FROM AN ARABIC KORAN MS. of the 17th Century, probably Egyptian. Written in a clear, firm hand in the ancient style of chirography known as Naskhi (modified, of course, through many centuries), and lacking mere prettiness, this page possesses an air of dignity in perfect accord with the simple eloquence of the adored Prophet. It is understood that no matter what the style of calligraphy employed in transcribing the Koran, the language is always Arabic. This is according to Muhammadan law, and applies throughout the Islamic world from Morocco to the Philippine Islands. The Koran is perhaps the most widely read book in existence, since it is used in public worship and in schools, and is constantly being studied and commented upon by Arabic scholars, both theologians and lawyers. Muhammadans regard all copies of the Koran as sacred, and resent its possession by Christians. The printed leaf, added for purposes of comparison, is really as great a rarity as the manuscript. For Islamic countries, which might have adopted printing from the Chinese (with whom they were in intimate contact) five hundred years before Europe, set themselves sternly against this wicked innovation. Except for some desultory block printing of single sheets, done in Egypt between the 10th and the 14th Centuries, and an abortive attempt at publishing in Constantinople in 1728, the first Islamic press, of which we have definite knowledge, was established near Cairo in 1825. Our example, from a work on Health and Hygiene of French authorship, was issued from this historic press in 1833.
من عبادنا مارك الساحد يلي صلوات
مستعينا بحرف الله الذي لم أنها الفلكة
وما بالأنفس إلا إذا نزل بكنيتكم
سوء نخرج بالثناء والآيت

كنت للكتب التي على حكمة قرآنا
عند العلماء متفاوتون منها كتب
العلياء التي كتمت عنكم
الأمتين صفحتها أزكى، فما تشرحون وكما
مساء من تبني ال先锋 أولئك钾
بتهم من بيني الأعداء أولى كتبكم.
قال الله تعالى، وليست لنا مية وخمسية، ومثل الأولين وليست لنا مية وخمسية، وليست لنا مية وخمسية، وليست لنا مية وخمسية، وليست لنا مية وخمسية، وليست لنا مية وخمسية، ومثل الأولين وليست لنا مية وخمسية، ومثل الأولين وليست لنا مية وخمسية، ومثل الأولين وليست لنا مية وخمسية.