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THE TRUE *Sam: Miller.*
Nature of IMPOSTURE

Fully Display'd in the

L I F E

O F

M A H O M E T.

WITH

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

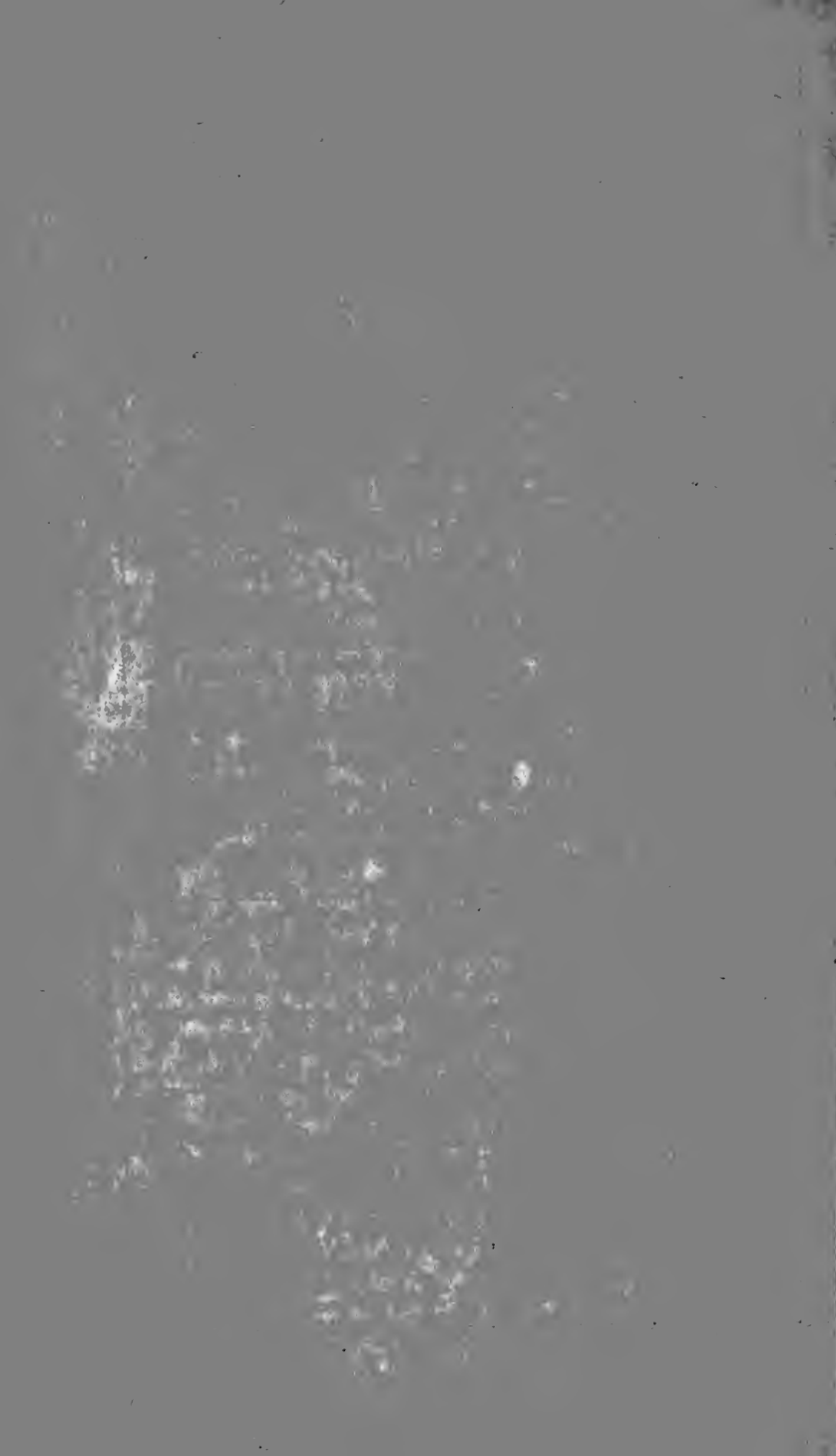
Offered to the Consideration of the
DEISTS of the Present Age.

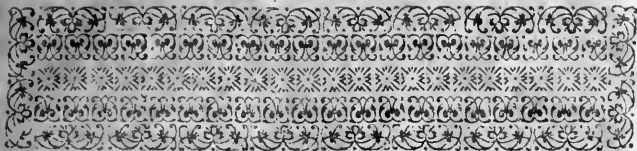
By HUMPHREY PRIDEAUX, D. D.
Dean of *Norwich.*

The SEVENTH EDITION, Corrected.

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T O T H E
R E A D E R.

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 Compliance 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 *Mabomet*, and must be also in all other Impostures in Religion, can possibly be charg'd upon that Holy Religion 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 altho' at present I have adapted the Life of *Mahomet* to this Purpose, yet it was not originally design'd for 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 pressed 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 Composition, 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 Mystery 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 Infirmitie) 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 purpos'd 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 discours'd 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* δ , η , $\tau\omicron$, as in *Al Abas*; *Ebn*, or with the Particle *Al* after it, *Ebnol* is the Son; and *Abu*, or with the Particle *Al* after it, *Abul*, 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 *Ebnol Athir*, is *the Son of Al Athir*, and *Abul Abbas* is *the Father of Al Abbas*; *Abd*, or with the Particles *Al* after it *Abdol*, signifieth *Servant*; and thus *Abdollah* signifieth *the Servant of God*, and *Abdol 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 *Mabomet*, 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 Wisber of thy Peace

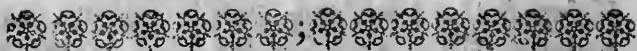
and Everlasting Salvation,

Norwich,
March 15.

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H. PRIDEAUX.

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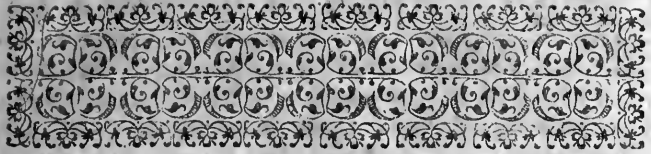
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M A H O M E T.



*M*ahomet (or according to the true Pronunciation 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 Koraisb*, the first Founder of it, from whom they derive his Pedigree in this manner; (c) The Son of *Pher Koraisb* 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 *Yokdab*: From *Tayem*, *Abu Beker*, and *Telba*; and from *Yokdab*, *Chalid Ebn Walid*, had their Descent. *Chelab* was he who first gave the Months of the
B Year

(a) Abul Faraghius, Abul Feda. Elmacin. Alkodai, &c. (b) Hottingeri Hist. Orient. lib. 1. c. 4. (c) Abul Feda. Pocockii Spec. Hist. Arab. p. 30. & 51. Echelenus 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, *Zarab*, 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 Gabsban*, 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 Gabsban*, 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 Gabsban* 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 Gabsban*; and,

(d) Golii Notæ ad Alfraganum. p. 4. (e) Abul Feda. Pocockii, Spec. Hist. Arab. p. 42. 50, & 342. Echelenis Hist. Arab. p. 1. c. 3. Fortalitium Fidei, lib. 4. Confid. 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 *Korashites*. But *Cosa* being aware hereof, sent privately to all the *Korashites*, 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 *Korashites*; 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 worshipped 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 *Hasbem*, and the younger *Abdsbem*, whose Son was *Ommia*, from whom the *Ommiadae*, who for so many Descents governed the *Saracen Empire*. *Hasbem*, 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 *Hasbemites*; 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 Hasbem*, that is, the *Prince* of the *Hasbemites*, even unto this Day.

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

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had

(f) Abul Feda. Pocock, Spec. Hist. Arab. p. 51. Echelenfis Hist. Arab. Part 1. c. 3. Liber de Generatione & Nutritura Mahometis.
 (g) Sionira in Append. ad Geographiam Nubiensem, c. 7. (b) Abul Feda, Pocock, Echelenfis, ib.

had to do with two very formidable Enemies in his Time ; (i) *Chofroes*, 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 Labe*, *Al-Gidak*, *Al-Hareth*, *Jabel*, *Al-Mokawam*, *Dorar*, *Al Zobair*, *Ketbem*, and *Abdol Caaba*. The eldest of them, *Abdollah*, having married *Amena*, the Daughter of *Wabe*, 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 *Chofroes* 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 *Corasbite*, 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. Abunazar. 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 *Meca* (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 *Mabomet* 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 *Hoftra*, 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 *Mabometans*) by *Babira*, 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*

B 3

Light,

(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 Mussladinum 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 Impression between his *Shoulders*. But the truth is, *Mahomet* did not become acquainted with this *Bahira*, till many *Years* after, when he traded for *Cadigba* 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 *Cadigba* (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) 28th 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 Mussadinum Sadum, p. 536. Vide etiam librum de Generatione & Nutritura Mahometis. (t) Abul Fedæ. Abul Faraghjus, 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 22 Years. Abul Faraghjus, 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 *Hassem* 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 judg'd 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

B 4

to

(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 *Hereses* 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 38th 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 *Cudigha* 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 *Anzel Gabriel*, which she was also as backward to believe, till after several repeated Stories to her of his Revelations from the said *Ange*, she (b) consulted with a fugitive *Monk* then in their
House,

(a) Liber Agr. Joannes Andreas de Confusione Sectæ Mahometanæ, c. 1. Bartolomæus Edesienus 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 *Profelyte* 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 40th 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, clancularly insinuating his Delusions into them. His first *Profelyte*, as has been said, was *Cadigba*, 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) *Oihman Ebn Affan*, *Zobair Ebno'l Awam*, *Saad Ebn Abu Waccas*, *Abdorrhman 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 44th 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 *Idol'atrous* 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.

He

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

(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 repositied. This *Chest* he left in the keeping of *Haphsa* 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

(u) Alc. c. 2. Joan. Andreas. c. 2. Guadagnol, Tra&t. 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. Confid. 2.

(x) Alc. c. 6. & c. 80.

(y) Alc. c. 25.

(z) Joannes An-

dreas, 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 Bekker* 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 *Chaldea*, 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 Suraram*. *Locman*. *Hinckelman*. præfatio ad *Alcoranum*. *Joannes Andreas*, c. 2. *Ricardi Confut.* c. 13. (†) *Eutyech*. *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 32d 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 Pre-*tence*; some called him a (†) *Sorcerer*, and a *Magician*; others a *Liar*, 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 *Doc-*trine** 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 *Profelytes* joined themselves unto him; among whom was (b) *Omar Ebno'l Chatab*, 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 begin to be alarm'd at it. Those that were addicted to the *Idolatory* 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.

(‡) Euty chius, Tom. 2. p. 340.

(†) Alc. c. 15, 25, 37, 81, &c.

Hottinger. Hist. Orient. lib. 2. c. 4.

cap. 1. Joannes Andreas, c. 1.

Andreas. c. 1.

(*) Joannes Andreas, c. 1.

(a) Elmacin, lib. 1. c. 1. Abu-

nazar. Hottinger. Hist. Orient. lib. 2. c. 4.

(b) Elmacin, lib. 1.

(c) Elmacin, lib. 1. c. 1. Joannes

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 height 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 administered 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 Miscellanca, 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

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(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. Hist. Orient. lib. 1. c. 3.

believed on him. And the like *Fable* he also told them of (1) *Châib*, 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 Abb.âs*, 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

(1) Alc. c. 7. c. 11. c. 26, &c.

(n) Joannes Andreas, c. 1.

Bidawi ad Alcorani cap. 12.

(m) Alcoran, c. 25, &c.

(o) Alcoran, c. 2. c. 6, &c.

(p) Alcoran, c. 17, &c.

your'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 forbid 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

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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. 2. 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

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came

(a) Alc. c. 65. &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. Motarrezii 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 *Basbar* 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 *Basbar* 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
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(f) Al. Bochari. Pocock. ib. (g) Sharestani. Pocock. Spe. 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 Edestæus. (l) Pocockii Spec. Hist. Arab. p. 157. (m) Ebnul Athir. Pocock. ib.

supposed Author thereof such a *Rude and Illiterate Barbarian*; it will be here asked, who were the Assiliants 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 25th 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 Bellovacensi'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 *Babira*; 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 *Babira* as an Assistant to *Mahomet* in the forging of his *Imposture*; and so doth also (y) *Cantacuzenus*, *Bartholemeus Edeffenus*, 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 *Babira* 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) Echelenfis 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;

(a) Abul Pharaghius. Abul Feda. Al Kodai. Al Jannabi.
 (b) Georgius Monachus in Disputatione cum Abusalama. (c) Theophanes, Zonaras, Richardi Confutatio, c. 13. Fortalitiium Fidei lib. 4. Confid. 1. * Richardi Confutatio, c. 13. Confutatio Mahometis Gr. Edita per Le Moyne. (e) Gollii 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. Confid. 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 pass'd a *Decree*, whereby they forbade 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 *Profelytes* 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 judg'd 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 gain'd 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. I. c. I.

(l) Elmacin. lib. I. c. I.

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 *Profelyte* 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 *Cadigba*, 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*) *Ayeshba*, 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. *Ayeshba* 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

(*m*) For which reason it hath been ever since, even to this Day, called *Abbas Beladi*, i. e. the Town of *Abbas*, Goli 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 Nubensem*, 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 plac'd the *Mesra*, that is, his famous Night-journey from *Mecca* to *Jerusalem*, and from thence to *Heaven*, of which he tells us in the 17th 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. Confid. 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 entering 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

According 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 height. 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 height but as one to seventy two, according to this rate, the height of this *Angel* must have been near *fourteen thousand Years*

(*u*) *Buxtorfii Lexicon Rabbinicum* in voce. *IV.*

50. v. 11. & *Pfal.* 80. v. 14.

38. v. 36. & ad cap. 39. v. 16.

* *Pfal.*

(*x*) Ad cap. 3. v. 7. & ad cap.

Years Journey, which is four times as much as the height 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 entering into a very familiar Converse with him, revealed unto him a great many *bidden 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 boot*; (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 *Affadick*, that is, the *Just*, because of the extraordinary Merit of his

D 3

Faith

(a) Cantacuzen. Orat. 4. Richardi Confutatio Legis Saracenicae, 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 Mesrae,

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 gravell'd 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 teased 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 *Muslemans*, 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

D 4

Story

(*) *Alcoran*, c. 3, &c. *Richardi Confutatio*, c. 17. *Cantacuzeni Orat.* l. sect. 3. & 5. *Ecchelenfis Eutyech. 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 *Sonnab*; 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 *Sonnab* (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. Echelenensis Eutyche vindicat. c. 27. Gentii Notæ ad Mustadinum Sadum, p. 578. (g) Ebnol Athir, Ebnol Kassai, Pocock 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 *Hugiaz*, 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 Eutyck. 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

(l) *Elmacin*, lib. 1. c. 1. (m) *Alcoran*, c. 8. *Joannes An-
dreas*, c. 1. *Bidawi Comment. ad Alcorani*, c. 8. *Abunazar. Hot-
tingeri 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) 12th Day of the Month, which the *Arabs* call the former *Rabia*, that is on the 24th 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. I. c. I. 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) *Ecchelenfis 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) El-

macin, 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 completed 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 Asbram*, who having built a famous (d) *Church* at *Sanaa*, the chief *City* of the *Homerites*, abundance of *Arabians* resorted thither to the *Chris-*
tians

(a) Abul Feda, Al Masudi, Ecchelenfis Hist. Arab. part 1. c. 10. Pocock. Spec. Hist. Arab. p. 62. (b) Al Masudi Ecchelenfis ib. (c) Al Jannabi, Ahmed Ebn Yusef, Ecchelenfis 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. Alcorani. 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 desert 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 105th 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 *Makomet* 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 *Makomet* was born. But perchance this Chapter came not forth in publick, till *Orhman'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 *Korashites* and *Kisailanites*, in which *Mahomet* first (h) entered 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

Hospitality

(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, & 2. *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 2d, 5th, 7th, 10th, 13th, 15th, 18th,

E

21st,

(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: 111. Scaliger de Emendatione temporum, lib: 2. cap. de Anno Hegiræ.

21st, 24th, 26th, and 29th, 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 alternately 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 Yazdegerd*. 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 *Yazdegerd* (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 *Yazdegerd*, 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 16th 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 *Yazdegerd*. 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*.

E 2

Heg.

* *Abul Pharaghius*, p. 112. & p. 116. *Euty chius*, part 2. p. 256. & p. 296. *Eimacin*, lib. 1. c. 2. & c. 4. † *U:ug. Beg. de Cognitione Epoch. c. 3. Where speaking of the Persian Epochs, he hath these Words, Principium hujus Epochæ fuit dies Martis initio anni quo primum regnavit Yazdegerdus 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 *Asiab* 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 teased 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 Phraghius, 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 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 Mulet 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

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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. 4. (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 *Anfers*, that is, *Mahomet's* *Helpers*; and the Men of *Mecca*, who were called the *Mobagerins*, that is, the *Companions of his Flight*; the * former would have had a larger Share than the latter. To solve 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.

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

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 *Seēt* 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

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Aver-

(*f*) Abul Pharaghius, p. 102. Al Kodai, Abul Feda, Joannes Andreas, c. 6. v. 10. Buxtorfii Synagoga Judaica, cap. 10. Mainonides 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* worshipp'd at it while in *Paradise*; but being cast down from thence (for they place *Paradise* in *Heaven*) he pray'd *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 worshipp'd 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 worshipp'd *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, Pocockii Spec. Hist. Arab. p. 115: S. onitæ Appendix ad Geographiam Nubiensem, c. 7. (q) Alcoran, c. 2, 3, & 22. Al Jannabi in vita Abrahami, Sharestani, Zamachhari, ad cap. 2. Alcorani. Sharifol Edrissi. 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 *Fest 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 *Muslems* in imitation hereof, which by a Name also borrowed from the *Jews*, he called *Ashura*, which is the same with
the

(*r*) Sharafstani; Golii Notæ ad Alfraganum, p. 8, & 9. Makrifi. Pocockii Spec. Hist. Arab. p. 177, & 311. (*s*) Abul Phara-

ghius, p. 102. Al Kodai.

(*t*) Al Kazwini, Pocockii Specim. Hist. Arab. p. 309.

the Hebrew *Asbor*, 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) Al-

coran, c. 2. (y) Ebn Ahmed, Al Makrizi, Pocockii Spec. Hist. Arab. p. 175. (z) Al Jauhari, Ebnol Athir, Gollii

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 wherever 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 increased 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) Ecche'ensis Hist. Arab. part 1. c. 7. & Eutyech. Vindicat. p. 303, & 304.

Number of his particular *Favourites*, and made him one of his chief *Confidants* 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 *Telba*, 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 (b) 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.* (b) *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 rejoicing 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 *Sett* 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 Mischiefs for the future, (l) he forbid 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. Confid. 5. (m) Alcoran, cap. 2. Zamachhari & Bidawi, alique 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* forbade 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 of 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 forbade it ever after to all his Disciples. But he himself seems totally to refer the Reason

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(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 5th Chapter of the *Alcoran*, where he gives his Law concerning this Matter, his Words are, *The Devil desires to sow Diffension and Hatred among you, thro' Wine and Games of Chance, to divert you from remembering 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 entered 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 Diffensions 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) Ecchelenfis Hist. Arab. Part. 1. c. 5. Richardi Confutatio, c. 8.

(q) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102.

(r) Ecchelenfis, 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*) *Mubomet* having first taken Arms, gave a Prefage 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, 5th, 7th, 10th, 13th, 15th, 18th,
E 21st;

(*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.

21st, 24th, 26th, and 29th, 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 *Solar*; 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 *Solar Year*, although not exactly to the same Day. Which being like to create some Confusion to us who are used to the *Solar 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. *Sapbar*. 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. *Dulbagha*. The first hath thirty Days, and the second twenty nine, and so alternately to the end of the Year; only in the Intercalary Years, *Dulbagha* 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 Yazdeجرد*. It computes by *Solar 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 *Yazdeجرد* (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 *Yazdegerd*, 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 16th 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 *Yazdegerd*. 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*.

E. 2.

Heg.

* *Abul Pharaghius*, p. 112. & p. 116. *Futychius*, 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 Epoch, he saith these Words*, Principium hujus Epochæ fuit dies Martis initio anni quo primum regnavit *Yazdegerdus* filius *Shahâri*.

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 *Asiab* 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 teased 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.

Abul Pharithius, p. 103.

Arab. p. 183.

Sect. 12. *Joannes Andreas*, c. 12.

4, 9, &c. *Joannes Andreas*, c. 12. *Disputatio Cristiani*, c. 8. *Can-tacuzeni Orat. 1 Apolog. 4. Richardi Confutat. o.*, c. 10.

(*p*) *Abul Pha-*

(*q*) *Abul Feda*, *Pocockii Specim. Hist.*

(*r*) *Alcoran*, c. 4. *Can-tacuzen. O at. 1.*

(*s*) *Alcoran*, c. 2, 3.

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

E 3

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 *Anfers*, 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 *Impositor*, 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,

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 *Imposiurē*, 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

E 4

Aver-

(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* worshipp'd at it while in *Paradise*; but being cast down from thence (for they place *Paradise* in *Heaven*) he pray'd *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 worshipp'd till the *Flood*, by which it being overthrow'n, *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 worshipp'd *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, Pocockii 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 Ednisi. 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*, (*r*) 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 *Muslems* in imitation hereof, which by a *Name* also borrowed from the *Jews*, he called *Ashoura*, which is the same with
the

(*r*) Sharestani, *Go'li Notæ ad Alfragannm*, p. 8, & 9. Makrif. Pocockii *Spec. Hist. Arab.* p. 177, & 311. (*s*) Abul Pharahius, p. 102. Al Kodai. (*t*) Al Kazwini, *Pocockii Specim. Hist. Arab.* p. 309.

the Hebrew *Afhor*, that is, the *Tenth*, it being the (u) Tenth Day of the Month *Tifri*, on which this *Faft 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 wherever 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 *Impositor*, 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 Bekér* 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) Ecche'lenfis Hist. Arab. part 1. c. 1. & Eutyeh. Vindicat. p. 303, & 304.

Number of his particular *Favourites*, and made him one of his chief *Confidants* 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 *Telba*, 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. I. c. I. 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 *Set* 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 Mischiefs for the future, (l) he forbade 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) *Elmacingi*, l. 1. c. 1. *Abul Pharaghius*, p. 102. (l) *Al Kodai*, *Pocockii Specim. Hist. Arab.* p. 175. *Alcoran*, c. 5. *Fortalit. Fid. lib. 4. Confid. 5.* (m) *Alcoran*, cap. 2. *Zamach hari & Bidawi*, aliique *Commentatores ad illud caput. Dialogus Mahometis cum Abdollah*, *Richardi Confutatio Legis Saracenice*, 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 forbid 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 of 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 forbid 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 5th 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 remembering 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 entered 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) *Anrus Ebn*

(p) Ecchelenfis Hist. Arab. Part. 14 c. 5. Richardi Confutatio, c. 8.

(q) Elmacin, l. 1. c. 1. Abul Pharaghius, p. 102.

(r) Ecchelenfis, 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 *Anrus*, and also another that came to his Assistance, those whom *Mahomet's* Instruments had wrought into a Diffension from the rest, took this Opportunity (s) to desert the Camp, and march home. Whose Example the rest in this Contention 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 *Lakianites*, 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 whom

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(s) *Abul Pharaghius*, p. 102. *Elmacin*. l. 1. c. 1. (t) *El*
macin. l. 1. c. 1.

(u) *Abul Pharaghius*, p. 102. *Elmacin*.
l. 1. c. 1.

(w) *Abul Fedl*, *Pocock's* 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. i. c. i.*
Elmacin. ii.

(y) *Elmacin. ib.*

(z) *El-*

(a) *Al Kodai, Pocockii Specim. Hist. Arab. p.*

since with so much *Religion* been observed, by all of his *Sett*, 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 *Dulbagha*; 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 Hagba*, 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 *Dulbagha*, 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 *Command*

(b) Vide supra ad Annum Hegiræ secundum.

(c) Sha-restani, 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 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 *Musti*, 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

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(d) Elmecin. lib. 3. cap. 1. Abul Pharaghius, &c.
Pharaghius, p. 339.

(e) Abul

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 *Moawia* 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 (*b*) 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. Euty chius, Tom. 2. p. 360. Abul Pharaghius, p. 124.*
 (*b*) *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 *Basber*, 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*

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taking

(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 worshipped 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 their *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.
 Pocockii Spec. Hist. Arab. p. 107, & 108.

(n) Po-

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 *Mecca*, 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 *Taisians*, 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

(*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 *Dulbagha*, 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 *Mosaillema*, 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 Mosaillema*, 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 *Teliba*, 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.

(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 28th 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 Basfar, who died on the spot of that Poison, (e) He cried out, O Mother of Basfar, the Veins of my Heart are now breaking of the Bit
which

(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 Jahnabi, 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 *Anfars*; 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 Bekker* 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, (b) 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* Carcass. 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

(b) 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 height, 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) Eutyclus, 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 *Cadigba* 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

(*m*) Bartholomæus Fdellenus, Disputatio Christiani, &c.
 (*n*) Liber de Generatione & nutritura Mahometis, Joannes Andreas, c. 1. Bellonius, l. 3. c. 1. Guadagnol. p. 169. c. libro Agir. Ecchelenfis, Hist. Arab. part. 1. c. 23. (o) Appendix ad Geographiam Nubicensem, c. 8. Joannes Andreas, c. 7. Bellonius, l. 3, &c. (*p*) Abul Feda, Al Kodaj, 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 *Hafseth*; *Jeweira*, the Daughter of *Harith*; *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, threatening 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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the

(q) Vide Gentium in Notis ad Mufladinum 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 Pharahius, 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 *Sonnab*, 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 *Abdorrhman 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 *Abdorrhman* 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 us'd 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*

(u) For she di'd 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 Microzoico, part. 1. l. 2. c. 1.

silence 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

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Love

(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 Mussadinum Sadum, p. 568.

(f) Gentius in Notis ad Mussadinum 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 save 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

(g) Al Jannabi, Abul Feda, Al Kodai, Pocockii Specim. Hist. Arab. p. 182. Richardi Confutatio, c. 8. Disputatio Christiani, c. 6. Ecchelenfis 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) Ecchelenfis 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. *Confid.* 2.

ter of Prohibition, wherein he brings in God allowing Mahomet, and all his *Muſſemans*, to lie with their Maids when they will, notwithstanding their Wives. The first Words of that Chapter are, *O Propbet, 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*, *Ayeshah* 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 *Ayeshah*, 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. There is also, part 1. lib. 1. c. 14. Bellonius, lib. 3. c. 8. & c. 10. *Ciccardi Epistole*, p. 29, 33, 50, & 66. (*n*) *Amjed Ebn Zin*,

Wives, is, that he might beget young *Prophets*; but notwithstanding this, he left no young Prophet nor Prophets neither behind him of all his Wives. Of (o) six Children, which he had all by *Cadizha* 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

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largely

(o) Abul Pharaghius, p. 103.

(p) Fortalit. Fid. lib. 4.

Confid. 2. Guadagnol. Tract. 2. Cap. 7. Sect. 1. Richardi Confutatio, c. 8. Disputatio Christiani, c. 6.

(q) Joannes Andreas,

è libro A'nalì, cap. 7. Guadagnol ex eodem libro, Tract. 2. Cap. 7. Sect. 1.

(r) A'coran, 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 *Muslemans* 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 veiled. 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.

(*u*) *Alcoran*, c. 33.
coran, c. 33.

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

(*x*) *Al-*

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 *Aysha*, who was not then full twenty Years old, and lived above eight 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 *Self*, 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) Richaidi Consultatio, 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 deposited in the *French King's Library*. But (c) *Grotius* re-
jects

(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 *Moarwias*, the Son of *Abu Sophian*, to be the Secretary to the *Impostor*, who drew the *Instrument*; whereas it is certain, that *Moarwias*, 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) Shareftani, Safiodinus, Pocockii Spec. Hist. Arab. p. 183.

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 Petraea*, 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 Desarts lying from this City to the Borders of *Palestine*, are called the *Desarts* 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

(e) Ptolemy. p. 317.
Papa,

(f) *Geographia Sacra Caroli à Sancto Martino*
(g) *Acta Concilii Laterani sub Martino*
(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 expressly 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 expressly 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.
Pocockii Specim. Hist. Arab. p. 186.

(k)

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*.



THE HISTORY OF THE
LIFE OF JOHN DE Witt
BY JOHN DE Witt
IN TWO VOLUMES
LONDON: Printed and Sold by J. B. ROSS, in Pall Mall, 1753.



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.

L O N D O N:

Printed in the Year M D C C X V I I I.

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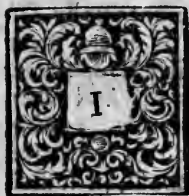
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LETTER

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 thoroughly examine the Matter, I will lay down, in the first Place, What an *Imposture* is; 2dly, What are inseparable Marks and Characters of it; And 3dly, 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 falsely assum'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 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.

S E C T. 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 Confidants 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 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 therein. 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 favours 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 claim'd 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 re-established 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

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† *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 sub-

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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 offer'd 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

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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 he is for certain the *Messias*. Maimonides in *Yad Hachazckah* 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 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, would

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 propos'd 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 Cereemonies 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

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 propos'd, 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 * *Acts 6. v. 13.* 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.

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 Entering on it, but that he was sent of *God* so to do.

The grand and fundamental Doctrin 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:

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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.

S E C T. 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*, nor *Porphyry*, nor *Julian*, or any other of the *Heathens*, or the *Jews*, who were the bitterest 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 bitterest 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

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 vouch'd 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* worshipp'd; 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*, † *Acts* 2. v. † *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 them-

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 Oidium 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*, *Porphry*, 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

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.

S E C T. III.

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

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*, (2. 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 murder'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 Poms 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, favour 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 favour'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 propos'd (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 Poms 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 aganist all those terrible Storms of Persecution which were raised aganist 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 culpe sue 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
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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 spite 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 easy 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 Touchstone 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 favour 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 vents 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 favour 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 favour 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 falsely 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 denominatèd 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 denominat'd 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 *Diæ*, and from thence to bring them forth to the *Cre-tans*, 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 Halicarnassens*, lib. 1. *Strabo*, lib. 16. *Valerius Maximus*, lib. 1. c. 2.
 † *Plutarchus* in *vita Numæ*, & *Dionysius Halicarnassens*, 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 allerdg'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 mischief'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 persuaded, 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 falsely 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,

2dly, 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* in-

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.

S E C T. 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, 1st. 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 supposititious *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 spite 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 Falsties 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 ist, 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

tion 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.

would

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 detest 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 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 happened 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 surprising Particulars related in the Gospels are confirm'd by the Testimony of *Heathen Writers*, I mean the *Murder 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 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 foreshewn 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* thereintö; 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 (*)) (* *Matth.* 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 verifi'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*

rat pro Præfectis. Cum itaque rei idem fortiter instaret Alypius, juvaretque Provincia Rector, metuendi globi flammæ prope fundamenta crebris assultibus erumpentes fecere locum, exustis aliquoties operantibus, inaccessum, hocque modo elemento destinatus 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 *Vespasian*, and after *Titus*, laying Siege thereto, was, after
 "many bloody Conflicts, at length with difficulty taken and destroy'd) committed the care of the Business to *Alypius* the *Antiochian*, who formerly had
 "been *Propræfect* of *Britany*, to be with all speed expedited 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 unaccessible, 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 accursed 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 pass, 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,

3dly, 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 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 *Moraliry* 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.

S E C T. 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 showing

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 *Saviour 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.

3dly, *Mahomet* to please his *Arabians*, retain'd in the *Religion* which he taught them, most of those Rites and Ceremonies which they had been accusom'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.

4thly, *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.

5thly, *Mahomet*, under pain of Death, forbid 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 Bereans* 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 *Mocca* 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;

how

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 subtlest 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 where in *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.

7thly, *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.

8thly, *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 referri'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 *ψεψαυμένα ἔργα καὶ ἐνέψεσται τῶ 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

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 Tyanicus*, 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*.

S E C T. 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

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kept

(*) 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 therefrom. 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?

S E C T. 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 persecute 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 coolly 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 joy'n'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 *Premises*, 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 meddling with the *Premises* 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 *Premises* 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 *Premises*

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 all 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 Worship*s, 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 worshipp'd 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 *Sett* 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* worshipp'd 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 $\pi\alpha\tilde{\iota}\varsigma\ \alpha\tilde{\iota}\nu\theta\rho\tilde{\omega}\nu\ \tau\alpha\ \theta\epsilon\omega\tilde{\nu}\ \tau\epsilon$ 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 *Aburdities* 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.





A N
A C C O U N T
 O F T H E
A U T H O R S

Quoted in this B O O K.

Arabic Authors.



Bul Faragkius, 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 published 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 Hacıim Abul Faragli*.

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. 1273. 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. Ecchelenfis* quotes him by the Name of *Ismael Shiabin-shiah*.

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. *Echar*, 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 *Portuguese* in *Ind'a*, 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 *Echar* (which happen'd *A. D.* 1604.) were all confirm'd to them by his Successor *Jehan Guire*. At the Command of this *Echar*, *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 *Echar* 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 *Idolatri* 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 Buchari, an eminent Writer of the *Traditionary Doctrines* of the *Makometan 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 *Sonnab*: 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 *Makometans*. The Name is borrow'd from the *Hebrew Kero* 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 Ver-*

tion 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 *Nuremburg*, 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 *Hoghaitol 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 Fanabbi, an *Historian*, born at *Fanabba*, 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 Mohammed Mustapha Ebnol Saiyed Hasan Al Fanabi*.

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 Hofain 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 Motarrezzi, 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 *Nafir Ebn Abil Macarem Abal Phatab Al Motarrezzi*. He was of the Sect of the *Motazali*, and seems by his last Name, *Al Motarrezzi*, (by which he is usually call'd) to have been by Trade a Taylor, that being the Signification of the Word in *Arabic*.

Assama-

Affamael, 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 *Naserodin 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 Foolerics 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 Bellocensis*.

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 Saracenicæ*, 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 *Jobide*, 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 Rais A' 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 Mokammed Al Shaibani Ebnol Athir Al Fazari Magdoddin*.

Ali Ebnol Athir, an Historian, Brother to the former *Ebnol Athir*. His Name at Length is *Abul Hasan Ali Ebn Mohammsed Al Shaibani Ebnol Athir Al Fazari 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 *Taarifat*, 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.

Euty chius, 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 *Euty chius*. 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 Tybes*; 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 *Hefronita*, 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. Adrifi*, 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 *Kctab 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 Adrifi*, 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 *Absulama Ebn Saar* of *Mosul*.

Fauhari, the Author of a famous *Arabic Dictionary*, call'd *Al Sahab*: His Name at Length is *Abu Naser Ismael Ebn Hammad Al Fauhari*. 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.

Falalani, i. e. the *Two Falals*. 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 *Fabal Oddin Mohammed Ebn Ahmed Al Mahalli*; and the second *Falal Oddin Abdorrahman Al Ofyuti*. This latter, on the Death of the former, finish'd the Book, A. D. 1466, and was also Author of a History called *Mezhar*.

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

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

Zamachshari, 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 Chowarasmī Al Zamachshari*. He was born at *Zamachshar*, a Town of *Chowarasmia*, A. D. 1074, and dy'd A. D. 1143.

Hebrew and Chaldee Authors.

C*Haldee 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 Cacus*.

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 *Grammarians* 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 *Michol*, and the other *Sepher Shorashim*, i. e. the *Book of Roots*. *Buxtorf* made his *Thesaurus Linguae Hebraeae* out of the former, and his *Lexicon Linguae Hebraeae* 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 Nevuchim*, 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 Aegyptius*, 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 Books which the *Jews* have, next the *Bible*. For how much Noise soever may be made about their *Rabbinical Writers*, there are none of them above seven hundred Years old. There are some of them indeed lay Claim to a much antienter Date, but without any Reason for it.

Greek Authors.

A *Ristotelis Ethica & Politica.*

Bartholomæi Edesseni Confutatio Hagarenæ, a Greek Tract against *Mahometism*, publish'd by *Le Moyne* among his *Varia Sacra*. The Author was a Monk of *Edesia* 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 *Makometans*. 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 *Achememid*, 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 *Makometan Superstition*.

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

Chrysofomi Homilia.

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

Diony-

Dionysii Halicarnassi Antiquitates Romanae.

Eusebii Historia Ecclesiastica, and Preparatio 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 *Λόγος φιλαλήθης*, 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 Judaicae, and de Bello Judaico.

Origines contra Celsum.

Philostratus de Vita Apollonii Tyanei.

Phlegon Tralitanus, 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 Vita.

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.

Zonara 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.

A *Muziani Marcellini Historia.*

Anastasi 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.

Beeharti Hierozoicon.

Busbequii Epistola, 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 Episcopatum Ecclesie Universae. Lutetia Parisiorum, A. D. 1641.

Clenardi Epistola. 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-Eccbellenfis Historia Arabum. This Book is ubjoin'd to his *Cronicon 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 *Eccbellenfis*; 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 sapere 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 futile and injudicious Writer, in most of that which he hath publish'd.

Abrahami Eccbellenfis Eutyckius vindicatus; which Book is in two Parts; the first writ against Mr. *Selden's Eutyckii Patriarchæ Alexandrini Ecclesie 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 Instructiones Historico-Theologicae, publish'd at *Amsterdam*, 1615.

Fortalium 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 *Kristian*, 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 *Makomet* 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 Nota 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 Guadagnoli Apologia pro Kristiana Religione, contra Objectiones Akmed Filii Zin Alabedin Perse Asphabensis. Of which Book I have already given an Account in what I have written of *Akmed Ebn Zin*, against whom it is written.

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

Grotius de Veritate Kristiane Religionis; & *Epistola ad Gallos*.

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

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 *Entropius*, continu'd by *Paulus Diaconus*, and finish'd by *Landolphus Sagax*.

Johannes Andreas, de Confusione Sectæ Mahometanae. 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 Gæzeli*, 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.

Macrobiî Saturnalia.

Caii Plinii Secundi Naturalis Historia.

Caii Plinii Cæcilii Secundi Epistola.

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

forth the Year in which he dy'd. His *Specimen Historia Arabica*, 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.

Richardii, 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 Picensis*, 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 Saracenicæ* at Leyden, A. D. 1625.

Schickardi Tarich, seu Series Regum Persarum, Tubinga, A. D. 1628.

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

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

Valerius Maximus.

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 *Aeterna Providentia Amphitheatrum*; and the other the next Year after, which is his *Dialogi de Admirandis Natura*, in both which he serves that Cause for the Sake of which he dy'd.



English

*English and French Authors.***P***urchas'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.





