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THE TRUE

# Nature of IMPOSTURE

Fully Disply'd in the

# LIFE

OF

# *MAHOMET.*

WITH

A DISCOURSE annex'd for the Vindication of CHRISTIANITY from this CHARGE.

Offered to the Consideration of the DEISTS of the Present Age.

By HUMPHREY PRIDEAUX, D. D.
Dean of *Norwich.*

*The* SEVENTH EDITION, *Corrected.*

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# TO THE READER.

THE great prevailing of Infidelity in the preſent Age, making it the Duty of every one of us that have undertaken the Miniſtry of the Goſpel of Jeſus Chriſt, to endeavour to put a Stop thereto, that I may in ſome Meaſure do my Part herein, is a ſufficient Reaſon to juſtify the preſent Publication. But beſides, the Poyſon having, I fear, reach'd ſome Places, where it is my particular Duty to prevent its Miſchiefs; and infected ſome Perſons, for whoſe eternal Welfare, as well as temporal, I have Reaſon to be nearly concern'd; I have hereby been more eſpecially engag'd to ſet forth the enſuing Hiſtory, with the Tract ſubjoin'd thereto, for an Antidote againſt it. And if I can hereby avail any Thing with thoſe who have caſt off Chriſtianity as an Impoſture, to make them ſee the Error of their Apoſtacy, I ſhall then obtain the full End I propoſe; if not, at leaſt I ſhall diſcharge my Conſcience, and my Duty, in doing the beſt I can in order thereto.

That which at preſent ſeems moſtly to carry Men away into this Infidelity, is the giddy Humour which too many among us, eſpecially of the younger Sort, are liable unto, in following whatſoever hath gotten into Faſhion and Vogue: For theſe, looking no farther than what prevails moſt among ſuch as they converſe with, of Courſe fall in with it, whatſoever it be, without any other Conſideration, but that they think it the Dreſs which is moſt faſhionable and genteel for them to appear in, and the Mode wherein they may make the moſt acceptable Figure among the Company they keep. And therefore that kind of Infidelity which is call'd *Deiſm*, being of late impiouſly patroniz'd by too many of thoſe who govern the Humours of the Times, abundance of this ſort of unthinking People have meerly, out of Complyance with them, run in thereto, and confidently taken upon them to call Chriſtianity a Cheat and an Impoſture, without ever having conſider'd what an Impoſture is, or whether any of the Marks and Properties thereof can poſſibly agree with this Holy Religion, or no.

That therefore theſe may ſee what it is they charge Chriſtianity with, and how far all the Marks and Properties thereof are from having any Agreement with it, I have in the enſuing Hiſtory, which contains the Life of that famous Impoſtor, who is on both Sides equally acknowledg'd to be ſuch, fully laid open what an Impoſture is; and in the Diſcourſe ſubjoin'd thereto, ſhewn, that none of thoſe Marks and Properties which are ſo viſible in the Impoſture of *Mahomet*, and muſt be alſo in all other Impoſtures in Religion, can poſſibly be charg'd upon that Holy Religon which we profeſs. And an Hiſtory being that which gives the moſt lively and ſenſible Repreſentations of a Matter, and Books of this Nature

ture being such as most obtain the Favour of being read, I hope I have taken the propereſt Method of coming home to the Conſciences of thoſe to whom I write.

And that I may not be thought to draw this Life of *Mahomet*, with Deſign to ſet forth his Impoſture in the fouleſt Colours I am able, the better to make it ſerve my preſent Purpoſe, I have been careful to ſet down all my Authorities in the Margin, and at the End of the Book have given an Account of all the Authors from whom I collected them.

And that I may the more remove all Suſpicion of this Matter, I think it requiſite to acquaint you, That althb' at preſent I have adapted the Life of *Mahomet* to this Purpoſe, yet it was not originally deſign'd for it it; being when I firſt wrote it, only the interſperſed Parts of one Chapter of a much larger Work, which I intended for the Publick, *viz. The Hiſtory of the Ruin of the* Eaſtern *Church*; which beginning from the Death of the Emperor *Mauricius*, *Anno Dom.* 602. was deſign'd to have been brought down to the Fall of the *Saracen* Empire, which happen'd *Anno Dom.* 936. when the Governors of Provinces under the *Caliph*, uſurping the Sovereign Authority, each in their ſeveral Diſtricts, did put an End to that large and formidable Empire, by dividing it among them.

And ſuch an Hiſtory I promiſed my ſelf might be of ſome Uſe in our preſent Age: For notwithſtanding thoſe earneſt Expectations and ſtrong Hopes, which we entertain'd in the Beginning of this Government, of having our Diviſions heal'd, and all thoſe Breaches which they have cauſed in the Church again made up, finding thoſe of the Separation ſtill to retain the ſame Spirit on the one Side, and ſome others to be ſo violently bent

on the other, againſt every Thing that might tend to mollify and allay it, as to fruſtrate all thoſe excellent Deſigns which have been laid in Order thereto; I thought I could not better let thoſe Men ſee what Miſchief they Both do hereby to the common Intereſt of Chriſtianity, than by laying before them the grievous Ruin and Deſolation, which from the like Cauſe happen'd to the Churches of the *Eaſt*, once the moſt flouriſhing of the whole Earth. For they having drawn the abſtruſeſt Niceties into Controverſy, which were of little or no Moment to that which is the chief End of our Holy Chriſtian Religion, and divided and ſubdivided about them into endleſs Schiſms and Contentions, did thereby ſo deſtroy that Peace, Love, and Charity from among them, which the Goſpel was given to promote, and inſtead thereof continually provoked each other to that Malice, Rancour, and every evil Work, that they loſt the whole Subſtance of their Religion, while they thus eagerly contended for their own Imaginations concerning it, and in a Manner drove Chriſtianity quite out of the World by thoſe very Controverſies in which they diſputed with each other about it. So that at length having wearied the Patience and Long-Suffering of God, in thus turning this Holy Religion into a Firebrand of Hell, for Contention, Strife, and Violence among them, which was given them out of his infinite Mercy to the quite contrary End, for the Salvation of their Souls, by living holily, righteouſly, and juſtly in this preſent World, he raiſed up the *Saracens* to be the Inſtruments of his Wrath, to puniſh them for it; who taking Advantage of the Weakneſs of Power, and the Diſtractions of Councils, which theſe Diviſions had cauſed among them, ſoon over-run with a terrible Devaſtation all the *Eaſtern* Provinces of the *Roman* Empire; and

and having fix'd that Tyranny over them, which hath ever ſince afflicted thoſe Parts of the World, turn'd every where their Churches into Moſques, and their Worſhip into an horrid Superſtition; and inſtead of that Holy Religion which they had thus abuſed, forc'd on them that abominable Impoſture of *Mahometiſm*, which dictating War, Bloodſhed, and Violence, in Matters of Religion, as one of its chiefeſt Virtues, was in Truth the moſt proper for thoſe, who had afore by their Schiſm and Contentions reſolv'd all the Religion they had thereinto. And when the Matter came to this Tryal, ſome of thoſe who were the hotteſt Contenders about Chriſtianity, became the firſt Apoſtates from it; and they, who would not afore part with a Nicety, an abſtruſe Notion, or an unreaſonable Scruple, for the Peace of the Church, were ſoon brought by the Sword at their Throats, to give up the whole in Compliance to the Pleaſure of a barbarous and ſavage Conqueror. And no wonder that ſuch, who had afore wrangled away the Subſtance of their Religion in Contention and Strife againſt each other, and eat out the very Heart of it by that Malice and Rancour which they ſhew'd in their Controverſy about it, became eaſily content, when under this Force, to part with the Name alſo. Thus thoſe once glorious and moſt flouriſhing Churches, for a Puniſhment of their Wickedneſs being given up to the Inſult, Ravage, and Scorn of the worſt of Enemies, were on a ſudden overwhelm'd by them with ſo terrible a Deſtruction, as brought them to that low and miſerable State, under the Preſſures of which they have ever ſince groan'd; wherein they, retaining no more than ſome few and lamentable Ruins of what they once were, ſeem thus to be continued even unto this Day, by the allwiſe Providence of God, in the ſame miſerable Con-

dition, under the Pride and Perſecution of *Mahometan* Tyranny, for no other End, but to be an Example and Warning unto others, againſt that Wickedneſs of Separation and Diviſion, by which they were brought thereto. A ſad *Memento* to us; for of all Chriſtian Churches now remaining in the World, which is there that hath more Reaſon than we at this preſent, to learn Inſtruction from this Example, and take Warning therefrom? For are not our Diviſions brought to much the ſame Height with theirs, which drew down from the juſt Hand of God this terrible Deſtruction upon them; when Men making no Conſcience of breaking the publick Peace of the Church, divide and ſubdivide from it into endleſs Factions, Schiſms, and Contentions, about their own Imaginations? When they durſt reject the ancient and primitive Government of the Church, which was by the Direction of God's Holy Spirit eſtabliſh'd in it from the Beginning, to make Way for new Schemes of their own Invention; and are content to ruin all, rather than not obtain their Humour herein? When they will have the Decency and Order of our outward Worſhip condemn'd as Crimes; and for the Privilege of praying in Publick, according to their own unpremeditated Conceptions, without Method or Senſe, advance ſuch Arguments againſt our Liturgies and Forms of Prayer, as have in a Manner totally deſtroy'd the Devotion of the Nation? When they ſcruple more at the kneeling to God in the Holy Sacrament of the Euchariſt, while they are receiving from him one of his greateſt Mercies, and ought to be rendering to him their higheſt Thankſgiving in Return thereto, than in breaking the chiefeſt of his Commandments; and thus in a Manner reſolve all Religion into contending againſt our juſt and legal Eſtabliſhments about it: And when others, on the

the other Hand, whoſe Duty it is to labour for our Peace, would rather have this devouring Flame of Strife and Diviſion ſtill continued among us, than throw in one Bucket of Water to cool and allay it, I ſay, when Matters are brought to this paſs, do we not equal or rather excel that Wickedneſs of Contention, Strife, and Diviſion, for which God pour'd out his fierce Wrath upon thoſe once moſt flouriſhing Churches of the *Eaſt*, and in ſo fearful a Manner brought them to Deſtruction thereby? And have we not Reaſon then to be warn'd by the Example? Have we not Reaſon to fear, that God may in the ſame Manner raiſe up *Mahomet* againſt us for our utter Confuſion; and when we cannot be contented with that bleſſed Eſtabliſhment of divine Worſhip and Truth which he hath in ſo great Purity given unto us, permit the wicked One by ſome other ſuch Inſtrument to overwhelm us inſtead thereof with his fouleſt Deluſions? And by what the *Socinian*, the *Quaker*, and the *Deiſt* begin to advance in this Land, we may have Reaſon to fear, that Wrath hath ſome Time ſince gone forth from the Lord for the Puniſhment of theſe our Iniquities and Gainſayings, and that the Plague is already begun among us.

That therefore we may fully ſee to what theſe Miſchiefs among us lead, and be influenc'd thereby to ſuch an Amendment as might divert the Judgment from us, was the Reaſon that made me deſign the Publication of the Hiſtory I have mention'd; wherein my Purpoſe was to give an Account, firſt of the Controverſies which miſerably divided thoſe *Eaſtern* Churches, and then of that grievous Calamity and Ruin which happen'd to them thereupon, through that Deluge of *Mahometan* Tyranny and Deluſion which overwhelm'd all thoſe Provinces in which they were planted, and

and hath continued there to the afflicting of the poor Remainders of them with Misery and Persecution ever since. For Mens Minds being usually more influenc'd by Example, than by Precept or Exhortation; and easier convinc'd of the Mischief which any Evil leads to, by seeing the Sufferings of others herein, than by the greatest Strength of Reason and Argument that can be prest upon them in order hereto, I hoped that, perchance, by laying open before the contending Parties here among us, what Mischief those *Eastern* Churches suffer'd in the like Case, through that dismal Ruin which was by their Divisions brought upon them, I might awaken them with this affrighting Example, to think of those Things which might tend to their Peace; and hereby prevail with them to set some Steps toward the happy Re-establishment of it among us, which as yet no Reason or Argument hath been able to induce them to.

But when I had made my Collections, and gone a great Way in putting my last Hand to the Composure, those Disturbances that happen'd about the Doctrine of the Holy Trinity among us, gave me a Reflection which put a Stop to my Pen, and made me resolve to surcease the whole Work. For perceiving what Advantage the unwary stirring of this Controversy did give the *Atheists*, the *Deists*, and the *Socinian*, for the advancing of their Impieties, by confounding and dictating the Minds of Men with their Cavils and Objections against what we hold in this Mistery to be above our Understandings fully to comprehend; and how several of them did, in a Manner so licentious as was scarce ever before allow'd in a Christian State, exercise their Wits in this Matter, I durst not, considering the Subject of this Book, venture it abroad in so wanton and lewd an Age. For the two great Mysteries of Christianity (and which will

will be always such unto us while in this State of Ignorance and Infirmity) being the Doctrine of the Trinity, and that of the Hypostatical Union; and this latter being the Subject upon which all those Divisions were, which occasion'd that Ruin of those Churches, of which in this History an Account was purposed to be given; and this necessary leading me therein, not only to unravel all those Controversies which they made about it, but also unfold all the Niceties and subtil Notions which each Sect did hold concerning it, I had Reason to fear, that those who made such Work with one of the Mysteries of our Holy Religion, would not be less bold with the other, which is altogether as great, were it in that Manner laid open unto them, as it is in this History contain'd; and therefore I rather chose totally to suppress my Labours, than run the Hazard, in their Publication, of doing more Hurt than Good thereby. Only that Part which relates to the Life of *Mahomet*, after having gather'd it together out of that Chapter of this History where it lay interspers'd with other Matters, I have here publish'd, to answer that Design which I have already given an Account of.

As to the Discourse annex'd, I have directed it only to those *Deists*, who according to Mr. *Blunt's* Description of them, hold a Providence, and future Rewards and Punishments. For such seeming to retain the common Principles of Natural Religion and Reason, allow a sufficient Foundation whereon to be discoursed with. But as to the *Atheist*, who denies the Being of a God, which all Things else prove; and the *Epicurean Deist*, who allowing his Being, denies his Providence, and his Government over us, which all the Occurrences of our Life become constant Arguments for, they being such as must necessarily reject first Principles,

and

and bid Defiance to all Manner of Reaſon, before they can ſo far blind themſelves as to arrive hereto, do leave no Room for any Argument but that of the Whip and Laſh, to convince them of thoſe impious Abſurdities; and therefore deſerve not by any other Method to be dealt with. Beſides, if you will know the true Reaſon which induceth the *Atheiſt* to deny the Being of a God, and the *Epicurean Deiſt* his Government over us; it is, That they may give themſelves up, without Fear of future Judgment, to all thoſe Beſtial Enjoyments of Luſt and Senſuality which their corrupt Hearts carry them after; and therefore it not being the Reaſon of the Man, but the brutal Appetite of the Beaſt that makes them ſuch, they deſerve no otherwiſe than as Beaſts to be treated by us; and for this Reaſon, as I write not to them, ſo I deſire to be underſtood to have nothing to do with them.

For the clearer Underſtanding of the Hiſtory, I deſire you to take Notice, That in the proper Names, *Al* is a Particle which ſignifyeth in *Arabick* the ſame with the *Engliſh* The, or the *Greek* ὁ, ἡ, τὸ, as in *Al Abas*; *Ebn*, or with the Particle *Al* after it, *Ebno'l* is the *Son*, and *Abu*, or with the Particle *Al* after it, *Abu'l*, is the *Father*; and thus *Mahomet* is called *Ebn Abdollah Abu Caſem*, that is *the Son of Abdollah, the Father of Caſem*. For it was uſual with the *Arabs* to take their Names of Diſtinction from their Sons as well as from their Fathers; and thus *Ebno'l Athir*, is *the Son of Al Athir*, and *Abu'l Abbas* is *the Father of Al Abbas*; *Abd*, or with the Particles *Al* after it *Abdo'l*, ſignifieth *Servant*; and thus *Abdo'llah* ſignifieth *the Servant of God*, and *Abdo'l Shems*, *the Servant of the Sun*. In theſe and all other *Arabic* Names I exactly follow the *Arabick* Pronunciation, without regarding how they have been written or ſpelt by any other *Weſtern*

*Western* Author that hath treated of them; and that the rather, because of the great Agreement which the *Arabick* hath with the *English*, both in the Power of its Letters and the Pronunciation of its Words, there being no Language in the World more a-kin to ours, than the *Arabick* is in these Particulars: Only as to the Name of the Impostor himself, I rather chuse to make Use of the vulgar Manner of Writing it, because of the Notoriety of it, than make any Change, although to the Truth, from that which hath been generally receiv'd; and therefore I call him every where *Mahomet*, although *Mohammed* be the alone true and proper Pronunciation of the Name.

To conclude; on thy Perusal of this Treatise, as far as thou hast need of what is design'd thereby, either for the Restoration of thy Faith, or the Confirmation of it; so far I pray God it may be useful to Thee, and I am,

*The hearty Wisher of thy Peace*

*and Everlasting Salvation,*

*Norwich,*
*March* 15.
$169\frac{6}{7}$.

H. PRIDEAUX.

The

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# THE LIFE OF MAHOMET.

MAhomet (or according to the true Pronounciation of the Word, *Mohammed*) was born (*a*) at *Mecca*, a City of *Arabia*, of the Tribe of the *Koraſhites*, (*b*) which was reckon'd the Nobleſt in all that Country, and was deſcended in a direct Line of Primogeniture from *Pher Koraiſh*, the firſt Founder of it, from whom they derive his Pedigree in this manner; (*c*) The Son of *Pher Koraiſh* was *Galeb*; the Son of *Galeb*, *Lawa*; the Son of *Lawa*, *Caab*; the Son of *Caab*, *Morrah*; whoſe younger Brother was *Ada*; from whom was deſcended *Omar Ebno'l Chattab*, that was *Calif*. The Sons of *Morrah* were *Chelab*, *Tayem* and *Yokdah*: From *Tayem*, *Abu Beker*, and *Telha*; and from *Yokdah*, *Chalid Ebn Walid*, had their Deſcent. *Chelab* was he who firſt gave the Months of the



(*a*) Abul Faraghius, Abul Feda. Elmacin. Alkodai, *&c.* (*b*) Hottingeri Hiſt. Orient. lib. 1. c. 4. (*c*) Abul Feda. Pocockii Spec. Hiſt. Arab. p. 50. & 51. Fechelenſis Hiſt. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis.

Year thoſe Names by which the *Arabs* ever ſince have called them, even to this Day. They had formerly other Names, (*d*) but *Chelab* having given them thoſe new ones, they firſt grew into uſe among the *Koraſhites*, and after, by the Authority of *Mahomet*, when he had brought all the reſt of the Tribes of the *Arabs* under his Power, obtain'd every where elſe, and the old ones became totally aboliſhed. The eldeſt Son of *Chelab*, was *Coſa*; and the younger, *Zarah*, from whom was *Amena*, the Mother of *Mahomet*. (*e*) *Coſa* was very famous among the *Koraſhites*, for gaining to his Family the keeping of the Keys of the *Caaba*, and with them the Precedency of that Temple, which is the ſame to which the *Mahometans* now make their Pilgrimage at *Mecca*, and was then as much celebrated for the *Heathen* Worſhip among the *Arabs*, as it hath ſince been for the *Mahometan*; and therefore the *Preſidency* of it was a Matter of great Moment, as being a Station, which render'd him that was in it Honourable through all *Arabia*. It was before in the Poſſeſſion of *Abu Gabſhan*, of the Tribe of the *Cozaites*, who were of the ancient Race of the *Arabs*, deſcended from *Joktan*, and formerly had their dwelling in *Yaman*, or *Arabia Felix*, till being driven thence by an Inundation from the breaking down of the Banks of the *Lake Aram*, which deſtroyed their Country, they came and ſettl'd in the Valley of *Marry*, not far from *Mecca*, and from thence they were called *Cozaites*, which ſignifieth the *cutting off*, becauſe by this remove they were ſeparated, and, as it were, cut off from the reſt of their Kindred. They had not long lived at *Marry*, till they grew ſo powerful, as to make themſelves Maſters of *Mecca*, and alſo of the *Caaba*, or *Temple*, which ſtood there, and held both the *Government* of the one, and the *Preſidency* of the other, for many Ages after; till at length the latter falling into the Hands of *Abu Gabſhan*, a weak and ſilly Man, *Coſa* circumvented him while in a drunken Humour, and bought of him the *Keys* of the *Temple*, and with them the *Preſidency* of it, for a Bottle of Wine. But *Abu Gabſhan* being gotten out of his drunken Fit, ſufficiently repented of his fooliſh Bargain; from whence grew theſe Proverbs among the *Arabs*; *More vex'd with late Repentance than* Abu Gabſhan; and,

(*d*) Golii Notæ ad Alfraganum. p. 4. (*e*) Abul Feda. Pocockii, Spec. Hiſt. Arab. p. 42. 50, & 342. Ecchelenſis Hiſt. Arab. p. 1. c. 3. Fortalitium Fidei, lib. 4. Conſid. 1.

and, *More silly than* Abu Gabshan: Which are usually said of those who part with a thing of great Moment for a small Matter. However, he was not so silly, but when he came to himself, he understood the value of what he had parted with, and wou'd fain have retriev'd it again; to which purpose he gave *Cosa* some disturbance in the possession of his Purchase; and the rest of the *Cozaites* joined with him herein, as not liking that he should be thus deprived of his Right by a Trick, and thereby the *Presidency* of the *Temple* go out of their Tribe into that of the *Koraishites*. But *Cosa* being aware hereof, sent privately to all the *Koraishites*, who were dispersed abroad among the Neighbouring *Tribes*, to meet with him at *Mecca* on a Day appointed; with whose help falling on the *Cozaites*, he expell'd them all out of the City, and from that time the whole Possession of *Mecca* remain'd to the *Koraishites*; and *Cosa*, and his Posterity in a right Line down to *Mahomet*, had the *Presidency* of the *Temple*, and the chief *Government* of the *City* ever after.

The eldest Son of *Cosa* was *Abd Menaph*, and the younger *Abdol Uzza*, Names taken from the *Idols* of the *Temple*, of which *Cosa* had now gotten the *Presidency*. For *Abd Menaph* in the *Arab* Language, signifieth the Servant or Worshiper of *Menaph*; and *Abdol Uzza*, the Servant or Worshiper of *Uzza*, which were *Heathen Deities* then worshiped by the *Arabians*. Of the Posterity of *Abdol Uzza*, were *Zobair* and *Cadigha* the Wife of *Mahomet*.

The eldest Son of (*f*) *Abd Menaph* was *Hashem*, and the younger *Abdshem*, whose Son was *Ommia*, from whom the *Ommiadæ*, who for so many Descents governed the *Saracen Empire*. *Hashem*, as well as his Father and Grandfather, was *Prince* of his *Tribe*, and a Person of great Note in his Time through all *Arabia*. From him the Kindred of *Mahomet* are called *Hashemites*; and he who governs at *Mecca* and *Medina* (who must always be of the Race of *Mahomet*) is called in their Language, (*g*) *Al Emamo'l Hashem*, that is, the *Prince of the Hashemites*, even unto this Day.

The Son of *Hashem* was (*h*) *Abdol Motallab*, who succeeded his Father in the *Government* of his *Tribe* at *Mecca*, and



(*f*) Abul Feda. Pococ. Spec. Hist. Arab. p. 51. Eccheiensis Hist. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis. (*g*) Sionita in Append. ad Geographiam Nubiensem, c. 7. (*h*) Abul Feda, Pocock, Eccheiensis, ib.

had to do with two very formidable Enemies in his Time; (*i*) *Chosroes*, the first of that Name, King of *Persia*, and *Abraham* King of the *Ethiopians*. The first having extended his *Empire* a great way into *Arabia*, on the North of *Mecca*; and the other possess'd himself of the *Kingdom* of the *Homerites* on the South, became very dangerous Neighbours unto him; but he defended himself against both, and forced the latter to a very shameful Retreat, when he came with a numerous Army to besiege the *City*, as shall be hereafter more fully related. He lived to a very great Age, being (*k*) an hundred and ten Years old at his Death: He had thirteen Sons, their Names were as followeth; *Abdollah*, *Hamzah*, *Al Abbas*, *Abu Taleb*, *Abu Laheb*, *Al-Gidak*, *Al-Hareth*, *Jabel*, *Al-Mokawam*, *Dorar*, *Al Zobair*, *Kethem*, and *Abdol Caaba*. The eldest of them, *Abdollah*, having married *Amena*, the Daughter of *Waheb*, was by her the Father of *Mahomet* (*l*) who was born at *Mecca*, in the Month of *Mary*, in the Year of our Lord 571. *Justin* the Second being then *Emperor* of *Constantinople*, and *Chosroes* the First, King of *Persia*.

By this it appears, *Mahomet* was not of such mean and vile Parentage as some have asserted. For being a *Coraishite*, he was of the noblest *Tribe* of all *Arabia*, and the Family he was born of, was the most considerable of that *Tribe*, as being that, which, for several Descents together, had born the chief Rule over it. However, in the beginning of his Life he was in (*m*) a very poor and despicable Condition. For his Father dying before he was two Years old, and while his Grandfather *Abdol Motallah* was still living, all the Power and Wealth of his Family became derived to his Uncles, especially to *Abu Taleb*, who after the Death of *Abdol Motallah* his Father, bore the chief Sway in *Mecca* as long as he lived, which was to a very great Age; and under his Protection chiefly was it that *Mahomet*, when he first broach'd his Imposture, was supported against all his Opposers, and grew up to that height thereby, as to be able after his Death to carry it on, and also establish it through all *Arabia* by his own Power. After

(*i*) Hottinger. Hist. Orient. lib. 1. c. 3. (*k*) Elmacin. lib. 1. c. 1. (*l*) Abul Feda. Alkodai. Abul Faraghius. pag. 101. Elmacin. lib. 1. c. 1. Pocock. Spec. Hist. Arab. p. 170. Hottinger Hist. Orient. lib. 1. c. 6. (*m*) Abul Feda. Abumazar. Abul Faraghius, p. 101. Elmacin. l. 1. c. 1. Hottinger. Hist. Orient. l. 2. c. 1. Guadagnol. Tract. 2. c. 10.

After his Father's Death, he continued under the Tuition of his Mother till the eighth Year of his Age; when (*n*) ſhe alſo dying, he was taken home to his Grandfather, *Abdol Motallab*, who at his Death, which happen'd the next Year after, committed him to the Care of his Uncle, *Abu Taleb*, to be educated by him out of Charity, who carrying on a *Trade of Merchandize*, took him into this Employment, and bred him up in the Buſineſs of it. For *Mecca* (*o*) being ſituated in a very barren Soil, could not of itſelf ſubſiſt; and therefore the Inhabitants were forced to betake themſelves to *Merchandize* for their Support; and the beſt Men among them had ſcarce any other Eſtate but in their Stock wherewith they did Traffick; and therefore they all betook themſelves to this courſe of Life, which they ſeem to have received down from the *Iſmaelites*, from whom they were deſcended, and in the ſame manner as they carried on a *Trade* into *Syria*, *Perſia*, and *Egypt*, on Camels backs, furniſhing thoſe Countries with ſuch Commodities as came to them from *India*, *Ethiopia*, and other *Southern* Parts, for which Commerce they were very advantageouſly ſituated, as lying near the *Red-Sea*, where they had the Port (*p*) *Jodda*, the moſt convenient for Shipping in all thoſe Streights.

And in this Courſe of Life *Mahomet* was bred up under his Uncle; and as ſoon as he was of a fit Age, he was ſent with his Camels into *Syria*. On his coming to *Boſtra*, a City on the Confines of that Country, while he was attending his Uncle's Factors in the vending of his Wares in the publick Market-place (*q*), he was there ſeen (ſay the *Mahometans*) by *Bahira*, a Learned *Monk* of that place, who immediately knowing him to be the great Prophet that was to come, preſſed with great earneſtneſs through the Crowd unto him, and taking him by the Hand, there foretold of him all thoſe great things which afterwards came to paſs. The *Mark* whereby he knew him (ſay they) was the *Prophetick*



(*n*) Abul Feda. Abul Faraghius, p. 101. Elmacin. lib. 1. c. 1. (*o*) Geograph. Nubienſis Sionita in Append. ad eandem, c. 7. Pocockii Spe. Hiſt. Arab. p. 127. Golii notæ ad Alfraganum, p. 98. (*p*) Geographia Nubienſis à clim. 2. Part 5. Golii Notæ ad Alfraganum, p. 100. (*q*) Abul Feda. Alkodai. Al-Jannabi. Abul Faraghius. p. 101. Pocock. Spe. Hiſt. Arab. p. 170. Gentii Notæ ad Muſladinum Sadum, p. 536.

*Light*, which shone on his Face. This *Prophetick* (*r*) *Light*, they tell us, God first placed on *Adam*, to be a sign of the *Prophets* that were to be born of him; That this *Light* descending down to *Abraham*, was from him divided into two; one on the Face of *Isaac*, and the other on the Face of *Ismael*; that *Isaac*'s *Light* was soon after manifested in the many *Prophets* which appeared of his Posterity among the *Children of Israel*; but that which was placed on *Ismael* was suppressed, and lay hid till the coming of *Mahomet*, on whom it first appeared; and that *Bahira* seeing it on him, thereby knew him (say they) to be a great Prophet sent of God, who was e're long to manifest himself. But others (*s*) say, the Mark by which he knew him, was the Seal of his *Prophetick Mission*, stamped with a wonderful Impress between his Shoulders. But the truth is, *Mahomet* did not become acquainted with this *Bahira*, till many Years after, when he traded for *Cadigha* in those Parts; as shall in its proper place be hereafter related.

Till the Twenty fifth year of his Age, he continued in this Employment under his Uncle; but (*t*) then one of the Chief Men of the City dying, and his Widow, whose Name was *Cadigha* (to whom he left all his Stock, which was of considerable value) wanting a Factor to manage it for her, she invited *Mahomet* into her Service; and having offered him such advantageous Conditions as he thought fit to accept of, he undertook this Employment under her, and for three Years traded for her at *Damascus*, and other Places; and in the management of this Charge gave her that content, and so far insinuated himself into her Favour and good Opinion thereby, that about the (*u*) 28*th* year of his Age she gave herself to him in Marriage, being then forty Years old; and from being Servant, thus advanced him to be the Master both of her Person and Estate; which having

(*r*) Shareſtani Liber de Generatione & Nutritura Mahometis. Pocock. Spe. Hiſt. Arab. p. 53. & p. 168. (*s*) Gentii Notæ ad Muſladinum Sadum, p. 536. Vide etiam librum de Generatione & Nutritura Mahometis. (*t*) Abul Feda. Abul Faraghius, p. 102. Rhodericus Toletanus, c. 2. Joannes Andreas, c. 1. Pocock. Spe. Hiſt. Arab. p. 171. (*u*) *For she died in the 50th Year of the Life of* Mahomet. Elmac. lib. 1. c. 1. *when she had lived with him 12 Years.* Abul Faraghius, p. 102.

having render'd him equal in Wealth to the beſt Men of the City, his ambitious Mind began to entertain thoughts of (*x*) poſſeſſing himſelf of the Sovereignty over it. His Anceſtors had for ſeveral Deſcents been *Chiefs of the Tribe*; and his Great Grandfather *Haſhem* had made himſelf very conſiderable, not only at home, but alſo among his Neighbours abroad; and had his Father lived, the Power and Wealth of his Family, after the death of his Grandfather, would have deſcended to him, as being the eldeſt Son; and after his deceaſe, to himſelf; and it was only his Misfortune in being left an *Orphan* during the Life of his Grandfather, that depriv'd him of all this. Theſe Conſiderations meeting with an Ambitious, Aſpiring Mind, ſoon put him upon Deſigns of raiſing himſelf to the *Supreme Government* of his Country; and being a very Subtile Crafty Man, after having maturely weigh'd all ways and means whereby to bring this to paſs, concluded none ſo likely to effect it, as the framing of that *Impoſture* which he afterwards vented with ſo much miſchief to the World. For the courſe of Trade which he drove into *Egypt*, *Paleſtine*, and *Syria*, having made him well acquainted both (*y*) with *Chriſtians* and *Jews*, and obſerving with what eagerneſs as well they, as the ſeveral Sects into which the *Chriſtians* of the *Eaſt* were then miſerably divided, did engage againſt each other; he from thence concluded, That nothing would be more likely to gain a Party firm to him for the compaſſing of his Ambitious Ends, than the making of a New *Religion*. And for ſuch a Change he judged his *Citizens* might be well diſpoſed, becauſe their *Traffick* and frequent Converſe with *Chriſtians* having much taken off their Affection and Zeal for that groſs *Idolatry* which they had hitherto been addicted to, they were at that time from *Heatheniſm* generally fallen (*z*) into *Zendiciſm*, an Error among the *Arabs* near of kin to the *Sadduciſm* of the *Jews*, as denying Providence, the Reſurrection, and a Future State; which being in reality



(*x*) Diſputatio Chriſtiani contra Saracenum, c. 3. Cuſani Cribratio Alcorani, lib. 3. c. 8. Ricardi Confutatio Legis Saracenicæ, c. 13. (*y*) Diſputatio Chriſtiani, c. 1. Fortalit. Fid. lib. 4. Conſid. 1. (*z*) Liber Almoſtatraf. Pocockii Spec. Hiſt. Arab. p. 136. *And* Mahomet *upbraids them with it in the 6th Chapter of his* Alcoran, *and elſewhere in that Book.*

to be without any *Religion* at all, they were the better fitted, while thus void of all other Impreſſions of *God*, and his Worſhip, to receive any he ſhould impoſe upon them; and therefore betaking himſelf to frame ſuch a *Religion* as he thought might beſt go down with them, he drew up a *Scheme* of that *Impoſture* he afterwards deluded them with, which being a Medley made up of *Judaiſm*, the ſeveral *Hereſies* of the *Chriſtians* then in the *Eaſt*, and the old *Pagan* Rites of the *Arabs*, with an Indulgence to all Senſual Delights, it did too well anſwer his Deſign, in drawing Men of all ſorts to the embracing of it.

But that he might not immediately, from that *Idolatry* which he had hitherto practiſed with the reſt of his *Citizens*, commence a *Preacher* againſt it; and from his preſent Courſe of Life, which was very licentious and wicked, take upon him a Character ſo unſuitable to it, as that of a *Prophet*, without ſome previous Change: In the 38*th* Year of his Age (*a*) he withdrew himſelf from his former Converſation, and affecting an *Eremetical Life*, uſed every Morning to withdraw himſelf into a Solitary *Cave* near *Mecca*, called the *Cave of Hira*, and there continue all Day, exerciſing himſelf, as he pretended, in Prayers, Faſtings, and Holy Meditations; and there it is ſuppos'd he firſt had his Conſults with thoſe Accomplices, by whoſe help he made his *Alcoran*. On his return home at Night, he uſed to tell his Wife *Cadigha* of Viſions which he had ſeen, and ſtrange Voices which he had heard in his Retirement. For he aimed firſt of all to draw her into the *Impoſture*, knowing that thereby he ſhould ſecure his own Family to his Deſign (without which it would be dangerous for him to venture on it) and alſo gain in her an able Partizan for him among the Women. But ſhe rejecting theſe Stories as vain Fancies of his own diſturbed Imagination, or elſe Deluſions of the *Devil*; at length he opened himſelf further unto her, and feigned a Converſe with the *Angel Gabriel*, which ſhe was alſo as backward to believe, till after ſeveral repeated Stories to her of his Revelations from the ſaid *Angel*, ſhe (*b*) conſulted with a fugitive *Monk* then in their Houſe,

(*a*) Liber Agar. Joannes Andreas de Confuſione Sectæ Mahometanæ, c. 1. Bartolomæus Edeſſenus Bellonius, lib. 3. c. 1. Guadagnol. Tract. 2. c. 10. ſect. 1.

(*b*) Theophanes, Cedrenus, Miſcella, Hiſtoria Zonaras.

Houſe, (of whom I ſhall hereafter ſpeak) who being in the Plot, helped to confirm her in the belief of what *Mahomet* had communicated unto her, whereby being totally perſwaded that *Mahomet* was really called to that *Prophetick Office* which he pretended to, from thenceforth gave up her Faith totally to him, and became his firſt *Proſelyte* in this *Impoſture*.

After he had carried this Point, having now, by two Years conſtantly practiſing a retired and auſtere Life, gained, as he thought, a ſufficient reputation of Sanctity for his Deſign: In the 40*th* Year of his Age (*c*) he began to take upon him the Stile of the *Apoſtle of God*, and under that Character to propagate the *Impoſture* which he had been ſo long a projecting. But for four Years he did it only in private among ſuch as he had moſt Confidence in, clanculariy inſinuating his Deluſions into them. His firſt *Proſelyte*, as has been ſaid, was *Cadigha*, his Wife; his ſecond was *Zayd Ebn Hareth* his Servant; and the third his Couſin *Ali*, the Son of *Abu Taleb* his Uncle, who from hence was (*d*) uſed to ſtile himſelf the firſt of Believers, not making any reckonings of the other two. (*e*) He tempted his Servant *Zayd* by promiſing him his Freedom; and accordingly, on his receiving his *Religion*, he manumiſed him. And from hence it hath become a *Law* among the *Mahometans* ever ſince, to make their Slaves free, whenever they turn to their *Religion*.

It is to be obſerved, that *Mahomet* began this Impoſture about the ſame time that (*f*) the *Biſhop of Rome*, by virtue of a Grant from the wicked Tyrant *Phocas*, firſt aſſumed the Title of *Univerſal Paſtor*, and thereon claimed to himſelf that *Supremacy* which he hath been ever ſince endeavouring to uſurp over the *Church of Chriſt*. And from this time Both having conſpired to found themſelves an *Empire* in *Impoſture*, their Followers have been ever ſince endeavouring by the ſame Methods, that is, thoſe of Fire and Sword, to propagate it among Mankind; ſo that *Antichriſt* ſeems at this

(*c*) Abul Feda. Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1. (*d*) Sionita in Append. ad Geograph. Nubienſem, c. 8. (*e*) Joannes Andreas, c. 1. Bellonius, lib. 3. c. 10. Guadagnol. Tract. 2. cap. 10. ſect. 1. (*f*) Phocas *made this Grant* A. D. 606. *which was the very Year that* Mahomet *retired to his Cave to forge that Impoſture there, which, two Years after,* A. D. 608. *he began to propagate at* Mecca.

this time to have set both his Feet upon *Christendom* together, the one in the *East*, and the other in the *West*; and how much each hath trampled upon the *Church of Christ*, the Ages ever since succeeding have abundantly experienced.

*Mahomet*'s fourth *Disciple* was (*g*) *Abu Beker*, who being one of the (*h*) Richest Men of *Mecca*, and a Person of great Wisdom and Experience, brought with him no small help and Reputation to his Cause; and his Example was soon follow'd by five others, (*i*) *Othman Ebn Affan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrahman Ebn Auf*, and *Abu Obeida Ebno'l Jerah*, who were afterwards the principal *Generals* of his *Armies*, and the chief *Instruments* under him, by whose help he established both his *Empire*, and his *Imposture* together in those parts of the World.

After he had gotten these nine *Disciples*, some of which were the principal Men of the *City*, he began (*k*) openly to publish his *Imposture* to the People of *Mecca* in the 44*th* Year of his Age, and publickly to declare himself a *Prophet* sent by *God* to reduce them from the Error of *Paganism*, and to teach them the true *Religion*. The first *Doctrine* that he propagated among them was, (*l*) That there was but *One God*, and that he only is to be worshiped, and that (*m*) *all Idols* were to be taken away, and their Worship utterly abolished; and that those who say *God* hath (*n*) Sons or Daughters, or that there are any other *Gods* (*o*) associated with him, are impious, and ought to be abhorred. By denying him Sons and Associates, he reflected on the *Christians* for holding the Doctrine of the *Trinity*, and that *Jesus Christ* is the Son of *God*; the Belief of both which he doth in many places in his *Alcoran* vehemently forbid. By denying him Daughters, he condemned the *Idolatrous* Practice of the *Arabians*, (*p*) who worshiped *Allat*, *Menah*, and *Al Uzza*, Female Deities, which they held to be the Daughters of *God*, whose *Idols* and *Temples* he afterwards every where destroyed.

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(*g*) Elmacin, lib. 1. c. 1. Abul Feda. (*h*) Sionita in Append. ad Geographiam Nubiensem, c. 8. (*i*) Elmacin, lib. 1. cap. 1. (*k*) Abul Feda. Abul Faraghius, p. 102. Elmacin. lib. 1. c. 1. (*l*) Elmacin. lib. 1. c. 1. Alc. c. 2, 3, 4, 5, &c. (*m*) Elmac. ib. & Alc. passim. (*n*) Alc. c. 4, &c. (*o*) Alc. c. 4, 5, &c. (*p*) Pocockii Spec. Hist. Arab. p. 89, 93. Hottingeri Hist. Orient. lib. 1. c. 7.

He did not pretend to deliver to them any new *Religion*, but to revive the old one, which *God* first gave unto *Adam*; and when lost in the corruption of the Old World, restored it again by Revelation to (*q*) *Abraham*, who taught it his Son *Ismael* their Forefather; and that he, when he first planted himself in *Arabia*, instructed Men in the same *Religion* which he had received from *Abraham*; but their Posterity afterwards corrupted it into *Idolatry*, and that *God* had now sent him to destroy this *Idolatry*, and again restore the *Religion* of *Ismael* their Forefather. And therefore, according to his own Doctrine, it is not unfitly called *Ismaelisme* by the *Jews*, although they call it so only out of contempt, by transposition of the Letters from *Islamisme*, the Name whereby the *Mahometans* themselves most love to call it, from the *Arabick* (*r*) Word *Salama*, which in the Fourth *Conjugation* is *Aslama*, *to enter into the State of Salvation*; hence *Eslam*, *the Saving Religion*, and *Muslimon*, or as we call it *Musleman*, *he that believeth therein.*

He (*s*) allowed both the *Old and the New Testament*, and that *Moses* and *Jesus Christ* were *Prophets* sent from *God*; but that the *Jews* and *Christians* had corrupted these Holy Writings, and that he was sent to purge them from these Corruptions, and restore the *Law of God* to that purity in which it was first deliver'd; and therefore most of those Passages which he takes out of the *Old and New Testament*, are related otherwise by him in his *Alcoran*, than we have them in those *Sacred Books*. And in this certainly he acted much wiser than our *Socinians*, who with him denying the *Holy Trinity* and the *Divinity of our Saviour*, yet still allow the *Holy Scriptures*, as now in our Hands, to be genuine and uncorrupted, with which their Doctrine is in the most manifest manner totally inconsistent. If they had with this their (*t*) *Master* denied the *Scriptures* which we now have, as well as the *Trinity* and the *Divinity* of our *Saviour*, which are so evidently

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(*q*) Pocockii Spec. Arab. p. 53. Alc. c. 3. &c. (*r*) Golii Lex. in voce *Salama*, & Pocockius ubi supra. (*s*) Alc. c. 3, 4, 5, &c. (*t*) *The* Socinians *say just the same, and no more of* Jesus Christ *than* Mahomet *did before them, excepting only that he makes himself the greater of the two; and how many other things they agree in with him, and seem to have taken from him, may be seen in* Hottinger's Historia Orientalis, lib. 2. c. 3. *where he fully compares the Doctrines of both together.*

ly proved by them, and forged others in their ſtead, they might have made their impious *Hypotheſis* look much more plauſible, than now it can poſſibly appear to be.

He pretended to receive all his *Revelations* (*u*) from the *Angel Gabriel*, and that he was ſent from *God* on purpoſe to deliver them unto him. And whereas he was ſubject to the *Falling Sickneſs*, (*) whenever the Fit was upon him, he pretended it to be a *Trance*, and that then the *Angel Gabriel* was come from *God* with ſome new *Revelations* unto him, the Splendor of whoſe appearance he not being able to bear, this cauſed him to fall into thoſe *Trances*, in which the *Angel* converſed with him, and delivered to him thoſe Meſſages from *God*, which he was ſent to reveal unto him.

His pretended *Revelations* he put into ſeveral *Chapters*, the Collection of which make up his *Alcoran*, which is the *Bible* of the *Mahometans*. The Original of this Book he taught them (*x*) was laid up in the *Archives of Heaven*, and that the *Angel Gabriel* brought him (*y*) the Copy of it Chapter by Chapter, according as occaſion required they ſhould be publiſhed to the People. Part of theſe he publiſhed at *Mecca*, before his flight from thence; and the other part at *Medina*, which he did after this manner. (*z*) When he had forged a new *Chapter*, which he intended to publiſh, he firſt dictated it to his *Secretary*, and then delivered the written Paper to be read to his *Followers* till they had learnt it by heart; which being done, he had the Paper brought to him again, which he laid up in a *Cheſt*, which he called the *Cheſt of his Apoſtleſhip*. This he did, I ſuppoſe, in imitation of the *Ark* or *Holy Cheſt* among the *Jews*, in which the Authentick Copy of their *Law* was repoſited. This *Cheſt* he left in the keeping of *Hapſa* one of his Wives, and out of it, after his death, was the *Alcoran* compiled, in the ſame manner as *Homer*'s *Rhapſodies* were out of the looſe *Poems* of that *Poet*. *Abu Beker*, who ſucceeded the *Impoſtor*, firſt made the Collection.

(*) For

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(*u*) Alc. c. 2. Joan. Andreas. c. 2. Guadagnol, Tract. 2. c. 10. ſect. 1. Liber Agar. (*) Rodericus Toletanus, c. 6. Ricardi Confutatio, c. 13. Theophanes. Zonaras. Miſcel. Hiſtoria. Hottingeri Hiſt. Orient. lib. 1. c. 2. Fortalitium Fidei lib. 4. Conſid. 2. (*x*) Alc. c. 6. & c. 80. (*y*) Alc. c. 25. (*z*) Joannes Andreas, cap. 2.

(*) For when *Mosailema*, who in the last Year of *Mahomet* set up for a *Prophet* as well as he, had, in hopes of the same Success, in like manner composed an *Alcoran*, and published it in a Book to his Followers (as shall hereafter be related) *Abu Beker* thought it necessary to publish *Mahomet*'s also in the same manner, and that not only in opposition to the new *Imposture*, but also for the better supporting of that which he adher'd to; and therefore having recourse to *Haphsa*'s Chest, partly out of the Papers which he found there, and partly out of the Memory of those who had learnt them by heart, when the *Impostor* first delivered them unto them, composed the Book. For several of those Papers being lost, and others so defaced as not to be read, he was forced to take in the assistance of those who pretended to remember what the *Impostor* had taught them to make up the Matter, and under this Pretence made use of their Advice to frame the Book, as he thought would best answer his Purpose. When the Work was compleated, he caused the Original to be laid up in the same Chest, out of which he had compiled it, which he still continued in the keeping of *Haphsa*, and then delivered out Copies of it among his Followers. But the Book had not been long published, but so many various Readings were got into the Copies, and so many Absurdities discovered in the Book itself, that (†) when *Othman* came to be *Caliph*, he found it necessary to call it in again to be lick'd into a better Shape; and therefore having commanded all to bring in their Copies, under pretence of correcting them by the Original in the keeping of *Haphsa*, he caused them all to be burnt, and then published that *Alcoran* a-new model'd by him, which we have, of which having order'd four Copies to be written out fair, he deposited the first of them at *Mecca*, and the second at *Medina*; the third he sent into *Erack*, or *Chaldæa*, and the fourth into *Syria*. The three first were after a while all lost, but the last of them several Ages after (‡) was said to be preserved at *Damascus* in a Mosque there, which had formerly been

(*) Elmacin. l. 1. c. 2. Abul Feda. Pococ. Spec. Hist. Arab. p. 362. Bartolomæus Edessenus. Golii præfatio ad Suaram. Locman. Hinckelman. præfatio ad Alcoranum. Joannes Andreas, c. 2. Ricardi Confut. c. 13. (†) Eutych. Tom. 2. p. 340. Abul Feda. Pocock. ib. Disputatio Christiani, c. 15. Joannes Andreas, c. 2. (‡) Bartolomæus Edessenus. p. 423.

been the Church of St. *John* the *Baptist*. This (‡) was done in the 32*d* Year of the *Hegira*, *An.* 652. twenty one Years after the Death of the *Impostor*; after which time the Book underwent no other Correction.

On his first appearing publickly as a *Prophet*, (*) the People laughed at him for the ridiculousness of his Pretence; some called him a (†) *Sorcerer*, and a *Magician*, others a *Lyar*, *an Impostor*, and *a Teller of old Fables*; of which he often complains in his *Alcoran*; so that for the first Year he prevail'd nothing among them, or got any thing else by his publishing those *Chapters* of his *Alcoran* which he had then composed, or his Preaching to them the Doctrine of them, but Scorn and Contempt. But this did not discourage him from still proceeding in his Design, which he manag'd with great Art. For he was a Man of a (*a*) ready Wit, and a very acceptable Address; he bore all Affronts, without seeming to resent any; and applied himself to all sorts of People, without contemning the meanest; was very courteous both in giving and receiving Visits; the Great Men he soothed with flattering Praises, and the Poor he relieved with Gifts and Alms; and towards all Men manag'd himself with that Art of Insinuation (in which he exceeded all Men living) that at length he surmounted all the Difficulties, which so bold an *Imposture* in the first venting of it must necessarily be liable unto, and several other new *Proselytes* joined themselves unto him, among whom was (*b*) *Omar Ebno'l Chattab*, who was one of his *Successors*, and then a considerable Man in the *City*. His Example was soon followed by several others; so that in the fifth Year of his pretended *Mission*, he had increased his Party to the Number of Nine and Thirty, and himself made the Fortieth.

On his having made this Progress, (*c*) several began to be alarm'd at it. Those that were addicted to the *Idolatry* of their Forefathers, stood up to oppose him as an Enemy of their *Gods*, and a dangerous Innovator in their *Religion*. But others, who saw further into his Designs, thought it time.

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(‡) Eutychius, Tom. 2. p. 340.
(†) Alc. c 15, 25, 37, 81, &c.
(*) Joannes Andreas, c. 1.
(*a*) Elmacin, lib. 1. c. 1. Abunazar. Hottinger. Hist. Orient. lib. 2. c. 4.
(*b*) Elmacin, lib. 1. cap. 1. Joannes Andreas, c. 1.
(*c*) Elmacin, lib. 1. c. 1. Joannes Andreas. c. 1.

time to put a ſtop thereto, for the ſake of the publick Safety of the *Government*, which it manifeſtly tended to undermine for the eſtabliſhing of *Tyranny* over them, and therefore they combining together againſt him, intended to have cut him off with the Sword. But *(d) Abu Taleb*, his Uncle, getting notice hereof, defeated the Deſign, and by his Power, as being Chief of the Tribe, preſerved him from all other like attempts as were afterwards framed againſt him. For although he himſelf perſiſted in the *Paganiſm* of his *Anceſtors*, yet he had that Affection for the *Impoſtor*, as being his *Kinſman*, and one that was bred up in his Houſe, that he firmly ſtood by him againſt all his Enemies, and would ſuffer no one to do him any hurt as long as he lived. And therefore being ſafe under ſo powerful a Protection, he boldly went on to preach to the People in all publick Places of the *City* where they uſed to aſſemble, and publiſhed unto them more *Chapters* of his *Alcoran*, in the order, as he pretended, they were brought him by the *Angel Gabriel*. The chief Subject of which was to preſs upon them the obſervance of ſome moral Duties, the Belief of the Unity of *God*, and the Dignity of his own pretended *Apoſtleſhip*, in which indeed, beſides ſome *Heathen* and *Jewiſh* Rites which he retained, conſiſted the whole of his new forged *Religion*.

The main Arguments he made uſe of to delude Men into this *Impoſture*, were his Promiſes and his Threats, as being thoſe which eaſieſt work on the Affections of the Vulgar. His *Promiſes* were chiefly of *Paradiſe*, which he ſo cunningly framed to the guſt of the *Arabians*, as to make it totally conſiſt in thoſe Pleaſures which they were moſt delighted with: For they being within the *Torrid Zone*, were, through the nature of the *Clime*, as well as the exceſſive corruption of their *Manners*, (*e*) exceedingly given to the love of Women; and the ſcorching Heat and Dryneſs of the Country making Rivers of Water, cooling Drinks, ſhaded Gardens, and pleaſant Fruits, moſt refreſhing and delightful unto them; they were from hence apt to place their higheſt Enjoyment in things of this nature. And there-

(*d*) Elmacin, ib. (*e*) Ammianus Marcellinus de Saracenis, lib. 14. c. 4. Incredibile eſt quo ardore apud eos in Venerem uterque diſſolvitur ſexus.

therefore, to answer the heighth of their carnal Desires, he made the *Joys of Heaven*, which he proposed for a Reward to all those that should believe in him, to consist totally in these Particulars. For he tells them in many Places in his *Alcoran*, *that they shall enter into pleasant Gardens*, (*f*) *where many Rivers flow, and many curious Fountains continually send forth most pleasing Streams, nigh which they shall repose themselves on most delicate Beds adorned with Gold and precious Stones, under the Shadow of the Trees of Paradise, which shall continually yield them all manner of delicious Fruits; and that there they shall enjoy most beautiful Women, pure and clean, having black Eyes, and Countenances always fresh and white as polished Pearls, who shall not cast an Eye on any other but themselves, with whom they shall enjoy the continual Pleasures of Love, and solace themselves in their Company with amorous Delights to all Eternity, drinking with them most delicious Liquors, and most savoury and pleasant Wines, without being ever intoxicated or overcharged by them, which shall be administred to them by beautiful Boys, who shall be continually running round their Beds to serve them up unto them in Cups of Gold, and Glasses fixed on Diamonds.* And as thus he framed his Promises of Reward in the Life hereafter as might best suit with the sensual Appetites and Desires of those to whom he proposed them; so, on the contrary, he described the Punishment of *Hell*, which he threatned to all that would not believe in him, to consist of such *Torments* as would appear to them the most afflicting and grievous to be born. *As* (*g*) *that they should drink nothing but boiling and stinking Water, nor breath any thing else but exceeding hot Winds,* (things most terrible in *Arabia*) *that they should dwell for ever in continual Fire excessively burning, and be surrounded with a black hot and salt Smoak, as with a Coverlid; that they should eat nothing but Briars and Thorns, and the Fruits of the Tree* Zacon, *which should be in their Bellies like burning Pitch.* In the proposing of these *Promises* and *Threats* to the People he was very frequent and sedulous, making them to ring in their Ears on all

(*f*) Alcoran. c. 3. c. 4. c. 36. c. 37. c. 43. c. 47. c. 78. c. 90. &c. Joannes Andreas, c. 9. Ricardi Confut. c. 8. Cantacuzenus Orat. 2. Sect. 11. Hottingeri Hist. Orient. l. 2. c. 4. Pocockii Miscellanea, c. 7. Disputatio Christiani. c. 26, & 28. Bellonius. lib. 3. c. 9.
(*g*) Alcoran. c. 7. c. 37. c. 43. c. 44. c. 47. c. 50. c. 74. c. 77. c. 78. c. 90. &c.

all Occasions, whereby he failed not of his End in alluring some, and affrighting others into the Snare he laid for them.

And that he might omit nothing whereby to work on their Fear, which is usually the most prevalent Passion of the Ignorant, he terrified them with the Threats of grievous Punishments in this Life, as well as in that which is to come, if they would not hearken unto him. And to this end (*b*) he did set forth unto them on all Occasions, what terrible Destructions had fallen upon the Heads of such as would not be instructed by the *Prophets*, that were sent before him. How the *Old World* was destroyed by Water, for not being reformed at the preaching of *Noah*; and *Sodom* by Fire from Heaven, for not hearkning to *Lot* when sent unto them. How the *Egyptians* were plagued for despising *Moses*; and how *Ad* and *Thamod*, two ancient *Tribes* of the *Arabs*, were totally extirpated for the same reason. His Stories of the two last were *Fables* of his own Invention, which he related unto them after this manner; that (*i*) *Ad* the Grandson of *Aram*, the Son of *Sem*, planted himself after the Confusion of Languages in the *Southern* Parts of *Arabia*, where his Posterity falling into *Idolatry*, the *Prophet Hud* (whom the Commentators of the *Alcoran* will have to be *Heber*) was sent unto them to reclaim them unto the true Worship; but they not hearkning unto him, *God* sent a violent *hot Wind*, which in seven Days time destroyed them all, excepting only the *Prophet*, and some few who were reformed by him. As to *Thamod*, his (*k*) Story was, that they were an ancient *Tribe* of the *Arabs*, dwelling on the Confines of *Syria*, and that on their Revolt to *Idolatry*, *God* sent to them the *Prophet Saleh*; that on their demand of a *Miracle* to testify his *Mission*, he caused a *Rock* to bring forth a *Camel* in the sight of them all; that they notwithstanding in contempt wounded the *Camel*, and that thereupon God sent terrible Thunders, which in three Days time destroyed them all, excepting *Saleh*, and some few who

C be-

(*b*) Alc. c. 6. c. 7. c. 11, &c. Joannes Andreas, c. 12. (*i*) Alc. c. 7. c. 11, &c. Pocockii Spec. Hist. Arab. p. 37. (*k*) Alcoran, c. 7. c. 11. c. 26. &c. Pocockii Spec. Hist. Arab. p. 37. Hott. Hist. Orient. lib. 1. c. 3.

believed on him. And the like *Fable* he alſo told them of (*l*) *Chaib*, another *Prophet* of the ancient *Arabs*, ſent to the *Tribe* of *Madian*, and how that *Tribe* was in like manner deſtroyed by *Thunder*, for not hearkning unto him. For the ſake of theſe Stories (which he was very frequent in inculcating into the People, and very often repeats in his *Alcoran*) thoſe who believed not on him, called him (*m*) a *Teller of old Fables*; but notwithſtanding, they wrought upon the Fears of others, and by this and other ſuch Artifices, he ſtill went on to encreaſe his Party; to which two of his Uncles, (*n*) *Hamza* and *Al Abbas*, at length joined themſelves. But the reſt of his Uncles approved not of his Deſigns, and although *Abu Taleb* ſtill continued to befriend him, becauſe of the Affection which he bore him, the other nine had not this regard to him, but joined with his Enemies, and oppoſed him all they could, as a Man that under the falſe Maſk which he had put on, carried on dangerous Deſigns to the prejudice of his Country.

But that which gravell'd him moſt, was, that his Oppoſers demanded to ſee a *Miracle* from him. For ſaid they (*o*) Moſes *and* Jeſus, *and the reſt of the Prophets, according to thy own Doctrine, worked Miracles to prove their Miſſion from God; and therefore if thou be a Prophet, and greater than any that were ſent before thee, as thou boaſteſt thyſelf to be* (*p*) *do thou work the like Miracles to manifeſt it unto us. Do thou make the Dead to riſe, the Dumb to ſpeak, and the Deaf to hear; or elſe do thou cauſe Fountains to ſpring out of the Earth, and make this Place a Garden adorn'd with Vines and Palm-Trees, and watered with Rivers running through it in divers Channels; or elſe let us ſee come down from Heaven ſome of thoſe Puniſhments which thou threatneſt us with. Or do thou make thee an Houſe of Gold, adorn'd with Jewels and coſtly Furniture; or let us ſee the Book thou wouldeſt have us believe to come from Heaven, deſcend down to us from thence legible in our Eyes, or the Angel which thou telleſt us doth bring it unto thee, and then we will believe in thy Word.* This Objection he endeavour'd

(*l*) Alc. c. 7. c. 11. c. 26, &c. (*m*) Alcoran, c. 25, &c.
(*n*) Joannes Andreas, c. 1. (*o*) Alcoran, c. 2. c. 6, &c.
Bidawi ad Alcorani cap. 12. (*p*) Alcoran, c. 17, &c.

vour'd to evade by several Answers. One (*q*) while he tells them, he is only a Man sent to preach to them the Rewards of *Paradise*, and the Punishments of *Hell*. At another Time, (*r*) That their Predecessors contemned the Miracles of *Saleh*, and the other *Prophets*, and that for this Reason *God* would work no more among them. And a while after, that those (*s*) whom *God* had ordained to believe, should believe without *Miracles*, and those whom he had not ordained to believe, should not be convinced, though all those Miracles should be wrought in their sight, which they required; and that therefore they were totally needless. But this not satisfying, as being a plain Confession that he wanted that Power of *Miracles*, which all other *Prophets* had to prove their *Mission*, several of those that were his Followers departed from him, of which he much complains in his *Alcoran*. And therefore finding that this would not do, on his coming to *Medina*, and having there taken the *Sword* in hand, and gotten an *Army* to back his Cause, he began to sing another Note. For his Doctrine then was, (*t*) That God had sent *Moses* and *Jesus* with *Miracles*, and yet Men would not be obedient to their Word, and therefore he had now sent him in the last place without *Miracles*, to force them by the *Power of the Sword* to do his Will: And pursuant hereto (*v*) he forbad his Disciples to enter into any further Disputes about his Religion; but instead thereof he commanded them to fight for it, and destroy all those who should contradict his Law, promising great Rewards in the Life to come, to such as should take up the Sword in this Cause, and *the Crown of Martyrdom* to all those who should die fighting for it. And upon this Head, some of the *Mahometan Doctors* argue very subtilly. For * say they, The *Prophets of God* are of divers sorts, according to the divers Attributes of his divine Nature, which they are sent to shew forth. That *Jesus Christ* was sent to manifest the *Righteousness, the Power and Knowledge of God*; That he

 shewed

(*q*) Alcoran, c. 17. (*r*) Alc. ib. (*s*) Alcoran, c. 6. (*t*) Richardi Confutatio, c. 7. Cantacuzeni Apologia, 4. & Orat. 1. Sect. 11. Alcoran, c. 2. c. 3. c. 4, &c. (*v*) Alc. c. 4. Cantacuzeni Orat. 1. Sect. 12. * Ahmed Ebn. Zin. Guadagnol, Tract. 3. c. 10. Sect. 11.

ſhewed forth the *Righteouſneſs of God* in being impeccable; his *Knowledge*, in that he knew the Secrets of Mens Hearts, and foretold things to come; and his *Power*, in doing thoſe *miraculous Works* which none elſe but *God* could. That *Solomon* was ſent to manifeſt *the Wiſdom, the Glory, and the Majeſty of God*; and *Moſes*, his *Providence*, and his *Clemency*: None of which carrying with them a Power to force Men to believe, Miracles were neceſſary in their *Miſſions* to induce them thereunto. But *Mahomet* was a *Prophet*, ſent principally to ſhew forth the *Fortitude of God* by the *Power of the Sword*, which being of itſelf alone ſufficient to compel all Men into the *Faith*, without any other Power accompanying it, for this reaſon (ſay they) *Mahomet* wrought no Miracles, becauſe he had no need of them, *the power of the Sword*, with which he was ſent, of itſelf alone ſufficiently enabling him to accompliſh his *Miſſion*, for forcing Men to believe therein. And from hence it hath become the Univerſal Doctrine of the *Mahometans*, That their Religion is to be propagated by the *Sword*, and that all of them are bound to fight for it. And for this reaſon (*x*) it hath been a Cuſtom among them for their *Preachers*, while they deliver their *Sermons*, to have a *Drawn Sword* placed by them, to denote thereby, that the Doctrine which they teach them, was with the *Sword* to be defended and propagated by them.

However, it is not to be denied, but that there are ſeveral *Miracles* reckoned up, which *Mahomet* (*y*) is ſaid to have wrought; as, That he did cleave the Moon in two; That Trees went forth to meet him; That Water flowed from between his Fingers; That the Stones ſaluted him; That he fed a great Company with a little Food; That a Beam groaned at him; That a Camel complained to him; That a Shoulder of Mutton told him of its being poiſoned; and ſeveral others. But thoſe who relate them, are only ſuch who are reckoned among their *Fabulous and Legendary Writers*. Their *Learned* (*z*) *Doctors* renounce

(*x*) Cantacuzeni Orat. Sect. 11. Guadagnol Tract. 2. c. 5. Sect. 3. (*y*) Abul Pharaghius, p. 104. Pocockii Spec. Hiſt. Arab. p. 187, & 188. Hottinger. Hiſt. Orient. lib. 2. c. 6. Guadagnol. Tract. 2. c. 2. Sect. 2. (*z*) Abul Pharaghius. p. 104. Pocockii Spec. Hiſt. Arab. p. 191, 192, &c. Hottinger. Hiſt. Orient. lib. 2. c. 6.

nounce them all, as doth *Mahomet* himſelf, who in ſeveral places in his (*a*) *Alcoran* owns that he wrought no *Miracles*. But when they are preſſed how without *Miracles* they can prove his *Miſſion*, their common Anſwer is; That inſtead of all *Miracles* is the *Alcoran*. For (*b*) that *Mahomet*, who was an *Illiterate Perſon*, that could neither write nor read, or that any Man elſe by humane Wiſdom alone ſhould be able to compoſe a Book ſo excellent in Eloquence, and ſo excellent in Doctrine, as they will have that to be, is what they will not admit to be poſſible; and therefore they alledge the Excellency of the Book for the truth of all contained therein, and will have that to be a Proof equivalent to the *Miracles* of all the *Prophets* that went before him, to manifeſt that it came from *God*. And on this (*c*) the *Impoſtor* himſelf often inſiſts in his *Alcoran*, challenging in ſeveral places of it all *Men* and *Devils* by their united Skill to compoſe another *Book* like that in Eloquence and Inſtruction, or elſe any one *Chapter* that can be compared in Excellency with the meaneſt *Chapter* therein: Which they taking for granted that both together cannot do, will have this to be a moſt clear manifeſtation beyond all contradiction, that *this Book* could come from none other but *God* himſelf, and that *Mahomet* from whom they received it, was his *Meſſenger* to bring it unto them.

As to the Particulars in this *Argument* alledged, it muſt be allowed, that the *Alcoran*, bating the Folly, the Confuſedneſs and Incoherency of the Matter contained therein, is as to the Stile and Language the Standard of Elegancy in the *Arab Tongue*; and as to *Mahomet*, that he was in truth, what they ſay, an *Illiterate Barbarian* (*d*) that could neither write nor read. But this was not ſo much a defect in him, as in the *Tribe* of which he was, with whom it was the Cuſtom as to all manner of Literature, to continue (*e*) in the ſame Ignorance with which they



(*a*) Alc. c. 6, &c. (*b*) Al. Gezali. Sepher Cozri. Bidawi. Ahmed Ebn Edris. Hottinger. Hiſt. Orient. lib. 2. c. 6. Pocock. Spec. Hiſt. Arab. p. 191, 192, &c. (*c*) Alcoran, c. 2. c. 10. c. 17, &c. (*d*) Alc. c. 7. Joannes Andreas, c. 2. Pocockii Spec. Hiſt. Arab. 156. Diſputatio Chriſtiani, c. 12. Richardi Confutatio, c. 3. (*e*) Ebnol Athir Shareſtani. Al. Motarrezi in libro Mogreb. Pocock. Spec. Hiſt. Arab. p. 157.

came out of their Mothers Bellies, unto their Lives end. And therefore at the time when *Mahomet* firſt ſet up for a *Prophet*, there was not any one Man of *Mecca* that could either write or read, excepting only (*f*) *Warakah*, a Kinſman of *Cadigha*'s, who having firſt turned *Jew*, and afterwards *Chriſtian*, had learned to write *Arabick* in *Hebrew* Letters. And for this reaſon, the Men of *Mecca* were called (*g*) the *Illiterate*, in oppoſition to the People of *Medina*, who being the one half *Chriſtians*, and the other half *Jews*, were able both to write and read; and therefore were called (*h*) the *People of the Book*. And from them ſeveral of *Mahomet*'s Followers, after he came to *Medina*, learnt to read and write alſo, which ſome of them had begun to learn before of *Baſhar* the *Cendian* (*i*), who having ſojourned at *Anbar*, a City of *Erack*, near *Euphrates*, there learnt the Art; from whence coming to *Mecca*, and marrying the Siſter of *Abuſophian*, he ſettled there, and from him the Men of *Mecca* are firſt ſaid to have received the Art of Letters. Among the Followers of *Mahomet*, *Othman* was the greateſt Proficient herein, which advanced him afterwards to (*k*) be *Secretary* to the *Impoſtor*. But for want of Paper at firſt, as in a place where there was never before any occaſion for it, they were forced to make uſe (*l*) of the *Spade-Bones* of Shoulders of Mutton, and of Shoulders of Camels, to write on; which was a device anciently made uſe of by other *Tribes* of the *Arabs*, who had Letters, but wanted *Traffick* to accommodate them with more convenient Materials for this purpoſe; and therefore their Books, in which their *Poems*, and other Matters they delighted in were written, (*m*) were only ſo many of thoſe *Spade-bones* tied together upon a String. This *Baſhar* afterwards became one of *Mahomet*'s Diſciples, and followed him in his Wars, till poiſoned at *Chaibar*, as ſhall be hereafter related.

But theſe Particulars being thus allowed, That the *Alcoran* of the *Mahometans* is of ſo elegant a Stile, and the ſup-

(*f*) Al. Bochari. Pocock. ib. (*g*) Shareſtani. Pocock. Spec. Arab. Hiſt. p. 156. (*h*) Shareſtani & Pocock. ib. Hottin. Hiſt. Orient. lib. 1. c. 1. (*i*) Pocockii Spec. Hiſt. Arab. p. 157. (*k*) Elmacin, l. 1. c. 1. Bartholomæus Edeſſenus. (*l*) Pocockii Spec. Hiſt. Arab. p. 157. (*m*) Ebnel Athir. Pocock. ib.

ſuppoſed Author thereof ſuch a *Rude and Illiterate Barbarian*; it will be here asked, who were the Aſſiſtants by whoſe help this Book was compiled, and the *Impoſture* framed? And there will be the more reaſon to ask this, becauſe the Book itſelf contains ſo many particulars of the *Jewiſh* and *Chriſtian Religion*, as neceſſarily imply the *Authors* of it to be well ſkill'd in both; which *Mahomet*, who was bred an *Idolater*, and lived ſo for the firſt forty years of his Life, among a People totally Illiterate, cannot be ſuppoſed to be. But this is a *Queſtion* not ſo eaſily to be anſwered, becauſe the nature of the thing required it ſhould be concealed. The *Mahometan Writers*, who believed in the *Impoſtor*, as they will allow nothing of this, ſo to be ſure will ſay little of it, and the *Chriſtians* who abhorred his Wickedneſs, are apt to ſay too much. For it was uſual with them, as it is with all other contending Parties, to ſnatch at every Story which would diſparage the Religion they were againſt, and believe it right or wrong, if it would ſerve their Purpoſe this way. And from hence it hath proceeded, that we have ſo many fabulous and ridiculous Accounts, both of *Mahomet* and his *Impoſture*, go current among us, which ſerve only to the expoſing of us to the laughter of the *Mahometans*, when related among them. And beſides, the *Scene* of this *Impoſture* being at leaſt ſix hundred Miles within the Country of *Arabia*, amidſt thoſe *Barbarous Nations*, who all immediately embraced it, and would not afterward permit any of another Religion, ſo much as to live among them; it could not at that diſtance be ſo well ſearched into by thoſe who were moſt concerned to diſcover the Frauds of it, and therefore an exact Account cannot be expected in this Particular. However, that I may give all the ſatisfaction herein, that I am able, I ſhall here lay together whatſoever I can find in any credible Author concerning it, and give the beſt Judgment hereof, that the Matter will admit.

That *Mahomet* compoſed his *Alcoran* by the help of others, was a thing well known at *Mecca*, when he firſt broach'd his *Impoſture* there, and it was often flung in his Teeth by his Oppoſers, as he himſelf more than once complaineth. In the 25*th* Chapter of the *Alcoran*, his Words are; *They ſay, That the* Alcoran *is nothing but a Lie of thy own Invention, and others have been aſſiſting to thee herein.*

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for the use of the *Emperor Cantacuzenus*, from the Original *Latin* which is now lost.

Besides this *Jew*, the *Impostor* had also a *Christian Monk* for his Assistant, and the many particulars in his *Alcoran* relating to the *Christian Religion*, plainly prove him to have had such an helper. *Theophanes*, *Zonaras*, *Cedrenus*, *Anastasius*, and the *Author* of the *Historia Miscella*, tell us of him, without giving him any other Name than that of a *Nestorian Monk*. But the Author of the *Disputation* against a *Mahometan*, which is epitomized in *Vincentius Bellovacensis*'s *Speculum Historicum*, and from thence printed at the end of *Bibliander*'s *Latin Alcoran*, (*u*) calls him *Sergius*; and from thence is it, that he hath been ever since so often spoken of by that Name among the *Western* Writers. But in the *East* he is totally unknown by it, he being never, as much as I can find, made mention of by that Name by any of their Writers. For all there that speak of this *Monk*, call him *Bahira*; and Friar *Richard* *, who in the Year of our Lord 1210 went to *Bagdad* on purpose to search into the Mystery of *Mahometism*, by reading their Books, and on his return wrote that judicious Confutation of it, which I have afore-mentioned (*x*) tells us of this *Bahira* as an Assistant to *Mahomet* in the forging of his *Imposture*; and so doth also (*y*) *Cantacuzenus*, *Bartholemæus Edessenus*, and the other *Greek Author* of the Confutation of *Mahomet*, published by *Le Moyne*: But not one of them says any thing of *Sergius*, so that it is plain (*z*) that *Sergius* and *Bahira* are only two different Names of the same Person. He was a *Monk* of *Syria*, of the Sect of the *Nestorians*. The *Mahometans* will have it, that he first took notice of *Mahomet*, while a Boy, after that Prophetick manner as is before related; but according to that Account he would have been too old to act his part in this *Imposture* so many Years after. The truth of the matter is, *Mahomet* did not fall acquainted with him till a long while after, when he was projecting his wicked Design in his Head, in order to the better forming of which, being very desirous to acquaint himself with

(*u*) C. 15. * Cantacuzeni Orat. 1. contra Mahometem.
(*x*) Cap. 6. & c. 13. (*y*) Orat. 1. contra Mahometem.
(*z*) Ecchelensis Hist. Arab. Part 1. c. 6.

with the *Jewiſh* and *Chriſtian Religions*, he was very inquiſitive in examining into them, as he met with thoſe that could inform him. And in one of his Journeys into *Syria*, either at *Boſtra (a)* as ſome ſay, or *(b)* at *Jeruſalem* as others, lighting on this *Babira*, and receiving great ſatisfaction from him in many of thoſe Points, which he deſir'd to be informed in, did thereon contract a particular Friendſhip with him. And therefore not long after, *(c)* this Monk for ſome great Crime being excommunicated, and expell'd his Monaſtery, fled to *Mecca* to him; and being there entertain'd in his Houſe, became his Aſſiſtant in the framing of that *Impoſture*, which he afterwards vented, and continued with him ever after; till at length the *Impoſtor* having no farther occaſion of him, to ſecure the Secret, * put him to death. If *Sergius* were the Name which he had in his Monaſtery, *Babira* was that which he afterwards aſſumed in *Arabia*, and by which he hath ever ſince been mentioned in thoſe *Eaſtern Parts*, by all that there write or ſpeak of him. The *(e)* word in the *Arabick Language* ſignifieth a *Camel*, which after ſome extraordinary merit, according to the uſage of the ancient *Arabs*, had his Ears ſlit, and was turned forth from the reſt of the Herd, at free Paſture, to work no more. And no doubt this Monk having told the Tale of his Expulſion from his Monaſtery ſo much to his Advantage, as to make it believed at *Mecca* to be drawn upon him by that which was reckoned there as meritorious, had from thence this Name given him, as ſuiting that Notion which they had of his Condition among them.

As to his other Helpers, if he had any ſuch, what is ſaid of them is ſo uncertain, and that ſo little, as is not material here to relate. We may ſuppoſe from the very nature of the Deſign (it being to impoſe a Cheat upon Mankind) that he made as few as poſſible conſcious to it;

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(*a*) Abul Pharaghius. Abul Feda. Al Kodai. Al Jannabi. (*b*) Georgius Monachus in Diſputatione cum Abuſalama. (*c*) Theophanes, Zonaras, Richardi Confutatio, c. 13. Fortalitium Fidei lib. 4. Conſid. 1. * Richardi Confutatio, c. 13. Confutatio Mahometis Gr. Edita per Le Moyne. (*e*) Golii Lexicon. Arab. Pocockii Spec Hiſt. Arab. p. 330. Hottin. Hiſt. Orient. lib. 1. c. 7.

it; and the two above-mention'd being sufficient for his Purpose, it doth not appear likely that he admitted any more into the Secret of it. Neither indeed is there any more room in it for another to act. For his *Religion* being made up of three Parts, whereof one was borrowed from the *Jews*, another from the *Christians*, and the third from the *Heathen Arabs*, *Abdollah* furnished the first of them, *Babira* the second, and *Mahomet* himself the last; so that there was no need of any other help to compleat the *Imposture*.

I know there are many other Particulars go current of this Matter, both as to the coining of the Forgery, and also the manner of the first propagating of it; as that the *Impostor* (*f*) taught a *Bull* to bring him the *Alcoran* on his Horns, in a publick Assembly, as if it had this way been sent to him from *God*; that he bred up *Pidgeons* to come to his Ears, to make show thereby, as if the *Holy Ghost* conversed with him; and many other such Stories, which being without any foundation or likelihood of Truth, I pass them over as idle Fables, not to be credited; although I find some very great Men have been too easy to swallow them; as particularly (*g*) *Scaliger*, (*h*) *Grotius*, and (*i*) *Sionita*, have that of the *Pidgeons*. Such Tricks as these would have been easily seen through by the *Arabians*, they being Men naturally of as subtle and acute Parts as any in the World. And therefore *Mahomet* never so much as offered at any thing of this nature among them; but disclaiming all Miracles, thereby avoided the necessity of hazarding his Design upon any such open Cheats, where it would be so liable to be totally blasted by a Discovery. The whole of this *Imposture* was a thing of extraordinary Craft, carried on with all the Cunning and Caution imaginable. The framing of the *Alcoran* (wherein lay the main of the Cheat) was all contrived at home in as secret a manner as possible, and nothing hazarded abroad, but the success of preaching it to the People. And in doing of this, no Art

(*f*) In præfatione ad Disputationem Christiani. Purchas *Pilgrimage*, *Book* 3. *cap.* 3. Fortalit. Fid. lib. 4. Consid. 3. (*g*) In notis ad Sphæram Manilii. (*h*) De veritate Christianæ Religionis, lib. 6. c. 5. (*i*) In Appendice ad Geographiam Nubiensem, c. 7.

Art or Cunning was wanting to make it as effectual to the End design'd as possible: And therefore whatever Stories are told of this Matter, that are inconsistent with such a Management, we may assure ourselves are nothing else but Fables foolishly invented by some zealous *Christians* to blast the *Imposture*, which needed no such means for its Confutation.

But to go on with the Series of our *History*: In the Eighth Year of his pretended Mission, his Party growing formidable at *Mecca*, the (*k*) *City* passed a *Decree*, whereby they forbad any more to joyn themselves unto him. But this availed nothing to his Hurt, as long as his Uncle *Abu Taleb* lived. But (*l*) he dying within two Years after, and the chief Government of the City, on his Death, falling into the Hands of *Abu Sophian*, of the House of *Ommia*, then one of his most violent Opposers, his Enemies laid hold of this Advantage to renew their Opposition against him, and prosecuted it with that success, that they soon put a stop to the further progress of his *Imposture* at *Mecca*. For their Party, after he had now lost his Protector, and they became thus headed against him, soon grew to that Strength, and appear'd with that Violence on all Occasions to oppose his Designs, that for fear of them no more new *Proselytes* durst joyn themselves unto him; and many of those who had afore declared for him, having done it for no other end, but to joyn with a Party where they thought they might best make their Interest, as soon as they saw the Hopes which they had of his prevailing to be again blasted by this Opposition, which they judged too strong for him to weather, again drew back and appear'd no more with him. And therefore *Mahomet* seeing his Hopes of carrying his Design at *Mecca* thus in a manner totally crush'd, began to look abroad where else he might fix. That which he drove at, was to have gained such a Party there, as might be strong enough to overpower the rest, and subject the whole City to him; and then, after having possessed himself of such a Post, from thence to have armed his *Disciples* for the gaining him that *Empire* over the rest of the *Arabs*, which he projected. And to this purpose was it, that he so often

(*k*) Elmacin. lib. 1. c. 1. (*l*) Elmacin. lib. 1. c. 1.

often inculcated it into them, that his Doctrine was to be propagated by the Sword, and that all that would receive the Faith which he preached, must fight for it. But now seeing no likelihood of accomplishing this at *Mecca*, he set his Thoughts on work how to gain some other Town, where to arm his Party for this Design. And therefore his Uncle *Abbas* living most an end at (*m*) *Tayif*, (another Town of *Hagiaz*, at sixty Miles distance from *Mecca* towards the East) and having a great Interest there (*n*) he took a Journey thither, under his Wing to propagate his *Imposture* in that Place, in order to the making of himself Master of it. But after a Month's stay, having not been able, with all his Endeavour to gain so much as one *Proselyte* among them, he again returned to *Mecca* to make the best of his Party there, and wait such further Advantages as Time and Opportunity might offer him for the accomplishing of what he designed. And now *Cadigha*, his Wife, being * dead, after she had lived Two and twenty Years with him; to strengthen himself the more, he took Two other Wives in her stead, (*p*) *Ayesha*, the Daughter of *Abu Beker*; and *Sewda*, the Daughter of *Zama*; and a while after he added to them (*q*) *Haphsa*, the Daughter of *Omar*; whereby making himself Son-in-law to Three of the Principal Men of his Party, he did by that Alliance the more firmly tie them to his Interest. *Ayesha* was then (*r*) but six Years old, and therefore he did not bed her till two Years after, when she was full eight Years old. For it is usual in those hot Countries, (*s*) as it is all *India* over, which is in the same *Clime* with *Arabia*, for Women to be ripe for Marriage at that Age, and also bear Children the Year following.

In

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(*m*) *For which reason it hath been ever since, even to this Day, called* Abbas Beladi, i. e. *the Town of* Abbas, Golii Notæ ad Alfraganum, p. 100. (*n*) Elmacin. lib. 1. c. 1. * Elmacin. Abul Pharaghius. Abul Feda, &c. (*p*) Elmac. ib. (*q*) Gentii Notæ ad Musladinum Sadum, p. 568. (*r*) Joannes Andreas, c. 12. Sionita in Appendice ad Geographiam Nubiensem, c. 8. Guadagnol, Tract 2. c. 10. Sect. 12. (*s*) *Thevenot's* Travels, Part. 3. lib. 1. c. 49.

In the twelfth Year of his pretended Miſſion, is placed the *Meſra*, that is, his famous Night-journey from *Mecca* to *Jeruſalem*, and from thence to *Heaven*, of which he tells us in the 17*th* Chapter of his *Alcoran*. For the People calling on him for Miracles to prove his Miſſion, and he being able to work none, to ſalve the Matter, he invents this Story of his Journey to *Heaven*; which muſt be acknowledged to have Miracle enough in it, by all thoſe who have Faith to believe it. And yet it being believ'd by all that profeſs the *Mahometan Religion*, as a main Article of their Faith, and as ſuch ſet down in all the Books of their Authentick Traditions, how abſurd ſoever it be, ſince my Deſign is to give as full an Account as I can of this Man's *Impoſture*, it obligeth me to relate it. His Relation of it is as followeth:

(*t*) At Night as he lay in his Bed with his beſt beloved Wife *Ayeſha*, he heard a knocking at his Door, whereon ariſing, he found there the Angel *Gabriel*, with ſeventy pair of Wings expanded from his Sides, whiter than Snow, and clearer than Cryſtal, and the Beaſt *Alborak* ſtanding by him, which they ſay is the *Beaſt* on which the *Prophets* uſed to ride, when they were carried from one Place to another, upon the Execution of any Divine Command. *Mahomet* deſcribes it to be a Beaſt as white as Milk, and of a mixt Nature between an Aſs and a Mule, and alſo of a Size between both, and of that extraordinary ſwiftneſs, that his paſſing from one Place to another, was as quick as that of Lightning; and from hence it is that he hath the Name of *Alborak*, that Word ſignifying Lightning in the *Arabick Tongue*. As ſoon as *Mahomet* appear'd at the Door, the Angel *Gabriel* moſt kindly embracing him, did with a very ſweet and pleaſing Countenance ſalute him in the Name of *God*, and told him that he was ſent to bring him unto *God* into *Heaven*, where he ſhould ſee ſtrange Myſteries, which were not lawful to be ſeen by any

(*t*) Rodericus Toletanus, c. 5. Joannes Andreas, c. 8. Richardi Confutatio Legis Saracenicæ. c. 1. & c. 7. Cantacuzeni Orat. 4. Guadagnol, Tract. 2. c. 2. Sect. 2. Bellonius, l. 3. c. 7. Bocharti Hierozoic. Part 2. Lib. 6. c. 13. Liber Agar. Zamachſhari, & Bidawi in Commentariis ad c. 17. & c. 53. Alcorani. Fortalit. Fid. lib. 4. Conſid 4.

any other Man, and then bid him get upon the *Alborak*. But the *Beaſt*, it ſeems, having long lain idle from the time of *Chriſt* till *Mahomet* (there having been no Prophet in all that Interval to employ him) was grown ſo reſty and ſkittiſh, that he would not ſtand ſtill for *Mahomet* to get up upon him, till at length he was forced to bribe him to it, by promiſing him a Place in *Paradiſe*; whereon having quietly taken him on his Back, the Angel *Gabriel* leading the way with the Bridle of the Beaſt in his Hand, he carried him from *Mecca* to *Jeruſalem* in the twinkling of an Eye. On his coming thither, all the Prophets and Saints departed, appeared at the Gate of the Temple to ſalute him, and from thence attending him into the chief *Oratory*, deſired him to pray for them, and then departed. Whereupon *Mahomet* with the Angel *Gabriel* going out of the *Temple*, found there a *Ladder of Light* ready fixed for them, which they immediately aſcended, leaving the *Alborak* there tied at a Rock till their return.

On their arrival at the *Firſt Heaven*, the Angel *Gabriel* knocked at the Gate, and having informed the Porter who he was, and that he brought *Mahomet* the Friend of *God* with him by the Divine Command, the Gates were immediately opened, which he deſcribes to be of a prodigious largeneſs. This firſt *Heaven*, he tells us, was all of *pure Silver*, and that he there ſaw the *Stars* hanging from it by Chains of *Gold*, each being of the bigneſs of Mount *Noho*, near *Mecca* in *Arabia*; and that in theſe *Stars Angels* kept watch and ward for the Guard of *Heaven*, to keep off the *Devils* from approaching near it, leſt they ſhould overhear and know what was there done. On his firſt entring into this *Heaven*, he ſaith he met an *old decrepit Man*, and this was our firſt Father *Adam*, who immediately embraced him, giving *God* thanks for ſo great a Son, and then recommended himſelf to his Prayers. As he entred further, he ſaw a multitude of *Angels* of all manner of Shapes; ſome in that of *Men*, others in that of *Birds*, and others in that of *Beaſts* of all manner of ſorts. And among thoſe who appeared in the ſeveral Shapes of *Birds*, he there ſaw a *Cock* of Colour as white as Snow, and of ſo prodigious a bigneſs, that his Feet ſtanding upon the firſt *Heaven*, his Head reached up to the ſecond, which was at the diſtance of five hundred Years Journey from it, according

cording to the rate as we usually travel here on *Earth*. But others among them, as they relate this Matter from their *Prophet*, hyperbolize much higher concerning it, telling us, that the Head of this *Cock* reacheth up through all the *Seven Heavens*, as far as the *Throne of God*, which is above seven times higher; and in the Description of him, say, that his Wings are all over deck'd with *Carbuncles* and *Pearls*, and that he extends the one of them to the *East*, and the other to the *West*, at a distance proportionable to his heighth. Concerning all these, the *Impostor* tells us the Angel *Gabriel* inform'd him, that they were *Angels* which did from thence intercede with *God* for all *Living Creatures* on the *Earth*. That those who interceded for *Men*, had there the Shape of *Men*; that those who interceded for *Beasts*, the Shape of *Beasts*; and those who interceded for *Birds*, the Shape of *Birds*, according to their several kinds. And that as to the Great *Cock*, that he was the chief *Angel* of the *Cocks*; that every Morning *God* singing an holy Hymn, this *Cock* constantly joined with him in it by his crowing, which is so loud, that all hear it that are in *Heaven* and *Earth*, except *Men* and *Fairies*, and then all the other *Cocks* that are in *Heaven* and *Earth* crow also. But when the Day of Judgment draws near, then *God* shall command him to draw in his Wings, and crow no more, which shall be a sign, that that Day is at hand, to all that are in *Heaven* and *Earth*, excepting still *Men* and *Fairies*, who being afore deaf to his crowing, shall not then be sensible of his Silence from it. And this *Cock* the *Mahometans* look on to be in that great favour with *God*, that whereas it is a common saying among them, That there are three Voices which *God* always hears; they reckon the first the Voice of him that is constant in reading the *Alcoran*; the second, the Voice of him that early every Morning prayeth for the Pardon of his Sins; and the third, the Voice of this *Cock* when he croweth, which they say, is ever most acceptable unto him.

All this stuff of the *Cock*, *Abdollah* helped *Mahomet* to, out of the *Talmudists*. For it is all borrowed from them, with some little variation only, to make it look not totally the same. For in the Tract *Bava Bathra* of the *Babylonish Talmud*, we have a Story of such a prodigious

*Bird*, called (*u*) *Ziz*, which ſtanding with his Feet upon the *Earth*, reacheth up unto the *Heavens* with his Head, and with the ſpreading of his Wings darkneth the whole Orb of the *Sun*, and cauſeth a total *Eclipſe* thereof. This *Bird* the *Chaldee Paraphraſt* on the * *Pſalms* ſays, is a *Cock* which he deſcribes of the ſame bigneſs, and tells us that he crows before the *Lord*. And the *Chaldee Paraphraſt* on (*x*) *Job* alſo tells us of him, and of his crowing every Morning before the *Lord*, and that *God* giveth him Wiſdom for this purpoſe. What is farther ſaid of this *Bird* of the *Talmudiſts*, may be ſeen in *Buxtorf's Synogoga Judaica*, *cap.* 50. and in *Purchas's Pilgrimage*, *lib.* 2. *cap.* 20.

From this *Firſt Heaven*, *the Impoſtor* tells us, he aſcended up into the *Second*, which was at the diſtance of five hundred Years Journey above it, and this he makes to be the diſtance of every one of the *Seven Heavens* each above the other. Here the Gates being opened unto him, as in the *Firſt Heaven*, at his entrance he met *Noah*, who rejoicing much at the ſight of him, recommended himſelf to his Prayers. In this *Heaven*, which was all made of *pure Gold*, *the Impoſtor* tells us he ſaw twice as many *Angels* as in the former, and among them one of a prodigious greatneſs. For his Feet being placed on this *Second Heaven*, his Head reached to the *Third*.

From this *Second Heaven* he aſcended up into the *Third*, which was made of *Precious Stones*; where at the entrance he met *Abraham*, who alſo recommended himſelf to his Prayers. And there he ſaw a vaſt many more *Angels* than in the former *Heaven*, and among them another great one of ſo prodigious a ſize, that the diſtance between his two Eyes were as much as Seventy thouſand Days Journey, according to our rate of travelling here on Earth. But here *Mahomet* was out in his *Mathematicks*; for the diſtance between a Man's Eyes being in proportion to his heighth but as one to ſeventy two, according to this rate, the heighth of this *Angel* muſt have been near fourteen thouſand Years

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(*u*) Buxtorfii Lexicon Rabbinicum in voce. יי. * Pſal. 50. v. 11. & Pſal. 80. v. 14. (*x*) Ad cap. 3. v. 7. & ad cap. 38. v. 36. & ad cap. 39. v. 16.

Years Journey, which is four times as much as the heighth of all his *Seven Heavens* together, and therefore it is impossible such *an Angel* could ever stand within any one of them. But notwithstanding this, here he placeth him, and in his description of him, tells us, that he had before him *a large Table*, in which he was continually writing in, and blotting out; and that having asked the Angel *Gabriel* of him, he was informed by him that this was *the Angel of Death*, who continually writes into *the Table*, which he had before him, the Names of all that are to be born, and there computes the Days of their Life, and as he finds they have compleated the number assigned them, again blots them out, and that whoever hath his Name thus blotted out by him, immediately dies.

From hence he ascended up into the *Fourth Heaven*, which was all of *Emerald*; where at the entrance he met *Joseph the Son of Jacob*, who recommended himself to his Prayers. And in this *Heaven* he after saw a vastly larger number of *Angels* than in the former, and among them another *great Angel*, as high as from this *Fourth Heaven* to the *Fifth*, who was continually weeping, and making great lamentation, and mourning; and this, the Angel *Gabriel* told him, was for the *Sins of Men*, and the destruction which they did thereby bring upon themselves.

From hence he ascended up into the *Fifth Heaven*, which was made of *Adamant*, where he found *Moses*, who recommended himself to his Prayers; and there also he saw a much greater number of *Angels* than in the former *Heaven*.

From hence he ascended up into the *Sixth Heaven*, which was all of *Carbuncle*, where he found *John the Baptist*, who recommended himself to his Prayers. And here he also saw the number of *Angels* much increased beyond what he had seen in any of the former *Heavens*.

From hence he ascended up into the *Seventh Heaven*, which was all made of *Divine Light*, and here he found *Jesus Christ*; where it is to be observed he alters his Stile. For he saith not, that *Jesus Christ* recommended himself to his Prayers, but that he recommended himself to *Jesus Christ*,

desiring him to pray for him; whereby he acknowledgeth him certainly to be the greater. But it was his usage through the whole Scene of his *Imposture*, thus to flatter the *Christians* on all Occasions. Here he saith he found a much greater number of *Angels* than in all the other *Heavens* besides, and among them one Extraordinary *Angel* having seventy thousand Heads, and in every Head seventy thousand Tongues, and every Tongue uttering seventy thousand distinct Voices at the same time, with which he continued Day and Night incessantly praising *God*.

The *Angel Gabriel* having brought him thus far, told him, That it was not permitted to him to go any farther, and therefore directed him to ascend up the rest of the way to the *Throne of God* by himself, which he saith he performed with great difficulty, passing through Waters and Snow, and many other such difficult Passages, till he came where he heard a Voice saying unto him, *O* Mahomet, *salute thy Creator*; from whence ascending higher, he came into a place, where he saw a vast Extension of Light of that exceeding Brightness, that his Eyes could not bear it, and this was the Habitation of the *Almighty*, where his *Throne* was placed; on the right side of which, he says, *God*'s Name and his own were written in these *Arabic* Words, *La ellah ellallah Mohammed resul ollah*, i. e. *there is no God, but God, and* Mahomet *is his Prophet*. Which is the *Creed* of the *Mahometans*; which Words he also says, he found written upon all the Gates of the *Seven Heavens*, which he passed through. Being approached to the *Presence of God*, as (*y*) near as within two Bow-shots, he tells us he saw him sitting on his *Throne*, with a covering of seventy thousand Vails before his Face; That on his drawing thus near, in sign of his Favour, he put forth his Hand, and laid it upon him, which was of that exceeding Coldness, that it pierced to the very Marrow of his Back, and he could not bear it. That after this, *God* entring into a very familiar Converse with him, revealed unto him a great many *hidden Mysteries*, made him understand the *whole*

(*y*) Alcoran, c. 53.

*whole of his Law*, and gave him many things in charge concerning his inſtructing Men in the knowledge of it; and in concluſion, beſtowed on him ſeveral *Privileges* above the reſt of *Mankind*. As that he ſhould be the *perfecteſt of all Creatures*; that at the *Day of Judgment* he ſhould be honoured and advanced above all the reſt of *Mankind*; that he ſhould be the *Redeemer* of all that believe in him; that he ſhould have the knowledge of all *Languages*; and laſtly, that the Spoils of all whom he ſhould conquer in War, ſhould belong to him alone. And then returning, he found the *Angel Gabriel* tarrying for him in the place where he left him; who conducting him back again through all the *Seven Heavens* the ſame way that he brought him, did ſet him again upon the *Alborack*, which he left tied at *Jeruſalem*; and then taking the Bridle in his Hand, conducted him back to *Mecca* in the ſame manner as he brought him thence, and all this within the ſpace of the tenth part of one Night.

On his relating this *Extravagant Fiction* to the People the next Morning after he pretended the thing happen'd, it was received by them as it deſerved, with a *general hoot*; (*a*) ſome laughed at the ridiculouſneſs of the Story, and others taking indignation at it, cryed out ſhame upon him for telling them ſuch *an abominable Lye*, and by way of reproach, bid him aſcend up to *Heaven* by daylight there immediately before them all, that they might ſee it with their Eyes, and then they would believe him. And even of his *Diſciples*, a great many were ſo aſhamed of him for this Story, that (*b*) they left him thereon; and more would have followed their Example, but that (*c*) *Abu Beker* came in to put a ſtop to the defection, by vouching the truth of all that *Mahomet* had related, and profeſſed his firm belief to the whole of it; for which reaſon he had ever after the Title (*d*) of *Aſſadick*, that is, the *Juſt*, becauſe of the extraordinary Merit of his



(*a*) Cantacuzen. Orat. 4. Richardi Confutatio Legis Saracenicæ, c. 14. Hott. Hiſt. Orient. lib. 2. c. 6. (*b*) Joannes Andreas, c. 8. *Friar* Richard, *and* Cantacuzenus *ſay, they were a thouſand that left him on this occaſion.* (*c*) Hott. Hiſt. Orient. lib. 2, c. 6. (*d*) Elmacin, lib. 1. c. 2. dicit eum ſic vocatum eſſe propter verificationem Meſiæ.

Faith in this particular. And whoever becomes a *Mahometan*, must have the same Faith also; this Story being as firmly believed by all of that *Religion*, as any thing in the *Gospel* is by us *Christians*. Only there has been this *Question* moved among them, whether it (*e*) were only a *Vision of the Night, or a real Journey*. Those that would salve the absurdity of it, would have it only be a *Vision*, and that most of the particulars of it are to be resolved into Figure and Allegory; but the major Vote hath carried it for a *real Journey*; and to this Sense it being now pin'd down, there is no one among them that dares in the least to doubt thereof.

The *Imposture* was never in greater danger of being totally blasted, than by this *ridiculous Fable*, such a stumbling-block did it lay even before those of his own Party, and therefore he needed to interpose the utmost of his Art to support the Credit of it; for which purpose he not only got his Friend *Abu Beker* to be a Voucher to it; but also brings in *God* himself in two places of his *Alcoran* bearing witness thereto, that is, in the Chapter of *the Children of Israel*, and in the Chapter of *the Star*; in the last of which he makes *God* to swear by the *Star* to the truth of it, that *Mahomet* related nothing in this Story, but what he had seen; that he was admitted to approach him in the highest *Heavens*, within the length of two Bow-shoots; and had seen the great Wonders of the *Lord*, and had many *hidden Mysteries* there revealed unto him; and that therefore Men ought not to dispute any more against him concerning it.

But how ridiculous soever the Story may appear, *Mahomet* had his Design therein, beyond barely telling such a miraculous Adventure of himself to the People. Hitherto he had only given them the *Alcoran*, which was his *written Law*, and had owned himself no farther than barely the *Messenger of God* to deliver it unto them, telling them that it was brought to him by the *Angel Gabriel*; and that as he received it, so he published it unto them, without offering at any Comment, Explication, or additional Interpretation of his own concerning it; and therefore when gravelled with any objection from his Ad-

(*e*) Hottengeri Hist. Orient. lib. 2. c. 6.

Adversaries against it (as he often was while at *Mecca*, where he was continually teazed and perplexed with some or other of them) his usual refuge was in this Saying, That the *Alcoran* was (*) *God's Book*, and that He only could explain the meaning of it; and it was Wisdom in him at first not to assume any farther. But now learning from his Friend *Abdollah*, that the *Jews* besides the *written Law* dictated by *God* himself, had also another *Law* called the *Oral Law*, and given with it (as they pretend) to *Moses* himself while in the *Mount*, and from him delivered to the *Elders* of the People, and from them down to after Ages by *Oral Tradition*; and understanding also that *this Law* was in as great Authority with them, as the other, and that it had its whole Foundation in the Sayings and Dictates which were pretended to be from *Moses*, and preserved by the Memories of those who conversed with him; he had a desire for the future to advance his Authority to the same pitch, and make all his Sayings and Dictates go for *Oracles* among his *Mussulmans*, as well as those which were pretended to be from *Moses*, did among the *Jews*. And for this end chiefly was it that he intended this Story of his Journey to *Heaven*. For could he once make it believed among his *Followers*, that he had there such a Converse with *God* as *Moses* had with him in the *Mount*, and was there fully instructed by him in the knowledge of all Divine Truths, as this Story pretends he was, he thought he should therein have a sufficient Foundation to build this pretence upon, and might by a just consequence from it, claim the whole which he aimed at; and he was not mistaken herein. For how ridiculous soever the thing at first appeared, yet in the result he carried his Point, and obtained all that by the Project, which he proposed to himself for it. For the whole of it at length going down with those who had swallowed the rest of his *Imposture*, from that time all his Sayings became looked on as Sacred Truths brought down from *Heaven*, and every word which at any time drop'd from so enlightned a Person (as this



(*) Alcoran, c. 3, &c. Richardi Confutatio, c. 17. Cantacuzeni Orat. 1. sect. 3. & 5. Ecchelensis Eutych. vindicat. p. 383.

Story ſuppoſeth him to be) as well as every Action which he did, any way relating to his *Religion*, were all carefully obſerved by them; which being after his death all (*f*) collected together from the Memoirs of thoſe who converſed with him, make up thoſe Volumes of *Traditions* from him, which they call the *Sonnah*; which are with the *Mahometans* the ſame in reſpect of the *Alcoran*, that the *Oral Law* among the *Jews* is in reſpect of the *Written*. And as among the *Jews* there are many Books, in which this *Oral Law* is recited, explained and digeſted under ſeveral Heads and Chapters by many different Authors among their *Rabbies*, who have employed their Pains and Studies in this matter; ſo alſo are there the like number of Books among the *Mahometans* concerning their *Sonnah* (*g*) in which all the Sayings and Doings of *Mahomet*, relating to his *Religion*, as alſo the Conſtitutions of the Seniors, (that is, of the firſt *Caliphs* that ſucceeded him, eſpecially the four firſt) concerning the the ſame, are collected, explained, and digeſted under ſeveral Heads or common Places, by the Compilers of them, which Books make up the Sum of their *Theology*, as well Speculative as Practical; and in them indeed is contained the whole of their *Religion*, as now practiſed among them. And therefore ſo much of the *Impoſture* which I now undertake to give an account of, being in theſe *Traditions*, and they all founded upon this *Journey* of *Mahomet* to *Heaven*, where he pretended to have been inſtructed in them by *God* himſelf; this ſufficiently juſtifieth my being thus long in relating his *fabulous Story* of it.

But how fabulous and abſurd ſoever this Story be, the *Socinians*, who have in ſo many things copied after this *Impoſtor*, have not ſtuck to borrow this alſo from him. For the many Texts of Scripture which tell us of our Saviour's coming to us from the Heavens above, manifeſtly proving his

(*f*) Pocockii Spec. Hiſt. Arab. p. 298, & 299. Joannes Andreas, c. 3. Bellonius, lib. 3. c. 4. Hottingeri Bibliotheca Orientalis, c. 2. Eccheleníis Eutych. vindicat. c. 27. Gentii Notæ ad Muſtadinum Sadum, p. 578. (*g*) Ebnol Athir, Ebnol Kaſſai, Pococke ib.

his Existence there in his Divinity, before the assuming of his Humanity here on Earth (which they impiously deny), to solve the matter, they have by just such another Story as this of *Mahomet*, carried him to Heaven, a little before the taking of his Ministry upon him, there to be instructed by God himself in the Doctrines which he was to teach; and refer all that is said in Holy Scripture of his coming from Heaven, to this his Journey thither of their own feigning. Which shews how miserable a shift they are reduced to, for the support of that Impiety which they assert. For take but this from them, and it must all necessarily fall to the ground,

After his publishing this Fiction, and the revolt of so many of his *Disciples*, as happen'd thereon, his Adversaries grew in strength so fast upon him, that he could no longer protect those who adhered to him, as he had hitherto done; but some of them, to the number of about an hundred Persons, having made themselves more than ordinary obnoxious to the *Government*, by some practices against it, (*b*) were forced to fly from *Mecca*, to *Nagash* King of *Ethiopia*, where *Mahomet*'s Letters, which they carried with them, obtained their protection, though the Men of *Mecca* sent two of their principal *Citizens* after them in an *Embassy* to that *King*, to demand them to be delivered unto them. And *Mahomet*, with the rest that tarried behind, found it very difficult for them to subsist any longer there. For after the departure of so many of his faithfullest Adherents into *this Exile*, this farther diminution of his Number, made him still less able to withstand these Insults which his Adversaries were continually on all occasions making upon him. But what he lost at *Mecca*, he got at *Medina*, then called *Yathreb* (*i*) a City lying at the *Northern* End of *Hagiaz*, two hundred and seventy Miles distant from *Mecca*, which being inhabited, (*k*) the one part by *Jews*, and the other part by *Heretical Christians*,

(*b*) Abul Feda. Ebnol Athir, Kamus, Pocockii Spec. Hist. Arab. p. 172. Ecchelensis Eutych. Vindicat. c. 27. Golii Notæ ad Alfraganum, p. 53. (*i*) Geographia Nubiensis Clim. 2. Part. 5. Golii Notæ ad Alfraganum, p. 98. (*k*) Shareſiani Disputatio Christiani, c. 4. Joannes Andreas, c. 1. Pocockii Spec. Hist. Arab. p. 137.

*Christians*, it seems these two different Parties not well agreeing in the same City, the Factions and Feuds that arose between them, drove one of the Parties to *Mahomet*; and on the Thirteenth Year (*l*) of his pretended *Mission*, there came to him from thence Seventy three Men, and two Women, who embraced his *Imposture*, and swore Fealty unto him, whereon he chose Twelve out of them, whom he retained a-while with him at *Mecca* to instruct them in his *New Religion*, and then sent them back again to *Yathreb*, to be as his *Twelve Apostles*, there to propagate it in that *Town*; in which they laboured with that Success, that in a short time they drew over a great Party of the Inhabitants to embrace the *Imposture*; of which *Mahomet* receiving an account, resolved to retire thither, as finding *Mecca* now grown too hot for him. For the chief Men of the City, finding that *Mahomet*'s indefatigable Industry and Cunning still kept up his Party, do what they could to suppress it, resolved without farther delay to strike at the Root, and prevent the farther spreading of the Mischief (*m*) by cutting off him that was the chief Author of it. Of which he having received full and early Intelligence, and finding no other way to avoid the Blow but to fly from it, ordered all his Party, whom he could prevail with, to accompany him in his Banishment (*n*), secretly in the Evening to withdraw out of the *City*, and retire to *Yathreb*. And when he had seen them all gone, he and (*o*) *Abu Beker* followed after, leaving only *Ali* behind, who having set in order some Affairs that detained him, came to them on the third day after. As soon as his Flight was publickly known, Parties were sent out to pursue after him, and he difficultly escaped them (*p*) by hiding himself for some time in a *Cave*, till the heat of the pursuit was over.

On

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(*l*) Elmacin. lib. 1. c. 1. (*m*) Alcoran, c. 8. Joannes Andreas, c. 1. Bidawi Comment. ad Alcorani, c. 8. Abunazar. Hottingeri Historia Orientalis, lib. 2. c. 5. (*n*) Elmacin. ib. Abul Pharaghius, Abul Feda, &c. (*o*) Elmacin. ib. Clenardi Epist. lib. 1. p. 52. (*p*) Alcoran, c. 9. Bidawi in Comment. ad illud Caput, & ad cap. 16. Hottingeri Hist. Orient. lib. 2. c. 5.

On the (*q*) 12*th* Day of the Month, which the *Arabs* call the *former Rabia*, that is on the 24*th* of our *September*, he came to *Yathreb*, and was there received with great Acclamations by the Party which called him thither. But whether this Party were of the *Jews*, or the *Christians*, I find not said in any Author; only if we may conjecture from the great kindness which at this time he expressed towards the *Christians*, and the implacable hatred which he ever after bore the *Jews*, it will from hence appear, that the former were the Friends that invited him thither, and the latter the opposite Party that were Enemies unto him. And what he saith of each of them in the fifth Chapter of his *Alcoran*, which was one of the first which he published after his coming to *Yathreb*, may seem fully to clear the Matter. For his Words there are, *Thou shalt find the* Jews *to be very great Enemies to the true Believers; and the* Christians *to have great Inclination and Amity towards them, for they have Priests and Religious, that are humble, who have Eyes full of Tears when they hear mention of the Doctrine which God hath inspired into thee, because of their knowledge of the Truth, and say, Lord we believe in thy Law, write us in the number of them who profess thy Unity. Who shall hinder us from believing in God, and the Truth wherein we have been instructed? We desire with Passion, O Lord, to be in the number of the Just.* By this we may see what a deplorable Decay the many Divisions and Distractions which then reigned in the *Eastern Church*, had there brought the *Christian Religion* into, when its Professors could so easily desert it, for that gross *Imposture* which an *Illiterate Barbarian* proposed unto them. And indeed it is no strange thing for Men, when once they have deserted the Orthodox Profession of the *Christian Faith*, to flee from one Error to another, till at length, by several Changes in *Religion*, they change the whole of it away, and give themselves up to total Impiety. For we see it daily practised among us.

On

(*q*) Elmacin, lib. 1. c. 1. Golii Notæ ad Alfraganum, p. 15. Ahmed Ebn Yuseph. Pocock. Spec. Hist. Arab. p. 174.

On *Mahomet*'s first coming to (*r*) *Yathreb*, he lodged in the House of *Chalid Abu Job*, one of the chief Men of the Party that called him thither, till he had built himself an House of his own, which he immediately set about, and adjoining thereto also erected a *Mosque* at the same time for the exercise of his new-invented *Religion*; and it is recorded as an Instance of his Injustice, that he (*s*) violently dispossessed certain poor *Orphans*, the Children of an Inferior Artificer a little before deceased, of the Ground on which it stood, and so founded this first Fabrick for his Worship, with the like wickedness as he did his *Religion*. And having thus settled himself in this *Town*, he continued there ever after, to the time of his Death. For which reason it thenceforth losing the Name of *Yathreb*, became called (*t*) *Medinato'l nabi*, i. e. *The City of the Prophet*, and simply *Medina*, by which Name it hath been ever since called, even unto this Day.

From this flight of *Mahomet*, the (*u*) *Hegera*, which is the *Æra* of the *Mahometans*, begins its Computation. It was first appointed by *Omar* the *Third Emperor* of the *Saracens*, on this (*w*) occasion. There happened a Contest before him about a Debt of Money: The *Creditor* had from his *Debtor* a Bill, wherein he acknowledged the Debt, and obliged himself to pay it on such a Day of such a Month. The Day and the Month being pass'd, the *Creditor* sues his *Debtor* before *Omar* for the Money. The *Debtor* acknowledged the Debt, but denied the Day of Payment to be yet come, alledging the Month in the Bill mentioned, to be that Month in the Year next ensuing; but the *Creditor* contended that it was that Month in the Year last past; and for want of a Date to the Bill, it being impossible to decide this Controversy, *Omar* called

(*r*) Elmacin, lib. 1. c. 1. Abul Feda, &c. (*s*) Disputatio Christiani, c. 4. (*t*) Geographia Nubiensis Clim. 2. part. 5. Appen. ad eandem cap. 8. Golii Notæ ad Alfraganum, p. 98. Abul Feda, Alkamus, &c. (*u*) Alfraganus cap. 1. Golii Notæ ad eundem, p. 53. Elmacin, lib. c. 1. & c. 3. Eutychius. Abul Pharaghius, Abul Feda, &c. Pocockii Spec. Hist. Arab. p. 172, 173. (*w*) Ecchelensis Hist. Arab. Part. 1. c. 10.

called his *Council* together, to consider of a Method how to prevent this Difficulty for the future; where it was decreed, That all Bills and other Instruments should ever after have inserted into them the Date both of the Day of the Month, and also of the Year, in which they were signed. And as to the *Year*, he having consulted with *Harmuzan*, a Learned *Persian* then with him, by his Advice, ordained all Computations to be made for the future from the *Flight* of *Mahomet* from *Mecca* to *Medina*. And for this reason this *Æra* was called the *Hegira*, which in the *Arabick Language* signifieth a *Flight*. It takes its beginning from the sixteenth Day of *July*, in the Year of our *Lord* Six hundred twenty and two. And ever since this Decree of *Omar* (which happen'd in the eighteenth Year of it) it hath constantly been used among the *Mahometans*, in the same manner as the Computation from the Incarnation of our *Lord Christ* is with us *Christians*. The Day that *Mahomet* left *Mecca*, was on (*x*) the first of the *Former Rabia*, and he came to *Medina* on the (*y*) twelfth of the same Month. But the *Hegira* begins two Months before, from the first of *Moharram*. For that being the first Month of the *Arabian Year*, *Omar* would make no Alteration as to that, but anticipated the Computation fifty-nine Days, that he might begin his *Æra* from the beginning of that Year in which this *Flight* of the *Impostor* happened, which gave Name thereto. Till the appointing of this *Æra*, it was usual with the *Arabians* to compute from the last great War they were engag'd in. And at *Mecca* the *Æra* of the *Elephant*, and the *Æra* of the *Impious War*, being those which they computed by all the Time of *Mahomet*, I shall give an Account of them.

The *Æra* of the *Elephant* had its beginning from (*z*) a War which the Inhabitants of *Mecca* had with the *Ethiopians*. It happen'd in that very Year in which *Mahomet* was born, on this Occasion. About fifty Years before the Time of *Mahomet*, there reigned over the *Homerites*, an ancient

(*x*) Golii Notæ ad Alfraganum, p. 52, & 55. (*y*) Elmacin, lib. 1. c. 1. (*z*) Al Kodai, Golii Notæ ad Alfraganum, p. 34. Pocockii Spec. Hist. Arab. p. 137, & 174.

ancient *Nation* of the *Arabs*, lying to the South of *Mecca*, a certain King called *(a) Du Nawas*, who having embraced the *Jewish Religion*, perſecuted the *Chriſtian*, which had been planted there for at leaſt three hundred Years before, and did the utmoſt he was able to extirpate it out of his *Dominions*. For which purpoſe he made him a deep *Ditch* or *Furnace* in the *Earth*, and after having heated it with Fire, cauſed all thoſe of the *Chriſtian Religion* to be thrown thereinto, who would not renounce their *Faith*, and turn to *Judaiſm*. During which Perſecution the *(b) Arabian Writers* tell a very memorable Story of a *Chriſtian Woman*, who being brought to the *Furnace* with a Son of hers very young, whom ſhe carried in her Arms, was at the ſight of the Fire ſo affrighted, ſhe drew back, as if ſhe would rather chuſe to comply with the Perſecutors, and renounce her *Faith*, than thus periſh for it; at which the Child cried out, *Fear not, Mother, to dye for your Religion, for then after this Fire you ſhall never feel any other.* Whereon the Mother being again encouraged, went on and compleated her *Martyrdom*. This *Perſecution* drove ſeveral of the *Homerite Chriſtians* to fly into *Ethiopia* for ſafety; where making their Complaints to the *King*, who was a *Chriſtian*, of the cruel Perſecution of *Du Nawas* againſt them, prevailed with him to ſend *Aryat* his Uncle, with an Army of Seventy Thouſand Men for their Relief: *(c)* who having overthrown *Du Nawas* in Battle, purſued him ſo hard that he forced him to the Sea, where he periſhed. Whereon the *Kingdom of the Homerites* fell into the Hands of the *Ethiopians*, and *Aryat* governed it twenty Years. After him ſucceeded *Abraham Al Aſhram*, who having built a famous *(d)* Church at *Sanaa*, the chief City of the *Homerites*, abundance of *Arabians* reſorted thither to the *Chriſtian*

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(*a*) Abul Feda, Al Maſudi, Ecchelenſis Hiſt. Arab. part 1. c. 10. Pocock. Spec. Hiſt. Arab. p. 62. (*b*) Al Maſudi Ecchelenſis ib. (*c*) Al Jannabi, Ahmed Ebn Yuſef, Ecchelenſis Hiſt. Arab. part. 2. c. 1. Pocockii Spec. Hiſt. Arab. p. 63. (*d*) Abul Feda, Al Jannabi, Ahmed Ebn Yuſef, Zamachſhari, Bidawi, & Jalalani in Commentariis ad cap. 105. Alcoranı. Pococ. Spec. Hiſt. Arab. p. 64. Golii Notæ ad Alfraganum, p. 54.

*tian Worſhip*, ſo that the *Temple of Mecca* began to be neglected, and the *Heathen Worſhip* there, hitherto performed with ſo great Concourſe from all Parts of *Arabia*, to grow into decay: At which the Men of *Mecca* were exceedingly diſturbed. For they had the chief of their ſupport from the great reſort of *Pilgrims* who came thither every Year from all Parts of *Arabia* to worſhip their *Heathen Deities*, and perform their annual ſolemn Ceremonies unto them. And therefore to expreſs their Indignation againſt this *Church*, which ſo much threatned their main Intereſt with total Ruin, ſome of them went to *Sanaa*, and getting privately into the *Church*, did in a moſt contumelious manner defile it all over with their Excrements. At which *Abraham* was ſo incenſed, that to revenge the Affront, he ſwore the Deſtruction of the *Temple of Mecca*: And accordingly to effect it, marched thither with a great Army, and beſieged the City. But not being able to compaſs his End, (I ſuppoſe for want of Proviſions for his numerous Forces in ſo deſart and barren a Country) he was forced to march back again with Loſs and Diſgrace; and becauſe he had ſeveral *Elephants* in his Army, for that reaſon this was called, *The War of the Elephant*; and the *Æra* by which they reckoned from it, *The Æra of the Elephant*. And to this War is it that the 105*th* Chapter of the *Alcoran*, called the *Chapter of the Elephant*, doth relate; where *Mahomet* tells us, *How the Lord treated them that came mounted upon Elephants to ruin the Temple of* Mecca, *and that he defeated their treacherous Deſign, and ſent againſt them great Armies of Birds, which threw down Stones upon their Heads, and made them like Corn in the Field, which is deſtroyed and trodden down by the Beaſts.* Where (*e*) the *Commentators* of the *Alcoran* tell us, That to preſerve the *Temple* of *Mecca* from the intended Deſtruction, *God* ſent againſt the *Ethiopians* great Armies of *Birds*, each of which carried three Stones, the one in the Mouth, and the other two in the two Feet, which they threw down upon their Heads; and that thoſe Stones, although not much bigger than Peaſe, were yet of that weight, that falling

(*e*) Zamachſhari, Bidawi, Jalalani, &c.

falling upon the Helmet, they pierced that and the Man thorough; and that on each of them was written the Name of him that was to be slain by it; and that the Army of the *Ethiopians* being thus destroyed, *the Temple of Mecca* was saved. For *Mahomet* having resolved to continue that *Temple* in its former Reputation, and make it the chief place of his *new invented Worship*, as it had been before of the *Heathen*, coined this Miracle among many others, on purpose to gain it the greater Veneration in the Minds of his deluded Followers, although there might be several then alive, who were able to give him the Lye thereto, it being but fifty four Years before the beginning of the *Hegira*, that this War happened. For it was the very Year (*f*) in which *Mahomet* was born. But perchance this *Chapter* came not forth in publick, till *Othman*'s Edition of the *Alcoran*, which was many Years after, when all might be dead, that could remember any thing of this War, and the Fable thereby out of danger of being contradicted by any of those who knew the contrary.

The *Æra* of the *Impious War* began from the twentieth Year of the *Æra* of the *Elephant*, and had its Name from a terrible War, which was then waged between (*g*) the *Koraishites* and *Kisailanites*, in which *Mahomet* first (*h*) entred the School of War under his Uncle *Abu Taleb*, being then twenty Years old. It was called the *Impious War*, because it proceeded to that heat and fury, that they carried it on even in those Months, when it was reckon'd impious among them to wage War. For it was (*i*) an ancient Constitution through all *Arabia*, to hold four Months of the Year sacred, in which all War was to cease: And these were the Months of *Moharram*, *Rajeb*, *Dulkaada*, and *Dulhaga*; The First, the Seventh, the Eleventh, and the Twelfth of the Year, in which it was observed with the greatest Religion among all their *Tribes*, to use no Act of *Hostility*

(*f*) Golii Notæ ad Alfraganum, p. 54. Pocockii Spec. Hist. Arab. p. 64. (*g*) Pocockii Spec. Hist. Arab. p. 174. Golii Notæ ad Alfraganum, p. 54. (*h*) Al Kodai, Al Kamus, &c. Pocockii Spec. Hist. Arab. p. 174 in Margin. (*i*) Al Jauhari. Al Sharestani. Al Kamus, Cazwini, Golius in Notis ad Alfraganum, p. 4, 5, & 9. Pocockii Spec. Hist. Arab. p. 174, & 176.

*Hoſtility* againſt each other; but with how great Fury ſoever one *Tribe* might be engaged againſt another (as was uſual among them) as ſoon as any of thoſe *Sacred Months* began, they all immediately deſiſted, and taking off the heads from their Spears, and laying aſide all other Weapons of War, had intercourſe, and intermingled together, as if there had been perfect Peace and Friendſhip between them, without any fear of each other; ſo that if a Man ſhould meet on thoſe Months him that had ſlain his Father, or his Brother, he durſt not meddle with him, how violent ſoever his Hatred or Revenge might prompt him to it. And this was conſtantly obſerved among all the ancient *Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War* (*k*) *Mahomet* having firſt taken Arms, gave a Preſage thereby to what impious purpoſe he would uſe them all his Life after.

But the *Hegira* being that, which all of the *Mahometan Religion* have, ever ſince the Conſtitution of *Omar*, computed by; the Subject Matter of the *Hiſtory* which I now write, obligeth me henceforth to make uſe of this *Æra* through the remaining part of it. But becauſe it computeth by *Lunary Years* only, and not by *Solary*, it's requiſite that I here inform the Reader of the nature of thoſe Years, and the manner how the *Hegira* computeth by them. Anciently the *Arabs*, although (*l*) they always uſed *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and conſequently had their Months always fixed to the ſame Seaſon of the Year. But this growing out of uſe about the Time of *Mahomet*, their Year hath ever ſince been ſtrictly *Lunary*, conſiſting only of Three hundred fifty four Days, eight Hours, and Forty eight Minutes, (*m*) which odd Hours and Minutes in thirty Years making Eleven Days exactly, they do intercalate a Day on the 2*d*, 5*th*, 7*th*, 10*th*, 13*th*, 15*th*, 18*th*, 21*ſt*,



(*k*) Al Kodai, Al Kamus, Pocockii Specim. Hiſt. Arab. p. 174. (*l*) Al Jauhari, Ebnol Athir, Pocockii Specim. Hiſt. Arab. p. 177. (*m*) Golii Notæ ad Alfraganum, p. 11. Scaliger de Emendatione temporum, lib. 2. cap. de Anno Hegiræ.

21*ſt*, 24*th*, 26*th*, *and* 29*th*, Years of this *Period*. So that their Year, in thoſe Years of this *Period*, conſiſts of Three hundred fifty five Days, by reaſon of the intercalated Day, which they then add to the laſt Month of the Year. And this Year all that profeſs the *Mahometan Religion* have ever made uſe of; and there is a Paſſage in the *Alcoran* (*n*) whereby they are confined to it. For the *Impoſtor* there calls it an *impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days ſhort of the *Solary*; it hence comes to paſs, that the beginning of the Year of the *Hegira* is unfix'd and ambulatory (the next Year always beginning eleven Days ſooner than the former) and therefore ſometimes it happens in Summer, ſometimes in Spring, ſometimes in Winter, and ſometimes in Autumn; and in thirty and three Years compaſs goes thorough all the different Seaſons of the Year, and comes about again to the ſame time of the *Solary Year*, although not exactly to the ſame Day. Which being like to create ſome Confuſion to us who are uſed to the *Solary Year*; to prevent this, after the Year of the *Hegira*, in the Margin, I add the Day of the Month in the Year of our *Lord* in which it begins. The Months of the *Arab Year* are as follow; 1. *Moharram.* 2. *Saphar.* 3. *The former Rabia.* 4. *The later Rabia.* 5. *The former Jomada.* 6. *The later Jomada.* 7. *Rajeb.* 8. *Shaban.* 9. *Ramadan.* 10. *Shawall.* 11. *Dulkaada.* 12. *Dulhagha.* The firſt hath thirty Days, and the ſecond twenty nine, and ſo alternatively to the end of the Year; only in the Intercalary Years, *Dulhagha* hath thirty Days, becauſe of the Day added, but on all other Years only twenty nine.

But beſides this *Æra*, the *Mahometans* in *Perſia* have another, which they reckon by in all Civil Matters, called the *Æra of Yazdejerd*. It computes by *Solary Years* of Three hundred ſixty five Days without any *Intercalation*, and is in uſe among the *Aſtronomers* all over the *Eaſt*. It hath its beginning ten Years after the *Hegira*, not from the Death of *Yazdejerd* (as all Chronologers hitherto, following

(*n*) Alcoran, c. 9.

ing the Miſtake of *Scaliger*, have erroneouſly aſſerted) but from his firſt Advancement to the Crown of *Perſia*. The Hiſtory of this Matter is thus. * After the Death of *Choſroes*, the Second of that Name (which happen'd *An. Dom.* 628.) in four Years time eight ſeveral Perſons having ſucceſſively poſſeſſed themſelves of the Throne of *Perſia*, and moſt of them by violent means, this created ſuch Diſtractions and Confuſions through all that Kingdom, by reaſon of the great Diviſions, and ſeveral different Intereſts, which ſo many Revolutions in ſo ſhort a time had occaſion'd among them, that at length all Parties growing weary of ſo deſtructive a State of their Affairs, came to an Agreement of ſettling again under a Prince of the Royal Family, and to this purpoſe made choice of *Yazdejerd*, a Grandſon of *Choſroes*, who was a young Man of fifteen Years old, and ſent into *Arabia* (where he was fled for his Safety) to *Abu Beker*, then newly choſen Succeſſor to *Mahomet*, to demand him for their King; and having accordingly obtain'd him, did on the 16*th* day of *June*, *Anno Dom.* 632. in the Eleventh Year of the *Hegira*, place him on the Throne of his Anceſtors; which being ſo ſignal a Reſtoration of that Kingdom to its former Peace and Settlement, after ſo great a diſturbance of it, they made this the beginning of a new *Æra* † among them, which from the Name of the King, they called the *Æra* of *Yazdejerd*. And therefore it doth not begin from the Death of that Prince; for he lived nineteen Years after, and fought many Battels againſt the *Saracens*, during the Reign of *Omar* and *Othman*, Succeſſors of *Abu Beker*, in defence of his *Country*, till at length he was ſlain by the Treachery of one of his own Captains, in the thirty firſt Year of the *Hegira*, *Anno Dom.* 651. nineteen Years after this *Æra*, denominated from him, firſt commenced, which all agree was in the Eleventh Year of the *Hegira*.



* Abul Pharaghius, p. 112. & p. 116. Eutychius, part 2. p. 256. & p. 296. Elmacin, lib. 1. c. 2. & c. 4. † Ulug. Beg. de Cognitione Epoch. c. 3. *Where ſpeaking of the* Perſian *Epocha, he hath theſe Words*, Principium hujus Epochæ fuit dies Martis initio anni quo primum regnavit Yazdejerdes filius Shahriari.

*Heg.* 1. *July* 16. *A. D.* 622.] The first thing that * *Mahomet* did after his having settled himself at *Medina*, was to Marry his Daughter *Fatima* to his Cousin *Ali*. She was the only Child then living, of six which were born to him of *Cadigha*, his first Wife; and indeed the only one which he had, notwithstanding the multitude of his Wives, (*p*) that survived him, whom he exceedingly loved, and was used to give great Commendations of her, reckoning her among the perfectest of Women. For he was (*q*) used to say, That among Men there were many perfect, but of Women he would allow only four to be such, and these were *Asiah* the Wife of *Pharoah*; *Mary* the Mother of *Christ*; *Cadigha* his Wife, and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet* derive their descent.

And now the *Impostor* having obtain'd the End he had been long driving at, that is, a Town at his Command where to arm his Party, and head them with security; for the further prosecution of his Design, he here enters on a new Scene. Hitherto he had been preaching up his *Imposture* for thirteen Years together; for the remaining ten Years of his Life he takes the Sword and fights for it. He had long been teazed and perplexed at *Mecca* with Questions, and Objections, and Disputes about what he Preached, whereby being often gravel'd and non-plus'd, to the Laughter of his Auditors, and his own Shame and Confusion, out of hatred to this way (*r*) he henceforth forbids all manner of disputing about his *Religion*; and that he might be sure to have no more of it, makes it for the future to be no less than Death for any one in the least to contradict or oppose any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Disciples, was not by Disputing, but (*s*) by Fighting; and therefore commands them

* Elmacin, lib. 1. c. 1. Abul Feda, &c. (*p*) Abul Pharaghius, p. 103. (*q*) Abul Feda, Pocockii Specim. Hist. Arab. p. 183. (*r*) Alcoran, c. 4. Cantacuzen. Orat. 1. Sect. 12. Joannes Andreas, c. 12. (*s*) Alcoran, c. 2, 3, 4, 9, &c. Joannes Andreas, c. 12. Disputatio Christiani, c. 8. Cantacuzen Orat. 1 Apolog. 4. Richardi Confutatio, c. 10.

them all to arm themſelves, and ſlay with the Sword all thoſe that would not embrace it, unleſs they ſubmitted to pay an *Annual Tribute* for the redemption of their Lives. And according to this his Injunction, even unto this Day, all who live under any *Mahometan Government*, and are not of their *Religion*, (*t*) pay an Annual Tax for a conſtant Mulct of their Infidelity (which in *Turkey* (*u*) is called the *Carradge)* and are ſure to be puniſhed with (*w*) Death, if in the leaſt they contradict or oppoſe any Doctrine that is received among them to have been taught by *Mahomet*. And certainly there could not be a wiſer way deviſed for upholding of ſo abſurd an *Impoſture*, than by thus ſilencing, under ſo ſevere a Penalty, all manner of Oppoſition and Diſputes againſt it.

After the *Impoſtor* had ſufficiently infuſed this *Doctrine* into his *Diſciples*, he next proceeds to put it in practice; and having erected his *Standard*, calls all them to come armed thereto; where having enrolled them all for the War, (*x*) he gives his *Standard* to his Uncle *Hamza*, conſtituting him thereby his *Standard-bearer*; and out of the ſpecial Confidence he had in him, ſent him out on the firſt Expedition which was undertaken in his Cauſe. For underſtanding that (*y*) *the Caravan of Mecca* was now on the Road in their return from *Syria*, he ordered out *Hamza* with a Party of Thirty Horſe to way-lay and plunder them; and he having accordingly poſted himſelf in a Wood in the Country of *Yamama*, by which they were to paſs, they tarried their coming; but on their approach, finding them guarded with Three hundred Men, ſent from *Mecca* to convey them ſafe home, he durſt not ſet upon them, but fled and returned to *Medina*, without effecting any thing. And ſeveral other Expeditions, which were this Year undertaken of the ſame nature, had no better ſucceſs.

*Heg.* 2. *July* 5. *A. D.* 623.] The next Year a very rich *Caravan* going from *Mecca* towards *Syria*, and carrying a great



(*t*) Thevenot, part 1. lib. 1. c. 55. (*u*) Thevenot, part 1. lib. 1. c. 28. (*w*) Cantacuzen. Orat. 2. Sect. 5. Thevenot, part 1. lib. 1. c. 28. (*x*) Elmacin. lib. 1. c. 1. (*y*) Elmacin. ib. Diſputat. Chriſtiani, c. 4.

great quantity both of Goods and Money, which belonged to the Merchants of *Mecca*, that traded into that Country, he went out with Three hundred and nineteen Men to intercept it. But (*a*) coming up with them at a Place called *Beder*, he found them guarded by a Convoy of a Thousand Men, under the Command of *Abu Sophian*, whereon a fierce Battle ensued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could back again to *Mecca*, saving most of the *Caravan* with him, at which *Mahomet*'s Men much (*b*) repined. However great Spoils were gained by them in this *Battle*, which had like to have made a Quarrel among them about the Division. For the Army consisting of two Parties, the Men of *Medina*, who were called the *Ansers*, that is, *Mahomet*'s *Helpers*; and the Men of *Mecca*, who were called the *Mohagerins*, that is, *the Companions of his Flight*; the * former would have had a larger Share than the latter. To salve this Controversy, *Mahomet* composed the Eighth Chapter of his *Alcoran*, wherein he adjudgeth the fifth part to himself, and the rest to be equally divided between them.

The Success of this Battle gave great encouragement to the *Impostor*, and his Party. He frequently brags of it in his *Alcoran*, and would have it believed that † two *Miracles* were wrought for his obtaining of it; the first, That *God* made his Enemies see his Army as double to what it was, which helped to dismay them; and the second, That he sent *Troops of Angels* to his assistance, which helped to overcome them. They were to the number of Three thousand (as he (*e*) himself tells us) but being invisible to every one's Eyes but his alone, the credit of it stands upon no better Foundation, than the rest of his *Imposture*, his own single *Testimony* only.

This

(*a*) Elmacin, lib. 1. c. 1. Abul Pharaghius, p. 102. Alcoran, c. 3. & Commentatores in illud caput. (*b*) Alcoran, c. 3.

* Hottinger. Bibliotheca Orientalis, c. 2. ad Suratam Octavam Alcorani. † Alcoran, c. 3. Bidawi. (*e*) Alcoran, c. 3.

This Year he altered the (*f*) *Kebla*, that is, the Place towards which they directed their Prayers. For it was usual among the People of the *East*, of all *Religions*, to observe one particular Point of the Heavens, towards which they all turned their Faces when they prayed. The *Jews*, in what part of the World soever they were, prayed with their Faces (*g*) towards *Jerusalem*, because there was their *Temple*; the *Arabians* towards *Mecca*, because there was the *Caaba*, the chief place of their *Heathen Worship*; the *Sabeans* (*i*) towards the *North-Star*; and the *Persian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, (*k*) towards the *East*, because from thence the *Sun* did arise, which they held to be the chief Fountain of both. *Mahomet*, from the beginning of his *Imposture*, had directed his *Disciples* to pray (*l*) with their Faces towards *Jerusalem*, which he was used to call the *Holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief Place where all his Sect were to Worship. But now finding that his Followers still bore a superstitious Veneration to the *Temple of Mecca*, which had for many Ages before been the chief Place of the *Idolatrous Worship* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow-Citizens to him, if he still preserved thir *Temple* in its former Honour, he changed his former Law to serve his present Purpose, and henceforth directed his *Disciples* to Pray with their Faces towards (*m*) *Mecca*, and ordained the *Temple* of that Place, which from its square Form was called the *Caaba* (that Word signifying a Square in the *Arabic Tongue*) to be the chief Place of Worship for all of his *Religion*, to which they were still to perform their *Pilgrimages*, as in former Times. And to this Change he was the more inclined, out of his



(*f*) Abul Pharaghius, p. 102. Al Kodai, Abul Feda, Joannes Andreas, c. 6. v. 10. Buxtorfii Synagoga Judaica, cap. 10. Maimonides in Halachoth Tephillah, c. 1. Sect. 3. (*g*) Abul Pharaghius, p. 102. (*i*) Abul Pharaghius, p. 184. (*k*) Pocockii Spec. Hist. Arab. p. 148. (*l*) Abul Feda, Abul Pharaghius, p. 102. Joannes Andreas, c. 6. Pocockii Spec. Hist. Arab. p. 175. (*m*) Alcoran, c. 2. Joannes Andreas, c. 2. & c. 6.

Aversion to the *Jews*, against whom having, about this time contracted an irreconcilable Hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be distinguished from them in this Particular, is the reason (*n*) which he himself gives for this Change. However, (*o*) many of his Disciples were much scandaliz'd hereat, judging no Truth nor Stability in that *Religion* which was so often given to change; and several left him thereon.

From this Time, the more to magnify the *Temple of Mecca*, and to give the greater Honour and Reputation thereto, have we all those Fabulous Stories invented, which the *Impostor* tells us concerning it. As that it was (*p*) first built in *Heaven* to be the Place where the *Angels* were to worship; and that *Adam* worshipped at it while in *Paradise*; but being cast down from thence (for they place *Paradise* in *Heaven*) he prayed *God*, that he might have such a *Temple* on *Earth*, towards which he might pray, and go round it in holy Worship unto him, in the same manner as the *Angels* went round that which he had seen in *Heaven*: That thereon *God* sent down the similitude of that *Temple* in Curtains of *Light*, and pitched it at *Mecca*, in the place where the *Caaba* now stands; which is, say they, exactly under the *Original*, which is in *Heaven*: That there, after the Death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worshipped till the *Flood*, by which it being overthrown, *God* commanded *Abraham* again to rebuild it, having shewn him the Form of the Fabrick in a Vision, and directed him to the Place by his visible *Shechinah* residing on it: That accordingly (*q*) *Abraham* and *Ismael* rebuilt it in the Place where it now stands: And that *Ismael* ever after, living at *Mecca*, there worshipped *God* with the true Worship; but his Posterity afterwards corrupted it with *Idolatry*, and prophaned this holy *Temple* with

(*n*) Alcoran, c. 2. (*o*) Joannes Andreas, c. 6. (*p*) Shareſtani, Pococki Spec. Hist. Arab. p. 115. Sonitæ Appendix ad Geographiam Nubiensem, c. 7. (*q*) Alcoran, c. 2, 3, & 22. Al Jannabi in vita Abrahami, Shareſtani, Zamachshari, ad cap. 2. Alcorani. Sharifol Edrisi. Liber Agar. Joannes Andreas, c. 1.

with *Idols*, from which he was now to purge it, and consecrate it anew to the true Worship of *God*, to which it was primitively intended. And he did not only thus retain *the Temple of Mecca*, but also the *Pilgrimages* thither, and all the absurd Rites which were performed at them in the Times of *Idolatry*. For these being the Things which long use had created a great Veneration for in the Minds of the *Arabians*, by adopting them all into his *new Religion*, he made it go down the easier with them. And indeed this was the principal piece of his Craft, so to frame his *new Religion* in every particular, as would best take with those to whom he proposed it.

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it, is this. It was an *Heathen Temple* in the same Veneration among the *Arabs*, that the *Temple of Delphos* was among the *Greeks*, whither all their (*r*) *Tribes*, for many Ages, came once a Year to perform their *Idolatrous Ceremonies* to their *Gods*; till at length *Mahomet* having forced them to exchange their *Idolatry* for another *Religion* altogether as bad, made this *Temple* also undergo the same change, by appointing it thenceforth to be the chief place for the performing of that false Worship which he imposed, in the same manner as it was before of that which he abolished, and so it hath continued ever since.

This same Year he also appointed the Month of (*s*) *Ramadan* to be a Month of *Fast*. At his first coming to *Medina*, (*t*) finding the *Jews* observing the Celebration of their great *Fast of the Expiation* on the Tenth of their first Month, which is *Tisri*, he asked what it meant; And being told it was a *Fast* appointed by *Moses*, he replied, that he had more to do with *Moses than they*; and therefore ordained the Tenth Day of *Moharram*, the First Month of the *Arab Year*, to be a *Solemn Fast* with his *Mussulemans* in imitation hereof, which by a Name also borrowed from the *Jews*, he called *Ashura*, which is the same with the

(*r*) Shareſtani, Golii Notæ ad Alfraganum, p. 8, & 9. Makrisi. Pocockii Spec. Hist. Arab. p. 177, & 311. (*s*) Abul Pharaghius, p. 102. Al Kodai. (*t*) Al Kazwini, Pocockii Specim. Hist Arab. p. 309.

the *Hebrew Aſhor*, that is, the *Tenth*, it being the (*u*) Tenth Day of the Month *Tiſri*, on which this *Faſt of the Expiation* was kept among them. And he did alſo at firſt adopt other of their *Faſts* into his Religion, hoping by theſe means to win them over unto him. But finding them ſtill to oppoſe him all they could, and on all Occaſions to perplex him and his *Followers* with Queſtions and Difficulties about his *Religion*, which he could not find Anſwers for, and on the account hereof to diſparage and deride him and his *Impoſture*, he contracted that Averſion and Hatred againſt them, that he reſolved to differ from them (*w*) in this too, as well as in the particular laſt mention'd; and therefore aboliſhing the ſaid *Faſts*, which he had taken from them, in imitation of the Chriſtian way, with whom about this time (it ſeems) he was very deſirous to ingratiate himſelf, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued time of ſolemn Faſting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the time of the *Chriſtian Lent*. But the reaſon which he himſelf gives for his appointing of it, was, becauſe (*x*) on this Month, as he pretends, the *Alcoran* firſt came down from *Heaven* to him; that is, that *Chapter* of it which he firſt publiſhed. Before, it was a Month uſually (*y*) dedicated to Jollity and good Chear among the *Arabs*, and while they intercalated the Year, always fell in the heat of Summer; and therefore it was called *Ramadan*, (*z*) becauſe of the *Ramado'l Har*, i. e. *the vehemency of the heat*, which then happen'd.

The reſt of this Year (*a*) he ſpent in Predatory Excurſions upon his Neighbours, robbing, plundering and deſtroying all thoſe that lived near *Medina*, who would not come in and embrace his *Religion*.

*Heg.* 2. *June* 24. *A. D.* 624.] The next Year he made War (*b*) upon thoſe *Tribes* of the *Arabs*, which were of the

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(*u*) Leviticus, c. 16. v. 29. Miſna in Tract. *Toma*, & Maimonides in Tract. *Yom Kippur*. (*w*) Ebnol Athir. (*x*) Alcoran, c. 2. (*y*) Ebn Ahmed, Al Makrizi, Pocockii Spec. Hiſt. Arab. p. 175. (*z*) Al Jauhari, Ebnol Athir, Golii Notæ ad Alfraganum, p. 7. Pocockii Spec. Hiſt. Arab. p. 176. (*a*) Elmacin, Abul Pharaghius. (*b*) Elmacin, l. c. 1.

the *Jewish Religion* near him; and having taken their *Castles*, and reduced them under his Power, sold them all for Slaves, and divided their Goods among his *Followers*. He being exceedingly exasperated against *Caab*, one of their *Rabbies*, this War was principally undertaken for his sake, that he might take him (*c*) and put him to Death; but not being able to light on him in any of those Places which he had taken, he sent out Parties to search after him, ordering them to kill him whereever they should find him. The Reason of his (*d*) bitter Hatred against him was this. *Caab* was a very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he so terribly galled the *Impostor*, that he could not bear it, but resolved to revenge the Affront with his Destruction, if ever he could get him into his Hands. For some time *Caab* escaped all the Snares which he laid for him; but after his Power had encreased so far, that the greater part of *Arabia* had submitted to him, he found he could be no longer safe, but by making his Peace with him; and therefore to purchase it, came in unto him, and professed himself a *Mahometan* also. Hereon *Mahomet* bad him repeat that *Poem* which had so much offended him, which he did, putting the Name of *Abu Beker* in every Verse, where formerly was the Name of *Mahomet*; but this not doing, *Mahomet* would not give him his Pardon, although at that time he did not take any Advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourse to this farther Device for the obtaining of his Security from him. For being inform'd that *Mahomet* had lately gotten a new Mistress, whom he exceedingly doated upon, and much regretted her Absence from him, while then abroad upon the Wars; the *crafty Jew* struck in with this Passion for the mollifying of him, and composed an excellent Poem in her Commendation, which having repeated before him, he so took the Heart of the *old Lecher* thereby, that he not only pardon'd him, but also received him into the Number

(*c*) Elmacin. ib. (*d*) Ecchelensis Hist. Arab. part 1. c. 1. & Eutych. Vindicat. p. 303, & 304.

Number of his particular *Favourites*, and made him one of his chief *Confidents* ever after. And as a Mark of his Favour, then beſtowed on him the Cloak which he wore; which being kept by him out of an affected Veneration to the *Impoſtor*, as an holy Relick, was afterwards bought by *Moawias*, when he came to the *Empire*, for Thirty thouſand pieces of Gold, and was made the *Robe* which he and all his Succeſſors of the Houſe of *Ommia* conſtantly wore on all Solemn Occaſions. And it's ſaid of this *Caab*, that he afterwards became ſo intimate with the *Impoſtor*, that he took him into his greateſt Secrets, even to that of the *Impoſture* itſelf, in compoſing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learning then in uſe among them, exceedingly qualify'd him.

Towards the end of this Year happened the Battle of *Obud*, which had like to have proved fatal to the *Impoſtor*. For (*e*) *Abu Sophian*, to revenge the laſt Year's Affront, marched againſt him with an Army of Three thouſand Foot and Two hundred Horſe; and having ſeized the Mountain of *Obud*, (*f*) which was only four Miles diſtant from *Medina*, he ſo diſtreſſed that Place from thence, that *Mahomet* was forced to hazard Battle to diſlodge him from that Poſt, although he could make no more than a Thouſand Men to lead out againſt him. However, in the firſt Conflict he had the better, but at laſt being overborn by the Number of the Enemy, he loſt many of his Men, and among them, *Hamza* his Uncle, who bore the *Standard*, and was himſelf grievouſly wounded in ſeveral places, and had been ſlain, but that *Telha*, *one of his Companions*, *and Nephew to Abu Beker*, came in to his reſcue, in which Action (*g*) he received a Wound in his Hand, which deprived him of the uſe of ſome of his Fingers ever after.

To ſalve the Objections which were raiſed againſt him on this Defeat, he was much put to it. Some (*h*) argued

(*e*) Elmacin. lib. 1. c. 1. Abul Pharaghius, p. 102. (*f*) Geographia Nubienſis Clim. 2. part. 5. (*g*) Diputatio Chriſtiani, c. 5. *with which compare* Abul Pharaghius, p. 117. *For there it is ſaid* Telha *had a lame Hand.* (*h*) Alcoran, c. 3.

ed againſt him, How he that was a *Prophet of God*, and ſo much in his Favour as he pretended, could be overthrown in Battle by the *Infidels*? And others murmured as much for the Loſs of their Friends and Relations who were ſlain in the Battle. To ſatisfy the former, he laid the Cauſe of the Overthrow on the Sins of ſome that followed him; and ſaid, that for this Reaſon *God* ſuffered them to be overthrown, that ſo the Good might be diſtinguiſh'd from the Bad, and thoſe who were *true Believers* might on this Occaſion be diſcerned from thoſe who were not. And to ſtill the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Deſtiny*, telling them, that thoſe who were ſlain in the Battle, though they had tarried at home in their Houſes, muſt have died notwithſtanding when they did, the time of every Man's Life being predeſtinated and determined by *God*, beyond which no Caution is able in the leaſt to prolong it; that the *Deſtiny* of all is ſtated to an Hour, which cannot be altered; and therefore thoſe who were ſlain in the Battle, died no ſooner than they muſt otherwiſe have done; but in that they died fighting for the *Faith*, they gained the Advantage of the Crown of Martyrdom, and the Rewards which were due thereto in *Paradiſe*, where he told them they were alive with *God* in everlaſting Bliſs, which was of greater Advantage than all the *Treaſures* of the World could in this Life have been unto them: That they were there rejoycing very much, that they had laid down their Life ſo happily, as by thus fighting in the *Cauſe of God*, and *his Law*, and were expreſſing among themſelves exceeding Gladneſs; that thoſe who ran to hinder them from going to the Battle met them not. Both which *Doctrines* he found ſo well to ſerve his turn, that he propagated them on all Occaſions after. And they have been the darling (*i*) Notions of all this *Sect* ever ſince, eſpecially in their Wars, where certainly nothing can be more conducive to make them fight valiantly, than a ſettled Opinion, That whatever Dangers they expoſe themſelves to, they cannot die either ſooner or

(*i*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 8.

or later than is otherwiſe unalterably predetermined that they muſt; and that in caſe this predetermined time be come, in dying fighting for their *Religion*, they ſhall obtain that Happineſs, as to become *Martyrs* thereby, and immediately enter into *Paradiſe* for the Reward hereof.

*Heg.* 4. *June* 13. *A. D.* 625.] In the Fourth Year of the *Hegira* he waged War (*k*) with the *Nadirites*, a *Tribe* of the *Jewiſh Arabs* in his Neighbourhood, whom he preſſed ſo hard, that he forced them to leave their *Caſtles*; part of them retiring to *Chaibar*, a City belonging to thoſe of their *Religion*; and part flying into *Syria*. Thoſe latter that fled into *Syria*, *Mundir Ebn Omar*, with a Party of the Men of *Medina*, purſued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that eſcaped. With ſuch Cruelty did thoſe Barbarians firſt ſet up to fight for that *Impoſture* they had been deluded into. This ſame Year he fought the ſecond Battle of *Beder*, and had many other Skirmiſhes with thoſe who refuſed to ſubmit to him, in which he had ſometimes proſperous, and ſometimes dubious Succeſs.

But while his *Army* was Abroad on theſe Expeditions, ſome of his Principal Men engaging at Play and Drink, in the heat of their Cups fell a quarrelling, which raiſed ſuch a Diſturbance among the reſt of his Men, that they had like to have fallen all together by the Ears, to the confounding of him and all his Deſigns; and therefore for the preventing of the like Miſchief for the future, (*l*) he forbad the uſe of Wine, and all Games of Chance ever after. And to make his Prohibition the more influential, he backs it with a (*m*) *Fable* of Two *Angels*, called *Arut* and *Marut*, who he tells us were in times paſt ſent

(*k*) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102. (*l*) Al Kodai, Pocockii Specim. Hiſt. Arab. p. 175. Alcoran, c. 5. Fortalit. Fid. lib. 4. Conſid. 5. (*m*) Alcoran, cap. 2. Zamachſhari & Bidawi, aliique Commentatores ad illud caput. Dialogus Mahometis cum Abdoliah, Richardi Confutatio Legis Saracenicæ, c. 4. Cantacuzen. Orat. 2. Sect. 15. Bellonius, l. 3. c. 6. Guadagnol. Tract. 2. c. 4. e Libro Agar.

ſent down from *Heaven* to adminiſter Juſtice, and teach Men Righteouſneſs in the *Province* of *Babylon*; that while they were there, a certain Woman coming to them for Juſtice, invited them home to Dinner, and ſet *Wine* before them, which God had forbidden them to drink; but being tempted by the Pleaſantneſs of the Liquor to tranſgreſs the Divine Command, they became ſo drunk, that they tempted the Woman to Lewdneſs; who promiſed to conſent, on condition that the one of them ſhould firſt carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not come back again, but declared to *God* the whole Matter. Whereupon, for Reward of her Chaſtity, ſhe was made the *Morning-Star*. And the *Angels* having this Option given them, whether they would be puniſhed for their Wickedneſs, either now, or hereafter, choſe the former: whereupon they were hung up by the Feet by an Iron Chain in a certain Pit near *Babylon*, where they are to continue ſuffering the Puniſhment of their Tranſgreſſion till the *Day of Judgment*. And that for this Reaſon *God* forbad the uſe of *Wine* to all his Servants ever after. But (*n*) *Busbequius*, and out of him (*o*) *Ricaut* give the Reaſon of his forbidding the uſe of *Wine* from another Occaſion; which they thus relate; *Mahomet making a Journey to a Friend of his, at Noon entered into his Houſe, where there was a Marriage-Feaſt; and ſitting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and embracing one another, which was attributed to the Cheerfulneſs of their Spirits raiſed by the Wine, ſo that he bleſſed it as a ſacred Thing in being thus an Inſtrument of much Love among Men. But returning to the ſame Houſe the next Day, he beheld another Face of Things, as Gore-blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs diſmembred, which he was told was the Effect off the Brawls and Fighting, occaſion'd by the Wine, which made them mad, and inflamed them into a Fury, thus to deſtroy one another. Whereon he changed his Mind, and turned his former Bleſſing into a Curſe, and forbad it ever after to all his Diſciples.* But he himſelf ſeems totally to refer the Reaſon of

(*n*) Epiſt. 3. (*o*) *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 25.

of the Prohibition, to the Quarrel which *Wine* and *Play* at *Games of Chance* had caused among them. For in the 5*th* Chapter of the *Alcoran*, where he gives his Law concerning this Matter, his Words are, *The Devil desires to sow Dissension and Hatred among you, thro' Wine and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apostle, and take heed to yourselves.* The Truth of the Matter is, the *Arabians* (*p*) were given to drink *Wine* to great Excess, when they could come by it; and being of an hot Temper, as living most of them within the *Torrid Zone*, were liable to be inflamed by it into the highest Disorders; and this *Mahomet* having had sufficient Experience of, particularly in the dangerous Instance I have mentioned, did, in respect of his *Arabians*, prudently enough provide against the like Mischief for the future, by thus taking away the Cause from whence it did flow.

*Heg.* 5. *June* 2. *A. D.* 627.] The next Year was the War of the *Ditch*, where *Mahomet* was in great Danger of being totally ruined. For the Men of *Mecca* having entred into Confederacy with several of the *Tribes* of the *Jewish Arabians*, to whom he had declared himself a mortal Enemy (*q*) marched against him under the Command of *Joseph*, the Brother of *Abu Sophian*, with an Army of Ten thousand Men. *Mahomet* march'd forth to meet them; but being terrified with their Number, by the Advice of *Abdollah Ebn Salem*, the *Persian Jew* above mention'd (whom *Elmacinus* calls *Salman*) fortified himself with a deep *Ditch*, within which Intrenchment the Enemy besieged him many Days, which time the crafty *Impostor* employed to corrupt over to his Interest their leading Men. In which Attempt having succeeded with some of them, he did, by their means, sow such Dissensions among the rest, as soon extricated him from all this Danger he was fallen into, which happened on this Occasion. There was then in the Enemies Camp, (*r*) *Amrus Ebn*

(*p*) Ecchelensis Hist. Arab. Part. 1. c. 5. Richardi Confutatio, c. 8. (*q*) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102. (*r*) Ecchelensis, Hist. Arab. p. 1. c. 3. Abul Pharaghius, p. 102.

*Hoſtility* againſt each other; but with how great Fury ſoever one *Tribe* might be engaged againſt another (as was uſual among them) as ſoon as any of thoſe *Sacred Months* began, they all immediately deſiſted, and taking off the heads from their Spears, and laying aſide all other Weapons of War, had intercourſe, and intermingled together, as if there had been perfect Peace and Friendſhip between them, without any fear of each other; ſo that if a Man ſhould meet on thoſe Months him that had ſlain his Father, or his Brother, he durſt not meddle with him, how violent ſoever his Hatred or Revenge might prompt him to it. And this was conſtantly obſerved among all the ancient *Arabs*, till broken in this War, which from hence was called the *Impious War*. And in this *Impious War* (*k*) *Mahomet* having firſt taken Arms, gave a Preſage thereby to what impious purpoſe he would uſe them all his Life after.

But the *Hegira* being that, which all of the *Mahometan Religion* have, ever ſince the Conſtitution of *Omar*, computed by; the Subject Matter of the *Hiſtory* which I now write, obligeth me henceforth to make uſe of this *Æra* through the remaining part of it. But becauſe it computeth by *Lunary Years* only, and not by *Solary*, it's requiſite that I here inform the Reader of the nature of thoſe Years, and the manner how the *Hegira* computeth by them. Anciently the *Arabs*, although (*l*) they always uſed *Lunary Years*, yet by intercalating Seven Months in Nineteen Years, in the manner as do the *Jews*, reduced them to *Solary Years*; and conſequently had their Months always fixed to the ſame Seaſon of the Year. But this growing out of uſe about the Time of *Mahomet*, their Year hath ever ſince been ſtrictly *Lunary*, conſiſting only of Three hundred fifty four Days, eight Hours, and Forty eight Minutes, (*m*) which odd Hours and Minutes in thirty Years making Eleven Days exactly, they do intercalate a Day on the 2*d*, 5*th*, 7*th*, 10*th*, 13*th*, 15*th*, 18*th*,



(*k*) Al Kodai, Al Kamus, Pocockii Specim. Hiſt. Arab. p. 174. (*l*) Al Jauhari, Ebnol Athir, Pocockii Specim. Hiſt. Arab, p. 177. (*m*) Golii Notæ ad Alfraganum, p. 11. Scaliger de Emendatione temporum, lib. 2. cap. de Anno Hegiræ.

21*ſt*, 24*th*, 26*th*, *and* 29*th*, Years of this *Period*. So that their Year, in thoſe Years of this *Period*, conſiſts of Three hundred fifty five Days, by reaſon of the intercalated Day, which they then add to the laſt Month of the Year. And this Year all that profeſs the *Mahometan Religion* have ever made uſe of; and there is a Paſſage in the *Alcoran* (*n*) whereby they are confined to it. For the *Impoſtor* there calls it an *Impiety to prolong the Year*, that is, by adding an *Intercalary Month* thereto. So that according to this Account, the *Mahometan Year* falling eleven Days ſhort of the *Solary*; it hence comes to paſs, that the beginning of the Year of the *Hegira* is unfix'd and ambulatory (the next Year always beginning eleven Days ſooner than the former) and therefore ſometimes it happens in Summer, ſometimes in Spring, ſometimes in Winter, and ſometimes in Autumn; and in thirty and three Years compaſs goes thorough all the different Seaſons of the Year, and comes about again to the ſame time of the *Solary Year*, although not exactly to the ſame Day. Which being like to create ſome Confuſion to us who are uſed to the *Solary Year*; to prevent this, after the Year of the *Hegira*, in the Margin, I add the Day of the Month in the Year of our *Lord* in which it begins. The Months of the *Arab Year* are as follow; 1. *Moharram.* 2. *Saphar.* 3. *The former Rabia.* 4. *The later Rabia.* 5. *The former Jomada.* 6. *The later Jomada.* 7. *Rajeb.* 8. *Shaban.* 9. *Ramadan.* 10. *Shawall.* 11. *Dulkaada.* 12. *Dulhagha.* The firſt hath thirty Days, and the ſecond twenty nine, and ſo alternatively to the end of the Year; only in the Intercalary Years, *Dulhagha* hath thirty Days, becauſe of the Day added, but on all other Years only twenty nine.

But beſides this *Æra*, the *Mahometans* in *Perſia* have another, which they reckon by in all Civil Matters, called the *Æra of Yazdejerd*. It computes by *Solary Years* of Three hundred ſixty five Days without any *Intercalation*, and is in uſe among the *Aſtronomers* all over the *Eaſt*. It hath its beginning ten Years after the *Hegira*, not from the Death of *Yazdejerd* (as all Chronologers hitherto, following

(*n*) Alcoran, c. 9.

ing the Miſtake of *Scaliger*, have erroneouſly aſſerted) but from his firſt Advancement to the Crown of *Perſia*. The Hiſtory of this Matter is thus. * After the Death of *Choſroes*, the Second of that Name (which happen'd *An. Dom.* 628.) in four Years time eight ſeveral Perſons having ſucceſſively poſſeſſed themſelves of the Throne of *Perſia*, and moſt of them by violent means, this created ſuch Diſtractions and Confuſions through all that Kingdom, by reaſon of the great Diviſions, and ſeveral different Intereſts, which ſo many Revolutions in ſo ſhort a time had occaſion'd among them, that at length all Parties growing weary of ſo deſtructive a State of their Affairs, came to an Agreement of ſettling again under a Prince of the Royal Family, and to this purpoſe made choice of *Yazdejerd*, a Grandſon of *Choſroes*, who was a young Man of fifteen Years old, and ſent into *Arabia* (where he was fled for his Safety) to *Abu Beker*, then newly choſen Succeſſor to *Mahomet*, to demand him for their King; and having accordingly obtain'd him, did on the 16*th* day of *June*, *Anno Dom.* 632. in the Eleventh Year of the *Hegira*, place him on the Throne of his Anceſtors; which being ſo ſignal a Reſtoration of that Kingdom to its former Peace and Settlement, after ſo great a diſturbance of it, they made this the beginning of a new *Æra* † among them, which from the Name of the King, they called the *Æra* of *Yazdejerd*. And therefore it doth not begin from the Death of that Prince; for he lived nineteen Years after, and fought many Battels againſt the *Saracens*, during the Reign of *Omar* and *Othman*, Succeſſors of *Abu Beker*, in defence of his *Country*, till at length he was ſlain by the Treachery of one of his own Captains, in the thirty firſt Year of the *Hegira*, *Anno Dom.* 651. nineteen Years after this *Æra*, denominated from him, firſt commenced, which all agree was in the Eleventh Year of the *Hegira*.



* Abul Pharaghius, p. 112. & p. 116. Eutychius, part 2. p. 256. & p. 296. Elmacin, lib. 1. c. 2. & c. 4. † Ulug. Beg. de Cognitione Epoch. c. 3. *Where ſpeaking of the* Perſian *Epocha, he hath theſe Words*, Principium hujus Epochæ fuit dies Martis initio anni quo primum regnavit Yazdejerdes filius Shahriari.

*Heg.* 1. *July* 16. *A. D.* 622.] The first thing that * *Mahomet* did after his having settled himself at *Medina*, was to Marry his Daughter *Fatima* to his Cousin *Ali*. She was the only Child then living, of six which were born to him of *Cadigba*, his first Wife; and indeed the only one which he had, notwithstanding the multitude of his Wives, (*p*) that survived him, whom he exceedingly loved, and was used to give great Commendations of her, reckoning her among the perfectest of Women. For he was (*q*) used to say, That among Men there were many perfect, but of Women he would allow only four to be such, and these were *Asiah* the Wife of *Pharoah*; *Mary* the Mother of *Christ*; *Cadigba* his Wife, and *Fatima* his Daughter. From her all that pretend to be of the Race of *Mahomet* derive their descent.

And now the *Impostor* having obtain'd the End he had been long driving at, that is, a Town at his Command where to arm his Party, and head them with security; for the further prosecution of his Design, he here enters on a new Scene. Hitherto he had been preaching up his *Imposture* for thirteen Years together; for the remaining ten Years of his Life he takes the Sword and fights for it. He had long been teazed and perplexed at *Mecca* with Questions, and Objections, and Disputes about what he Preached, whereby being often gravel'd and non-plus'd, to the Laughter of his Auditors, and his own Shame and Confusion, out of hatred to this way (*r*) he henceforth forbids all manner of disputing about his *Religion*; and that he might be sure to have no more of it, makes it for the future to be no less than Death for any one in the least to contradict or oppose any of the Doctrines which he had taught. The way that his *Religion* was to be propagated, he now tells his Disciples, was not by Disputing, but (*s*) by Fighting; and therefore commands them

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* Elmacin, lib. 1. c. 1. Abul Feda, &c. (*p*) Abul Pharaghius, p. 103. (*q*) Abul Feda, Pocockii Specim. Hist. Arab. p. 183. (*r*) Alcoran, c. 4. Cantacuzen. Orat. 1. Sect. 12. Joannes Andreas, c. 12. (*s*) Alcoran, c. 2, 3, 4, 9, &c. Joannes Andreas, c. 12. Disputatio Christiani, c. 8. Cantacuzeni Orat. 1 Apolog. 4. Richardi Confutat.o, c. 10.

them all to arm themselves, and slay with the Sword all those that would not embrace it, unless they submitted to pay an *Annual Tribute* for the redemption of their Lives. And according to this his Injunction, even unto this Day, all who live under any *Mahometan Government*, and are not of their *Religion*, (*t*) pay an Annual Tax for a constant Mulct of their Infidelity (which in *Turkey* (*u*) is called the *Carradge*) and are sure to be punished with (*w*) Death, if in the least they contradict or oppose any Doctrine that is received among them to have been taught by *Mahomet*. And certainly there could not be a wiser way devised for upholding of so absurd an *Imposture*, than by thus silencing, under so severe a Penalty, all manner of Opposition and Disputes against it.

After the *Impostor* had sufficiently infused this *Doctrine* into his *Disciples*, he next proceeds to put it in practice; and having erected his *Standard*, calls all them to come armed thereto; where having enrolled them all for the War, (*x*) he gives his *Standard* to his Uncle *Hamza*, constituting him thereby his *Standard-bearer*; and out of the special Confidence he had in him, sent him out on the first Expedition which was undertaken in his Cause. For understanding that (*y*) *the Caravan of Mecca* was now on the Road in their return from *Syria*, he ordered out *Hamza* with a Party of Thirty Horse to way-lay and plunder them; and he having accordingly posted himself in a Wood in the Country of *Yamama*, by which they were to pass, they tarried their coming; but on their approach, finding them guarded with Three hundred Men, sent from *Mecca* to convey them safe home, he durst not set upon them, but fled and returned to *Medina*, without effecting any thing. And several other Expeditions, which were this Year undertaken of the same nature, had no better success.

*Heg.* 2. *July* 5. *A. D.* 623.] The next Year a very rich *Caravan* going from *Mecca* towards *Syria*, and carrying a great



(*t*) Thevenot, part 1, lib. 1. c. 55. (*u*) Thevenot, part 1. lib. 1. c. 28. (*w*) Cantacuzen. Orat. 2. Sect. 5. Thevenot, part 1. lib. 1. c. 28. (*x*) Elmacin. lib. 1. c. 1. (*y*) Elmacin. ib. Disputat. Christiani, c. 4.

great quantity both of Goods and Money, which belonged to the Merchants of *Mecca*, that traded into that Country, he went out with Three hundred and nineteen Men to intercept it. But (*a*) coming up with them at a Place called *Beder*, he found them guarded by a Convoy of a Thousand Men, under the Command of *Abu Sophian*, whereon a fierce Battle ensued between them; but *Mahomet* gaining the Victory, *Abu Sophian* made as good a Retreat as he could back again to *Mecca*, saving most of the *Caravan* with him, at which *Mahomet*'s Men much (*b*) repined. However great Spoils were gained by them in this *Battle*, which had like to have made a Quarrel among them about the Division. For the Army consisting of two Parties, the Men of *Medina*, who were called the *Ansers*, that is, *Mahomet's Helpers*; and the Men of *Mecca*, who were called the *Mohagerins*, that is, *the Companions of his Flight*; the * former would have had a larger Share than the latter. To salve this Controversy, *Mahomet* composed the Eighth Chapter of his *Alcoran*, wherein he adjudgeth the fifth part to himself, and the rest to be equally divided between them.

The Success of this Battle gave great encouragement to the *Impostor*, and his Party. He frequently brags of it in his *Alcoran*, and would have it believed that † two *Miracles* were wrought for his obtaining of it; the first, That *God* made his Enemies see his Army as double to what it was, which helped to dismay them; and the second, That he sent *Troops of Angels* to his assistance, which helped to overcome them. They were to the number of Three thousand (as he (*e*) himself tells us) but being invisible to every one's Eyes but his alone, the credit of it stands upon no better Foundation, than the rest of his *Imposture*, his own single *Testimony* only.

This

(*a*) Elmacin, lib. 1. c. 1. Abul Pharaghius, p. 102. Alcoran, c. 3. & Commentatores in illud caput. (*b*) Alcoran, c. 3.

* Hottingeri Bibliotheca Orientalis, c. 2. ad Suratam Octavam Alcorani. † Alcoran, c. 3. Bidawi. (*e*) Alcoran, c. 3.

This Year he altered the (*f*) *Kebla*, that is, the Place towards which they directed their Prayers. For it was usual among the People of the *East*, of all *Religions*, to observe one particular Point of the Heavens, towards which they all turned their Faces when they prayed. The *Jews*, in what part of the World soever they were, prayed with their Faces (*g*) towards *Jerusalem*, because there was their *Temple*; the *Arabians* towards *Mecca*, because there was the *Caaba*, the chief place of their *Heathen Worship*; the *Sabeans* (*i*) towards the *North-Star*; and the *Persian Idolaters*, who held *Fire* and *Light* to be their chief *Gods*, (*k*) towards the *East*, because from thence the *Sun* did arise, which they held to be the chief Fountain of both. *Mahomet*, from the beginning of his *Imposture*, had directed his *Disciples* to pray (*l*) with their Faces towards *Jerusalem*, which he was used to call the *Holy City*, and the *City of the Prophets*, and intended to have ordered his *Pilgrimages* thither, and to have made it the chief Place where all his Sect were to Worship. But now finding that his Followers still bore a superstitious Veneration to the *Temple of Mecca*, which had for many Ages before been the chief Place of the *Idolatrous Worship* of the *Arabians*, and that it would be a very prevalent Argument to reconcile his Fellow-Citizens to him, if he still preserved thir *Temple* in its former Honour, he changed his former Law to serve his present Purpose, and henceforth directed his *Disciples* to Pray with their Faces towards (*m*) *Mecca*, and ordained the *Temple* of that Place, which from its square Form was called the *Caaba* (that Word signifying a Square in the *Arabic Tongue*) to be the chief Place of Worship for all of his *Religion*, to which they were still to perform their *Pilgrimages*, as in former Times. And to this Change he was the more inclined, out of his



(*f*) Abul Pharaghius, p. 102. Al Kodai, Abul Feda, Joannes Andreas, c. 6. v. 10. Buxtorfii Synagoga Judaica, cap. 10. Maimonides in Halachoth Tephillah, c. 1. Sect. 3. (*g*) Abul Pharaghius, p. 102. (*i*) Abul Pharaghius, p. 184. (*k*) Pocockii Spec. Hist. Arab. p. 148. (*l*) Abul Feda, Abul Pharaghius, p. 102. Joannes Andreas, c. 6. Pocockii Spec. Hist. Arab. p. 175. (*m*) Alcoran, c. 2. Joannes Andreas, c. 2. & c. 6.

Averſion to the *Jews*, againſt whom having, about this time contracted an irreconcilable Hatred, he liked not any longer to conform with them in this Rite. And that his *Followers* might be diſtinguiſhed from them in this Particular, is the reaſon (*n*) which he himſelf gives for this Change. However, (*o*) many of his Diſciples were much ſcandaliz'd hereat, judging no Truth nor Stability in that *Religion* which was ſo often given to change; and ſeveral left him thereon.

From this Time, the more to magnify the *Temple of Mecca*, and to give the greater Honour and Reputation thereto, have we all thoſe Fabulous Stories invented, which the *Impoſtor* tells us concerning it. As that it was (*p*) firſt built in *Heaven* to be the Place where the *Angels* were to worſhip; and that *Adam* worſhipped at it while in *Paradiſe*; but being caſt down from thence (for they place *Paradiſe* in *Heaven*) he prayed *God*, that he might have ſuch a *Temple* on *Earth*, towards which he might pray, and go round it in holy Worſhip unto him, in the ſame manner as the *Angels* went round that which he had ſeen in *Heaven*: That thereon *God* ſent down the ſimilitude of that *Temple* in Curtains of *Light*, and pitched it at *Mecca*, in the place where the *Caaba* now ſtands; which is, ſay they, exactly under the *Original*, which is in *Heaven*: That there, after the Death of *Adam*, *Seth* built it with Stones and Clay; and that all the People of *God* there worſhipped till the *Flood*, by which it being overthrown, *God* commanded *Abraham* again to rebuild it, having ſhewn him the Form of the Fabrick in a Viſion, and directed him to the Place by his viſible *Shechinah* reſiding on it: That accordingly (*q*) *Abraham* and *Iſmael* rebuilt it in the Place where it now ſtands: And that *Iſmael* ever after, living at *Mecca*, there worſhipped *God* with the true Worſhip; but his Poſterity afterwards corrupted it with *Idolatry*, and prophaned this holy *Temple* with

(*n*) Alcoran, c. 2. (*o*) Joannes Andreas, c. 6. (*p*) Shareſtani, Pococki Spec. Hiſt. Arab. p. 115. Sonitæ Appendix ad Geographiam Nubienſem, c. 7. (*q*) Alcorán, c. 2, 3, & 22. Al Jannabi in vita Abrahami, Shareſtani, Zamachſhari, ad cap. 2. Alcorani. Sharifol Edriſi. Liber Agar. Joannes Andreas, c. 1.

with *Idols*, from which he was now to purge it, and consecrate it anew to the true Worſhip of *God*, to which it was primitively intended. And he did not only thus retain *the Temple of Mecca*, but alſo the *Pilgrimages* thither, and all the abſurd Rites which were performed at them in the Times of *Idolatry*. For theſe being the Things which long uſe had created a great Veneration for in the Minds of the *Arabians*, by adopting them all into his *new Religion*, he made it go down the eaſier with them. And indeed this was the principal piece of his Craft, ſo to frame his *new Religion* in every particular, as would beſt take with thoſe to whom he propoſed it.

As to this *Temple of Mecca*, and what it was before *Mahomet*, all that is true of it, is this. It was an *Heathen Temple* in the ſame Veneration among the *Arabs*, that the *Temple of Delphos* was among the *Greeks*, whither all their (*r*) *Tribes*, for many Ages, came once a Year to perform their *Idolatrous Ceremonies* to their *Gods*; till at length *Mahomet* having forced them to exchange their *Idolatry* for another *Religion* altogether as bad, made this *Temple* alſo undergo the ſame change, by appointing it thenceforth to be the chief place for the performing of that falſe Worſhip which he impoſed, in the ſame manner as it was before of that which he aboliſhed, and ſo it hath continued ever ſince.

This ſame Year he alſo appointed the Month of (*s*) *Ramadan* to be a Month of *Faſt*. At his firſt coming to *Medina*, (*t*) finding the *Jews* obſerving the Celebration of their great *Faſt of the Expiation* on the Tenth of their firſt Month, which is *Tiſri*, he aſked what it meant; And being told it was a *Faſt* appointed by *Moſes*, he replied, that he had more to do with *Moſes than they*; and therefore ordained the Tenth Day of *Moharram*, the Firſt Month of the *Arab Year*, to be a *Solemn Faſt* with his *Muſſlemans* in imitation hereof, which by a Name alſo borrowed from the *Jews*, he called *Aſhura*, which is the ſame with the

(*r*) Shareſtani, Golii Notæ ad Alfraganum, p. 8, & 9. Makriſi. Pocockii Spec. Hiſt. Arab. p. 177, & 311. (*s*) Abul Pharaghius, p. 102. Al Kodai. (*t*) Al Kazwini, Pocockii Specim. Hiſt Arab. p. 309.

the *Hebrew Aſhor*, that is, the *Tenth*, it being the (*u*) Tenth Day of the Month *Tiſri*, on which this *Faſt of the Expiation* was kept among them. And he did alſo at firſt adopt other of their *Faſts* into his Religion, hoping by theſe means to win them over unto him. But finding them ſtill to oppoſe him all they could, and on all Occaſions to perplex him and his *Followers* with Queſtions and Difficulties about his *Religion*, which he could not find Anſwers for, and on the account hereof to diſparage and deride him and his *Impoſture*, he contracted that Averſion and Hatred againſt them, that he reſolved to differ from them (*w*) in this too, as well as in the particular laſt mention'd; and therefore aboliſhing the ſaid *Faſts*, which he had taken from them, in imitation of the Chriſtian way, with whom about this time (it ſeems) he was very deſirous to ingratiate himſelf, he appointed the whole Month of *Ramadan* to be as it were his *Lent*, or a continued time of ſolemn Faſting. And this Year the Month of *Ramadan* beginning in the Month of *March*, it did now exactly fall in with the time of the *Chriſtian Lent*. But the reaſon which he himſelf gives for his appointing of it, was, becauſe (*x*) on this Month, as he pretends, the *Alcoran* firſt came down from *Heaven* to him; that is, that *Chapter* of it which he firſt publiſhed. Before, it was a Month uſually (*y*) dedicated to Jollity and good Chear among the *Arabs*, and while they intercalated the Year, always fell in the heat of Summer; and therefore it was called *Ramadan*, (*z*) becauſe of the *Ramado'l Har*, i. e. *the vehemency of the heat*, which then happen'd.

The reſt of this Year (*a*) he ſpent in Predatory Excurſions upon his Neighbours, robbing, plundering and deſtroying all thoſe that lived near *Medina*, who would not come in and embrace his *Religion*.

*Heg.* 2. *June* 24. *A. D.* 624.] The next Year he made War (*b*) upon thoſe *Tribes* of the *Arabs*, which were of the

(*u*) Leviticus, c. 16. v. 29. Miſna in Tract. *Toma*, & Maimonides in Tract. *Yom Kippur*. (*w*) Ebnol Athir. (*x*) Alcoran, c. 2. (*y*) Ebn Ahmed, Al Makrizi, Pocockii Spec. Hiſt. Arab. p. 175. (*z*) Al Jauhari, Ebnol Athir, Golii Notæ ad Alfraganum, p. 7. Pocockii Spec. Hiſt. Arab. p. 176. (*a*) Elmacin, Abul Pharaghius. (*b*) Elmacin, l. c. 1.

the *Jewish Religion* near him; and having taken their *Castles*, and reduced them under his Power, sold them all for Slaves, and divided their Goods among his *Followers*. He being exceedingly exasperated against *Caab*, one of their *Rabbies*, this War was principally undertaken for his sake, that he might take him (*c*) and put him to Death; but not being able to light on him in any of those Places which he had taken, he sent out Parties to search after him, ordering them to kill him whereever they should find him. The Reason of his (*d*) bitter Hatred against him was this. *Caab* was a very eminent Poet among the *Arabians*, and having a *Brother* called *Bejair*, that had turned *Mahometan*, he made a very *Satyrical Poem* upon him for this Change, wherein he so terribly galled the *Impostor*, that he could not bear it, but resolved to revenge the Affront with his Destruction, if ever he could get him into his Hands. For some time *Caab* escaped all the Snares which he laid for him; but after his Power had encreased so far, that the greater part of *Arabia* had submitted to him, he found he could be no longer safe, but by making his Peace with him; and therefore to purchase it, came in unto him, and professed himself a *Mahometan* also. Hereon *Mahomet* bad him repeat that *Poem* which had so much offended him, which he did, putting the Name of *Abu Beker* in every Verse, where formerly was the Name of *Mahomet*; but this not doing, *Mahomet* would not give him his Pardon, although at that time he did not take any Advantage of his voluntary coming in unto him. Whereon putting his Wits to work, he had recourse to this farther Device for the obtaining of his Security from him. For being inform'd that *Mahomet* had lately gotten a new Mistress, whom he exceedingly doated upon, and much regretted her Absence from him, while then abroad upon the Wars; the *crafty Jew* struck in with this Passion for the mollifying of him, and composed an excellent Poem in her Commendation, which having repeated before him, he so took the Heart of the *old Lecher* thereby, that he not only pardon'd him, but also received him into the Number

(*c*) Elmacin. ib. (*d*) Ecchelensis Hist. Arab. part 1. c. 1. & Eutych. Vindicat. p. 303, & 304.

Number of his particular *Favourites*, and made him one of his chief *Confidents* ever after. And as a Mark of his Favour, then beſtowed on him the Cloak which he wore; which being kept by him out of an affected Veneration to the *Impoſtor*, as an holy Relick, was afterwards bought by *Moawias*, when he came to the *Empire*, for Thirty thouſand pieces of Gold, and was made the *Robe* which he and all his Succeſſors of the Houſe of *Ommia* conſtantly wore on all Solemn Occaſions. And it's ſaid of this *Caab*, that he afterwards became ſo intimate with the *Impoſtor*, that he took him into his greateſt Secrets, even to that of the *Impoſture* itſelf, in compoſing the *Alcoran*, for which his great Skill in the *Arabick Language*, and all other Learning then in uſe among them, exceedingly qualify'd him.

Towards the end of this Year happened the Battle of *Obud*, which had like to have proved fatal to the *Impoſtor*. For (*e*) *Abu Sophian*, to revenge the laſt Year's Affront, marched againſt him with an Army of Three thouſand Foot and Two hundred Horſe; and having ſeized the Mountain of *Obud*, (*f*) which was only four Miles diſtant from *Medina*, he ſo diſtreſſed that Place from thence, that *Mahomet* was forced to hazard Battle to diſlodge him from that Poſt, although he could make no more than a Thouſand Men to lead out againſt him. However, in the firſt Conflict he had the better, but at laſt being overborn by the Number of the Enemy, he loſt many of his Men, and among them, *Hamza* his Uncle, who bore the *Standard*, and was himſelf grievouſly wounded in ſeveral places, and had been ſlain, but that *Telha, one of his Companions, and Nephew to Abu Beker*, came in to his reſcue, in which Action (*g*) he received a Wound in his Hand, which deprived him of the uſe of ſome of his Fingers ever after.

To ſalve the Objections which were raiſed againſt him on this Defeat, he was much put to it. Some (*h*) argued

(*e*) Elmacin. lib. 1. c. 1. Abul Pharaghius, p. 102. (*f*) Geographia Nubienſis Clim. 2. part. 5. (*g*) Diſputatio Chriſtiani, c. 5. *with which compare* Abul Pharaghius, p. 117. *For there it is ſaid* Telha *had a lame Hand.* (*h*) Alcoran, c. 3.

ed againſt him, How he that was a *Prophet of God*, and ſo much in his Favour as he pretended, could be overthrown in Battle by the *Infidels*? And others murmured as much for the Loſs of their Friends and Relations who were ſlain in the Battle. To ſatisfy the former, he laid the Cauſe of the Overthrow on the Sins of ſome that followed him; and ſaid, that for this Reaſon *God* ſuffered them to be overthrown, that ſo the Good might be diſtinguiſh'd from the Bad, and thoſe who were *true Believers* might on this Occaſion be diſcerned from thoſe who were not. And to ſtill the Complaints and Clamours of the latter, he invented his Doctrine of *Fate* and *Deſtiny*, telling them, that thoſe who were ſlain in the Battle, though they had tarried at home in their Houſes, muſt have died notwithſtanding when they did, the time of every Man's Life being predeſtinated and determined by *God*, beyond which no Caution is able in the leaſt to prolong it; that the *Deſtiny* of all is ſtated to an Hour, which cannot be altered; and therefore thoſe who were ſlain in the Battle, died no ſooner than they muſt otherwiſe have done; but in that they died fighting for the *Faith*, they gained the Advantage of the Crown of Martyrdom, and the Rewards which were due thereto in *Paradiſe*, where he told them they were alive with *God* in everlaſting Bliſs, which was of greater Advantage than all the *Treaſures* of the World could in this Life have been unto them: That they were there rejoycing very much, that they had laid down their Life ſo happily, as by thus fighting in the *Cauſe of God*, and *his Law*, and were expreſſing among themſelves exceeding Gladneſs; that thoſe who ran to hinder them from going to the Battle met them not. Both which *Doctrines* he found ſo well to ſerve his turn, that he propagated them on all Occaſions after. And they have been the darling (*i*) Notions of all this *Sect* ever ſince, eſpecially in their Wars, where certainly nothing can be more conducive to make them fight valiantly, than a ſettled Opinion, That whatever Dangers they expoſe themſelves to, they cannot die either ſooner or

(*i*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 8.

or later than is otherwiſe unalterably predetermined that they muſt; and that in caſe this predetermined time be come, in dying fighting for their *Religion*, they ſhall obtain that Happineſs, as to become *Martyrs* thereby, and immediately enter into *Paradiſe* for the Reward hereof.

*Heg.* 4. *June* 13. *A. D.* 625.] In the Fourth Year of the *Hegira* he waged War (*k*) with the *Nadirites*, a *Tribe* of the *Jewiſh Arabs* in his Neighbourhood, whom he preſſed ſo hard, that he forced them to leave their *Caſtles*; part of them retiring to *Chaibar*, a City belonging to thoſe of their *Religion*; and part flying into *Syria*. Thoſe latter that fled into *Syria*, *Mundir Ebn Omar*, with a Party of the Men of *Medina*, purſued after, and having overtaken them near the Borders of that Country, put them all to the Sword, excepting only one Man that eſcaped. With ſuch Cruelty did thoſe Barbarians firſt ſet up to fight for that *Impoſture* they had been deluded into. This ſame Year he fought the ſecond Battle of *Beder*, and had many other Skirmiſhes with thoſe who refuſed to ſubmit to him, in which he had ſometimes proſperous, and ſometimes dubious Succeſs.

But while his *Army* was Abroad on theſe Expeditions, ſome of his Principal Men engaging at Play and Drink, in the heat of their Cups fell a quarrelling, which raiſed ſuch a Diſturbance among the reſt of his Men, that they had like to have fallen all together by the Ears, to the confounding of him and all his Deſigns; and therefore for the preventing of the like Miſchief for the future, (*l*) he forbad the uſe of Wine, and all Games of Chance ever after. And to make his Prohibition the more influential, he backs it with a (*m*) *Fable* of Two *Angels*, called *Arut* and *Marut*, who he tells us were in times paſt

ſent

(*k*) Elmacin. l. 1. c. 1. Abul Pharaghius, p. 102. (*l*) Al Kodai, Pocockii Specim. Hiſt. Arab. p. 175. Alcoran, c. 5. Fortalit. Fid. lib. 4. Conſid. 5. (*m*) Alcoran, cap. 2. Zamachhari & Bidawi, aliique Commentatores ad illud caput. Dialogus Mahometis cum Abdollah, Richardi Confutatio Legis Saracenicæ, c. 4. Cantacuzen. Orat. 2. Sect. 15. Bellonius, l. 3. c. 6. Guadagnol. Tract. 2. c. 4. e Libro Agar.

ſent down from *Heaven* to adminiſter Juſtice, and teach Men Righteouſneſs in the *Province* of *Babylon*; that while they were there, a certain Woman coming to them for Juſtice, invited them home to Dinner, and ſet *Wine* before them, which God had forbidden them to drink; but being tempted by the Pleaſantneſs of the Liquor to tranſgreſs the Divine Command, they became ſo drunk, that they tempted the Woman to Lewdneſs; who promiſed to conſent, on condition that the one of them ſhould firſt carry her to *Heaven*, and the other bring her back again. But the Woman being got to *Heaven* would not come back again, but declared to *God* the whole Matter. Whereupon, for Reward of her Chaſtity, ſhe was made the *Morning-Star*. And the *Angels* having this Option given them, whether they would be puniſhed for their Wickedneſs, either now, or hereafter, choſe the former: whereupon they were hung up by the Feet by an Iron Chain in a certain Pit near *Babylon*, where they are to continue ſuffering the Puniſhment of their Tranſgreſſion till the *Day of Judgment*. And that for this Reaſon *God* forbad the uſe of *Wine* to all his Servants ever after. But (*n*) *Busbequius*, and out of him (*o*) *Ricaut* give the Reaſon of his forbidding the uſe of *Wine* from another Occaſion; which they thus relate; *Mahomet making a Journey to a Friend of his, at Noon entered into his Houſe, where there was a Marriage-Feaſt; and ſitting down with the Gueſts, he obſerved them to be very merry and jovial, kiſſing and embracing one another, which was attributed to the Cheerfulneſs of their Spirits raiſed by the Wine, ſo that he bleſſed it as a ſacred Thing in being thus an Inſtrument of much Love among Men. But returning to the ſame Houſe the next Day, he beheld another Face of Things, as Gore-blood on the Ground, an Hand cut off, an Arm, Foot, and other Limbs diſmembred, which he was told was the Effect off the Brawls and Fighting, occaſion'd by the Wine, which made them mad, and inflamed them into a Fury, thus to deſtroy one another. Whereon he changed his Mind, and turned his former Bleſſing into a Curſe, and forbad it ever after to all his Diſciples.* But he himſelf ſeems totally to refer the Reaſon of

(*n*) Epiſt. 3. (*o*) *Hiſtory of the Preſent State of the* Ottoman *Empire*, *Book* 2. *c.* 25.

of the Prohibition, to the Quarrel which *Wine* and *Play* at *Games of Chance* had caused among them. For in the 5*th* Chapter of the *Alcoran*, where he gives his Law concerning this Matter, his Words are, *The Devil desires to sow Dissension and Hatred among you, thro' Wine and Games of Chance, to divert you from remembring God, and praying unto him. Abandon Wine and Games of Chance. Be obedient to God, and the Prophet his Apostle, and take heed to yourselves.* The Truth of the Matter is, the *Arabians* (*p*) were given to drink *Wine* to great Excess, when they could come by it; and being of an hot Temper, as living most of them within the *Torrid Zone*, were liable to be inflamed by it into the highest Disorders; and this *Mahomet* having had sufficient Experience of, particularly in the dangerous Instance I have mentioned, did, in respect of his *Arabians*, prudently enough provide against the like Mischief for the future, by thus taking away the Cause from whence it did flow.

*Heg.* 5. *June* 2. *A. D.* 627.] The next Year was the War of the *Ditch*, where *Mahomet* was in great Danger of being totally ruined. For the Men of *Mecca* having entred into Confederacy with several of the *Tribes* of the *Jewish Arabians*, to whom he had declared himself a mortal Enemy (*q*) marched against him under the Command of *Joseph*, the Brother of *Abu Sophian*, with an Army of Ten thousand Men. *Mahomet* march'd forth to meet them; but being terrified with their Number, by the Advice of *Abdollah Ebn Salem*, the *Persian Jew* above mention'd (whom *Elmacinus* calls *Salman*) fortified himself with a deep *Ditch*, within which Intrenchment the Enemy besieged him many Days, which time the crafty *Impostor* employed to corrupt over to his Interest their leading Men. In which Attempt having succeeded with some of them, he did, by their means, sow such Dissensions among the rest, as soon extricated him from all this Danger he was fallen into, which happened on this Occasion. There was then in the Enemies Camp, (*r*) *Amrus Ebn*

(*p*) Ecchelensis Hist. Arab. Part. 1. c. 5. Richardi Confutatio, c. 8. (*q*) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102.
(*r*) Ecchelensis, Hist. Arab. p. 1. c. 3. Abul Pharaghius, p. 102.

*Ebn Abdud*, an eminent *Koraſhite*, and Uncle to *Ali*, who having the Reputation of being the beſt Horſeman in *Arabia*, to ſhew his Manhood while the two Armies lay thus idle againſt each other, rode up to *Mahomet*'s Trenches, and challeng'd any of his Army to fight with him in a ſingle *Combat*. *Ali*, although his *Nephew*, accepts the Challenge; and having ſlain *Amrus*, and alſo another that came to his Aſſiſtance, thoſe whom *Mahomet*'s *Inſtruments* had wrought into a Diſſenſion from the reſt, took this Opportunity (*s*) to deſert the Camp, and march home. Whoſe Example the reſt in this Conſternation following, the whole Army broke up, and ſeparated. And ſo this War, from which ſo much was expected, ended in nothing but the loſs of ſix Men on *Mahomet*'s ſide, and three on the other.

But tho' the Enemy could make no uſe of the Advantage they had, yet (*t*) *Mahomet* knew how to make the beſt of that which they gave him by this Retreat. And therefore immediately marching after the *Cozaites*, one of the *Jewiſh Tribes* confederated againſt him, beſieged them in their Fortreſſes, and forced them to ſurrender at Mercy to *Saad Ebn Saad*, one of his chief Commanders. But he being ſore of a Wound he had received at the War of the *Ditch*, in revenge thereof cauſed all the Men, and among them *Habib Ebn Atab* their chief Commander, to be put to the Sword, and the Women and Children to be ſold for Slaves, and all their Goods to be given for a Prey unto his Soldiers; and as ſoon as this was executed, died himſelf of the Wound, which he had thus cruelly revenged.

*Heg. 6. May 23. A. D. 627.*] In the ſixth Year he ſubdued (*u*) the *Lahianites*, the *Muſtalachites*, and ſeveral other *Tribes* of the *Arabs* The *Muſtalachites* were of the Poſterity of the *Chozaites*, whom *Coſa* expelled out of *Mecca*. (*w*) *Mahomet* having overthrown them in Battle, ſlew moſt of the Men, according to his bloody manner, and took their Wives and Children Captives, among



(*s*) Abul Pharaghius, p. 102. Elmacin. l. 1. c. 1. (*t*) Elmacin. l. 1. c. 1. (*u*) Abul Pharaghius, p. 102. Elmacin. l. 1. c. 1. (*w*) Abul Feda, Pococki Specim. Hiſt. Arab. p. 42.

whom finding *Juweira*, the Daughter of *Hareth*, a Woman of excellent Beauty, (*x*) he fell in Love with her, and took her to him to Wife, and for her ſake, releaſed all of her Kindred that were found among the Captives.

And now the *Impoſtor*, after ſo many Advantages obtained in his Wars, being much encreaſed in Strength (*y*) marched his Army againſt *Mecca*, and at *Hadabia*, a Place near that City, on the Road from thence to *Jodda*, a Battle was fought between them, the Conſequence of which was, that neither ſide gaining any Advantage over the other, they there agreed on a Truce for ten Years: The Conditions of which were, That all within *Mecca*, who were for *Mahomet*, might have liberty to join themſelves to him; and on the other ſide, Thoſe with *Mahomet*, who had a mind to leave him, and return to their Houſes in *Mecca*, might alſo have the ſame Liberty. But for the future, if any of the Citizens of *Mecca* ſhould go over to *Mahomet* without the Conſent of the *Governor of the City*, he ſhould be bound on demand to render them unto him. And that if *Mahomet*, or any of his Party, had a Mind to come into the City, they might have Liberty ſo to do at any time during the *Truce*, provided they came unarmed in a peaceable way, and tarried not above three Days at a time.

By this Truce *Mahomet* being very much confirmed in his Power, took on him (*z*) thenceforth the Authority of a *King*, and was inaugurated by the chief Men of his Army, under a Tree near *Medina*, which immediately (it ſeems, curſed by the Authority given ſo wicked an *Impoſtor* under it) wither'd away and periſh'd, which the *Mahometans* themſelves relate, but make another Interpretation of it.

On *Mahomet*'s having thus made *Truce* with the Men of *Mecca*, and thereby obtained free Acceſs for any of his Party to come into that City, he thenceforth ordained them to make their (*a*) *Pilgrimages* thither, which have ever ſince

(*x*) Elmacin. l. 1. c. 1. (*y*) Elmacin. ib. (*z*) Elmacin. ib. (*a*) Al Kodai, Pocockii Specim. Hiſt. Arab. p. 175.

ſince with ſo much *Religion* been obſerved, by all of his *Sect*, once every Year. This was an ancient Rite of the *Heathen Arabs*, it having been a conſtant Uſage *(b)* among them for many Ages foregoing to come once a Year to the Temple of *Mecca*, there to worſhip their *Heathen Deities*. The time of this their *Pilgrimage*, *(c)* was in the Month of *Dulhagha*; and on the tenth Day of that Month was their great *Feſtival*, in which the chiefeſt *Solemnities* of their *Pilgrimage* were performed, and therefore it was called *Ayd al Cabir*, i. e. *the great Feaſt*; and alſo, becauſe theſe Solemnities did chiefly conſiſt in offering up Sacrifices and Oblations, *Ayd al Corban*, that is, *The Feaſt of Oblation*; and the whole Solemnity, *Al Hagha*, i. e. *The Solemn Feſtival*, in the ſame Senſe as the *Hebrew* Word *Chag*, from which it is derived, ſignifieth any of the three *Solemn Feſtivals*, on which the *Jews* were thrice every Year to appear before the *Lord* at the *Temple of Jeruſalem*. And from hence the Month in which this *Feſtival* falls, is called among them *Dulhagha*, which is as much as to ſay, *The Month of the Solemn Feſtival*. And that all might have free Liberty ſafely to come to this *Feſtival* from all Parts of *Arabia*, and again ſafely return, was the reaſon that not only this Month, but alſo the preceeding and following were held *Sacred* among them, in which it was not lawful to uſe any Act of Hoſtility againſt any Man, as I have afore ſhewn. And therefore this *Solemn Pilgrimage to Mecca* having been a *Religious Uſage*, which all the *Tribes of the Arabs* had long been devoted to, and was had in great Veneration among them, *Mahomet* thought not fit to ruffle them with any Innovation in this Matter, but adopting it into his *Religion*, retained it juſt in the ſame manner as he found it practiſed among them, with all the ridiculous Rites appendant thereto; and ſo it is obſerved even unto this Day by all of that *Religion*, as one of the *Fundamental Duties* of it. For the *Crafty Impoſtor* taught them concerning it (as he did of all the other *Heathen Rites of the Arabs*, which he found neceſſary to retain) that it was a Com-

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(*b*) Vide ſupra ad Annum Hegiræ ſecundum. (*c*) Shareſtani, Makrizi, Golii Notæ ad Alfraganum, p. 8, & 9. Pocockii Spec. Hiſt. Arab. p. 177.

mand from *God* to *Abraham* and *Ismael*, annually to observe this *Pilgrimage* to *Mecca*; and that it was given unto them on their rebuilding the *Caaba*; and that at first it was only used to the Honour of *God*, in the coming of all the *Arabs* thither once every Year, there to worship together before him in one Holy Assembly, in the same manner as the *Jews* were after commanded thrice every Year to worship before him in their three Solemn Festivals at *Jerusalem*: But that in process of Time it became perverted to *Idolatry*, from which he was now commanded again to restore it to its primitive Use. And in the making of this Establishment, he had no small respect to his *Native City*, that he might preserve to it the same benefit of this *Pilgrimage*, which it had before so long enjoyed. And in thus providing for the Interest of that People in the very *Religion* which he was a framing, he thought he might the easier prevail to draw them over unto it. And in this he was not mistaken. For had he totally abolished this *Pilgrimage*, it being the greatest Honour and Benefit which that Place enjoyed, and by which, indeed, it did mostly subsist; their Interest would have engaged them to that vigorous Opposition against him, that in all likelihood he would never have become Master of that City, and for want thereof have miscarried in the whole Design.

*Heg.* 7. *May* 11. *A. D.* 628.] And now being thus established in the Sovereignty, which he had been so long driving at, he took to him all the *Insignia* belonging thereto; but so that still he retained the *Sacred Character* of *Chief Pontiff* of his *Religion*, as well as the *Royal*, which he had now invested himself with, and transmitted them both together to all his Successors, who by the Title of *Caliphs* reigned after him; so that they were in the same manner as the *Jewish Princes* of the Race of the *Maccabees*, *Kings* and *Chief Priests* of their People at the same time. Their *Pontifical Authority* chiefly consisted in giving the Interpretation of the *Mahometan Law*, in ordering all Matters of *Religion*, and also in officiating in the Duties of it themselves, as well in Praying as Preaching in their Publick *Mosques*, as on all more Solemn Occasions they were used to do. And at length this was all the Authority the *Caliphs* were left possessed

poſſeſſed of, they being totally ſtript of all the reſt, firſt by the *Governors of the Provinces* (*d*) (who about the Year of the *Hegira* 325. aſſumed the *Regal Authority* to themſelves, and made themſelves *Kings* each in their particular *Government*) and after by others, who roſe up on this Diſtraction of the *Empire* to uſurp upon them, till at laſt they left them nothing elſe but the Name and Shadow of what they had afore been. For although thoſe *Princes* ſtill paid ſome deference to the *Caliph*, as to a Sacred Perſon (in the ſame manner as is now paid to the *Pope* of *Rome* by the *Princes of his Communion*) and ſuffered him to be prayed for through all the *Moſques* of their *Dominions*, and his Name to be inſerted in the *Publick Offices*, even before their own, as if they had ſtill been no more than his *Lieutenants* in the *Government*, as in former times; yet as to all Things relating to the Government of their particular States, they diſowned all manner of Obedience unto him, and often depoſed him, and put another in his ſtead, as they thought would beſt ſuit with their Intereſt; which was uſually done, according as this *Prince* or that *Prince* made themſelves Maſters of *Bagdat*, the City where the *Caliph* reſided, till at length the *Tartars* came in, and in that Deluge of Deſtruction, with which they did over-run all the *Eaſt*, put a total End to their (*e*) very Name and Being, as well as their Authority. Ever ſince that time, moſt *Mahometan Princes* have a particular Officer appointed in their reſpective Dominions, who ſuſtains this Sacred Authority, formerly inveſted in the *Caliphs*, who in *Turky* is called the *Mufti*, and in *Perſia* the *Sadre*; but they being under the Power of the *Princes* that appoint them, are moſt an end made uſe of for no other purpoſe, but as Tools of State to ſerve their Intereſt, and make the *Law* ſpeak what at any time they ſhall judge moſt agreeable to it, how wicked and unjuſt ſoever it be.

As ſoon as *Mahomet* had finiſhed his *Moſque* at *Medina*, he always, if in the Place, officiated in it himſelf, both in Praying, and alſo in Preaching to the People; for which



(*d*) Elmacin. lib. 3. cap. 1. Abul Pharaghius, &c. (*e*) Abul Pharaghius, p. 339.

he had no other Convenience at firſt, than a piece of a *Beam*, or the ſtump of a *Palm-tree* droven into the Ground, on the top of which he leaned when he did officiate. But being now inveſted with the Supreme Authority, he thought this too mean an Accomodation for his Dignity; and therefore, by the Advice of one of his Wives, cauſed a *Pulpit* to be built for him, which had two Steps up into it, and a Seat within to ſit on; and this the *Impoſtor* ever after made uſe of, leaving his *Beam*. And thoſe, who, writing of *Mahomet*'s Miracles, tell us, among others, That a *Beam* groaned at him, (*f*) mean this *Beam*, which they ſay groaned at *Mahomet*'s leaving of it, thereby expreſſing its grief for being thus deſerted. *Othman Ebn Affan*, when he came to be *Caliph*, hung his *Pulpit* with *Tapeſtry*, and *Moawias* advanced it higher, adding ſix Steps more to it. For being (*g*) ſo exceeding Fat that he could not ſtand while he officiated, as all his Predeceſſors had done, he was forced to ſit when he preached to the People; and therefore that he might be the better heard, he raiſed the *Pulpit* to this heighth, and ſo it now remains in that *Moſque* at *Medina* even to this Day.

This Year he led forth his Army (*h*) againſt *Caibar*, a City inhabited by *Arabs* of the *Jewiſh Religion*, who being overthrown by him in Battle, he beſieged their City, and took it by Storm. And here thoſe who are the Magnifiers of *Ali*, tell this Miracle of him, That in the Aſſault, *Sampſon*-like, he plucked up *one of the Gates of the City* (which was of that weight, ſaith *Abul Feda*, that eight other Men could not move it) and held it before him for a Shield to defend himſelf againſt the Beſieged, till the City was taken. On *Mahomet*'s entring the Town, he took up his Quarters in the Houſe of *Hareth*, one of the principal Inhabitants of the Place, whoſe Daughter (*i*) *Zainab*, making ready a *Shoulder of Mutton* for his Supper, poiſoned it. And here thoſe who are for aſcribing Miracles

(*f*) Al Gazali, Pocockii Spec. Hiſt. Arab. p. 188. (*g*) Elmacin. lib. 1. c. 7. Eutychius, Tom. 2. p. 360. Abul Pharaghius, p. 124. (*h*) Abul Pharaghius, p. 102. Elmacin, l. 1. c. 1. (*i*) Abul Feda, Al Kodai, Al Jannabi, Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 13. Pocock, Spec. Hiſt. Arab. p. 189, 190.

Miracles to *Mahomet*, tell us that the *Shoulder of Mutton* ſpoke to him, and diſcovered that it was poiſoned; but it ſeems, if it did ſo, it was too late to do him any good. For *Baſher*, one of his Companions, falling on too greedily to eat of it, fell down dead on the Place. And although *Mahomet* had not immediately the ſame Fate, becauſe not liking the Taſte, he ſpit out again what he had taken into his Mouth, yet he let down enough to do his Buſineſs. For he was never well after this Supper, and at three Years end died of it. The *Maid* being aſked why ſhe did this, anſwered, that ſhe had a mind to make trial whether he were a *Prophet*, or no. For were he a *Prophet*, ſaid ſhe, he could certainly know that the Meat was poiſoned; and therefore would receive no harm from it; but if he were not a *Prophet*, ſhe thought ſhe ſhould do the World good Service, in ridding it of ſo wicked a *Tyrant*.

After this (*k*) he reduced under his Subjection *Beder*, *Watiba*, and *Selalima*, which were alſo Towns belonging to the *Jewiſh Arabs*, who rendered to him on *Articles*; and theſe were, That they ſhould continue in their former Habitations, paying for *Tribute* one half of the Income of their *Date Trees* every Year; but to be at his diſcretion to expel them when he ſhould think fit. Under the protection of which agreement they ſtill retain'd their former Poſſeſſions, and dwelt in them without any diſturbance, till the Reign of *Omar*, who pretending that *Mahomet* had given charge in his laſt Sickneſs not to permit *two Religions in Arabia*, drove them all out.

*Heg.* 8. *April* 30. *A. D.* 629.] The *Impoſtor*, by thoſe many Acquiſitions having now increaſed his Strength to an Army of Ten thouſand Men, reſolved to make himſelf Maſter of *Mecca*; and therefore pretending they had broken the *Truce*, (*l*) marched ſuddenly upon them before they were aware of his Deſign; and therefore being totally unprovided in that Surprize to put themſelves into a Poſture of Defence againſt him, they found themſelves neceſſitated to yield to him. Whereon *Abu Sophian*



(*k*) Elmacin, lib. 1. c. 1. Elmacinus, lib. 1. c. 1.

(*l*) Abul Pharaghius, p. 103.

taking with him *Al Abbas*, one of the Uncles of the *Impostor* (who, although of his *Religion*, had, it seems, tarried still at *Mecca*) went out unto him, and by turning *Mahometan*, saved his Life; and the City, without any Opposition, was rendered to him at Discretion. On his Entry into it, having put to Death such as had been most violent against him, all the rest, without any further Opposition, submitted unto him, and embraced his Religion. And therefore having thus made himself absolute Master of the place, he immediately set himself to purge the *Caaba* of its *Idols*, and consecrate that *Temple* a-new to his *Religion*, as having resolved still to continue it in its pristine Honour, by making it the chief place of *Worship* for all of his Sect. There *(m)* were a multitude of *Idols* within the *Temple*, and as many without, standing round its *Area*, all which *Mahomet* caused to be pulled down and destroyed, and the Place to be totally cleared of them. The chief among those *Idols*, were those of *Abraham* and *Ismael* within the *Temple*, and that of *Hoball* without. The rest were of *Angels* and *Prophets*, and others of their principal *Saints* departed, whom they worshiped only as *Mediators*, in the same manner as the *Romanists* now do their *Saints*, and the *Images* which they erect unto them. For the *Arabians* always held, that there was *(n)* but one only *God*, *the Creator and Governor of all Things*, whom they called *Allah Taal*, i. e. the *Supreme God*, and *God of Gods*, and *Lord of Lords*, whom they durst never represent by any *Image*. But being (as they held) so great and high as not to be approached to by Men while here on *Earth*, but through the Mediation of *Advocates* or *Intercessors*, interposing for them unto him in *Heaven*; that *Angels* and *Holy Men beatified* might perform this Office for them, was the reason that they set up their *Images*, and built them *Temples*, and directed their Worship and Devotions unto them. And in this did consist the whole of the *Arabian Idolatry*, which *Mahomet*, now by destroying these *Idols*, put a total End unto.

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(*m*) Pocockii Spec. Hist. Arab. p. 95, 96, 97, 98. (*n*) Pocockii Spec. Hist. Arab. p. 107, & 108.

As soon as it was heard among the neighbouring *Arabs*, that *Mahomet* had made himself Master of *Mecca*, the (*o*) *Hawazins*, the *Thakifians*, and several other *Tribes*, immediately gathered together under the Command of *Melec Ebn Auf*, to fall upon him before he should increase his Power any further. Hereupon *Mahomet*, appointing *Gayat Ebn Asad* to be Governor of *Meeca*, marched out against them with Twelve thousand Men. In the Valley of *Honaina*, which lieth between *Mecca* and *Tayif*, both Armies met, and in the first Encounter *Mahomet* (*p*) was beaten, tho' much superior to the Enemy in Number, and driven back to the Walls of *Mecca*, (*q*) which he ascribes to the over-confidence of his Men in their Numbers; which causing them to neglect their Enemy, did thereby give them this Advantage over them. But the *Impostor* (*r*) having gathered up his scattered Forces, and rallied them again into a Body, acted more cautiously in the second Conflict; and then (*s*) as he saith, by the help of invisible Troops of *Angels* (which are reckon'd by some *Commentators* on the *Alcoran*, to be Eight thousand, and by others to be Sixteen thousand) gave his Enemies such a total Defeat, (*t*) that he took from them their Baggage, with their Wives and Children, and all their Substance, which consisted mostly of great Flocks of Sheep, and herds of Cattle. For these being of the *Nomad Arabs*, it was their Custom to carry their Wives and Children, and all that they had with them, where-ever they mov'd. After this Battle, these People sent *Ambassadors* unto him to pray the Restoration of their Wives and Children; to whom *Mahomet* gave this Option, to chuse which they would have again restored unto them, either their Wives and Children, or their Goods: Whereon they having chosen their Wives and Children, *Mahomet* divided all their Goods, which he had taken from them, among his Soldiers. Only *Melec Ebn Auf*, their General, now he saw his Power was such as no more to be

(*o*) Elmacin, lib. 1. c. 1. (*p*) Zamachshari, *and* Bidawi *on the 9th Chapter of the* Alcoran. (*q*) Alcoran, chap. 9. (*r*) Bidawi & Zamachshari, ib. (*s*) Alcoran, c. 9. (*t*) Elmacin, ib. 1. c. 1.

be reſiſted, came in and embraced his *Religion*, and thereon had all his Goods again reſtored unto him.

The remaining part of the Year (*u*) was ſpent in demoliſhing the *Heathen Temples*, and deſtroying their *Idols* in all Places through *Arabia*, where his Power reached. To which purpoſe, ſeveral of his Commanders being ſent out with Parties, *Saad* deſtroyed the *Idol* of *Menah*; *Chalid*, that of *Al Uzza*, and the Temple of *Boſſa* built thereto, and others the reſt of them. So that this Year proved very fatal to the *Idols* of the *Arabs*, they being moſt of them now deſtroyed, and the former Worſhipers of them forced to ſubmit to *Mahomet*, and embrace his *Impoſture*.

*Heg.* 9. *April* 20. *A. D.* 630.] And now having brought moſt Parts of *Arabia* under his Power, the enſuing Year (*w*) he turned his Arms towards *Syria*, and poſſeſſed himſelf of *Tabuc*, a Town belonging to the *Greek Empire*, and from thence falling on the *Princes* of *Dauma* and *Eyla*, forced them to become *Tributaries* unto him, and then returned to *Medina* in the Month *Rajeb*. While he was abſent on this Expedition, the *Taifians*, whom he had begun to beſiege the former Year, being much preſſed by ſome of his Lieutenants, whom he had committed the proſecution of that War unto, were forced to ſubmit and embrace his *Impoſture*, which they had afore been ſo averſe unto; of which he having received an account on his return, he ſent thither *Abu Sophian* to diſarm them of all their Weapons and Inſtruments of War, and appointed *Othman Ebn Abulas* to be their Governor. And this was the laſt Year in which he went to the War.

*Heg.* 10. *April* 9. *A. D.* 631.] And now the Power of the *Impoſtor* being much increaſed, the Fame of it ſo terrified the reſt of the *Arabs*, which had not yet felt his Arms, (*x*) that they all came in and ſubmitted to him, and embraced his *Impoſture*. So that this Year his *Empire* and his *Religion* became eſtabliſhed together through all *Arabia*, and he ſent his Lieutenants into all Parts of it to govern in his Name, who deſtroying the *Idol Temples*, and all other

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(*u*) Pocockii Spe. Hiſt. Arab. p. 91, & 92. Pharaghius, p. 133. Elmacinus, lib. 1. c. 1. l. 1. c. 1. Abul Feda.

(*w*) Abul

(*x*) Elmacin.

other the Remains of the *Arabian Idolatry*, where-ever they came, ſet up his new invented *Religion* in its ſtead, and forced all Men, by the Power of the Sword, to conform thereto.

The greateſt part of this Year being ſpent in ordering and ſettling theſe Matters, (*y*) towards the end of it *Mahomet* took a Journey in *Pilgrimage* to *Mecca*, and entered there on the Tenth Day of *Dulhagha*, which is the great Day of that *Solemnity*, where a great Concourſe of People reſorted to him from all parts of *Arabia*, whom he inſtructed in his *Law*, and then returned again to *Medina*. This *Pilgrimage* of his is by his Followers called the *Pilgrimage of Valediction*, becauſe it was the laſt which he made.

But although he was arrived to this heighth, yet he wanted not Oppoſers, who gave him great diſturbance in this his new-acquired *Empire*. For ſeveral others ſeeing how he had advanced himſelf to be a great *King*, by pretending to be a *Prophet*, thought to do ſo too. (*z*) Among whom the chief was *Moſailema*, who ſet himſelf up with this Pretence in the Country of *Yamama*, and gathering a great Company after him, preached to them that he was Aſſociate with *Mahomet* in the Prophetick Office, and ſent with the ſame Commiſſion to reduce them from *Idolatry*, to the true Worſhip of *God*, and in order thereto he alſo publiſhed his *Alcoran* among them. For which reaſon the *Mahometans* call him the *Lying Moſailema*, and ſpeak of him always with Deteſtation. However, he increaſed to a very conſiderable Power, leading a great Army after him. (*a*) And at the ſame time *Aſwad* ſtarted up in *Hamyar*, or the Country of the *Homerites*, with the ſame pretence, and ſeized on *Sanna*, *Naſra*, and *Tayif*. And after him *Teliha*, and others thought to have played the ſame Game, but could not hit on the ſame Succeſs, being all in their turns ſubdued and brought to nothing. But this Work *Mahomet* not being able to undertake himſelf, was forced to leave it to his Succeſſor.

*Heg.*

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(*y*) Elmacin. lib. 1. c. 1. Abul Feda, Abul Pharaghius, p. 103.
(*z*) Abul Pharaghius, p. 103. Elmacin. lib. 1. c. 1. & 2. Diſputatio Chriſtiani, cap. 17.
(*a*) Elmacin. lib. 1. c. 1, &c.

*Heg.* 11. *March* 28. *A. D.* 632.] For after his return (*b*) to *Medina* from his late *Pilgrimage*, he began daily to decline, through the force of that Poiſon which he had taken three Years before at *Caibar*, which ſtill working in him, at length brought him ſo low, as forced him on the 28*th* Day of *Saphar* (the ſecond Month of their Year) to take his Bed, and on the twelfth Day of the following Month he died, after having been ſick thirteen Days. The beginning of his Sickneſs was a ſlow Fever, which at length made him delirious; whereon, (*c*) he called for a Pen, Ink, and Paper, telling them that he would dictate a Book to them, which ſhould keep them from erring after his Death. But *Omar* would not admit this, ſaying the *Alcoran* ſufficeth, and that the *Prophet*, through the greatneſs of his Malady, knew not what he ſaid. But others who were preſent, were of another Mind, and expreſſed a great deſire that the Book might be wrote, which their *Prophet* ſpoke to them of; whereon a Contention aroſe between them, ſome being of *Omar*'s mind, and ſome of the contrary; at which *Mahomet* taking offence, bid them all be gone, telling them, That it did not become them thus to contend in his Preſence. So the Book was not wrote; the loſs of which was afterwards lamented by ſome of his Followers, as a great Calamity to their Cauſe.

During his Sickneſs, (*d*) he much complained of the Bit which he had taken at *Caibar*, telling thoſe that came to viſit him, That he had felt the Torments of it in his Body ever ſince; that at times it brought on him very dolorous Pains, and that then it was going to break his very Heart-Strings. And when, among others, there came to ſee him the Mother of *Baſhar*, who died on the ſpot of that Poiſon, (*e*) He cried out, *O Mother of* Baſhar, *the Veins of my Heart are now breaking of the Bit which*

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(*b*) Abul Pharaghius, p. 103. Elmacin. lib. 1. c. 1. Eutychius Tom. 2. p. 251. Abul Feda, Al Jannabi, Al Kodai, Shareſtani, &c. (*c*) Bochari, Shareſtani, Al Jannabi, Pocockii Spec. Hiſt. Arab. p. 178, 179. (*d*) Abul Feda, Ebnol Athir, Ebn Phares, Al Jannabi. (*e*) Al Jannabi, Pocockii Spec. Hiſt. Arab. p. 190.

*which I eat with your Son at* Caibar. So it ſeems, notwithſtanding the Intimacy he pretended with the Angel *Gabriel*, and the continual *Revelations* which he brag'd that he received from him, he could not be preſerved from thus periſhing by the Snares of a ſilly Girl.

On his Death there was great Confuſion among his Followers. Many of them (*f*) would not believe that he could die. *For* (ſaid they) *how can he die, ſince he is to be a Witneſs to God for us? It cannot be ſo, he is not dead, but is only taken away for a Seaſon, and will return again, as did* Jeſus. And therefore they went to the Door of the Houſe where the dead Corps lay, crying out, *Do not bury him, for the Apoſtle of God is not dead.* And *Omar* being of the ſame Mind, drew his Sword, and ſwore, That if any one ſhould ſay that *Mahomet* was dead, he would immediately cut them in pieces. *For* (ſaid he) *the Apoſtle of God is not dead, but only gone for a Seaſon; as* Moſes *the Son of* Amram *was gone from the People of* Iſrael *for forty Days, and then returned to them again.* For the compoſing of this Diſorder, *Abu Beker* came in, crying out unto them, *Do you worſhip* Mahomet, *or the God of* Mahomet? *If you worſhip the God of* Mahomet, *he is Immortal, and liveth for ever; but as to* Mahomet, *he certainly is dead.* And then from ſeveral Paſſages in the *Alcoran*, he proved that he muſt die as well as other Men. Which having ſatisfied *Omar* and his Party, they then all took it for granted that *Mahomet* was dead, and no more to return to Life again till the general Reſurrection of all Mankind. What goes ſo current among us, as if the *Mahometans* expected *Mahomet* again to return to them here on Earth, is totally an Error. There is no ſuch Doctrine among them, nor are there any of them that ever fancied ſuch a Thing, ſince the time that *Omar* was convinced of his Miſtake herein.

But this Diſorder was no ſooner appeas'd, (*g*) but another aroſe to a much greater heat about his Burial. The *Mohagerines*, that is, thoſe who accompanied him in his Flight

(*f*) Abul Feda, Shareſtani, Al Jannabi, Pocock. Spec. Hiſt. Arab. p. 179. (*g*) Abul Pharaghius, p. 103. Ahmed Ebn Yuſef, Abul Feda, Shareſtani, Pocockii Specim. Hiſt. Arab. p. 103.

Flight from *Mecca*, would have him carried thither, to be buried in the Place where he was born. The *Anſars*, that is, thoſe of *Medina*, who joined with him, would have him buried there where he died. And there were others who had a fancy to have him carried to *Jeruſalem*, and there buried among the Sepulchres of the *Prophets*: for that, ſaid they, was the City of the *Prophets*. And while each Party ſtrove to have their own way complied with, the Conteſt grew ſo high, that they had like to have all gone together by the Ears; but that the Wiſdom of *Abu Beker* compoſed this Matter alſo. For he coming in, told them, That he had often heard from the *Prophet* himſelf, that *Prophets* were to be buried in the place where they died. And then without more ado, commanded the Bed whereon he lay to be plucked out, and a Grave to be immediately dug under it, to which all conſented, and there they buried him forthwith in the Place where he died, which was in the Chamber of *Ayeſha*, his beſt beloved Wife, at *Medina*; and there he lieth to this Day, without *Iron Coffin* or *Loadſtones* to hang him in the Air, as the Stories which commonly go about of him among *Chriſtians* Fabulouſly relate. There was, indeed, (*h*) one *Dinocrates*, a Famous *Architect*, that had a Device, by building the Dome of the Temple of *Arſinoe* at *Alexandria* of *Loadſtone*, to make her Image all of Iron, hang in the middle of it, as if it were in the Air; but there was no ſuch Attempt ever made as to *Mahomet's* Carkaſs. For that being buried in the manner as I have related, hath lain in the ſame Place, without being moved or diſturbed ever ſince, only they have built over it (*i*) a ſmall Chapel, which joineth to one of the Corners of the chief Moſque of that City, which was the firſt that was ever erected to that Impious Superſtition, *Mahomet* himſelf being the firſt Founder of it, as hath been afore related. Here ſuch *Pilgrims* as think fit, on their return from *Mecca*, call in to pay their Devotions. But there is no Obligation from their *Law* for it. The *Pilgrimage* which

(*h*) Plinius, l. 34. c. 14. (*i*) Appendix ad Geographiam Nubienſem, c. 8. Thevenot, Part 1. Book 2. c. 21.

which that enjoins being to be perform'd to the *Caaba* at *Mecca*, and not to the *Tomb* of the *Impoſtor* at *Medina*, as ſome have erroneouſly related.

And thus ended the Life of this wicked *Impoſtor* (*k*) being full Sixty three Years old on the Day in which he died, that is, according to the *Arabian* Account, which make only Sixty one of our Years. For twenty three Years he had taken upon him to be a *Prophet*, of which he lived Thirteen at *Mecca*, and Ten at *Medina*. During which Time, from very mean beginnings, he aroſe by the Impulſe of his Ambition, and the Sagaciouſneſs of his Wit to that heighth, as to make one of the greateſt *Revolutions* that ever happened in the World, which immediately gave Birth to an Empire, which in Eighty Years time extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in Eight hundred. And altho' it continued in its Strength not much above Three hundred Years, yet out of its Aſhes have ſprung up many other *Kingdoms* and *Empires*, of which there are Three at this Day, the largeſt and moſt Potent upon the Face of the Earth; I mean the Empire of *Turkey*, the Empire of *Perſia*, and the Empire of the *Mogul* in *India*; which God hath permitted of his All-wiſe Providence ſtill to continue for a Scourge unto us *Chriſtians*, who, having received ſo holy and ſo excellent a *Religion* through his Mercy to us in *Jeſus Chriſt our Lord*, will not yet conform ourſelves to live worthy of it.

He (*l*) was, as to his Perſon, of a proper Stature, and comely Aſpect, and affected much to be thought to reſemble *Abraham*. He had a very piercing and ſagacious Wit. And for the accompliſhing of the Deſign which he undertook, was thoroughly verſed in all the Arts whereby to inſinuate into the Favour of Men, and wheedle them over to ſerve his Purpoſes, to which he chiefly owed the ſucceſs of his Undertaking.

For

(*k*) Eutychius, Tom. 2. pag. 251. Elmacin, l. 1. c. 1. Abul Pharaghius, p. 103. Abul Feda, Al Jannabi, Al Kodai, &c.
(*l*) Elmacin. l. 1. c. 1. Abunazar, Abul Feda, Al Kodai, Schikardi Tarich, p. 32.

For the first Part of his Life (*m*) he led a very wicked and licentious Course, much delighting in Rapine, Plunder, and Blood-shed, according to the Usage of the *Arabs*, who mostly followed this kind of Life, being almost continually in Arms one Tribe against another, to plunder and take from each other all they could. However, the *Mahometans* would have us believe that he was a Saint from the Fourth Year of his Age. For then, say (*n*) they, the Angel *Gabriel* took him from among his Fellows, while at play with them, and carrying him aside, cut open his Breast, and took out his Heart, and wrung out of it that black Drop of Blood, in which, say they, was contained the *Fomes peccati*, so that he had none of it ever after. And yet in the Forty eighth Chapter of his *Alcoran*, he brings in God giving him a large Charter of Pardon for all his Sins past and to come.

His two predominant Passions were *Ambition* and *Lust*. The Course which he took to gain Empire, abundantly shews the former; and the multitude of Women which he had to do with, proves the latter. And indeed these two run through the whole Frame of his *Religion*, there being scarce a Chapter in his *Alcoran*, which doth not lay down some Law of War and Bloodshed for the promoting of the one; or else give some Liberty for the use of Women here, or some Promise for the enjoyment of them hereafter, to the gratifying of the other.

While *Cadigha* lived (which was till the fiftieth Year of his Age) I do not find that he took any other Wife. For she being the rise and foundation of his Fortunes, it seems he durst not displease her, by bringing in another Wife upon her. But she was no sooner dead, but he multiplied them to a great (*o*) Number, besides several Concubines which he had. They that say the fewest, allow him to have married (*p*) Fifteen; but others reckon

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(*m*) Bartholomæus Edessenus, Disputatio Christiani, &c. (*n*) Liber de Generatione & nutritura Mahometis, Joannes Andreas, c. 1. Bellonius, l. 3. c. 1. Guadagnol. p. 169. e libro Agar. Ecchelensis, Hist. Arab. part. 1. c. 23. (*o*) Append x ad Geographiam Nubiensem, c. 8. Joannes Andreas, c. 7. Bellonius, l. 3, &c. (*p*) Abul Feda, Al Kodai, Ahmed Ebn Yusef.

reckon them to have been (*q*) One and Twenty, of which five died before him, Six he repudiated, and Ten were alive at his Death. But the Tenth, with whom he contracted but a little before his Sickneſs, was never brought home to his Houſe. The Names of the other Nine were *Ayeſha*, the Daughter of *Abu Beker*; *Haphſa*, the Daughter of *Omar*; *Zewda*, the Daughter of *Zama*; *Zainab*, the Daughter of *Haſheth*; *Jeweira*, the Daughter of *Hareth*; *Sephia*, the Daughter of *Hai*; *Em Selema*, *Em Haliba*, and *Maimuna*.

*Ayeſha*, the Daughter of *Abu Beker*, was his beſt beloved Wife. He married her very young, as hath been before related; and although ſhe was a very wanton Woman, and (*r*) given to hold Amorous Intrigues with other Men, and on that account *Mahomet* was moved to put her away; yet his Love to her was ſuch, that he could not part with her. But to ſalve her Reputation, and his own in keeping her, the Twenty fourth Chapter of the *Alcoran* was compos'd, and brought forth as ſent from *God* to declare her innocent; wherein he tells his *Muſſlemans*, That this Charge againſt her was an *Impoſture*, and an impudent Lye, and forbids them any more to ſpeak of it, threatning a ſevere Curſe, both in this Life and that which is to come, againſt all thoſe who ſhould accuſe of Immodeſty, Women Chaſte, Innocent and Faithful. *Mahomet* marrying her young, took care to have her bred up (*s*) in all the Learning then going in *Arabia*, eſpecially in the Elegancy of their Language, and the Knowledge of their Antiquities, and ſhe became one of the moſt Accompliſhed Ladies of her time in that Country. She was a (*t*) bitter Enemy to *Ali*, he being the Perſon that diſcovered her Incontinency to *Mahomet*, and therefore employ'd all the Intereſt ſhe had on every Vacancy that after happened, to hinder him from being choſen *Caliph*, altho', as Son-in-law to the *Impoſtor*, he had

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(*q*) Vide Gentium in Notis ad Muſladinum Sadum, p. 568.
(*r*) Diſputatio Chriſtiani, c. 6. Commentatores in Alcorani c. 24. (*s*) Appendix ad Geographiam Nubienſem, c. 8.
(*t*) Diſputatio Chriſtiani, c. 6. Elmacin. l. 1. c. 4. Abul Pharaghius, Abul Feda, &c.

the faireſt Pretence thereto; and when at laſt, after having been thrice put by, he attain'd that Dignity, ſhe appear'd in Arms againſt him; and altho' ſhe prevail'd not that way, yet ſhe proved his ruin, by cauſing that Defection from him, which at length was the undoing of him and all his Houſe. She (*u*) liv'd Forty eight Years after the Death of *Mahomet*, and was in great Reputation with her Sect, being called by them the *Propheteſs*, and the *Mother of the Faithful*. And in moſt Points of Difficulty concerning their *Law*, they had recourſe to her, to know what had been the Senſe of the *Impoſtor* while alive, in the Particular doubted of; and whatſoever Anſwer ſhe gave, went for an (*w*) *Authentick Tradition* among them ever after. For all their *Traditions* which compoſe their *Sonnah*, are pretended to be derived either from her, or ſome of *Mahomet*'s ten Companions; that is, thoſe ten who firſt came in unto him. But her Teſtimony to a *Tradition* is reckon'd the moſt Authentick; and next her, that of *Abdorrahman Ebn Auf*. For (*x*) being of all others the moſt familiarly converſant with the *Impoſtor* all the time that Scene of Deluſion was acting by him, and a Perſon of extraordinary Memory; he was moſt confided in for the giving of an exact account of all his Sayings and Doings relating to his *Religion*; and there are reckoned no fewer than 5340 *Traditions* among them, which are built upon his Authority only. This *Abdorrahman* is alſo called *Abu Hareira*, that is, the *Father of a Cat*, which Name *Mahomet* gave him for the fondneſs he had for a Cat, which he was uſed moſt an end to carry with him in his Boſom, where-ever he went. For it is uſual in the *Arabick Tongue*, when a Man is remarkable for any one particular thing, thus to expreſs it, by calling him the Father of it. (*y*) And ſo *Chalid*, who was *Mahomet*'s Hoſt when he firſt came to *Medina*, was for his remarkable Patience call'd *Abu Job*, that is, the *Father of Job*, or of the *Patience*

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(*u*) *For ſhe died the 58th Year of the* Hegira, Elmacin. l. 1. c. 7. (*w*) Joannes Andreas, c. 3. (*x*) Gentius in Notis ad Muſladinum Sadum, p. 578. (*y*) Bochartus in Hierozoico, part. 1. l. 2. c. 1.

*tlence of Job.* And this is that *Job*, (z) who dying at the Siege of *Conſtantinople*, when beſieg'd by the *Saracens*, was there buried under the Walls of the City, and hath his *Tomb* there to be ſeen even to this Day, *(a)* where all the *Grand Signiors* go forth to be inaugurated, when they firſt take upon them the Regal Authority.

*Haphſa*, the Daughter of *Omar*, was next to (*b*) *Ayeſha*, moſt in favour with him, and her he intruſted with the keeping of the Cheſt of his *Apoſtleſhip*, wherein were laid up all the Original Papers of his pretended Revelations, out of which the *Alcoran* was compoſed, as hath been already ſaid; and the *Original Copy* of that Book, (*c*) *Abu Beker*, after the finiſhing of it, delivered alſo unto her, to be kept in the ſame Cheſt; which proves the miſtake of *Joannes Andreas (d)* in aſſigning the keeping of this Cheſt to *Ayeſha*. For it is not likely that *Abu Beker* would have diſpoſſeſſed his own Daughter of this Office, which was ſo honourable among them, had ſhe firſt been entruſted with it by the *Impoſtor*. *Haphſa* was much the elder Woman, and for that reaſon probably preferred to this Truſt. For when ſhe died, which was towards the latter end of the Reign of *Othman*, ſhe was Sixty Years (*e*) old, and therefore muſt have been at the Death of the *Impoſtor*, at leaſt Forty Years old, when *Ayeſha* was not full Twenty.

*Zewda* was in leaſt Favour with him of any of his Wives, *(f)* and he intended to have put her away; but ſhe earneſtly deſir'd him that ſhe might ſtill have the Reputation and Honour of being his Wife, promiſing him, if he would grant her this, ſhe would be content no more to lie with him, but to give her turn always to *Ayeſha*; which Condition he willingly accepted of, out of that great



(z) Elmacin. l. 1. c. 7. (*a*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 1. chap. 2. Smith's *Brief Deſcription of* Conſtantinople. (*b*) Joannes Andreas, c. 7. (*c*) Abul Feda, Hottingeri Bibliotheca Orientalis, c. 2. Pocockii Spec. Hiſt. Arab. p. 362. (*d*) De confuſione Sectæ Mahometanæ, c. 2. (*e*) Gentius in Notis ad Muſlodinum Sadum, p. 568. (*f*) Gentius in Notis ad Muſladinum Sadum, p. 568.

Love which he had for *Ayesha*, and so permitted her to continue in his House as long as he lived.

*Zainab* was first the Wife of *Zeyd*, his enfranchis'd Slave, who being a Woman of great Beauty, (g) the old Lecher fell desperately in love with her. But for fear of the Scandal which his taking of her might give, he did all he could to suppress his Flame, till at length, being able to resist no longer, he did break the matter to her, and caused *Zeyd* to put her away, that he might take her to Wife. Which he being forced to submit to, this gave great Offence to all his Followers, that he, who called himself a *Prophet*, and an *Apostle of God*, sent to teach Men his *Law*, should, for the gratifying of his Lust, do so scandalous a thing. But to salve the Matter, out comes the Thirty third Chapter of the *Alcoran*, called the *Chapter of Heresies*, where *God* is brought in declaring, That he had married *Zainab* to *Mahomet*, and given him free liberty to enjoy her according to his Desire; and also rebuking him, that knowing *God* had given him this thing, he should abstain so long from her, out of the regard he had to the People, as if he feared them more than *God*. However, this could not clear him so, but that many of his Followers are hard put to it, to excuse him from the Scandal of this Fact, even unto this Day; and there are some of them who make no doubt to charge him with Sin on the account hereof. *Zainab* hereon becoming the Wife of *Mahomet*, lived with him to the time of his Death, always glorying and vaunting herself above his other Wives, that (h) whereas they were married to *Mahomet* by their Parents and Kinsfolk, she was married to him by *God* himself, who dwells above the *Seven Heavens*.

How

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(g) Al Jannabi, Abul Feda, Al Kodai, Pocockii Specim. Hist. Arab. p. 182. Richardi Confutatio, c. 8. Disputatio Christiani, c. 6. Ecchelensis Hist. Arab. Part. 1. c. 5. Confutatio Mahometis, Edita per Le Moyne. Joannes Andreas, c. 6. Guadagnol, Tract. 2. c. 5. Sect. 3. & c. 10. Sect. 1. Zamachshari, Bidawi & alii Commentatores, ad cap. 33. Alcorani, Liber Almawakeph. Fortalit. Fid. lib. 4. Confid. 2.

(h) Ecchelensis Hist. Arab. p. 1. c. 5.

How he married *Jeweira*, hath been already related. (*i*) *Saphia* was a *Jewish* Woman, and descended of the Race of the *Priests*, on which account she was used to brag, That she had *Aaron* for her Father, *Moses* for her Uncle, and *Mahomet* for her Husband. Of the rest of his Wives I find not any thing said.

Besides these, he had a Concubine whom he much loved. She was (*k*) an *Egyptian* Woman, and a *Christian* of the *Jacobite Sect*. The Governor of *Egypt* having occasion to treat with him about some Matters, and being informed of his Brutish Passion, to gratify him herein, and thereby the better incline him to his purpose, sent him this Maid for a Present, she being then only Fifteen Years old: He immediately fell in love with her. But how secret soever he manag'd the Amours for fear of his Wives, *Ayesha* and *Haphsa* found it out, and catch'd them together in the Fact. Whereon they reproached him bitterly for it, that he, who called himself a *Prophet* sent from *God* to teach Men Righteousness, should do such a thing; at which being much confounded, he swore a solemn Oath, That in case they would conceal the Matter, and not say any thing of it to raise a Scandal against him among his *Musslemans*, he would never have to do with her more. On which Oath they were content to pass the Matter over, and say nothing of it. But *Mahomet*'s Lust being of greater force with him than his Oath, he could not long hold, but was catch'd again with her by his Jealous Wives. Whereon they flew out into a desperate Rage against him, and after having loaded him with a multitude of Reproaches, both for his Perjury as well as Adultery, went from him to their Fathers Houses; which raising a great Noise, and many being offended with him for it, to smooth the Matter again, he had recourse to his old Art, and out comes a New *Revelation* to justify him in it, the Sixty sixth Chapter of the *Alcoran*, called the *Chap-*



(*i*) Disputatio Christiani, c. 6. (*k*) Abul Pharaghius, p. 103. Joannes Andreas, c. 8. Bellonius, l. 3. c. 8. Richardi Confutatio, c. 12. Cantacuzeni, Orat. 2. Sect. 8. Guadagnol Tract. 2. c. 10. Sect. 2. Commentatores, in c. 66. Alcorani, Fortalitium Fidei, lib. 4. Consid. 2.

*ter of Prohibition*, wherein he brings in *God* allowing *Mahomet*, and all his *Muſſlemans*, to lie with their Maids when they will, notwithſtanding their Wives. The firſt Words of that Chapter are, *O Prophet, why doſt thou forbid what God hath allowed thee, that thou may'ſt pleaſe thy Wives? God hath granted unto you to lie with your Maid-Servants.* Which *Law* being publiſhed, it gave ſuch content to his licentious Followers, that no more Words were made of this Matter; but all gladly laid hold of the Liberty which he had granted; and ever ſince it hath been an eſtabliſh'd *Law* among all that *Sect*, beſide their Wives (*m*) to keep as many Women-Slaves for their Luſt, as they ſhall think fit to buy; and the Children of the one are as legitimate as the Children of the other. And the *Grand Signior*, who never Marries, hath all his Women under this latter Notion, that is, as his Slaves, and he keeps none but ſuch in his *Seraglio*; only after they have born him a Son, he ſometimes gives them the Name of *Sultana*, which is *Queen*. *Ayeſha* and *Haphſa*, finding the Matter to go thus, and that *Mahomet* had in the ſame Chapter threatned them with Divorce, unleſs they ſubmitted, and were obedient; they ſent their Fathers to him to make their Peace, and again returned to his Houſe, and totally ſubmitted, for the future, to his Will in all things; and from that time he lay with his Maid *Mary* as often as he pleaſed, without their any further Contradiction or Controul, and had a Son by her, who was called *Abraham*. But after the Death of the *Impoſtor*, no account was had of her or her Son, but both were ſent away into *Egypt*, and no mention made of either ever after among them. I ſuppoſe *Ayeſha*, out of the hatred which ſhe bore her, procured of her Father, who ſucceeded the *Impoſtor* in the Government, to have her thus diſpoſed of.

One of the main Arguments (*n*) which the Followers of *Mahomet* make uſe of to excuſe his having ſo many Wives,

(*m*) Ricaut's *Hiſtory of the Preſent State of the* Ottoman *Empire*, Book 2. Chap. 21. Thevenot, part 1. lib. 1. c. 14. Bellonius, lib. 3. c. 8. & c. 10. Clenardi Epiſtolæ, p. 29, 30, 50, & 66. (*n*) Ahmed Ebn Zin,

Wives, is, that he might beget young *Prophets*; but notwithstanding this, he left no young Prophet nor Prophetess neither behind him of all his Wives. Of (*o*) six Children, which he had all by *Cadigha* his first Wife, and none by any of the others, they all died before him, excepting only *Fatima* the Wife of *Ali*, and she survived him only sixty Days.

As the gratifying of his Ambition and his Lust, was the main end of his *Imposture*, so they both continually appear through the whole Contexture of it. At first his Ambition had the Predominancy in him; but when that began to be somewhat satisfied by the Power he had attained to, his Lust grew upon him with his Age, and at length he seem'd totally dissolved into it. And there are strange things said of him this way; (*p*) as that he had in Venery the strength of forty other Men, and that he knew all his Wives, when he had Eleven of them, one after another in an (*q*) Hour's time. Whatever Laws he gave to restrain the Lust of other Men, he took care always to except himself, resolving, it seems, to take his full swing herein without Let or Controul, according as the violent bent of his brutish Appetite this way, should lead him. For,

1. He (*r*) would not allow any other to have above four Wives, but to himself (*s*) he reserved a liberty to marry without restraint, as many as he should think fit, and he had Ten together at the same time when he died.

2. He obliged all others, who have two, three, or four Wives, to use them all equally alike, both as to their Cloathing, Diet, and the Duties of the Marriage-bed. And in case any Wife thinks herself unequally used in any of those particulars, and that the Husband doth not as



(*o*) Abul Pharaghius, p. 103. (*p*) Fortalit. Fid. lib. 4. Consid. 2. Guadagnol. Tract. 2. Cap. 7. Sect. 1. Richardi Confutatio, c. 8. Disputatio Christiani, c. 6. (*q*) Joannes Andreas, e libro Alnali, cap. 7. Guadagnol ex eodem libro, Tract. 2. Cap. 7. Sect. 1. (*r*) Alcoran, c. 4. (*s*) Alcoran, c. 33. Joannes Andreas, c. 7. Guadagnol, Tract. 2. c. 10. Sect. 3. Alcoran, c. 4.

largely dispense to her of them, as to his other Wives, it is allowed through all *Mahometan* Countries, that she make her Complaint to the *Judge*, and the *Law* will give her redress herein, and force the Husband to do her Justice. But *Mahomet* reserved liberty to himself to do as he should see fit as to this; and therefore when some of his Wives were aggrieved, because he shewed more favour to the other, and particularly to *Ayesha*, than to them, and made Complaints against him on this account; to still their Clamours, he brings in *God* in the Thirty third Chapter of his *Alcoran*, giving him full Liberty to deal with his Wives as he should think fit, to go in to which he pleased, and abstain from which he pleased; and commanding them to be content herewith, and also to be well pleased with whatever else he should do in reference to them, accepting as a Favour from him whatsoever he should give them, and take Exceptions at nothing which he should be pleased to order concerning them.

3. In the Fourth Chapter of his *Alcoran*, which is called the *Chapter of Women*, he forbids his *Mussulmans* to marry with their *Mothers*, *their Mothers-in-law*, the *Wives of their Fathers*, their *Daughters*, the *Sisters of their Fathers*, the *Sisters of their Mothers*, the *Daughters of their Brothers*, the *Daughters of their Sisters*, their *Nurses*, their *Foster-sisters*, the *Mothers of their Wives*, the *Sisters of their Wives*, the *Daughters of their Wives by other Husbands*, the *Daughters of Women whom they have known*, and the *Wives of their Sons*, and the *married Wives of other Men*. And yet in the Thirty third Chapter he brings in *God* exempting him from this Law, and giving him an especial Privilege to take to Wife the Daughters of his Brother, or the Daughters of his Sister, and to go in to any other Woman whatsoever of the Believers, that shall be willing to prostitute herself unto him. But he there takes care to appropriate this Liberty so peculiarly to himself alone, that he excludes all others whatsoever from it. For it seems the Old *Lecher* feared his Lust should not be sufficiently provided for, if any thing less than the whole Sex were allowed him for the gratifying of it; and therefore would endure no restraint or limitation upon himself herein, how strictly soever he lays it upon others. In the above mention'd *Law* he forbids the marrying of *the Wives*

*Wives of other Men*; and abundant Reason there is for it, that no Man shall be allow'd adulterously to take to Wife her that is at the same time the Wife of another; and yet he transgressed it in marrying the Wife of his Servant *Zeyd*. But to allay the Scandal and Offence which was taken at it, and to secure others from fearing the like Injury and Violence from him, he was content after that to lay a restraint upon himself to do so no more; and therefore brings in *God*, telling him in the same thirty third Chapter of his *Alcoran*, That it shall not be lawful for him for the future to take another Man's Wife, how much soever he may be taken with her Beauty.

As he was thus brutishly enslaved to the love of Women, so was he as excessively jealous of those whom he had taken to Wife. And therefore to deter them from what he feared (*u*) he threatens them with double the punishment of other Wives, both here and hereafter, in case they should be false unto him. And when some of his Followers made too frequent resort to his House, and there entred into discourse with some of his Wives, this gave him that Offence, that to prevent it for the future, out comes, as from *God*, those Verses of the *Alcoran* (*w*) wherein he tells them, that they should not enter into the House of the *Prophet* without permission; and that if invited to dine with him, they should depart as soon as Dinner was over, and not enter into discourse with his Wives; that although the *Prophet* be ashamed to bid them be gone, yet *God* is not ashamed to tell them the Truth. And in the same Chapter he forbids his Wives to speak to any Man, unless with their Faces vailed. And this his Jealousy proceeded so far, as to go beyond the Grave. For he could not bear that any one else should have to do with his Wives, though after his Death; and therefore (*x*) strictly forbids all his Followers ever to go in to any of them as long as they should live. So that although all other Women when repudiated, or become Widows, had liberty to marry again, all his Wives were excluded from it.

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(*u*) Alcoran, c. 33. (*w*) Alcoran, c. 33. (*x*) Alcoran, c. 33.

it. And therefore all those whom he left at his Death (*y*) lived Widows ever after, although some of them were very young; as particularly *Ayesha*, who was not then full twenty Years old, and lived above eight and and forty Years after, which was in that hot Country looked upon as a very hard restraint put upon them.

In all these Instances I have mentioned, it appears how much he made his Imposture serve his Lust. And indeed, almost the whole of his *Alcoran* was (*z*) in like manner framed to answer some Purpose or other of his, according as occasion required. If any new Thing were to be put on foot, any Objection against him or his Religion to be answered, any Difficulty to be solved, any Discontent among his People to be quieted, any Offence to be removed, or any thing else done for the Interest of his Designs, his constant recourse was to the Angel *Gabriel* for a new *Revelation*; and out come some Addition to his *Alcoran* to serve his turn herein. So that the most of it was made on such like Occasions, to influence his Party to what he intended. And all his *Commentators* thus far acknowledge it, that they are on every Chapter very particular in assigning for what Causes and for whose Sakes it was sent down from Heaven unto them. But hereby it came to pass that abundance of Contradictions got into this Book. For as the Interest and the Design of the *Impostor* varied, so was he forced to make his pretended *Revelations* to vary also; which is a thing so well known to those of his *Sect*, that they all acknowledge it; and therefore where the Contradictions are such, as they cannot salve them, there they will have one of the contradicting places to be revoked. And they reckon in the whole *Alcoran*, (*a*) above an hundred and fifty Verses which are thus *revoked*; which is the best shift they can make to solve the Contradictions and Inconsistencies of it. But thereby they do exceedingly betray the Unsteadiness and Inconstancy of him that was the Author of it.

In the beginning of his *Imposture*, he seemed more inclined to the *Jews* than to the *Christians*; and in the first form-

(*y*) Joannes Andreas, c. 7. (*z*) Richardi Confutatio, c. 12.
(*a*) Joannes Andreas, c. 2. Guadagnol, Tract. 2. Cap. 7. Sect. 3.

forming of his new-invented *Religion*, followed the Pattern of theirs more than any other. But after his coming to *Medina*, he took that diſguſt againſt them, that he became their bitter and moſt irreconcilable Enemy ever after, and uſed them with greater Cruelty in his Wars, than any other he had to deal with.

But to the *Chriſtians* he ever carried himſelf with as much favour as could be expected from ſuch a *Barbarian*; and where-ever they fell under his Power, they had always good Terms from him. His general Rule, and which he laid as a ſtrict Obligation upon all his Followers, was to fight for the Propagation of his *Religion*. And (*b*) there were only two Conditions on which he granted Peace to any he had to do with; and theſe were either to come into his *Religion*, or ſubmit to be Tributaries unto him. They that did the former, were admitted into the ſame Privileges and Freedoms with the reſt of his Followers: But the latter had only the benefit of his Protection, as to their Goods and Perſons, and free Exerciſe of their Religion, without any other Privilege or Advantage whatſoever, for which every Man paid an Annual Tribute. But thoſe who would not come in, and make Peace with him on one of theſe two Conditions, were by his Law to be put to the Sword. And this *Law*, in every one of its Particulars, is ſtill obſerved in all *Mahometan* Countries, even to this Day. At firſt few ſubmitted to him, but ſuch as he forced by Conqueſt; but when his Power grew to be formidable, then Multitudes, both of *Chriſtians* and other *Religions*, flocked to him for his Protection, and became his *Tributaries*. And there hath in this laſt Age been publiſh'd, firſt by *Sionita* at *Paris*, and after by *Fabricius* at *Roſtoch*, a Writing in *Arabick*, which bears the Title of an *Ancient Capitulation* of the *Chriſtians* of the *Eaſt* with this *Impoſtor*, which is ſaid to have been laid up in the Monaſtery of *Mount Carmel* in *Paleſtine*, and from thence brought into *France*, and repoſited in the *French* King's Library. But (*c*) *Grotius* rejects

(*b*) Alcoran, c. 4. c. 9, &c. Diſputatio Chriſtiani, c. 8. Richardi Confutatio, c. 1, 6, 7, & 10. Cantacuzeni, Orat. 1. Sect. 11.
(*c*) In Epiſt. ad Gallos,

jects it as a *Forgery*; and good reason he had so to do. For it bears date in the fourth Year of the *Hegira*, when *Mahomet* was not yet in a condition to speak in that Language which he is made to do in that Writing; nor was his Power then so formidable, as to move any to pray his Protection, he having not long before been overthrown and beaten at the Battle of *Obud*; and at the time this *Instrument* bears date (which was the fourth Month of that Year) not fully recovered from that Blow; but in the lowest Circumstances he had at any time been since his taking the Sword for the propagating of his *Imposture*; and there is another particular in it, which manifestly discovers the Forgery: It makes *Moawias*, the Son of *Abu Sophian*, to be the Secretary to the *Impostor*, who drew the *Instrument*; whereas it is certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms against him; and it was not till the taking of *Mecca*, which was Four Years after, that they came in unto him, and to save their Lives embraced the *Imposture*. This *Instrument* is to be read in *English*, in the *History of the Present State of the* Ottoman *Empire*, Book 2. Chap. 2.

However, this is certain, that the *Christians* had better Terms from him, than any other of his *Tributaries*, and they enjoy them even to this Day; there being no *Mahometan* Country where their *Religion* is not esteem'd the best next their own, and the Professors of it accordingly respected by them before the *Jews*, *Heathens*, or any other sort of Men that differ from them.

As the *Impostor* allowed the *Old* and *New Testament*, so would he fain prove his Mission from both. The *Texts*, which are made use of for this purpose by those who defend his Cause, are these following:

*Deuteronomy*, c. 33. v. 2. It is said, *The Lord came from Sinai, and rose up from Seir unto them; he shineth forth from Mount Pharan, and he came with ten thousand of Saints; from his right Hand went a fiery Law from them.* By which Words they will have (*d*) meant the coming down of the *Law* to *Moses* on Mount *Sinai*; of the *Gospel* to

(*d*) Shareſtani, Safiodinus, Pocockii Spec. Hiſt. Arab. p. 185.

to *Jesus* at *Jerusalem*, and of the *Alcoran* to *Mahomet* at *Mecca*. For, say they, *Seir* are the Mountains of *Jerusalem* where *Jesus* appeared, and *Pharan* the Mountains of *Mecca* where *Mahomet* appeared. But they are here much out in their Geography; for *Pharan* (*e*) is a City of *Arabia Petræa*, near the *Red-Sea*, towards the bottom of that *Gulph* not far from the Confines of *Egypt* and *Palestine*, above five hundred Miles distant from *Mecca*. It was formerly (*f*) an *Episcopal See* under the *Patriarch* of *Jerusalem*, and famous for *Theodorus* (*g*) once Bishop of it, who was the first that in his Writings published to the World the Opinion of the *Monothelites*. It is at this Day called (*h*) *Fara*. From hence the Deserts lying from this City to the Borders of *Palestine*, are called the *Deserts* or *Wilderness* of *Pharan*; and the Mountains lying in it, the *Mountains* of *Pharan*, in *Holy Scripture*, near which *Moses* first began to repeat, and more clearly explain the *Law* to the *Children of Israel* before his Death; and to that refers the *Text* above-mentioned.

*Psal.* 50. v. 2. We have it, *Out of Sion, the Perfection of Beauty, God hath shined.* Which the *Syriac Version* reads thus, *Out of Sion God hath shewed a Glorious Crown.* From whence some *Arabick* Translations having expressed the two last words by *Eclilan Mahmudan*, i. e. an *Honourable Crown*; by *Mahmudan*, they understand the Name of *Mahomet*, and so read the Verse thus, *Out of Sion hath God shewed the Crown of* Mahomet.

*Isaiah*, c. 21. v. 7. We read, *and he saw a Chariot with a couple of Horsemen, a Chariot of Asses, and a Chariot of Camels.* But the old *Latin Version* hath it, *Et vidit currum duorum Equitum, Ascensorem Asini, & Ascensorem Cameli*: i. e. *And he saw a Chariot of two Horsemen, a Rider upon an Ass, and a Rider upon a Camel.* Where by the Rider upon an *Ass*, they understand *Jesus Christ*, because he did so ride

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(*e*) Ptolemy. (*f*) Geographia Sacra Caroli à Sancto Paulo, p. 317. (*g*) Acta Concilii Lateran. sub Martino Papa. (*h*) Carolus à Sancto Paulo ubi supra. Geographia Nubiensis, Clim. 3. Part 5.

ride to *Jeruſalem*; and by the Rider on the *Camel*, *Mahomet*, becauſe he was of the *Arabians*, who uſed to ride upon Camels.

*John* 16. v. 7. Our *Saviour* tells his Diſciples, *If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* By the *Comforter*, the *Mahometans* will have their Prophet *Mahomet* to be here meant; and therefore among other Titles which they give him in their Language, one is *Paraclet*, (*i*) which is the *Greek* word here uſed in this Text for the Comforter, made *Arabick*. They alſo ſay, That the very Name of *Mahomet*, both here and in other Places of the *Goſpel*, was expreſly mentioned, but that the *Chriſtians* out of Malice have blotted it out, and corrupted thoſe Holy Writings; and that at *Paris* there is a (*k*) Copy of theſe *Goſpels* without theſe Corruptions, in which the coming of *Mahomet* is foretold in ſeveral places, with his Name expreſly mentioned in them. And ſome ſuch thing they had need to ſay, to juſtify the impudent Lye of this *Impoſtor*, who in the Sixty firſt Chapter of his *Alcoran*, entitled, *The Chapter of Battle*, hath theſe Words, *Remember that* Jeſus *the Son of* Mary *ſaid to the Children of* Iſrael, *I am the Meſſenger of God, he hath ſent me to confirm the* Old Teſtament, *and to declare unto you, That there ſhall come a Prophet after me, whoſe Name ſhall be* Mahomet.

There needs no Anſwer to confute theſe *Gloſſes*. The Abſurdity of them is ſufficiently expoſed, by barely relating them. And ſince they could find nothing elſe in all the Books of the *Old and New Teſtament* to wreſt to their purpoſe, but theſe Texts above mentioned, which are to every Man's apprehending ſo exceedingly wide of it; theſe ſhew at how vaſt a diſtance the true Word of God is from this *Impious Impoſture*, and how much it is in all its parts contrary thereto.

And

(*i*) Al-Jannabi, Pocockii Specim. Hiſt. Arab. p. 185. (*k*) Pocockii Specim. Hiſt. Arab. p. 186.

And thus far I have laid together as exactly and particularly as I could, out of the beſt *Authors* that treat of this *Impoſtor*, all that is credibly related of him, and thoſe Methods which he took for the framing and propagating that Impious *Forgery*, which he hath impoſed upon ſo large a part of Mankind as have been deluded thereinto. And what is my Deſign in the preſent publiſhing hereof, is ſhewn in the enſuing *Treatiſe*.

A

# DISCOURSE

For the Vindicating of

# CHRISTIANITY

FROM THE

# Charge of *Impoſture.*

OFFER'D,

By way of LETTER,

To the Conſideration of the *DEISTS* of the Preſent Age.

By HUMPHREY PRIDEAUX, D. D. Dean of *NORWICH.*

The SEVENTH EDITION, Corrected.

*LONDON:*

Printed in the Year MDCCXVIII.

A

# LETTER

TO THE

# DEISTS, &c.

*Gentlemen,*

IF I am not mistaken, the Reason you give for your Renouncing that Religion ye were Baptized into, and is the Religion of the Country in which ye were born, is, *That the Gospel of Jesus Christ is an Imposture:* An Assertion that I tremble to repeat. But whether that *Gospel* be right, or ye are in the right that deny it, will appear from the Consideration of the Nature of an *Imposture*, and from the Life of that most infamous *Impostor* (whom we, as well as you, acknowledge to be such) which I have before given you the exact Picture of. And if you can find any one Lineament of it, any one Line of all its filthy Features in the whole *Gospel* of *Jesus Christ*, I durst say (so sure I am of the contrary) that for the sake hereof I will give you all you contend for, and yield you up the whole Cause. And therefore that we may throughly examine the Matter, I will lay down, in the first Place, What an *Imposture* is; 2*dly*, What are inseparable Marks and Characters of it; And 3*dly*, That none of these Marks

can belong to the *Gospel* of *Jesus Christ*. And when I have done this, I hope I shall convince all such of you, who have not totally abandon'd your selves to your Infidelity, That the *Gospel* of *Jesus Christ* is that Sacred Truth of *God*, which you are all bound to believe.

An *Imposture*, taking the Word in the full Latitude of its Signification, may denote any *Lye* or *Cheat*, whereby one Man imposeth upon another. But it is most frequently used to express such *Cheats* as are impos'd on us by those who come with false *Characters* of themselves, pretending to be what they are not, in order to delude and deceive. And when this *Character*, which is thus falsly affirm'd, is no less than a pretended *Embassy* from Heaven, and under the Credit of it a New *Religion* is deliver'd to the World as coming from *God*, which is nothing else but a *Forgery*, invented by the first Propagators of it, to impose a Cheat upon Mankind, it amounts to be an *Imposture* in that Sense, in which you would have the *Gospel* of *Jesus Christ* to to be such. And in this Sense it is to be understood in the Controversy between us; so that the whole *Question* which we are to examine into, is, Whether the *Christian Religion* be a Truth really given unto us by *Divine Revelation* from *God* our *Creator*, or else a meer Human Invention, contrived by the first *Propagators* of it, to impose a Cheat upon Mankind. And when I have fully disprov'd the latter part of this *Question*, That the *Christian Religion* cannot be such an Invention contriv'd to cheat and impose upon us, that will sufficiently prove the former, that it must be that Divine Truth, which all we that are *Christians* firmly believe it to be.

That it is possible such a Cheat may be imposed upon Men, cannot be deny'd. It is sufficiently prov'd in the foregoing *History*, which is a very full Instance of it; and I have laid it before you for this very Purpose, that you may therein see clearly delineated and display'd in all its proper Colours, the whole Nature of the Thing, which you charge our *Holy Religion* with. All that I contend for, is, That if *Christianity* be such an *Imposture* as we all acknowledge the *Religion* of *Mahomet* to be, it must be just such another thing as that is, with all the same Marks, Characters and Properties of an *Imposture* belonging thereto; and that if none of those

those Marks, Characters, or Properties can be discovered in it, it must be a clear Eviction of the whole Charge, and manifestly prove, That our *Holy Religion* cannot be that Thing which you would have it be. For our only way of knowing Things, is by their Marks and Properties; and it is by them only that we can discover what the Nature of them is. It is only by the Marks and Properties of a Man, that we know a Man from another Living Creature, for we cannot see the Essences of Things. And so it must be only by the Marks and Properties of an *Imposture*, that we can know an *Imposture* from that which is a real Truth, when attested unto us. And as where we find none of the Marks and Properties of a Man, we assuredly know that cannot be a Man, how much soever any one may tell us that it is: So where we find none of the Marks and Properties of an *Imposture*, we may assuredly know that cannot be an *Imposture*, how much soever you, or any other like you, may assert it so to be.

Now the *Marks* and *Characters* which I look on to be inseparable from every such *Imposture*, are these following: 1. That it must always have for its end some carnal Interest. 2. That it can have none but wicked Men for the Authors of it. 3. That both these must necessarily appear in the very Contexture of the *Imposture* it self. 4. That it can never be so fram'd, but that it must contain some palpable Falsities, which will discover the Falsity of all the rest. 5. That where-ever it is first propagated, it must be done by Craft and Fraud. 6. That when entrusted with many Conspirators, it can never be long conceal'd. And, 7. That it can never be establish'd, unless back'd with Force and Violence. That all these must belong to every *Imposture*, and all particularly did so to *Mahometism*; and that none of them can be charged upon *Christianity*, is what I shall now proceed to shew you: Of each of them in their Order.

## SECT. I.

I. That every *Imposture* must have for its end some carnal Interest, is a thing so plain and evident, that I suppose it will not need much Proof. For to impose a Cheat upon Mankind, and in a Matter of that great

Importance, as all that have any Religion, hold that to be, is a thing of that Difficulty to compass, and of that Danger to attempt, that it cannot be conceiv'd, why any one should put himself upon such a Design, that doth not propose some very valuable Advantage to himself in the Success. To cheat one Man is not always so easy a Matter, nor is it without its Mischiefs and Inconveniencies in the Discovery. But to enterprize a Cheat upon all Mankind, and in a thing of that Importance, as the introducing of a new *Religion*, and the abolishing of the Old one, (to which so many both by Custom and Education will be always zealously affected, be it what it will) must be an Undertaking of the greatest Difficulty and Hazard imaginable. For whoever engageth himself in such a Plot of *Imposture*, must unavoidably meet with many strong Oppositions to struggle with in the Management of it, which will continually put his Thoughts upon the Rack, to find out Devices to surmount them, and his Body to incessant Pains and Labour to bring them into Execution; and for the effecting hereof, he must have some Confidents to assist him, some to help forward the Design, whom he must trust with the Secret of it, and the more he hath of such, the more he hazards all to a Discovery. And all this while his Mind will be fill'd with anxious Cares, and his Thoughts distracted with many uneasy and affrighting Apprehensions (as is usual with Men on wicked Designs) about the Success, and every Failure will expose him to that terrible Revenge from those he attempts to delude, as such a Villany, whenever detected, most justly deserves. This was *Mahomet*'s Case all the while he was propagating his *Imposture* at *Mecca*, and so it must be of every other such *Impostor* also. And when a Man puts himself upon all this, the Nature of the Thing manifestly leads us to conclude, he must propose something to himself hereby, which may make him amends for all in the result. For when so much is put to hazard, Men do not use to do it for nothing. There must always be some great Interest in the Bottom of such a Design, something that the Undertaker values at a more than ordinary Rate, to make him engage in so exceeding difficult and dangerous an Enterprize. For where-ever the

Venture

Venture is great, it must be taken for granted there is an End proposed, which in the Estimation of the Venturer, is equivalent thereto. What it was that put *Mahomet* on his *Imposture*, the foregoing *History* of his Life sufficiently shews; it was his Ambition and his Lust. To have the Sovereignty over his Country, to gratify his Ambition; and as many Women as he pleased to satiate his Lust, was what he aim'd at; and to gain himself a Party for the compassing of this, was the grand Design of that new *Religion* which he invented, and the whole End and Reason of his imposing it on those he deluded thereinto. And whoever pursues the like Method, must certainly have some such End in it; it being totally incredible that any one should take upon him the Trouble, Fatigue, and Danger of carrying on such a Cheat only for cheating sake. But here we challenge all the Enemies of that *holy Religion* which we profess, to find out any thing like this in the *Gospel* of *Jesus Christ*, any thing that savours of worldly Interest, either in him the first *Founder* of our *Faith*, or in any of his *holy Apostles*, who were the first *Propagators* of it. *Vaninus*, one of the most zealous Champions of Impiety that ever appear'd against the *Christian* Cause (for he dy'd a Martyr for it) hath attempted this: But after the most accurate and diligent Search which so keen an Adversary could make, he was forc'd to give up the Point; and plainly acknowledge, That in the whole Series of the *History* and Actions of our *Saviour*, he could not find any thing that he could charge with secular Interest or Design to blast him or his *Religion* with. And if you will renew the same Attempt, tho' you extend the Enquiry much farther, even to his *Apostles*, and all the rest of his *Disciples*, who first preached this *holy Religion* to the *World*, and take in to your Assistance all the Enemies of it; after the strictest Scrutiny that you can make, you will never have any better Success herein.

For had our *Saviour*'s Design been to seduce the People for his own Interest, he must have taken the same Course that other Seducers do. He must have flatter'd them in their Humours, and form'd his Doctrines to their Fancies; courted those that were in greatest Authority and Esteem with them, and made it

his Buſineſs moſtly to preach againſt and decry thoſe who were leaſt in their Favour, and ſtudy'd and practis'd all other ſuch Arts of Popularity, whereby he might beſt inſinuate into their good liking, and gain that Intereſt with them, as might be ſufficient to ſerve his Purpoſe, and obtain the End propos'd. Theſe were the Methods whereby *Mahomet* firſt propagated his *Impoſture*, and theſe are they which all others muſt take, whoſe Purpoſe it is to deceive the People. But our *Saviour* in every particular acted contrary hereto; which ſufficiently proves that he had no ſuch Deſign to compaſs. For he freely preach'd againſt whatever he found blameable in the People, ſpared not their beloved Errors, or fram'd his Doctrines to indulge them in any one evil Practice, how predominant ſoever amongſt them, and was ſo far from courting thoſe in the greateſt Authority and Eſteem with them, that he was moſt ſharp and bitter againſt them above all others, whom they moſt Idoliz'd, I mean the *Scribes* and *Phariſees*: For he, on all Occaſions, detected their *Hypocriſies*, and laid open their evil Practices, and in the ſevereſt Manner rebuk'd and condemn'd them for their Iniquity therein, even to the preferring and juſtifying before them the wicked *Publicans*, who for their Exactions and Oppreſſions upon the People in their gathering the publick *Taxes*, were held among them the moſt hated of Men, and the worſt of Sinners. And therefore, tho' his *Miracles* often drew their Admiration and their Applauſe on the other hand, his Doctrines and his Preachings as faſt alienated them from him on the other; ſo that thoſe very ſame Men, who, for the ſake of the former, follow'd him often in Multitudes, and were ready to acknowledge him to be the Meſſias, were as violently ſet againſt him at other Times, for the ſake of the latter, and at laſt crucify'd him on the account thereof. And is it poſſible to conceive that he who took all thoſe Courſes ſo contrary to the Humour of the People, without regarding how much they tended to exaſperate them againſt him, ſhould have any Intereſt or Deſign of his own to ſerve himſelf of them?

When our *Saviour* took upon him to be the *Meſſias* that was promis'd, had he done it only as an *Impoſtor*, to promote a Secular Intereſt and Deſign of his own, he would

would certainly have assum'd that Character according to those Notions in which the *Jews* expected him. For in this Case the Expectation of the People must have been the grand Motive to the *Imposture*, and their looking for such a *Messias* to come, the main inducing Reason of his putting himself thereon; and therefore to be sure, had he been an *Impostor*, he would have offer'd himself to them no otherwise than just such a *Messias* as their Notions of him would have him to be; and there are two special Rasons which in this Case would have determin'd him hereto. 1. Because those Notions offer'd to him the highest secular Interest that could be attained unto: And, 2. Because the suiting of his Pretensions exactly according to them, would have been the readiest and most likely way for him to carry the Interest, whatever it was, which you may suppose him to have aim'd at.

And, first, the Notions which the *Jews* had of the *Messias*, offer'd him the highest secular Interest that could be attain'd unto; and therefore to be sure, when he took upon him to be that *Messias*, had he done it only as an *Impostor*, for a secular Interest, he would have laid hold of that Interest offer'd, and under the Character which he assum'd, most certainly have claimed all that which according to those Notions the *Messias* was to have. For this was nothing less than a most glorious secular Kingdom; the Expectations of the *Jews* being then concerning this Matter the same, as they have ever since continued amongst them; that the *Messias* * was to be a Secular *Prince*, who was to deliver them from their Enemies, and restore the Kingdom of *David* at *Jerusalem*, and there reign in great Glory and Splendor over the whole House of *Israel*. And what greater or more desirable Interest can this World afford, than such a State of Advancement? And what is there that is more valu'd and esteem'd in the Opinion of all Mankind, than the Attainment thereof? And at that

* *The* Messias *shall come and restore the Kingdom of the House of* David *to the antient State of its former Dominion, and shall rebuild the Temple, and gather together the dispersed of* Israel; *and then shall be reestablished the Legal Rites and Constitutions, as in former Times; and Sacrifices shall be offer'd, and the Sabbatical Years and Jubilees observ'd, according to every Precept deliver'd in the Law.* Maimonides in Yad Hachazekah in Tract. de Regibus & Bellis eorum, cap. 11. sect. 1.

that Time when our *Saviour* first appear'd on his *Mission*, there was the most favourable Juncture that could offer it self, for his setting up for all this: For then the People of the *Jews* being fallen under the Yoke of the *Roman* Government, and also grown very impatient under it, entertain'd a general Expectation of the speedy Coming of the *Messias*, under that Character of a *Temporal Prince*, which they had conceited of him, to deliver them from this Bondage, and by conquering those who subjected them thereto, again restore the *Kingdom* of *Israel*. And these Hopes had then taken Possession of their Minds, and they were all so full of them, that every one stood in a manner ready and prepar'd to join with him, whosoever should take upon him to be the Person, as sufficiently appeareth not only from † the *Scriptures*, but also from the *History* which (*) *Josephus* wrote of those Times. And therefore had our *Sa-*

† *Mark* 15. *v.* 43. *Luke* 2. *v.* 38, &c. 24. *v.* 31. *Acts* 1. *v.* 6. From all which Places compared together, it appears that there was among the *Jews*, in the Time of our *Saviour*, a general Expectation of the speedy Coming of the *Messias*, and that their Notion was of a Temporal Deliverance and a Temporal Restoration of the Kingdom of *Israel* to be effected by him. And this Expectation was it which made the Multitude so ready to join themselves to *Theudas*, and after to *Judas* of *Galilee*, of whom mention is made *Acts* 5. *v.* 36,37. and after that to an *Egyptian Jew*, *Acts* 21. *v.* 38. on their pretending to be the Persons from whom this Deliverance was expected.

(*) *Josephus* not only makes mention of *Theudas*, and *Judas* of *Galilee*, and the *Egyptian*, of whom we have an account in Scripture, *Antiq. lib.* 20. c. 2, & 6. but also of several others, who on the same Pretences, found the Multitude ready to join themselves unto them, *Antiq. lib.* 20. *c.* 6, & 7. & *de Bello Judaico*, *l.* 7. *c.* 31. As did also *Barchosbas* in the Reign of *Adrian* the *Roman* Emperor. And what *Maimonides* delivers of the Doctrine of the *Jews* concerning this Matter, might give any Man an Handle to offer at it. For, saith he, the *Messias* is not to be known by Signs or Wonders (for he is to work none) but only by Conquest. And therefore his Words are; *If there ariseth a King of the House of* David *who is studious of the Law, and diligent in observing the Precepts of it, as was* David *his Father*; *that is, not only of the Law, which is written, but of the Oral also, and inclineth all* Israel *to walk therein, and repairs the Breaches, and fights the Battles of the Lord, this Person may be presum'd to be the* Messias. *But if he prospers in what he undertakes, and subdues*

*Saviour*, by taking upon him to be the *Messias*, aim'd only, as an *Impostor*, at a secular Interest, What Reason can be given, why he should not with the Name of the *Messias*, have also claimed this grand Interest of a *Kingdom*, which, according to the Opinion of all those who expected a *Messias*, belong'd thereto? Or why he should not in so favourable a Juncture, as was then offer'd for it, have possessed himself thereof? But he was so far from doing either of these, that he wav'd both, and not only omitted this Opportunity of possessing himself of this *Kingdom*, but also renounc'd and disclaim'd the whole thereof. For instead of laying any Pretence to it, he set himself to confute those very Notions which gave it unto him, and to convince the People that they were mistaken in them, and thereby overthrew all that which offered unto him the highest Secular Interest which the Men of this World use to aim at. And not only so, but advanc'd in the stead of those Errors, such Doctrines concerning the *Messias* as were not only without all manner of Worldly Interest in them, but all levell'd directly opposite thereto. For he taught them, that the *Kingdom* of the *Messias* was not a *Temporal*, but a *Spiritual Kingdom*; that he was not to be a Judge and a Ruler over them in the Secular Affairs of this World, and the Pomp and Glory thereof, but to govern and direct their Hearts within by the Power of his Holy Spirit, in order to conform them to that Law of Righteousness, which might fit them to reign with him in the Kingdom of Everlasting Glory hereafter. And therefore when the *Jews*, being convinc'd by his wonderful Works that he was the *Messias*, would have taken him by Force and made him their *King*, he withdrew from among them to disappoint the Design. And when interrogated by *Pilate*, he told him his *Kingdom* was not of this World. And had he aim'd at any such Thing, he would never have taught such Doctrines of himself, which so directly overthrew all that which gave him the most favourable Advantage of attaining thereto. Had he offer'd at more

*dues all the neighbouring Nations round about him, and re-builds the Sanctuary in its former Place, and gathers together the dispersed of* Israel, *then be is for certain the* Messias. Maimonides in Yad Hachazekah Tract. de Regibus & Bellis eorum, c. 11. sect. 4.

more of this World's Intereſt, than the *Notions* of the *Jews* inveſted him with (if it were poſſible more could be had than thoſe gave their *Meſſias*) or if he had join'd thereto the Enjoyment of carnal Pleaſure, as *Mahomet* did, there might then have been ſome ground of charging him of differing from thoſe *Notions* for the ſerving of his own Intereſt; but when the Change was on the quite contrary hand, and inſtead of being that reigning and glorious *Meſſias*, amidſt the higheſt Pomp and Splendor of this World, as the *Jews* would have had him to be, he declar'd himſelf only for ſuch a *Kingdom* as had nothing of this World in it, and whoſe greateſt Perfection lay in its greateſt Oppoſition thereto; he that will ſay that there was any thing of this World in his thus ſtripping himſelf of all the Pomp and Glory of it, or that there could be any Deſign of Intereſt for himſelf, where all manner of Self-Intereſt is thus renounc'd, muſt reconcile Contradictions, and make the Nature of one Extreme to conſiſt in the other, which is moſt directly oppoſite thereto. Had he, when he took upon him to be the *Meſſias*, done it only for a Worldly Intereſt, this great Intereſt of Reigning, ſo obviouſly offer'd it ſelf unto him under that Character, that it cannot be conceiv'd how he ſhould ever have avoided it. The Power, and Glory, and Riches of a *Kingdom*, are too great Baits of Allurement to the worldly-minded Man, ever to be refus'd by ſuch a one, after he had aſſum'd that Character, which, in the generally receiv'd Notion of it, inveſted him with them. Or can it be imagin'd, ſince theſe are the only Things which could make that Character at all deſirable to an *Impoſtor*, why any Man ſhould run the great Hazard and and Trouble of being ſuch in the aſſuming of it, but for the ſake of them? All thoſe falſe *Chriſts*, who have been real *Impoſtors*, and have in ſeveral Ages ſtarted up to delude the World with this Pretence, have ever with the Name of the *Meſſias*, claimed alſo this *Kingdom*, which the *Jews* aſcribed thereto; and that, in every ſuch Scene of Deceit which hath open'd in the World, hath always appear'd to have been the Bait, which allur'd thoſe Wretches to act that Part therein. And had our *Saviour* been ſuch a one as they, he muſt certainly have taken the ſame Courſe. For to do otherwiſe,

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would have been to do the Wickedneſs without the Temptation, and to run the Hazard without that which was to reward the Succeſs. But he having been ſo far herefrom, that he did not only renounce this Kingdom, but all manner of other worldly Intereſt whatever; this plainly ſhews he could have no Deſign upon this World by that *Miſſion* which he undertook, or had any other Reaſon for his entring on it as the *Meſſias*, but that he was really that Perſon, whom *God*, by his Holy *Prophets*, had ſo often promis'd, and at length, in the Fulneſs of Time, accordingly ſent to bring Life and Salvation unto us.

2. Had our *Saviour*, when he took upon him to be the *Meſſias*, done it only as an *Impoſtor*, for a Secular Intereſt, he would have aſſum'd that Character according to thoſe Notions in which the *Jews* expected him, becauſe this would have been the readieſt and moſt likely way for him to carry that Intereſt, whatever you may ſuppoſe it to be. For the eager Expectations of that People being then for ſuch a reigning *Meſſias*, as they had drawn a Picture of in their own Fancies, his only way to have gotten them to own and receive him for the *Meſſias*, was for him exactly to have humour'd them herein, and propoſed himſelf to them juſt ſuch a one as they would have had him to be. And had his Intent been only to ſeduce them under that Character, in order to ſerve himſelf of them for a Secular Intereſt, this Method is that which is ſo obviouſly neceſſary in ſuch a Caſe, that it could not have been avoided. For to do otherwiſe would evidently have been to put the Matter in a moſt certain Method totally to miſcarry, and make the whole Deſign impracticable. To come to them as their *Meſſias*, under a Character totally differing from that in which they expected him, would be ſufficient to make them, for that very Reaſon, never to receive him: Altho' Humility, and the debaſing of a Man's ſelf, may, in other Caſes, be a Means to court Popularity, and procure the Favour of the People, it could never have ſerv'd in this; nor would our *Saviour*'s taking upon him the Character of the *Meſſias*, ſo vaſtly lower as to this World, than the general Opinion then gave it unto him, have been of any ſtead to him in order thereto; but quite the contrary. For

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the *Jews* had then fram'd their Notions of the *Messias* they expected, for their own Sakes rather than his; suitable to those Worldly Interests they were most in love with, and those Notions went currant through the whole Nation, as the true and exact Description of him, by which he was to be known at his coming. And therefore for any one to propose himself to them, as the *Messias*, under a Character totally disagreeing herefrom, would have been the readiest way for him to be told, that he was not therefore the Man; and this, instead of being a Means to seduce them to him, become such a Reason for their rejecting him, as no Art of *Imposture* would ever have been able to master. And this, indeed, prov'd the main Cause, that, notwithstanding our *Saviour*'s Miracles, the *Jews*, who daily saw them, were still harden'd in their Aversion against him; and it continues with them to this Day the grand Stumbling-block of Infidelity, which they cannot get over. For they look for a *Messias*, that was to subdue their Enemies, and deliver them from the Slavery of the *Romans*, and by the Establishment of a *Temporal Kingdom* over them, advance the State of their *Nation* to the highest Prosperity, and their *Law* to the highest Perfection of Observance, which both were capable of. But he proposed himself unto them as a *Messias*, who had nothing to do with this World, or any of the Interests of it; and instead of the *Temporal Kingdom* they expected, claim'd only a *Spiritual*; and instead of the outward Rites and Ceremonies of the *Mosaical Law*, which were all fulfill'd and done away in him, taught them only to worship *God* in Spirit and in Truth. And what could more displease and alienate from him, Men so eager upon this World, and the Glory and Riches of it, than thus, instead of Conquest over Enemies, Extent of Power, and a most flourishing State of Prosperity, which they dreamt of, to preach to them of Mortification, Repentance, Self-denial, and those other *Christian* Virtues, in the Increase of which the true Prosperity of *Christ*'s *Kingdom* only consists; and instead of their *Temple*, and the outward Pomp and Splendor of the Worship there perform'd, which they so much valu'd themselves upon, and so zealously affected, thus to propose to them the wor-

worshipping of *God* without all this, only in that Spiritual Manner, which, under the numerous Rites of the *Mosaical Law*, they had not been accustomed to have any great Regard unto? For this was to baulk them of the Hopes they most delighted in, and put a Baffle upon them in those eager Expectations and most earnest Desires, which their Hearts had long dwelt upon. And how ill they were able to brook this, will appear by this Instance in the Gospel *,

That those very same Men, who, on the * *John* 2. 6.
seeing of his Miracles, were so firmly convinc'd of his being the *Messias*, that they would forthwith have taken him by force, and declar'd him their *King*; the next Day after, on his preaching to them of Spiritual Things, and offering thereby to withdraw their Minds from the perishable Things of this World, to fix them on those which endure to everlasting Life, murmur'd against him, and would no more endure him. For their Hearts were after a *Messias* that should Found them a *Temporal Kingdom*, and make them great and glorious, and powerful therein; and to set up a *Spiritual Kingdom* instead hereof, was not only to deprive himself of the Grandeur of the other, but them also of the Portion which they expected therein. And no one certainly that intended a Worldly Interest by such an Undertaking, would ever have projected it in such a Method as this, which was so totally inconsistent with it. For this would be to renounce in the very Act the End which he proposed, and make the Attainment of it impracticable by the very means whereby he pursu'd it; it would be to wave the highest in this World, to pursue after another, which no one can imagine what, and thereby totally alienate those from him, by whom alone he could hope in such a Design as this to attain any at all. And therefore had a worldly End and a worldly Interest been all that our *Saviour* aim'd at, in his taking upon him to be the *Messias*, whom the *Jews* expected, he would never so much contrary to that Interest, and so much contrary to that most obvious means of carrying on such a Design, have assum'd that Character in a manner so much differing from that under which they expected him: Or could he by such a Method of Procedure ever have made any thing of the Attempt among them, had he not on his side the Power of God, as well as his Mission, to make him successful therein? Had

Had his Buſineſs only been to deceive the People for the advancing of ſome ſecular Intereſt of his own, he would never have attempted it in ſo unlikely a way of ſucceeding, as that of aboliſhing the *Moſaical Law*, to which the whole Nation of the *Jews* were then ſo zealouſly addicted, that they could not bear the leaſt Word which might ſeem to derogate either from the Excellency which they conceiv'd of it, or that Opinion which they then had, and ſtill retain, that it was to be immutably obſerv'd by them to the end of the World. The Caſe of *Mahomet* with his Men of *Mecca* was quite otherwiſe; he found no ſuch Zeal in them for their old *Religion* to ſtruggle with; they themſelves were then grown ſo weary of it, that the Generality of them had in a manner totally exchanged it for no *Religion* at all, at the Time that *Mahomet* firſt began to propagate his *Impoſture* among them; they having then for the moſt part given themſelves up to the Opinions of the *Zendikees*, who in the ſame manner as the *Epicureans* among the *Greeks*, and too many now a-days among us, acknowledg'd the Being of a *God*, but denying his Providence, the Immortality of the Soul, and a Future State, did at the ſame Time deny all manner of Neceſſity of paying any Worſhip unto him. And no Wonder then, if ſuch Men, who plac'd their All in this World, were eaſily brought over to a *Sect*, whoſe chief Aim was at worldly Proſperity and worldly Pleaſure in the *Religion* which they profeſs'd. This *Mahomet* was well enough aware of, before he ſtarted his new *Religion* among them; and it ſeems to have been the greateſt Encouragement which embolden'd him to venture on that Attempt. However, ſince they ſtill retain'd the outward Form of their *Religion* after they had deſerted the Subſtance of it, he found even from hence that Oppoſition to his Deſign, that to make it go down, he was forc'd to retain all thoſe Rites and Ceremonies in his new *Religion*, which they had been afore us'd to in their old; and in order hereto, he choſe to make ſome dangerous Alterations in his firſt Eſtabliſhments, as particularly in that of the *Kebla*, rather than ruffle his *Arabians* by aboliſhing what he found them through long Uſage and Cuſtom any way addicted to. For his Buſineſs being to deceive the People, his Care

Was

was to offer at nothing which might be difficult to go down with them; and so must it be of every other Deceiver who takes upon him to act the like Part. But in every particular it was quite otherwise with our *Saviour*, and those whom he first preached his Gospel unto. For the *Jews* having undergone several terrible Scourges from the Hand of *God* for the Neglect of that Law which he had given them, were from their former too much Disregard of it, then grown into the contrary Extreme of being with exceeding Superstition and Bigotry too much devoted to it. They then look'd on it with the same Veneration as they still do, to be an immutable Law never to be alter'd, That the *Messias* himself at his coming should not make the least Change therein, but that the Glory of his Kingdom should chiefly consist in the Perfection of its Observance, and the exact Performance of the Worship it prescrib'd; and for any one to advance any Doctrine contrary hereto, was reckon'd no less than * *Blasphemy* among them. And therefore had our *Saviour* only consulted Flesh and Blood in the *Mission* which he undertook; had he had no other Design therein than a secular Interest and a worldly End, he would never have oppos'd himself against the violent Current of such predominant Opinions, as he found then reigning among them whom he first preach'd his *Gospel* unto, or ever durst have offer'd at the Abolition of that *Law* which they were so violently bigotted unto. Had he come to deceive them as a *Seducer*, the very Nature of the thing must necessarily have directed him to a quite contrary Method, that is, to sooth and collogue with them whom he came to impose upon; to have contradicted no Opinion they were violent for, nor oppos'd any Doctrine which they were zealously affected to, but to have study'd their Humours and learn'd their Notions, and so fram'd and suited all his Doctrines according thereto, as might best take to draw them over to the End design'd. To have done otherwise would have been to set Priest and People against him, as an Enemy to their *Religion*, and a Blasphemer of their *Law*. And as our *Saviour* found it so in the Result, so it must have been obvious to any one in his Case to have foreseen it from the Beginning.

* *Acts 6. v. 13.*

And therefore since notwithstanding this, he took this Method, so contrary to the whole End and Design of one that intends a Cheat upon the People; and without having any Regard to that Zeal with which the *Jews* were then so violently bigotted to their *Law*, or that Rage of Resentment which they were ready to express against whatsoever in the least should derogate from it, did boldly preach unto them such Doctrines as totally disannull'd it; this manifestly proves he could have no Interest of his own to serve upon them in this Undertaking, nor that he had any other Reason for his Entring on it, but that he was sent of *God* so to do.

The grand and fundamental Doctrine of the *Religion* which *Jesus Christ* left his *Church*, was that of his Death and Passion, whereby he made Atonement for our Sins, and deliver'd us from the Punishment which was due unto us for them. By this means only he propos'd to save us, that is, from Sin, the Devil, and Eternal Death; and by this Conflict only did he undertake to subdue these our Enemies for us, and on that Conquest to found us a *Kingdom*, which should make us Holy and Righteous here, and for ever Blessed with him in Glory hereafter. This was the whole End and Purpose of our *Saviour*'s Mission; this he frequently foretold to his *Disciples*, and on this was founded the whole *Religion* which he taught them. And can any one say he could have a Design of secular Interest for himself in such a *Religion* as this, which could have no Being but by his dying for it, or any Reason for its Establishment among Men, till he had laid down his Life for the compleating of it? To say there was any thing of worldly Interest in this, would be to charge it on his Cross, and place it in that bitter and ignominious Death which he underwent thereon. Men sometimes put their Lives to great Hazard for the Interests of this World, but for a Man purposely to design Death for such an End, and part with this World in such a manner as *Christ* did, for the sake of any thing that this World hath, is a thing which was never yet heard of, and is in it self so contrary to the the most obvious Dictates both of Reason and Nature, that no one can be so absurd as to imagine it possible for any Man so to do.

But

But that which I know you will say in this Case, is, That it was not *Christ* himself, but his Disciples after his Death that made this a Part of his *Religion*; That he intended no such thing in the Undertaking he enter'd on, that it should end in his Death, and be compleated by his Crucifixion; but that this happening unto him, those who kept up his Party, and propagated his Religion after him, foisted this thereinto, to salve the Ignominy of his Death, and serve themselves of it, for the better carrying on of their Designs thereby. And if so, then the *Imposture* must be shifted from him to his Disciples. And in this Case the same Enquiry must still be made, What Advantage could they propose to themselves herefrom? For if *Christ*'s having no Self-design or worldly Interest in the *Religion* which he taught, be of any Force to acquit him of being guilty of *Imposture* therein (as it must with every Man of unprejudiced Reason) it must also be of force to acquit them of the same Charge who propagated it after him. And what worldly Interest is it which they could possibly have in this Matter? If you say *Empire*, how improbable is it, that a few poor *Fishermen*, without any manner of Foundation either of Power, Riches, or Interest with others, for the carrying on of such a Design, should ever frame in their Thoughts the least Imagination tending thereto, especially at that Time when the *Roman Empire*, being in its utmost Heighth and Vigour, had the major part of the then known World united under its Command, to crush the greatest Attempts of this Nature, which might be made against it? If Riches and Honour be alledg'd as their End, I must desire you to tell me how this could be a Means to gain them? or whether any one of them ever attained to either thereby? If we examine into the Accounts which we have of their Lives and Actions, we shall find them journeying about the World from Place to Place in great Poverty, and under all the Difficulties and Pressures of it, to discharge that *Apostleship* which was committed unto them, and in every Place where they came to be loaded with Contempt, Oppression, and Persecution for the sake of that *Religion* which they taught. Had Riches and Honour been the End propos'd for all this, certainly after having experienc'd, by the ill Success, how improper Means they had taken,

in order thereto, ſome of them would have deſiſted from the Enterprize, and no longer have purſu'd a Deſign which could not anſwer its End. But you cannot bring us an Inſtance of any one of them that did this. No, they ſtill went on in the Work which they had undertaken, and without being wearied by the Poverty they labour'd under, or, in the leaſt diſcourag'd by that Contempt, Scorn, and Perſecution which they every where met with, all conſtantly perſever'd to preach that *Goſpel* which they had receiv'd, even to their Lives end; and not only ſo, but moſt of them laid down their Lives for the ſake thereof, which they would never have done, if they had not for that *Miniſtry* a much higher Reaſon than all the Honour and Riches of this World could ever amount unto. All that can be ſaid of any worldly Intereſt for them in their preaching up that *Religion* which they propagated, is, That they were thereby made Heads of the Party which they drew over thereto. But alas, what Advantage could this be unto them to be thus made Heads of a contemn'd, oppreſs'd, and perſecuted Party of Men, who were every where ſought out for Bonds, Impriſonments and Death? To head ſuch a Party, what is it but to expoſe a Man's ſelf to the greater Danger, and ſet himſelf up to receive the firſt Strokes of every Perſecution which was levell'd againſt it? For in this Caſe, thoſe who head the Party are moſt ſought after, and the Ring-leaders of it are ever made the firſt and the moſt ſignal Examples of every Severity which is deſign'd for its Oppreſſion. And this was all that the *Apoſtles* got by heading that Party which they converted to the *Chriſtian Religion*; and what of worldly Intereſt could be found therein? If the heading of a Party be of any Advantage to a Man, it muſt be then only when it brings him Honour, or Power, or Riches, or ſome other worldly Enjoyment. But to head ſuch a Party as the firſt *Chriſtians* were, could bring none of theſe therewith; but, on the contrary, Poverty, Contempt, Oppreſſions, and Perſecutions, were all the Fruits, as to this World, which the *Apoſtles* of our *Saviour* reaped thereby. And certainly on theſe Terms to head a Party, could never have been the Reaſon to make them enter on that Undertaking; or if it had, they could never under ſuch Diſcouragements have long continued therein.

SECT.

## SECT. II.

II. And thus far having examin'd the first Mark of *Imposture*, and, I hope, sufficiently shown it cannot belong to that *Holy Religion* which we profess: I shall now proceed to the second; that is, that it must always have wicked Men for the *Authors* of it. For thus to impose upon Mankind a false *Religion*, is the worst of Cheats, and the highest Injustice which can be done either to *God* or Man; to God, because it robs him of the Worship of his Creatures, either by diverting it to a false Object, or by directing it to him in such a false Way, as cannot be accepted of before him. And to Man, because it deprives him of his *God*, by putting him upon such a false *Religion* as must necessarily alienate both his Mercy and his Favour from him. And to do this is such a consummate Piece of Iniquity, that it is impossible any one can arrive thereto, without having first corrupted himself to a great degree in all Things else. For such an one must have cast off all Fear of God, as well as all Regard of Man, before he could ever offer at so great a Wickedness against both. And when a Man is come to this, to be sure he will stick at nothing whereby his Lusts may be gratify'd, or any carnal Interest serv'd, which he sets his Heart upon, but will make the Corruptions of his Mind appear in all the Actions of his Life, and be thoroughly wicked in every thing where his own Interest, or his own Designs, do not put a Restraint upon him. And that *Mahomet* was such a one, the *History* of his Life, which I have laid before you, sufficiently shows. But who ever yet charged * *Jesus Christ*, or his Holy *Apostles* with any thing like this? Not *Celsus*, not *Porphyry*, nor *Julian*, or any other of the *Heathens*, or the *Jews*, who were the bittrest Enemies of *Christianity*, and the greatest Opposers of it. And to be sure could they have found any such Accusation against any of them, they would never have spar'd to have made the utmost Use of it they could, for the blasting of that *Religion*



* All that the bittrest Enemies of *Christianity* have ever objected against our *Saviour*, save a fabulous Story of his Birth amounts to no more than this, That he was a *Magician*, which was an Invention fram'd only to salve his working of *Miracles*, which they could not deny in such a manner, as to make them give no Reputation or Authority to the Doctrines which he taught.

which they taught. For it is a popular *Argument*, which would have ſerv'd their Purpoſe among the People more than any other they could have offer'd unto them. And we ſee with what Succeſs the various *Sects* among us ſerve themſelves of it every Day, no Argument being more prevalent amongſt the unthinking Multitude, for the beating down the Reputation of any Profeſſion of *Religion*, than the ripping up of the Faults of thoſe that teach it. To examine into all the Labyrinths and abſtruſe Speculations of Reaſon and Argument, which may be brought for or againſt any *Religion*, is an operoſe Buſineſs, which all have not Capacities for, and few care to attend to. But of Good and Evil every Man is Judge; and where they find the Teachers of any *Religion* to be wicked and naught, it is an Inference which they are all apt too precipitately to run into, that the *Religion* muſt be naught alſo; and without any further examining into it, condemn it ſo to be. And I find there is nothing which you your ſelves are more greedy to lay hold of, for an Argument againſt our holy *Chriſtian Religion*, than the Faults which you obſerve in ſome of our *Miniſters*, whoſe Buſineſs it is to promote it. And therefore if the Faults of the preſent Teachers of *Chriſtianity* be apt thus to afford ſo popular and prevalent an Argument againſt it, how much more would the Faults of the firſt Founders and Propagators of it have done ſo, had there been any ſuch to object againſt them? And had there been any ſuch, ſo keen and ſearching Adverſaries would never have ſuffer'd the Diſcovery to have eſcap'd them, or ever fail'd to have objected it for the ſerving of their turn to the utmoſt they were able; and it can be owing to nothing but their moſt unblameable Innocency, that they have been ſecur'd herefrom. To ſay that they could not have that Knowledge of their Lives and Actions, as was ſufficient for them to diſcern their Faults, and obſerve their Miſcarriages, will not ſolve the Matter. Though *Mahomet* acted his *Impoſture* ſo many hundred Miles within the remoter Parts of *Arabia*, among a People who, by vaſt Deſarts, were in a manner cut off from the Converſe of the reſt of Mankind, where very few or none of any other Nation ever came to ſpy out his Actions, or obſerve his Doings, and where he had none elſe to be Witneſſes of them, but

those only who all embrac'd his Forgery, and became zealously addicted to it; yet all this could not serve to conceal his Faults, or hide his monstrous Wickednesses from being observ'd and recorded against him. The foregoing *History* gives you a large Catalogue of them, and they are vouched by the Authority of some of the most authentick Writers of his own *Sect*. But *Christianity* had not its Birth in such an obscure Hole, nor did the first *Founder* of it, or those who propagated it after him, make their first Appearance among such rude and illiterate *Barbarians* as that *Impostor* did, but on one of the openest Stages in the World, at *Jerusalem*, and in the Land of *Judea*; and not in an Age when, as formerly, that *Nation* separated it self from all others, and had no Converse with any but themselves, but when they had scatter'd themselves abroad, and mingled with all other Nations, and also were forced to admit all other Nations to mingle with them, by being made a Province of the *Roman Empire*, which brought not only Soldiers and Merchants of other Nations among them, but also open'd the Gate to all others, as they should think fit to come and reside among them. And the *Temple* at *Jerusalem* being that where all of the *Jewish Religion* worshipped; this constantly brought thither from all Nations those who profess'd it, which made a very great Resort thither from all Parts of the World, especially at their three great *Festivals*. And therefore just after our *Saviour*'s Sufferings at the Time of *Pentecost* next following, we are told that

there were then at *Jerusalem* † *Parthians, Medes, and Elamites, and the dwellers of Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, and Cyrene, with the Strangers of Rome, Cretes and Arabians.* So that to be sure nothing could be hid or conceal'd, which was done on so open a Stage of the World, and in the Sight of so many Nations as were then present upon it; nor is it possible, if those who then first deliver'd the *Christian Religion* to the World, had been such wicked Persons as *Mahomet* was, and all other *Impostors* must be, it could ever have escap'd their Observation. And if it had at *Jerusalem*, there were other Occasions enough given for a fuller Discovery afterwards. For the Holy *Apostles* after our *Saviour*'s Death, did not confine themselves

† *Acts* 2. v. 9, 10, 11.

ſelves to *Jeruſalem*, and the Land of *Judæa* only, but diſpers'd themſelves throughout the whole Earth, and at *Rome*, at *Athens*, and in many other celebrated Cities appear'd openly, teaching the *Religion* which they had receiv'd, and forming *Churches* of thoſe whom they had converted thereto, and thereby expoſing their Lives and Actions publickly to the View of the whole World, made all Mankind in a manner Witneſſes of what they did. And *Chriſtianity* was not ſuch an acceptable thing to the World, as to move the Men of it to be ſo candid and good-natur'd to the firſt Authors of it, as to conceal their Faults, and hide their Wickedneſſes, had there been any ſuch in them. No, it was that which was againſt the Luſts and Pleaſures, and the other evil Courſes of this World, more than any other *Religion* which was ever taught therein; and this put the World as much againſt it, and all that adhered thereto; and therefore we find them to be a Party of Men not only every where ſpoken againſt, but alſo every where hated, oppoſed, and perſecuted to the utmoſt. And when ſo general an Odium was riſen againſt them, and both *Jews* and *Gentiles* conſpir'd together therein, to be ſure there were not wanting abundance that made it their Buſineſs to pry into their Actions, and examine their Practices with all that Spight, Unfairneſs, and ill Interpretation of Things, as is uſual in ſuch Caſes. And could they by all this Search, Inquiry, and ſtricteſt Obſervation, have found any thing to charge upon *Chriſt* or his *Apoſtles*, which might caſt a Blot upon the *Religion* which they taught, to be ſure we ſhould have heard enough of it. For thoſe who propagated their Odium againſt this holy *Religion* to the next ſucceeding Ages, to that exceſſive degree, in which the *Primitive Chriſtians* experienc'd it in thoſe terrible Perſecutions which they underwent for three hundred Years together, would certainly have propagated therewith all the Accuſations they were able, againſt thoſe who were the firſt Founders and Teachers of it. And to be ſure, when (*) *Celſus*, *Porphyry*, and *Julian*, and other bitter Oppoſers of *Chriſtianity*, as well *Jews*

(*) The main Things which *Celſus* and *Julian* objected in their Books againſt the *Chriſtian Religion*, are preſerv'd in the Anſwers which *Origen* wrote to the former, and St. *Cyril* of *Alexandria* to the latter; but the Books themſelves are periſh'd, as are alſo thoſe of

*Jews* as *Heathens*, took Pen in hand to write againſt it, we ſhould have been told enough of it. But nothing of this appearing in any of their Writings, or any of the leaſt Memorial of it being to be found in any Record whatſoever againſt them; this manifeſtly proves that they are, even in the Judgment of their bittereſt Enemies, totally free of this Charge, and conſequently, being juſt and righteous Perſons, (and of *Chriſt* and St. *James* one of his *Apoſtles*, (†) *Joſephus*, though a *Jew*, particularly atteſts, that they were ſo) they could never be guilty of ſo great a Wickedneſs both againſt *God* and Man, as to have impos'd a Cheat upon us in that *Religion* which they deliver'd unto us.

SECT. III.

III. And if they had been ſuch wicked Perſons as thus to have impoſed upon us a falſe *Religion* for their own Intereſt,

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of *Porphyry* written by him in fifteen Tomes on the ſame Argument; for they being full of virulent Blaſphemies, *Theodoſius* the Emperor, by a Law, cauſed them every where to be burnt and deſtroy'd; but a great many Remains and Fragments of them are ſtill preſerv'd in the Works of *Euſebius*, and ſomething alſo of him in St. *Hierom in Præfatione ad lib.* 1. *Comment. in Epiſt. ad Galatas.* *Celſus* lived in the ſecond, *Porphyry* in the third, and *Julian* in the fourth Century after *Chriſt*.

(†) His Words of our *Saviour* are, that he was a *wiſe Man*, (a Title not given in thoſe Days but to ſuch as were alſo good) and that he was a *Worker of Miracles, and a Teacher of Truth*, lib. 18. c. 4. And of *James* he hath theſe Words, *Theſe things (i. e.* the Deſtruction of *Jeruſalem*, and the Calamities that attended it) *fell by way of juſt Vengeance upon the Jews for* James the Juſt, *who was the Brother of Jeſus called Chriſt, becauſe the Jews had murther'd him, being a moſt righteous Man.* It muſt be acknowledg'd that this Paſſage is not now extant in *Joſephus*, but it is quoted by *Euſebius* in the Second Book of his *Eccleſiaſtical Hiſtory*, c. 23. and alſo by *Origen* in his Second Book againſt *Celſus*, which would never have been done by them, had it not been extant in the Copies of his Works which were then in uſe, however it came to be omitted ſince. For to have falſly alledg'd ſuch a Teſtimony to the Enemies of *Chriſtianity*, eſpecially to one ſo acute and ſharp as *Celſus* was, would have given them too great an Advantage againſt it. But what is ſtill extant in *Joſephus*, amounts to the ſame thing; for ſpeaking of his being put to Death by *Annas* the High-Prieſt, *Antiq. lib.* 20. *c.* 8. he ſays, *that all good Men were offended at it*; which ſufficiently expreſſeth him to be a good Man alſo. For why elſe ſhould they be ſo concern'd for him?

Intereſt, both their Wickedneſs and the Intereſt which they drove at, muſt neceſſarily have appear'd in the very Contexture of the *Religion* it ſelf; and the Books of the *New Teſtament*, in which it is contain'd, would have as evidently prov'd both theſe againſt them, as the *Alcoran* doth againſt *Mahomet*, every Chapter of which yieldeth us manifeſt Proofs both of the wicked Affections of the Man, and the Self-ends which he drove at for the gratifying of them.

For, firſt, when a Man propoſeth an End of Self-Intereſt, and invents a new *Religion*, and writes a new *Law* on purpoſe for the obtaining of it, it's impoſſible but that this end muſt appear in the Means, and the *Impoſture*, which was invented of purpoſe to promote it, muſt diſcover what it is. For in this Caſe the new *Religion* and the new *Law* muſt be calculated for this End, and be all form'd and contriv'd in order thereto, otherwiſe it can have no Efficiency for the obtaining of it, nor at all anſwer the purpoſe of the Inventor for the compaſſing of what he propos'd; and if it be thus calculated, order'd and contriv'd for ſuch an End, that End cannot but be ſeen and diſcover'd in thoſe Means. For the End and Means prove each other; that is, as the Nature of the End propos'd ſhows us what Means muſt be made Uſe of for the obtaining of it; ſo doth the Nature of the Means which we uſe, diſcover what is the End which they drive at. And as far as the Means have a Tendency to the End, ſo much muſt they have of that End in them; and it is not poſſible for him that uſeth the one, long to conceal the other. And therefore nothing is more obvious and common among us, than by the Courſes which a Man takes, to diſcern the End which he would have. As *Mahomet* invented his new *Religion* to promote his own Ends; ſo the *Alcoran*, in which it is contain'd, ſufficiently proves it, there being ſcarce a Leaf in that Book which doth not lay down ſome Particulars, which tend to the gratifying either of the Ambition or the Luſt of that Monſter who contriv'd it. And had the firſt Founder of our holy *Chriſtian Religion*, or they who were the firſt Propagators of it, any ſuch End therein, the Books of the *New Teſtament*, in which it is written, would have as palpably ſhown it. But here we challenge all the Enemies of our

*Faith*

*Faith* to use their utmost Skill to make any such Discovery in them. They have already gone through the strict Scrutiny of many Ages, as well as of all manner of Adversaries, and none have ever yet been able to tax them herewith. For instead of being calculated for the Interest of this World, their whole Design is to withdraw our Hearts from it, and fix them upon the Interest of that which is to come. And therefore the Doctrines which they inculcate, are those of Mortification, Repentance, and Self-denial, which speak not unto us of Fighting, Bloodshed, and Conquest, as the *Alcoran* doth, for the advancing of a Temporal *Kingdom*; but that renouncing all the Pomps and Vanities, and Lusts of this present World, we live soberly, righteously, and godly in the Presence of him that made us; and instead of pursuing after the perishable Things of this Life, we set our Hearts only on those Heavenly Riches, which will make us great and glorious and blessed for ever hereafter. For as the Kingdom of *Christ* is not of this World, so neither do those *Books*, in which are written the *Laws* of this Kingdom, savour any thing thereof. The *Mammon* of this World, and the Righteousness which they prescribe us, are declar'd in them to be totally inconsistent. The *Old Testament* indeed, as being under the Dispensation of carnal Ordinances, which were the Shadows only of those Things after to come under the *Gospel*, treated with Men suitable thereto. And therefore we find much of this World, both by way of Promise as well as Threat, to be propos'd therein. But it is quite otherwise with the *New*: For in that Revelation, being given to the perfecting of Righteousness, all things were advanc'd thereby from Earth to Heaven, and from Flesh to Spirit. And therefore as the whole End of it is to make Men spiritual, so are we directed thereby to look only to spiritual and heavenly Blessings for the Reward hereof. Had our *Saviour* propos'd Victory, or Riches, or Carnal Pleasures to his Followers, as *Mahomet* did, then indeed his *Law* would have sufficiently savour'd of this World, to make Men suspect that he aim'd at nothing else thereby. But he was so far herefrom, that instead of this, the whole Tenour of his Doctrine runs the quite contrary way, we being told of nothing else through the whole *New Testament*,

but

but of Tribulations, Afflictions, and Perſecutions, which ſhall attend all ſuch, as to this World, who faithfully ſet their Hearts to become his Diſciples; and the Experience of all Ages ſince hath ſufficiently verify'd the Prediction. And indeed the very *Religion* which he hath taught us, is of that Holineſs, that according to the Courſe of this wicked World it naturally leads us thereinto. And how then can it be ſaid, that any thing of worldly Intereſt can be contained either in this *Religion*, or thoſe holy Books in which it is written?

I cannot deny, that there are ſome Men ſo crafty and cunning in purſuing their Intereſt, that it ſhall not eaſily be diſcerned in the Means, what it is which they drive at for their End. But how great a compaſs ſoever ſuch may fetch about to the Point which they aim at, or in what bye and ſecret Paths ſoever they make towards it; yet if the Means which they make uſe of, have any tendency thither, they can never be ſo totally blended, but there will always appear in them enough of the End to make the Diſcovery to any accurate Obſerver; and at length when the Plot grows ripe for Execution, and the Deſigner begins to offer at the putting himſelf in poſſeſſion of what he propoſed (as all ſuch Deſigners muſt at laſt) the whole Scene muſt then be laid open, and every one will be able to ſee thereinto. And therefore if you will have it that the Holy *Apoſtles* and *Evangeliſts*, who were the firſt Penners of the *New Teſtament*, were ſuch cunning and crafty Men, as to be able thus artfully to conceal their Deſigns in thoſe Books, which you ſuppoſe they wrote of purpoſe to promote them (which cannot reaſonably be imagin'd of Men of their Education and Condition in the World, they being all, except St. *Paul* and St. *Luke*, of the meaneſt Occupations among the People, and totally unlearned) yet if they contriv'd thoſe Books with any tendency towards thoſe Deſigns (and it cannot be conceiv'd how otherwiſe they could help forward to the obtaining of them) it is impoſſible they could thus have paſs'd thorough ſo many Ages, and all the ſtrict Examinations of *Heathens*, *Jews*, *Atheiſts*, and all other Adverſaries, who have ſo ſtrenuouſly endeavour'd to overthrow their Authority, and no Diſcovery be made hereof. For ſuppoſing at firſt, under the Maſk of renouncing the World, they

they might a while conceal their Designs for the Interest of it (which is the utmost you can say in this case) yet this could not last long: For if this were all they design'd by teaching that holy *Religion*, and writing those Books in which it is contain'd, some time or other they must have put those Designs in Execution, otherwise they would have been in vain laid; some time or other they must have endeavour'd by them to obtain what they aim'd at, otherwise the whole Projection of them would have been to no purpose; and if they ever did so (as to be sure they would, had this been their End) then, as it happens in all other Stratagems of the like nature, with how much Artifice soever they might conceal what they intended in the Contrivance, all at last must have come out in the Execution; and when they began to put themselves in possession of the End they aim'd at, or at least made any Offer towards it, the whole Cheat must then have been unmask'd, and every one would have been able to see into the depth thereof. But when did our *Saviour*, or any of his holy *Apostles*, by virtue of any of those Doctrines deliver'd down unto us in the Books of the *New Testament*, ever put themselves in possession of any such worldly Interest? Or when did they ever make the least Offer in order thereto? Have any of the ancient Enemies of our Holy *Religion* (and it had bitter ones enough from the very beginning) ever recorded any such against them? Or have any other ever since from any good Authority, or any Authority at all, ever been able to tax them herewith? Or is it possible their Names could have remain'd untainted of this Charge amidst so many Adversaries, who have now for near seventeen hundred Years stood up in every Age to oppose that holy *Religion* which they have deliver'd unto us, had they in the least been guilty hereof? Nay, hath it been as much as ever said of them, that they practis'd as to this World, any otherwise than they taught, or ever dealt with the Interests of it in any other manner, than totally to renounce them? Or had they at all any other Portion in this Life, than that of Persecution, Affliction, and Tribulation, as it is foretold in those Holy Books that they should? And what then can be a greater Madness, than to suppose that Men should lay such a deep Design, as that of inventing

a new *Religion*, and undergo all that vaſt trouble and danger, which they did, to impoſe it on the World for the ſake of a worldly Intereſt, and yet never put themſelves in poſſeſſion of that Intereſt, or ever make the leaſt Offer towards it?

If you ſay, That the whole End of the *Religion* was only to gain the Party, and that the Steps to the Intereſt were to be made afterwards; I ſtill go on to ask, Who can tell us, after the Party was gain'd, of any ſuch Steps that were ever made, or of any the leaſt Offer tending thereto? Were not the firſt *Chriſtians* for many Ages after the firſt founding of our Faith, what they ought ſtill to be, Men that us'd this World as if they us'd it not, who liv'd in it without being of it, and did truly what they vow'd in their *Baptiſm*, renounce all the Pomps and Vanities, and Luſts thereof, faithfully to obſerve that Holy *Law* which they had receiv'd? And in this they perſever'd ſo ſteadily, that even their very Enemies admir'd the Righteouſneſs of their Lives, and * bore witneſs thereto, and the cruelleſt Perſecutors could never beat them therefrom, but they ſtill went on in the Obſervance of their Holy *Religion* without having any other Deſign therein, than to practiſe that Righteouſneſs which it taught, and for three hundred Years together ſtood firm thereto againſt all thoſe terrible Storms of Perſecution which were raiſed againſt them, till at length by the Holineſs of their Lives, and the Conſtancy of their Sufferings, they made a Conqueſt over their very Perſecutors, and brought over the World unto them. And are not our Principles ſtill the ſame, and alſo, (thanks be to *God*, notwithſtanding the Corruptions of the preſent Age) the Practice of many thouſands ſtill among us, who I doubt not will be as ready to undergo

* *Plinii* Epiſt. *lib.* 10. *Ep.* 97. —— *Hanc fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die ante Lucem convenire, Carmenque Chriſto quaſi Deo dicere ſecum invicem ſeque ſacramento non in ſcelus aliquod obſtringere, ſed ne furta ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depoſitum appellati abnegarent.* In like manner they were alſo vindicated by *Serenius Granianus*, Proconſul of *Aſia*, in his Epiſtle to the Emperor *Adrian*. *Euſeb. Hiſt. Eccleſiaſt. lib.* 4. *c.* 8, & 9. By *Antonius Pius* in his Epiſtle to the Commons of *Aſia*. *Juſtin Martyr Apol.* 2. and even by the Heathen Oracles themſelves. *Euſeb. in vita Conſtantini, lib.* 2. *c.* 50, & 51.

the same Sufferings those Primitive *Christians* did, whenever *God* shall try them for that holy *Religion* which they profess, as they now are to observe the Righteousness thereof. But supposing this had been all otherwise, and the *Mammon* of this World, and not the Righteousness of *God*, were really the End for which our *Religion* was design'd; yet to renounce the World to gain a Party, and afterwards make use of this Party to gain the World, is a Project so unfeasible, that the former Part of it must necessarily have overthrown the latter, whenever it had been attempted. For when Men had been drawn over to a Party under the specious Pretence of renouncing the World, and been instructed and firmly fix'd in this Principle, to make those very same Men afterwards to serve their turn for the gaining of a worldly Interest, would be to make their Doctrine and their Practice so monsterously interfere, as must necessarily have broken all into pieces, and destroy'd the whole Design. Certainly, had they any such Design, they would never have thus possess'd their Disciples with such Principles against it by the *Religion* which they taught them; and in that they did so, I think nothing can be a more evident Demonstration, that they could never intend any such End thereby. *Mahomet* knew well enough, this was not a way to carry what he design'd, and therefore openly own'd in his *Religion*, what he aim'd at thereby, and made his *Law* to speak for that *Empire* and *Lust*, which he desir'd to enjoy; and so when he had made his *Religion* to obtain, he gain'd by virtue thereof the whole which he projected by it, and became possess'd of the *Empire* of all *Arabia* for the gratifying of his *Ambition*, and as many Women as he pleas'd for the satisfying of his *Lust*, which were the two Ends which he drove at in the whole *Imposture*. And had *Jesus Christ* and his *Apostles* had any such Design in the *Religion* which they taught, they must in the same manner have made their *Religion* speak for it, or else it could never have serv'd their purpose for the obtaining of it. And if their *Religion* had ever offer'd at any such thing, it must necessarily have appear'd in the Books in which it is written.

And 2dly, If they had been so wicked, as thus to impose upon the World a false *Religion* for the promoting of

of their own Intereſt, as that Intereſt muſt have appeared in the Contexture of the *Religion* it ſelf, and in thoſe Books in which it was written, ſo alſo muſt their Wickedneſs; for Words and Writings being the outward Expreſſions of our inward Conceptions, there is that Connection between them, that although the former may often diſguiſe the latter, they can never ſo totally conceal them, but every accurate Obſerver may ſtill be able through the one to penetrate into the other, and by what a Man utters, whether in Speech or Writing, ſee what he is at the bottom, do what he can to prevent it. There are indeed ſome that act the *Hypocrite* ſo cunningly, as to diſſemble the greateſt Wickedneſs under Words, Writings, and Actions too, that ſpeak the quite contrary. But this always is ſuch a Force upon their Inclinations, and ſo violent a Bar upon their inward Paſſions and Deſires, that Nature will frequently break thro' in ſpight of all Art, and even ſpeak out the Truth amidſt the higheſt Pretences to the contrary. And there is no *Hypocrite*, how cunningly ſoever he may act his Part, but muſt this way very often betray himſelf. For Wickedneſs being always uppermoſt in ſuch a Man's Thoughts, and ever preſſing forward to break forth into Expreſſion, it will frequently have its Vent in what that Man ſpeaks, and in what he writes, do what he can to the contrary, the Care, Caution, and Cunning of no Man in this caſe being ſufficient totally to prevent it. Furthermore, there is no Man thus wicked, that can have that Knowledge of Righteouſneſs, as thoroughly to act it under the Mask, with that exactneſs as he who is truly Righteous, lives and ſpeaks it in reality. His want of Experience in the Practice, muſt in this caſe lead him into a great many Miſtakes and Blunders in the Imitation. And this is a thing which generally happens to all that act a Part, but never more than in matters of *Religion*, in which are many Particulars ſo peculiar to the Righteous, as none are able to reach them, but thoſe only who are really ſuch. And ſuppoſing there were any that could, yet there will ever be that difference between what is natural, and what is artificial; and between that which is true, real, and ſincere, and that which is falſe, counterfeit, and hypocritical, that nothing is more eaſie than for any one that will attend it, to diſcern the one

one from the other. And therefore were *Jesus Christ* and his *Apostles* such Persons as this Charge of *Imposture* must suppose them to be, it's impossible but that the Doctrines which they taught, and the Books which they wrote, must make the Discovery, and the *New Testament* would, as a standing *Record* against them in this case, afford a multitude of Instances to convict them hereof. That the *Alcoran* doth so as to *Mahomet*, nothing is more evident; a Strain of Rapine, Bloodshed and Lust running thorough the whole Book, which plainly proves the Author of it to be altogether such a Man as the Charge of *Imposture* must necessarily suppose him to be. And were the first Founder of our Holy Religion, or the Writers of those Books in which its Doctrines are contain'd, such Men as he, both their Doctrines and their Books would as evidently prove it against them. But here I must again challenge you, and all other the Adversaries of our Holy *Religion*, to shew us any one Particular in it, that can give the least Foundation to such a Charge, any one Word in all the Books of the *New Testament*, that can afford the least Umbrage or Pretence thereto. Let what is written in them be try'd by that which is the Touch-stone of all *Religions*, I mean that *Religion* of Nature and Reason, which *God* hath written in the Hearts of every one of us from the first Creation; and if it varies from it in any one Particular, if it prescribes any one thing which may in the minutest Circumstance thereof be contrary to its Righteousness; I will then acknowledge this to be an Argument against us, strong enough to overthrow the whole Cause, and make all Things else that can be said for it, totally ineffectual for its Support. But it is so far from having any such Flaw therein, that it is the perfectest *Law* of Righteousness which was ever yet given unto Mankind, and both in commanding of Good, as well as in forbidding of Evil, vastly exceeds all others that went before it, and prescribes much more to our Practice in both, than the wisest and highest Moralist was ever able without it to reach in Speculation. For,

1st, As to the forbidding of Evil, it is so far from indulging, or in the least allowing us in any Practice that favours hereof, that it is the only *Law* which is so perfectly broad in the Prohibition, as adequately to reach whatsoever may be Evil in the Practice; and without

any Exception, Omiſſion, or Defect, abſolutely, fully, and thoroughly forbids unto us, whatſoever may have but the leaſt Taint of Corruption therein; and therefore it not only reſtrains all the Overt-acts of Iniquity, but alſo every Imagination of the Heart within, which in the leaſt tends thereto; and in its Precepts prohibits us not only the doing or ſpeaking of Evil, but alſo the harbouring or receiving into our Minds the leaſt Thought or Deſire thereafter; whereby it ſo effectually provides againſt all manner of Iniquity, that it plucks it up out of every one of us by the very Roots, and ſo makes the Man pure and clean, and holy altogether, without allowing the leaſt ſavour of Evil to be remaining in him: And every one of us would be thoroughly ſuch, could we be but as perfect in our Obedience to this *Law*, as it is perfectly given unto us. And,

2dly, As to the commanding of Good, its Preſcriptions are, That we employ our Time, our Powers, and all other Talents intruſted with us, to the beſt we are able, both to give Glory unto *God*, and alſo to ſhow Charity unto Men; and this laſt not only to our Friends, Relations, and Benefactors, but in general to all Mankind, even to our Enemies, and thoſe who deſpightfully uſe us and perſecute us; and hereby it advanceth us to that height of Perfection in all Holineſs and Goodneſs, as to render us like the *Angels* of Light in our Service unto *God*, and like *God* himſelf in our Charity to Man. For it directs us in the ſame manner as the *Angels* to worſhip and ſerve our *God* to the utmoſt Ability of our Nature; and in the ſame manner as *God*, to make our Goodneſs to Men extend unto all, without Exception or Reſerve, as far as they are capable of receiving it from us.

And can any Man think it poſſible that a *Religion* which ſo thoroughly and fully forbids all Evil, and in ſo high and perfect a manner preſcribes us all Good, could ever be the product of a wicked Mind? The Fruit is too good to proceed from ſo corrupt a Root, and the Effect vaſtly above the Efficiency of ſuch a Cauſe ever to produce it. For can it poſſibly be imagin'd, that a wicked Man could either have Inclination to do ſo much for the promoting of that Righteouſneſs which all his Paſſions and Deſires ſo violently run counter unto? Or if he would, that ſuch a one could ever be ſo well acquainted with

with all the ways thereof, as so exactly to prescribe them? If it be so difficult for such a one to conceal his Inclinations in his Expressions; if it be so hard for him, when he venrs himself into Words or Writings, not to let loose something in them of what he really is (as I have already shown) how can any Copy be drawn from such a Mind, but what must in some Feature or other resemble the Original; or any thing at all proceed from thence, but what must carry with it some savour of the Iniquity thereof? Set but such a one to write a Letter, and he will scarce be able to do it without putting so much of his Passions and his Temper into it, as that we may read from thence what he is, as every Man's Experience may tell him, that corresponds with such; and how much more then may we be assur d will he lay himself open, when he hath the large Scope of a Book to express himself in, and especially when that Book is of such a nature, as gives him the fullest Occasion, and the most inviting Opportunity so to do? And what Book can be more such, than that which is to propose a new *Law* to Mankind; in the writing of such a Book, if ever, certainly the wicked Man will show himself, and in the same manner as *Mahomet* did, conform his *Laws* to his own Inclinations, and prescribe such Rules of living to others, as may best justify him in those which he himself follows. And although he should not intend any such thing, though he should not design so to do (and it is hard to imagine of such a Man, that he should not,) yet at least the prevailing Bent of his Passions, and the Corruption of his Judgment, which always follows therefrom, must necessarily lead him thereinto; it being, morally speaking, altogether impossible, but that the wicked Man must appear in what the wicked Man doth; and the Deeds, Words, and Writings which proceed from such a one, must in some measure savour of what he is. And therefore if there be nothing in the *Law* of our Holy *Religion* (as I hope I have fully shown that there is not) which can make the least Discovery of any such thing, nothing that can afford the least Pretence for such a Charge against it, where so large a Scope is given for it; this sufficiently proves, that neither the first *Founder* of the *Christian Religion*, nor those who first wrote it in the Books of the *New Testament*, in

which we now have it, could poſſibly be wicked Men, and conſequently not ſuch *Impoſtors* as you would have them to be.

But here I know it will be objected, That there is no neceſſity that all *Impoſtors* ſhould be as wicked as *Mahomet*; and therefore tho' *Jeſus Chriſt* and his *Apoſtles* were no ſuch wicked Perſons, yet however they may be ſtill *Impoſtors* for all that. For, firſt, it hath happen'd that very juſt and good Men have had recourſe to *Impoſture*, to bring to paſs and eſtabliſh their moſt commendable Deſigns; as we have an Inſtance in *Minos* King of *Crete*, and another in *Numa* King of *Rome*, both which, to give the greater Authority to their *Laws*, pretended to have had them by *Divine Revelation*. And, ſecondly, you will ſay, It is poſſible a Man may be an *Impoſtor* by *Enthuſiaſm*, and Miſtake, and falſly impoſe Things for *Divine Revelation*, not out of a wicked Deſign to deceive others, but that he is really deceiv'd herein himſelf. And if in theſe two Caſes a Man that is not wicked may be an *Impoſtor*; you will urge, That though *Jeſus Chriſt* and his *Apoſtles* were not wicked Men, yet this will not prove them not to have been *Impoſtors*, becauſe it is poſſible, that in one of theſe two Caſes they might have been ſuch.

In order to the clearing of the firſt of theſe Objections, I deſire you would conſider theſe three following Particulars.

1. That in every *Religion* there are theſe two Parts to be obſerved, very diſtinct from each other. 1. The *Religion* it ſelf. And 2. The Means whereby it is promoted and propagated among Men.

2. When the *Impoſture* is only in the former of theſe two; and a true *Religion*, or at leaſt one that is really believ'd to be ſuch, is promoted and propagated among Men by means of *Impoſture*; that is, by feigning a *Divine Revelation* where there is none, or by counterfeiting *Miracles*, or by any other ſuch Means tending to deceive Men thereinto; this amounts to no higher than a *pious Fraud*, which out of an over-hot and inconſiderate Zeal ſome Men have made uſe of for the promoting of the beſt Ends. And ſuch Men for the ſake of ſuch Ends, may ſtill be denominated good and righteous in the main, how much ſoever they may have been out in making uſe of ſuch Means to promote them.

3. When

3. When the *Impoſture* is in the End as well as in the Means; and not only the *Revelation* pretended, but alſo the *Religion* it ſelf is all as falſe, counterfeit, and feign'd; this amounts to ſuch an *Impoſture* as is totally wicked, without any mixture of Good therein. In the former Caſe, where the *Impoſture* is only in the Means, there is a good End deſign'd, and therefore ſomething ſtill from whence the Perſon uſing it may be denominated Good; but where the *Impoſture* is in both, it is wickedneſs all over, without any thing at all in it to exempt him from being perfectly wicked that maketh uſe thereof.

Which Particulars being premis'd, my Anſwer to the Objection is as followeth.

1. I do acknowledge it to be related by * *Authors* of good Credit, That *Minos* King of *Crete*, when he firſt fram'd the *Laws* of his Country, to give them the greater Authority, us'd to retire into a Cave on Mount *Dicte*, and from thence to bring them forth to the *Cretans*, as if they had been there deliver'd to him by *Jupiter*. And that *Numa*, when he founded the *Laws of Rome* † practis'd the ſame Art, pretending to have receiv'd them from the Nymph *Egeria*, that ſo he might procure them to be receiv'd by the *Romans* with the greater Veneration. And by this Device they both obtain'd their End, in bringing very rude and barbarous People to ſubmit to thoſe good Orders and Rules which they preſcrib'd for their living civilly, peaceably, and juſtly together. But this, although it were a Fraud in the Means, yet as far as it related only to a Political End, belongs to another matter, and doth not at all fall within that Argument of *Religion* which we are now treating of.

2. As to the *Laws* of *Numa*, I acknowledge that they reach not only Matters of *State*, but thoſe of *Religion* alſo; and that the whole Method of the old *Roman Religion* was regulated and ſtated by them; but that *Numa* founded any new *Religion* is what I utterly deny. For *Numa* left no other *Religion* behind him in *Rome* at his Death, than that very ſame *Heatheniſm* which he found

* Plato in Minoe & in primo Dialogo de legibus. Dionyſius Halicarnaſſeus, lib. 1. Strabo, lib. 16. Valerius Maximus, lib. 1. c. 2.
† Plutarchus in vita Numæ, & Dionyſius Halicarnaſſeus, lib. 1.

there at his first coming thither to be *King*. For the City having been then but newly founded, and the People made up of a Collection of the Refuse and Scum of divers Nations there gather'd together, they were as much out of order in Matters of *Religion*, as in those belonging to the *Civil Government*; and all that *Numa* did, when he came to reign over them, was to make *Laws* to regulate both; and therefore, as he founded several wholesome Constitutions for the orderly governing of the State, so also did he for the regular worshipping of the *Gods* then acknowledged among them, without making any essential Alteration in the Religion afore practis'd by them. For had he done so, then the *Religion* of the *Romans* must have differ'd from the *Religion* of the other Cities of *Italy*, which we find it did not. For they communicated with each other in their Worship, as they did also with the *Greeks*. And in truth, the old *Roman Religion* was no other than the *Greek Heathenism*, the same which was practis'd in *Greece*, and in all those Countries which were planted with Colonies from thence, as almost all *Italy* was at that time. And therefore the *Romans*, as well as the rest of the Cities of *Italy*, look'd on *Delphos* as a principal Place of their Worship, with the same Veneration that the *Greeks* did, and had frequent Recourse thither on Religious Accounts, as the *Roman Histories* on many occasions acquaint us. And this Religion, *Numa*, while he liv'd among his *Sabines*, being accurately vers'd in, and also a diligent Practiser of it; on his coming to *Rome*, finding the *Romans* all out of order in that little which they had of it (for during the Reign of *Romulus* they minded little else but fighting, and therefore had not leisure, or perchance any great regard for this matter) he not only instructed them more fully in it, according as it was receiv'd in the Neighbouring Nations, but also fram'd several Rules and Constitutions for their more regular and orderly Practice of it, which did no more make the old *Heathenism* of the *Romans* to be a new *Religion*, than the Body of *Canons* given us by King *James* the First, for the more orderly regulating of our Worship and Discipline, makes our *Religion* a new *Christianity*. Only *Numa*, the better to make his Constitutions to obtain among those barbarous People for whom he made

made them, pretended to have been instructed in them by a Divine Person; and in this he practis'd a *pious Fraud*, but was by no means guilty of such an *Imposture* as we are now treating of. For he taught them no new *Religion*, but only the very same *Greek Heathenism* which he had receiv'd with the rest of the People of *Italy* from their Forefathers, and really believ'd to be that very *true Religion* whereby *God* was to be serv'd; and therefore notwithstanding the Deceit he made use of, he might from the End which he propos'd, and which he really effected thereby, to the civilizing of a very barbarous sort of People, be still reckon'd a just and good Man; and to give him his due, he really was one of the most excellent Personages of that Age in which he liv'd; and first sow'd among the *Romans* the Seeds of that Virtue with which they so eminently signaliz'd themselves for so many Ages after. But,

3. *Jesus Christ* and his *Apostles* took on them not only to be *Messengers* sent of *God*, but also to teach a *new Religion* to the World; and therefore if they were *Impostors*, they must be so in the largest Sense, both in respect of the Religion it self, as well as the Means whereby they promoted it. And in this Case there could be nothing to excuse them from being altogether as wicked as I have alledg'd. Where the *Religion* is true, or really believ'd so to be, there is a pious Intention in the End, which may speak some Goodness in him that useth Fraud to promote it; and such a Goodness as greatly exceeds the Obliquity of the Fault which he committed about it; and therefore, altho' he cannot on the account of the Good be excus'd from the Evil (for it is always a Scandal to *Religion* to be promoted by Falshood) yet still he must be reckon'd more commendable from the one, than faulty from the other; and in this Case there will still be room enough left from the Goodness of the End design'd, and the Piety of the Intention, to denominate the Man Good and Righteous in the main, notwithstanding the Fault committed in using such Means to bring it to effect. But where the *Religion* is all *Forgery* and *Falshood*, as well as the Means of promoting it, *Deceit* and *Fraud*, the *Imposture* then becomes so totally and perfectly wicked, without the least mixture of Good therein, as must necessarily denominate the *Authors* and first *Propagators* of it to be perfectly wicked also.

If you say, that such a perfect *Imposture* as this can have any good End, for the sake whereof the *Authors* of it may be freed from that Charge of Wickedness which I lay upon them, that good End must be either the Honour of *God*, or the Benefit of Men. But how can *God* be more dishonour'd than by a *false Religion?* Or how can Men be more mischiev'd than by having the Practice of it impos'd on them, whereby they must thus constantly dishonour, and consequently offend and lose the Favour of him that made them? An *Imposture* in this Case hath that Aggravation from the Object it is about, as well as from the Perfection of Iniquity which is in the Act, that supposing it could be made productive of any good End, that Good would be so vastly over-ballanc'd by the wickedness of the Means, that it would be of no weight in comparison thereof, or at all avail to the rendering of those that shall make use of it, less wicked than I have said. But when a Man can thus far proceed in Wickedness towards *God*, as to be the Author of constant Dishonour unto him in a false Worship; and towards Men, as to insnare them into all that Mischief which must be consequential hereto; it must necessarily imply such a thoro' Disregard of both, as every good Intention, in respect of either, must be inconsistent with. And therefore, if it be possible that such a wicked *Imposture* can ever be made the Means to a good End, it is scarce to be conceiv'd how they who are so wicked, as to be the Authors of it, could ever intend any such Good thereby.

But further, if the *Authors* of such an *Imposture* as we are now treating of, can be less wicked than I have said, on the account of any Good, which you pretend they may design thereby; I desire to know among what sort of Men you will place them, while you thus plead their Excuse. For they must be one of these three; that is, either *Atheists*, *Deists*, or *Believers of an Instituted Religion.*

1. If you say they are *Atheists*, that Word alone contains enough to prove them perfectly wicked, whatever can be said to the contrary. It is indeed agreeable enough to the Principles of this sort of Men, that such an *Imposture* as we are treating of, may laudably be made use of to a good End. For they hold that all *Religion* is nothing else but a Device of *Politicians* to keep the World in awe. But if the *Atheist* be the Deviser, what Intention

on of Good can the Device carry therewith? None certainly towards *God*, since he utterly denies his Being; nor can it in this Case have any towards Men, since by denying him for whose sake it is that we are to do good to others, he casts off therewith all the Reason and Obligation which he hath, abstractive of his own Interest, of doing any such at all. All the Good therefore that such a one can aim at, must totally center in himself to advance his own Enjoyments, and gratify his own Lusts in all those things which his corrupt Affections carry him after; and to enjoy these without restraint of *Laws*, or fear of *Punishment*, being that alone which is the real and true Cause that makes any Man deny that supreme and infinitely good and just Being, whom all things else prove: whoever is an *Atheist*, must be perfectly wicked before he can be such; and what is there which can, while in that Impiety, ever give him a better Character afterwards?

2. If you say they are *Deists*, such as you profess your selves to be; your main Principle is against all *Instituted Religion* whatever, as if *God* were dishonoured, and Man injur'd by every thing of this nature practis'd among us; and can you then think, that any who are thus perswaded, can without being first corrupted to a great degree of Impiety, as well as Hipocrisy, ever become themselves (so contrary to their own Sentiments) on any Pretence whatsoever, the Authors and Teachers of such a *Religion* among us?

3. But if you place them among those who are *Believers of an Instituted Religion*, they must abolish that which they believe to be true, before they can introduce that by *Imposture* which they know to be false. And this must be the Case of *Jesus Christ* and his *Apostles*, if they were such *Impostors* as you hold them to be. For they were educated and brought up in the *Jewish Religion*, which they believ'd to be from *God*, and the whole Tenour of the Religion which they taught, supposeth it so to be; and that it was the only true way whereby *God* was to be worshipp'd by them, till they deliver'd their new *Revelations*, which totally abolish'd this Religion, and establish'd the *Christian* in its stead; and therefore if those *Revelations* were not true and real, as they pretended they were, but all forg'd and counterfeited by them,

them, as you say; they must abolish a *Religion*, which they believ'd to be true, to make way for that which they knew to be false, and thereby become wilfully and knowingly, according to their own Belief, the Authors of leading Men from saving Truths, into damning Errors, to the utter Destruction of their Souls for ever; and also of depriving *God* of that acceptable Worship, whereby he was truly honour'd according to his own Appointment, to introduce in its stead a false Superstition of their own devising, which must be constant Dishonour unto him as long as practis'd among us. And if *Jesus Christ* and his *Apostles* were such *Impostors*, as all this imports; and such they must be if they were *Impostors* at all; they must be guilty of that Impiety towards *God*, as well as that Injustice towards Men herein, as must necessarily suppose them the wickedest of Men before they could arrive hereto; and therefore if they were not such wicked Men, this abundantly demonstrates, they could not be such *Impostors* as you charge them to be.

As to the second Objection, That a Man may be an *Impostor* thro' *Enthusiasm* and Mistake, and falsly impose Things for *Divine Revelations*, not out of a wicked Design to deceive others, but that he is herein really deceiv'd himself; and that therefore there is no necessity that all *Impostors* should be such wicked Persons as I have alledg'd: My Answer hereto is,

1. I do acknowledge that *Enthusiasm* hath carry'd Men into very strange Conceits and Extravagancies upon the Foundation of a *Religion* already establish'd, as we have Instances enough hereof in the *Anabaptists of Germany*, the *Quakers* here with us, the * *Batenists* among the *Mahometans*, and in some of the *Recluses of the Church of Rome*. But that *Enthusiasm* could ever go so far, as to fancy a *Divine Revelation* for the establishing of a *new Religion*, and upon such a Fancy, propagate that Religion in the World, as if it came from *God*, is that which I cannot believe; and there is no Instance, that I know of, that can be given hereof. But,

2dly,

* They were a sort of *Mahometan Enthusiasts* in the *East*, who follow'd the Light within them in the same manner as the *Quakers* with us, and therefore were call'd *Batenists* from the *Arabick* Word, *Baten*, *intus*. And on this Principle they did all the Villanies imaginable, pretending an Impulse thereto from this Light *within* them,

2*dly*, Allowing it possible, this Objection then, as apply'd to the Case in hand, must suppose *Jesus Christ*, and his *Apostles*, to have been deceiv'd by *Enthusiasm* into the Religion which they taught; and that therefore, altho' they were by no means such wicked Men as a wilful *Imposture* must suppose them to be, yet still they might be *Impostors* by Mistake; and being by *Enthusiasm* so far deluded, as to think That to come to them from *God* by Divine Revelation, which had no other Birth but from their own wild Fancies, might preach it to Men as such, not out of a wicked Design to deceive, but that they were really herein deceiv'd themselves. But is it possible for any Man to conceive, that so grave, so serious, and so wisely a fram'd Religion as *Christianity* is, could ever be the Spawn of *Enthusiasm?* Whatsoever is the Product of that, useth ever to be like the Parent, wild and extravagant in all its Parts, often disagreeing with all manner of Reason, and often as much with it self. But *Christianity* is in all its Parts as rational as it is good, giving us the justest Notions of *God*, the best Precepts of our Duty towards him, and the exactest Rules of living honestly and righteously with each other, and hath a thorough Conformity to it self in every particular of it; on which account it hath been approv'd and admir'd for the excellency of its Composure, and the Wisdom of its Constitutions, even by the best and wisest of those who never submitted thereto; and therefore always carries with it Marks and Evidences enough in the very Nature of it, sufficiently to prove it vastly above the Power of such a Cause ever to produce it.

3. The *Founder* and first *Teachers* of *Christianity* gave such Evidences for the Truth thereof, as *Enthusiasm* could never produce. For can *Enthusiasm* raise the Dead to Life again, cure all manner of Diseases, and work such other Miracles as Christ and his Apostles did? Had they by *Enthusiasm* been mistaken in the Doctrines which they taught, certainly *God* would never have wrought such wonderful Works by their Hands as give Testimony thereto.

4. Several of the principal *Articles* of our *Faith* depend upon such Matters of Fact, as allow no room for *Enthusiasm* to take place in them, as that of the *Resurrection* of our *Saviour* from the dead, his *Ascension* into

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to *Heaven*, and the *Descent* of the *Holy Ghost* in the *Gift of Tongues*. For in such things as these, which Men see with their Eyes, and hear with their Ears, and feel with their Hands (as one of the *Apostles* did the very Wounds of our *Saviour* after his *Resurrection*) no *Enthusiasm* can ever lead Men into a Mistake. For can it possibly be said, that it was only by *Enthusiasm* that Five hundred Men together saw *Christ* after he was risen again from the dead? Or that it was by *Enthusiasm* that his *Apostles* saw him ascend up into *Heaven* from *Mount Olivet* in the presence of them all at Noon day? Or that it was only by *Enthusiasm* that the same *Apostles* on the Day of *Pentecost* receiv'd the *Gift of Tongues* by the *Descent* of the *Holy Ghost* upon them, so as to be able to converse with all the several *Nations* then at *Jerusalem* in their own Languages, without ever having learnt any thing of them? To say that Men could any way be mistaken in such Things as these, will be to deny the Certainty of Sense, and overthrow the Foundations of all manner of Knowledge whatever. It must therefore be said as to these Particulars, as it must also of all the *Miracles* of our *Saviour*, which give Testimony to the Doctrines which he taught, That his *Apostles*, who testify'd them unto the World, and upon the Credit of them built up that *Religion* which they deliver'd unto us, did either see them really done as they relate, or they did not see them. If they did see them, no *Enthusiasm* could ever make them be mistaken therein; and if they did not, they must be altogether as bad *Impostors* as *Mahomet* himself, in testifying them unto us; and what but as great Wickedness as his, could ever induce them so to do.

## SECT. IV.

IV. The next Mark of an *Imposture* is, That it must unavoidably contain in it several palpable Falsities, whereby may be made appear the Falsity of all the rest. For whoever invents a Lie, can never do it so cunningly and knowingly, but still there will be some Flaw or other left in it, which will expose it to a Discovery; and no Man who frames an Invention, can ever secure it herefrom without two Qualifications, which no Man can have; and they are, 1*st*. A thorough Knowledge of all manner of Truths. And 2*dly*, such an exact Memory,

mory, as can bring them all present to his Mind, whenever there shall be an occasion. For to make the Lie pass without Contradiction, he must make it put on a seeming Agreement with all other Truths whatever. And how can any one do this without knowing all Truths, and having them also all ready and present in his Mind to consider them in order thereto? And since no Man is sufficient for this, no Man is sufficient so to frame a Lie, but he will always put something or other into it, which will palpably prove it to be so. For if there be but any one known Truth in the whole Scheme of Nature with which it interferes, this must make the Discovery; and there is no Man that forgeth an *Imposture*, but makes himself liable this way to be convicted of it. This is the Method whereby we distinguish suppositious *Authors* from those which are genuine, and fabulous Writers from true *Historians*. For there is always something in such, which disagrees from known Truths, to make the Discovery; some Flaw always left, in spight of the utmost Care and Foresight of the Forger, that betrays the Cheat. Thus *Annius*'s *Imposture* of his *Berosus*, *Manetho* and *Megasthenes* became detected, and so also we know the *Tuscan Antiquities* of *Inghiramius* to be a Cheat of the like nature. And by the same Rule is it that we receive *Salust*, *Tacitus*, and *Suetonius* for true *Historians*, and reject others as Writers of Fables, and of no Authority with us: And if we examine the *Alcoran* of *Mahomet* by the same Method, nothing can be more plainly convicted of *Falsity* and *Imposture*, than that must be by it. For altho' in that Book he allows both the *Old* and the *New Testament* to be of Divine Authority, yet in a multitude of Instances he differs from both: I mean not in Matters of *Law* and *Religion*, for here his Design is to differ; but in Matters of Fact and History, which if once true, must evermore be the same. They have a Fetch indeed to bring him off, by saying, that the *Jews* and the *Christians* corrupted those Holy Books, and therefore where he relates Things otherwise than they do, he doth there restore Truth, and not vary from it. But certainly this will not hold, where by a very gross blunder, he makes the *Virgin* * *Mary*

* *Alcoran*, c. 3. where observe, that through all that *Chapter*, in every place, where the *French*, and out of that the *English Translation*

*Mary* the Mother of our *Saviour*, to be the same with *Miriam*, the Sister of *Moses*. For this would be to put the *Gospel* so close upon the Heels of the *Law*, as to allow no time for the taking place of this latter, before it would have been totally abolish'd by the former. But what most discovers his *Imposture*, are the monstrous Mistakes which he makes in the Moral part thereof. For he allows *Fornication*, and justifies *Adultery* by his *Law*, and makes *War*, *Rapine*, and *Slaughter* to be the main part of the *Religion* which he taught; which being contrary to the Nature of *God*, from whom he says he receiv'd it, and contrary to that Law of unalterable and eternal Truth, which he hath written in the Hearts of all of us from the beginning; the obvious Principles of every Man's Reason convict him of Falshood herein, and thereby manifestly prove all the rest to be nothing else but an abominable Impiety of his own Invention. And were the *Religion* of *Jesus Christ*, as deliver'd to us in the *New Testament*, an *Imposture* like this, it must have the same Flaws therein, that is, many Falsities in Matter of Fact, and more in Doctrine, and all his *Prophecies* would be without Truth in the Original, or Verification in the Event. And when you can make out any one of these Particulars against it, then we will be ready to say the same thereof that you do, That all is *Cheat* and *Imposture*, and no Creditor Faith is any longer to be given thereto.

And 1st, As to the Matters of Fact contain'd in the *History* of the *New Testament*, who ever yet convicted any one of them of Falshood? Or who ever so much as endeavour'd it in the Age when the Books were first written, when the Falshood might have been best prov'd, had there been any such in them, and the doing hereof

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*station* of the *Alcoran*, hath *Joachim*, in the Original *Arabic* it is *Amran*, and from thence this *Chapter* in the *Original* is call'd *Suratoel Amran*, i. e. *in the Chapter of Amran*. But in both these *Translations* it is called the *Chapter* of *Joachim*. For *Mahomet* mistaking the *Virgin Mary* to be the same with *Miriam*, the Sister of *Moses*, makes *Amran* to be her Father. But *Ryer*, the *French Translator*, very imprudently taking upon him to correct the *Impostor*'s Blunder, puts *Joachim* in the place of *Amran*, and thereby gives us a false Version, where it is very material in order to the exposing of that *Imposture*, to know the true. And the *English Translator* follows him herein.

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would have so much serv'd the Designs of those bitter Enemies of the Christian Cause, who from the first did the utmost they could to suppress it? When Relations of Matters of Fact pass uncontradicted and uncontroll'd in the Age in which they were transacted, and among those who thought themselves greatly concern'd to have them believ'd false, this must be taken for an undeniable Argument of their Truth. And this Argument the *History* of the *New Testament* hath on its side in its fullest Strength. For the Books were written and publish'd in the very Age in which the Things related in them were done, yet no one then ever contradicted or convicted of Falshood any one Passage in them, though *Christianity* had from the very beginning the *Professors* of all other *Religions* in most bitter Enmity against it, who would have been most ready and glad so to do, could they have found but the least Pretence for it. And had any of those Relations been false, there were then means enough undeniably to have convicted them of it. For those Things which are related of *Jesus Christ* and his *Apostles* in the *History* of the *New Testament*, are not there said to have been done in Corners, where none were present to contradict them, but upon the open State of the World, and many of them in the Sight of Thousands; and therefore had they not been really done, or done otherwise than related, there could not have wanted Witnesses enough to make Proof hereof. And most certainly those who so bitterly oppos'd *Christianity* from the first, would have found them out, and made use of their Testimonies to the utmost for the overthrowing of the Cause they so violently oppos'd; and had they done so, to be sure we should have had those Testimonies in the Mouths of all its Enemies ever since. For they would have yielded them the strongest and the most prevailing Argument they could possibly have urg'd against it. The false Pretences of all other *Impostors* have been detected by those who liv'd in their Time, and the true History is given of them, instead of the false ones which they gave of themselves. And had *Jesus Christ* and his *Apostles* been like *Impostors*, and the Things related of them in the Books of the *New Testament* false and forg'd, it is not possible to conceive, especially in the Circumstances above-mention'd, how they could have escap'd the like

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Discovery; but certainly in this case, amidst so many Witnesses who could have prov'd the Falshood, and so many Enemies who were eager to detect it, all must have come out, and every false Narrative would have been shown to be such, and the true one given in its stead, and we should have heard enough hereof from the Adversaries of our *Holy Religion* through every Age since. And that this was not done when there was such bitter Opposition against the *Christian Religion* from the first propagating of it, and it would have been so strong an Argument against it, can be assign'd to no other cause, but that the Things related were so evidently and and manifestly true, as not to afford the least Pretence for the contradicting of them. But this is not all we have to say in the case. For it hath not only happpened that none of those Matters of Fact have ever been contradicted, or prov'd false by any of the first Enemies of *Christianity*, who were best able to have done so, had there been that *Imposture* in them which you alledge; but on the contrary many of them have been allow'd true, and attested by them. For two of the most surprizing Particulars related in the Gospels are confirm'd by the Testimony of *Heathen* Writers, I mean the *Murther of the Innocents* by *Herod* at *Bethlehem*, and the *wonderful Eclipse of the Sun*, which happened at the Death of our *Saviour*, contrary to the Nature of a Solar *Eclipse*, when the *Moon* was in the Full. (*) *Macrobius* tells us of the former, and (†) *Phlegon Trallianus* of the latter. And that which is the most important part of all, and bears the greatest Testimony to the Truth of the whole, was allow'd and acknowledge'd on all Hands both by *Jews* and *Heathens* even in their bittereſt Opposition against the *Christian* Cause, I mean the Account which is given in those Sacred Books of the *Miracles* of our *Saviour*. For both of them have yielded to the Truth hereof; only the *Jews* say, that he wrought them by virtue of the *Tetragrammaton*, or the Sacred Name *Jehovah*, stolen by him out of the *Temple* (which the ridiculousness of the Fable they relate concerning it, sufficiently confutes; and the *Heathens*, by

(*) Saturnal. lib. 2. c. 4. (†) Vide Chronicon Eusebii, & Origenis contra Celsum librum secundum. & Tract. ad Matthæum 35.

*Magick*

*Magick Art.* And therefore *Philostratus* and *Hierocles* finding no other way to overthrow the Authority which those Miracles gave his *Religion*, confronted against him the *History* of *Apollonius Tyaneus*, whom they pretended by the same Art of *Magick* to have done as wonderful Things, and by this means endeavour'd at least to invalidate those miraculous Works of his, which they could not deny. And,

2dly. As to the *Prophecies* of our *Saviour*, the Truth of their Event in every particular proves the Truth of him that predicted them. For did he not come from *God*, how could he have this wonderful Knowledge, as thus to foretel Things to come? Were he not of the Secrets of the *Almighty*, how could he so certainly have foreshown what in Aftertimes he would bring to pass? If it were only by guess that he did so, how possibly could all things so exactly fall out in the Event, that nothing should in the least happen otherwise than as he predicted; especially since as to most of them, it cannot be so much as said, that there was any place for Human Sagacity, or the least probable Conjecture to help him to any Foresight therein? For how improbable was it that the *Religion* which he taught, should, against the bent of the whole World, have made so great and speedy Progress therein, as he foretold that it should? or that such Instruments as he employ'd in this Work, a company of poor, ignorant, and contemptible *Fishermen*, should ever have been able to have effected it, without the extraordinary Providence of *God* over-ruling the Hearts, as well as the Power of Men? A thing in the ordinary course of Human Affairs so unlikely to succeed, could never have been brought to pass; nor could our *Saviour* have any manner of ground from the nature of the thing, so much as to guess at so strange an Event, and therefore could never have so punctually foretold it; but that being sent of God to begin this Work, he foreknew all that he would do for the perfecting of it: And the same is to be said of what he further predicted of this *holy Religion* as to its continuance among us to the end of the World, of the calling of the *Gentiles* thereinto, and the rejecting of the *Jews*; of the great Calamities which should attend that People (as accordingly they have through all Ages since,) and

particularly of that great and terrible Calamity which was to fall upon them in the Deſtruction of *Jeruſalem*, and accordingly happened about Forty Years after, which he ſo exactly foretold, not only as to the Time, (for he ſaith it ſhould be before that (*) Generation ſhould paſs away) but alſo as to all other the moſt conſiderable Circumſtances of it, that nothing can be a more exact and perfect Comment on the 24th Chapter of St. *Matthew*, and thoſe other Paſſages in the *Goſpels* where this diſmal Deſtruction is foretold, than that *Hiſtory of Joſephus* which gives us an account how it was brought to paſs. And that part of the *Prophecy* which relates to the final Deſtruction of the *Temple*, foretelling, *that one Stone ſhould not be left upon another*, hath been ſo exactly verify'd, that notwithſtanding ſeveral Attempts which have been made for the re-edifying of it, it could never be effected; no, not as far as the laying of one Stone upon another in order thereto, even to this Day. And when *Julian the Apoſtate*, out of deſign to confront this *Prophecy*, and give the Lye thereto, employ'd both the Power and the Treaſure of the *Roman Empire* for the re-building of it, *Heaven* it ſelf interpos'd in an extraordinary manner, to make good what Chriſt had predicted to be the eſtabliſh'd Purpoſe of the *Almighty*, which nothing was able to alter, and by a miraculous Fire deſtroy'd the Work as faſt as it was built, and at length forc'd the Undertakers totally to deſiſt therefrom. For the Truth whereof, I will not refer you to the Teſtimony of *Socrates Scholaſticus*, *Sozomen*, *Chryſoſtom*, or any other of the *Chriſtian* Writers who relate it; but to one whom you cannot ſuſpect of ſerving the Intereſt of the *Chriſtian Cauſe* herein, he being as much an Adverſary thereto as any of you; I mean *Ammianus Marcellinus*, who was an *Heathen* Writer, and then ſerv'd under *Julian* in his Wars in the *Eaſt*, at the ſame time when this happened. His Words concerning it (*lib.* 23. *c.* 1.) are as followeth. ----*Ambitioſum quondam apud Hieroſolyman Templum, quod poſt multa & interneciva certamina, obſidente Veſpaſiano poſteaque Tito, agre eſt expugnatum, inſtaurare ſumptibus excogitabat immodicis, negotiumque maturandum Alypio dederat Antiochenſi, qui olim Britannias curaverat*

(*) *Matth. c.* 24. *v.* 34.

*rat pro Præfectis. Cum itaque rei idem fortiter inſtaret Alypius, juvaretque Provinciæ Rector, metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes fecere locum, exuſtis aliquoties operantibus, inacceſſum, hocque modo elemento deſtinatius repellente, ceſſavit inceptum:* i. e., "*Julian* having a deſign to re-build with "extraordinary Expence, the Temple of *Jeruſalem*, "formerly a very ſtately Structure (which, firſt *Veſpa-*"*ſian*, and after *Titus*, laying Siege thereto, was, after "many bloody Conflicts, at length with difficulty ta-"ken and deſtroy'd) committed the care of the Buſi-"neſs to *Alypius* the *Antiochian*, who formerly had "been *Propræfect* of *Britany*, to be with all ſpeed ex-"pedited by him. But while *Alypius* was diligently "preſſing on the Work, and the Governor of the "Province helping him therein, dreadful Balls of Fire "breaking forth from the Foundations of the Building, "did by their frequent Eruptions make the Place unac-"ceſſible, the Workmen being ſeveral times deſtroy'd "by the Fire, as they went to their Labour; and by "this means the Element ſtill perſiſting as of purpoſe "to obſtruct it, the Work ceas'd". And it hath never ſince been again attempted, even to this Day, nor is there now left the leaſt remainder of its Ruins, to ſhow ſo much as the Place where this Temple once ſtood; or have thoſe who travel thither, any other Mark whereby to find it out, but the *Mahometan Moſque*, erected on the ſame Plat by *Omar*, the ſecond Succeſſor of *Mahomet*; and which hath now continued for above a thouſand Years to pollute with the worſt of Superſtitions, that ſacred Ground on which it was formerly built. Had our *Saviour* been an *Impoſtor*, and foretold all theſe things without any Knowledge of the Counſels of him who was to bring them to paſs, ſomething certainly muſt have happened in the Event of ſo many Particulars, as would have given the Lye to his Predictions, and you the opportunity of convicting him thereof by plain Matters of Fact falling out contrary to them. And although this could not have been done at firſt, but poſſibly ſuch Prophecies as theſe might have impos'd for a while on the Credulity of many; yet we that have paſs'd the time of their Completion, could never be deceiv'd thereby; but by the Event muſt plainly know,

whether what he foretold be true or false, and from thence have enough to make a Judgment also of the Truth of him that predicted them. And therefore had our *Saviour*, like *Mahomet*, invented his *Religion* to deceive the World; if he intended it should have continu'd, he must have taken the same Course that *Mahomet* did, and never ventur'd at any *Prophecy* at all, that he might not be confuted by the Event, and so lose his whole Design. If you answer, That our *Saviour* foretold future Events after the same manner as the *Pharisees* said he wrought his *Miracles*; that is, by the *Prince* of the *Devils*: You ascribe that Knowledge to the wicked One, which is above his reach to attain unto. The *Oracles* which he gave in the *Heathen Temples*, only prove him able to cheat Mankind with dubious and dark Answers, but never clearly to inform them of the future Purposes of the *Almighty*. And indeed, how can it be imagin'd that such an accurs'd one, as he that is cast off at the greatest distance from *God* (who alone governs all the Works of his Creation, and by the Wisdom of his Providence orders every Event that attends them) should ever be so privy to his Counsels, as to be able to foreknow any thing that he determines concerning them; unless it be where he himself is supply'd as an Executioner of his Justice to bring it to pass? But all our *Saviour's Predictions* were clear and full, foretelling Things to come, in the same manner as *Historians* relate them when past, without Ambiguity in the Words, or Perplexity in the Matter, or the least room left for Evasion or Deceit in them, and were all exactly fulfill'd in their appointed time; and we have the continuance of his *Gospel*, the spreading of it through all the *Nations* of the *Earth*, the Rejection of the *Jews*, the Calamities of those People in a continu'd Exile, and the total Destruction of their *Temple*, standing Evidences hereof, even to this Day. And how could all this ever have happened so exactly according to his Word, but that he was that Holy and Blessed One, who had the *Counsels* of the Almighty communicated unto him, and was sent by Him on purpose to declare unto us as many of them as were necessary for us to know, in order to the attaining of Everlasting Life? And,

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3*dly*, As to the *Doctrinal part of his Religion*, what can be more worthy of *God*, than the Notions which he gives us of him, and the Worship which he directs us to render unto him? And what more worthy of us, and perfecting of our Nature, than that Law for the Conduct of our Lives which he hath deliver'd unto us? And what can be more Holy, Pure, and Perfect, than the Precepts thereof? Here the Sublimity and vast Extent of the Matter give Scope large enough for the wisest of Men to bewilder and lose themselves in Error and Mistake; and yet convince us but of any one such in the whole Extent of our *Religion*, and that alone shall be sufficient to prove the *Imposture* you would charge it with, and I will yield you all you would have for the sake thereof. But it is so far herefrom, that I durst make you your selves the Judges, whether it delivers any thing else unto us of the Nature and Excellencies of *God*, but what the Reason of every Man (altho' barely that alone, thro' that Cloud of Ignorance and Error which the Fall hath over-spread us with, could never clearly make the Discovery) must now, when thus discover'd, ever justify and admire: Whether it prescribes us any one particular relating to his Worship, but what is most agreeable to those his Excellencies: And whether the Precepts and Laws therein laid down unto us for the governing of our Lives and Conversations, be any other than what do all correspond so exactly with every thing which the rational Dictates of our Nature direct us to, that they take them all in without Omission or Defect, and improve them to the utmost without Error or Mistake in the least Circumstance that belongs unto them? If you say, that all this might be attain'd to by Human Wisdom and Study; I answer, supposing it could, yet looking on our *Saviour* barely as a Man, and his *Holy Apostles* without any other Assistance than that of their own natural Endowments, how possibly could they reach so high? To do this requires that vast compass of Knowledge in all the things of Nature, Law, and Morality, as it is not possible to conceive Men of their Education and low Employments in the World, could ever have arriv'd unto. If you examine what other Men have done by Human Wisdom and Study only, you will find those of the most elevated *Genius* and sublimest

Understanding could never with their utmost Industry and Search attain unto what you suppose herein, or that the highest Knowledge of Men could ever reach that Perfection in any of the Particulars above-mention'd, in which the *Gospel* of *Jesus Christ* delivers them unto us. For what Blunders and Absurdities do the wisest of the *Philosophers* lay down concerning the *Deity?* What Errors and Follies have they taught and practis'd concerning his Worship? And what Mistakes have those who exalted *Morality* to the highest pitch among Men, made therein? *Plato* in his Common-Wealth allow'd the common use of Women. *Aristotle* asserts it to be natural and just for the *Greeks* to make War upon the *Barbarians*, for no other Reason but that they are so; and both He and *Tully* place Revenge among their Virtues. And whoever had vaster Capacities for Human Knowledge, or ever went higher by the Abilities of Natural Reason and understanding only in the Search thereof, than those Men? Yet still being no more than Men, they could not avoid putting something of the Infirmities of Man even into that wherein they made appear their highest Perfections; Error, Mistake, and Ignorance being so natural unto all of us, that neither the greatest, the wisest, nor the best among us can be totally free therefrom. And therefore had *Christ* and his *Apostles* no other help in the Doctrines which they taught, but that which is Human, they must also in like manner have put that which is Human thereinto, and the Infirmities, Mistakes and Errors that attend Human Nature, would have appear'd in all that they deliver'd unto us. But the Doctrines which they taught, and the Books in which they deliver'd them unto us, being so totally free from all such Errors and Mistakes, as I have already shewn that they are; this directs us to look higher than Man for the *Founder* of this *Holy Religion*, and the *Original Author* of those *Books* in which it is contain'd; and necessarily proves, that only he who is infinite in Knowledge, and infinite in all other Perfections, could thus give us a *Law* so exactly like himself, throughly perfect in the whole, and infallibly true in every particular thereof.

SECT.

## SECT. V.

V. Another Mark of *Impoſture* is, that where-ever it is firſt propagated, it muſt be done by Craft and Fraud; and this is natural to all manner of Cheats. For the End of ſuch being to deceive, Craft and Fraud are the Means whereby it is to be effected. In this Caſe a *Lie* muſt be made to go for a Truth, and an Appearance for a Reality; and to compaſs this, a great deal of Art muſt be made uſe of, both to dreſs up the Cheat, that it may appear to be what it pretends, and alſo to caſt ſuch a Miſt before the Eyes of Men, that they may not ſee it to be otherwiſe, and that eſpecially where the Cheat is an *Impoſture* in *Religion*. For whoever comes with a *new Religion* to be propos'd to the World, muſt find all Men ſo far prejudic'd and prepoſſeſs'd againſt it, as they are affected to the *old one* they have before profeſs'd; and therefore when Men are educated, or any otherwiſe fix'd and ſettled in a *Religion* (and all Mankind are in ſome or other) they are not apt eaſily to forego it, but it muſt be ſomething more than ordinary that muſt bring them over to another contrary thereto. When the *new Religion* really comes from *God* (as the *Jewiſh Religion* firſt, and after the *Chriſtian* did) it brings its *Credentials* with it, the Power of *Miracles* to make way for its Reception. For when Men find the Omnipotency of *God* working with it, they have from thence ſufficient Evidence given them from whom it comes, and there is need of no other Means to induce them to believe, but that the *Religion* which *God* doth in ſuch a manner own and atteſt, muſt be from him. But where there is no ſuch Power accompanying the *new Religion* to gain Credit thereto, the defect hereof muſt be made up by ſomewhat elſe, to draw over the People to its Belief; and this is that which muſt put all *Impoſtors* upon Craft and Fraud in order to the compaſſing of their Ends. But that *Jeſus Chriſt* and his *Apoſtles* made uſe of no ſuch Craft or Fraud to induce Men into the Belief of that *Holy Religion* which they taught, and conſequently could be no ſuch *Impoſtors*, will be beſt made appear by going over all thoſe ways of Craft and Fraud which *Mahomet* ſerv'd himſelf of: and by ſhow-

ing you that none of them can possibly be said to have been practis'd by any of them. For *Mahomet* being one of the craftiest Cheats that ever set up to impose a *false Religion* on Mankind, and the only Person that ever carry'd on his wicked Design with Success, you may be sure he left no Art or Device unpractis'd, which could possibly be made use of with any Advantage for the compassing of it. And therefore by proving unto you that none of those Methods of Craft and Fraud, which were made use of for the first propagating of *Mahometism*, were ever practis'd in the first preaching of *Christianity*; I shall sufficiently prove that no Craft or Fraud at all, which is any way practicable on such Occasions, can ever be charg'd thereupon. For,

1. *Mahomet* made use of all manner of Insinuation both with Rich and Poor, for the gaining of their Affection, thereby to gain them to his *Imposture* also. But our *Sariour Christ* and his *Apostles* did quite the contrary, freely convincing all Men of their Sins, without having regard to any thing else but the faithful Discharge of the *Mission* on which they were sent; which instead of reconciling Men to their Persons, provok'd the World against them, and they sufficiently experienc'd it from the ill Usage which they found therein.

2. *Mahomet*, the easier to draw over the *Arabians* to his Party, indulg'd them by his *Law* in all those Passions and corrupt Affections which he found them strongly addicted to, especially those of *Lust* and *War*, which those *Barbarians*, above all the Nations of the Earth, were by their natural Inclinations most violently carry'd after; and therefore he allows them a Plurality of Wives, and a free use of their Female Slaves for the satisfying of their *Lust*, and makes it a main part of his *Religion* for them to fight against, plunder, and destroy all that would not be of it. But *Jesus Christ* and his *Apostles* allow'd no such Practices, but strictly prohibited all manner of Sin, how much soever in Reputation among Men, even to the forbidding of many Things till then allow'd and held lawful among those who were call'd God's own People; and therefore instead of seeking the Favour of Men, by indulging them in their Lusts and sinful Practises, they laid a much stricter restraint upon them than was ever done before.

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3*dly*, *Mahomet* to pleaſe his *Arabians*, retain'd in the *Religion* which he taught them, moſt of thoſe Rites and Ceremonies which they had been accuſtom'd to under that which he aboliſh'd, and alſo the *Temple* of *Mecca*, in which they were chiefly perform'd. But *Jeſus Chriſt*, without having any regard to the pleaſing of Men, aboliſh'd both the *Temple* and the *Law*, which the *Jews* were ſo bigotted unto, and alſo the total worſhipping of *God* by *Sacrifices*, without being at all influenc'd to the contrary, by that extravagant Fondneſs which he knew the whole World had then for them.

4*thly*, *Mahomet*, when he found any of his new *Laws* not ſo well to ſerve his turn, craftily ſhifted the *Scene*, and brought them about to his Purpoſe by ſuch alterations as would beſt ſuit therewith; and therefore when his making his *Kebla* towards *Jeruſalem* did not ſo well pleaſe his Country-men, he turn'd it about again towards *Mecca*, and order'd all his *Pilgrimages* thither, as in the time of their *Idolatry*. And the like Changes he made in many other Particulars, according as he found his Intereſt requir'd. And this is that which every *Impoſtor* muſt do. For Intereſt being the End which all ſuch aim at, it is impoſſible that they can ſo well lay their Deſigns in order to it, but that emerging Changes in the one, will frequently require Changes in the other alſo. But *Jeſus Chriſt* never made the leaſt alteration in any of the Doctrines or Precepts which he deliver'd, but what he firſt taught, both he and his Diſciples immutably perſiſted in, without at all regarding how violently all the Intereſts of the World ran counter againſt them herein. And what can be a more certain Evidence that none ſuch was the bottom which they were built upon.

5*thly*, *Mahomet*, under pain of Death, forbad all manner of Diſputes about his *Religion*, and nothing could be a wiſer Courſe to prevent its Follies and Abſurdities from being detected and expos'd. For they being ſuch as could never ſtand the trial of a rational Examination, they muſt all have ſoon been exploded, had every Man been allow'd the free uſe of his Reaſon to enquire into them. But *Chriſt* and his *Apoſtles* direct the quite contrary Courſe. For our *Saviour* bids the *Jews* ſearch the *Scriptures* for the trial of thoſe Truths which he taught them,

them, (*John* 5. *v.* 39.) And the *Noble Beræans* are commended, that they did so, before they would receive those Doctrines of the *Christian Religion* which were preach'd unto them, *Acts* 17. *v.* 11. And St. *Paul* gives us this general Rule, first to prove or try all Things, and then to hold fast that only which we find to be good, 1 *Thess.* 5. *v.* 21. It is only Error and Falshood that desires to shelter it self in the dark, and dares not expose it self to an open View and Trial. But Truth being always certain of its own Stability, makes use of no Art to support it self, but dares venture it self abroad on its own Foundation only, and boldly offers it self to every Man's Search; and the more it is sifted and examined into, the more bright and refulgent will it always appear. And since *Christianity* from the first ever took this Course (as it still doth where-ever purely profess'd) and instead of prohibiting Disputes about it, invites all Men to search and examine thereinto; this sufficiently argues, how certain the first *Teachers* of it were of its Truth, and that no Cheat or *Imposture* could ever be intended thereby.

6thly, *Mahomet* made choice of a People first to propagate his *Imposture* among, who were of all Men most fitted to receive it; and that on two Accounts: 1. Because of the Indifferency which they were then grown to as to any *Religion* at all: And 2. Because of the great Ignorance they were in of all manner of Learning at that time, when he first vented his Forgeries among them, there being then but only one Man among all the Inhabitants of *Mecca* that could either write or read. For who are more fit to be impos'd on than the Ignorant? And who can be more easy to receive a *New Religion*, than those who are not prepossess'd with any other to prejudice them against it? The *Papists*, who, next *Mahomet*, have the greatest claim to *Imposture*, as to those Errors which they teach, very well understand how such a Cause is to be serv'd by both these Particulars; and therefore make it their Business as much as they can, to keep their own People in Ignorance, and pervert all those they call *Hereticks*, to *Atheism* and *Infidelity*, that so having no *Religion* at all, they may be the better prepar'd again to receive theirs. And that there are so many *Atheists* now among us, it is too well known,

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how much it is owing to this their *Hellish Artifice* against us. But all was quite contrary as to those whom *Christ* and his *Apostles* first preach'd our Holy Religion unto. Our *Saviour* did not chuse such ignorant Times to come among us in, or a People so indifferent in Religion, first to manifest himself unto. For the *Jews* were so far from being weary of that Religion which they had so long profess'd, when he first appear'd in his *Mission* among them, that they were then grown into the contrary Extreme; a very extravagant Bigottry and Superstition concerning it; so that nothing was more difficult, than to withdraw them from it; nor could any thing be more offensive to them, than an Offer tending thereto; and so it continues with them, even to this Day. And the Case was not much otherwise as to all the rest of Mankind; the *Gentiles* being then grown almost as tenacious of their *Idolatry*, as the *Jews* of their *Law*; and Learning was in that Age among both at the highest pitch that ever it was in the World; and consequently, Men were never less dispos'd than at that time, to receive a new Religion, or ever better able to defend their Old. And therefore had *Christianity* been an *Imposture*, it could never have escap'd, in such an Age as that, a full Detection, or ever have been able to have born up against it; such inquisitive Heads, and piercing Wits, as were then in the World, would have sifted it to the bottom, div'd into its deepest Secrets, and unravell'd and laid open the whole Plot, and the prejudic'd World would immediately have crush'd it to pieces thereupon, so that it should never more have appear'd among Mankind. But the Truth of our Holy Religion was such, that it boldly offer'd it self to this Tryal; and it seems to have chosen such an Age as this, first to come into the World, on purpose to undergo it, that so it might be the better justify'd thereby. And justify'd by it, it was; for although it were oppos'd by the utmost Violence of the prejudic'd World, they could get no ground of it; tho' it were throughly examin'd, and diligently search'd into by the acutest and subtilest Wits of those Ages in which it first appear'd, they could never discover any Fraud, or make out the least Flaw therein; but, in spite of both, it triumph'd, by its own naked Truth only, over all manner of Opposition,

tion, and by *God*'s Mercy continues ſtill ſo to do, even to this Day. That a Cheat and a Fraud in a Thing of this nature ſhould be impoſed on Men totally ignorant and illiterate, or that ſuch as they, when void of all manner of Religion, (as the Men of *Mecca* for the moſt part were when *Mahomet* began his *Impoſture* among them) ſhould be eaſy to embrace a new one, is no hard matter to conceive; but that an *Impoſture* ſhould be receiv'd, and obtain ſuch Prevalency over Men in ſo learned and diſcerning an Age, as that wherein *Chriſtianity* firſt appear'd in the World, or that they who were then ſo zealouſly addicted to the Religion they had been educated in, whether *Jews* or *Gentiles*, ſhould ever have been induc'd to forſake it for a new one, founded only on a Cheat and Fraud, is what, morally ſpeaking, we may very well reckon impoſſible.

7*thly*, *Mahomet* offer'd at no *Prophecies*, that he might not run the hazard of being confuted by the Event. But *Jeſus Chriſt* deliver'd many clear and plain *Prophecies*, ſeveral of which reſpected that very Age in which he liv'd, and were all in their proper time as plainly verify'd by the Completion of them.

8*thly*, *Mahomet* offer'd at no *Miracles* in publick, although continually call'd upon and provok'd to it by his Oppoſers. For not being able to work any true ones, he would not hazard himſelf to a Diſcovery by thoſe which were counterfeit. And therefore all thoſe Things which he would have go for *Miracles*; that is, his Converſe with the *Angel Gabriel*, his *Journey to Heaven*, and the *Armies of Angels* that help'd him in his *Battles*, are only related by him as Things acted behind the Curtain, of which there was no other Witneſs but himſelf alone, and conſequently there could be no Witneſs on the other ſide ever to contradict them. But *Jeſus Chriſt* and his *Apoſtles* having the real Power of working *Miracles*, did them openly in the ſight of Thouſands, where all manner of Opportunity was given to every Spectator to examine into them, and try whether they were true or no; and therefore had there been any Cheat or Fraud in them, it is not poſſible to conceive how they ſhould have eſcap'd a Diſcovery. And yet no ſuch Diſcovery could ever be made; which was ſo convincing an Argument of their Truth

and

and Reality, that even the bittereſt Enemies of our Holy Religion from the firſt yielded in this particular, and both *Jews* and *Heathens* allow'd all thoſe miraculous Works which are related of our *Saviour* and his *Apoſtles* in the Books of the *New Teſtament*, to have been really and truly wrought by them, as hath been afore obſerv'd. And indeed the Evidence was too manifeſt to be deny'd, ſince thoſe very Blind that receiv'd their Sight, thoſe Dumb that were enabled to Speak, thoſe Deaf that were reſtor'd to their Hearing, thoſe Lame that were made to Walk, and thoſe Dead that were rais'd again to Life, liv'd many Years after to be as ſtanding Monuments of the Truth of thoſe Things, which no one could contradict. And therefore the Oppoſers of the Goſpel of *Jeſus Chriſt* have all along rather choſen to invalidate the Authority of thoſe *Miracles*, that deny the Truth and Reality of them.

For they allowing the Matters of Fact, object that there are other Powers lower than the Divine, that are able to bring them to paſs; and therefore, although thoſe Works were wrought, they do not yet prove either the Perſons or the Doctrines which they taught to come from *God*, and conſequently can give no ſuch Evidence, as that which we inſiſt upon from them for the Truth of that *Religion* which we profeſs; That others, by *Magick Art*, have done the ſame Things; That the Scriptures themſelves tell us ſo of *Jannes*, and *Jambres*, and *Simon Magus*; and prophane Writers of *Apollonius Tyaneus*, *Apuleius*, and others; and both *Moſes* and *Jeſus Chriſt* knew this very well, and therefore fore-warn'd their *Diſciples* againſt it, telling them that *Falſe Prophets* ſhould ariſe, who ſhould ſhow Signs and Wonders to deceive, if poſſible, the very Elect; and that they ſhould take Care not to hearken to them. And therefore, ſay they, if Signs and Wonders can be wrought by *Falſe Prophets*, how can they be Evidences for the true; Or how can we at all rely upon them for the verifying of any Doctrine which they deliver unto us? Or if thoſe *Miracles* which were wrought by them who are ſent of God, be only true *Miracles*, and all others falſe ones, how ſhall we diſtinguiſh the one from the other, ſo as by them to diſcern, whether the Doctrines be of God or no?.

But

But these Difficulties will be easily remov'd, and the *Miracles* of our *Saviour* and his *Apostles*, as they are allow'd to be truly wrought by them, so also will they as truly prove the Doctrines which they taught, to come from *God*, if you will but consider these following Particulars.

1. *Miracles* are Works done which are strange and amazing to us, as being brought to pass out of the ordinary Road, and in a manner which we cannot comprehend; and these are of two Sorts: 1. Such as exceed only the Power of Man to effect them; and these we call *Signs* or *Wonders*: And, 2. Such as exceed the Power of any created Being whatsoever; and these only are properly *Miracles*.

2. Where-ever such *Miracles* are wrought, as are of this last sort, *God* alone must be the *Author* of them; and therefore, where-ever such are found, they manifestly prove the Power of *God* co-operating with the Persons, at whose Word they are done; and with whomsoever it doth thus co-operate, it necessarily demonstrates their *Mission* from him, and puts such an authentick Seal to the Truth of the Doctrines which they teach, as cannot be deny'd.

3. Where-ever a creating Power is necessary to the Effect produc'd, or the stated Laws of Nature are alter'd, there it is certain none but *God* himself can be the *Author* of the Work done. For he alone is able to create; and he having created all Things according to his infinite Wisdom, and given to each their proper Essence and Operations, he allows none but himself to alter the Natures of them, or change that Course which he hath put them into.

4. But within the Laws and Powers of *Nature*, there are abundance of Things which exceed the Power of Man to effect, and therefore seem as *Miracles* to us, which may be produc'd by other created Beings, and these are *evil Spirits* as well as *good*.

5. To the producing of these Effects, *evil Spirits* as well as *good* are enabled two manner of Ways: 1. By their greater Knowledge of the Powers of Nature; And, 2. By the greater Agency which they have to apply them to Effect. For,

6. There are a Multitude of Things in *Nature*, that those *Spirits* know the Nature of, which we do not.

For

For their Abilities of knowing are vaſtly above ours, as not working by the dull Tools of Earth and Clay, as we do, and their Experience exceedingly greater, as having known the Works of *God* from the Beginning, and by long Obſervation pry'd deep into the Secrets of them. If a *Chymiſt* or a *Mathematician*, by his Skill in the Powers of *Nature*, can do many Things, which, to the ignorant and unlearn'd, ſhall ſeem as *Miracles*, (as we often find) how much more can thoſe knowing *Spirits* do ſo, whoſe Knowledge of the Powers of *Nature* is vaſtly more above all ours put together, than the higheſt and perfecteſt of ours is above that of the moſt ignorant that lives among us. But,

7. As thoſe *Spirits* have a vaſtly greater Knowledge of the Powers of *Nature* than we can have, ſo alſo have they a vaſtly greater Power to apply them to Effect. For they are of a much greater Agility in their Motion, of a much finer Subſtance to penetrate into Things, and actuate them into Operation; and alſo of a much ſtronger Agency or Power to work than we have, and which, no doubt, they are endow'd more or leſs with, according to the different Orders and Degrees in which *God* hath created them; and by both theſe together, that is, their greater Knowledge of Natural Cauſes, and their greater Power to apply them to Effect, can they do a great many Things within *Nature*'s Limits, which exceed all the Powers of Men to effect, and ſeem as miraculous and wonderful unto us, whenever brought to paſs.

8. *Good Spirits* never work thoſe *Miracles*, but in Subſerviency to the Divine Will, as they are neceſſary for the effecting of thoſe Things which *God* hath ordain'd by their *Miniſtry* to bring to paſs. And to them thoſe *Miracles* mention'd in *Scripture*, which exceed not the Power of ſuch created Beings, may be referr'd as the immediate Authors of them; it not being likely that *God* would interpoſe his immediate Power, excepting only in ſuch Caſes, as where there was need of it. For why ſhould the Lord himſelf put his Hand to that Work, which may as well be diſcharg'd by the *Miniſtry* of his *Servants?*

9. *Evil Spirits* having in a great meaſure the ſame Knowledge of Natural Cauſes as the *Good*, and the like

Power

Power to bring them to effect, can also work the like *Wonders*, and, by *God*, are often permitted so to do, both for the Trial of Men, and also for other good Causes which to him, of his infinite Wisdom, seem fitting; and we have a plain Instance of it in the Case of *Job*.

10. *Evil Spirits* have not only this Power of working the like Wonders, which *Good Spirits* do, but also another, which *Good Spirits* will never make use of; that is, by Juggle, Delusion, and Deceit to imitate those true and proper *Miracles*, which none but *God* himself can really effect. And thus, by the Delusion of the Devil, was a Cheat put upon *Saul* in the raising of *Samuel* to him from the Dead. For really, to raise *Samuel* from the dead, none but *God* could, and therefore that Appearance which *Saul* saw, was no more than a false Appearance, contrived by the *Devil* to put a Cheat and Delusion upon him. And of this same sort may we reckon the *Miracles* which *Jannes* and *Jambres* wrought in imitation of *Moses*. For to turn a Rod into a Serpent, and Water into Blood, or to cause Frogs to come up upon the Land, in which three Particulars they did the same thing by their Inchantments, that *Moses* did by the Hand of *God*, are Works, which, if really done, require the creating Power to bring them to effect, which none but *God* hath; and therefore in this Case the Devil acted for them, not by his effecting, but only by his deluding Power. And such *Miracles* the *Scripture* calls τέρατα ψεύδους κατ' ἐνέργειαν τοῦ Σατανᾶ; i. e.* *Lying or false Miracles, which are not really wrought, but only made so to appear by the juggle and delusion of Satan.*

11. Those Cheats and Delusions of the *Devil*, whereby he imitates the true and real *Miracles of God*, which he cannot work, are only in transient Effects, like those of Juglers upon a Stage, never in such as are lasting and permanent. And where the Effect is totally transient, *God*'s Works are often so far above the *Devil*'s Imitation, that even in these there will be still a multitude of Particulars, wherein he can have no Power, as much as by Juggle or Delusion, to do any thing like unto them.

12. Whatsoever *Signs* or *Wonders* are wrought by *Magicians* or *False Prophets*, must be referr'd

* 2 Thess. 2. 9.

to

to one of these two Heads; that is, that they are either the *Devil*'s Works, or the *Devil*'s Delusions: And the *Scriptures*, which tell us of *Magicians* and *False Prophets* working such *Signs* and *Wonders*, do in many Places refer them hereto.

13. Those *Signs* or *Wonders* which are really wrought by the *Devil* and his *Evil Spirits*, are to be distinguish'd from those which are wrought by the Power of *Angels* or *Good Spirits*, by these following Marks: 1. That *Angels* or *Good Spirits* never work those *Wonders*, but in Subserviency to the Will of *God*, for the promoting of Truth and Righteousness; but the *Devil* and his *Evil Spirits* only for the promoting of Error and Wickedness. 2. *Angels* or *Good Spirits*, never co-operate in the Production of those *Wonders* with any *Prophet* or *Teacher*, but such only as, being sent of *God*, are good and righteous Persons; but the *Devil* and his *Evil Spirits* only with such as, not being sent of *God*, are evil like themselves. 3. *Angels* or *Good Spirits* never exert their Power to work these *Wonders*, but in Things serious and grave, whereby either the Good of Men, or the Honour of *God* is promoted; but the *Devil* and his *Evil Spirits* do it mostly in Things mischievous both to *God*'s Honour and Man's Good, or else in such trivial and foolish Matters as are beneath *God* or his Holy *Angels* to be concern'd in. And by the same Marks also may we distinguish *God*'s *Miracles* from the *Devil*'s *Juggles*, and those wonderful Works which the Hand of the *Almighty* really effecteth, from those false Appearances which the *Devil* makes in Imitation of them, to put a Cheat and a Delusion upon us. Which Particulars being premis'd, the Answer to the foregoing Objections will be as followeth.

1. We do acknowledge that abundance of very wonderful Works may be effected by Powers lower than the Divine, and that not only by *Good Spirits*, but also by *Evil*.

2. That therefore such Works alone are never sufficient Proof of a Divine *Mission*, unless corroborated by such concurring Circumstances as prove them not to be from *Evil Spirits*, but only from *Good*.

3. That where-ever such wonderful Works are done at the Word of a wicked Man, or to a wicked Purpose, (*i. e.* either to influence to a wicked Practice, or to give

Credit to some false Doctrine) or else in such mean and trivial Cases as are beneath the *Majesty* of *God* or his *Ministring Spirits* to be concern'd in, there we may be sure that he that doth those Works, how much soever he may pretend to a Divine *Mission*, is only a *False Prophet*; and that it is not by the Power of *God* or his *Good Spirits*, but only by the Power of the *Devil* and his wicked *Spirits*, that they are wrought; and against those *Wonders* is it, and the Workers of them, that *Moses* warneth the *Jews*, and *Jesus Christ* his *Disciples*, that they should be aware of them.

4. Where they who work those *Wonders* are holy and righteous Men, and do not teach any Doctrine contrary to the certain Dictates of *Natural Religion*, or the *Revelations* of *God* afore given us, and the *Wonders* which they work are in such serious and grave Matters as are not unworthy of *God* or his *Ministring Spirits* to be concern'd in, there we have no Reason to suspect *Satan*'s Power in the effecting of them; and therefore such Works may, altho' not of themselves alone, yet with these concurring Circumstances, be sufficient Proofs of the Truth of any Doctrine which they give Testimony unto. For although they cannot be prov'd to be immediately from God, because producible by inferiour Beings; yet with these Circumstances accompanying them, they must at least appear to be the Works of his *Ministring Spirits*, who can bear Testimony to nothing but what is from God, whose Will they are in all Things subservient unto.

5. As such Works which the *Devil* and his evil *Spirits* can do, are not of self-sufficient Proof to a *Divine Mission*, so neither are such which he can by *Juggle* or *Delusion* imitate; because Men may be deceiv'd by the one as well as the other; and therefore the same concurring Circumstances are necessary to these also, and by the same Marks are they to be try'd, whether they be of God or no.

6. But where the *Works* are such as no created Being can either really produce, or by *Juggle* or *Delusion* imitate, there those *Works* do of themselves alone prove a *Divine Mission*, and give an authentick Seal of undeniable Truth to every Doctrine thus reveal'd unto us.

7. Although therefore it should be allow'd, that some of the *Miracles* which *Christ* and his *Apostles* wrought, might be producible by Powers lower than the Divine; yet

yet since they who did them were most holy and righteous Persons, and did not teach any Doctrine contrary either to the Dictates of *Natural Religion*, or the *Revelations of God* afore given unto Men, and the *Miracles* themselves were not in such mean and trivial Cases as are related of *Apollonius Tyaneus*, and others like him; with these Circumstances they sufficiently appear to be, if not immediately from the Hand of *God*, yet at least from his *Ministring Spirits*, and their *Works*; since all done in Subserviency to the Divine Will, do as thoroughly prove a *Divine Mission*, where-ever they evidently appear to be theirs, as those of *God* himself. That *Christ* and his *Apostles* were most holy and righteous Persons, and taught no Doctrine which was in the least contrary to the Dictates of *Natural Religion*, hath been afore shown; and how far their *Miracles* were from being in mean and trivial Matters, the Works themselves make evident: And it is as certain, that no Doctrine of theirs ever contradicted in the least any Divine *Revelation afore given unto Men*. For *Jesus Christ* and his *Apostles* every where allow both the *Law* and the *Prophets* to be from *God*. Had they taught any Thing which would have charg'd a Falshood on either, they must then indeed have been said to contradict *Divine Revelations afore given*, and would thereby have fallen under that Character and Mark of *False Prophets* which I have above laid down; but they were so far from this, that the *Law* and the *Prophets* were the Ground-work which they founded all their Doctrines upon. For the *Law* contain'd in *Types* and *Shadows*, and the *Prophets* in their *Prophecies* and *dark Sayings*, whatever the *Gospel* hath in Substance and Reality since clearly deliver'd unto us; and laid down all that in the *first Rudiments*, which *Christ* and his *Apostles* afterwards built up into Perfection, in that *Holy Religion* which they have given unto us. And therefore, although the *Gospel* hath abolish'd the *Law*, it was not by contradicting or condemning it, but by perfecting and fulfilling it in that Manner as all the *Prophets* foreshow'd that it should.

8. But the *Miracles* of *Jesus Christ* and his *Apostles*, were most of them undeniably such as could not be produc'd but by the immediate Hand of God himself, as necessarily requiring the *Creating Power* to effect them; and also of that *Permanency*, as allow'd no Room for *Juggle*

or *Deluſion* to take Place in them. For what other Power but that of the *Almighty* could raiſe a Man, who had been four Days dead, again to Life? Or what other Hand, but that of the *Creator* himſelf, could make him ſee, who had been without the natural Organs of Sight from his very Birth? Or what but the ſame Power which firſt form'd Man of the Duſt of the Earth, could reſtore him, in ſo many Inſtances as our *Saviour* and his *Apoſtles* did, to Health and Perfection, when the very Parts and Veſſels neceſſary thereto, were thoroughly periſh'd; and in ſo miraculous a Manner, with a Word of their Mouth, bring back total Privations again to their former Habits? Or what Craft of *Satan* can reach as much as to an Imitation of ſuch wonderful Works as theſe, which left behind them, for many Years after, Effects of laſting Permanency in the Perſons cured, not only to be Monuments of the Things done, but alſo undeniable Evidences of the Truth and Reality of them? It would be too long to go over all the *Miracles* of this Nature, which *Chriſt* and his *Holy Apoſtles* did for the Confirmation of thoſe Holy Truths which they taught. Theſe already mention'd, are ſufficient to ſhew, that ſome of their *Miracles* at leaſt were ſuch as are above the Powers of all created Beings either to effect or imitate; and therefore theſe certainly muſt be allow'd to be from *God* alone, without Poſſibility of *Impoſture*, *Deceit*, or *Deluſion* in them; and in that they are ſo, they muſt neceſſarily prove the *Miſſion* of them, at whoſe Words they were done, to be from him alſo, and conſequently become a Witneſs to the Truth of every Doctrine deliver'd by them, as firm, certain, and infallible as the Veracity of *God* himſelf, which can never err or deceive for ever. And ſo much of the fifth Mark of *Impoſture*.

## SECT. VI.

VI. No *Impoſture*, when entruſted with many *Conſpirators*, can be long conceal'd. For what *Plot* or *Conſpiracy* have we ever known or heard of, which hath been thus manag'd, and had not had ſome falſe Brother or other to diſcover it; eſpecially if there be any great Wickedneſs intended by it, or any great Danger attending the Execution of it (as moſtly is in ſuch Deſigns.) For, then if the Thing

Thing it self doth not work the Conscience into an Abhorrence, the Fear of the Consequence may at least deter from it; and it seldom fails but one of these two, in all such Cases, drives some or other into a Discovery; and in this Age of Plots we have Instances enough hereof. And what *Plot* can be more wicked, than to impose a *false Religion* upon Mankind? And what can be more dangerous than to attempt it? What hath been already said, sufficiently proves both these Particulars; and therefore, if the first planting of *Christianity* were such a *Plot*, certainly one of these two, that is, either the Wickedness, or the Danger, would have wrought some or other into a Discovery of it. For they were not a few that were admitted thereinto. They were at least (*) *five hundred* that were in that, which you must call the greatest Secret of it; I mean the *Resurrection* of our *Saviour* from the dead; For that is the main *Article* of our *Holy Christian Religion*; the Truth of which proves all the rest, and without which all the rest must have fallen to the Ground, and our whole *Faith become* (†) vain. And therefore had but any one of these *five hundred*, who are asserted to have been the Witnesses of it, discover'd the Thing to have been only a *Conspiracy of Imposture* between them, this Discovery must have laid open the whole Design, and put a total End thereto. And were not the Thing certainly true which they attested, it is scarce to be conceiv'd but that some or other of them must have done so. Among the *Twelve Apostles* one was found a *Traytor* to his *Master*; and how much more then may we expect that there should have been one such among *five hundred?* And especially in a Case where all ought to have been so; that is, to discover a *Plot* against the Souls of all Mankind, and deliver the World from being impos'd on thereby. Among so many it scarce happens, but some or other prove false to the best Cause; and how hard is it then to conceive, that in such a Number none should be found to betray the worst? And can we call it any other than the worst, if it be such an *Imposture* as you would have it to be? Were *Christianity* really such, and this Doctrine of the *Resurrection* of our *Saviour* totally the *Forgery* of those who attested it, so many as *five hundred* could never have all



(*) 1 Cor. 15. 6. (†) 1 Cor. 15. 17

kept the Secret; or if they ſhould, out of Love to their own Invention, or any Self-ends which they might have therein, be inclin'd ſo to do; yet Puniſhment, Pain, and Torture, uſe to extort the moſt hidden Devices, and make the moſt obſtinate Offenders, the cloſeſt Deſigners, and the moſt reſerv'd Plotters of Miſchief, to come to a Confeſſion. And what Puniſhments, what Pains, what Tortures did thoſe firſt Witneſſes of this main and fundamental *Article* of our *Faith* go through for the Sake of that Teſtimony which they did bear thereto? And yet did any one of them ever flinch from it? Did any one of them ever retract what he had atteſted concerning it? Prove but this, and then you will ſay ſomething to make out the Charge which you lay againſt it. But they were ſo far herefrom, that they all perſiſted in it to the laſt; and not only ſo, but were every one of them ready to ſhed their Blood for a Witneſs to the Truth of what they aſſerted, and a great many of them actually did ſo; and all the Terrors, Threats, and Tortures of their Perſecutors were not able to deter them there-from. And what greater Evidence then can there be given to any Truth in the World, which depends upon Matter of Fact, than that which *Chriſtianity* hath from the Teſtimony of thoſe Men in ſo great a Number and ſuch a Manner bearing Witneſs thereto?

## SECT. VII.

VII. The laſt Mark of an *Impoſture* is, That it can never be eſtabliſh'd without Force and Violence. For if it hath wicked Men for its Authors, worldly Intereſt for its End, Falſity and Error for its Doctrines, and receives its Riſe from the Craft and Fraud of its firſt Promoters, as I have already ſhown, the Search of the Inquiſitive will ſoon find it out, and Mankind will not long bear the *Impoſture*, unleſs they be over-rul'd by Violence, and have all Objections againſt it ſilenc'd with the Sword at their Throats. This was the Method which *Mahomet* took to eſtabliſh that *Falſe Religion* which he invented. For he proſecuted with War all that would not ſubmit thereto, and made it no leſs than Death for any to gainſay it, or ſo much as raiſe the leaſt Diſpute againſt any of the Doctrines of it. And without his doing this, the Reaſon

of

of all Mankind must have appear'd against it, and it could never have stood. And the *Romanists* have learnt from him to take the same Course, as to those Doctrines of *Imposture* which they have superadded to the *Christian Religion*. For they declare all those to be *Hereticks*, and prosecute them with Sword, Fire and Faggot, that refuse to receive them; and thus, by the Power of their *Dragoons* and their *Inquisitions*, they have establish'd and still kept up those gross Errors in their *Church*, which neither *Reason* nor *Religion* can ever support; and the same must be done as to all other Falsities impos'd on Mankind, before they can have any firm Footing among them. For it is only Force and Violence that can cram such Things down Men's Throats, which their Reason and their Judgment must ever renounce. The unthinking Multitude may for a while be carry'd away by the Craft of the *Impostor*, and by the Arts of *Hypocrisy* and *Delusion* be made easy to swallow any Forgery that shall be offer'd unto them; but when the Heat of the first Zeal is over, and the Matter comes to be examin'd into by Reason, and cooly scann'd through by the Inquisitive, *Imposture* cannot stand the Test, but must soon be laid open, blasted, and exploded thereupon. And therefore, unless it be accompany'd with Force to suppress this Enquiry, and hath Power on its Side to compel Men to acquiesce therein, how much soever it may delude Men at first, it can never obtain any lasting Establishment among them. And this hath been the Case of all the *Impostors* which have ever yet appear'd in the World, without this Power to back them; and how great Progress soever any of them may have made in the first Heat, they have all at length been detected, and exploded, and sunk to nothing, for want of his Support on their Side to keep them up. For nothing but Truth can of it self alone stand the Test of Ages upon its own Bottom only. Falshood and Error are too weak for such a Tryal, and therefore unless supported by some external Strength, and fenc'd thereby against all Assaults of Opposers, they must necessarily fall to the Ground, and again come to nothing; and where Education, or the Force of long-receiv'd Custom, is not strong enough for this, (and neither can in the first propagating of an *Imposture*) there the Sword must come in to over-rule all, or nothing of this Nature can be establish'd among Men. But *Jesus*

*Christ* and his *Apostles*, instead of making Use of any such Force to establish the Religion which they taught, had all the Force and Powers of the World in Opposition against it, and yet in Spight of the World, it at length prevail'd over the World by the Dint of its own Truth only; and after having stood the Assault of all Manner of Persecutions, as well as other Oppositions, for three hundred Years together, carry'd the Victory over the fiercest of its Enemies, and made the greatest of them, even the *Roman* Emperors themselves, to submit thereto; and all this while it had sharpen'd against it, not only the Sword of the superior Powers, but also the Tongues of the Slanderers, and the Wits of all the Learned of those Times. But how much soever it was oppress'd by the first of these, blacken'd by the second, and sifted and search'd into by the last, it stood all these Tryals without losing any Thing thereby, but at last came out of them all, like Gold out of the Furnace, still of the same Weight, Fineness, and Purity, without receiving from that Fire which consumeth all Things else, the least Waste or Diminution thereof. Had it been false, and ow'd it's Original only to Deceit and *Imposture*, it would have needed all those Means of Violence for its Establishment and Support; but since it thus stood, not only with them, but also in Spight of them; when all arm'd on the Adversaries Side for three Centuries together, in bitter Opposition against it, what greater Argument can we have for the Truth thereof? For can you think that *Falshood* and *Imposture* could ever have held out with such steady and unshaken Constancy for so many Years, as *Christianity* thus did? Or that it is possible for any Sort of Men so long to have born all this for the sake of a *Lye? Falshood* can have no Foundation for such a Constancy, or *Imposture* any Reason to engage Men thereto. The Interest of this World is ever the Bottom and Foundation of all such *Forgeries*; and therefore, as soon as Punishments and Persecutions make it to be no Man's Interest to be for them, they ever fall of themselves, for want of that Foundation on which they afore stood. But *Christianity* having come into the World contrary to all the Interests of it, and in it's very Infancy thus stood the Shock of all the Powers thereof engag'd in Persecution against it, as I have mention'd; and not only so, but also prosper'd and

became

became eſtabliſh'd in the midſt of the hotteſt Aſſaults thereof, this plainly ſhows that it had another kind of Foundation on which it was built, a Foundation of Truth and Righteouſneſs, and not only ſo, but a Foundation that was laid and fix'd in ſuch a Manner by the Hand of *God* himſelf, as never to be ſhaken. For what Truth of it ſelf alone could ever have made its Way into the World in ſuch a Manner as the *Chriſtian Religion* did, or ever have gain'd, againſt all the Powers thereof, ſuch a Prevalency over it, without ſome extraordinary Aſſiſtance, conducting and helping it therein? The ſtrongeſt Truths we know are cruſh'd by ſuch Means of Violence as that encounter'd with, and even firſt Principles themſelves have been overpower'd by them. And therefore that *Chriſtianity* ſhould thus enter the World, and thus from its firſt Entry bear up againſt ſuch long and terrible Tryals of Perſecution and Oppreſſion as it met with, without the leaſt flinching under them, muſt be owing to ſomewhat more than its own bare Truth. And what but the Hand of *God* himſelf backing and ſtrengthening it in the Conflict, could be ſufficient to give it ſuch a Victory therein: For that a few poor *Fiſhermen*, the *Diſciples* of a *Crucified Maſter*, ſhould, without Power, Learning, or Reputation, or any other of the Intereſts or Favours of the World on their Side, be able to introduce a *new Religion* into the World directly oppoſite to all the Intereſts, Pleaſures and prevailing Humours of it, as *Chriſtianity* then was; and that this *Religion*, in Spight of all the Powers, Cunning, Malice, and Learning of the World joyn'd together in moſt fierce Oppoſition, and bitter Perſecution againſt it for three hundred Years together, ſhould not only bear up, but alſo at length prevail over the World, and ſubject the higheſt Powers therein to the Obedience of its Laws, is an Event ſo ſtrange and wonderful, and, morally ſpeaking, ſo far above the Poſſibility of all ordinary Means to bring it to paſs, as plainly manifeſteth the extraordinary Working of *God* himſelf therein. And for my Part, had the *Chriſtian Religion* no other Miracle to bear Witneſs thereto, this alone would be a *Miracle* enough to me, ſufficiently to convince me of the Truth thereof. At leaſt, ſince it thus enter'd into the World, and thus became eſtabliſh'd in it, it muſt be allow'd to be ſo far differing from an *Impoſture* in that Method of Violence which that

needs

needs for its Eſtabliſhment, as to be totally oppoſite thereto, and in this Particular (as I hope I have ſhown of all the reſt) not to have the leaſt Mark or Character thereof.

And thus far having laid before you all the obvious Marks of *Impoſture*, and prov'd that none of them can belong to *Chriſtianity*, I hope what hath been ſaid will ſufficiently infer the Concluſion, which I have undertaken to make out unto you, that our *Holy Chriſtian Religion* cannot be ſuch an *Impoſture* as you would have it to be, but really is that Sacred Truth of *God*, which you are all bound to believe.

It is too common with Mankind to frame their Judgments according to their Inclinations, and upon very ſlight Grounds haſtily to run away with Ideas of Things, when they correſpond with the prevailing Bent of their Affections, which, whenever put into a true Light before them, muſt all appear to be falſe and wrong taken. And this I reckon to be your Caſe. Your Inclinations ſtrongly leading you into Infidelity, you would fain have *Chriſtianity* be an *Impoſture*, and therefore have over-eaſily and haſtily been induc'd on very weak Grounds to believe it ſo to be. And that you may be undeceiv'd in ſo dangerous and deſtructive an Error, I have endeavour'd in the eaſieſt and moſt familiar Manner I could think of, to put this Buſineſs into a true Light before you. 1. By letting you ſee what an *Impoſture* is, in that true Picture which I have drawn of it, in the Light of him who was really and truly ſuch an *Impoſtor* as you would have *Jeſus Chriſt* to be. And, 2. By examining into the Marks and Properties which naturally belong to every ſuch *Impoſture*, and ſhowing of each of them that they cannot belong to that *Holy Religion* which we profeſs. And I hope, when you have conſider'd all this thoroughly, you will ſee how much you have been deceiv'd in thoſe Opinions which you have ſo precipitately given up your ſelves unto.

You cannot but be ſenſible how great the Streſs is which we lay on this Matter, and how very ill your Caſe muſt be, if we are in the right, and you in the wrong; and therefore the Thing is of ſufficient Importance to deſerve your moſt ſerious Conſideration, and that in ſuch a Manner as to make you lay aſide all thoſe groundleſs

Prejudices and wrong Byaſſes which may obſtruct an impartial Inquiry; and if you will be pleas'd, for the ſake of your own Souls, to do thus much, I am content to leave the Succeſs of what I now offer unto you, to *God*'s Grace, and your own Judgments.

As to the particular Reaſons which you may alledge for your Diſbelief of our *Holy Chriſtian Religion*, whether they be Objections drawn againſt it, either from *Hiſtory*, *Philoſophy*, or the *Inconſiſtencies* which you imagine you find in the Books of Holy Writ, in which it is deliver'd down unto us, it is not my Purpoſe now to enter into any Diſputes with you about them. That which I at preſent purpoſe, is not ſo much to conſider thoſe *Premiſſes*, as the *Concluſion* which you pretend to draw herefrom; That *Chriſtianity* muſt therefore be an *Impoſture*; and from the Nature of ſuch an *Impoſture*, and the Nature of our *Holy Chriſtian Religion* laid in a true Light, and compar'd together with each other, to evidence unto you the Inconſiſtency of this Charge. And if what I have now ſaid can be of any Force to let you into a clear Sight of this Matter, it will be totally needleſs for me to meddle any further. For all thoſe Objections which you pretend to have been the particular Reaſons of your Infidelity, have been already abundantly anſwer'd and confuted by others. But the Opinion which you have conceited, that *Chriſtianity* is an *Impoſture*, having ſo far prepoſſeſs'd your Judgment, as to influence it againſt all Things of this Nature that can be propos'd unto you, it will be in vain to offer any Thing farther as to thoſe Particulars, till this Prejudice be remov'd; and were it once remov'd, what hath already been ſaid in Anſwer to them, will be abundantly ſufficient to give you full Satisfaction. Although this Method may ſeem illogical, thus to aſſault the *Concluſion* without medling with the *Premiſſes* from which you pretend to have deduc'd it; yet it is no other than what you your ſelves have neceſſitated me unto, by taking up the *Concluſion* firſt, and the *Premiſſes* afterward. Had you indeed firſt began with thoſe Reaſons which you offer for your Infidelity, and been really, by the Conviction of them led into this *Concluſion*, That *Chriſtianity* is an *Impoſture*, it would then have been proper and fitting that I ſhould have begun there too, and no otherwiſe have endeavour'd to overthrow the *Concluſion*, but by firſt overthrowing the *Premiſſes*

*miſſes* from whence you deduc'd it. But ſince it is well known that the *Concluſion* hath been of greater Force with the moſt of you, to make you aſſent to the *Premiſſes*, than the *Premiſſes* to prove the *Concluſion*; and it is only the fond Conceit you have taken up in Compliance with ill Company, or worſe Inclinations, that *Chriſtianity* muſt be an *Impoſture*, that hath made many of thoſe Arguments ſeem ſo concluſive with you, which are brought to prove it; this makes it neceſſary for me to begin my Endeavours for your Conviction, at that ſame Point where you firſt began your Infidelity, and to attack the *Concluſion* in the firſt Place, before any Succeſs can be expected towards the ſetting you right as to any Thing elſe. For as long as you are wilfully bent, out of a meer Fondneſs for Infidelity, to hold *Chriſtianity* to be an *Impoſture*, this will make every Argument ſeem ſtrong to you that is brought to prove it, and every Solution inſufficient which is given thereto, and render all Means for your Conviction utterly ineffectual unto you. And therefore this being in Truth the firſt Error which hath influenc'd your Mind to all the reſt, this muſt be firſt remov'd; and if what I have ſaid can be of any Force in order thereto, by letting you ſee how much you have been miſtaken herein, this I hope will remove that Prejudice which hath hinder'd you from ſeeing the Strength of thoſe Arguments which have been already offer'd for your Conviction, as to all other Particulars of that Infidelity which you have given up your ſelves unto, and make you clearly diſcern how much you have been miſtaken in them alſo, and thereby become the Means of delivering your Souls from that terrible Danger which you expoſe them unto; the accompliſhing of which is the whole End, Scope, and Deſign of this Diſcourſe which I now offer unto you.

But here perchance it may be ask'd, and I think it reaſonable to give you Satisfaction herein, Why I have ſet forth unto you an *Impoſture* by ſo foul a Picture as that of *Mahomet*? And to this I have theſe two Anſwers to return. 1. Becauſe I have none other to do it by; *Mahomet* being the only *Impoſtor* who could ever prevail ſo far as to eſtabliſh his *Impoſture*, and make it a ſtanding *Religion* in the World; and had it not gone ſo far, it could not have been ſuch an *Impoſture* as you would

have

have *Chriſtianity* to be, or at all fit to be compar'd with it in the Argument now before us. And, 2dly, How foul ſoever the Picture of *Mahomet* may be, we have no Reaſon, from the Nature of the Thing, ever to imagine that any other *Impoſtor* can have a fairer, 'till you bring us an Inſtance therof. And theſe two I hope may be ſufficient to clear me from acting any Way unfairly in this Matter, as if I had made Choice of the Life of ſo wicked a Perſon as *Mahomet*, therein to picture out an *Impoſture* unto you, only to make it appear in the fouleſt Dreſs it is capable of, the better to advantage thereby that Cauſe which I handle.

But to the firſt of theſe Anſwers, I foreſee this Objection will be made: If *Mahomet* be the only *Impoſtor* that ever eſtabliſh'd his *Impoſture* in the World, how then hath it come to paſs, that there have been ſo many falſe *Religions* among Mankind? To which I reply, Not by *Impoſture*, ſuch as *Mahomet*'s was, and ſuch as *Chriſtianity* muſt be, if it be ſuch an *Impoſture* as your Charge againſt it ſuppoſeth, but by Corruptions inſenſibly growing on from that *Religion* which was firſt true. The firſt *Religion* which God gave unto Man, was that *natural Religion* which he imprinted on his very Nature, when he firſt created him; and as much of that as eſcap'd that Ruin with which the Fall overwhelm'd him, was that whereby God was worſhipped and ſerved by him afterwards; only with this Addition, that whereas Man in his Innocency addreſs'd himſelf to God immediately of himſelf alone, and in his own Name, he could never after his Fall from it, have any more Acceſs unto him, but through a *Mediator*; God's infinite Purity and Greatneſs on the one Hand, and Man's infinite Guilt and Vileneſs on the other, after that fatal Miſcarriage of our firſt Parents, did put them at ſo vaſt a Diſtance the one from the other, that in the Nature of the Thing there could be no other Way thenceforth of maintaining any Communion between them; and therefore had not this Way been found out again to bring Man to God, he muſt totally have been eſtrang'd from him for ever after. But God of his infinite Mercy having reſolv'd not thus to caſt us off, he appointed us a *Mediator* as ſoon as we had fallen, and promis'd to ſend him in his appointed Time to take our Nature upon him, and therein pay down

that Price of Redemption for us; by Virtue whereof his *Mediation* ſhould always be ſufficient to obtain Mercy, and Pardon, and Acceptance for us. And this is that which was meant by God's promiſing immediately after the Fall, that *the Seed of the Woman ſhould break the Serpent's Head*; which being farther explained by After-Revelations, the whole *Religion of God's People* after that, was to offer up their Worſhip unto him through Hope in this *Mediator*; and all the *Idolatry*, *Polytheiſm*, and other *falſe Worſhips*, which after aroſe in the *Heathen World*, were all by ſuch corrupt Deviations therefrom, as the Superſtitions of Men, the unfaithful Way of tranſmitting *Divine Revelations* by Tradition only, and the Decay of all Divine Knowledge occaſion'd thereby, in Proceſs of Time introduc'd among them. For when Mankind began to increaſe after the Flood, and they were taught from *Noah* their Fore-father thus to worſhip God through hope in a *Mediator*, as the Knowledge of thoſe Divine Truths which he deliver'd to them began to decay, and Superſtition to increaſe among them, they began to determine themſelves to ſuch *Mediators* as their own Imaginations led them to fancy, and ſome choſe *Angels*, and others *Men* deceaſed, for this Office, and in Proceſs of Time erected Temples and Images unto them, and honour'd them with Divine Worſhip, in order to render them the more helpful and beneficent unto them. The *Babylonians* or *Chaldeans*, who were the firſt form'd State after the Flood, look'd on *Angels* to have been the *Mediators* God had appointed, through whom they were to come unto him; and for this Reaſon directed their Worſhip to the *Sun*, and *Moon*, and the reſt of the *Planets*, which they fancy'd to be the Habitations (*a*) where thoſe *Angels* dwelt; and alſo erected Images unto them, into which they

(*a*) Hence *Ariſtotle* ſeems to have had his Doctrine of the *Intelligences* moving the *Spheres*; and *Plato* that which he taught of the Stars being living Bodies. For it was the Opinion of the ancient *Chaldeans*, as it is of the *Sabii* now, who are deſcended from them, That there was in each Star an *Angel* in the ſame Manner as our Souls are in our Bodies, and that the Stars are animated by theſe Angels, and hence have all their Motion, and alſo that Influence which they are ſuppos'd to have over this World, and for this Reaſon was it that they worſhipped them.

they reckon'd their Influence and Divine Power did descend and remain with them, when those Luminaries themselves were set and disappear'd in their Horizon; so that their Notion was to make their Addresses through the *Images* to the *Planets*, and through the *Planets* to the *Angels* that dwelt in them, and through the *Angels* to *God* himself, whom they acknowledg'd to be the One Supreme Being, who was the *Creator* and *Governor* of all Things. And this was the first *Idolatrous Religion* which was establish'd in the World, and long prevail'd over a great Part of it, and is still preserv'd in the *East* among the *Sect* of the *Sabians* even to this Day. But the *Persians* not liking the Worship of the *Planets* by *Images*, would endure no other *Symbol* to represent those glorious *Luminaries* by, but *Fire* only, of which they reckon'd them to be constituted; and therefore where-ever they prevail'd, they destroy'd all *Images* out of the *Temples*, and plac'd *Fire* in their stead; and from hence the *Magi* or the *Worshippers of Fire* had their Original. But from their having one *Symbol*, they speedily came to the asserting but of one *Deity* represented by it, which they would have to be *Light*, and that of the Mixture of this and *Darkness*, all Things in this World were compounded; that *Light* was the Cause or Principle of all Good, and *Darkness* the Cause or Principle of all Evil; and therefore under the *Symbol* of *Fire* they worshipp'd *Light* as their *God*, but detested *Darkness* in the same Manner as we do the *Devil*. And from hence *Manes* the *Heretick* had his two Principles, which he would have introduc'd into the *Christian* Religion. But above both these they acknowledg'd a *Supreme God*, in Respect of whom their God *Light* was but an inferiour *Deity*, or a *God Mediator*, by whom they were to have Access unto him. And this *Religion* obtain'd through all *Persia*, and other Parts on the *East* of it, and doth there remain even unto this Day among the *Persees* in *India*, and the *Inhabitants* of the *Province* of *Kerman*, on the *Southern Coast* of *Persia*. But the Practice of the *Babylonians* or *Chaldeans* in worshipping their *God's Mediators* by Images, obtain'd in all the *Western* Parts of the World. For they holding, that they were to have Access to *God* thro' *Angels* as their *Mediators*, and to the *Angels* through the *Planets*, and to the *Planets* through the *Images* which they erected to them, did give

to

to those *Images* the Names of the *Planets*, and under those Names paid Divine Worship unto them; which *Idolatry* passing from *Babylon* or *Chaldea* into *Arabia*, and from thence to the *Egyptians* and *Phœnicians*, was by them carry'd into *Greece*, and from thence spread it self into all Parts on this *Western* Side of the World, as that of the *Magi* did on the *Eastern*. For the chief *Gods* of the *Greeks*, as well as the Names by which they were call'd, came from the *Egyptians* and *Phœnicians*, and were no more than the Images by which the *Babylonians* worshipped the *Sun*, *Moon*, and other *Planets*, with the Names of those *Planets* given unto them. Afterward indeed they added to their Number other *Deities* also, which were originally either some of the fix'd Stars, or else the Souls of Men departed, as of *Bel* or *Belus* among the *Babylonians*, *Abraham* and *Ismael* among the *Arabians*, *Orus* and *Osiris* among the *Egyptians*, *Æsculapius* and *Hercules* among the *Greeks*, and *Romulus* or *Quirinus* among the *Romans*. For it early began a Custom among all the Worshippers of *Images*, as well *Greeks* as *Barbarians*, to Deify Men departed; reckoning those who liv'd justly and righteously, or had made themselves eminent by any great and worthy Actions in this Life, to have those Habitations allotted them in the *Heavens* above, where they were in a Capacity to be *Mediators* to *God* for them; and therefore they offer'd Divine Worship to them as such. And this was it that gave Occasion to so many *Apotheoses*'s or *Deifications* among them, and so vastly encreas'd the Number of their *Gods* in all the *Idolatrous Parts* of the *World*, and also the various Methods of Superstition, whereby they paid their Worship unto them. Yet they all still held to their Notion of *One Supreme God*, and reckon'd all the others to be no more than *God's Mediators* under him. And this *One God*, whom they held to be made of none, and to be the Maker or Father of all things else that are, was among the *Chaldeans* of old (as still among the *Sabians*, who are the Remainder of them) call'd *Deus Deorum*, and among the *Arabs*, *Allah Taal*, i. e. *the High or Supreme God*; and agreeable hereto, among the *Greeks*, was there also their πατὴρ ἀνδρῶν τε θεῶν τε i. e. *One Supreme God, who was the Father both of Gods and Men.* And thus far in Answer to your Question, have I given you an Account how all the *False Religions* in the *Heathen World* had

had their Original; and herein I have been the longer, for the ſake of two Reflections which are obvious for you to make hereon.

1ſt. That the *Notion* of a *Mediator* between *God* and *Man*, was that which did run through all the *Religions* that ever were in the World, to the coming of *Jeſus Chriſt*, and was the fundamental Principle which prevail'd in every one of them, as to all the Worſhip which was practis'd in them, which could no otherwiſe become ſo univerſal among Mankind, but by a *Tradition* as univerſally deliver'd unto them. And what can better account both for this *Tradition*, and alſo the *Univerſality* of it, than what is deliver'd unto us in *Scripture*, of our being deſcended from one common Parent, who on his Fall from the Favour of *God*, having had this Promiſe of a *Mediator* made unto him, thro' whom we might be again reconcil'd unto him, tranſmitted it to all his Poſterity.

2dly, That the Miſtakes and Errors about the Worſhip of *God*, and the Service we owe unto him, which Men are apt to run into, when left to the Conduct of their own Light only, are monſtrous and endleſs, and therefore evidently demonſtrate the Neceſſity of Divine *Revelations*. For if *God* doth expect from us an Account of our Actions, it is neceſſary he ſhould give us a *Law* for the Rule of them; and if the *Law* of our Reaſon alone be inſufficient for this (as from the continual Errors and endleſs Abſurdities which Mankind, when left to themſelves, have ever hitherto run into, it doth evidently appear that it is:) This demonſtrably proves the Neceſſity of another to ſupply its Defect, and that in our Caſe we muſt have a *Revealed Religion* as well as a *Natural*, or elſe we can have no certain Knowledge of the Will of *God*, or any of thoſe Duties of Worſhip and Service which we are to perform towards him. And if this proves the Neceſſity of ſuch a *Revealed Religion* (as I think it undeniably muſt, to every one that believes *God* will account with us for what we do;) all that I have farther to offer, is, That you would thoroughly examine and conſider that Holy *Chriſtian Religion* which we profeſs, and compare it with all the other *Religions* that are in the World; and if it does not appear vaſtly above them all, the worthieſt of God for him to give

unto us, and the worthieſt of us to obſerve, and that not only in Reſpect of the Honour given to him, but alſo of the Improvement and Perfection brought to our own Nature thereby, I will be content that you ſhall then perſiſt to believe it an *Impoſture*, and, as ſuch, reject it for ever.

*Humphrey Prideaux.*

# AN ACCOUNT OF THE AUTHORS

## Quoted in this BOOK.

### Arabic *Authors.*

*Bul Faragius*, a *Physician* of *Malatia in Lesser Armenia*, of the *Christian Religion*, and of the *Sect* of the *Jacobites*. He is an Author of eminent Note in the *East*, as well among *Mahometans* as *Christians*. His *History* of the *Dynasties* is from the Creation of the World to the Year of our Lord 1284. It was publish'd at *Oxford* with a *Latin Version* by Dr. *Pocock*, *A. D.* 1663. He flouriſh'd about the Time where his *History* ends. His Name at length is *Gregorius Ebn Hacim Abul Faragii.*

*Abul*

*Abul Feda*, an *Author* of great Repute in the *East* for two Books which he wrote: The first, a *general Geography* of the World, after the Method of *Ptolemy*; and the other, a *general History*, which he calls the *Epitome of the History of Nations*. He was born *A. D.* 127. He finish'd his *Geography* A. D. 1321: Twenty Years after that he was advanc'd to the Principality of *Hamah* in *Syria*, from whence he is commonly call'd *Shahab Hamah*, i. e. Prince of *Hamah*, where after having reign'd three Years, two Months, and thirteen Days, he dy'd *A. D.* 1345. being seventy two Years old. He was by Nation a *Turk*, of the Noble Family of the *Jobidæ*, of which was *Saladin* the famous *Sultan* of *Egypt*. His Name at Length is *Ismael Ebn Ali Al Melec al Moaiyad Amaddodin Abul Feda*. *Ecchelensis* quotes him by the Name of *Ismael Shiahinshiah*.

*Abunazar*, a *Legendary* Writer of the *Mahometans*, much quoted by *Hottinger*.

*Agar*, a Book of great Authority among the *Mahometans*, saith *Guadagnol* (pag. 165.) wherein an Account is given of the Life and Death of *Mahomet*. *Joannes Andreas* makes great Use of it under the Name of *Azaer*, as doth *Bellonius* in the third Book of his *Observations* under the Name of *Asaer*. *Guadagnol* who had a Copy of the Book, calls it the *Book Agar*, and takes most of what he objects against the Life and Actions of *Mahomet* out of it.

*Ahmed Ebn Edris*, an Author that writes in the Defence of the *Mahometan Religion* against the *Christians* and the *Jews*.

*Ahmed Ebn Yuseph*, an Historian who flourish'd *A. D.* 1599. for then he finish'd his *History*.

*Ahmed Ebn Zin Alabedin*, a Nobleman of *Hispahan* in *Persia*, of this last Age, who hath wrote the sharpest and acutest Book against the *Christian Religion*, in Defence of the *Mahometan*, of any they have among them on this Argument. It was publish'd on this Occasion. *Ecbar*, the *Great Mogul*, Great Grandfather to *Aurang Zeb*, who at present reigneth in *India*, for some Reasons of State, making Show of encouraging the *Christian Religion*, did in the Year 1595 write to *Matthias de Albuquerque*, then *Viceroy* of the *Portugueze* in *India*, for some *Priests* to be sent to him to his Court at *Agra*. The Persons

pitch'd

pitch'd upon for this Miſſion, were *Jeronimo Xavier*, then *Rector* of the Colledge of the *Jeſuits* at *Goa*, and *Emanuel Pigneiro*, and *Benedict de Gois*, two others of that Society. On their coming to *Agra*, they were very kindly receiv'd by the *Mogul*, and had a Church there built for them at his Charges, and many Privileges and Immunities granted unto them, which on the Death of *Ecbar* (which happen'd *A. D.* 1604.) were all confirm'd to them by his Succeſſor *Jehan Guire*. At the Command of this *Ecbar*, *Xaverius* wrote two *Books* in *Perſian* (which is the Language of that Court;) The firſt, the *Hiſtory of Jeſus Chriſt*, collected for the moſt Part out of the *Legends* of the *Church* of *Rome*, which he intended to be inſtead of the *Goſpel* among them; and the other call'd *A Looking-Glaſs, ſhewing the Truth*, which is a Defence of the Doctrines of that *Goſpel* againſt the *Mahometans*. What the former is, thoſe who have the Curioſity to ſee what kind of *Goſpel* the *Jeſuits* preach in the *Eaſt*, may ſatisfy themſelves, for the Book is tranſlated into *Latin* by *De Dieu*, and was publiſh'd by him with the *Original*, A. D. 1639. This *Goſpel* of the *Jeſuits* was firſt preſented to *Ecbar* by *Xaverius* at *Agra*, A. D. 1602. But the other Book was not publiſh'd till a Year or two after. When it firſt came abroad, it unluckily fell into the Hands of this learned *Perſian Gentleman*, who immediately wrote an Anſwer to it, which he calls *The Bruſher of the Looking-Glaſs*, wherein he makes terrible Work with the *Jeſuit*, through the Advantages which he gave him by teaching the *Idolatry* and other *Superſtitions and Errors of the Church of Rome*, for the *Doctrines* of *Jeſus Chriſt*. When this *Book* came abroad, it ſo alarm'd the *Colledge de propaganda Fide* at *Rome*, that they immediately order'd it to be anſwer'd. The firſt who was appointed for this Work was *Bonaventura Malvaſia*, a *Franciſcan Fryar* of *Bononia*, who publiſh'd his *Dilucidatio Speculi verum monſtrantis*, in Anſwer to this *Bruſher*, A. D. 1628. But this, I ſuppoſe, not being judg'd ſo ſufficient by the *College*, they appointed *Philip Guadagnol*, another *Franciſcan Fryar*, to write a ſecond Anſwer thereto. And on this Occaſion he compos'd his Book ſtil'd *Apologia pro Chriſtiana Religione*, which was publiſh'd at *Rome* firſt in *Latin*, A. D. 1631, and after in *Arabic*, 1637. For this, I ſuppoſe, meeting with bet-

ter Approbation from the *College*, they order'd it to be tranſlated into that Language; and it being accordingly done by the ſame *Author*, they ſent it into the *Eaſt* to be diſpers'd among the *Mahometans*, for the Defence of the *Jeſuits Looking-Glaſs* againſt this rude *Bruſher* of it. But his Performance doth by no Means anſwer the Deſign, abundance of his Arguments being drawn from the *Authorities* of *Popes* and *Councils*, which will never convince an *Infidel* of the Truth of the *Chriſtian Religion*, how much Noiſe ſoever they may make with them among thoſe of their own *Communion*.

*Al Bochari*, an eminent Writer of the *Traditionary Doctrines* of the *Mahometan Religion*. He is reckon'd by *Johannes Andreas*, c. 3. and *Bellonius*, lib. 3. c. 4. to be one of the *Six Doctors*, who, by the Appointment of one of the *Califs*, meeting at *Damaſcus*, firſt made an *Authentick Collection* of all thoſe *Traditions* which make up their *Sonnah*. His Book contains the *Pandects* of all that relates either to their *Law* or their *Religion*, digeſted under their ſeveral Titles in Thirty Books, and is the ancienteſt and moſt authentick which they have of this Matter, and, next the *Alcoran*, of the greateſt Authority among them. He was born at *Bochara* in *Cowaraſmia*, A. D. 809. and dy'd *A. D.* 869.

*Al Coran*, i. e. *The Book to be read*, or *the Legend*, it is the *Bible* of the *Mahometans*. The Name is borrow'd from the *Hebrew Karo* or *Mikra* (Words of the ſame Root as well as Signification, with the *Arabick Al Coran*) by which the *Jews* call'd the *Old Teſtament*, or any Part of it; and ſo any Part of the *Mahometan Bible* is call'd *Alcoran*. The whole together they call *Al Moſhap*, i. e. *The Book*, which alſo in Reſpect of the Chapters, into which it is divided, they call *Al Furkan*, from the *Arabic* Word *Faraka*, which from the *Hebrew Pharack* ſignifies to *divide* or *diſtinguiſh*: but others will have that *Book* to be ſo call'd in Reſpect of the Matter or Doctrine therein contain'd; becauſe, ſay they, it diſtinguiſheth Good from Evil.

It hath been lately publiſh'd in *Arabic*, with a large Preface before it in *Latin*, by *Abraham Hinckleman* at *Hamburg*, A. D. 1694. Had he added a *Latin Verſion*, he would have made it much more uſeful. For that which hath been publiſh'd by *Bibliander* for a *Latin Verſion*

*ſion* of the *Alcoran*, is only an abſurd Epitome of it, compos'd by *Robertus Retinenſis*, near 600 Years ago, whereby the Senſe of the Original is ſo ill repreſented, that no one can by the one ſcarce any where underſtand what is truly meant by the other. In the Year 1647, *Andrew du Ryer*, who had been *Agent* for the *French Merchants* at *Alexandria*, publiſh'd a Tranſlation of it in *French*, from which it had been put into *Engliſh* by *Alexander Roſſe*. *Hottinger* and *Plempius* much commend this Tranſlation, and, indeed, it muſt be ſaid that it is done as well as can be expected from one who was only a Merchant.

*Al Fragani*, an *Aſtronomer* of *Fragana* in *Perſia*, from whence his Name *Al Fragani*, i. e. *Fraganenſis*, by which he is commonly called. His Name at Length is *Mohammed Ebn Katir Al Fragani*. He wrote a Book called, *The Elements of Aſtronomy*, which hath been ſeveral Times publiſh'd in *Europe*, at *Nurenburg*, A. D. 1537, at *Paris*, A. D. 1546, at *Frankfort*, *cum Notis Chriſtmanni*, A. D. 1590, in *Latin*; and afterwards by *Golius* in *Arabic* and *Latin* at *Leiden*, A. D. 1669, with large Notes, of great Uſe for the underſtanding of the *Geography* of the *Eaſt*. He flouriſh'd while *Al Mamon* was *Calif*, who dy'd *A. D.* 833.

*Al Gazali*, a famous *Philoſopher* of *Tuſa* in *Perſia*. He wrote many Books, not only in *Philoſophy*, but alſo in Defence of the *Mahometan Religion* againſt *Chriſtians*, *Jews*, *Pagans*, and all others that differ therefrom, whereof one is of more eſpecial Note, entituled, *The Deſtruction of Philoſophers*, which he wrote againſt *Al Farabius*, and *Avicenna*, and ſome others of the *Arab Philoſophers*; who, to ſolve the monſtrous Abſurdities of the *Mahometan Religion*, were for turning many Things into *Figure* and *Allegory*, which were commonly underſtood in the *literal Senſe*. Thoſe he violently oppoſeth on this Account, accuſing them of *Hereſy* and *Infidelity*, as Corrupters of *the Faith*, and Subverters of *Religion*, whereon he had the Name of *Hoghatol Eſlam*, *Zainoddin*, i. e. *The Demonſtration of Mahometiſm*, *and the Honour of Religion*. He was born *A. D.* 1058. and dy'd *A. D.* 1112. His Name at Length is *Abu Hammed Ebn Mohammed Al Gazali Al Tuſi*.

*Al Janabbi*, an *Hiſtorian*, born at *Janabba*, a City in *Perſia*, nor far from *Shiras*. His *Hiſtory* comes down to the Year of our *Lord* 1588, and therein he tells us that

he went in *Pilgrimage* to *Mecca*, and from thence to *Medina*, to pay his Devotions at the *Tomb* of the *Impostor*, in that Year of *Hegera* which Answers to the Year of our Lord 1556. His Name at Length is *Abbu Mahammed Mustapha Ebnol Saiyed Hasan Al Janabi.*

*Al Kamus*, i. e. *The Ocean*, a famous *Arabic Dictionary* so call'd, because of the *Ocean* of Words contain'd in it. It was written by *Mohammed Ebn Jaacub Ebn Mohammed Al Seirazi Al Firauzabadi.* He was a Person of great Esteem among the *Princes* of his Time, for his eminent Learning and Worth, particularly with *Ismael Ebn Abbas*, King of *Yaman*, *Bajazet* King of the *Turks*, and *Tamerlane* the *Tartar*, from the last of which he receiv'd a Gift of Five Thousand Pieces of Gold at one Time. He was born A. D. 1328, being a *Persian* by Birth, but he liv'd most at *Sanaa* in *Yaman.* He finish'd his Dictionary at *Mecca*, and dedicated it to *Ismael Ebn Abbas*, under whose Patronage he had long liv'd, and afterwards dy'd at *Zibit* in *Arabia*, A. D. 1414, being near ninety Years old.

*Al Kodai*, an *Historian.* He wrote his History about the Year of our Lord 1045, and dy'd A. D. 1062. His Name at Length is *Abu Abdolla Mohammed Ebn Solamah Ebn Jaafar Al Kodai.*

*Al Masudi*, an Historian. He wrote a History call'd the *Golden Meadows*, but in what Time he liv'd I do not find. His Name at Length is *Ali Ebn Hosain Al Masudi.* He wrote also another Book, wherein he makes it his Business to discover and expose the Fraud which the *Christians* of *Jerusalem* are guilty of, about lighting *Candles* at the *Sepulchre of our Saviour* on *Easter-Eve.* For then three *Lamps* being plac'd within the *Chapel* of the *Sepulchre*, when the *Hymn* of the *Resurrection* is sung at the *Evening Service*, they contrive that these *three Lamps* be all lighted, which they will have believ'd to be by Fire from *Heaven*, * and then a Multitude of *Christians* of all *Nations* are present with *Candles* to light them at this *Holy Fire*, which hath been a fraudulent Practice kept up among them for many Hundred Years. And the *Emperor Cantacuzenus* was so far impos'd on by this Cheat, that

* Vide W. Malmsburiensem de Gestis Regum Anglorum, *lib.* 4. *c.* 2. *f.* 79, *& f.* 83.

that in his Third *Apology* for the *Christian Religion* against the *Mahometans*, he makes mention of it, and urgeth it against those *Infidels*, as a *Miracle*, which being annually perform'd in their Sight, ought to convince them of the Truth of the *Christian Religion*, and convert them thereto. But the *Imposture* hath all along been too well known to the *Mahometans* to be of any such Effect with them. For the *Patriarch* of *Jerusalem* always compounds with the *Mahometan* Governour to permit him to practise this Trick for the sake of the Gain which it brings to his *Church*, and annually allows him his Share in it. And therefore, instead of being of any Effect to convert them, it becomes a Matter of continual Scandal among them against the Christian Religion. And not only this *Author*, but *Ahmed Ebn Edris*, and most others of the *Mahometans*, that write against the Christian Religion, object it as a Reproach thereto (as in Truth it is,) and urge it with the same Earnestness against the Christian Religion, that *Cantacuzenus* doth for it. *Al Mansor Hakem Beamrilla*, *Calif* of *Egypt*, was so offended at it, that A. D. 1007, he order'd the Church of the Resurrection at *Jerusalem*, wherein this Chapel of the Sepulchre stands, to be for this very Reason pull'd down and raz'd to the Ground, that he might thereby put an End to so infamous a Cheat. But the Emperor of *Constantinople* having by the Release of Five Thousand *Mahometan* Captives, obtain'd Leave to have it re-built again, the *Imposture* hath still gone on at the same Rate, and it is there, to the great Sport of the *Mahometans* (who come in Multitudes every Year to see this Farce) acted over in their Sight in the same Manner as it is above related even unto this Day. *Thevenot*, who was once present at it, gives us a large Account of this whole *Foolery* in the first Part of his Travels. Book 2. Chap. 43.

*Al Mostatraf*, the Name of a Book, written by an unknown Author.

*Al Mottarrezi*, the Author of the Book call'd *Mogreb*, he was born A. D. 1143, and dy'd A. D. 1213. His Name at Length is *Nasir Ebn Abil Macarem Abal Phatah Al Motarrezi*. He was of the Sect of the *Motazali*, and seems by his last Name, *Al Motarrezi*, (by which he is usually call'd) to have been by Trade a Taylor, that being the Signification of the Word in *Arabic*.

*Assama-*

*Aſſamael*, a Book much quoted by *Johannes Andreas*, and alſo by *Guadagnol*.

*Bidawi*, a famous Commentator on the *Alcoran*. He dy'd A. D. 1293. His Name at Length is *Naſerod-din Abdollah Ebn Omar Al Bidawi*. His Commentary is written for the moſt Part out of *Zamachſhari*.

*Kazwini*, an *Arabic* Author, ſo call'd from the City *Kaſwin*. His Name at Length is *Zacharias Ebn Mahammed Ebn Mahmud Al Kaſwini*. In what Age he liv'd I cannot find.

*Dialogus Mahometis cum Abdollah Ebn Salem*, a Book wrote in *Arabick*, containing a great many of the Fooleries of the *Mahometan* Religion, under the Form of a Dialogue between *Mahomet* and this *Jew*, who was his chief Helper in forging the *Impoſture*. It was tranſlated into *Latin* by *Hermannus Dalmata*; and that Verſion of it is publiſh'd at the End of the *Latin Alcoran* ſet forth by *Bibliander*.

*Diſputatio Chriſtiani contra Saracenum de Lege Mahometis*: It was written in *Arabic* by a Chriſtian, who was an Officer in the Court of a King of the *Saracens*, to a *Mahometan* Friend of his, who was an Officer with him in the ſame Court, and contains a Confutation of the *Mahometan* Religion. *Peter*, the famous Abbot of *Cluny* in *Burgundy*, who flouriſh'd A. D. 1130, caus'd it to be tranſlated into *Latin* by *Peter* of *Toledo*; an Epitome of which is printed with the *Latin Alcoran* by *Bibliander*, taken out of the 24th Book of the *Speculum Hiſtoriale* of *Vincentius Bellovacenſis*.

*Elmacinus*, an Hiſtorian of the Chriſtian Religion. His Hiſtory is from the Creation of the World to the Year of our Lord 1118. The latter Part of it, which is from the Beginning of *Mahometiſm*, was publiſh'd by *Erpenius*, under the Title of *Hiſtoria Saracenica*, A. D. 1625. He was Son to *Yaſer Al Amid*, who was Secretary of the Council of War under the Sultans of *Egypt*, of the Family of the *Jobidæ*, for 45 Years together, and in the Year of our Lord 1238, (in which his Father dy'd) ſucceeded him in his Place. His Name at Length is *Georgius Ebn Amid*; and for his eminent Learning he was alſo ſtil'd *Al Shaich Al Raiis Al Macin*, i. e. *The prime Doctor, ſolidly Learned*. The laſt of which Titles, *Almacin*, was that whereby *Erpenius*, (who pronounceth it *Elmancin*) choſe to call him;

him; but by others he is generally quoted by the Name *Ebn Amid.*

*Ebnol Athir*, a *Mahometan* Author, who was born A. D. 1149, and dy'd A. D. 1209. His Name at Length is *Abuſſaadat Al Moharac Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Magdoddin.*

*Ali Ebnol Athir*, an Hiſtorian, Brother to the former *Ebnol Athir.* His Name at Length is *Abul Haſan Ali Ebn Mohammed Al Shaibani Ebnol Athir Al Jazari Ezzoddin.* He was born A. D. 1160, and dy'd A. D. 1232. His Hiſtory, which he calls *Camel*, is from the Beginning of the World, to the Year of our Lord 1230.

*Ebnol Kaſſai*, Author of the Book call'd *Taariſat*, which is an Explication of the various Terms us'd in *Arabic* by Philoſophers, Lawyers, Divines, and other Sorts of learned Profeſſions among them.

*Ebn Phares*, a *Mahometan* Author, who dy'd A. D. 1000.

*Eutychius*, a Chriſtian Author of the Sect of the *Melchites*, his Name in *Arabick* is *Said Ebn Batrick.* He was born at *Cair* in *Egypt*, A. D. 876, and became very eminent in the Knowledge of *Phyſick*, which he practis'd with great Reputation, being reckon'd by the *Makometans* themſelves to have been one of the eminenteſt Phyſicians of his Time. But towards the latter Part of his Life giving himſelf more to the Study of *Divinity*, he was A. D. 933, choſen Patriarch of *Alexandria* for his Sect, (for there was another Patriarch of that Place for the *Jacobites* at the ſame Time) and then he firſt took the Name of *Eutychius.* But he happen'd not to be ſo acceptable to his People; for there were continual Jars between them until his Death, which happen'd ſeven Years after, A. D. 940, His *Annals of the Church of Alexandria* were publiſh'd at *Oxford* in *Arabic* and *Latin* by Dr. *Pocock*, A. D. 1656, at the Charge of Mr. *Selden*, and this is the Meaning of theſe Words in the Title-Page, [*Johanne Seldeno Chorago*] for he who was the *Choragus* in the Play, always was at the Charges of exhibiting the Scenes. And therefore Mr. *Selden* having born the Expences of this chargeable Edition, the moſt worthy and learned Author of that Verſion acknowledg'd it by thoſe Words in the Title Page, which ſeveral having miſtaken to the robbing him of the Honour of his Work, as if Mr. *Selden* had

begun the Translation and Dr. *Pocock* finish'd it, I cannot but do this Justice to that worthy Person, now with God, to clear this Matter. For he needed no Partner in any of his Works. The Translation was totally his, and only the Charges of printing the Book Mr. *Selden's*. Mr. *Selden* did, indeed, publish a Leaf or two of the Author, which he thought would serve his Purpose to express his Spight against the Bishops of the Church of *England*, in Revenge of the Censure which was inflicted on him in the High Commission Court for his *History of Tythes*; but he made those Slips in that Version, that Dr. *Pocock* was not at all eas'd of his Labour, by having that little Part of it translated to his Hands.

*Liber de Generatione & Nutritura Mahometis*, a most frivolous and silly Tract, wrote originally in *Arabic*; and being translated into *Latin* by *Hermannus Dalmata*, is publish'd with the *Latin Alcoran* by *Bibliander*.

*Geographia Nubiensis*, so the Book is call'd by *Sionita* and *Hesronita*, who publish'd it in *Latin* with a *Geographical Appendix* annex'd thereto, A. D. 1619. But this Book is only an Epitome of a much larger and much better Book written by *Sharif Al. Adrisi*, at the Command of *Roger*, the second of that Name, King of *Sicily*, for the explaining of a Terrestrial Globe, which that King had caus'd to be made of a very large Size, all of Silver. He finish'd this Work A. D. 1153, and entituled it *Ketab Roger*, i. e. *the Book of Roger*, from the Name of him who employ'd him to compose it. The Author was of the Race of *Mahomet*, and therefore is call'd *Sharif*, which Word signifieth one of a noble Race, especially that of *Mahomet*, and was descended from the noble Family of the *Adrisidæ*, who reign'd in some Parts of *Africa*, and therefore he is call'd *Al Adrisi*, that is, of the Family of *Adris*. His Name at Length is *Abu Abdollah Mohammed Ebn Mohammed Ebn Adris Amir Olmuminin*. There was a very fair Copy of this Book among Dr. *Pocock's Arabic* Manuscripts.

*Georgius Monachus*, Abbot of the Monastery of St. *Simeon*. He wrote a Tract in Defence of the Christian Religion against the *Mahometans*, which is a Disputation he had with three *Mahometans*, of whom the chief Spokesman was *Abfulama Ebn Saar* of *Mosul*.

*Jauha-*

*Jauhari*, the Author of a famous *Arabic* Dictionary, call'd *Al Sahah:* His Name at Length is *Abu Naſer Iſmael Ebn Hammad Al Jauhari.* He was by Nation a *Turk.* He dy'd A. D. 1007. This is reckon'd the beſt Dictionary of the *Arabic* Language next *Kamus.* *Golius* makes his *Arabick Lexicon* moſtly out of it.

*Jalalani*, i. e. the *Two Jalals.* They were two of the ſame Name, who wrote a ſhort Commentary upon the *Alcoran*, the firſt began it, and the ſecond finiſh'd it. The firſt was call'd *Jabal Oddin Mohammed Ebn Ahmed Al Mahalli*; and the ſecond *Jalal Oddin Abdorrahman Al Oſyuti.* This latter, on the Death of the former, finiſh'd the Book, A. D. 1466, and was alſo Author of a Hiſtory called *Mezhar.*

*Shahreſtani*, a Scholaſtical Writer of the *Mahometan* Religion. He was born at *Shahreſtan*, A. D. 1074, and dy'd A. D. 1154.

*Safioddin*, the Author of a certain *Geographical* Dictionary in the *Arabic* Tongue.

*Zamacſhari*, the Author of a Book called *Al Cheſhaf*, which is a large Commentary upon the *Alcoran*, and that which is of the beſt Eſteem among the *Mahometans* of any of its Kind. His Name at Length is *Abul Caſem Mohammed Ebn Omar Ebn Mohammed Al Chowaraſmi Al Zamachſhari.* He was born at *Zamachſhar*, a Town of *Chowaraſmia*, A. D. 1074, and dy'd A. D. 1143.

## Hebrew *and* Chaldee *Authors.*

*Chaldee Paraphraſe*, an Interpretation of the *Old Teſtament* in the *Chaldee* Language. That of *Onkelos* on the *Pentateuch*, and that of *Jonathan* on the Prophets, are ancient, being written, according to the Account which the *Jews* give of them, before the Time of our Saviour. But thoſe which are on the other Parts of Scripture, as alſo that which bears the Name of *Jonathan* on the Law, were written by ſome later *Jews.* The Author of the *Chaldee* Paraphraſe on *Job*, the *Pſalms* and *Proverbs*, was *Rabbi Joſeph Cæcus.*

*Sepher*

*Sepher Cozri*, a Book written by Way of Dialogue between a *Jew* and the King of the *Cozars*, from whence it hath its Name *Sepher*, *Cozri* or *Cozari*, i. e. *the Book of the Cozar*. The Author of it was *Rabbi Judah Levita*, a *Spaniſh Jew*, who wrote the Book originally in *Arabic* about the Year of our Lord 1140, and from thence it was tranſlated into *Hebrew* by *Rabbi Judah Ebn Tibbon*, in which Tranſlation it was publiſh'd by *Buxtorf*, with a *Latin* Verſion, A. D. 1660.

*Rabbi David Kimchi*, a famous *Jewiſh* Commentator on the Old Teſtament. He was by Birth a *Spaniard*, Son to *Rabbi Joſeph Kimchi*, and Brother to *Rabbi Moſes Kimchi*, both Men of eminent Learning among the *Jews*; but he himſelf far exceeded them both, being the beſt Grammarian in the *Hebrew* Language which they ever had, as is abundantly made appear not only in his Commentary on the Old Teſtament (which gives the greateſt Light into the literal Senſe of the *Hebrew* Text of any extant of this kind) but alſo in a Grammar and Dictionary which he hath wrote of the *Hebrew* Language, both by many Degrees the beſt of their Kind: The firſt of theſe he calls *Mickol*, and the other *Sepher Shoraſhim*, i. e. *the Book of Roots*. *Buxtorf* made his *Theſaurus Linguæ Hebrææ* out of the former, and his *Lexicon Linguæ Hebrææ* out of the latter. He flouriſh'd about the Year of our Lord 1270.

*Maimonides*, a famous *Jewiſh* Writer; his Book, *Yad Hachazakah*, is a Digeſt of the *Jewiſh* Law according to the *Talmudiſts*. His Book *Morek Nevochim*, contains an Explication of Words, Phraſes, Metaphors, Parables, Allegories, and other Difficulties which occur in the Old Teſtament. It was firſt wrote in *Arabic*, and after tranſlated into *Hebrew* by *Rabbi Samuel Ebn Judah Ebn Tibbon*, from which Tranſlation it was publiſh'd in *Latin* by *Buxtorf*, A. D. 1629. He was born at *Corduba* in *Spain*, A. D. 1131, but liv'd moſtly in *Egypt*, from whence he is commonly call'd *Rabbi Moſes Ægyptius*, where he dy'd A. D. 1208.

*Miſhnah*, a Collection of all the ancient Traditions of the *Jews*, to the Time of *Rabbi Judah Hakkodiſh*, the Compiler of it, who flouriſh'd about the Middle of the ſecond Century, in the Reign of the Emperor *Antoninus Pius*. This Book is the Text to the *Talmud*, and that a Com-

Comment on it. The *Jeruſalem Talmud* was compil'd by the *Jews* who dwelt in *Judæa*, about 300 Years after Chriſt; and the *Babyloniſh Talmud* by thoſe who dwelt in *Meſopotamia*, about 500 Years after Chriſt, according to the Account which the *Jewiſh* Writers give of them. But there are ſeveral Things contained in the latter, which ſeem to refer to a much later Date. Theſe three, with the two *Caldee* Paraphraſes of *Onkelos* and *Jonathan*, are the ancienteſt Boo's which the *Jews* have, next the *Bible*. For how much Noiſe ſoever may be made about their *Rabbiniçal* Writers, there are none of them above ſeven hundred Years old. There are ſome of them indeed lay Claim to a much ancienter Date, but without any Reaſon for it.

## Greek *Authors*.

*Ariſtotelis Ethica & Politica.*

*Bartholomæi Edeſſeni Confutatio Hagarenî*, a *Greek* Tract againſt *Mahometiſm*, publiſh'd by *Le Moyne* among his *Varia Sacra*. The Author was a Monk of *Edeſſa* in *Meſopotamia*. In what Age he liv'd it doth not appear.

*Cantacuzenus contra Sectam Mahometicam.* This Book contains four Apologies for the Chriſtian Religion, and four Orations againſt the *Mahometans*. The Author had been Emperor of *Conſtantinople*, but reſigning his Empire to *John Palæologus* his Son-in-Law, A. D. 1355, he retir'd into a Monaſtery, where being accompany'd by *Meletius*, formerly called *Achæmemid*, whom he had converted from *Mahometiſm* to the Chriſtian Religion, he there wrote this Book for the ſaid *Meletius*, in Anſwer to a Letter written to him by *Sampſates*, a *Perſian* of *Hiſpahan*, to reduce him back again to the *Mahometan* Superſtition.

*Cedreni Compendium Hiſtoriarum*, an Hiſtory from the Beginning of the World, to the Year of our Lord 1057.

*Chryſoſtomi Homiliæ.*

*Confutatio Mahometis*, a *Greek* Tract, publiſh'd by *Le Moyne* among his *Varia Sacra*; the Authors not known.

*Diony-*

*Dionyſii Halicarnaſſi Antiquitates Romanæ.*

*Euſebii Hiſtoria Eccleſiaſtica*, and *Præparatio Evangelica.*

*Hierocles*, the Fomenter and chief Manager of the tenth Perſecution againſt the Chriſtians. He was firſt Governor of *Bythinia*, and after of *Egypt*, in both which Places he proſecuted the Chriſtians with the utmoſt Severity; and not content herewith, he alſo wrote two Books againſt them, which he call'd Λόγες φιλαλήθες, wherein, among other Things, he compar'd *Apollonius Tyaneus* with *Jeſus Chriſt*, and endeavour'd to prove him, in working of Miracles to have been equal to him; to which Particular *Euſebius* wrote an Anſwer, which is ſtill extant among his Works; but theſe Books of *Hierocles* are now wholly loſt, excepting ſome Fragments preſerv'd in the ſaid Anſwer of *Euſebius.*

*Joſephi Antiquitates Judaicæ*, and *de Bello Judaico.*

*Origines contra Celſum.*

*Philoſtratus de Vita Apollonii Tyanei.*

*Phlegon Tralilanus*, a Freed Man of *Adrian* the Emperor. He wrote a *Chronicon* or Hiſtory, which he call'd The Hiſtory of the *Olympiads.* It contain'd 229 *Olympiads*, whereof the laſt ended in the fourth Year of the Emperor *Antoninus Pius.* But there is nothing of this Work now extant, except ſome few Fragments, as they are now preſerv'd in ſuch Authors as have quoted it. That relating to the Eclipſe of the Sun at our Saviour's Crucifixion is preſerv'd in *Euſebius*'s *Chronicon*, and is alſo made Mention of by *Origen*, in his 35th Tract on St. *Matthew*'s Goſpel, and in his ſecond Book againſt *Celſus.*

*Plato.*

*Plutarchi Vitæ.*

*Strabonis Geographia.*

*Socratis Scholaſtici Hiſtoria Eccleſiaſtica.*

*Sozomeni Hiſtoria Eccleſiaſtica.*

*Theophanis Chronographia*; this is one of the *Byzantine* Hiſtorians, and contains a Chronological Hiſtory of the *Roman* Empire, from the Year of our Lord 285 to the Year 813. The Author was a Nobleman of *Conſtantinople*, where he was firſt an Officer of the *Imperial* Court, but afterwards turning Monk wrote this Hiſtory. He was born A. D. 758, and A. D. 815 dy'd in Priſon in the Iſland of *Samothracia*, a Martyr for Image-Worſhip,

for which he had been a zealous Champion in the second Council of *Nice*.

*Zonaræ Compendium Hiſtoriarum.* Another of the *Byzantine* Hiſtorians. It contains an Hiſtory from the Beginning of the World to the Death of *Alexius Comnenus*, Emperor of *Conſtantinople*; which happen'd A. D. 1118, when the Author flouriſh'd. He was firſt a prime Officer of the *Imperial* Court at *Conſtantinople*; but afterwards became an *Eccleſiaſtick*, and is the ſame who wrote the *Comment* on the *Greek* Canons.

# Latin *Authors, Ancient and Modern.*

*Ammiani Marcellini Hiſtoria.*

*Anaſtaſii Bibliothecarii Hiſtoria Eccleſiaſtica.* The Author was a Prieſt of the Church of *Rome*, and Library-Keeper to the *Pope*. He flouriſh'd about the Year of our Lord 870.

*Bellonii Obſervationes de Locis ac Rebus Memorabilibus in Aſia.* This Book was firſt publiſh'd in *French*, A. D. 1553, and after in *Latin*, A. D. 1589.

*Becharti Hierozoicon.*

*Busbequii Epiſtolæ*, the Author was *Ambaſſador* from the Emperor *Ferdinand* the Firſt to the *Port*, from whence he wrote his Epiſtles.

*Buxtorfii Lexicon Rabbinicum.*

*Buxtorfii Synagoga Judaica.*

*Caroli a Sancto Paulo Geographia ſacra, ſive Notitia antiqua Epiſcopatuum Eccleſiæ Univerſæ. Lutetiæ Pariſiorum*, A. D. 1641.

*Clenardi Epiſtolæ.* The Author of theſe Epiſtles was the moſt famous Grammarian of his Age. Out of Love to the *Arabic* Tongue, he went to *Fez*, on Purpoſe to learn it, A. D. 1540. when well advanc'd in Years, from whence he wrote many Things in his Epiſtles, of the Manners and Religion of the *Mahometans*. He dy'd at *Granada* in *Spain* as ſoon as he return'd.

*Cuſani Cribratio Alcorani.* The Author of this Book was the famous *Nicolas de Cuſa*, the eminenteſt Scholar of the Age in which he liv'd. In the Year 1448 he was made Cardi-

Cardinal of *Rome*, by the Title of St. *Peter's ad Vincula*, and dy'd A. D. 1464, about ten Years after the *Turks* had taken *Constantinople*. Which seems to have given him the Occasion of writing this Book, that so he might provide an Antidote against that *False Religion*, which on that Success had gotten so great an Advantage for its farther spreading it self in those Parts of the World. for it appears by the Dedication, that this Book was not written till after the Loss of that City; it being dedicated to *Pope Pius Secundus*, who enter'd not on the Papacy till the *Turks* had been about three Years in Possession of it.

*Abrahami-Ecchellensis Historia Arabum.* This Book is ubjoin'd to his *Chronicon Orientale*, in two Parts, collected out of the *Arab* Writers. The Author was a *Maronite*, of Mount *Libanus* in *Syria*, and was employ'd as Professor of the *Oriental* Languages in the College *de propaganda Fide* at *Rome*, from whence about the Year 1640, he was call'd to *Paris*, to assist in preparing the great *Polyglott* Bible for the Press, which was there publishing, and made the King's Professor of the *Oriental* Languages in that City. The Part assign'd him in this Work, was that which they had before employ'd *Sionita* in, a Man of thorough Abilities to perform it; but on some Distaste taken against him, they discharg'd him, and sent to *Rome* for *Ecchellensis*; of whose Performance herein a learned *Sorbonist* making a Censure, truly says, *Ibi peccatum est toties ac tam enormiter in apponendis vocalibus & apiculis, ut quod ibi primum inter legendum occurrerit, summam Japere videatur Tyronis alicujus oscitantiam.* He was indeed a Man but of little Accuracy in the Learning which he profess'd, and shews himself to be a very futilous and injudicious Writer, in most of that which he hath publish'd.

*Abrahami Ecchellensis Eutychius vindicatus*; which Book is in two Parts; the first writ against Mr. *Selden's Eutychii Patriarchæ Alexandrini Ecclesiæ suæ Origines*; and the second against *Hottinger's Historia Orientalis*. The greatest Skill which he shews in this Book, is in Railing. It was publish'd at *Rome* A. D. 1661.

*Forbesii Institutiones Historico-Theologicæ*, publish'd at *Amsterdam*, 1645.

*Fortalitium Fidei*, a Book written in Defence of the Christian Religion against the *Jews*, *Makometans*, and

other Adverſaries. The Author takes Occaſion to acquaint us *Lib.* 2. *Conſideratione* 6. *Hæreſ.* 5, that he was at Work in writing this Book A. D. 1458; and the Title of the firſt printed Edition tells us, that it was finiſh'd the Year following, and that the Author was an eminent Doctor of the Order of the *Franciſcan Fryers*. It was printed firſt at *Nuremberg*, A. D. 1494, and after that, at *Lyons*, A. D. 1525. But in all theſe Editions the Name of the Author being ſuppreſs'd, ſome have called it the Work of *William Toton*, who was only the Editor of the ſecond Edition; and others have aſcrib'd it to others. But *Mariana*, in the ſecond Tome of his *Spaniſh* Hiſtory, *Lib* 22. *Cap.* 13. tells us, the true Author of the Book was *Alphonſus Spina*, a *Franciſcan* Fryar of *Caſtile* in *Spain*, who from a *Jew* turning *Chriſtian*, enter'd himſelf of that Order, and after, by ſeveral Advances, came to be a Biſhop in that Kingdom. But the preſent General of the *Jeſuits*, notwithſtanding the Authority of this great Man of his Order, in a Book lately publiſh'd by him againſt the *Mahometan* Religion, ſtill aſcribes it to *William Toton* But the Book is of better Uſe to acquaint us with the Doctrines and Opinions of the Chriſtians of that Age, than to give us any true Light either of *Mahomet* or his Religion. For in that Part which is levell'd againſt this Impoſture, too many of his Arguments are built upon ſuch Relations, both concerning it and the Author thereof, as have no other Bottom, but the miſtaken Traditions of the Vulgar.

*Golii Notæ ad Alfragandi Elementa Aſtronomica*; which are exceeding uſeful for the underſtanding of the Geography of the *Eaſt*. The Book was publiſh'd at *Leyden*, A. D. 1669.

*Philippi Guadagno'i Apologia pro Chriſtiana Religione, contra Objectiones Ahmed Filii Zin Alabedin Perſæ Alphabenſis*. Of which Book I have already given an Account in what I have written of *Ahmed Ebn Zin*, againſt whom it is written.

* *Gentii Notæ ad Muſladini Saadi Roſarium Politicum*; publiſh'd at *Amſterdam*, A. D. 1651.

* *Grotius de Veritate Chriſtianæ Religionis*; *& Epiſtolæ ad Gallos*.

* *Hottingeri Hiſtoria Orientalis*. Of this Book there are two Editions; the firſt A. D. 1651, and the ſecond A. D. 1660.

1660, the latter is much enlarg'd. The Author was Professor of the *Oriental Tongues*, first at *Zurich* in *Switzerland*, and afterwards at *Heidelbergh*; from whence being call'd to be Professor at *Leyden*, he was, while on his Removal thither, unfortunately drown'd in the *Rhine*. He was a Man of great Industry and Learning; but having written very much within the Compass of a few Years (for he dy'd young) his Books want Accuracy; tho' all of them have their Use.

*Historia Miscellanea*, a *Roman* History begun by *Eutropius*, continu'd by *Paulus Diaconus*, and finish'd by *Landulphus Sagax*.

*Johannes Andreas, de Confusione Sectæ Mahometanæ.* The Author of this Book was formerly an *Alfaki*, or a Doctor of the *Mahometan* Law; but in the Year 1487, being at *Valentia* in *Spain* converted to the Christian Religion, he was receiv'd into Holy Orders, and wrote this Book in *Spanish* against the Religion which he forsook; from whence it was translated into *Italian* by *Dominicus de Gazelu*, A. D. 1540. And out of that Translation it was publish'd in *Latin* by *Johannes Lauterback*, A. D. 1595, and re-printed by *Voetius* at *Utrecht*, A. D. 1656. He having thoroughly understood the Religion which he confutes, doth much more pertinently write against it, than many others do that handle this Argument.

*Macrobii Saturnalia.*

*Caii Plinii Secundi Naturalis Historia.*

*Caii Plinii Cæcilii Secundi Epistolæ.*

*Pocock.* The famous Professor of the *Hebrew* and *Arabic* Tongues at *Oxford*; who was, for Eminency of Goodness, as well as Learning, the greatest Ornament of the Age in which he liv'd, and God blessed him with a long Life to be useful thereto. He was born A. D. 1604, and dy'd at *Christ-Church* in *Oxford* in the Month of *Septemb.* A. D. 1691. He was above sixty Years a constant Editor of learned and useful Books: The first which he publish'd contains an Edition of Four of the *Catholick Epistles* in *Syriac*, i. e. the Second of St. *Peter*, the Second and Third of St. *John*, and the Epistle of St. *Jude*, with Versions and Notes, which was printed at *Leyden*, A. D. 1630, by *Vossius*, to whom he presented it the Year before at *Oxford*, on his coming thither to see that University: And the last was his Commentary on *Joel*, which came

forth the Year in which he dy'd. His *Specimen Hiſtoriæ Arabicæ*, which I frequently make Uſe of in this Tract, was publiſh'd A. D. 1650, and is a moſt accurate and judicious Collection out of the beſt *Arab* Writers, relating to the Subject which he handles.

*Richardi, Confutatio Legis Saracenicæ.* The Author was a Dominican Fryar, who in the Year 1210 went to *Bagdat*, on Purpoſe to ſtudy the *Mahometan* Religion out of their own Books, in order to confute it; and on his Return publiſh'd this learned and judicious Tract concerning it. *Demetrius Cydonius* tranſlated it into *Greek* for the Emperor of *Cantecuzanus*, who makes great Uſe of it, taking thence moſt of that which he hath of any Moment in his four Orations againſt the *Mahometan* Religion. From this *Greek* Verſion of *Demetrius Cydonius* it was tranſlated back again into *Latin* by *Bartholomeus Picenus*, which Tranſlation is publiſh'd with the *Latin Alcoran* of *Bibliander*, and that is all we now have of it, the Original being loſt. This, and *Johannes Andreas's* Tract *de Confuſione Sectæ Mahometanæ*, are the beſt of any that have been formerly publiſh'd by the *Weſtern* Writers on this Argument, and beſt accord with what the *Mahometans* themſelves teach of their Religion. Others have too much ſpent themſelves on falſe Notions concerning it, for want of an exact Knowledge of that which they wrote againſt.

*Roderici Toletani Hiſtoria Arabum.* It contains an Hiſtory of the *Saracens* from the Birth of *Mahomet* to the Year of our Lord 1150. The Author was Archbiſhop of *Toledo* in *Spain*, and was preſent at the *Lateran* Council, A. D. 1215. His Hiſtory, from the Tenth Chapter, is moſtly confin'd to the *Saracens* of *Spain*, and is but of little Credit, where he relates any Thing of them out of that Country. It was publiſh'd with *Erpenius's Hiſtoria Saracenica* at *Leyden*, A. D. 1625.

*Schickardi Tarich, ſeu Series Regum Perſarum, Tubingæ*, A. D. 1628.

*Spanhemii Introductio ad Hiſtoriam Sacram, Amſtel.* A. D. 1694.

*Scaliger de Emendatione Temporum*, and *Notæ ejus ad Sphæram Manilii.*

*Valerius Maximus.*

*Va-*

*Vaninus*, a famous Atheist. He was by Birth a *Neapolitan*, and came into *France* on Purpose to promote the Impiety he had embrac'd; of which being convicted at *Tholouse*, he rather chose to become a Martyr for it, than renounce it; and therefore was publickly burnt in that City, A. D. 1619, persisting to deny the Being of a God with a wonderful Obstinacy even in those very Flames in which he perish'd. He wrote two Books; the first was publish'd A. D. 1615, entituled *Æternæ Providentiæ Amphitheatrum*; and the other the next Year after, which is his *Dialogi de Admirandis Naturæ*, in both which he serves that Cause for the Sake of which he dy'd.

English

# English *and* French *Authors.*

*Purchas*'s Pilgrimage.

*Ricaut*'s History of the Present State of the *Ottoman* Empire.

*Smyth*'s Remarks upon the Manners, Religion, and Government of the *Turks*.

*Thevenot*'s Travels.

*F I N I S.*