, 221, 273; all differences to be decided by it, 68; its contents partly literal and partly figurative, 35; traduced by the unbelievers, 296; as a piece of sorcery, 166; as a poetical composition, 364; as a pack of fables, 314; the sentence of those who believe not in it, 406; when revealed, 402; not liable to corruption, 175; ought not to be touched by the unclean, 437.  
 Koreidha, tribe of, their destruction, 345, n.  
 Koreish, the tribe of, their nobility, 54, 501; their enmity to Mohammed, 111, n.; demand miracles of him, 203; threaten him for abusing their gods, 380, n.; propound three questions to him, 235; some of them attempt to kill him, but are struck blind, 361; lose seventy of their principal men at Bedr, 36, 144; persecute Mohammed's followers, 217; plagued with famine, 284, n.; and several diseases, 214; their manner of praying, 142; make a truce with Mohammed, 416, n.; violate the truce and lose Mecca, 413, n.  
 Kosai, names his sons from four idols, 137; the Koreish demand him to be raised to life by Mohammed, 141, n.  
 Laheb, Abu, Mohammed's uncle, and bitter enemy, 504, n.; his and his wife's punishment, *ib.*  
 Lapwing, gives Solomon an account of the city of Saba, 310; carries a letter from him to the queen, 311; her sagacity in finding water, 310.  
 Last day, *vide* Judgment.  
 Law, given to Moses, 7; confirmed by Jesus, 42; and the Korân, 6.  
 Laws, relating to inheritances, 60, 80; legacies, 21, 95; to divorce, *vide* Divorce; to murder, *vide* Murder, &c.  
 Laws of Moses and Jesus set aside by the Korân, 87, n.  
 Laws of God, the punishment of those who conceal them, 57, n.  
 Lazarus raised, 41, n.  
 Leg made bare, the meaning of that expression, 462, n.  
 Leith, Banu, thought it unlawful to eat alone, 295, n.

- Letters, initial, explained, 116, n.  
 Life to come, how expressed in Arabic, 2, n.  
 Lobaba, Abu, his treachery, 141, n.  
 Lokmân, his history, 335, &c.; whether the same with Eaop, 336.  
 Lot, his story, 125, 182, 212, 313; his wife's infidelity, 457.  
 Lote-tree in heaven, 427.  
 Lots forbidden, 25, 93.
- Madian, a city of Hejâz, 125; its inhabitants destroyed, 307, n.  
 Magog, vide Gog.  
 Malec, the principal angel who has the charge of hell, 401.  
 Malec Ebn al Seif, a Jew, 48, n.  
 Man, his wonderful formation, 377; created various ways, 274; shall be rewarded according to his deserts, 64; ought to be thankful for the good things of this life, 365; his ingratitude to God, 332; his presumption in undertaking to fulfil the laws of God, 351; why destroyed, 186.  
 Manna given to the Israelites, 7.  
 Marriage, laws relating thereto, 62, 291; Mohammed's privileges as to marriage, 347, &c.; apt to distract a man from his duty, 453.  
 Martyrs, not dead, but living, 18; the sufferings of two Mohammedans, 224.  
 Marut, vide Harut.  
 Mary, the Virgin, her story, 249, &c.; free from original sin, 39, n.; miraculously fed, 40, n.; one of the four perfect women, 458, n.; calumniated by the Jews, 78; a woman of veracity, 92.  
 Al Mashér al Harâm, 23.  
 Masud, Ebn, a tradition of his in relation to Pharaoh, 386, n.  
 Maturity of age, 60, n.  
 Measure, ought to be just, 126, 483.  
 Mecca, the security and plenty of that city, 47. See Caaba.  
 Meccans, their idolatry and superstitions condemned, 112, 398; imagined their idols interceded for them with God, 166; reproached for their ingratitude, 207; threatened with destruction, 390; require Mohammed to show them the angels, 109, n.; send their poor out of the city to Mohammed, 103, n.; hold a counsel and conspire Mohammed's destruction, 142, n.; applied indecent circumstances to God, 218, n.; chastised with famine and sword, 284, 381, n.; promised rain on their embracing Islâm, 468, n.  
 Medina, its inhabitants reproved for declining the expedition to Tabûc, 164.  
 Menât, an idol of the Meccans, 74, 427.  
 Merwa, vide Safâ.  
 Meestab, one of the accusers of Ayesha, 288, n.  
 Midian, vide Madian.  
 Michael, the friend of the Jews, 13, n.  
 Milk, its production wonderful, 219.  
 Mina, the valley of, 24.  
 Miracles required of Mohammed, 203, n., 235.
- Months, sacred, to be observed, 23, 81, 95, 153.  
 Moon, split in sunder, 429.  
 Mohajerin, or refugees, who, 161, n.  
 Mohammed promised to Adam, 6; foretold by Christ, 449; expected by Jews and Christians, 495; sent at forty years of age, 167, n.; complained of by the Koreish to his uncle Abu Taleb, 372, n.; his revelations ridiculed by the Meccans, 168, n.; his journey to heaven, 226; enters into a league with those of Medina, 142, n.; discovers the conspiracy of the Meccans against his life, *ib.*, n.; gains some proselytes of the genii by reading the Korân, 409, n.; sent as a mercy to all creatures, 273; the illiterate prophet, 133; excuses his inability to work miracles, 109, 201; his promise to those who fly for religion, 329, n.; accused of injustice in dividing the spoils, 54, n., 156; flies to Medina, 154; foretells the victory at Bedr, 431, n.; an account of that victory, 36, 133, &c.; loses the battle of Ohod, where he is in danger of his life, 50; reported to be slain, 52, n.; lays the fault on his men for disobeying his orders, *ib.*; endeavours to quiet their murmurs for that misfortune, *ib.* &c.; goes to meet the Koreish at Bedr, according to their challenge, 55, n.; foretells the battle of the ditch, 344; the fear of his men at that battle, *ib.*; his men swear fidelity to him at al Hodeibiya, 415, n.; his generosity, 416; makes a truce with the Koreish for ten years, *ib.*; his courage at the battle of Honein, 151, n.; expostulates with his followers on their unwillingness to go on the expedition to Tabûc, 154, &c.; some account of that expedition, 125, n.; a conspiracy to kill him, 158, n. 361, n.; another attempt on his life, from which he is miraculously preserved, 83, n.; is almost prevailed on by the Jews to go into Syria, 234; reproves the hypocritical Moslems, 69; his mercy to the disobedient, 54; his wives demand a better allowance, on which he offers them a divorce, 345; they choose to stay with him, and he lays down some rules for their behaviour, 346; the Jews reproach him on account of the number of his wives, 240, n.; his privileges in that and some other respects, 348, &c.; his divorced wives or widows not to marry again, 349; his amour with Mary, an Egyptian slave, 456; disputes in a Jewish synagogue, 37, n.; decides a controversy in favour of a Jew against a Mohammedan, 68, n.; reprehended for a rash judgment, 73; not allowed to pray for reprobate idolators, 163; utters blasphemy through inadvertence, 279, n.; no revelation vouchsafed him for several days, 240, n. 492, n.; enjoined to admonish his people, 426; his near relation to the believers, 342; demands respect and obedience from them, 295, 442; challenges his opponents to pro-

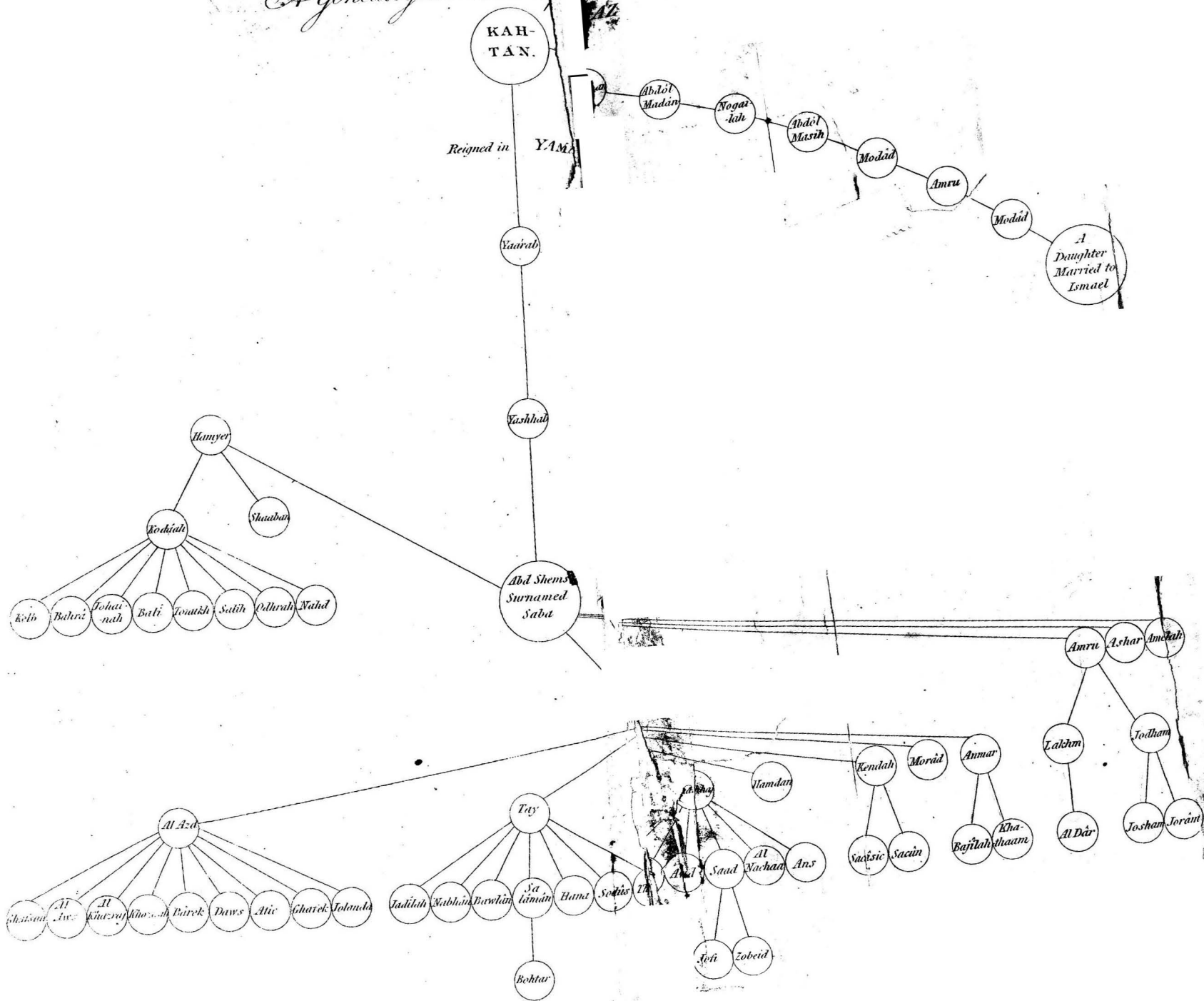
- duce a chapter like the Korân, 3; put out of conceit with honey, 455; desires nothing for his pains in preaching, 300; acknowledges himself a sinner, 411; commanded to pray by night, 469; refuses the adoration of two Christians, 46, n.; refuses to eat with an infidel, 298, n.; prophecies the defeat of the Persians by the Greeks, 330; reprehends his companions' impatience, 325; and their imitating the Christians, 93; speaks by revelation, 427; his dream at Bedr, 143, 144; his dream at Medina, 417; his doctrine compared with that of the other prophets, 407; is terrified at the approach of Gabriel, 471; is reprehended for his neglect of a poor blind man, 480; demolishes the idols of Mecca, 235; warned to prepare for death, 503.
- Mohammedans believe in all the scriptures and prophets without distinction, 17; forbidden to hold friendship with infidels, 49, 89; the hypocritical threatened, 169; the lukewarm deceive their own souls, 413; the sincere, their reward, 321; their description, 417.
- Moseilama, the false prophet, 89, n.
- Moses, his story, 127, &c. 255, &c. 301, &c. 316, &c.; his miraculous preservation in his infancy, 256, &c.; the impediment in his speech, how occasioned, *ib.* n.; kills an Egyptian, and flies into Midian, 318; is entertained by Shoab, 319; receives his rod from him, *ib.* n.; sees the fire in the bush, 309; is sent to Pharaoh, and receives the power of working miracles, 236; his transactions in Egypt, 127, &c. 172, &c.; brings water from the rock, 8, 133, n.; cleared from an unjust aspersion by a stone's running away with his clothes, 350, n.; treats with God, and receives the tables of the law from him, 7, 131; breaks the tables, and is wroth with Aaron, on account of the golden calf, 132; threatens the people, *ib.*; part of his law rehearsed, 114; reproved for his vanity, 244, n.; his expedition in search of al Khedr, *ib.*; his and Aaron's relics in the ark, 30; his law now corrupted, 37, n.
- Moslems, vide Mohammedans.
- Murder, laws concerning it, 21, 72, 86, 230, 279.
- Mussulman, whence the word comes, 16, n.
- Mysteries, how expressed in Arabic, 2, n.
- Al Nadir (the tribe of) expelled Arabia, 443, n.
- Nebuchadnezzar takes Jerusalem, 227, n.
- Night, part of it to be spent in prayer, 469.
- Nimrod disputes with Abraham, 31; his tower, 216, n.; attempts to ascend to heaven, 269, n.; his persecution of Abraham, and his punishment, *ib.*
- Noah, his story, 121, 171, 305, 326, 466, &c.; his prayer, 430; his wife's infidelity, 457.
- Al Nodar, one of Mohammed's adversaries, his opinion of the Korân, 100, n.; introduces a Persian Romance as preferable to it, 335, n.
- Oath, an inconsiderate one, how to be expiated, 93; an extraordinary one, 488.
- Oaths, cautions concerning them, 26; not to be violated, 222.
- Obba Ebn Khalf disputes against the resurrection, 214, n.; his wager with Abu Becr, 330, n.; is wounded by Mohammed, 298, n.
- Oda Ebn Kais, an enemy of Mohammed, 214.
- Offerings to God recommended, 277; a large one made by Mohammed, *ib.* n.
- Og, fables concerning him, 84.
- Ohod, the battle fought there, 50, n. 52.
- Okail (Abu) his charity, 158, n.
- Okba Ebn Abi Moait, professes Islâm and apostatizes, 298, n.; publicly abuses Mohammed, *ib.*; taken and beheaded at Bedr, *ib.*
- Olive-trees grow at Mount Sinai, 282.
- Olivet (mount), Christ taken thence by a whirlwind, 43, n.
- Omar, his deciding a dispute between a Jew and a Mohammedan, 68; compared to Noah, 146, n.
- Omm Salma, one of Mohammed's wives, 242, n.
- Omeyya Ebn Abi'salt, 135, n.
- Opprobrious language forbidden, 418, 419.
- Orphans not to be injured, 59, 492; a curse on those who defraud them, 60; to be instructed in religion, *ib.*
- Ostrich's egg, a fine woman's skin compared to it, 367.
- Othmân Ebn Affân, sent by Mohammed to the Koreish, is imprisoned, 415, n.; contributes largely to the expedition of Tabûc, 158, n.
- Othmân Ebn Matûn, his conversion occasioned by a passage of the Korân, 221, n.
- Othmân Ebn Telha, has the keys of the Caaba returned to him by Mohammed, 67, n.; embraces Mohammedism, *ib.*
- Oven, whence the first waters of the deluge poured forth, 178, n. 282.
- Ozair, vide Ezra.
- Parables, 32, 207, 220, 241, 292, 373.
- Paraclete, the Mohammedan opinion concerning the person thereby meant, 449, n.
- Paradise described, 203, 411, 433, &c.; where situate, 5, n.; its fruits, 4; the portion of the distressed, 25.
- Pardon, will be granted to the penitent, 149.
- Parents, to be honoured, 229, 408; make their children infidels, 232, n.
- Patience recommended, 59, 387; the sign of a true believer, 162, n. 391, 410.
- Patriarchs before Moses, neither Jews nor Christians, 17.
- Pen, with which God's decrees are written, 460.
- Penitents, their reward, 162.
- Pentateuch, vide Law.
- Persians overcome by the Greeks, 330, n.

- Peter (St.) his stratagem to convert those of Antioch, 361, n.
- Pharaoh, his story, 127, 172, &c. 316, &c. 384; the common title of the kings of Egypt, 127; a punishment used by him, 372; his presumption, 399.
- Phineas Ebn Azura, a Jew, his dishonesty, 45, n.; his indecent expressions concerning God, 56, 90, n.
- Pico de Adam, vide Serendib.
- Pilgrimage to Mecca, commanded, 23; directions concerning it, 23, 47, 276, &c.
- Pledges to be given, where no contract in writing, 34.
- Plurality of worlds, the belief thereof imputed to Mohammed, 1, n.
- Poets censured, 308.
- Pomp of this life, of no value, 322.
- Polygamy, vide Marriage.
- Prayer, commanded and enforced, 6, 14, 264, 328, 331, &c.; directions concerning, 58, 73, 82, 234, 237; not to be entered on by him who is drunk, 65; before reading the Korân, 222, &c.; for the penitent, 383.
- Predestination, 52, 228.
- Pre-existence of souls, a doctrine not unknown to the Mohammedans, 135, n.
- Pride, abominable in the sight of God, 230.
- Prideaux (Dr.) charges the Mohammedans with cruelty, without foundation, 444, n.; confounds Salmân with Abd'allah Ebn Salâm, 223, n.; his partiality as to the story of Abrahâ's overthrow, 500, n.; confounds Caab Ebn al Ashraf, the Jew, with Caab Ebn Zohair, the poet, 45, n.; mislead by Elmacinus, 444, n.; misquotes a passage of the Korân, 456, n.; mistaken in asserting Mohammed might marry his nieces, 348, n.
- Prodigality, a crime, 229.
- Prophets, their enemy will have God for his, 13; rejected and persecuted before Mohammed, 101, 169; not chosen for their nobility or riches, 111; vide Sinai.
- Prosperity or adversity, no mark of God's favour or disfavour, 489.
- Punishments and blessings of the next life, 119, &c.
- Quails given the Israelites, 7; what kind of birds they were, *ib.* n.
- Quarrels between the true believers to be composed, 418; to be avoided on the pilgrimage, 23.
- Quietism, Mohammedans no strangers to it, 490, n.
- Rafe (Abu), a Christian, offers to worship Mohammed, 46.
- Rahân, vide Serendib.
- Râina, a word used by the Jews to Mohammed by way of derision, 14.
- Al Rakim, what, 238.
- Ramadhân (the month) appointed for a fast, 22.
- Ransom of captives disapproved, 146.
- Al Rass, various opinions concerning it, 299, n.
- Razeka, an idol of Ad, 122, n.
- Religion, no violence to be used in it, 31; fighting for it commanded and encouraged, 22, 52, 70, 140, 149, 151, 278, 449; divided into various sects, 283; harmony therein recommended, 48; whether those of any religion may be saved, 9, n.
- Repentance, necessary to salvation, 62; a death-bed one ineffectual, *ib.*
- Resurrection asserted, 231, 421, 473, 485; described, 285, 421; the signs of its approach, 473; its time known to God alone, 339, &c.
- Retaliation (the law of) 21.
- Revelations in writing given to several prophets, 2, n.; what are now extant according to the Mohammedans, *ib.*
- Revenge allowed, 279.
- Riches will not gain a man admission into paradise, 355, employ a man's life, 498.
- Right way, what the Mohammedans so call, 1, n.
- Righteous, their reward, 168, 325, 339.
- Righteousness, wherein it consists, 20.
- Rites, appointed in every religion, 280.
- Rock, whence Moses produced water, 8.
- Saad Ebn Abi Wakkâs, 138, 329, n.
- Saad Ebn Moadh, his severity, 146, n.; dooms the Koradhites to destruction, 345, n.
- Saba, queen of, vide Balkia.
- Saba, the wickedness of his posterity, and their punishment, 353.
- Sabbath, the transgression thereof punished, 134.
- Safâ and Merwa (mountains of), two monuments of God, 19.
- Safiya hint Hoyai, one of Mohammed's wives, 419, n.
- Al Sâhira, one of the names of hell, 479, n.
- Saiba, 95.
- Sajâj, the prophetess, 89, n.
- Sâkia, an idol of Ad, 122, n.
- Sakhar, a devil, gets Solomon's signet and reigns in his stead, 374, n.; his punishment, *ib.*
- Sâleh, the prophet, his story, 123, &c. 305, &c. 313; vide Thamûd.
- Sâlemâ, an idol of Ad, 122, n.
- Salsabil, a fountain in paradise, 475.
- Salutation, mutual, recommended, 71.
- Al Sâmeri, the maker of the golden calf, who, 7, n.; 260, n.
- Sarah, wife of Abraham, her laughing, 182.
- Satan, his punishment for seducing our first parents, 117; believed to assist the Korreish, 144.
- Saul, his story, 29.
- Sects and their leaders, shall quarrel at the resurrection, 20.
- Sejjin, what, 482, n.
- Sennachêrib, 227, n.
- Separation (the day of) a name of the day of judgment, 403.
- Serâb, what, 292.
- Serendib (the isle of), Adam cast down there-

- on from paradise, 5, n.; the print of Adam's foot shown on a mountain there, *ib.*
- Sergius, the monk, 223, n.
- Serpent, his sentence for assisting in the seduction of man, 127, n.
- Seventy Israelites demand to see God; are killed by lightning, and restored to life at the prayer of Moses, 7.
- Al Seyid al Najrāni, a Christian, offers to worship Mohammed, 46.
- Shamhozi, a debauched angel, his penance, 14, n.
- Shās Ebn Kais, a Jew, promotes a quarrel between Aws and Khazraj, 48, n.
- Shechinah, misinterpreted by the commentators, 30, n.
- Sheddād, son of Ad, makes a garden in imitation of paradise, 488, n.; is destroyed in going to view it, *ib.*
- Sheep, the prodigious weight of their tails in the east, 114, n.
- Shem, raised to life by Jesus, 41, n.
- Shoab, the prophet, his story, 125, &c. 184.
- Signs, the meaning of the word in the Korān, 6, n.
- Al Sijil, the angel who takes an account of men's actions, 272.
- Sin, the irremissible one, in the opinion of the Mohammedans, 11, n.; the seven deadly sins, 64, n.
- Sinai (mount) lifted over the Israelites, 9, 12; the souls of all the prophets present at the delivery of the law to Moses thereon, 46, n.
- Simon the Cyrenæan, supposed to be crucified instead of Jesus, 42, n.
- Sirius, or the greater dog-star, worshipped by the old Arabs, 429.
- Slaves, how to be treated, 291; women not to be compelled to prostitute themselves, *ib.*
- Slander forbidden, 419; the punishment of those who slander the prophets, 157, &c. 499.
- Sleepers (the seven) their story, 238, &c.
- Smoke, which will precede the day of judgment, 402.
- Sodom and Gomorrah destroyed, 183.
- Sodomy, 62.
- Sofān (Abu) commands the army of the Koreish at Ohod, 50, n.; and the convoy of the Caravan at Bedr, 139, n.; challenges Mohammed to meet him at Bedr a second time, 52, n.; but fails, 55, n.; embraces Mohammedism on the taking of Mecca, 447, n.; expostulates with Mohammed, 284, n.
- Sohail Ebn Amru, treats with Mohammed on behalf of the Koreish, 416, n.
- Soheib, flies to Medina, 24, n.
- Solomon, succeeds David, 310; has power over the winds, 270, 374; his and David's judgment, 270; his manner of travelling, 310; what passed between him and the queen of Saba, 311, &c.; a trick of the devil's to blast his character, 13; cleared by the mouth of Mohammed, *ib.*; orders several of his horses to be killed, because they had diverted him from his prayers, 374; is deprived of his signet and his kingdom for some days, *ib.*; his death concealed for a year, and in what manner, 353, n.
- Sorāka Ebn Malec, the devil appears in his form, 144.
- Soul, the origin of it, 235.
- Spoils, laws concerning their division, 138, 143, 444.
- Stars darted at the devils, 210, n.
- Stoning of adulterers, 37, n.
- Striking, an epithet of the last day, 497.
- Supererogation, 234.
- Sura, or chapter of the Korān, 156, n.
- Sun and moon, not to be worshipped, 391; are subject to God and the use of man, 121, 137, &c.
- Swearer (a common) not to be obeyed, 460.
- Swine's flesh, vide Food.
- Table, caused to descend from heaven by Jesus, 97; of God's decrees, 102.
- Tables of the law, 131.
- Tabūc, the expedition of 154, 164.
- Tagāt, the meaning of the word, 31, n.
- Tāleb (Abu), Mohammed's uncle, 163, n.; Mohammed refuses to pray for him, on his dying an infidel, *ib.*
- Talāt, vide Saul.
- Tasnim, a fountain in paradise, 483.
- Tebala and Jorash, their inhabitants embrace Mohammedism, 151.
- Temple of Mecca, vide Caaba; of Jerusalem, built by genii, 352.
- Thalaba, grows suddenly rich on Mohammed's prayer for him; 158, n.; refusing to pay alms is again reduced to poverty, *ib.*
- Thakif (the tribe of) demand terms of Mohammed, which are denied them, 233, n.
- Thamūd (the tribe of) their story and destruction, 123, 278, 282, 390; vide Saleh.
- Theft, its punishment, 86.
- Throne of God, 31; will be borne by eight angels on the day of judgment, 463.
- Thunder, celebrates the praise of God, 201.
- Timā Ebn Obeirak, his theft, 73, n.
- Time computed by the Sun and Moon, 108.
- Titian, the name of the person supposed to be crucified in Christ's stead, 42, n.
- Tobba (the people of) destroyed, 403.
- Toleihah, the false prophet, 89, n., 342, n.
- Towa, the valley where Moses saw the burning bush, 479.
- Tribute, its imposition, 152.
- Trinity, the belief thereof forbidden, 80, 92.
- True believers, who are such, 281.
- Trumpet, will sound at the last day, 315, 382.
- Variety of languages and complexions hard to be accounted for, 232, n.
- Victory of the Greeks over the Persians foretold by Mohammed, 330.
- Visitation of the Caaba, 23.
- Unbelievers described, 356; their sentence, 19, 67, 309, 404.

- Unity of God asserted, 504.  
 Unrighteousness punished, 170.  
 Usury forbidden, 34, 333.  
 Al Uzra, an idol of the Meccans, 74, n; 380, 427.  
 Al Walid Ebn al Mogheira, a great enemy of Mohammed, was a bastard, 460, n; derides Mohammed for calling God al Rahman, 136; has his nose slit, 460, n.; his prosperity and decay, 471; hires another to bear the guilt of his apostasy, 428; his death, 214.  
 Al Walid Ebn Okba, 418, n.  
 War, against infidels, —commanded and recommended, 70, 146, 410, &c.  
 Waraka Ebn Nawfal, acknowledged one God before the mission of Mohammed, 70, n.  
 Wasila, 95.  
 Water produced from the rock by Moses, 3.  
 Weight to be just, 126, 432.  
 Whoredom, laws concerning it, 61, 287. See Unbelievers.  
 Wicked, their sentence, 171, 209, 476.  
 Widows, to be provided for, 29; laws relating to them, 28.  
 Wife ought to be used justly, 76; may be chastised, 65; the number of wives allowed by the Koran, 59; their duty to their husbands, 27; see Adultery, Divorce, and Marriage.  
 Wills, laws relating to them, 95.  
 Winds, their use, 333; subject to Solomon, 270, 374.  
 Wine forbidden, 25, 93.  
 Witnesses, laws relating to them, 76, 82; necessary in bargains, and to secure debts, 34.  
 Witchcraft used against Mohammed, 505.  
 Women, ought to be respected, 59; and to have a part of their relations' inheritance, 60; not to be inherited against their will, 62; to be subject to the men, 64; unclean while they have their courses, 26; some directions for their conduct, 290, 387; the punishment of those who falsely accuse them of incontinence, 287, 289; those who come over from the enemy, how to be dealt with, 448.  
 Works of an infidel, will appear to him at the last day, 101.  
 Al Yamama, its inhabitants a warlike people, 415.  
 Al Yaman, the inhabitants thereof slay their prophet, 265, n.; they are destroyed by Nebuchadnezzar, 16.  
 Yathreb, the ancient name of Medina, 343.  
 Al Zabir, mount, 131, n.  
 Al Zacat, vide Alms.  
 Zacharias, praying for a son, is promised John, 40, 248; educates the virgin Mary, 40.  
 Al Zakkum, the tree of hell, 232, 367.  
 Al Zamharir, what, 111, n.  
 Zeid Ebn Amir, acknowledged one God before the mission of Mohammed, 70, n.  
 Zeid, the husband of Zeinab, his story, 346; the only person, of Mohammed's companions, named in the Koran, 347, n.  
 Zeinab, her marriage with Mohammed, 347.  
 Zinjebil, a stream in paradise, 475.  
 Zoleikha, Joseph's mistress, 189.

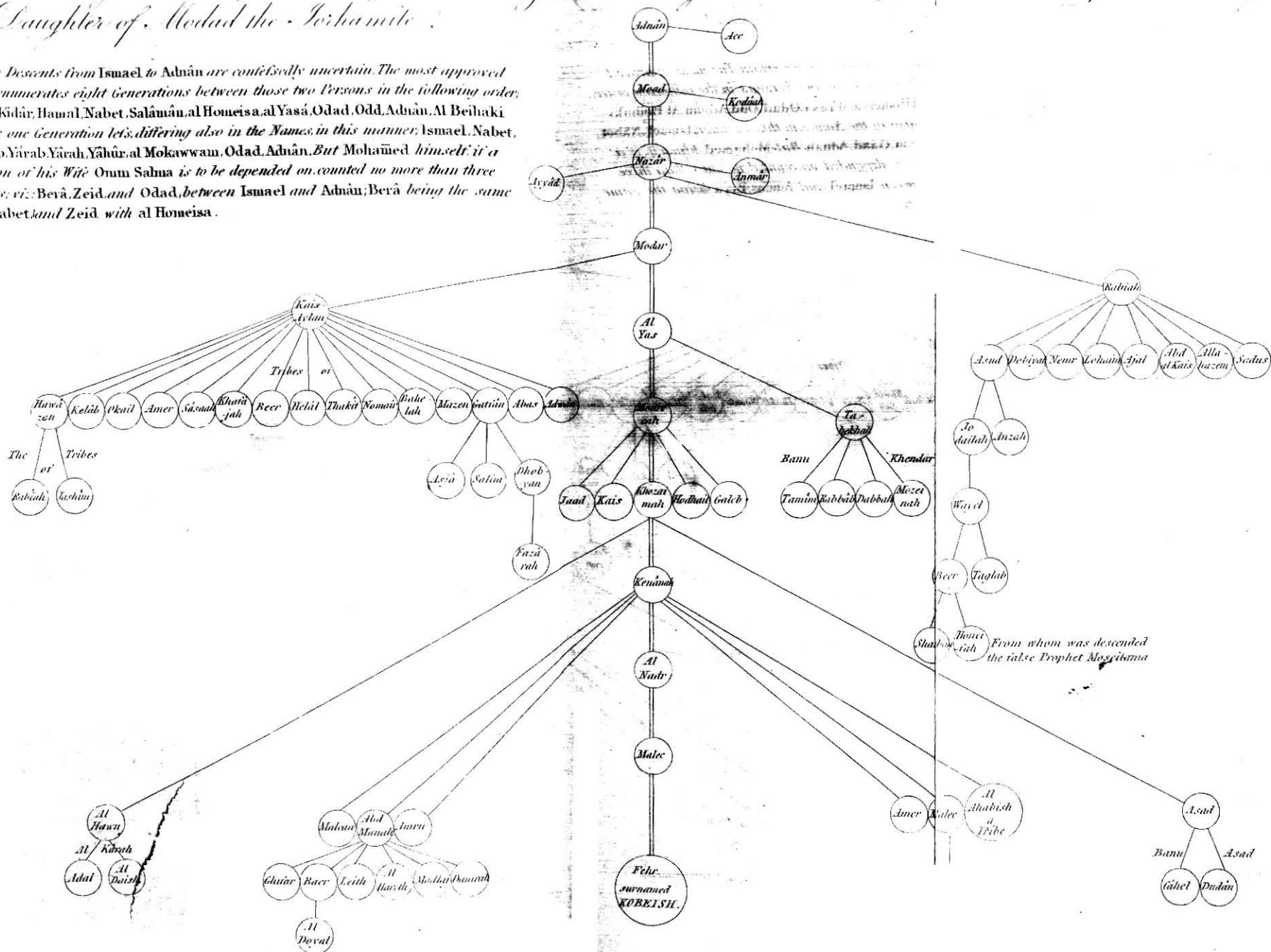
*A Genealogical Table of Genuine Arabs*



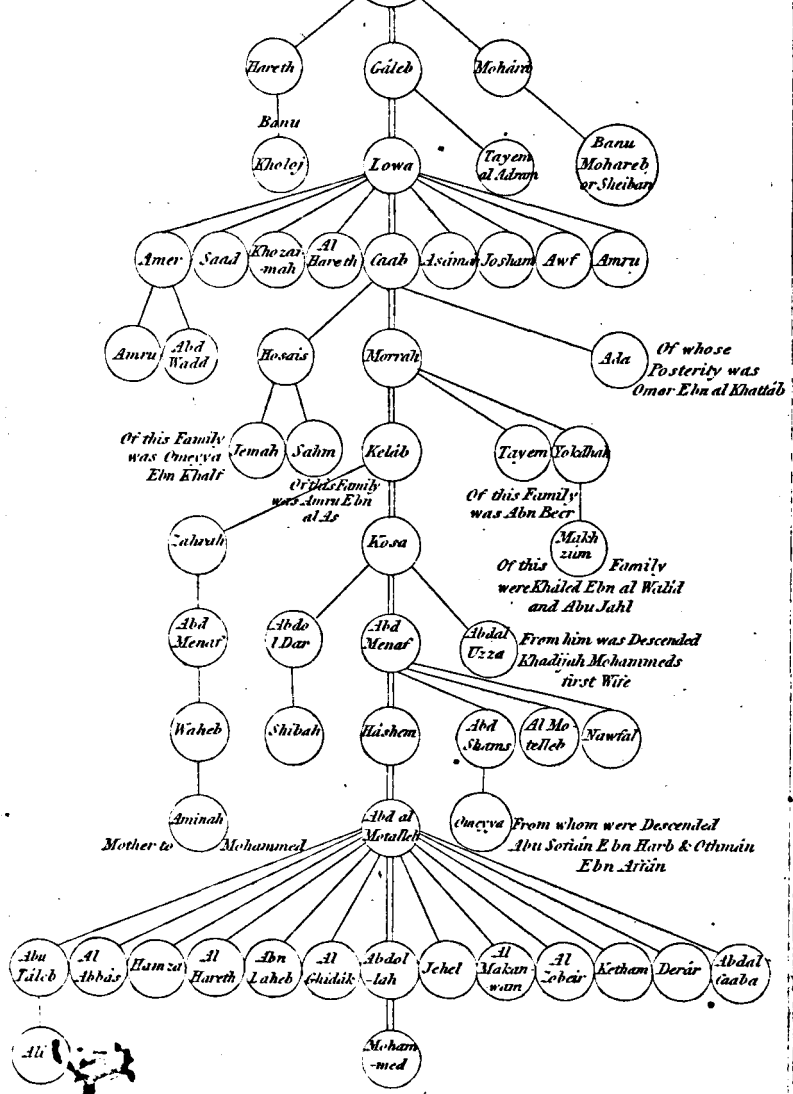


*A Genealogical Table of the Tribes of the Naturalized Arabs being the descendants of Ismael the Son of Abraham by a Daughter of Hodad the Terhamite.*

*The Descents from Ismael to Adnân are confessedly uncertain. The most approved series enumerates eight Generations between those two Persons in the following order; Ismael, Kidâr, Hamal, Nabet, Salâmân, al Homeisa, al Yasâ, Odad, Odd, Adnân. Al Beihaki reckons one Generation less, differing also in the Names in this manner; Ismael, Nabet, Yashûab, Yârab, Yârah, Yâhûr, al Mokawwam, Odad, Adnân. But Mohamied himself in a Tradition of his Wife Omm Sahnâ is to be depended on, counted no more than three Persons; viz. Berâ, Zeid, and Odad, between Ismael and Adnân; Berâ being the same with Nabet, and Zeid with al Homeisa.*



The Tribe of **Fehr** surnamed **KOREISH**



# ARABIA.

