



MAHOMETISM

FULLY
EXPLAINED

CONTAINING,

- I. The previous Disposition to, and the Method of, the CREATION: The Fall of ADAM and EVE; their Repentance and Sufferings; Their Posterity down to NOAH With a particular Description of the DEUCALION.
- II. The Wonderful Life of ABRAHAM, and the Distinction between the Two Lines, that of ISRAEL, Father of the Jews, and of ISHMAEL, Father of the Arabs.
- III. An Historical and Chronological DISSERTATION concerning the Miraculous Prophecy of LAZARUS, which shone on the Forehead of MAHOMET, and all his Progenitors.
- IV. The LIVES of HANAN, ABDOLMUTALIB, and ABDALLAH, the Three immediate Predecessors of MAHOMET; With his own Life, Pilgrimage to Heaven, Death, &c. The Prayers, Ceremonies, Fasts, Festivals, and other Rites observed by the Arabians. With a Remarkable Description of the Day of Judgment.

Translated from the Spanish and Arabick. in the Year 1734 of the Moriscoes in Spain.

By T. RABIDAN, an Arragonian

From the ORIGINAL MANUSCRIPT, and corrected with large Explanatory NOTES


By Mr. MORGAN.

LONDON:
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M.DCC.XXIII. [F. rec. 5.]



. TO THE
. RIGHT HONOURABLE
E · D · W · A · R · D
L · o · r · d · H · A · R · L · E · Y .

My LORD,

 UPON my Arrival in
England, Three Years
since, from *Barbary*, a
Country wherein I have pass'd
Twenty Years of my Life, I had
no sooner determin'd to Translate
the Treatise of which I here intreat

A · 2 · · · · · Your

Your Lordship's Acceptance, than I designed to honour the Original with a Place in the *Harleyian Library*:

I shall not attempt to give Your Lordship any particular Account of this Work, the Author himself having done it so fully.

The Chief Motives of my undertaking the Translation, were, To give my Countrymen, more just Ideas of the Notions of the *Mahometans*, than they have hitherto received; and because I really thought many Things in the Author, were very Curious, and ought not to be buried in the little-known Languages (in this Part of the World) in which they are delivered.

How

How I came by the Manuscript,
 I have acquainted the Reverend
 and Learned Dean *Brideaux*, in
 a Letter hereunto annexed; and
 shall only add, That, if the
 Original be thought worthy of
 Your Lordship's Acceptance;
 and if either That, or the Tran-
 slation, can give Your Lordship
 any Entertainment, it will an-
 swer all the Wishes of,

LONDON,
 May 20. 1723.

My LORD,

Your Lordship's most Obedient

Humble Servant,

J. MORGAN.



To the REVEREND,
 HUMPHREY PRIDEAUX; D.D.
 DEAN of NORWICH.

REVEREND SIR,



ELYING on your Goodness, that
 you will Pardon my intruding on
 your better employ'd Thoughts, I
 make bold to proceed without fur-
 ther Apology, You being, un-
 doubtedly, the properest Person to
 be apply'd to in this Matter.

In the Kingdom of *Tunis*, where (and in other
 Parts of *Barbary*) I resided several Years, I pur-
 chased a *M.S. Anno 1719*, written *Anno Dom. 1603*.
 by one of those seemingly converted *Moors*, called by
 the *Spaniards* CHRISTIANOS NUEVOS, whose professed
 Christianity being forced and involuntary, was,
 by Consequence, never real. The Author's Aim in
 compiling this Work, was for the Instruction of the
 numerous and ignorant Multitude of his Nation and
 Persuasion inhabiting those Kingdoms, concerning
 their erroneous Chronology, and the Rites and Cere-
 monies of that pernicious Sect. That being the Time
 when the *Inquisition* was hottest against those coun-
 terfeit

terfeit Christians, and but few Years before their last General Expulsion, all who are not ignorant of the Bigotry and mistaken Zeal of the *Romish* Clergy, especially in *Spain*, may easily imagine the Confusion their Religious Affairs must be in after so rigorous a Prosecution, and of so long a Continuance, the bare Use of their Natural Language, being deemed a Crime worthy the Cognizance of that merciless and detestable Tribunal. But not to tire your Patience, or detain you upon a Subject you are so much better acquainted with than I can pretend to be, I proceed to give you some Account of the Book itself.

He begins long before the *Creation*, with the previous Disposition in the Emphyreal Heaven towards it, and brings it down to the Death of that Grand Impostor, whose Life you have so accurately transmitted to Posterity. Though his Orthography, or rather Cacography, is peculiar to himself, yet there is something Curious and Uncommon throughout the whole Work; Nor does it want a beautiful Extravagance, and an uncultivated Elegancy; not only in my Own, but in the Opinion of several Gentlemen of Learning and Sense. He has composed the whole in Metre, and for so doing, gives his Reason in a short Preface. The Language is *Spanish*, though not properly *Castilian*, but intermix'd with the *Aragonian* and *Valencian* Idioms (he being a Native of *Aragon*) with innumerable *Arabick* Words in *Spanish* Terminations: So that I may, without Vanity, affirm, there are very few in this Nation who can make any thing of it besides myself; Who by my long Continuance, and frequent Conversations with the Off-spring of those *Exiles* in *Barbary*, am thoroughly vers'd in their Way of expressing their Sentiments. It may, without Scruple, be depended on as Genuine; for it can be scarce supposed, that, at such a Juncture, an *Alcaqui*, when his Flock were in such need of Spiritual Instruction, would give them any thing contrary to the firm Tenets

Tenets of their Belief, at least wilfully; and, indeed, in several Places, he modestly pleads his own-Insufficiency for such an Undertaking, for want of Materials and Capacity.

As he gives a more particular Account of several of *Mahomet's* Ancestors, and of Himself, (and likewise most unaccountable Fables of many of the Patriarchs, but especially of *Abraham*) than I meet with in other Writers, I was advised to publish it for its Curiosity, and I have, in Effect, translated into *English-Prose*, about a Sixth Part of it, with many Explanatory Notes, which several good Judges tell me, are in no wise Impertinent to the Matter, but rather very Useful and Instructive, &c.

If you please, Sir, to give your Consent, I am ready to send you the Sheets I have done, rough and unpolished, just as they are, by any Conveniency you shall direct: The which if you will take the Pains to peruse and send me your Sentiments, I shall reckon myself your Debtor, for whatsoever Service shall at any Time, or on any Occasion, fall in my Way. And if you would be pleas'd to correct a few Pages, the Corrections of so eminent a Pen, I should take as an Honour and Favour, and shall serve me as so many Rules in my future carrying on this Work.

Now, having too long inroach'd on your Patience, I only beg you'll be pleas'd to grant me a speedy Answer, and Leave to subscribe myself,

Reverend SIR,

Your most humble Servant,
to Command,

JOS. MORGAN.

I take

LONDON;
August 12.
1723.

X A LETTER, &c.

I take this Opportunity, of returning my most hearty Thanks to Dean *Prideaux*, for his kind Compliance with my Request, in a Revival of this Work, had he not been incapacitated, through his Ill State of Health, and very great Weakness, of which I received the following melancholy Account, from his *Amanuensis*, the next Post after I wrote to him.

J. M.

The Answer of Dean PRIDEAUX.

S I R,

I Write you this, by the Order of my Master the Dean of *Norwich*, who commands me to tell you, That he has received your Letter, and would be glad to serve you in the Matter you propose, were he in a Condition; But being now weakened by Age and Infirmitie to such a Degree, as he hath not Strength in his Hands to write his own Name, he desires to be excused, and that you would not take it amiss, that he cannot write to you himself.

NORWICH,
August the 18th,
1722.

I am

Your humble Servant,

THO. CHURCH.

To Mr. Jos. Morgan, &c.

THE



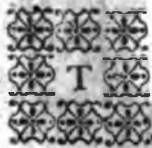
T H E

Mahometan Confession of FAITH ;

O R,

A * TREATISE concerning the
ARTICLES which every good Mussul-
man is obliged to receive and be-
lieve, in order to be of the Number
of the FAITHFUL.

I
Of GOD's Existence.



THE Articles of our Faith, which every
good Musalman is bound to believe, and
to receive, with an intire Assurance, are
Thirteen in Number, whereof this is the
first and principal.

* The Title of this in the Original is, *Trazada segundo de los Ar-
ticulos, que todo buen Muslim esta obligado a creer y tener por Fé*; that
is, *The second Treatise of the Articles which every good Musalman is obli-
ged to believe and hold as Faith*. What is most remarkable in this M. S.
is, that it is written in Spanish, with Arabick Characters. It is in
the Publick Library at Amsterdam, and was lately translated into
French, from a Latin Version taken from the Original. Mr. Reland,
in his *De Relig. Moham.* frequently quotes it. Being short, and, in
all Likelihood, Authentick and Genuine, I thought it not improper to
be prefixed to this Work.

To

To believe from the Heart, to confess with the Tongue, and, with a voluntary and steadfast Mind, to affirm, That there is but One Only God, Lord and Governor of the Universe, who produced All Things from Nothing; in whom there is neither Image nor Resemblance, who never begot Any Person whatsoever, as He Himself was begotten by None; who, as He never was a Son, so He never hath been a Father. It is this Lord and Sovereign Arbiters of all Things, whom we *Musulmans* are bound to serve and adore. So that, none amongst us may deviate from this Article, but every one must imprint it deeply in his Heart; for it is unquestionable.

II.

Of the Prophet MOHAMED, and his
ALCORAN.

The Second Article, with its Principal Reasons.

WE must believe from our Hearts, and confess with our Mouths, That the Most High God, after having revealed Himself to Mankind by His Ancient Prophets, sent us at length his *Elected*, the Blessed *Mohamed*; with the Sacred and Divine Law, which, thro' His Grace, He had (a) created, the which is contained in the venerable *Alcoran*, that hath been from Him remitted to us. By this Holy Law it is, that

(a) There are Controversies among the *Mahometans* in Points of Religion, as well as among us. The Opinions of their Doctors were for several Ages divided concerning this famous Question, *Whether the Alcoran was Created or Uncreated?* and it was at last thought the wisest Way to leave it undecided. It seems this Author was for the Affirmative; whereas, on the contrary, the Writer of the Abridgment of the *Mahometan* Religion, published by Mr. *Reland*, declares himself flatly on the Negative. Neither could I ever find in any Author that it is decided by the *Alcoran*.

God hath abolished all the preceding ones, and hath withdrawn from their Doubts and Errors all Nations and People, in order to guide them to a firm and lasting State of Happiness. Wherefore, we are obliged exactly to follow the Precepts, Rites, and Ceremonies thereof, and to abandon every other Sect or Religion whatsoever, whether instituted before or since this Final Revelation. By this Article we are distinguished, and separated from all sort of Idolatry, lying Rhapsodies, and false Prophecies, and from all those Sects, Societies, or Religions different from ours, which are either erroneous, abrogated, or (a) exaggerated, void of Faith, and without Truth; as daily appears by the several Notions of the Infidels, who divorce and disannul their Statutes and Institutions, after having made them; every Moment changing their Principles, because they are ignorant of God's Goodness; and who dishonour their own Rites and Ceremonies, by continual Innovations and Reforms.

III.

Of Providence and Predestination.

The Third Article, with its Principal Reasons.

WE must firmly believe, and hold as a Certainty, That, except God Himself, who always *was*, and always *shall be*, every Thing shall one Day be annihilated, and that the *Angel of Death*, shall take to himself the Souls of Mortals destined to a total and universal Extinction, by the Command of God our Powerful Lord and Master, who was able, and hath vouchsafed to produce out of Nothing, and, in fine, to set an Form, this Universal World, with all Things there-

(a) In the French Version, which I follow, it is, *Ou errances, ou abrogées, ou exagérées, sans foi, & sans vérité*.

is contained, both Good and Evil, Sweet and Bitter; and who hath been likewise capable, hath known how, and hath been pleased to appoint Two Angels, the One on the Right, and the Other on the Left, to register the Actions of every one of us, as well the Good as the Bad, to the End that Juridical Cognizance may be taken thereof, and Sentence pronounced thereupon, at the great Day of Judgment. It is therefore necessary to believe Predestination; but it is not permitted to discourse thereof, to any whomsoever, till after being perfectly well versed in the Study of our Written Law, *viz.* the *Alcoran*, and of our *Sunna*, which is our Oral Law. As to the rest, seeing all Things are to have an End, let us do Good Works, and deport Ourselves so, that we may live for Ever; A Life, which is the real Life of Existence, and which can never be obtained but through the Practice of Vertue: As hath been denounced by the Primitive Prophets, before the Sacred Volume of the *Alcoran* was sent us from Heaven.

IV.

Of the Interrogation in the Grave.

The Fourth Article, with its Principal Reasons.

WE must truly and firmly believe, and hold as certain and assured, the Interrogation of the Sepulchre, which will after Death be administered to every one of us by two Angels, upon these Four important Questions, Who was our Lord and our God? Who was our Prophet? Which was our Religion? And on what Side was our (a) *Kibla*? He who shall be in a Con-
dition

(a) *Kibla*, is the Point of the Compass towards which all *Mahometans* turn their Faces at their Devotions, and is, as near as they can guess, towards the *Caaba*, or Temple of *Mecca*. It is a mistaken Notion

dition to make Answer, That God was his only Lord, and *Mohamed* his Prophet, shall find a great Illumination in his Tomb, and shall himself rest in Glory. But he who shall not make a proper Answer to these Questions, shall be involved in Darkness until the Day of Judgment. Let us then dread so terrible a Lot, where no Succour or Consolation is to be expected from any Part soever; and let us look upon it as an Instance of the Divine Clemency, that Things are so disposed for the Comfort of the Just, and for the Terror of the Ungodly. For if we call ourselves to an Examination in this Life, God will, after Death, vouchsafe us His Grace till the Day of Judgment.

V.

Of the Future Dissolution.

The Fifth Article, with its Principal Reasons.

WE must heartily believe, and hold as certain, that not only all Things shall One Day perish, and be annihilated, *viz.* Angels, Men, Devils, &c. but likewise, that it shall come to pass, at the End of the World, when the Angel *Israfil* shall blow the Trumpet, in such sort, that, except the Sovereign God, none of the Universal Creation shall remain alive, immediately after the dreadful Noise, which shall cause the Moun-

tion of those who affirm, That they pray with their Faces always towards the *East*, some say the *South*; for it must only be understood of those who reside to the *North* and *West* of that Temple, which is evermore their general Object, according to their respective Situations: And the *Haggés*, or Pilgrims, when they arrive at *Mecca*, as they Yearly do in great Multitudes from all Parts, indifferently pray all round the said Temple.

ains to tremble, the Earth to sink, and the Sea to be changed to the Colour of Blood. In this total Extinction, the Last who shall die will be *Azrael* the Angel of Death: And the Power of the Most High God will be evidently manifested. Who would not apprehend so terrible a Noise, and so dreadful a Destruction? Who would not be touched at so dismal a Solitude? Who would not labour to live well, and to abound in Good Works, in Hopes of an equitable and advantageous Compensation? (a) Who would not (b) - - - - Of the Sun, and of the Moon? Who would not from this Moment begin to groan for his Sins, and to lament his last End, whether it happeneth by Night or by Day? Let us stop at these Thoughts, and let us walk armed with Hope and Good Works; for whatever is not of that Number, is only lent us in this transitory Life, and rendereth us obnoxious to Death and Punishment. Happy for us, if we give due Attention to these great Truths; all Things shall become beneficial and favourable to us; as well Poverty as Riches, Bitterness as Sweetness, Adversity as Prosperity. Every thing shall elevate us, and give to our Souls that (c) Sublimity - - - -

(a) See the 9th Article, wherein the Author Explains this future Compensation.

(b) This *Chasm*, and all others which follow, are in the *French* Translation; There is a Note, wherein the like are intimated to be in the *Latin M.S.* and perhaps may be the same in the Original.

(c) *Cette noblesse* - - - - The Gaps, as I have hinted above, are in the *French*. In this Place 'tis probable, the Author would have said something concerning the Activity and Agility required in the difficult Passage of the Sharp-edged Bridge, which is treated of under the 11th Article.

VI.

Of the future Resurrection.

The Sixth Article, with its Principal Reasons.

WE are obliged cordially to believe, and to hold for certain, That the First, before all others, whom God shall revive in Heaven, shall be the Angel of Death; and that He will at that Time recall all the Souls in general, and reunite them to the respective Bodies to which each belonged; some of which shall be destined to Glory, and others to Torment. But upon Earth, the First whom God will raise, shall be our Blessed Prophet *Mohamed*. As for the Earth itself, it shall open on all sides, and shall be changed in a Moment; and, by God's Command, Fire shall be kindled in every Part thereof, which shall be extended to its utmost Extremities, (a) - - - - - God will then prepare a vast Plain, perfectly level, and of sufficient Extent to contain all Creatures summoned to give an Account of their past Conduct. May this solemn, definitive, and irrevocable Judgment awaken us from our Security, for, to nothing that hath been created, shall Favour be shewed. Every Soul shall be judged there by the same Rule, and without Exception of Persons.

(a) Here I can't guess what should have followed.

*Of the Day of Judgment.**The Seventh Article, with its Principal Reasons.*

WE must believe from our Hearts, and hold for certain, That there shall be a Day of Judgment, whereon God shall ordain all Nations to appear in a Place appointed for this great Tryal, of sufficient Vastness, that His Majesty may there be evident in Splendor. It is in this magnificent and spacious Station, that the universal Assembly of all Creatures shall be made, about the Middle of the Day, and in the Brightness of Noon: And then it is, That, accompanied by His Prophet, (*Mohamed*) and in the Presence of all Mankind, God shall, with Justice and Equity, judge all the Nations of the Earth in general, and every Person in particular. To this Effect, every one of us shall have a Book, or Catalogue of our Actions delivered to us; that of the Good, in such wise, that it shall be received and held in the Right-hand; and that of the Wicked, so, that it shall be received and held in the Left-hand. (a) - - - As to the Duration of that Day, it shall be as long as the Continuance of the present Age. This shall be a Day of Sighs and Grief, a Day of Tribulation and Anguish, when the Cup of Sorrow and Misery must be drunk up, even the very Dregs thereof. But this is what shall be particularly experienced by the Ungodly and the Perverse: Every thing shall present to them Ideas of Sorrow and Affliction. To them every thing shall become Aloes and Bitterness. They shall not obtain one Mo-

(a) In the *Mahometan* Catechism it is, *behind their Back*, because they say, every one's Hands are so tied. Perhaps 'twas that which was omitted, and should have filled the *Chasm*.

ment of Repose. They shall behold nothing that is agreeable, nor hear one Voice that shall delight them: their Eyes shall see nothing but the Torments of Hell; their Ears shall hear nothing but the Cries and Howlings of Devils; and their terrified Imaginations, shall represent unto them nothing but Spectres and Tortures.

VIII.

Of MOHAMED'S *Intercession*.

The Eighth Article, with its Principal Reasons.

WE are bound to believe and hold as certain, That our venerable Prophet *Mohamed* shall, with Success, intercede for his People at the great Day of Examination. This will be the first Intercession; but at the second, God will be intirely relented, and all the faithful *Musulmans* shall be transported into a State of Glory, whilst not one Excuse or Supplication in the Behalf of other Nations, shall be accepted. As to the Greatness of the Pain those among us are to undergo, who have been Offenders by transgressing the Precepts of the *Alcoran*, it is known to God alone, as there is none but Him who exactly knoweth how long the same is to continue; whether its Duration shall be more or less than that of the Examination or Judgment. But to us it belongeth to shorten its Continuation by our Good Works; by our Charity, and by all the Endeavours we are capable of, calling ourselves to Judgment in this Life, with the intire Attention of all our Senses and Faculties, before our Crimes and our Transgressions cite us to God's Tribunal: since He it is, who, through His Mercy, preserveth, and who granteth us this Time of Respite, that we may, by a vertuous Conduct, put ourselves in a Condition to approach Him.

IX.

*Of the future Compensation at the Last Judgment.**The Ninth Article, with its Principal Reasons.*

WE must sincerely believe, and hold as a Certainty, That we must there every one of us give up our Accounts before God, concerning the Good and Evil we have transacted in this World. All who have been Followers of *Mohamed*, shall be, before all others, summoned to this Examination; because they it will be, who shall bear Witness against all other strange Nations. It shall come to pass, on that Day, that God will take away out of the Ballance of him who has slandered his Brother, some of the good Works, and put them into that of him who has been slandered; and if the Slanderer is found to have no good Works. He will then deduct from the Punishments of the Slandered, to include them in the List of those of the Slanderer; insomuch that his great Justice will be fully manifest. At least then, that we may not run the Hazard of this terrible Compensation, let us not think of wronging others, nor of diminishing their Substance, their Honour, or their good Name; For, we may assure ourselves, That if we injure our Brother, such a Substraction shall be made from our good Works, or rather such an Addition to our Debts, the which, nevertheless, at the Time of the last Affliction, must be paid; at the Time, when to quench our Thirst, or only to refresh our Tongues, we would willingly give, if possible, all the richest and most beautiful Objects our Eyes ever beheld here below.

Of the Ballance, and of Purgatory.

The Tenth Article, with its Principal Reasons.

WE must believe from the Heart, and confess with the Mouth, That all our Actions, good and bad, shall one Day be weighed in the Ballance, the one against the other; insomuch that those whose good Works shall out-weigh their bad, shall enter into Paradise; and that, on the contrary, they whose bad Works shall out-weigh their good, shall be condemned to the Flames of Hell. And for those whose Scales shall be equally poised, because the Good they have done is equivalent to the Evil, they shall be detained in a Station situate in the Middle between Paradise and Hell, where Consideration will be made both of their Merits and of their Demerits; since, besides their being confined in that Place, they shall have no Punishment inflicted on them, nor shall they enjoy any Part of the Glory ordained for the Beatified Righteous. It is true, that all those among that Number who are *Musulmans*, shall be, at length, released from their Captivity, and shall be introduced into Paradise, at the second Intercession of our Blessed Prophet *Mohamed*, whose great Compassion will be signalized, by his engaging, in order to our Redemption, to supplicate the Power and the Mercy of the Most High, as well as his Justice, already fully satisfied by the long Captivity of the Criminals. Wherefore, let us from hence forwards weigh our Good Works, to the End that we may assiduously strive to increase their Weight, and that they may have the Advantage over the Bad: except we rather desire that *these* should out-weigh *those* and, after our Examination, cause us to be excluded from the Man-

[a 3] sion

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from of Glory. Let us not (a) - - - - that which is the Centre of our Souls Felicity, left, at this Day of Darknes, we are obliged to weep and lament. Once more, Let us rather, from this Moment, adorn our Souls with the Charms of Vertue, whilst we have Time to do it, whilst we have it in our Power to escape future Chastisement, and that we have the requisite Succour and Relief, as we may say, within our Reach. For it will be no longer Time, after this Life, to redeem ourselves from Perdition; there will be no farther Opportunity for Repentance; nor shall we even find a Mediator or Security, till after having made Expiation for, our Sins.

XI.

Of the Sharp-edged (b) BRIDGE, and the unavoidable Passage thereof.

The Eleventh Article, with its Principal Reasons.

WE are obliged to believe from our Hearts, and to hold as assured, That all Mankind in the World, must pass one Day over the *Sharp-edged Bridge*, whose

(a) The Chasm here, it is presum'd, may be supply'd with either *forget, omit, neglect,* or the like.

(b) This imaginary Bridge of theirs, I have heard them frequently describe as it is here represented, *sharper than a Razor, narrower than a Hair, and exceeding slippery.* They say, The Sinners miscarry through want of Resolution, Strength, and Agility, being terrified with the Horrors of Hell, over which, it seems, it is extended; whereas the Good, armed with Courage and Innocence, succeed happily. Monsieur *Chardin*, in his Voyage to *Persia*, assures us, That the Apprehension of this Passage has a mighty Influence over their Morals; that it is the Consolation of the Injured, and the Terror of the Injurers; and he reports, That several *Persians* made him just Satisfaction, purely out of Fear of having a bad Passage at the Last Day. *Vide Vol. ii.*

Length shall be equal to that of this World, whose Breadth shall not exceed that of one single Thread of a Spider's Web, and whose Height shall be proportionable to its Extent. The Righteous shall pass over it swifter than a Flash of Lightning; but the Impious and the Ungodly shall not, in as much Time as the present Age shall endure, be able to surmount the Difficulties thereof, and that through the want of Good Works. For which Reason, they shall fall and precipitate themselves into Hell-Fire, in Company with the Infidels and Blasphemers, with those of little Faith and bad Conscience, who have done few Deeds of Charity, because they were void of Vertue. There shall be some among the Good, notwithstanding, whose Passage shall be lighter and swifter than that of many others, who shall therein, from Time to Time, meet with Temptations and Obstructions, from every Precept which they shall have ill observed in this Life. Good God! How dreadful to our Sight will this formidable Bridge appear? What Vertue, what secret Grace from the Most High, shall we not need to be enabled to pass over it? What Desarts, what Monsters, what Dragons, shall we not find in our Way? What Hunger, what Drought, what Weariness, shall we not be there exposed to? But what Anguish, what Grief, what Affliction, shall there not be to devour all those who have not meditated on this terrible Passage? Let us pray to God, That, together with our Bodily Health, he will also grant us His Grace not to remain his Debtors in this Life; for the *Arabs*, and with Reason, are wont to say, *That no Obstacle is so deeply concealed, as that which cannot be removed by any Expedient or Artifice whatsoever.*

XII.
Of PARADISE.

The Twelfth Article, with its Principal Reasons.

WE are sincerely to believe, and to hold for a Certainty, That God did create a Paradise, which He prepared for the Blessed, from among the Number of the *Faithful*, by which are meant the Followers of the True Religion, and of our Holy Prophet. *Mohamed*; where, with him, they shall be plac'd in perpetual Light, and in the Enjoyment of Heavenly Delights; for ever beautiful, in the Vigour of their Age, and brighter than the Sun; and where they shall be found worthy to contemplate and adore the Face of the Most High God. As for those who shall be detained in the Tortures of Hell, to wit, the Sinners and Transgressors, who have nevertheless believed in One Only God; they shall be released at the Second Intercession of the Prophet, by whom they shall immediately be washed in the *Secred Laver*; from whence being come forth whiter than Snow, and more refulgent than the Sun, they shall, with the rest of the Blessed, behold themselves seated in Paradise, there to enjoy all the Glory they can desire. This is what shall befall the Body that was composed of Clay: And what then shall be the State of our Souls? To the which it shall be granted eternally to behold the Light and Brightness of the Divine Majesty. Let us then continually have in our Hearts the Idea of - - - and in maintaining our Faith, let us endeavour to do Works of such a Character, that we may have no Cause to fear Hell-Fire; a Fire so intense and penetrating, that there is no Torment, either of Heat or Cold, to be compared therewith. Let us, I say, chiefly apply ourselves to Good Works; let us not refuse to exert our utmost Strength in the exact Observation thereof, and of the Fast of our

venerable

venerable Month of *Ramadan*, and of the Prayers and Ceremonies which are ordained; and let us not defraud the Poor of the Tythe of all our Goods. We know what our Sacred Volume says upon this Subject; “ Provide to thyself Happiness hereafter out of thy Abundance; a good Name out of thy Riches; an infallible Sustainance out of thy Poverty; out of thy Infirmity, a perpetual Vigour; and out of thy Wisdom, the Health of thy Soul. ”

XIII.

Of HELL.

The Thirteenth Article, with its Principal Reasons.

WE must sincerely believe, and hold for certain, That there is a Hell prepared for the Unrighteous, the Refractory Transgressors of the Divine Law, accursed of God for their evil Works; and for whom it would have been better that they had never been born, and to have never seen the Light of the Day. It is for such as those that a Place of Torment is appointed, or rather a Fire which burneth without touching them, a Fire of Ice and North-Winds, where these shall be nothing but Snakes and Serpents, with other venomous and ravenous Creatures, which shall bite them without destroying them, and shall cause them to feel grievous Pains. That Place shall be the Abode of the Impious, and of the Devils, where *These* shall, with all sorts of Cruelty and Rage, incessantly torture *Those*; and lest the Sense of their Pain should cause them to relent, a new Skin shall continually succeed in the Stead of that which has been burnt or mortified. It is for us good *Musulmans*, to conceive and entertain a just Horror of this detestable Place; such Reflections are the Duty of all God's Servants: As for those others who have declared

xxvi *The Mahometan Confession, &c.*

clared War against our Religion, they shall one Day see the Torments of Hell. Let us all dread this Punishment, and these frightful Terrors: Let us confirm our Faith by the Sentiments of our Hearts, and by the Confession of our Tongues, and let us engrave it in the Bottom of our Souls.




T H E



T H E
Author's P R E F A C E.

Discreet *Mussulman* READER,

 *H E principal Motive which induced me to undertake the Compiling of this Treatise, was, among many others, My having been personally present at divers Assemblies, in Company with Persons of great Parts, Learning, and Genius of our own Nation and Belief, Natives of this Kingdom; at which Meetings I have heard Arguments of a most sublime and delicate Nature frequently handled and discussed; the Subject of which Conferences was generally concerning the great Excellencies of our glorious Chieftain, and most Beatified Prophet Mohamed, of ever-blessed Memory. Themes lofty and tender! At the Conclusion of these Discourses, the whole Congregation never failed to be seized with Astonishment, and inspired with ecstasick Raptures, glorifying the supreme Creator, who, in so particular a Manner, had vouchsafed to grant such distinguishing Mercies to those of that Family; strenuously affirming, and implicitly believing (a) those Di-*

(a) Alluding to the Prophetick Light, shining on the Foreheads of all the *Elected* Males of that Family, so much treated of throughout this Work.

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Distinctions to be the greatest and most convincing Proof of the Divine Favour, that His Almighty Goodness ever granted to any of His Creatures upon Earth, or even in Heaven itself; since thereby they had so peculiarly the Advantage of, and Preference to, all the rest of the Prophets and Patriarchs; not excepting even Isa (or Jesus) himself; notwithstanding he was The Breath of his Creator; no Man having, in the least, been Instrumental towards his Begetting.

Every one unanimously said, That it was a Misfortune, most deplorable, and never enough to be lamented, that there were no Writings now extant amongst us, which were able to give us a perfect and satisfactory Account of the true Genealogy of that most Illustrious Family. Some few, indeed, we had, which made slight, transient Mention of (b) Abdulmenaf and his Son Hashem; but the true Descent of the Line was intirely obscure, and remained buried in Oblivion; and which, none can dispute, had been transmitted, in a direct Line, from Father to Son, without Mixture, or Interruption, from Adam, of venerable Memory, down to our Lord Mphamed, who was the Last of all the Prophets.

This being so, and the Times so much corrupted and confused; the poor unhappy Mussulmans so grievously oppressed, dispirited, and persecuted, that, for want of being better instructed, they confounded the Line of Isaac with that of the Light, making them both but one and the same Lineage, being wholly unacquainted with the Difference, and with what caused that Difference; but carried it from Adam unto

(b) See the Life of Hashem, Pag. 269, &c. — Dean Prideaux's Life of Mab. Pag. 3. and D'Herbelot under the Names Haschem, Abdallah, Mobammed, &c.

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Abraham, and from thence unto Mohamed of Blessed Memory. To all which may be added, That they were chiefly led into this Error by the common Voice, and Opinion of the Christians, who so positively, and with so much Certainty, affirm the same, laying Blots and Imputations upon the Just Ishmael, and all his Male Posterity, and Lineage; unjustly and maliciously depriving him of the (a) Honour of the Sacrifice, giving it to Isaac; casting scandalous Objections upon the Good Abraham, and, by Consequence, upon our Beatified Leader; insinuating, that being descended from a spurious Line, he could not be a Prophet: And, notwithstanding our Religion and Belief was (by the Grace of the Most High God) firmly established amongst us in this Kingdom; yet, nevertheless, such Things as these are always want to cause, in the weak and vulgar Sort of People, a certain Lukewarmness; and those of superior Understandings are apt to be scandalized thereat; especially when they occur in a Nation so ill-instructed, (as ours has been of late); and so strictly confined within such narrow Bounds; surrounded with so many Incitations, Inducements, and Temptations; so threatned, and tormented by Unbelievers, who, in persecuting us; center their principal Glory and Satisfaction.

Seeing then, all these Circumstances so notoriously conspicuous in the Light of the Sun; and, that our Leader and Protector (who was the Light of all God's Messengers, and himself one of them, for whose Sake all Things were created) is not only his Equal, but he and all the other Prophets were highly pleased;

(a) They deny that it was Isaac whom Abraham went to offer up as a Sacrifice. The Story is at large in the Life of Abraham, See Chap. VII. and VIII.

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may, they gloried in being the Annunciators and Praesagers of his sanctified Mission: With this Consideration I determined to stand forth in his Defence; like unto the Soldier, who, though rashly, resolutely throweth himself into the Battle, amidst his Enemies, to revenge some grievous Injury, or Affront, done to his General; though better furnished with the Ardency of his Zeal, than with a competent Strength or Ability, sufficient to accomplish his Undertakings. So I, with the Consent and Assistance, and at the Request of the above-mentioned Persons; but, above all, with the Help and Protection of the Divine Bounty of God, who assisteth and encourageth every good Intend; and withal recollecting, that His Sacred Majesty commandeth us, that his Holy Law shall be manifested to the whole Universe; and that the Name, the Doctrine, and the Precepts of His Messenger shall be defended, by Dint of Sword, or otherwise, as best we can; and, that His true Religion shall be expanded and maintained:

For these Reasons, I say, I set my Hand to this Work, explaining the Original and Progress of the Light of our most Blessed Prophet, with the proper Distinction between the Line of Isaac, and that of Ishmael, shewing the true Source of each, with necessary Discourses thereupon: A Subject which we Mussulmans are under so mighty an Obligation to be acquainted with, and so retain in our Memories; which, as El Hassan says, is one Half of our Belief, and the Second Article of the (a) Unity.

(a) The Confession of the Mohammedan Faith, and, by Consequence of God's Unity, is contained in these Words; *La illab illallah, Muhammed Resoul Allah*, which is literally thus: There is no God but God, Mohamed is God's Messenger. The latter Part of which, he here seems to mean by the Second Article of the Unity. See the Confession at large hereunto prefixed.

The Author's P.R.E.F.A.C.E.

I likewise, with the same unquestionable Veracity, give evident Proofs of the Purity and Chastity of Abraham, intirely confuting all Doubts and Aspersions which have been, or may be made thereon; restoring unto Ishmael his Right, and unto the Mussulmans a Subject of Joy, as for the most estimable Grace and Mercy wherewith God of His Divine Goodness ever blessed any Nation. This is all declared and layed open, without any Confusion, Prevarication or Fraud whatsoever, or any one Article that may cause Surprise to my Readers, or may be thought an Imposition upon them. In Compiling the which, God (who alone knoweth it) will be my Witness, what Pains and Troubles I have been at, in searching for, and procuring the Writings of the most authentick Authors in innumerable Parts of this Kingdom, which had long since, for Fear of the Inquisition, been either lost, or buried in Obscurity: To the better furthering whereof, His Sacred Majesty, of His Infinite Bounty, was, in many Respects, assisting to me, in such Manner, that, recalling to Mind what I had studied in my Youth (of all which at first I had but transitory Remains, and faint Ideas) yet, whatsoever I had Occasion for towards the completeing, and bringing to Perfection my present Purpose, came readily into my Memory, without Difficulty.

I have composed the whole in plain and easy Verse, that Things so Sacred, and so worthy to be treated of, and kept in Remembrance, may, with the greater Pleasure and Delight, be learned by Heart, and retained in the Memory (a).

Now

(a) At the Town of Tefstore, in the Kingdom of Tunis, I heard some of the Inhabitants, of both Sexes, sing, in Concert, whole Chapters out of this Work, to the Sound of Lutes and Guitars. In that

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Now, if in the following Treatise any improper or dissonant Word, any Expression misapplied, or Sentence misplaced, shall be found, I intreat the Discreet Reader, he will be pleased to correct, and amend it with Prudence and Candour; piously considering the Fervency of my Zeal; and be assured, that in whatsoever I have errred, or done amiss, it hath not been through Design, but Ignorance, from which the wisest of Men are not always exempted; much less a Wretch of my poor Ability: And of all People, none are so desirous and ambitious of being in the Right, as those who undertake Matters of this Nature.

May it please His most Sacred Majesty, to give me Grace to perfect and finish it, to His Holy Praise, and to the intire Content and Benefit of the Mussulmans, the unfeigned Believers and Followers of the Doctrine of Mohamed; of Everglorious Memory. Amen.

that Kingdom, there are Ten or Twelve small Towns, built after the Spanish Model, which are, in a Manner, intirely inhabited by those Spanish Moors; They, among themselves, use that Language, and seldom marry their Daughters to Arabs, Africans, or even to Turks, except for Interest. They have all, besides their Mabometan Names, the Names and Surnames of their Ancestors, when in Spain. Of late Years, they begin to degenerate; and I was told for a Truth, that there now are but Two Men remaining alive, who can read the Spanish Tongue, of which one is, *Hamooda Bussifa*, the Person from whom I had this Manuscript. He is by Profession a Barber Surgeon. There is one miserable little Town, whose Inhabitants are Catalonian Moors, and who use that Dialect. The best of those Towns are *Suliman*, *Zaguan*, and *Thssatore*.






MAHOMETISM EXPLAIN'D.

INTRODUCTION.

The Mahometan Author dedicates his Work to God, the Creator of all Things. His Address to the Prophet. To the Mussulman Reader. His Praise of Historians and Writers, particularly those who write in Metse. The deplorable Condition of the Moors in Spain, &c.

. Bismillahi el rahmani el rahimi, i. e.

In the Name of the Gracious and Merciful God.



O Thee, O Divine Monarch, King of the *Empyrean* Heavens, Lord of all Powers, and everlasting Director of all Things. To Thee, who permittest, and graciously endurest the Frailties, Weaknesses, and Omissions of us thy Creatures, inhabiting this Earthly Globe, and bestowest on us large and bountiful Rewards, which we have in no wise merited: Thou, who art contented and satisfy'd with good Intents alone, and protectest and rewardest in the highest Degree those who are pure and

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per sect

perfect: Thou, Lord, it is to whom I address my self, and to whom I dedicate this Work; since thou didst never stop thy Ears from listening to those, who in their Afflictions and Necessities made their Supplications unto Thee, and with a contrite Heart implored thy Divine Assistance. Succour therefore, O merciful King! this thy miserable Servant; who casting himself upon thy Bounty, and relying on thy Protection, launches out in the wretched tattered *Barque* of his weak Understanding, and ingulphs himself in a Tempestuous Sea, without *Oars*, or *Tackling*, his *Mast*, and *Kudder* broken and shattered; with nothing but the disconsolate *Prow* of his fervent Zeal, with which he hopes to make way thro' the merciless Waves; intirely confiding, that thou wilt graciously vouchsafe to grant him a favourable *Gale*, that the scanty *Sails* of his distressed *Vessel* may conduct her safely to her desired Port, to the Glory and Content of thy Holy Divinity: For, without thy Assistance, 'tis very possible, that in the midst of her Voyage she may be swallowed up; it being beyond the Power of Human Capacity to save her from Shipwreck. Thou, who causest Harmony and Sound to proceed from a Log of Wood, and melodious Musick from a dumb and hoarse Instrument; who causest the Stones and Rocks to resound with responding Echoes, and givest a Voice to Vessels of Iron and Copper, &c. Grant unto me, O Gracious Monarch! thy Love and Favour; give me Strength and Breath to enable my untuneable Voice and mean Capacity to accomplish and bring to Perfection my wholesome and well-designed Purpose, the which is offered and dedicated to thy Divine Bounty.

And thou, O *Messenger*! of whose Glory and Happiness (tho' unworthy) I, languishing, covet to be Partaker; Thou in whose Tongue was stamped the only Way of Truth; I beseech thee to interceed for me, that I may obtain Favour; since my Design, is to thy Honour, and in thy Praise, to relate what my
Rusticity

Rusticity and poor Understanding will permit me, concerning thy *electèd Lineage*, and *renowned Predecessors*, those who were possessed of that most resplendent *Light*, which the All powerful Lord had (a) created so long before the Formation or Fabrication of the Heavens, on purpose to be inherited by Thee.

I will particularize the Original of all those most eminent and signalized *Heroes*; and who, and how many they were, who were deemed worthy to carry that *Banner*: I will notify their Descent from Father to Son, down from *That* our first Father, without any Intermision, Interruption, or cutting the clear and apparent Thread, till I bring it to its appointed *Station*, which was thy *precious Forehead*, made and suited to that Use, and with that Intent. I will give an impartial Relation of the notable Exploits and Atchievements of all those Just *Messengers*, Patriarchs, and Prophets, who carried this *Light*; and I will specify their noble Deeds in the Defence thereof, together with the mysterious Miracles, and wonderful Protection with which the Almighty Lord favoured them; the Mercies and Deliverances he shewed them; all tending to the Honour and Advantage of Thee, the true Lord and Owner, and Heir presumptive to the same, *viz.* the *Light*.

And Thou, *Mussulman* Reader, into whose Possession these my Verses shall happen to fall; I beseech Thee, that thy great Candor and Benevolence will excuse and pardon all my Errors and Deficiencies, in Consideration of the Honour of *Him*, to whom I offer them: And I inform thee, Judicious and Prudent Reader, of what thou canst not be ignorant; which is, That the Tastes of Mankind are various, and differing; some Palates relish Prose; others delight only in Metre: So God has been pleased to ordain, in the

(a) See in the Beginning of the Chapter of the Creation, concerning their fabulous Ideas of this imaginary Light.

same manner as he has the unaccountable Changes, Alterations, and Revolutions of Times.

Infinite are the Numbers of Authors, who by their Writings have transmitted to Posterity the Heroic Trophies and Triumphant Actions of Great and Memorable Men; with indefatigable Labour, composing Voluminous and Exemplary Chronicles, whereby their Names and Memories shine, and will continue so to do in After-Ages, to the remotest Futurity; with no less bright a Lustre, and their Laurels are as fresh, as those of the very Worthies themselves, concerning whose remarkable Transactions they have written. For it is incontestably certain, that had it not been for the laudable Pens of those candid Historiographers, the notable Occurrences of Antiquity, and the Lives and Actions of our venerable Fore-fathers, would have been all obscurely buried in perpetual Silence and Oblivion; neither would their Posterity have edified from their Praise-worthy Examples; nor would the Palm of Honour have been given to those, who were truly deserving thereof.

For these Reasons, it cannot be disputed, but that an Author, who judiciously and impartially writes a History, denoting and publickly bringing to light the Deeds and Sayings of Famous Men, &c. ought to be remembered, and mentioned with as much Respect, and Deference, as those Heroes themselves, who were the principal Actors therein, and on whose Account it was compiled.

But He, who in Times so Modern as these, has had the Faculty of composing such memorable Things, in a Method that they may be harmoniously sung to the sweet Sound of concurring Musical Instruments, in pleasing and tuneable Accents; He, I say, deserves more Praise than those who write in Prose; and the Pains He takes, are more meritorious than the others; it being to be suppos'd, that the Majority of Mankind are more taken with Verse, and, by consequence, the readier and more willing to give

Ear thereunto; whereby these worthy Subjects, so necessary to be universally known, are, with the greater Success, and Facility expanded and divulged. Seeing it is an undoubted Truth, that it is the Voice which testifies, publishes, and makes manifest whatever the Soul and Body, in their secret and unheard Imaginations, have cogitated, and in private agreed upon between themselves. Nor are there any other means of expressing those Thoughts, but by the Voice; it being She that ejaculates the same, and makes them intelligible and familiar to others, whereby we partake of what would else be an Eternal Secret. Now it is Verse, and not Prose, which occasions the Voice to resound with the sweeter and more agreeable Cadence and Melody, and signalizes the Composers thereof, to be Men compleat of Talent, and sublime in Genius: And how many Examples are there extant, of Persons celebrated for their excelling in that Capacity, who have been advanced to the highest Dignities? For Instance; (a) *Belal*, the Son of *Hamama*, that Great and Famous Cryer; who, for the transcendent Excellency of his Voice, was inthron'd in a Station the most Honourable, and the only one upon Earth; seeing the Verses which he sung, for the Perfectness, and unparallel'd Goodness thereof, were worthy to be sung in those Glorious and Cele-

(a) *Mohammed's* Slave, afterwards manumitted, and became one of his greatest Friends and Confidants. He made him his *Muedin*; that is, he who calls the People to Prayers, at the appointed Hours, from the Tops of the Towers in the Mosques. Vide *D'Herbelot* in *Belal*. The *Mahometans* relate incredible Things of the Strength and Sweetness of his Voice. They say, it was he who converted to *Islamism* that Nation of Blacks which are called *Soudan*, his Compatriots, of which every Year numerous Troops go in Pilgrimage to *Mecca*, under the Name of *Ruccib el Soudan*; as those of *Persia* are termed *Ruccib el Ajam*; those of *Damascus* are *Ruccib Shamm*; from *Egypt*, *Ruccib Missir*; and the other Pilgrims from *Egypt* downwards, are comprehended under the general Name of *Ruccib el Magarba*, i. e. The Western Caravan of Pilgrims, which is the Signification of the Word *Ruccib*, from *Erkeb*, to ride or mount.

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stial Mansions of Everlasting Blifs. (a) *Omar*, that matchless Warrior, sallied out, singing in Verse, when he went forth with the *Messenger* to publish his Holy Law. *David* singing, and playing upon his Divine Instrument, expelled the Demons out of the Body of King *Saul*, notwithstanding their Perverseness: Nay, all the *Epi Grams*, or *Psalms*, lie compos'd in Acknowledgement of his known and, publick Sins; All his sacred Canticles, Hymns, Praises, Thanksgivings; his lofty and echoing Invocations, are the same Glorious Songs, which are, with such ravishing and enchanting Voices, sung by the Angelic Choirs. It is *Verte*, which, with its melodious and resounding Cadence, quickens, and enlivens our Intellectuals; inciting us, with the greater Alacrity, to renew our Memories: And it is most requisite, that all rare and extraordinary Transactions in general, should be sung to the Sound of Musick; because the Remembrance, and Recollection of Things of that Nature, always exhort and stir us up to imitate such laudable Examples. And although these *Metres* of mine, are far from being in any-wise worthy to be ranked amongst those I have above mentioned, or to be compared with those Numbers of the more perfect Performances of such elegant Writers, who with their refined Pens have illustrated and immortalized their Names; and that I am not ignorant of the Incapacity and Poorness of my Talent: Yet of this I am certain, that the Subject I am about to treat of, will be an equivalent and sufficient Counterpoise, that all the

(a) *Omar Ben el Khattab*. was a very powerful and considerable Man among the *Arabians*, and an early Profelyte to *Mohammed's* Imposture, by whose Authority it was very much promoted and encouraged. He was the second Calyph after him, and was Instated in the Year of Grace 635. He reigned Ten Years and a half, and was then murder'd. See more of him in *Ockley's History* of the *Saracens*, and in *Herbelot's Hafsia*, one of *Mohammed's* Wives, was the Daughter of this *Omar*.

Mahometism Explain'd. 17.

Defects and Dissonancies which may be found in this Work, ought to be excused, and obtain a favourable Reception, as Things to which my Weakness of Genius is incident, and that the Acceptance thereof, may be conformable to the Zeal of my Intent; I having nothing in View, but the being able to accomplish the Manifestation of these great Mysteries, towards the extending, divulging, and expanding of the which throughout the whole Universe, we are, by such mighty Obligations, bound strenuously to endeavour.

Although, as I have already said, 'tis necessary for us to call to Remembrance all the Prophets and Patriarchs, as they are all spoken of, in the reverend *Alcoran*, for the great Benefit and Advantage we may reap from the Example of their commendable Actions, conducive to the better Regulation of our transitory Bodies on Earth, and to the eternal Repose of our immortal Souls in the Altitudes of Heaven: Yet, nevertheless, the Precepts of none of them are to be compared with those we find in the Honoured *Alcoran*; By the sacred Decrees of which, every good *Mussulman* is commanded to teach and publish, to the utmost of his Ability and Understanding, all he knows concerning the Doctrine of our true Belief. O Sacred *Alcoran*! wherein the Words and Admonitions, and all the Fundamentals and Ways of our Holy Law, which is the (a) *El, Islam*, is contained! In it we are taught and enjoyn'd, that we should, with all our Might, diligently and indefatigably strive, either in Prose or Verse, in whatsoever Method we are best capable of, or as may seem properest or most

(a) The *Mahometans* term their Religion *Din Islam*, or the Law of Salvation, from the *Arabic* Word *Salâm*, which implies Safety. In the Fourth Conjugation *Aslamâ*, to enter into the State of Salvation; hence *Islam*, or *Eislam*, and *Muslimen*, i. e. The Saved, or the Escaped. They say, all Mankind are born in *Islamism*, but are perverted by their Parents to other Religions.

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convenient, that our Religion and Belief may be exalted, propagated, and spread abroad: This if we neglect to endeavour, God will deny us his Grace, and reward us with Torments and Punishment.

Therefore, to acquit my-self of this incumbent Duty, and to enjoy an undisturbed Conscience, and that I might have no Neglect to answer for, in having concealed what my mean Talent and weak Judgment would furnish me with, I determined to employ it on a Matter most Sublime, as is this which I am about: A Subject highly worthy of my Conceptions, though as vastly disproportionable to them, as is the little ~~Ant~~ to the great *Camel*, or the weak, insignificant *Worm*, when compared with the strong and mighty Body of the unwieldy *Elephant*.

Notwithstanding, 'tis to me a sufficient Consolation, when I reflect on many Instances of those, who, armed with a pure and contrite Heart, and endowed with an implicate Faith, have overcome Difficulties, which had the Appearance of Impossibilities; as *Noah* did the Deluge of Water; (*a*) *Abraham*, the Impetuosity of the Fire; *Daniel*, the Rage of Wild Beasts; and *Judith*, the invincible *Holophernes*, with many others whom I omit: And who, by only the Purity of their Faith, were delivered from those eminent Dangers, and have made their Names venerable in Heaven, and on Earth.

It is this same Confidence which encourages me, and gives me hopes, that through the immense Power and Assistance of God, I may be able to compleat what I have undertaken, and answer the Expectations of the Reader.

God having been pleased to permit the *Moors*, in these Kingdoms, to be streightned and oppressed with so many Persecutions, the Affairs of our Religion have been brought to such Extremities, that it is nei-

(*a*) *Abraham*, whom they call *Ibrahim*. See that *Part* in his Life, Chap. IV.

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ther practised nor administred in Publick, nor in Private: The *Salah* is layed aside and forgotten, as of no Use; and if some few, very secretly perform their daily Prayers, 'tis very seldom; and then ill-performed, and without Respect. The Fasts (a) interrupted, either not kept at all, or if ever, far from the manner they ought to be. The accustomed Alms, &c. wholly abolished, together with the usual Annual Tythes, &c. The calling upon, and repeating (b) the Holy Names of God and of his Messenger, is what is now, in a manner, never heard of; that is to say, the calling them by their own perfect Names in our Language, (c) since they [the Moors] have been all forcibly baptized, and through Fear and

(a) As to the awful and profound Reverence, they use at their Devotions, the Strictness of their Fasts, with their Alms, Tythes, &c. see Sir Paul Ricaut's History of the Ottoman Empire, *Reland's Mahom. Rel.* and others; and likewise in some Parts of this Book.

(b) See the 99 Attributes of God, at the End of this Work.

(c) The Mahometans hold it to be, in a manner, an Impiety to call God by the Names, those they esteem as Infidels, call him by. The Andalusers, or Spanish Moors, very frequently use this Expression; *Valga me Dios, si Dios es Allah, si no, valga me Allah*, that is, God help me, if God is Allah, if not, Allah help me; which the Spaniards *vice versa*, retort upon them, by saying, *Valga me Allah, si Allah es Dios, si no, valga me Dios*. Even the Learned and Religious among the Turks, seldom use the Word *Tangri* (which in their Language is the same as God) any otherwise than we say Providence, because it is nowhere found, they say, in the Holy Alcoran: And in general all the Professors of Mahometism, deem it as a Profanation of God's Divinity, to mention his sacred Name by any other Appellation, than those of his 99 Attributes, which see at the latter Part of this Work. The Word *Allah*, is abbreviated of *El Elah*, which answers to the Hebrew *Elohim* and *Adonai*, and is by all Mahometans, of what Language soever (as I have hinted) the General Appellation of God. Mahomer being interrogated by the Christians, Jews, Magi and Idolaters, *What God it was he adored? and whose Precepts he preached?* answered thus, out of the Alcoran; *The God that is only One, who has his Being from Himself, from whom all creatures have received theirs; who does not beget, and is not begotten; and in short, him who has nothing like him, among all Beings.* A farther Mention of this Head hereafter.

Terror,

Terror, are constrained to profess themselves *Christians*; their Books are all lost, scarce the Remembrance of them remaining. The *Alims*, [*i. e.*] Teachers are all dispatched or made away with; none to be found; being either dead, or in Custody: The *Inquisition* is displayed against us with the utmost Fury and Oppression, committing Cruelties and Disorders in every Place, persecuting us with unexpressible Rigour, so that few Parts of the Kingdom are free from Fire and Faggot: The new-baptized *Moors* are every-where seized, and daily punished with Gallies, Racks, and Fires. These, and numberless other Adversities, best known to God, the Searcher of all Secrets, we have been now persecuted with, during Seventy-six Years, with greater Fury and Rigour than at the first Beginning; for the Malice of our Enemies increaseth daily more and more towards us. Under these Afflictions and intolerable Torments, I say, how is it possible any Foundation or Light of our Religion should remain? And if in the Service of God we are disturbed and perplexed; and that whenever we perform any of our Rites, we are obliged to do it with all imaginable Secrecy and Dread; how can it be wondered at, if they are become strange and un-habitual to us? Withal considering how many inveterate and implacable Enemies we have to encounter, and to defend our selves against. Adding to these, the World, and the Flesh, our most pernicious Adversaries, with their Incitations and Temptations, with their Snares and Delights, perpetually taking off our Thoughts from meditating on *That* our supreme Welfare.

These, and such like Reflections and Considerations, are what caused me to take in Hand this Task, with so simple a Talent, and Capacity; with the Intent and Purpose of declaring the Original Emanation, Growth and Progress of our Holy Law, and from what Stock it had its first Beginning; that our distressed *Mussulmans* may receive the Comfort and Satisfaction of knowing and being acquainted with the

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the Bountiful Mercies which the Lord hath done for them, in blessing us in so conspicuous a Manner, as to guide us in the Paths of a Faith, the Fundamentals of which were compos'd in *Paradise*; and thither, as to its Native Source, it will return.

May the Discreet *Believers*, to whom, and to no others, I offer this History, receive this Instance of my Zeal with Candour, and favourably pardon my Faults, and Defects: And may the Divine Goodness of God illuminate my Thoughts with the Sacred Light of his Grace, that I may be capable of properly suiting my Expressions, and of completing the Whole, as I have propos'd.





C H A P. I.

Of the previous Preparation in Heaven, in order to the Creation of Man. The Formation of all Things. Adam and Eve, our first Parents, created. Their Happy State. Their Disobedience and Fall. The dreadful Effects of their Prevarication.



THE sage *Malec*, in his incomparable Treatise, (a) intituled, *The Conferences, &c. of the Prophets*, communicates to us the memorable Secret of a most singular Transaction, which the King of the Heavens did in Favour of Mankind long before the Formation of the Heavens, or of the Earth, or the Creation of our first Father *Adam*: by which was manifested his tender and most compassionate Love to us. Which take as follows:

God designing to make known to his whole Choir of Angels, High and Low, (b) his Scheme concerning the
Crea-

(a) Many Arabian Authors of this Name are to be met with in *D'Herbelot* and others, who often quote them; but I can by no means gather which of them all is meant here.

(b) They affirm the Angels to be of several Degrees; those which are of the first Rank, they call *Malaica el Mocareboun*, which is, The Angels which are nearest God's Throne of Glory. Those which are employed

Creation, called the Arch-Angel *Gabriel* (c), and delivering to him a *Pen* and *Paper*, commanded him to draw out an *Instrument of Fealty and Homage*; in which, as God had dictated to his Secretary *Gabriel*, were specified the Pleasures and Delights he ordained to his Creatures in this World; the Term of Years he would allot them; and how, and in what Exercises their Time in this Life was to be employed. This being done, *Gabriel* said; *Lord, what more must I write? Thy (d) Pen resisteth; and refuseth to be guided forwards* God then took the *Deed*, and before he folded it, signed it with his Sacred Hand, and affixed thereto his Royal Signet, as an Indication of his incontestable and irrevocable Promise, and Covenant.

employed in bearing or carrying the Throne, are called *Hamekoun el Arsch*. See *D'Herbelot*, in the Word *Arsch*. But of these more hereafter.

(c) The Angel *Gabriel*, or as they call him *Gibrael* or *Gebrael*, is by them introduced on all Occasions, and most frequently cited in the *Alcoran*: They hold him and *Mikeal*, i. e. *Michael*, to be the Two Principal Angels of the *Mocarebonn*, those who approach nearest to God. He is often surnamed by them *Roub*, or rather *Roh el Anis*, the Faithful Spirit. Some believe that by *Roh el Cods*, The Ho'y Spirit, mentioned in the *Alcoran*, is meant him. They believe, as we do, that this Angel brought the Tidings to our Blessed Lady, that she should conceive, and bring forth *Jesus Christ*. The *Alcoran* expressly says, *Allah is an Enemy to Gibrael, shall be confounded*. They hold, that he is an inviolable Enemy to the *Jews*, but a great Intercessor for the *Mussulmans*, because they reverence and respect the *M-shias*, whom the *Jews* rejected. Many monstrous Fables are recorded of this Angel, some of which shall be inserted in their proper Places.

(d) The *Mahometans* believe and affirm, that before all other Things God created the *Table of his Decrees*, and after that *His Pen*: That this *Table* is of one intire Precious Stone, of an immense Magnitude; That the *Pen* is also of one Pearl, from the Slit whereof the *Light* distills, which is the true and only God (or rather the Angels by God's Command) makes use of to Register our Words and Actions: These are their Notions. *Reland's Mab. Rel.* in the 6th Lesson, in the 2d. Of the last Day. Annot. 4.

Then

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Then *Gabriel* was commanded to convey what he had written throughout the Hosts of Angels, with Orders that they all, without Exception, should fall down and worship the same; and it was so abundantly replenished with Glory, that the Angelical Potentates universally revered and paid Homage thereunto. *Gabriel* returning, said; "O Lord! I have obeyed thy Commands; what else am I to do? God replied, Close up the Writing in this *Crystal*; for this is the inviolable Covenant of the Fealty the Mortals I will hereafter create shall pay unto me, and by the which they shall acknowledge me." *El Hassan* tells us, That no sooner had the blessed Angel closed the said *Crystal*, but so terrible and astonishing a Voice issued out thereof, and it cast so unusual and glorious a Light, that with the Surprise of so great and unexpected a Mystery, the Angel remained fixed and immoveable; and although he had a most ardent Desire to be let into the secret *Arcanas* of that wonderful Prodigy, yet all his innate Courage and Heavenly Magnanimity, were not sufficient to furnish him with Assurance, or Power, to make any Inquiry. "From whence, O Sons of *Adam*! we may easily conjecture the Excellency and Perfection in which the first Scheme of our Creation was laid, abundantly surpassing even that of the Angels themselves; seeing that, as all our Teachers inform us, more than Two Thousand Years before *Adam* was created, the All-powerful Monarch had vouchsafed to have the Design thereof drawn out, and endowed it with so resplendent a *Light*, preserving it for so many Centuries in that *Cæstial Crystal*; to the Intent that it should be enjoyed by *Adam*, and by those of his Male-Posterity, whom his divine and incomprehensible Wisdom should think worthy thereof, until it was finally fixed on the Forehead of *Muhammed*, as shall be hereafter related."

Now when the Omnipotent God was pleased to ordain, that the first of all Men should be invested with
 Humanity,

Humanity, and become an Inhabitant of this our World, he previously commanded the Chiefs of his Angelic Subjects to prepare (a) a Throne; I mean, a Place, a Fabrick, an Habitation, in fine, a World, for the Reception and Accommodation of the *Beings*. he was about to create. In Obedience to the Command, and exactly in the Manner as had been specified to them, the Holy Angels formed a Mass, an undigested Composition, a *Chaos*, obscure and dark, void of all Manner of Light; which when they beheld, being ignorant of the Secret Cause, they were seized with Wonder and Amazement, and turning towards their Lord, said unto him; " O King of Mysteries! what Fabrick, worthy of Admiration! is this which thou hast ordered us to erect? Have we, or any of us, been guilty of Disobedience to thy Divine Ordinances? Is this frightful Place designed for a Prison for us? O Monarch! we comprehend not the Meaning of this so hideous and dismal an Obscurity!" To whom God said; " I tax none of you with Disobedience; but I intend to form a perverse Generation of Creatures, of a singular Composition, who will transgress my Laws, and whose Ways will be displeasing and abominable in my Sight."

Then said the Angels; " Accompany not us, Lord, with such disloyal Servants: Why wilt thou create them? What Use or Occasion hast thou for them? Are there not Millions of Legions of us, thy incessant Worshipers? Besides, Lord! What Power, what Possibility, can these thy intended Creatures have of serving and adoring Thee, being involved in such astonishing Darknes?" The Lord re-

(a) My Author has it after his Spanish Pronunciation, *Una larx entre todo lo alaxes*. In Arabick, the Word *Al Arsch* or rather *Al Arsch*, signifies a Throne: But more of that, when I come to mention the *Throne of God*, to which the Word is more properly applicable.

plied; " This Mass, which I commanded you to
 " compose, shall have Light sufficient to guide
 " and direct the Inhabitants thereof, in all
 " their Necessities. And it is my Will, That from
 " henceforwards, you enjoy an Everlasting and Eter-
 " nal Rest, nothing to interrupt your Repose, but
 " your Time be intirely taken up in Contemplations
 " on my Glory. As for those I shall next give *Being*
 " to, they shall undergo Afflictions and Joys, Trou-
 " bles and Contents, Bitters and Sweets: They shall
 " be liable to Heat and Cold; Hunger, Thirst and
 " Weariness, with innumerable other Calamities dur-
 " ing their whole Life: Nevertheless, in all their
 " Actions, if commendable and worthy of Reward,
 " they shall enjoy free Liberty, nor shall any Thing
 " disturb or controul them in their Purposes: I will
 " enjoyn them Precepts and Commandments, with
 " other Duties, to be carefully kept, and strenuously
 " maintained by them, that they may acknowledge
 " my Divinity, and revere my Power: They shall
 " know in what Method I will be served, and no-
 " thing shall be required of them, but what is confor-
 " mable to their Capacities and Abilities, and mild
 " and easy to be performed.

" They shall be endowed with such Knowledge of
 " my ineffable Power, that they may be sensible it is
 " conducive and requisite to their future eternal Hap-
 " piness, not to neglect or transgress these my Pre-
 " cepts: Which if they inadvertently or rebelliously
 " should presume to do, as an Atonement for their
 " Crime, they may be trebly zealous in good and
 " laudable Works, equivalent to the Omissions, in
 " Hopes, and with the Prospect of regaining my
 " Grace and Pardon, and finding Mercy and Favour
 " in my Sight. Those among them, who with a firm
 " and ardent Faith shall practise and obey these
 " Ordinances, none among the Nations of the
 " Earth shall be equal to them in Dignity; You,
 " your-

“ yourselves shall be their Guardians (a) and Pro-
 “ ctors, that no Harm or Injury befall or happen to
 “ them : You shall be the Overseers of all their Words,
 “ Thoughts and Actions, keeping a just Account of
 “ their Deserts, which at the appointed Time shall be
 “ exactly weighed, compared, and computed in my
 “ unerring *Balance*; of all which, you are to be im-
 “ partial Witnesses, at the tremendous Tribunal of
 “ my Justice, on the Last Day, where you shall
 “ pass a most strict Examination before my Divi-
 “ nity.”

The Angels hearing such wonderful Things, and so
 amazing Mysteries, without farther Reply, or Inqui-
 ry, return'd to their usual Occupation of chanting Di-
 vine Hymns, &c.

God then began his CREATION. He formed the
 World in the Likeness of a Ball, perfectly round in all
 its Parts : (b) He created the *Seven Heavens*. *Nature*

(a) The *Mahometans* hold, that every Man hath Two tutelar An-
 gels constantly attending him, one at the Right Side, and the other
 at the Left, who write down every individual Word and Action :
 He on the Right, registers the Good, and the other the Evil.
 For which Reason, at the Conclusion of each of their *Salutes*, or
 daily Prayers, when they salute the said Angels (which they do by
 turning their Face, first to the Right, and then to the Left, pro-
 nouncing *Asalamalic*, to each of them) they use more Deliberation
 and Respect towards the Angel on the right Side, than to the Other.
 This I have frequently seen and observed, and upon Inquiry, have
 been told this as a sort of Secret; for they are very reserved in
 those Mysteries of their Belief, unless to their familiar Acquain-
 tance. *Asalamalic* is the usual Salutation they give a single Per-
 son, as *Asalamalicom* is to a Company, or more than one; though
 this only to those of their own Persuasion, for they refuse it to all
 others; and think themselves heinously affronted, if a *Christian*, *Jew*,
 &c. offered it them, they saying, the Angel *Gabriel* used that Form
 of Salutation to *Mahomet*, at all their Interviews, and for that
 Reason, they account all, who are not (as they call themselves) *True*
Believers, unworthy thereof. The Word signifies, *Peace be with you*,
 and the Answer to it is *Alicsalám*, or *Alicom salám*, which is, *Peace*
to you also.

(b) They say there are Seven Heavens. See Dr. *Prideaux* *L. Mah.* p.
 31, &c. and *Mahomet's Pilgrimage to Heaven* in this Book, Cap. xxiii.

herself had next her *Existence*, which was to be as a common Mother to all Things; but she was limited within convenient Bounds, that nothing superfluous or extravagant might be made, or have *Being*, but the Earth be replenish'd with what was requisite and necessary; upon which all Trees, Fruits, Plants, &c. were instantly produced. ° At the same Time, the Sun, Moon, Signs and Planets were created: God ordering his Angels that they might be so placed, that the regular Motions of the Heavens might be govern'd and directed thereby. He then created the Day and the Night, distinguishing them by such concurring Divisions, that the transient and diminishing Hours, might, by that alternate Succession of Light and Darkness, be duly and regularly computed.

The East and the West (which were in the same Instant created to that Intent) were allotted to be the Limits, or, as we may say, the Walls thereof, by which the one is separated from the other. To the Moon was ordain'd her Conjunctions, her Increases and Decreases, by the which our Time is Yearly measured, and distributed into Twelve equal Parts, or Divisions, which we call Months (or rather Moons). The Firmament was beautifully adorn'd with brilliant Stars, by whose Direction the Navigators are guided and conducted to the remotest and most occult Corners of this capacious-Globe. He created the Four Elements, of such different Species, and opposite Properties, that whensoever they meet, or are joyned one to another, they produce most contrary, and preposterous Effects. To the Fire he gave the Faculty of burning outrageously, and causing Liquids to boil, and of warming and cherishing, when kept within Compass and Moderation. The Earth was endowed with the Vertue of propagating and nourishing the Vegetables. The Air he ordain'd for the Habitation of winged Creatures, as Fowls, Birds, &c. The Water was allotted to be the Abode of the Fishes: The Rivers, Springs, and Fountains, though of so different

rent Taſte and Nature from the ſalt Seas, are to be included in this Element ; by whoſe kindly Influence and ſeaſonable Aſſiſtance, the thirſty Earth is moiſtened (a) and made fruitful, to the unſpeakable Benefit of all Nations : Theſe were likewiſe created at that Time. The Froſty Winter, the Temperate Spring, the Delightful Summer, and the Ripening Autumn, he alſo created. He ſeparated the Heat from the Cold ; and commanded the Air to reſreſh the Earth with ſalubrious Breezes ; and that the Fire ſhould be ſerviceable, not offensive to us. He cauſed the Seas and the Rivers to diſcover, for our Uſe, the hidden Products of their Bowels ; forbidding them to conceal them from us, but that we ſhould be Partakers thereof. All theſe, and many Thouſands more of ſuch miraculous Myſteries, (the Recital of which is a Taſk too mighty for my weak Underſtanding) the Great and All-powerful Monarch accompliſhed in Six Days. This Stupendous Work being compleated, he reſted himſelf on his Throne of Glory.

The newly-created World, beautifully embellished with all imaginable Delights, was ſolely dedicated to Man. He might take or leave, command or forbid whatever his Lordly and Arbitrary Will, or his Deſpotick, Uncontrouled Fancy ſhould dictate. God, amongſt his other Wonders, had made a *Paradiſe* (b), a Place of Glory, inexpressibly delightful, appointed for the Reward of his truly dutiful Servants ; I mean,

(a) In the dryer and more Southern Parts of the World, much of the Land is in Summer, overflowed with Water, by cutting Trenches, and making Channels to let it run through the Corn-Fields, Gardens, Orchards, &c. which would otherwiſe be barren, and produce nothing, except in very rainy Years ; a Thing not requiſite, and therefore, little praſiſed in our Northern Climates. In *Spain* and *Portugal* they call them *Azequias*, corruptly from the Arabick Word *Sékia*, which implies the ſame Thing.

(b) By *Paradiſe*, is always meant a *Cæleſtial Paradiſe*, for they have no Notion of the Garden of *Eden*, or the Terreſtrial one. More of this ſhall be ſaid hereafter.

those who keep his Commandments, and obey his Holy Ordinances. This he was pleas'd to situate aloft near the Heavens. The dark and horrible Hell (a), being likewise created, was ordain'd for a perpetual Prison for the Condemned; who are those that rebel against his Precepts, by denying, or opposing his Laws: This frightful Station, the Portion of Sinners, he plac'd below, in a dismal Abyss of Sorrow.

All being now compleated, and put in Order; God said to his Angels; "Which of you will descend to the Earth, and bring me up a Handful thereof?" When immediately such infinite Numbers of Cœlestial Spirits departed, that the Universal Surface was covered with them; where consulting among themselves, they all unanimously confirm'd their Loathing and Abhorrence to touch it, saying; How dare we be so presumptuous as to expose before the Throne of a Lord so Glorious and Sovereign as ours is, a Thing so filthy, and of a Form and Composition so vile and despicable? And, in Effect, they all returned, fully determin'd not to meddle with it. After these, went others, and then more; but not one of them, either first or last, dared to defile the Purity of their Hands with it. Upon which (b) Azarael, an Angel of an extraordinary Stature, flew down, and from the four Corners of the Earth brought up a Hand-

(a) The Arabick Word is *Gehennama*, which signifies *Hell*. D' Herbelot says, The Arabian Mahometans seem to have borrowed this Word from the Jews and Christians. The Original of the Hebrew Word comes from *Ghe Henmom*, that is, The Vale of *Henmom*, where the Amorites burnt their Children alive, sacrificing them to the Idol *Moloch*. In Arabick *Gehennem* is properly a very deep Pit, and *Gebim* is one of a frightful deformed Countenance. *Ben Gehennem*, i. e. the Son of Hell, is the Name they commonly give to a very wicked Reprobate. See the Mahometan Ideas of Hell in D' Herbelot, at large, under the Word *Gehennem*.

(b) *Azarael*, the Angel of Death. According to all Mahometan Traditions, at the Day of Judgment, when *Azrafi* or *Ibrafi* shall sound the

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Handful of what God had commanded: From the South and the North, from the West and from the East, took he it; of all which Four different Qualities Human Bodies are compos'd.

The Almighty perceiving in what manner *Azarael* had signalized himself in this Affair, beyond the rest of the Angels, and taking particular Notice of his goodly Form and Stature, said to him; "O *Azarael*, it is my Pleasure to constitute thee to be *Death* it-

the Trumpet, all Creatures, Angels, Men and Devils shall dye; the last of all that shall dye is to be *Azarael Malec el Mu't.* Of the unaccountable Fables of the prodigious Stature of the Angels, Dr. *Prideaux* in his *Life of Mahom.* p. 31, &c. gives a particular Account. *Khondemir*, a celebrated Chronologist, quoted by many Writers, says; That when God had resolv'd to make *Adam*, he commanded the Angel *Gabriel* to take an Handful of Mould from every one of the Seven Depths of the Earth. The Angel went and acquainted the Earth with his Commission; to which she answer'd, That she fear'd, that Creature would rebel, and draw a Curse upon her, and prayed him to represent it to God. *Gabriel* did so; but God being resolv'd, sent *Michael* and *Israfil* on the same Errand, who both return'd as *Gabriel* had done. At last he sent *Azarael*, who took the Seven Handfuls by Force, without minding what the Earth said; and carry'd them to a Place in *Arabia*, between *Mecca* and *Tharf*. This harsh Method *Azarael* us'd towards the Earth, was the Cause that God gave him afterwards, the Charge of separating the Souls from the Bodies; and therefore, he is call'd *The Angel of Death*. When this Earth had been moulded by the Angels, God himself, form'd it, and was, when dry, a long Time expos'd in Sight of the Angels, who often visited it. *Eblis*, or *Lucifer*, touching it, and finding it hollow, said; That Creature would often require *sitting*, and be subject to many Temptations. He then ask'd his Companions, Whether, if God should require it of them, they would submit to that Creature? And they answering in the Affirmative, he seem'd to acquiesce also, but had other Designs. Some time after, God animated this Body, and cloath'd it most gloriously, adorning the Soul with all Vertues and Sciences, and then commanded all the Angels to fall down, and pay Respect to the same. They all obey'd, only *Eblis* was refractory; who was therefore curs'd, and drove out of Paradise, and his Place given to *Adam*. There *Eve* was taken out of his left Side, whilst he slept, and given to him for a Wife. *Vide L'Eclerbelot in Adam.*

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“ self; thou shalt be him who separateth the (a)
 “ Souls from the Bodies of those Creatures I am
 “ about to make; Thou henceforth shalt be called
 “ Azarael Malec el Mout, or Azarael the Angel of
 “ Death.

Then God caused the Earth which Azarael had brought, to be washed and purified in the Fountains of Heaven; and El Hassan tells us, That it became so resplendently clear, that it cast a more shining and beautiful Light, than the Sun in its utmost Glory. Gabriel was then commanded to convey this lovely, tho' as yet Inanimate Lump of Clay, throughout the Heavens, the Earth, the Centers, and the Seas, to the Intent, and with a positive Injunction, that whatsoever had Life might behold it, and pay Honour and Reverence thereunto.

When the Angels saw all these incomprehensible Mysteries, and That so beautiful an Image; they said, “ Lord! if it will be pleasing in thy Sight, we will, “ in thy most High and Mighty Name, prostrate “ ourselves before it:” To which voluntary Propo-
 “ posal, God replied; “ I am content you pay Ado-
 “ ration to it, and I command you so to do:” When instantly they all bowed, inclining their shining Cœ-
 “ lestial Countenances at his Feet; only (b) Lucifer
 detained himself, obstinately refusing; proudly and

(a) Arabes. The Word in Arabick is *Rob*, in the Plural *Arrowah*; it implies both Life and Soul, with scarce any Distinction.

(b) They call Lucifer sometimes (as this Author does here, and in many other Places) *Lucifel*, but more generally *Eblis*, which signifies the Desperate, or one in Despair of recovering what he lost. They say his Name, before his Rebellion and Expulsion, was *Azazel*, and during the Space of 8000 Years, had been one of God's most Obedient and Favourite Angels; till at last, for refusing to render homage to Adam, he was cast out of Heaven with all his Accomplices in his Disobedience, among whom were the Angels *Aror* and *Mazt*, so often mentioned by several Authors. They give him several other Names, of which in their proper Places. See *D'Herbelot* in *Eblis*, &c.

arrogantly valuing himself upon his Heavenly Composition: To whom God sternly said; "Prostrate thy self to Adam:" He made a Shew of so doing, but (a) remained only upon his Knees, and then rose up, before he had performed what God had commanded him. When the Angels beheld his Insolence and Disobedience, they a Second Time prostrated themselves, to compleat what the haughty and presumptuous Angel had left undone. From hence it is, that in all our Prayers, at each (b) Inclination of the Body, we make Two Prostrations, (c) one immediately after the other. God being highly incensed against the Rebellious *Lucifer*, said unto him; "Why didst thou not reverence this Statue which I have made, as the other Angels all have done?" To which *Lucifer* reply'd; "I will never lessen or disparage my Grandeur so much, as to humble myself to a Piece of Clay; I, who am an immortal Seraphim, of so apparently a greater Excellency than that: I, whom thou didst create out of the (d) Cœlestial Fire, what an Indignity would it be to my Splendor, to pay Homage to a Thing composed of so vile a Metal!" The irritated Monarch, with a Voice of Thunder, then pronounced against him this direful *Anathema* and Malediction; "Begone, (e) Enemy; Depart, Rebel, from my Abode! Thou

C 4

(a) This shall be explained when their Prayers, &c. are treated of.

(b) The bowing of their Bodies with their Hands on their Knees, before they prostrate themselves at their Devotions.

(c) The Adoration they make when they pray, prostrating themselves, and touching the Earth with their Foreheads, which is what the *Greeks* call *προσκύνησις*, when Seven of our Members touch the Ground, viz. the Two Feet, the Two Hands, the Two Knees, and the Head: See a farther Explanation of this in *Reland's* Abridgement of the *Mahom. Rel.*

(d) They hold, that the *Angels* and the *Genii*, were all made out of an exceeding hot Fire.

(e) A common Epithet they give the Devil, is, *Adou Allah*, God's Enemy. He is likewise called *Ej-Ragim*, i. e. He that was stoned,

or

“ no longer shalt continue in my Cœlestial Domi-
 “ nions. Go, thou accursed flaming Thunderbolt of
 “ Fire! My Curse pursue thee! My Condemnation
 “ overtake thee! My Torments afflict thee! And my
 “ Chastisement accompany thee!” Thus fell this
 Enemy of God and Mankind, both he, and all his
 Followers and Abettors, who sided or were Partakers
 with him in his Pride, and presumptuous Disobedi-
 ence: They were cast, I say, by the avenging Arm
 of God, into the lowest Abysses of Everlasting Tor-
 ments, in which perpetual Dungeon of Endless Mi-
 sery, they shall remain to all Eternity.

The Consequences of the Fall of this accursed Ge-
 neration, were not so inconsiderable, but that, ac-
 cording to the Hebrew (a) *El Tazfir*, and as (b) *Abou*
el Khabar, that Learned Doctor, informs us, the
 Shock was so surprizingly great, when these pernici-
 ous Legions fell all at once, as they did, that the
 whole Fabrick of Heaven, with the very Foundation
 thereof, sweated and trembled; Most terrible Earth-
 quakes shook the vast Body of the lower Globe; The

or driven out of Paradise with Stones. This Name they give him
 to incite every one to repulse his Temptations with Violence and
 Ardour. When they mention the Devil, whom they likewise call
Shietan and *Shietban*, from the Hebrew *Shathan*, they ever add a
 Curse, as *Allah ghol hu*, *Allah Khuzze*, and very frequently say,
Eouthou Billah min a Shietan Rajim, or, *God preserve us from the van-*
quished Satan. This Expression is before every Chapter in the *Al-*
Quran.

(a) A Book so called. It should be rather *Tassir*, which signifies
 an Expofitor, and is the Title of many Books.

(b) The *Arabians* generally express themselves in a manner pecu-
 liar to them alone; for here *Abou el Khabar*, is the Title of a Book,
 which literally signifies, *The Father of News*, and is also the Surname
 of several Men. Those who are remarkable for any Perfection or
 Imperfection of Body or Mind, or are added to any one Thing
 in particular, they call him the Father of it. See *D'Herbelot in*
Abou, and *Dr. Prideaux L. Mahom.* p. 82.

Rivers, Seas, and all running Waters were instantly stopped, and an unactive Suspension of their *continual Worship* ensued, (a) scarce advancing drop by drop in their Natural Courses. In fine, an intire and universal Stupefaction followed; all Things Animate and Inanimate, ceased from their accustomed *Adorations*, being wholly wrapped up in Amazement at the stupendous and inscrutable Power of the Almighty Monarch, though it surpass'd their Imaginations, to dive into the Causes of these so wonderful Events. The Sun stood still, faintly casting an obscure and dismal Light; and the whole Surface was overwhelmed with Horror and Confusion: Nay, the most pure and glorious Angels themselves (those blessed *Cœlestial Beings*) were so dismayed with Astonishment, that they remained fixed and motionless in their (b) *Postures*. Even the Natural Courses of those Rivulets and Heavenly Springs which were among them, ceased. And *Gabriel* himself (whose Courage is so incomparable, and whose Magnanimity so without equal) was, as much as is possible for him to be, dismayed, losing at once the Use of all his Faculties, being serzed with a stupid and unactive Lethargy; yet ignorant of the real Cause from whence proceeded the universal Astonishment, with which he felt himself oppressed.

(a) The *Mahometans* affirm, that all Things Animate and Inanimate, the Mountains, Rocks, Seas, Rivers, Trees, Plants, Herbs, &c. perpetually serve and worship God after their manner. *Prayer*, they say, leads Half way to Heaven; *Fasting*, carries them to Heaven-Gate; and *Alms*, gain Admittance. Notions worthy of a more believing People!

(b) According to the *Mahometan* Traditions, all the Angels in general have their particular Occupations assigned them by God, in which they are continually employed. Those who more immediately are Attendants on God's Person, they say, stand about him with their Hands folded over their Navels, and their Eyes inclining downwards, which they deem a Posture of Humility and Resignation, and is the same which the Pages, &c. use in the Presence of their Emperors, Princes, and of all Men of chief Rank in general.

“ Behold,

" Behold, O Sons of *Adam!* with what Rigour
 " the damning Sins of Pride and Disobedience were
 " punished; the Terrors they caused, and with what
 " direful Calamities they were accompanied; that
 " they should affect, with their malignant Influence,
 " the Heavens, the Earth, the Sun, the Moon, the
 " Angels, the Courses, the Seas, and every created
 " Thing, causing in every individual Part thereof,
 " a Change; stupifying, shocking, infecting, sicken-
 " ing, terrifying, and penetrating all existing Bo-
 " dies!

The accursed Squadron, who before their Fall were
 so gloriously beautiful, were transformed into such
 hideously frightful and monstrous Appearances, and
 so much disfigured from what they once were, that
 Imagination itself can comprehend nothing which
 may be compared to have any Similitude, or bear
 any manner of Resemblance to them: So ugly were
 their Forms and Countenances, and so unaccount-
 able the Alteration, that nothing can be thought on,
 which with any Likeness may be justly apply'd.
 " Like unto a Delinquent, who has committed some
 " enormous Crime, and goes about seeking a Sanctu-
 " ary, or some Obscurity, where to hide himself from
 " the Eyes of Justice, but finding none to protect
 " him, he, trembling, expects his just Chastisement;
 " uncertain when, yet sure 'twill come:" So this cur-
 sed rebellious Angel, both he and his Followers, see-
 ing themselves cast out of Glory, reflecting on their
 present wretched Condition, and apprehensive of
 worse (if possible) went wandering about, seeking
 Caves and dismal Solitudes, to avoid the farther
 Wrath of the incensed and offended God; but found
 no comfortable Habitation, no Security, no Protec-
 tion, wholly deprived of what might afford them
 either Content or Rest. " O ye miserable Un-thron-
 " ed! O Inheritances irrecoverably lost! Not the least
 " Glimpse or Prospect of being ever regained!

Mahometism Explain'd. 27

This *Enemy* being thus routed, subdued and vanquished; God now was pleased to publish and make manifest his Design of Animating *Man* out of that beautiful and resplendent *Crystal*, and accordingly commanded *Gabriel* to breathe into the said Vessel, that it might become *Flesh* and *Blood*: But at the Instant, as the immaculate *Spirit* (a) was going to enter therein, it returned, and humbling itself before the Lord, said; "O Merciful King! For what Reason is it, that thou intendest to inclose me in this loathsome Prison? I, who am thy Servant, thou shuttest up within mine Enemy, where my Purity will be defiled, and where, against my Will, I shall disobey thee, without being able to resist the Instigations and Power of this rebellious *Flesh*, whereby I shall become liable to suffer thy rigorous Punishments, insupportable and unequal to my Strength, for having perpetrated the Enormities obnoxious to the Frailty of Human *Flesh*: Spare me, O Lord! spare me! suffer me not to taste of this bitter Draught! To thee it belongs to command, and to me to supplicate thee.

Thus spoke the pure and unspotted *Spirit*; when God, to give it some Satisfaction to these Complaints, and that it might contentedly resign itself to obey his Commands, ordered it should be conducted near his Throne, where, in innumerable and infinite Parts thereof, it beheld certain Letters decyphered up and down, importing, MAHOMET the Triumphant Leader!

(a) *Arob*, rather *Rob*. the Word is *Arabick*, and signifies Spirit, Life and Soul promiscuously, as I have already hinted. *Casbir*, a noted Mahometan Writer, in his Book intitled *Ferouhat*, writes. That there are several Sorts of Creations: Some Things God created with only His *Fiat*, Be it done; others in which His Hands were employ'd only: And some wherein He acted, both his Word and his Hands. In the Beginning, He created Heaven and Earth with His sole Word, and then He created Man, and other Creatures with Matter, and the Concurrence of Second Causes, which He had created before.

(a) And over all the Seven Heavens, on their Gates, and in all the Books, he saw those Words, stamped, exceedingly bright and resplendent. This was the *Blazon* which all the Angels and other Cœlestial Beings carried between their beautiful Eyes, and for their *Devices* on their Apparel.

The *Spirit* having seen all this, returned to the Throne of Glory, and being very desirous to understand the Signification of those Cyphers and (b) Characters, he asked, What Name that was which *shined* so in every Place? To which Question, God answered; "Know, that from *Thee*, and from that *Flesh* shall proceed a Chieftain, a Leader who shall bear that Name, and use that Language, by whom, and for whose Sake, I thy Lord, the Heavens, the Earths, and the Seas shall be honoured, as shall likewise all who believe in that Name."

The *Spirit* hearing these Wonders, immediately conceived so mighty a Love to the Body (a Love

(a) The Four Sects which are among the *Mahometans* esteemed as Orthodox, viz. The *Hanifeen*, the *Malikien*, the *Shaffien*, and the *Hambilien*, all unanimously agree, That the Name of the Impostor was, long before the Creation, Engraven all over the Heavens, and Recorded in the Sacred Registers thereof, in those well-known Words; *La illah illallah, Mohammed resoul Allah*: But our Author has here, it seems, given us a different Expression; I suppose, *Licentia Poetica*, (which he boldly and copiously assumes throughout his Work) not to lose his Metre.

(b) As throughout the whole *MS.* the Compiler has made no Scruple of *Spaniolizing*, or *Spanibizing* most of his *Arabick* Words, I mean, giving them a *Spanish* Termination; I chuse in this place to mention it once more for all. He has it, *Alharfes*. In *Arabick*, the Letters or Characters of the Alphabet are *El harrof*, which is the Plural Number of *Harf*, or rather *Horf*; but they usually add *el* to all their Words, which is no other than the Article *The*, which the *Spaniards*, and all the *Europeans*, in Imitation of them, corrupt, by adding the Article to all those Words beginning with *Al*, which are for the most part originally *Arabick*, as *el Alcaide*, The *Alcaide*, or Governor; *el Alkemia*, the Chymistry; *el Alcasaba*, the Citadel; and so in innumerable others.

not to be expressed, nor even imagined) that it longed with Impatience to enter into it: Which it had no sooner done, but it miraculously and artificially was influenced and distilled into every individual Part and Member thereof, whereby the Body became Animated.

The Composition of *Adam* was of divers and different Materials, answerable to the different Qualities and Appetites which were to be incorporated in him. His Face and Head were formed from that illustrious and ever-famous Place, where *Abraham*, the Servant of God, built the Holy *El Caaba* (a). The Trunk of his Body, from that where since stood the great and most sanctified Temple of (b) *Jerusalem*. His two Legs from that where the Noble City of *Grand Cairo* (c) is situated: His Feet, and Hands, from *Memphis*: His Right-Hand from the Eastward Part; his Left from the Westward, opposite thereunto, &c. His Nature, or his Private Parts, were composed from *Alistinche*, (d) uninhabitable Mountains. In fine, every Part and Mem-

(a) The Square Chapel which is within the great and sumptuous Temple at *Mecca*, held in mighty Veneration by all the *Mahometans* of what Sect soever, towards the which they turn their Faces when they pray, in what part of the World soever they be. They hold, it was begun by *Abraham*, and finished by *Ishmael*. *Edrissi* an Arabian Geographer, in his Description of that Temple, says, Its Length from East to West is Twenty-four Cubits, and Twenty-three from South to North. Its Gate stands on the East-Side, the Threshold whereof is Four Cubits from the Ground. See more of this in *D'Herbelot*, in the Words *Caaba* and *Meccah*. They affirm, That *Adam* built a Temple where that at *Mecca* stands, which they call *Sorah*.

(b) They call the Temple of *Solomon*, *Beir el Mocaddas*, the Holy House; and that at *Mecca*, is generally called *Beir Allah*, the House of God. My Author has it here *Al Magdiz*, meaning that at *Jerusalem*.

(c) *Grand Cairo*, the Capital of *Egypt*; the *Mahometans* all give it the Name of *Missir*. 'Tis here *Misera*.

(d) *Sunatura de alistinche de sierras inhabitables*. This seems to be obscure, and scarce intelligible; yet this I am certain of, that the washing

Member of him, necessary, convenient, or subservient to Human Life, were contained and included in the *Handful of Earth* which was conveyed by *Azrael*, the Angel of Death, and marvellously, and most artfully connected together, and so properly adapted and applied, to the Intent that Man might be in every Respect intirely perfect, exceeding all that Thought can conceive.

God furnished him with a Tongue harmoniously sweet and elegant, wherewith he might call upon, and glorify his Divine Name. He called him *Adam*, which is as much as to say, Father.

“ Our Prophet has declared to us, the Reason why the First of Men was composed of so different Species, and from Places so distant and remote, one from the other; for he tells us, That from hence it is, that Human Knowledge is distributed amongst all Mankind, and by which all People, in all Parts of the World, know one another. He who is born in the West, knows him who is born in the East, by only seeing him; whereby it is evident, that seeing, upon a slender Acquaintance, and almost at the first Sight, Men of so distant Climates contract Friendships and Love, all Mankind are of the same Flesh and Blood.”

The Supreme Monarch created *Adam* with his own Hands, suffering none but himself to touch him; he formed him after the Image he thought fittest; (a) Tall, Proper, Comely, and exceedingly Beautiful; surpassing

washing of those Parts after Evacuation of either sort, is in *Arabic* called *Stimia*, to which Word my Author seems to allude in *Alstincbe*: For the *Spaniards* use *ch* where we write the Consonant *j*, tho' not with so strong a Pronunciation: The Consonant *j* they always pronounce in the Throat, as they generally do the *g*, and the *x*.

(a) The *Mahometans* never say, That God created Man after his own Image, and hold it as the highest Impiety and Presumption in any who go about to give any Description of God's Form: Yet among the Vulgar, nothing is more common, than to ask a Favour, or an Alms,

surpassing the Rising Sun. His Stature was of the most advantageous Size, (a); his Shape the best and most regular; And Rays of Light diffused so resplendently from his Countenance, that none of the Angels were comparable to him.

God then assigned to him for his Habitation the *Cæstrial Paradise*, with all its Territories, granting him free Liberty to go and come therein as he himself pleas'd; leaving it intirely to his Discretion to chuse or to refuse, to commit or to omit, to know or to leave unknown, whatsoever he would: But because he should not imagine himself to be absolutely Lord, without a Superior; God enjoyned him (b) one only Precept to keep and observe, and that altogether easy and supportable, which was the first *Beginning* of our Misery, and the *Middle* and *End* of all our Calamities!

Alms, *Ala Widg Allah*, i. e. For God's Face; as we say, For God's Sake; but when any of the *A'lims* hear that Expression, they rebuke them, saying, *Escoot Kafir Ala Allah m'andou Widg*; i. e. Be dumb, you Infidel! God has no Face. *A'lim* signifies a Teacher, the Plural of which is *Oulanma* and *El Alm*.

(a) In the next Chapter he says, Thirty Spans.

(b) *Khindemir*, a famous Author frequently quoted by Monsieur *D'Herbelot*, and many others, has these Words; God forbid *Adam* the eating the Fruit of one Tree; but *Eblis*, associating himself with the Peacock and the Serpent, prevail'd with *Adam* and *Eve* to eat of that forbidden Fruit. As soon as ever he had tasted the *Fatal* *Morsel*, their Glorious Cloathing dropt off, which made them sensible of their Sin, and ashamed of their Nakedness, and run to a Fig-Tree to cover themselves with its Leaves; but it was not long before they heard the Voice of God, saying to them; Go down, and depart this Place all of you; You shall, for the future, be Enemies to one another, and shall live and subsist upon the Earth for a Time. — The general Tradition is, That *Adam* fell in the Island of *Serandib*, or *Ceylon*; *Eve* at *Guidda* or *Gidda*, a Port on the Red-Sea near *Mecca*; *Eblis*, or *Lucifer*, at *Misjan* near *Bassorah*; the Peacock in *Indostan*; and the Serpent at *Nasibe*, or *Isahan*; that is, on the Places where those Towns were afterwards built. *Adam* being miserably distress'd, and inconsolable for the want of his Wife *Eve*, repented of his Sin, and lifted up his Eyes and Hands towards Heaven to implore Mercy. Then God sent down a Tent by the Angels, and placed it where afterwards was the Temple of *Mecca*. *D'Herbelot* in *Adam*.

In

In this glorious Plain, so abundantly, and deliciously fruitful, replenished with Thousands of Charms and Allurements to content all his Appetites, one Tree there was reserved, and forbidden; Of which, God said to him; "Thou shalt keep especial Guard over this Tree, the Fruit whereof thou shalt not eat; neither shalt thou even touch it, on Pain of my highest Indignation, Justice, Condemnation, and Death: But take Notice; Thou wilt stand in need of all thy *Light* to enable thee to withstand the powerful Temptations of thy *known Enemy*. In having given thee this Caution, I have nothing more to say, or to advise thee; only, that by thy Obeying this my One Command, I shall be fully satisfy'd. It is a Thing reasonable; and of no great Difficulty."

This Abode of inexpressible Delights, *Adam* enjoy'd alone, without a Companion; until he made his Supplications to God, that he would be pleased to vouchsafe him an Associate, with whom he might Communicate. When God immediately cast him into a deep Sleep, and before he awoke, took from his Left-Side a *Rib without Flesh*, of which he formed **W O M A N**, Beautiful, Fair, and superlatively Graceful; and named her (a) *Eve*, which signifies the same as Mother; from which Name so many innumerable Tribes and Lineages have proceeded.

Adam awaking, and beholding a Figure so exceedingly lovely, and exquisitely desirable, was instantly for laying his Hands on her, without any more Respect, or farther Compliment; when he heard a Voice, saying, "Hold, *Adam*, detain thy self, and pass no farther; fear the Lord who created Thee; Thou must not approach her without my Leave." God then immediately called *Gabriel*, commanding him to go into *Paradise*, and there to treat of that

(a) The Name they call her by is *Hawab*.

first Marriage, and celebrate the Ceremony with (a) a Festival and Lawful Dowry, and that the Angels should supply the Want, and perform the Office of (b) Parents, Relations, and Witnesses.

Thus those our First Parents were espoused, enjoying all that Happiness and Glory the Lord had been bountifully pleas'd to allow them; their Wills and Desires being mutually conformable to each other's, never in the least disagreeing; but continually praising and glorifying their Maker, who had blessed them in giving them such spacious and ravishing Abodes.

'Twill be here reasonable I should declare what is written concerning that pernicious Accident which was the Source of so many Anxieties, so many Vexations, so many Calamities, so many Pains and Torments, such destructive Discords, Wars, and Desola-

(a) *Aras y Cidaque*, rather *Ars y Sidaak*. The Words are *Arabick*. *Ars* is any Feast; but more-espccially a Marriage Feast. *Sidaak* is the Sum in Money or other Things the Husband is to give for his Wife, according to Agreement.

(b) *Alguali*; as we pronounce, it is *Al Wasli*; for the *Spanish* *gu* is equivalent to our *w*. The Word imports the Bride's nearest Relations, and particularly him or those who give her in Marriage. More of this in another Place. I ought not to omit a Notion of the *Mahometans* concerning the Creation, tho' a little improper here. 'Tis a Saying of no less a Person than *Giasar Sadik*, or *ib. Just*. This Man was nearly related to *Abubecre*, the immediate Successor of *Mahomet* the false Prophet, and is of such Repute among them, that it is held as an Authentick Tradition, that he was wont to say, *Ask me Questions often, whilst I am among you, for none will come after me, that can instruct you like me*. Of this *Giasar* it is recorded by a noted Writer named *Rabi el Abrar*, that being ask'd, Whether there was no *Adam* in this World before him that *Moses* speaks of? He answer'd, That there had been Three, and there would be Seventeen more in as many great Revolutions of Years. And being ask'd, Whether God would create other Men after the End of this World? his Answer was; *Would you have God's Kingdom remain empty, and his Power idle? God is a Creator throughout his whole Eternity*. — This *Giasar* bore the Character of having never told a Lye in his Life, and so his Surname *Sadik* seems to imply, signifying, *One to be depended upon*. But this I leave to the Criticks to decide.

tions, Variances, Burnings, and Devastations, Enmities, Assaults, and Afflictions; in fine, Destruction and Death, and, what is infinitely worse, Eternal Condemnation and Misery.

I have already mentioned the Tree in that fragrant Garden, as likewise the strict Injunction that was laid upon that just Couple, and the Regard and Reverence they were enjoyned to have towards the same: Now, as the accursed *Lucifer* was continually contriving with the utmost Malice, Envy and Rage, how to bring about and execute his Revenge upon Man, against whom he had conceived so irreconcilable a Hatred, and for whose Sake alone he saw himself cast out from so much Glory, without any Hopes of ever recovering what he had lost, or being re-established in his pristine Happy State; He enviously, and impatiently beheld in what a distinguishing Manner God had enthroned *MAN*, and had given him the Possession of the Station which was once his; where his Condition had been so different from what he at present enjoy'd; and the better to accomplish his evil Designs, he imagined, that if by any Means, he could cause him to descend to the Earthly World, he should have him more ready at hand, and by his Falsehood and Treachery, advance himself, and by tempting and seducing Mankind to Sin, cause their Condemnation to Hell.

Although this vile and cursed Angel used all possible Endeavours to get Access to *Adam*, yet he found it impracticable, and altogether out of his Power to come at him; so all his Projects and Snares had hitherto proved fruitless, and of no Effect.

This Inventor of all Evil and Wickedness, full fraught with Mischief, wandering about in this Manner, cogitating and revolving Thousands of Fancies and Chimeras, by Chance happened to pass by the resplendent Gate of Paradise, where, seeing the Guardian Angel, or, as we may say, the Porter, he began thus to speak unto him; "I must of necessity, upon a certain Business of great Importance, speak with those Two Servants of thy Lord, whom

“ whom thou hast under thy Charge; 'tis to dis-
 “ abuse them, and to give them an Insight into some
 “ Affairs which nearly concern them, and of which
 “ they are wholly ignorant.

According as we are informed by our Teachers, the Porter returned him a flat Denial: Wherefore, when this malignant Enemy perceived his little Success in this Attempt, he intreated him to call the Serpent, which was then a Creature of a most beautiful Form and Shape. She came, and he desired, that she would oblige him so far, as to receive him within her: He artfully and subtly reiterated his Persuasions, and finally deceived her. The better to disguise and give a more plausible Gloss to his Dissimulation and Hypocrisy, he bid her conceal him in her most secret Part. With these Wiles, this Traytor fraudulently imposed upon her Weakness; she hid him under her Palate, in the Roof of her Mouth, and in this manner conveyed him into Paradise; and approaching near the forbidden Tree, the base Serpent would fain have disengag'd herself from him, using many fruitless Endeavours to cast him out of her Mouth; But in vain; he had got Possession, and would not relinquish, but clove fast to her Tongue; and so involved in her, forced her to ascend the *Reserved Tree*.

The Reader must observe, That these Just, and 'till then Innocent, Persons, were frequently accustomed to meet, and sit under *that* Tree, to be the more careful and assiduous in guarding the same; and this Consideration brought *Eve* thither, alone, at that time: When looking up towards the Tree, she beheld the pernicious and treacherous Serpent, that Enemy of Mankind, who began to accost her in these Words; “ O most fair and beautiful
 “ *Eve*! Shouldst thou but once taste of this Fruit,
 “ the Glory which thou now enjoyest, thou wouldest
 “ possess to Eternity! Thou shalt be equal to

“ God himself in Wisdom and Knowledge ! All
 “ Secrets and Mysteries, °of which thou art now
 “ ignorant, will be manifested unto thee ! ” In the
 Interim, whilst these Words were speaking, came
Adam ; to whom *Eve* imparted what was in Agita-
 tion : But he, with a stern forbidding Aspect, reproved
 her, bidding Desiance to any such Temptation,
 or Intent. She persisted in importuning him.
 The Blandishments of *Eve* were so many, and so
 persuasive, that no longer had he the Power to refuse
 complying with her ; but at her Instigations, renounced
 the Fealty and Homage he had offered to God.

Concerning this Tree, there are many different
 and incoherent Opinions, of what Sort of Tree it
 was, and what was the Fruit it bore : But with
 sufficiently convincing Reasons, the Majority agree,
 That it was a Vine, and that the Fruit it produced,
 was Grapes ; they considering the peculiar Effect
 this Fruit has upon Men, which with its Juice,
 causes them to lose their Senses and Understanding,
 depriving them of the Use of their natural
 Faculties, and ingendering in them Disobedience, Bru-
 tality, and many other Enormities.

Eve stretched out her Hand ! “ O unfortunate
 “ and dreadful Circumstance ! How many Miseries
 “ didst thou cause to the World, at that one In-
 “ stant ! O *Eve* ! how many Millions of Souls didst
 “ thou, without Reason, hereby condemn and destroy !
 “ How many Lives hast thou shortned and dimi-
 “ nished ! How many Disobediences hast thou com-
 “ mitted for thy Pleasure, and to humour thy Ap-
 “ petite and Curiosity ! And with only reaching out
 “ thy Hand, how many Throats hast thou parched
 “ and dried up ? Didst thou want in that Garden
 “ Thousands of Thousands of fructiferous and shady
 “ Trees, loaden with so many different Kinds and
 “ Species of delicious and sugared Fruits, besides this
 “ which thou now so rapaciously gatherest, where-
 “ with to satisfy thy ravenous and insatiable Appe-
 “ tite ? ”

" tite? Surely now with Anguish thou tastest the
 " Bitterness of the Savour, which accompanies thy
 " Lapsation! It might have been sufficient to
 " content thee, to have considered, that a few Hours
 " before, thou wast a *Vessel of Mud*, the vilest of all
 " Metals, and that the Lord had exalted thee to the
 " Cœlestiſſal Choirs, surpassing in Excellency the
 " whole Creation, the Creatures whereof, He had
 " even caused to worship and adore (a) thee, and had
 " placed thee in a Station above all Earthly Thrones, in
 " such Freedom, Immunity, and Liberty, that thou
 " mightest possess, enjoy, and uncontroledly com-
 " mand whatsoever thou couldst wish for! But in
 " return for all these transcendent Mercies, thy pre-
 " sumptuous Prevarication, and thy audacious Am-
 " bition extended to equalize thy self in this man-
 " ner to Him who gave thee thy very Being!"

In fine, as the Teachers affirm, she took of the
 forbidden Fruit, Twelve Grains, or Berries, Eight
 of which, she gave to her Husband, retaining Four
 for herself, the which she swallowed without Delay.
 From hence it remains for ever established, That in
 all Cases of Inheritances, the Male claims as his
 Right, a double Portion to what the Female can de-
 mand: As, likewise, that the Woman (in case she
 has no Children) should inherit one fourth Part of
 her Husband's Substance, on the Consideration of
 those Four Grains, (or Berries) which she [*Eve*]
 would keep to her self. In fine, *Eve*, as I have said,
 swallowed them, and *Adam*, with the same Intent,
 put those she had given him, into his Mouth; but
 as he was about to proceed, as his Wife had set
 him the Example, he heard a most terrible and
 astonishing Voice; and being desirous of disgorg-
 ing that which he repented his having touch'd, he
 applied his Hand to his Throat, but by no means

(a) *Worship* and *adore*, here in the Arabick Sense, has no other Signification than *تعظيم* in *Mat. ii. ver. 2.*

was able either to get it out, neither could he swallow it; so much was he stupified with that dreadful echoing Voice, that it would not pass, but remained fixed in the Middle of his Throat, without going either backwards or forwards. The Voice said, "O Woe unto thee! How soon hast thou forgot the only Commandment thou hadst obliged thyself to observe! How hast thou violated the Purity of my unspotted Abode, with thy voracious Gluttony! My Habitation, wherein disobedient Vassal never set his Foot unchastised!" *Adam*, disturbed, and wholly confused, began to excuse himself, laying the Blame upon *Eve*, and she, in her Vindication, accused the vile Serpent; yet all was not sufficient to free them, or make them appear innocent.

"O how did they debase and confound themselves! and what a Load did they lay upon themselves, without being able to discharge it! How blind is that Criminal, who forgets, and neglects that which is of the greatest Importance to him! O guilty Sinners! how near within your Reach is your own Freedom and eternal Felicity! It intirely consists in your own Power to be Happy: With the same Facility you may obtain the *Much*, as the *Little*, a large Portion of Bliss, as a small one; nay, although you should desire an Infinity of Glory, 'tis as easily acquired, as the smallest Atom. Seek not Pretences and Evasions, nor accuse others with the Crimes you have committed, as did those wretched Offenders, our first Parents. Return to your Creator, to whom all your Sins are known; to Him, from whom no Secrets are hid; supplicate Him, that you may be exempted from His Indignation and Punishment. Implore His Pardon, for those Offences, which 'tis not in your Power to conceal from him: Expose to Him your Wounds; manifest your Sores, before they heal superficially; lest the inward Corruption cause a Mortification: Ask

“ Ask of Him, for he is gracious and merciful, and
 “ never refuses to hearken to His Supplicants: He
 “ is all Goodness; (a) All Pardon; endeavour to
 “ learn no Language but this. ” [To return from
 this Digression.]

The Voice of God thundered, commanding His An-
 gels that they should immediately, without Delay,
 drive them out of Paradise, and its Territories; and
 that they should despoil them of the Robes, with
 which their Nakedness was covered, and deprive them
 of the Crowns they had upon their Heads: They
 with Tears and Lamentations, implored God's Com-
 passion, and that he would not banish them from the
 advantageous and delightful Seat he had been so gra-
 ciously pleased to put into their Possession: But
 without granting their Request, God said, “ Be gone;
 “ Go out, ye disloyal Wretches! Ye shall no longer
 “ abide in this Place, since you knew not how to de-
 “ serve so consummate a Happiness. ” Then *Adam*,
 laying fast hold of, and embracing the Boughs and
 Branches of some of those precious Trees, said; “ Have
 “ Mercy, Lord! on this thy miserable Servant! since
 “ thou, O King! thyself, didst offer and promise me,
 “ That from my Loins, and from my Lineage, should
 “ proceed a *Son*, for whose Sake, and through whose
 “ Means, the whole World should be restored and pre-
 “ served, and should have become as if it had been cre-
 “ ated a Second Time: For the Honour, (b) Vertue,
 “ and Excellency of whom, I implore thy Protection
 “ and Compassion. ” God said, *Cast him out!* But he
 returning to his Intreaties and Supplications, said;
 “ Take Pity on me, Lord! For thou it was who

(a) *Rabma* implies Mercy. The Word is *Arabick*, and in very many Parts of the Original Ms. is used in that Sense.

(b) The Word in the Original is *Alfadila*; rather *ElFadilah*. Its Signification is Vertue or Excellency. See *D'Herbelot* in *Fadbael*, which is the Plural of *Fadliab*.

" gaveſt me the (a) joyful Tydings, that from my
 " Loins ſhould be born a Son, who ſhould be ſo upright
 " a Walker, that in the World he ſhould be the Father
 " of many Generations: Lord! for the Love of him,
 " and for the ſake of the Honourable Tribes of his
 " Poſterity, commiſerate our Condition, and do not
 " abandon us." God replied; *Let them be gone from
 hence!* But Adam ſtill perſiſting in his Prayers and
 Importunities, ſaid; " Gracious Lord! Thou didſt
 " offer me, and haſt commanded, that from me
 " ſhould deſcend a Son ſo Important, that he ſhould
 " be admitted to converſe (b) *Hand to Hand* with thy
 " Divine Eſſence. O Lord, of thy ſo bountiful Mercy,
 " take Pity on me!" God, whoſe Word had never
 been oppoſed, or contradicted, confirmed what He
 before ſpoke again; ſaying; *I command they go out,
 and make me no more Reply:* But Adam inceſſantly ap-
 pealing, and mingling amongſt the Angels, once
 more ſaid; " Thou didſt promiſe me, Lord, a Son of
 " my Genealogy; thou wilt not now abandon me!"
 At laſt, the Voice, more terrible and rigorous than
 ever, replied; *Caſt them out! Caſt them out!* The
 Angels then preſſed him to depart, without farther
 Delay, and to be no longer diſobedient to God, who
 would admit of no Excuse.

(a) *Al-bricias*, ſenior que tu me albriciaſte, &c. *Albricias* is a
 Word the Spaniards have corruptly adapted to imply the Reward
 for Good News, from *El Biſhara*, which in Arabick is Good News,
 or Tydings. One of the Surnames of Adam is *Abou Baſhar*, that
 is, *the Father of good News*, as if he brought the Earth Tydings
 of its being inhabited.

(b) Their Expoſitors all affirm, That when *Mahomet* made a
 Viſit to God in Heaven (of which more hereafter) God took
 him by the Hand, and laid his Hand on the Prophet's Shoulder,
 which (at his Return, when he rehearſed that unſhapen Lye to his
 Diſciples) he ſaid was ſo exceſſive cold, that it pierced the very
 Marrow in his Back. This is ſpoken of by Dr. *Prideaux* in
Mahomet's Life, p. 36.

Adam, before his going out, beholding the fragrant Fruits of those delicious, tender Trees, wept bitterly; The Reflections he made on the glorious Blessings he had so indiscreetly deprived himself of, left him no Room for Consolation: Again he began his lamentable Complaints, in this Manner, "O compassionate Monarch! Thou, who didst rejoice me with the good News of my being the Father to a *Son*, just and good, who shall highly excel all that shall be born, or brought forth, either among Humane Race, or any other Creatures whatsoever; upon whose Account, thou didst create that *Light* which thou hast recommended to me; I implore thee, for the Love of *him*, and for the Sake of *his* so resplendent *Light*, that thou accomplish to me thy said Promise: This is at least, what thou canst never fail to perform.

O! how seriously ought Men to consider, and reflect upon these Things, and amidst the Misfortunes and Afflictions incident to the Inconstancy of Worldly Affairs, be fervent, firm, and persevering in their Prayers and Supplications to God. None should be diffident, nor despair of Pardon, but center their whole Trust and Confidence in God's Mercy, and indefatigably intreat, beg, and implore Him, who is never weary of hearing Requests of this Nature; especially when such Means are pitched upon, as those which this just Couple made use of in their Intercession. For no sooner had *Adam* (the last time) mentioned the Name of the Prophet, but the Almighty said aloud; "Unhand him; Let him alone; Let him go out as he will himself, and at his own Leisure; for they have asked in the Name of an *Intercessor*, for whose Sake my Mercy can deny them nothing." So commanding the Angels to be kind and assisting unto them, and to take them under their Protection, they [the Angels] obeyed,

obeyed, and carefully conveyed them down to this World; but separately, and to (a) far distant Places.

“ Who can express, or conceive the feeling Concern, the Anxiety, the Anguish of Mind, with which these unhappy Just Persons were overwhelmed and oppressed, when they saw they must be parted one from the other? Their Eyes shed Tears of Blood, to find themselves alone, in horribly dark and dismal Obscurity; treading upon Thorns and Brambles, stumbling at every Step they made; with no kind of Covering to hide their Nakedness; subject to the Frosts and Colds of the tempestuous Weather; their amiable, comely and graceful Countenances, miserably chopt and abused by the inclement Winds; weeping Tears of Blood

(a) It is the general Opinion and Tradition among all *Mahometans*, that *Adam* was conveyed to the Mountain *Serandib*, in the Island of *Ceylon*; which to this Day, is by the *Portugueses* called, *Pico de Adam*, or *Adam's Mount*. I find this Passage in *D. Manuel de Faria y Sousa*, a Celebrated *Spanish* Writer, where he describes the Island of *Ceylon*; “ In the County of *Denaraca*, which is in the Center of this Island; rises that vast Mountain called *Pico de Adam*, because some believed our First Father lived there, and the Print of a Foot still there to be seen upon a Stone on the Top of it, is his: The Natives call it, *Amala Sarapadi*, i. e. The Mountain of the Footstep. Some Springs coming down it, at the bottom, form a Rivulet, where Pilgrims wash, and believe it purifies them. The Stone on the Top is like a Tomb-stone; the Print of the Foot seems not Artificial, but as if it had been made in the same Nature, as when one treads in Clay, which makes it be looked upon as Miraculous.” By the *Arabs* this Mountain is called *Raboun*. The Place where *Eve* fell, they affirm to be at *Gidda*, a Port of the Red-Sea, not far from *Mecca*, which Place, they say, was built in remembrance of her, and from her called *Gidda*, which in *Arabick* is Grandmother. They say, she was buried there, and shew a Sepulchre of a large extent, which they affirm to be hers. *D'Herbelot* recites many Fables of them, out of *Arabian* Traditions, under the Names *Adam* and *Hauab*, and several others. The Cœlestial Robes of Purity, Piety, and Innocence, with which our First Parents were clad in Paradise, continued on them but half a Day, wherein the *Mahometans* agree with the *Rabbies*; but the former say, That a Day of Paradise, is equal to a Thousand of our Years, so that it seems, they were there about Five hundred Years.

“ and

“ and Anguish; trampling on, and wounding them-
 “ selves with Briars on every Side: Lonesome and
 “ Solitary, no Company but Serpents, and other
 “ such like Bruté Creatures. O Mortals! Let us not
 “ bury this in Oblivion! Let us continually remember
 “ this Draught of Bitterness! Let us consider, that in
 “ the most shocking of our Afflictions, be our Con-
 “ dition ever so desperate, or our Troubles ever so
 “ numerous; yet it is impossible they should arrive
 “ to the Hundredth part of that which our first Pa-
 “ rents underwent, without the least Intermission,
 “ until God was pleased, in some measure, to mitigate
 “ his Wrath. Banishment, Solitude, Affront, and
 “ Nakedness without compare; Fears, Tremblings,
 “ Terrors, Heats, Colds, Thirsts, Hunger, Sorrows,
 “ Pain and Weariness, innumerable and insupport-
 “ able bitter Miseries: A long and tedious Night,
 “ dismally dark and frightful, without the least Ap-
 “ pearance of Light. Let us seriously and judiciously
 “ consider, how intolerable all these Calamities must
 “ seem to those who were created in Paradise, and
 “ accustomed to enjoy the inexpressible Delights there-
 “ of!”

Now when God saw fit to put an End to *that* Night, and that *Aurora* should shew her beautiful Face, He [*Adam*] perform'd those two Inclinations and Prostrations; which we, the *Mussulmans*, perform before the Morning; the which we call (a) *the Trumpets of the Dawn*: This he did very secretly, and with a low Voice, because the Light was, as yet, but imperfect, and his Fears exceeding great. But as the Day-light

(a) Hizo aquellos dos *Aracos*, que los *Muzimier*, hazen antes de *azubbi* y las *Uaman* aneñilas de *Affachri*, &c. *Ruccah* is the Prostration, *Subbah* is the Morning, and *El Fejer*, is the Dawn of the Day; This serves to give a Taste of the particular Care they take, to derive all their Rites and Ceremonies from the remotest Antiquity. Their *Muedins* or Cryers, from the Turrets of the Mosques, before Break of Day (besides the Words they say at other times) repeat Twice, *Affalaat kbeir mina noum*, i. e. Prayers are better than Sleep.

began clearly to appear, the Sorrowful and Afflicted *Adam* was somewhat more determin'd, and began to take Courage, and to be of good Cheer: He then with an audible echoing Voice, pronounced *Allah (a) hu acbar!* that is, *God is great!* and performed the Two Morning Prayers with the proper Inclinations and Prostrations, whereby he manifestly confirm'd the Excellency of his Faith. From hence it is that our *Salaat el Sabbah*, or our Morning Devotions, had their first Original Appellation.

When *Adam* had recovered himself from his past Consternation and Agony, and the bright resplendent *Phæbus* had now gilded the Earth, the Hills, and the Valleys, with his glittering Rays, the Light of the Sun afforded some Comfort and Consolation to the almost despairing Patriarch. But as he beheld its short Continuance, he was again seized with melancholy Reflexions, and oppress'd with a Thousand tormenting Thoughts; not without Cause, apprehending that he had little Prospect of being ever deliver'd from those Perplexities and Afflictions.

In this comfortless Condition, and without tasting the least Sustainance, he continued Thirty Days; from whence our Annual Fast of the Honourable *Ramadam* had its Beginning.

At the Expiration of that time, the Faithful *Gabriel* descended, and coming to the afflicted *Adam*, began to sooth and caress him, with his Seraphick Hands

(a) It may be proper, and, perhaps, acceptable to many, to set down here, the Words the *Muedins* use; when they call the People to Prayer. I therefore, genuinely give em *Verbatim*, with the exact literal Translation; *Allah hu acbar*, Twice; *Esheddou inna la ilah illallah*, Twice; *Esheddou inna Mohammed R. ssul Allah*, Twice; *Hai ala Salab*, Twice; *Hai ala'l Filha*, Twice; [Here, if in Morning before Day, as in the preceding Note] *Allah hu acbar*, Twice; *La ila illallah*. That is, *God is Great: Bear witness, that there is no God, but God; Bear witness, that Mahomet is God's Messenger; To Prayer; To Success: [meaning, that by serving God they will succeed and prosper] God is Great; There is no God, but God.*

stroaking his Body, and with his Finger piercing those Parts, and making the (a) Hole from whence the filthy Dregs and Excrements of that *bitter Mouthful* of Gall and Aloes came out, the which, all this while for want of an Orifice, or proper Place of Evacuation, had not distilled or passed through him: But as the Glorious Angel had been always accustomed to delicious Scents, and the fragrant Perfumes of Heaven, the nauseous and abominable Smell of those corrupted Dregs, almost caused him to swoon. *Adam* astonished, asked him, What he ailed? To which Demand the Angel answered; This Fainting and Alteration which thou beholdest in me, proceeds from thy Disobedience; for the Savour of thy Excrement is most offensive and odious in my Nostrils. *Adam*, upon hearing this, conceived so much Sorrow and Concern, that the Holy Angel was obliged to use many soothing Arguments and compassionate Speeches, to appease and comfort him. The Discourse which at that time passed between the Angel and him, was so unconceiveably sublime, that it is beyond Human Understanding to guess, even in Dreams, at the Purport thereof.

At last, by the persuasive and irresistible Eloquence of the Charitable *Gabriel*, his Grief was in some Mea-

(a) Whatever the Opinion of their Teachers is in this Point, I shall not go about to decide; but of a certainty I know, that the Vulgar Notion is, that *Adam* was first *broug'd* by the Devil, and (if I can without offending Decency express it) the Reason, by which I make this Assertion, is this: As few are ignorant, how much the horrid Sin of Sodomy is practis'd, nay, even tolerat'd amongst them, though expressly forbidden and exclaimed against in the *Alcoran*, so it is a very usual Prank for them, when any one stoops down, or stands with his back towards them, to apply their middle Finger to his Posteriors; which if the Party so serv'd,resents, their common Answer in Return is thus; *Khoya la Shurr? Munkaddurshé anna deer Sebbai sine el Shaitan hassha, apshaw?* which is; Brother, is it any harm? May not I put my Finger, where the Devil thrust his? This is Word for Word from the *Arabick*. The *Turks* on the like Occasion, say to the same Effect, with little Difference; *Darrilma Jannum, Sbaitanung bermoc ouruda girde, bennum ké ne-girmess ya?* i. e. Be not angry, my Life, The Devil's Finger went in there, why may not mine enter too? This I deliver not as an Article of their Faith.

sure asswaged, who in the next place taught him to Till the Ground, and how by Art, Labour, and Industry, to obtain for himself a Sustainance, instead of the State of Glory and Happiness he had lost for being Inconstant.

To render him fit for the Service of his Creator, he was commanded to purify himself from his Pollutions, by washing all those Parts and Members of his Body, which had been any-way Instrumental or Accessary with him, in his Crime and Perpetration; First, His Hands and Arms to the Elbows, as being the principal Actors; Next, His Head, Face, &c. as being the Center wherein are contained and included all the Corporeal Senses, which were Accomplices and Abettors with him in his Iniquity and Transgression. Lastly, His Feet, which were the Sustainers and Upholders of those his Rebellious Members. From this Washing took its Rise our (*a*) *Wadob*, now in use, and daily practised by us *Mussulmans*.

In this manner the good *Adam* remained in some measure satisfied and comforted, laboriously delving the hard and stubborn Earth, swallowing Sweat mingled with Blood, continually undergoing and performing a most severe Penance, with incredible Austerity, to try if by any Means he might possibly regain his Lord's Favour, that he might be reconciled to him.

It is written, That for Forty Years together, without the least Respite or Interruption, he underwent the most rigid and most prevailing Penance imaginable, even beyond Expression; insomuch, that through the extraordinary Greatness of his Penitence; and the Fervency of his Zeal and Contrition,

(*a*) My Author has it *El algnado*, which, I have already hinted to be the *Spanish* manner of writing and pronouncing such Words. The Ceremonial Ablutions, the *Mahometans* use before they pray, they call *Wadob* or *El washou*. A more particular Description, shall be inserted in the Chapter of their Rites, &c.

his Blood, which was before whiter than Milk, was changed to the contrary Extream, becoming excessively Black: When at last the terrible Voice said to him; *Why didst thou Sin?* Whereupon his whole Mass of Blood was altered, and reduced to the Likeness of what at this Day appears in his Progeny. This Corruption and Adulteration of his Blood, was the Source and Foundation of all Infirmities, from the Froth and Dregs of which, ever since have remained in our mortal Bodies those malignant Drops which incite us to Disobedience, Pride, Ambition and Avarice, and which rouze up in us Wrath, Hatred, Enmity and Malice, with all the other Vicious Inclinations which Original Sin brought with it. These Fatal Drops of polluted Blood, were taken from our Triumphant Prophet (a) by the most Holy Angels, when his Breast was opened by them for that Intent; for which Reason he never had the least Inclination to Sin.

Adam having now compleatly accomplished his penitential Purgation, and the Angel having denounced to him, that the Lord was appeased and satisfied with what he had performed and suffered, God now saw proper to rejoin him (b) with his Beloved Wife *Eve*, that they might cherish and comfort one another, as some Amends for their past Sorrows and

(a) This notorious Fable is at large in the 21st Chapter of this Book. The Arabick Word for Original Sin is, *Hebat el Calb*, that is, the Grains of the Heart. This the *Muhametans* allow to have been derived to us from our first Parents, and say, That it is the Ground of all Sin, and that their Impostor was Impeccable, because those corrupted Drops were taken out of his Heart, by the Angel *Gabriel*.

(b) The Arabick Name is *Hawah*, which they seem to have borrowed from the *Hebrews*, who call her *Khawah*, which, according to *D'Herbelot*, in the Name *Havah*, is the Name of a Root, and signifies *Life*. In Arabick, Life is *Haiat*, as *Hai* implies *Alive*. More concerning her hereafter.

Afflictions, and that they might begin to People the Earth; so they met together on the Top of the trowing Mountain (a) *Arafat*, near *Mecca*, where weeping for Joy, they received each other with inexpressible Love and Tendernefs.

(a) This Word comes from *Araf* or *Arf*, which in *Arabick* is, *to know*. This Mountain, which is in *Arabia Petraea*, or the Stony, the *Mahometans* hold in the greatest Veneration, and every Year, on the 9th Day of the Moon *D'ul Hagiat*, or of the Pilgrimage, incredible Numbers of Pilgrims meet there, to perform their Ceremonial Devotions, before they approach the Temple at *Mecca*, near which Place this Mountain is. They believe, that on the Top thereof, *Adam* and *Eve* first met, after a Banishment and Separation of 120, some say, 700 Years; all which Time, they underwent a most grievous Penance. According to all their Traditions, it is called *Arafat*, because *Adam* there first knew his Wife *Eve*.





· C H A P · II.

Eve's wretched State in her Solitude, after she was banished out of Paradise. Adam's Comeliness, Stature, &c. His Resemblance to the Prophet Mahomet. They are pardon'd. The Hereditary Light (a) recommended by God to Adam, &c. Seth born. His Character, &c.

IT is the ordinary and usual Consequence, in all great Confusions, alarming Accidents, and mighty Revolutions, for us, on such Occasions, to neglect and forget that which is of the nearest Concern to us; giving a Loose to the Reins of the impetuously furious, and irresistible Destiny, by which Affairs are hurried on to the appointed Crisis: It has not happened otherwise, nor is that received Maxim and

(a) It may not be unnecessary or unacceptable in this Place, to give the curious Reader a Taste of what others say of *Eve*. The most ancient Eastern People, and almost the Generality of the *Mahometans*, hold, That the first Son she brought forth was called, *Abd al Hareth*, which literally signifies, the *Creature*, or *Servant*, of the *Tiller*, or *Labourer*; because *Adam* was the first that *Tilled* the Earth, according to the Words in *Genesis*, God put Man into Paradise to till it. Yet the *Arabs*, who abound in Fables, give another Account of the Reason of this Name, which is thus to be found related by *Hussain Vez* an ancient Writer. He says, That *Eve* finding her-

and Observation, contradicted in this present History, as appears conspicuously obvious to our Sight, in that we have so attentively employed our Thoughts on the Miseries and forloru Condition of *Adam*, that we have been intirely forgetful of what was become of our sorrowful Mother *Eve*, who was the first Cause, and principal Inventress of our Calamity, and the Source and Seed of the Perdition of all Human Kind.

If we seriously consider with mature Deliberation, we cannot reasonably suppose, or with any Probability conjecture, her Grief and Affliction to be less in any wise, than his; as being a Woman, weak and helpless by Nature, alone in an unknown Place, and in all respects Comfortless; and therefore, rather exceeding those of her Husband. The Vehemency of her Anguish was so violently great, that I want Words to express it. She had a Flux of Blood, of Red or Scarlet Hue, descending from her most secret and occult Vessels, dying therewith the lovely Surface of her so beautiful Limbs, accompanied by frequent

self with Child, as she had begged of God, the Devil appeared to her in a Disguise, and asked her, Whether she knew what sort of a Creature she had in her Womb? And she acknowledging herself to be ignorant, he asked again, Whether she knew which Way it must be brought forth, at her Mouth, Nose, or Ears, or whether her Belly must be cut open? *Eve*, in a Fright, went and told *Adam* what had happened to her, who was as much puzzled, as she had been before. Whe upon the Devil appeared to him, and told him, That he was acquainted with the great Name of God, by Means whe eof, he obtained whatever he demanded, and would make use of it to cause *Eve* to bring forth with Ease, and bear a Son like him, provided he would call his Name *Abd el Hareth*. The Devil's Aim in having this Name given him, was to engage the Son in his Service; for this Fallen Angel, now call'd *Eblis* by the *Arabs*, had, they say, in Heaven, *Hareth* for one of his Names; so that he would have *Adam's* first born be called *Hareth's* Servant, and not *Abd Alah*, God's Servant, as *Adam* had design'd. The Devil succeeded, they say, in this Second Fraud, as well as he had done in the First, in Paradise.—The *Mahometans*, to this Day, honour a Cave on the Mountain *Geradim*, which they call *Gar Hawah*, *Eve's* Cave, to which *Mahomes*, as they believe, often retired to pray.

Fits and dangerous Faintings: And what added to her Affliction, and what she imagined made her Condition the more deplorable, was, That as she was created to be the Companion and Regale of Man, she was now reduced to be subject to him, and obliged to be at his Command, as a Punishment for her persuading and inveigling him to eat of the Fruit of that *Reserved Tree*: And that her Frailty and wanton Curiosity she was possessed with, when she incited him to Sin, she repayed with that her own Blood, which the Malignancy of her Disobedience, had ingendered within her; and her Deliberation, I mean, her swallowing the Unhappy and Fatal *Morsel*, she repayed with the grievous Tortures, and the shocking Pains and Throws of Labour in Child-bed. What was a further Grievance to her, was, That she could by no means avoid, nor be exempted from those pernicious and troublesome Purgations, they coming unawares, and at disorderly Times, discomposing and interrupting, and invalidating (a)

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the

(a) Women at those Times, are among the *Mahometans* held as unclean and polluted, and therefore, their Fasting is omitted, as being of no Validity; but they, as well as the Men, are obliged to fast at another Time, the same Number of Days they borrow, as they call it, from *Ramadam*; nor are they allowed, even to borrow, but on such Occasions, and dangerous Sicknes, Child-bearing, Travelling, or the like. Nothing can possibly be more strictly observed than this great Fast, which, notwithstanding the excessive Rigour thereof, those poor deluded People, at least the Majority, keep and observe with a most amazing Constancy, during the whole Thirty Days of its Continuance; nay, very many of the more scrupulous and superstitiously Religious, fast the Two preceding Moons, *viz. Rejep* and *Shaabin*, but that is not obliggatory, but voluntary. Though most Writers say, they have Liberty to feast all Night 'till Sun-rising, I must crave their pardons; for long before the Break of Day, they wash their Mouths, and take nothing after 'till Sun-set. They are not only to abstain from eating and drinking, but from Tobacco in any kind, and from smelling to any Scents, nay, even from putting any Thing into their Mouths, whether eatable or not; To kiss a Woman would be a Breach of the Fast,

but

the Fasts she was ordained to observe in Obedience to God's Commands. At length, the Lord was pleased to permit, that they [our first Parents] should be rejoyned together, being pardoned and absolved from their former Transgression and Disobedience, the Lord having taken Compassion on them, commiserating them by reason of the great and heavy Penitence they had undergone; and now, as an Ornament to their Bodies, and a Covering for their Nakedness, they had *Aprons*; which some say, were made of Deers Skins, others of Fig-leaves, or the Leaves of some other Tree, contrived and fitted for them by the Angel, who was continually attending on them.

After all this, *Adam* remained exceeding comely and graceful, tho' not with that Celestial Resplendency he possessed before his Fall, but extremely well proportioned, and of a most gallant Aspect; his Stature was Thirty Spans, his Countenance amiable and agreeable, and his Mien Noble and Majestick. In fine, God had so formed him, that there was a near Resemblance in him to *Mahomet* our Leader and Protector. The same Mighty and Sovereign Lord,

but to meddle farther, an unpardonable Transgression. To drink Wine, or any other strong intoxicating Liquor, though by Night, would, in all the *Mahometan* Dominions, be punished with immediate Death, and that most commonly, by pouring melted Lead down their Throats. *Mahomet* first instituted it in Imitation of our *Levt.*, and, as is thought, to curry Favour with the *Christians*, whilst his Imposture was yet in its Infancy; and, as many affirm, to spite the *Jews*, who, at that Time, had highly disobliged him, so that he was ever after their implacable Enemy. Their *Pasqua*, which they call *El Ayed ta'l Ramadham*, immediately follows it, as *Easter* does *Levt.* The Etymology of the Word *Ramadham*, or rather *Romadham*, is *Arabick*, signifying, according to *D'Herbelot*, a consuming Heat. It is the 5th Moon of the *Arabian* Year, which being Lunar, by consequence, this Fast happens at all Seasons, and by the Name, seems to have had its first Institution in Summer, and by the Revolutions, once in about 33 Years returns: But this Suggestion of mine, I leave to the Learned to solve. More of this Celebrated Fast shall be inserted in other Places.

to give *Adam* and *Eve*, some Consolation and Satisfaction for their past Sufferings, influenced on *Adam* a Branch of Light in his Forehead, most transcendently bright and glorious, which descended from the Heavens, where it was fixed in that mysterious Crystal, which before has been taken Notice of: This was the true and real Signal, which was so conspicuous on that Beatified Countenance, whereby he was directed to the Way of Eternal Happiness and Salvation; notwithstanding, this Sign was not altogether so material or conducive thereto, since there was a (a) greater Blessing reserved in Store for the Lord and Owner of that Light, peculiar to himself alone, the which he inherited from none of his Progenitors.

Lucifer, though he had been a glorious Angel, of those who are nearest to the Throne of the All powerful Creator, found not such Mercy at the Hands of his incensed Lord; for his Fall was to all Eternity, and his Chastisement infinite, without Hope of Pardon or Remission; by which the High and Potent Monarch gives us to understand, That in Grace and Excellency, we exceed the very Worshipers before his (b) Supreme Throne (that is, when they rebel or are

(a) I conclude, he means in this Place, the Seal of the Impostor's Mission, the Impression whereof, they affirm, he had on his Back between his Shoulders.

(b) The Mahometan Writers say, God has Two Thrones: The first, called *Arsch*, is the Throne of God's Majesty and Glory. This is the *Cælum Empyreum*. The second they call *Corfi*, which is properly his Judgment Seat. (The Arabick Word for a Chair, Stool, or such like, is *Curfi*.) The first Mahomet says, God placed on the Waters, and that in its Production, he made Efforts, or took Pains. This the Expositors of the *Alcoran* cannot easily digest, or reconcile with God's Omnipotence. They say, this Throne is supported by 8000 Columns, of a Substance whose Nature and Value is unknown, and the Ascent to it contains 300000 Steps; that between each Step, there is a Distance of 300000 Years Journey, and each Space full of Angels drawn up in Squadrons. Many Fables and Incoherences of this Kind, their Traditions abound with, by much too long to be inserted here. *D'Herbelot* in *Arsch*. See *Dr. Prideaux* in *L. Mabom.* p. 31, &c. *Reland*, and others.

disobedient) and manifests to us, that he will shew his Bounty and Tenderness, and distribute his Blessing to every one of us, who with a perfect and contrite Heart unfeignedly implore his Mercy, as our first Father did, intrating for Pardon; implicitly confiding, that the Lord's Goodness and gracious Compassion, surpassed the Heinousness and Atrocity of his Sin.

El Hissan informs us, That notwithstanding *Adam* had many Times the joyful Tidings admittred to him, most graciously denoting to him, that all his pristine Offences were washed away by his unfeigned Penitence, yet his Breast was continually unquiet and disturbed, when he called to Remembrance the Greatness of his Crime; And seeing with what great Benignity and Clemency the Lord had used him, was always relenting and melancholy, perpetually sighing and afflicting himself, impatiently enduring the endless Labour he was forced to undergo, to provide wherewithal to subsist.

His State being such, and he, without Intermision, continually contemplating on God, he on a sudden, heard a Voice resounding in his Ears, singing *Hymns* and Praises to the Almighty Creator, and with melodious Accents calling upon his most Sacred Name; At which being surprized, in a meek and humble Manner, he said unto his Lord, "O Powerful Monarch! What unusual Voices are these, which echo thus in my Ears?" To which God replied; "These are the Hymns and Thanksgivings which are chaunted to my Divinity by my beloved Servant, the great and Warlike Leader *Mahomet*. He is now invoking that Light which I have deposited in thee, and thy precious and elected Progeny: He it is, who is the Principal Owner and Patron of the said Light, for whom, and upon whose Account alone, I have created it. And take Notice, my well-beloved *Adam*, observe these my strict Commands: I charge thee, and absolutely enjoyn thee, that this Light be held by thee in the highest Esteem and Veneration,

" tion, and that thou regard *it* with the utmost Re-
 " verence and Respect; and that thou recommend
 " *it* to thy Sons and Posterity; in the same Manner
 " as I recommend *it* unto thee. Advertise them, that
 " they deliver *it* up, into the pure and unspotted
 " Wombs of the most chaste and vertuous Females,
 " to the Intent, that from them it may descend on
 " the Males, who shall for their Excellencies, be wor-
 " thy to inherit the same, until *it* be finally center'd
 " on that Honourable Man, (*viz.* Mahomet) relin-
 " quished by all thy Sons, and fixed in him. Go not
 " in unto your Women, before you have (a) clean-
 " sed and purified your Bodies; and let the same
 " Precaution be observed by them also. I will re-
 " veal to thee, when the appointed Hour and Time
 " shall be arrived, in which this *Light* is to depart
 " from Thee, and be transmitted to Another, that you
 " may prepare your selves by the requisite Purifica-
 " tion. I command, that thou and thy Off-spring
 " carefully and vigilantly adore and worship me,
 " and none but me alone, without presuming to equa-
 " lize any to me, or joyning with me any Second;
 " for I will be served in (b) *Unity*. Let them, up-
 " on no profane Matter, swear by, or take in vain
 " my Holy Name. Let them treat their Neighbours
 " as they themselves desire to be treated. I command,
 " that they honour their Parents, if they themselves
 " would be honoured and respected; and in so doing

(a) *Tabaravén vnestros cuerpos, &c.* The Purifying and Clean-
 ing with Water, is used on many Occasions, which they call *Tabar*;
 its Signification is as I have rendered it. They call it also *Gas't*,
 which is the same as *Washing*. Concerning these Immersions or Cor-
 poral Ablutions, *Reland* in his *Abl. Mahom. Rel.* has given a par-
 ticular Account. See Lesson VIII.

(b) They give themselves the Epithet of *Mowahedoun*, *i. e.*
 Unitarians, in Contradiction and Opposition to all other Religions
 and Sects, which allow of Plurality of Divinities, whom they call
Mushricoun, Associators, &c.

56 Mahometism Explain'd.

“ they shall live comfortably many Days, and
 “ under my Protection. Let them not kill, for
 “ that is reserved to me; 'tis I who give Life, and
 “ I who shorten or lengthen the Thread thereof. Let
 “ them fly from the vile Sin of Adultery, for it is
 “ an abominable and odious Vice, most detestable
 “ in my Sight, and the Instrument and Foundation
 “ of all Wickedness. Let them be as careful and
 “ assiduous in preserving the Goods of another, as
 “ they would be of their own, Nor let them steal,
 “ nor take any Thing, but what they have justly
 “ acquired. Let them speak the Truth upon all Ac-
 “ counts, let them not lye upon any Ocasion what-
 “ soever; nor affirm any Thing that is doubtful,
 “ or give any false Testimony; nor covet that which
 “ belongs not to them; but be contented in their own
 “ Stations; for I have securely laid up^e in Store, the
 “ Portion of (a) Wealth, which is designed for, and
 “ belongs to every individual Mortal. In keeping
 “ and strictly observing these Precepts, in the same
 “ Manner as I have dictated and commanded thee,
 “ I offer and promise them, on my part, that they
 “ shall enjoy Everlasting Rest; but if they neglect
 “ so to do, and break or infringe upon these my Or-
 “ dinances; tell them, they shall be miserably tor-
 “ mented in *Gehennamma*, (i. e. Hell.)

From thence forwards, that is, from the Time *Adam*
 had all these Injunctions laid on him, he was so extremely
 punctual in obeying the same, and observing to a Tittle
 every one of those Rites which the Lord had com-
 manded him, that he was never after guilty of the
 least Negligence or Disobedience, perpetually retain-
 ing in his Memory the past Warning.

(a) *San arizques figurados, &c.* The Word is *Rezk*, and *Rezkallah*
 is the daily Subsistence Providence has appointed every particular
 Man. *Vide D'Herbelot* in that Word.

It was God's Pleasure to permit our Mother *Eve* at her first Bearing, to bring forth Two Sons. Which Sons gave a clear and evident Demonstration of what was for the future, to be expected in this sorrowful and miserable World, and that by continual Wars and Ravages, the Number of *Adam's* Posterity was to be limited, whilst the Earth was at all Times moistened with Blood, no part thereof ever to be free from Tragical Events; For the elder of the Two, being blinded with Envy, (a) Hatred, and Jealousy, (imitating the proud *Lucifer*) cruelly and inhumanly slew his Brother: From which detestable Deed, Wars, Strifes, Divisions, and Parties, took their fatal Original. *El-Hassan* says, That *Eve* after those, had constantly Two (b) at a Birth, a Son and a Daughter; but when God saw fit, that the *Elected* should come forth, and make his Appearance, he was ingendered and born alone: And no sooner had his Mother conceived him in her Womb, but the *Light* passed away from *Adam* unto her, and was fixed on her Forehead; *Adam* remaining without the least Ray thereof: But when she was delivered of that glorified Infant, it departed from

(a) The *Mahometan* Traditions affirm (which is likewise the Opinion of the Eastern Christians) that one of the principal Reasons why *Cain* (whom they call *Cabil*, as *Habil* is *Abel*) killed his Brother, was Jealousy, because *Adam* his Father refused to let him marry his own Twin-Sister *Aclimiab*, whom he designed for *Abel*; as he did *Abel's* Twin-Sister *Leboudab*, for *Cain*; who liking his own Sister best, as being the more beautiful, conceived a mortal Hatred towards him, and finally slew him. They say *Adam* mourned for *Abel* 120 Years, in all which Time, he went not in to his Wife. *D'Herbelot* in *Hedad*. They add, that after *Abel's* Death, she was marry'd to *Setb*, though my Author gives *Setb's* Wife a different Name, viz. *Hagualia*, according to our Pronunciation *Hawalia*. The Oriental Christians call her *Azzun* or *Azzoun*, as they do *Abel's* Sister *Wain* or *Owain*. See *D'Herbelot* in the Names *Azzun*, *Cabil*, *Vain*, &c. *Re-land* says, They are called by the *Mahometans* *Azzon*, and *Awin*, or *Auin*. In *D'Herbelot* under *Cabil*, this Story is at large, v.

(b) They say Twenty, and every Time Twins, except *Setb*. her.

her, and the beautiful Forehead of the new-born Child, darted forth Rays like those of the Sun, ascending to the highest Heaven. This Child they named (a) *Seth*, and he was the Firstborn of the *Light*.

In process of Time, when he was grown up to Man's Estate, his Father *Adam* took him out with him one Day, into a green and fertile Field, from whence the Almighty was wont to accept all the Offerings and Sacrifices, and receive the Prayers and Petitions of those his chosen and peculiar Servants; where they lifted up their Eyes to Heaven. *El Hassan* says, That when *Seth* exalted his Head to look upwards with that his resplendent and glorified Visage, God at that Instant, commanded all the Cœlestial Rivers, Springs, Currents, Fountains, &c. to stand still; and stop their Courses: The Air ceased from distributing its kind and delicious Breezes: The Trees ceased their Motion, and the Birds their sweet Warblings: the Angels their Heavenly Hymns, and all the Creatures inhabiting the Seas, the Earths, and the Heavens, nay, the whole Host of the Angelick Choirs, most earnestly looked, advancing their Bodies out of the Windows, as if about to precipitate themselves, and impatiently waiting to hear what those charming Lips were about to utter and pronounce. "Most amazing Mercy!
"Most wonderful Consolation! That God should
"command all those who were about him to lend

(a) My Author has it *Siz*, though corruptly, as are most of his Names. All *Mahometans* call him *Shedh ben Adam*. From him those the sacred Scripture call *Bene Elob*, the Children of God, are descended, who made continual War upon the *Caum Cabil*, i. e. the Post-riety, or People of *Cain*. This Righteous Generation was, as they say, those endowed with the *Prophecick light* so often mentioned. He is held in great Esteem, and is reckoned among the Eight principal Prophets, who, according to their Tradition, received Divine Scriptures from Heaven, viz. *Adam*, *Seth*, *Enoh*, *Abraham*, *Moses*, *David*, *Jesus*, and *Mahomet*, of which only Five brought New Laws and Institutions into the World, *Adam*, *Abraham*, *Moses*, *Jesus*, and *Mahomet*.

“ their Ears with such Attention, only at the lifting
 “ up the Head of a Banished Man! Sure this Distinc-
 “ tion seems to have some Resemblance and Affinity
 “ with that first State of Glory, when Man was but
 “ an Inanimate Stone, and yet all *Beings*, Cœlestial
 “ and Terrestrial, worshipp'd and revered him!
 “ We might flatter ourselves, that we were in hopes
 “ of recovering our pristine Excellency, seeing that
 “ in so short a space, and upon so small an Occasion,
 “ all Things were in such Disorder and Confusion.

What the just *Adam* said, at this his Holy Audience,
 was this; “ Divine and Most High Lord! Thou who
 “ hast recommended to me this *Light*, appointed for the
 “ Inheritance of thy peculiarly elected Servant *Maho-*
 “ *met*, with a strict Injunction, that I deliver it up
 “ to the worthiest of thy Creatures, distilling it into
 “ the most chaste and perfect Wombs, which already
 “ are, or hereafter shall be created; I, to comply
 “ with, and to accomplish what I am obliged to by
 “ this thy Precept, am come to know, if it be thy
 “ Pleasure, that this my Son, follow the Method or-
 “ dained by thee, for the propagating Mankind;
 “ to the End, that this ever sacred and venerable
 “ *Light*, may have its appointed Course, and proceed
 “ forwards? If it is thy Will, that it shall now be put
 “ in Agitation, I have pitched upon his Sister *Hawalia*,
 “ born at another Birth, that he may be married to
 “ her. She is a chaste and clean Vessel, and, I think,
 “ very proper for the expanding this *Light*: They
 “ both offer their Homage, and are obediently re-
 “ signed, and content to act as thou shalt vouchsafe
 “ to command them! I only attend what thy Bounty
 “ is pleas'd to ordain concerning the effecting this my
 “ Proposal. See, Lord, what is thy Will, I do in this Af-
 “ fair?” God then immediately sent for *Gabriel* and
 his Associates, commanding them to descend, in order
 to celebrate the Marriage of that chosen Couple, Brother
 and Sister, their Father being *el Waaly*, i. e. the Giver,
 and those Angels I mentioned, were to be the Witnesses,

Ec. The Lord also caused Snow-white Garments from Paradise, to be carried to adorn the Bridegroom and the Bride, instead of those their Parents lost, and were deprived of, for swallowing the pernicious and fatal Morfel. In this manner *Seth* was married with great Content, Magnificence, and Solemnity.

At length, when the just *Adam* perceived himself to be grown old and feeble, he took his Son *Seth* into a very private Place, and there discovered to him a certain Cloth, of a most rich and inimitable Compo-
 sure, of a Heavenly Contexture, which in past Times, the Lord had bestowed upon him, on the which were stamped and delineated all the (a) Propnets, who were to be sent, & intrusted with Missions upon the Earth, together with all their Privileges and Immunities, their Decrees and Precepts, their Tribes, Nations, and Followers, and the Blessings with which they were to be rewarded. *Seth*, with Wonder and Delight, beheld all this, and took particular Notice of One who was, in a very conspicuous Manner, distinguished from all the rest, and who seemed to be far advanced in Pre-eminency and Degree beyond the other Tribes, and whose Face was glorified with a *Light* of a more than ordinary Brightness, which reverberated from the Heavens, with exceeding beautiful and resplendent Rays: This he perceived to be *Abraham*, and that this most honourable Stock, for some Space, continued Single, and went on in a direct Path, without any Interruption:

(a) As to any thing concerning this wonderful Cloth, I have little to say; but it is certain among the rest of their Fables, they have a Tradition, that God shewed *Adam* all his Posterity, which he caused to assemble together, upon that Account in the Valley of *Nooman*, in the Forms of Ants. where he told them, He was their Lord; to which they all answered in the Affirmative, and acknowledged him; and therefore God said, He had Witnesses against them, at the Day of Judgment, if they should then plead Ignorance to his Covenant; by his Witnesses, meaning the Angels at that time attending on him. This, I assure you, is in a Book of no less Authority, than the *Alcoran* itself, the Expositors whereof, say, That no Man can forget the Contract he then made with God.

or Intermiffion; but at laft, another noble and illu-
 ftrious Tribe began to fpring forth, and have its Begin-
 ning; which, notwithstanding its appearing deprived
 of that Myfterious *Light* the other Line was poffeffed
 of, was nevertheless of the higheft Nobility and Esteem.
 Here was pointed out and demonftrated, Two princi-
 pal and different (a) Religions, the refpective Tribes
 each following their peculiar Leader, and their Holy
 (b) Scriptures. *Adam* faid, " 'Tis proper that we take
 " deliberate Notice of thefe which carry our *Light*,
 " confidering, with particular Regard, the remarkable
 " Bearers thereof, following it through all its Paths,
 " directly, from *Ishmael*, the principal Founder and
 " Patron of the elected Generation: He, who is the First-
 " begotten Son of the chofen *Abraham*, and here ap-
 " pears carrying the Standard of *Miffir*, [i. e. *Grand*
 " *Cairo*] erected aloft, which is the venerable Blazon
 " and Device of our Illuftrious Lineage, with the
 " which all the Tribes fhall be Triumphant and Glo-
 " rious, until it be delivered up unto *Mahomet*, the
 " proper Lord thereof, for whom it was at firft in-
 " tended, and for whose Sake and Benefit, it was
 " from the Beginning appointed. And, mark me, be-
 " loved Son, I charge you, that in all your Prayers,
 " and in all your Offerings and Sacrifices, that this
 " elected *Messenger*, whose Cause we espoufe, and
 " whole Dictates we follow, be by you compleatly
 " (c) Saluted, and held in the greateft Veneration and
 " Regard, with Honour and Deference. And I com-

(a) Dos *adines* fennalados que a dos caudillos feguián, &c. The Word is *Din*; it implies Religion, &c. The Two Leaders were *Iaac* and *Ishmael*.

(b) Y a fus *aliquitebes* Santos. *El Katab* is a Book or Writing.

(c) Here he means, the fo much ufed Expreflion, at their Prayers, and very frequently at other times, viz. *Ajjaláas wa jalám ále Sidenab wa Moulanab Mahommed*: which is, *Salutations and the Peace of God be to our Lord and Owner Mahomet*. Sometimes they add the Word *Nabi-nab*, i. e. Our Prophet. This is the Salutat on in particular adapted to that Grand Impoflor.

“ mand you, that you recommend this *Light*, which
 “ you now enjoy, and carry fixed on your Forehead,
 “ to the most exemplary and worthy Males, and to
 “ the chaste Wombs of the best (a) guarded, and most
 “ vertuous Females, that it be not defiled, but remain
 “ pure and immaculate, for *this* is the Token and
 “ Banner which the Sovereign Creator gave us, to
 “ conduct us to the Way of Truth: And admonish
 “ your Sons, as I have done you, and lay the same
 “ Injunctions upon them. ”

When *Adam* had finished this Discourse, he again folded up that *Mysterious Cloth*, and delivering it to his Son, enjoyned him to preserve it as a most Sacred Relick: At the same Instant, he also gave him his Buskins and Shoes, which he had worn for so many Centuries of Years, and were then as fresh and as whole as if he had that moment put them on new. These are at this Day, in the Holy Temple at *Mecca*, in which they are hung up, and dedicated as a Trophy, (b) where, when a Prince is Inaugurated, it has ever been the Custom, that he Swear thereon.

(a) The *Arabick* Word, which is very proper and applicable here, is *Mabajabet* in the Feminine Plural, and *Mabajeben* in the Masculine; the Singular is *Mabajeb*, which is, *covered, concealed, &c.* It is derived from *Hajeb*, the Eye-brow. *Mabajeb* is the proper Name of many Men, as *Mabajeba* is of Women. Recluse Vertuous Women, are, by way of Commendation and Excellency, called *Mabajebet*.

(b) Y quando *melique* elijen los Heban a jurar, *lyc. Melic* is in *Arabick* a King or Prince, the Plural of which is *Melooe*: There is always a Prince, who governs the Cities of *Mecca* and *Medina*, of the Race and Family of *Mahomet*. He is Independant; but makes some Complimentary Acknowledgment to the *Grand Turk*, for the Presents he sends him yearly, along with the costly Covering for the *Caabs*, or little Square Chapel before mentioned. All those of that Sanctified Progeny, I mean *Mahomet's*, are *Shreefs*, [in *Arabick*, the Singular is *Soneef*, and the Plural *Shurfa*] so his Title is, *Emir Shurfa*; [Emir is Prince] and *Sultan Meccab wa Medinab*, and, according to *Dr. Prideaux* in *L. Mah.* p. 3. *Emamo'l Hashem* Prince of the *Hashemites*, from wh noble *Arabian* Tribe *Mahomet* had his Descent. Of these *Hashemites*, see more in the Chapter of *Hashem*.

But to return to our Story: The good *Seth* had the joyful News denounced to him, by the Angel *Gabriel*, That he, and his Spouse, should prepare themselves to receive the promised and desired Fruit: So *Hawalia* conceived with Child; and the usual Time being accomplished, she brought forth a Son, endowed with the *Hereditary Light*: This Child was extremely beautiful, well-proportioned, and graceful, and they called him by the Name of (a) *Enob*. He was under the Protection, and Guardianship of the Angel *Gabriel*, to defend him against the Wiles and Subleties of *Lucifer*, who craftily and maliciously lay in wait to pollute and insnare him.

By this Rule and Method, this clear *Light* continued passing on, in a gradual Descent of the most perfect and venerable Men, of the Lord's electing, (he always giving them timely Notice when, and on whom it should be fixed) running from Father to Son, from one *Honourable* to another *Honourable*, without Interruption, till it arrived to its proper Center. But because those memorable Persons who, through the transcendent Excellency of their Merits, were exalted to the Supreme Dignity of carrying this *Banner*, and deemed worthy of this glorious *Light*; those sanctified Men, I say, that they may not remain buried in Oblivion, and the *Mussulmans* be debarred, from the Satisfaction they might reap, by knowing who they were, I will briefly recite their Names.

From *Enob* the *Light* passed to (b) *Cainam*, who was the Fourth Branch of the *Light*: This begot *Malaite*, from whom proceeded (c) *Jared*, who was the Father of

(a) He means *Enos*.

(b) This should be *Cainaan*, whom all the Eastern Nations hold to have been one of the *Universal Monarchs* of the World.

(c) Because my Author, is none of the exactest in his Genealogies, I presume it may not be improper here, to let my Reader partake of the following Opinion of one of his own Belief, and with all probability (for the Reasons he himself gives) more learned and better read.

of the most holy (*a*) *Edris*, who for his extraordinary Piety, and virtuous Actions, was taken up into the Fourth Heaven, where he shall live and remain, until the Trumpet of *Azarafiel*, shall put an End to all that has been created. Concerning this Just *Edris*, it is said, That he made a solemn and inviolable Vow, of never desisting from doing (*b*) Deeds of Charity, whilst his Substance lasted; and that, one Day, being met in the Street by a necessitous Person, who asked an Alms of him, and having nothing else about him to bestow, he gave him (both for Blessing and Charity) his Garment, himself remaining in a manner naked, because he would not refuse any Comfort he was capable of giving. Thousands of other Occurrences of this Nature are recorded of that Blessed Saint, the Truth of which is sufficiently proved, by God's taking him up, Soul and Body, into Heaven, where he lives in Glory and Bliss. He left behind him a Successor, his

read. I find it in *Reland*, taken, as that Author says, word for word from the Arabick *Taarih*, or Chronicle. 1 *Adam*, 2 *Seth*, 3 *Enos*, 4 *Kainan*, 5 *Mabael*, 6 *Jered*, 7 *Idris*, 8 *Matbushalah*, 9 *Lamech*, 10 *Noub*, 11 *Sem*, 12 *Arphaxhad*, 13 *Shaleg*, 14 *Pbaleg*, 15 *Argon*, 16 *Seruch*, 17 *Nachor*, 18 *Azer*, 19 *Ibrahim*, 20 *Isaac*, 21 *Jacob*, 22 *Jehuda*, 23 *Kaz*, 24 *Amou*, 25 *Daram*, 26 *Imram*, 27 *Abauan*, 28 *Salmon*, 29 *Zjibar*, 30 *Oun*, 31 *Esche*, 32 *David*, 33 *Salomon*, 34 *Rehabeam*, 35 *Abiz*, 36 *Asz*, 37 *Jehosca*, 38 *Pbilicos*, 39 *Matban*, 40 *Imram*, 41 *Maria*, 42 *Jesum*, or *IJa*.

(*a*) *Enoch* is by the *Arabs* and other *Ma'ometans*, called *Edris*, from the Arabick word *Ders*, which signifies *Study* and *Meditation*. He is reckoned one of the Eight Prophets to whom God sent Divine Writings, of the which he had 30 Volumes, containing all the most abstract Sciences; which makes the Books of *Enoch*, be so much talked of in the East. They call him besides *Edris*, sometimes *Aknokb* and *Ounoch*, from the Hebrew *Chanoch*. See more in *D'Herbelot* in the Name *Edris*, &c.

(*b*) De hazer *arabma* complida, &c. *Arrahaman* is one of God's Attributes, and signifies *Merciful*. *Arrabma* in this Sense implies *Charity*.


Son, whose Name was *Matusalem*, the Eighth Branch of the *Light*, whose Son was *Lameq*; and he was the Father of the great, and never-to-be-forgotten *Noah*, who was the Second Father of all Humane-Race, in whom the First Age of the World had its End, and from whom the Second derived its Original; on which account, he merits our strictest Regard and Veneration, and whose memorable Transactions are related in the following Canticle, or Chapter.





C H A P. III.

The Wickedness of Mankind. The World threaten'd with a General Deluge. Noah's Piety and Uprightness. The Ark built. Describ'd. The People exhorted by Noah to Repentance. Their Obstinacy. The Flood begins; increases, and destroys the whole World. The Waters abate, and Noah and his Family come out of the Ark, &c.

(a)  MOST of the Mortals of this Age, endeavour'd to exalt their Memories to the highest pitch of Glory, and by so doing, thought to remain enrolled for ever in the Books of Fame; vainly and stupidly imagining, that a long continued, and uninterrupted Series of Prosperity, was sufficient to eternize their Names. Some puffed

(a) Monsieur D'Herbelot, in the Word *Eslam*, quotes an *Arabick Chronicle*, called *Tarich Montekkeeb*, which says, there were but Eighty *Musulmans*, or *Believers*, in the World in *Noah's Time*, and that was the Number of those which were saved in the Ark; for most Men embraced Idolatry in the Days of *Jared* the Son of *Mahaleel*, the Father of *Edris* or *Enob*. This I have likewise, often heard repeated by some of their Learned Men, and it is indeed the general Notion of all *Mahometans*.

up with Pride, Pomp, and Ambition, fancied themselves already in the Clouds, whilst others thought to aggrandize their Names by Cruelty and Tyranny: Some by inventing Heresies; and others by promoting Schisms and Idolatries; In a Word, giving a Loose to the Reins of all Sorts of most detestable and abominable Sins, and Outrages, as if in all Points they had been Absolute Lords of the Earth, and might perpetually have continued those wicked and impious Courses with Impunity.

But now, when their Iniquities and Abominations were arrived to their Crisis, when they least expected, or apprehended a contrary Change of Fortune, but, supinely, imagined themselves in the greatest Security; it was then, that the variable and unstable Wheel, at one Turn, hurry'd them down to the lowest Abyfs of Destruction, where they received the Rewards of all the presumptuous Heresies and Enormities, in which they had so long triumphed.

. If we look back to King (a) *Balthasar*, or to his

F 2

Grand-

(a) He has these Names, *Balthasar*, *Eultranacar*, *Zamud*, *Namerud*, *Faraon*, and *Abrabaca*. By *Zamud*, I cannot gather who he means, and I know as little of *Abrabaca* as of the other; the rest are obvious. I can give no account by what Authority he miscalls *Nebuchadnezzar*, whose Name among the *Arabians* is, *Bakh'alnasser*, which is derived from *Bakht*, or *Bokht*, signifying, *The Time*, or *Critical Minute*, and *Nasser*, *Fortune* or *Victory*. This was given him, for his great Exploits and Success in War, his own proper Name being *Raham*. By some he is called *Gudarz*, as *Reland*, and *D'Herbelot* observe. Much is said concerning *Nimrod*, in the Life of *Abraham*. But I can by no means deny my Readers the Satisfaction of the following Fable. Though a little long, it is curious and remarkable; and Monsieur *D'Herbelot*, whose Authority is, I may presume, undisputable, affirms to have found it in *Kondemir*, *Houssain Faes*, and other celebrated Writers: Neither am I wholly unacquainted with the Story, having heard it under a different Name, as shall be hinted at the End of this Note. By the above-mentioned Name *Abrabaca*, I am confident my Author means *Abrabab*, on which Word the aforesaid Learned French Gentleman, gives us the following Account of that Person, — *Abraham*, is he who is otherwise called *Abou-Macsoum*, with the Surname

name of *Al-Astram*, signifying in Arabick, *Thas had a Gash on his Face*; as also, *Dhou Al-fil*, i. e. Master of the Elephant. He was a Prince or Governor of *Yeman* [pronounced *Yeman*] or *Arabia Felix*, in the Reign of *Negiaſhi*, who was Emperor of the *Abiſſins*, in the Time of *Abdalmoibleb*, Mahomes's Grandfather. The 105th Chapter of the *Alcoran*, intituled, *Sourat Al-fil*, that is, *The Chapter of the Elephant*, makes mention, of the Punishment of this Prince, who had many Elephants in his Army, when he came to besiege the City *Mecca*. The whole Story is thus related, by the chief Interpreters of that Chapter. — *Abraham*, who governed in *Sanaa*, the Capital of the Province of *Yeman*, perceiving that at a certain time of the Year, most of the *Arabs*, travelled to the Province of *Hegiaz*, which is on the Borders of *Arabia Deserta*, to visit the *Caaba*, or Square House, which is the Temple of *Mecca*; thought fit to divert them from that Superstitious Worship, by erecting another Place that might attract their Curiosity and Devotion; and therefore resolved to build a Temple at *Sanaa*, exceeding that of *Mecca* in Structure and Ornaments. This was a most stately Church, the *Abiſſins* being Christians. Yet *Abraham's* Design could not succeed without Force, because the *Arabs*, who were not Christians, inclined to Idolatry, and found something agreeable to their Superstition in the very Stones about *Mecca*, and in its Temple: However, the *Coreiſhites*, who had the Charge of that Temple, perceiving the Concourse of People, and consequently their Gain, decline, cryed down, as much as they could, the Church of *Sanaa*, and at last made use of a notable Cheat, to destroy its Reputation among the *Arabs*. To this purpose, they sent thither one of the Family of *Kenanab*, who getting in to be an Officer belonging to the Church, found his Opportunity, on a Festival, when it was to be richly adorned for the People to come in at Night, to profane it with Ordure. As soon as he had done it, he fled, and spread the News of this Profanation all the Way he went. *Abraham* understanding what had happen'd, was so incensed against the *Coreiſhites*, that in Revenge he resolved to make War against them, to besiege *Mecca*, and destroy the Temple. Accordingly he marched his Army, the greatest Strength whereof consisted in the Elephants, towards the Province of *Hegiaz*, riding himself at the Head of it on one of those Beasts, called *Mahmondi*: This Elephant excelled the rest in Bulk, and in Whiteness, for which reason he was esteemed as the Chief and Master of all the rest. When the *Coreiſhites* heard of this Prince's March, and that he had such Beasts, which had never, till then, been seen in *Arabia*, they despaired of defending their Town or Country with their own Forces, and therefore resolved to abandon it, and fly, with their best Effects, to the neighbouring Mountain. *Abraham*, meeting with no Opposition, plundered all he found in his March, and being come to the City, assigned his Troops their several Quarters; but when he thought, to advance in Person to view the Place, his Elephant, at the bare sight of the City Walls, turn'd away his Head from them so violently, that all the rest of the Elephants in the Army, who followed him as their Leader, did the same,

same, and routed the whole Army. The *Coveishites*, who were intrenched on the Edge of the Mountain, seeing what had happened, knew not what to think of this sudden Counter-March of their Enemies; when immediately they espied a vast Flock of Birds coming like a Cloud from towards the Sea, and falling all together on *Abraham's* Army. These Birds had black Feathers, and green Beaks, and were followed by another Flock, that had green Feathers, and yellow Beaks. Each of these Birds had three Stones, one in their Beaks, and one in each Claw, and, they say, each Stone had the Name of him it was to strike, writ upon it, and they all fell at once with such Force upon the *Abissins*, that they were all slain, except *Abraham*, who was destin'd to carry the News of this dreadful Defeat into *Ethiopia*. In fine, when *Abraham* had seen his Army perish by this strange Accident, he repass'd the Seas, and went to acquaint *Negiasbi* with his Disaster. But Divine Justice, which had decreed to leave a notable Example of the Punishment of those who had dared to undertake the destroying a Temple built by *Abraham*, did not let this unhappy Prince escape so; for one of the Birds who had executed the Divine Vengeance, followed him all the way he went with the Stone in its Beak, so that when he had told his sad Relation to the Emperor, that Prince asking what sort of Birds those were? *Abraham* shew'd that which flew over his Head, and at the same Time, the Bird dropt the Stone, and killed him at the Emperor's Feet. Thus far *Monfieur D'Herbelot*. I was some Years ago in the Tent of an *African* Prince, a very gallant Man, whose Name is *Boaxeese*, Sheik or Chief of a noble Tribe of *Arabs*, called *El Hanaijha*, whose Territories lie in the most Eastward Province of the Kingdom of *Algiers*. He was pitched with his Camp near the Ruins of an Ancient City, called now by those People *Tifesh*, which Place, by its miserable Remains, seems to have been a considerable large and fortified Town. A certain *Talib* or Student, brought me about Twenty or more little Stones, of a very odd Make, their Shape was very irregular, some inclining to be, as it were, long, others, as it were, round, but all in general Diamond-cut, and rather seeming to be Artificial than Natural. The largest was about the bigness of a Small Nut, and the least of a large Clove, or such like. In Colour they were for the most part either Black, almost like Jett, but somewhat dull and rusty, or white and transparent; though four or five were blueish and yellowish, but not transparent. For a Trifle the Man let me keep 'em, and into the Bargain, told me the above Tale, with very little Difference; but instead of *Abraham*, he made the Leader of that imaginary Army to be *Nimrod*, and that old ruined City, where such Stones are frequently found amongst the Rubbish, to be built by him; but the Prince being a greater Student than himself, contradicted him, telling us, That the Name of that impious Unbeliever was *El Ashram Dhou el Fil*. The Stones, both the Prince, and the *Talib* affirmed, to be some of the same with which the Birds destroyed that Sacrilegious Army; but to declare how they came, or why they are only to be found in those Ruins, and no where else, they were at

Grandfather *Nebuchadnezzar*, to *Zamud*, *Nimrod*, *Pharaoh* or *Abrahaca*, we shall find them all, in the like impious manner, rebelliously extending their Arms against Heaven and their Creator; though, alas! how vain and fruitless were their audacious Efforts! and the Event how contrary to their Expectations! For instead of obtaining the Victory, they wounded themselves, precipitating their own ignominious Deaths, and, after that, everlasting Torment and Misery.

Though I could recite infinite many other Examples of this kind, yet those I have already quoted, are sufficient for my present Purpose; nor, indeed, are any others requisite towards the confirming and maintaining this Assertion, than the General Deluge, in which that Holy Patriarch (*a*) *Noah*, was so principal a Transactor, whose ever-famous and memorable Deeds ought to inspire us with an awful Reverence and Veneration to his Memory.

The Remembrance of that never-to-be-forgotten Event, sure, might rouse up in us, and incline us to an implicate Obedience and Resignation, and incite us, to center our intire Confidence in God alone, and to rest assured, That in following and keeping the Precepts of God's Holy Law and Ordinances, we shall acquire perpetual Fame and Renown in this World (such as it is) and eternal Bliss, a never-fading Paradise in the other. Not as those I mentioned above, neither these others I am going to treat of in the Universal Destruction of that accursed Generation of People, who, in one Moment, deprived themselves of

^a Non-plus. As for those I had purchased, after I had kept 'em a long time, at last a *French Merchant* begg'd 'em. This Story of *Abraham*, is mention'd by *Dr. Prideaux*, under the Name *Abraham Al Asfram*, p 47.

(*a*) The Surnames given by the *Arabians*, Sec. to *Noah*, besides, *Noah el Nâbi*, or the Prophet, are, *El Nâzi*, He that was saved, *Sbeick el Morfelein*, &c. The Ancientest of those sent with especial Commissions from God. See *D'Herbelot* in *Noah*.

Life, and damned their Souls, as I shall make manifestly apparent in the following Discourse.

After the Death of our Original Parents, *Adam* and *Eve*, their remaining Sons founded and carried on the Lineage. Of these Sons, one, with great Purity and Constancy, strenuously followed the *Light*; but the rest were all in general Adulterers, Murderers, Sodomites, Idolaters, imperious, haughty Transgressors, daring Blasphemers, and, in fine, a vile and infamous Race of Men. They were grown to such a pitch of Wickedness, that the Contagion daily spread, the Corruption increasing more and more, 'till at last it became, in a manner, Universal, comprehending all Humane Kind.

“ How seriously and deliberately ought Men, in
 “ this *borrowed*, transitory Life, to be cautious and
 “ circumspect in their Choice of those with whom
 “ they associate themselves, or entertain Friendship,
 “ in order to pass their Lives and Conversations,
 “ having so notable an Instance in this dismal
 “ Catastrophe! ”

The High and Powerful God beholding their notorious and incorrigible Disobedience, commanded his chosen Servant *Noah*, to erect and build an Ark; to which Effect the Angel *Gabriel* descended with Instructions concerning the Method, Order, and Plan thereof, with the Length, Breadth and Height it was to be of; and strictly enjoying him, that whilst this Fabrick was going forwards, he should admonish those employed thereon, together with all the rest of the People, to repent them of their abominable Sins, and be converted, in Pity to, and Consideration of, their Souls; which, if they did, they might expect Pardon and Remission; otherwise, he should let them know, that it was inevitably certain, that the Lord was fully determined to destroy and annihilate them, by drowning and overflowing the intire Surface of the Earth with Water.

Noah was aged Five hundred Years when this memorable Injunction was laid on him by the Faithful Gabriel; The Prophetick Light had already passed from him, and was transmitted unto his Beloved Son (a) Sem; besides whom, he had two others, whose Names were (b) Ham and Japhet. Sem was a Youth of excellent Qualifications, pure and without Blemish; and by his laudable Actions merited the good Name the whole Universe bestows on him: In a Word, He deviated nothing from his good Father, imitating Him who had walk'd uprightly before the Lord, in those the worst of Times, during the Space of Five hundred Years.

(a) The Arabian Chronology, intituled *Taarich Montekheb*, so often cited by the Learned Monsieur D'Herbelot, tells us; That the Patriarch Shem (whom they call *Sam el Nabi*, and *Sem ben Noah*) goes under the Denomination of *Abou'l Arab*, or the Father of the Arabs; because they hold, that they are descended from him: But they affirm, That all Prophets, whether Arabs or Ajem [i. e. Strangers, which Word imports the same as Barbarians, in the Greek or Latin Sense] are, nevertheless, of his Race.

(b) It is in the MS. Sem (or, as he writes it every where, Cem) instead of Ham, which, I presume, is a Mistake. though in no Place he mentions Ham at all, unless I may say he does it here. The Mahometans generally name but Three Sons of Noah, which they call Sem, Ham and Jafed, or, as they pronounce, *Yafedth*. They affirm, That Noah left Ten Books of Revelations and Orders he received from God, the which are all lost, as well as those of Adam, Seth and Enoch. In *Reland's Ab. Rel. Mahom.* in the 4th Lesson, concerning these imaginary Sacred Books, they hold to have been composed and written in Heaven, he makes no mention of Noah's having any Share in them, but makes the whole Number to amount to 104, which were distributed in this manner; To Adam 10. To Seth 50. To Enoch 30. To Abraham 10. To Moses 1. To Jesus 1. To David 1. To Mahomet 1. The Four last are what they call *El Taourat*, *El Zobour*, *El Engile*, and *El Coran*, and are the same with the *Pentateuch* or Five Books of Moses; The Psalms of David; The Holy Gospel; [*Engile* corruptly quasi *Evangelium*] And lastly, the *Alcoran* of Mahomet; all but which, they say, are falsified and sophisticated. Of these more in proper Places.

When

When God's Command had, in this Manner, been signified to *Noah*, he made no Delay to put it in Execution, with all possible Diligence, providing all things requisite and necessary, as Master-Builders, Carpenters, Architects, Joyners, with infinite Numbers of Labburers, some to cut down the Timber, and others to conduct it to the Station where the (a) Ark was to be built.

In the mean time, he, without giving himself a Moment's Respite, went about from Place to Place, exhorting the People to Repentance, signifying and demonstrating to them their approaching Ruin and unavoidable Destruction, with the most terrible and tremendous Chastisement with which God threatened them: He rested neither by Night nor by Day; his very Throat was hoarse with preaching and admonishing them, in these, and such like Words; "O wicked, vile, and misguided People! "return unto your Lord, and implore his Grace, "and your own Restoration; prevent and evade "these dreadful impending Evils; give Ear unto "my Words; Fear Him who created you; Take "Notice, that his Justice is shut up and contain- "ed in this Ark, which he has commanded me "to build, with a bloody Rod, which menaces "your Lives, and the utter Condemnation of your

(a) That Library of Oriental Learning, Monsieur D'*Herbelot*, by whose Authority I go in most respects, informs us, That a certain Arabian Author, *Ebn Abbas*, writes, That *Noah* being puzzled about the Shape he was to give his Ark, God revealed to him in a Dream, that it must be like the Belly of a Bird, and that he must make it of the Wood of the Tree the *Arabs* call *Sag*, which is the Indian Plane Tree. *Noah* having received these Orders, he planted such a Tree, which in Twenty Years Time, grew so big and so tall, that it yielded Wood enough for his Work: And an ancient Tradition adds, That during those Twenty Years, no Woman was deliver'd of a Child, so that all the Infants born at the planting of the Tree, were of Years to make their Advantage of *Noah's* Preaching; but they refused, as well as those which were older. *Vide* in *Noub al Nahi*.

“ Souls: O shake off from your Necks, the insupportable Yoke and Bondage of Hell! whose Jaws are gaping ready to devour your Souls! ” These were the Expressions he, indefatigably, repeated unto them: But to no purpose; for that sinful, hardned, and obstinate Multitude, were both blind and deaf to all the pious Exhortations of the just Patriarch.

The Master-Workmen and Architects laboured, with great Diligence and the utmost Assiduity, to finish this mighty and vast Machine, which was full One hundred Years before it was compleated, from the time it was first put in Agitation; and all that while, *Noah* continued his Admonitions to that head-strong Generation without ceasing: But the more he laboured towards their Conversion, the less Effect it had upon them; and they rather answered him, That he lyed in all he had told them, since a hundred Years were already past, and they saw no Sign of any such Things, nor the least Appearance of a Flood or Deluge; and therefore, all that he had prophesied to them, seemed, they said, no other than Impostures, Lyes, and Impossibilities.

The Fabrick of the Ark being intirely compleated, with all the Divisions and Appartments, neatly accommodated in the Inside, and well caulked and nailed without, that the Water might not penetrate; the whole Edifice appeared to be of exquisite Workmanship, and admirable Contrivance: It was formed after the Manner of a Ship; at the Prow was figured a Pigeon's Head, and the Poop represented the Tail of a Cock: It contained in Length Twelve Hundred Cubits (*a*), from the Head to the Stern, and Six Hundred in Breadth.

Noah

(*a*) In my Author it is *mil y dozientas varas*, &c. I have heard it described and read in other *Arabick* Books, and the Word is always

Noah then went up to the highest Part of his new-built Ark, and with a loud and audible Voice, began to call together the living Creatures of the Earth (which of all others were the most necessary for the Use of Mankind) that they might present themselves, Male and Female, before him: They instantly came, being so commanded by the Lord, who ordained, that of every Kind Three Couple, with an odd Male, should enter into the Ark, so that of each Sort they were Seven; although the Honoured *Alcoran* tells us, they were not so many, and that there went in but one Male and one Female, and no more: It may be so, or as the *Alcoran* informs us, for that is not what is of the greatest Importance to us. Whether the Number of those which went in were so many, or not, I shall not dispute; but those which did go in, went very regularly, and in the exactest Order. A sufficient quantity of Stores and Provisions were purchased and deposited in the Ark, to sustain and nourish them all for a whole Year, if in case it should happen that their Confinement therein should be of so long Continuance. In fine, *Noah* and his Wife, his Sons and their Wives, entered into the Ark, and shut up the Door and the Window, which was at the Top thereof; this was covered with most clear and transparent (a) Glass, nor had they any other Hole left from whence they might behold the Water; and this, by God's especial Command, was well daubed on the outside with *Bitumen*, or some such glutinous Matter, for the greater Security against the Impetuosity of the Tempest.

always *Drda*, which in that Language is *the Arm*, from whence that Measure of theirs reaching from the Elbow to the Top of the middle Finger, takes its Denomination. The *Turkish* Measure is Two Foot, or very near; but the Spanish *Vara* is about a Yard, as I am informed.

(a) It seems there was Glass in those Ages, if we may give Credit to their Assertions.

The People, when they perceived that *Noah* was entered into the Ark, and had shut up himself and his Family therein; they mocked, scoffed, and derided him, and laughing, said, "Now thou art well accommodated; Now thou art mew'd up in that Cage with brute Beasts and Animals, which, in truth, are the fittest Company for thee. Such are the Rewards which all Lyars and Impostors ought to receive in Payment: Where is thy Prophecy? Where is even the least Appearance or Similitude, nay, any Likelihood of it?"

O Sovereign and Compassionate Lord! Who, that confides in thy Divine Goodness, should ever despair of thy Mercy and most Gracious Pardon? Seeing that so many Years thou didst defer and prolong the Punishment of those *condemned* and *predestinated* Wretches, after thou hadst pass'd Sentence upon them; whilst their obdurate Hearts refused to acknowledge thy Power, till the Scourge fell upon them when they least expected it!

After the Ark was shut up, God still detained the Flood of Waters for Seven Days; nor in all that Interval of Time, was there the least Sign or Prospect of Storm or Tempest; mercifully withholding His avenging Arm in Expectation that possibly He might discover in that wicked Generation some Merits, whereby His Justice might withdraw from them that bloody Scourge; But at last, seeing their Stubbornness and inflexible Obstinacy hurried them on to their Destiny, and that no Human Means were capable of softning their Obduracy, or diverting their Sentence (I mean that dreadful Stroke, the Universal Deluge, with which he had threatned them) At length, I say, weary with Expectation, He stretch'd out His sharp and destroying Sword.

Now

Now the Cataracts of the Heavens are opened, the Bosoms of the Clouds are rent asunder, and the Waters (a) gush out of the Earth; all the Rivers overflow, and the Seas exceed their Bounds, advancing with most amazing Fury and Violence: And certain it is, it would have been much worse, and the whole Universe would have been intirely swallowed up, past Recovery, had not *Gabriel*, by God's Command, put certain Limits thereto.

The People who were marked out for Destruction, began now to be sorrowful and afflicted, and to fear the great approaching Chastisement: Now they groan, and are dismayed, their Courage fails them, and they give themselves over for lost: Some run, in Hopes to escape; others cry out at Sight of the outrageous Tempest: Nothing is heard but Sighs, Groans and Lamentations, and every Place is filled with Weeping, Anxiety, and bitter Complaints. The impetuous Waves furiously enter into every House, and carry away the tender Infants, whose wretched, disconsolate Mothers miserably tear their Breasts and Faces, following their beloved Children; and, holding them dead and breathless in their Arms, call and beckon to their wicked Fathers and Husbands to come to their Assistance; but they are prevented, by the universal Calamity from affording them any Succour, and so are in that lamentable Manner drowned, closely embracing their unhappy, guiltless Babes.

(a) *Mahomes* in his *Alcoran* introduces God, saying, *When the Time we had appointed for the punishment of Men, was come, and the Oven began to boil up, and run over.* This *Oven*, in *Arabick*, is called *Tannour*, and differs from the common Ovens, which they call *Fourn*, pl. *Froun*, for it has a narrow opening at the Top, and is generally made of Stone. This sort of Oven, the *Mahometans* say, *Eve* made use of to bake her Bread, which came by Inheritance from Patriarch to Patriarch down to *Noah*, and from this Oven, they say, the Waters of the Deluge began first to flow, as it were, boiling over, which agrees with the Opinion of the *Rabbies*, who affirm the Waters of the Deluge were *hot and boiling*. See *D'Herbelot* in *Noah*, &c.

How many bitter Deaths did those Wretches suffer at once ! The sorrowful Mother beholding her dearest Daughter perish before her Eyes ; the Wife her Husband sink in her Sight ; the Brothers their Sisters, and the afflicted Father the Son he doated on ; the Son hangs upon his Father, and both go to the Bottom, and are drowned Face to Face. In every Place miserable Outcries of *I sink ! I drown !* were to be heard, and of, vainly, imploring Succour. The Foundations of the Edifices are loosened, and the Houses fall, overwhelming their Owners, and all their pompous and costly Furniture ; the Ark was already encompassed with the Planks, &c. of those ruined Buildings.

In the mean while, those who were the wisest, or at least the most desirous of Life, omitted nothing they imagined might be conducive to their Safety ; some get up on the Tops of Hills, others on the highest Towers ; some ascend into the largest Trees, that they might hold by the Boughs, where, thronging in Multitudes, and clinging one to the other, they all fall together, and perish. Those who were in the lofty Towers, and on the highest Mountains, by Degrees, retreat to the most elevated Eminencies thereof, but to very little Purpose, for now the Waters pursue and give chase to them on all Sides, till they were drove and reduced to the utmost Pinacles and Tops to seek an imaginary Refuge, where the Stronger exerted their Force and Cruelty towards the Weaker, mounting up upon them, every one endeavouring what he possibly could, to prolong his Life, and to be the last that should die : But, alas ! how vain and fruitless are all the Efforts of those miserable Homicides ! They undergo a Thousand Deaths in one, beholding their nearest Friends, their Parents, Brothers, Sisters, Wives and Children, struggling in the remorseless Waves, wherein they are devoured ; and yet all this is not enough to induce them to be resigned willingly to part with the feeble Remains of their *fiery rebellious*

our Breath : But notwithstanding all they could do to delay their certain and inevitable Perdition, the grim Conqueror confronts them, staring them, visibly, in the Face, and already makes their *Beards* (a) *tremble* : They have now no Sanctuary remaining to resort to, not one Step more to ascend, but are overtaken and reduced to their latest Gasps.

No mention is made now of the Beasts and Animals of the Earth, either Wild or Domestick, they having long since perished ; only the Inhabitants of the Air, the Birds and Fowls, for some time supported themselves on those Wings Nature had provided them with, but they could not long subsist, or sustain themselves under the Vehemency of that tempestuous Storm, which was so terrifying and violent, that what with Fear, and what with a long continued Motion, they were at length tired and spent, and how high soever they flew, the Tempest and Waves still overtook them.

The Waters were advanced Forty Cubits above the Tops of the highest Mountains, and all Creatures which had Life were annihilated (b) and *darkned*, except those which I above hinted to have been preserved in the Ark : Those indeed were *illuminated* with the *Light* of the Great *Mahomet*, i. e. with that Branch of it, which was then in the Possession of the just *Sem*, exceeding the Moon in Brightness.

The Rain had continued to pour down without Intermision for the space of Forty Days and Forty Nights, and One Hundred and Fifteen Days the Earth remained intirely covered with Water ; This stupen-

(a) A very usual Expression in *Arabick*, to say, *Fear* makes *Mens Beards tremble* ; and not uncommon in *Spain*.

(b) Here seems to be meant that Notion of theirs, That the Graves of the Wicked are dark, whereas those of the Righteous are gloriously enlightned. Hence that frequent Benediction of the *Arabs*, for any Favour received ; *Alláh antic Dbou se Cabric*, God grant you Light in your Grave.

ous Deluge began on the Seventeenth Day of the Moon (a) *Rejep*, which is the Seventeenth of *April*, according to the Account of the *Christians* (b).

The Ark continued in Motion, according to the exactest Computation, full Six Moons, and then it rested on the holy and memorable Day of *Ashora* (c), which is the Tenth of the Moon *Muharam*, upon that Mountain of *Armenia* (d), so much celebrated through-

(a) *Rejep*, or *Arjem* (as it is called by some) is the Third Month, or rather Moon, in the *Arabian Year*; reckoned Sacred by the Ancient Heathen Idolatrous *Arabs*, being one of the Four in which they were forbid making War; the other Three I shall mention in another Place. It is by the Modern *Mahometans* likewise held in some Deference. The Word imports *Respected* and *Honoured*, and is the proper Name of many Men.

(b) *Por la cuenta nazara*, &c. *Nassara* is the Plural Number of *Nassarani*, by which Name the *Mahometans* call the *Christians*; as much as to say, *Nazarites*, or *Nazareans*. The Eastern Writers gave this Name to the *Greeks*, &c. by way of Anticipation, long before our Saviour's Time. Of which *D'Herbelot* gives several Instances, too long to be inserted, and not very material.

(c) *Mobaram* is the first Moon of the *Arabian Year*, the 10th Day of which is called *Ashora* or *Ashoura*, which in both *Hebrew* and *Arabic* signifies, *Ten* or *Tenth*. On this Day the most scrupulous *Mahometans* generally Fast, which was a Custom among the Idolatrous *Arabs* before *Islamism* was known, which they say, was on the Account of the Ark's resting, and *Noah's* entrance, and-going out from thence, which happened all on that Day. How they can make this out, I shall not pretend to determine, but leave it to others; nor is scarce any one unacquainted, that their Year is Lunar. Besides the Regard the *Mahometans* have for this Day, the *Persians*, and all other Followers of *Alli* (*Mahomet's* Son-in-Law, Husband to the Impostor's only Daughter *Fatimah* and his Cousin Germain, being the Son of his Uncle *Abou Taleb*) have a particular Reason to observe it, because *Houssain*, the Second Son of *Alli*, was then killed at the Battle of *Kerbela*; they therefore yearly celebrate the Memory of his Death, with Fasts, pompous Funerals, Lamentations and dismal Songs. The History of that Prince, see in *Mr. Okeley's Ser. Hist.* Vol. 1.

(d) The Name the *Arabians* give this Mountain, is, *Gioudis* It is in the Country of *Moussal* or *Diar Rabiab*, otherwise, by the *Turks* called

throughout the World. Forty Days after that, the high Hills began to discover their lofty Heads, as a Signal that the Waters were abated; and then a Token appeared in the Firmament of Three different Colours, Red, (a) Blueish and Green, which, by its Aspect, signified and denoted Blood, Death, and Hope: Of those Three Colours, the Green was the principal or most predominant, which shewed, that the Effects of the other Two had ceased. This is the Sign which at this Day is discovered to us in the Bow we behold in the Sky, when the thick Clouds are expelled after Rain. 'Twas Forty Days more before they in the Ark opened their Glass Window, and then sent forth a Crow to see the Land, and in what Condition the World had remained. The Crow departed, and flew towards the high Mountains, to which most of the People had retired, where finding such vast Numbers of Carcasses, he was desirous of feeding upon such plentiful Prey, so (b) that he returned no more with the expected

G

expected

called *Diarbikîr* in *Mesopotamia*, at the Foot whereof, is a Hill called *Tbamanin* and *Corda*. These are the *Gordian* Mountains, which the Scripture calls *Ararat*. There is a Tradition among the *Turks*, That the Ark rested on a Mountain in *Armenia*, which is by them named *Bermac Dagbi*, or the Mountain of the Finger, from its Shape; where they affirm, the Remains of the Ark are still to be seen. See *D'Herbelot* in *Gioud*.

(a) The Word is *Gualdada*, which is in *Spanish*, Sky-colour Blue.

(b) I chuse this Place, to hint a very odd Notion of theirs concerning the Crow, which I never yet found mentioned by any Author, and may therefore, perhaps, not be unacceptable to some of my Readers. They generally affirm, That those Birds were White, and some say, they became Black for not returning to the Ark: But the more General Opinion, is this; The Prophet designing to propagate his Holy Religion, and encourage the Professors thereof, as much as possible, called the Crow (who, it seems, then exceeded the Snow in Whiteness) and delivered to him the *Baraka* (or Blessing) of *Riches*, under his Right Wing, and the *Enalls* (or Curse) of *Lice*, under his Left, with a strict Injunction to cast the first on the *Believers*, and the other on the *Christians* or *Unbelievers*; but

expected Answer. When *Noah* saw he came not, the next Morning he let fly a Pigeon, the which came back in the Evening, and brought a green Olive-branch; and the next Week he sent her again a Second Time, but then she returned not; by which *Noah* was certified, that the Waters were consumed and dried up: And although he might have then gone forth, yet he would not; but waited for Leave from his Lord to go out, as he had done at his Entrance. At last, when God was pleased to permit it, he and his Company, that is, his Family, made their Departure out of the Ark on the same Day they entred therein, having fully and exactly compleated a Year. They joyfully, and with great Sincerity, rendered Praises and Thanksgivings to the Almighty, who had so graciously and bountifully vouchsafed to deliver them from such eminent Perils.

Noah then offered as a Sacrifice, thdse Birds and Beasts which he had observed, in the Ark, to be uncoupled, or odd ones; and God laid his Blessing upon him and his Company, that they might anew increase and multiply Humane kind; and ordained, that all Creatures should assemble together, and obey his Commands in whatsoever he should require of them. He commanded the Herbs, Plants and Trees to bring forth their Fruits in the greatest Abundance, and that the World should be Peopled better than it was before.

but the Knavish Crow, maliciously, or otherwise, made an unlucky Blunder, bestowing on the Faithful, the Curse, instead of the Blessing. This they commonly tell Travellers, if they upbraid them with their *Lousiness*, to which they are extremely subject. I speak of the *Arabs* and *Africans*, who dwell abroad in Tents. Nothing is more common among all the *Arabians* in general, when they recommend any Thing to another's Care, than this Expression, *Amen' el G'rab el Khabab*, that is, *The Trust of the Black Crow*, as if they said, *Remember how the Crow was serv'd for Breach of Trust.*

The Flood being over, the Earth at Peace, and all Creatures recover'd from the general Consternation; *Noah* called together his Sons, and said unto them; "Beloved Sons, Remember these my Words, with which I admonish you for the Health of your Souls: Retain always in your Memories the late past Justice which your Lord has executed upon those misguided and deluded People; and that his Scourge is still in his Hand, which is lifted up to chastise those who keep not his Precepts; Him alone it is you are to worship and adore; Him who admits of no Equal or Companion; He it is who gives you Life, and prolongs it; 'tis He who sustains and nourishes his Creatures; and He it is alone, who commands and governs all Things. Love and cherish one another with a fervent Affection and Constancy; and in so doing, your Deeds shall shine before him, and your Fields and Flocks shall produce you Riches and Substance, with Blessings and Abundance: And so the Lord's Benediction and mine be upon you." To his Son *Sem* (which was he who had inherited the *Light* from him) he, in particular, address'd himself; and in the same Manner as *Adam*, heretofore, had done to his Son *Serb*, he recommended that especial *Gift* to his Care.

After many Years were past, and the desert, solitary World began, in some Measure, to be re-peopled, the Inhabitants were dispers'd in several remote and distant Parts, whither the good *Noah* made frequent Peregrinations, encouraging and exhorting the People to till, sow, and cultivate the Earth. His venerable Presence rais'd in them such an Emulation, that they ardently strove to excel one the other in Buildings, and such like Occupations; as also in the Knowledge of the Motions and Courses of the Planets. He gave the first Original to the Invention of Weights and Measures, and all the other Sciences requisite to the furthering the mutual Traffick and

84 Mahometism Explain'd.

Correspondence of Mankind, at least those which were of the greatest Necessity and Importance.

It happened one Day, that among other Experiments he made, he gathered some ripe Bunches of Grapes, which grew on a neighbouring Vine; and pressing out the Juice, he drank plentifully thereof, being desirous to know what Effect that, and all other Fruits and Plants, would produce: Having drank this, he, presently after, was deprived of his Speech and Senses, to such a Degree, that, with a violent Qualm and Loathing in his Stomach, he fell to the Ground. "This seems evidently to confirm the Opinion of those, who hold, that this was the Fruit which *Eve* eat of." "Upon this, a Grandson (a) of his chanced to come to the Place where his good Grandfather lay, in such an indecent Posture, that he beheld his Private Parts, which were bare, without any thing to conceal them; and, instead of covering them, with immoderate Laughter, he hastily called his Father *Jafed*, who, together with him, greatly scoffed at, and derided the Holy Patriarch; 'till at last *Sem* came, and modestly hiding his Face, he concealed the Na-

(a) Whatsoever Books our Author has consulted for this, he seems to be very much out in his Chronology, by the Relations I have heard my self, and by what I find written by their own Doctors. By this Grandson he may be supposed to mean, *Gaanan* or *Canzan*, the Son of *Ham*, whom the Author of the *Taarich Thabari*, says, *Noah* cursed, together with his Father *Ham*, wherein he swerves not much from Holy Writ. He adds, That by Virtue of this Curse, *Ham* was not only made subject to his Brothers, but that the Colour of his Flesh was changed and become Black; and that when *Noah* beheld this sudden and surprizing Alteration, he was moved to Compassion, and prayed to God to grant, that his Brothers might have Pity and Affection to him; which Intercession of his was heard; for though the Posterity of *Ham* are Slaves in all Parts of the World, yet they are generally sought after, and used with Humanity and Tenderness. This I remember to have heard read out of the aforesaid Author, and is likewise repeated in a manner *Verbatim* in *D'Herbelot*, under the Name *Ham ben Nouh*. They say, (as do the *Jews*) That the Thickness and Largeness of the Negroes Lips, proceed from *Ham's* thrusting out and extending his,

kedness

kedness of his venerable Parent with his Mantle: This he did with great Respect and Reverence, rebuking his Brothers for their shameless and undutiful Laughter and Derision.

When *Noah* came to himself, and was recovered from his past Fit of Drunkenness, and understood how he had been scoffed and laughed at, he was extremely incensed against his Son *Jafed*; inasmuch, that he cursed him, and laid a Mark upon him, disinheriting and depriving him of the Possession of any of his acquired Goods and Substance, or of his Grace and Benediction. From hence the sacred (a) *Sunna* deprives and disinherits the disobedient Son, from the enjoying his Father's Riches and Protection, so that he who honours not his Parents, shall enjoy none of their Possessions.

The Curse of *Noah* was so penetrating and extensive, that it will endure in this World till its final Dissolution, and whilst there remain Creatures upon whom it may take Effect, on the Lineage and Posterity of *Jafed*; for they, among all other Nations, shall be distinguished by their disfigured and discoloured Countenances. From him are descended the *Negroes* and the *Machuches*, (b) whose obscure and dismal

(a) *Sunnah* is the Name of a Book, among the *Mahometans* held in the highest Veneration. This *Arabick* Word, properly, signifies what the *Hebrews* call *Mishnah*, the Second Law, or the Oral or Verbal Law, which was not writ by the Legislator; but only taken from what he said or did, and preserved by Tradition from Hand to Hand by Persons in Authority. The plural Number of this Word is *Sonan* or *Sunen*, and several *Mahometan* Doctors have given this Title to their Works, wherein they gather all that is Obligatory or of Precept in the *Mahometan* Law, though it be not expressly commanded in the *Alcoran*. See *D'Herbelot* in *Sunnah*.

(b) Desde tomaron principio los Machuches a quien llaman los Negros, &c.

Complexions, they inherit from their (a) Original Ancestor *Jafed*, who had his Colour changed from White into Black, when he lost that Grace and Perfection which he, at first, enjoyed. All that he lost, revolved upon *Sem*, who by his laudable and vertuous Behaviour, obtained great Praise, and became the most perfect in all commendable Qualifications. This was he, whom the just *Isa*, or *Jesus*, at the Petition of the *Israelites*, raised from the Grave, from whence he came most strangely disfigured; his Beard and Head being half Black and half White; he imagining, that the Day of Judgment was come, and that he was called to render Account of his Actions."

Of this *Sem*, was born (b) *Arfahan*, from whose Name the *Hebrew* Language first had its Original: From him descended *Falaile*, and from thence the Light passed to *Sareg*, of whom was begotten *Argou*, and from him it was changed to *Tareh* or (c) *Terah*.
This

(a) This is the greatest Error I find my Author guilty of, throughout his whole Work; for here he, unaccountably, confounds both the Posterities, making those of *Ham* and *Japhet* to be but one and the same; wherein he deviates from the general Opinion of all those of his Persuasion, who all agree, that the blacks are descended from *Ham*. Their universal Notion is, That all Good proceeded from *Shem*, and the contrary, I mean all pernicious destructive Generations, from *Japhet*, whom they hold to be *Noah's* eldest Son. By these Evil Generations, they mean the *Scythians*, *Turks*, *Tartars*, *Goths*, *Vandals*, and, in fine, all the Northern Nations, which have since over-run all *Asia* and *Europe*. His Word *Machubes*, certainly is intended for *Gog* and *Magog*, which in *Arabic* is *Tagioug* and *Magioug*. *D'Herbelot* treats largely of this, under the Names *Noub*, *Fafetib ben Noub*, *Jigiroug wa Magioug*, &c.

(b) For this and the following Names, look back in the Genealogy, p. 64.

(c) Of this *Tareh*, whom they make to be *Abraham's* Grandfather, take what I meet with in *D'Herbelot*, under the Name *Abraham*. He has it thus; *Abraham*, whom the *Arabs* call *Ebrabim*, the *Persians* and *Turks* *Ibrabim*, according to *Taarikh Montekbeb*, was the Son of *Azar*, and Grandson of *Tareh*: It is generally concluded, that

This was the Father of *Ezar*, that famous Idolater, upon whom God was, mysteriously, pleased to fix the Sacred, Hereditary *Light*; but for what Reason He alone knows, for no Mortal can dive into His Secrets; and although, as to what concerned the Rites of Religion, and the Ceremonies we ought to practise in this Humane Life, he was an Unbeliever, yet in his Actions he was, otherwise, a good Moralift. *Abraham* was the Son of this Man: Observe the Difference! For though the Father was an impious Idolater, the Son was abundantly replenished with Grace. On this Account, the Holy *Alcoran* tells us, "That God causes the Dead to proceed from the Living, and the Living from the Dead;" from a just Man comes an Infidel; who begets a Generation, as *Ezar* sprung from *Terah*, and from *Ezar*, such a Patriarch as *Abraham*; whose notable Deeds require some Respite and Refreshment, to enable me to sing them; for my Voice is now too much tired to begin so great an Undertaking.

Moses's Tareh, was the *Azar* of the *Arabs*, because, according to the Hebrew Text of *Genesis*, that Patriarch was the Son of *Tareh*; for in all *Mahometan* Histories, *Abraham* is called the Son of *Azar*: Yet it appears, that the *Arabs* do not mean the same Person by those Two Names, since *Tareh* is by them made *Abraham's* Grandfather. Had our Chronologists, who have taken so much Pains to reconcile the *Epocha* of *Abraham's* Transmigration, with the Years of his Age, and the Death of *Tareh*, been acquainted with this Genealogy of the *Arabians*, perhaps they would not have needed to fly to a Second Transmigration of the Patriarch, not mentioned in Scripture; and they might easily solve all their Difficulties, by admitting of Two *Tarehs*, one of which, called also *Azar*, was Father, and the other Grandfather, to *Abraham*; which is not repugnant to Scripture.





C H A P: IV.

The HISTORY of ABRAHAM.

Nimrod's Prophetick Dream concerning Abraham. His Idolatry and Cruelty. Abraham's Birth. He is cast out by his Mother into a Cave. His miraculous Preservation there. His early Knowledge of God, by Divine Inspiration. Is persecuted by his idolatrous Parents, and by the impious Nimrod. Destroys the Idols in Babylon, and is cast into a prodigious Pile of Fire, out of an Engine made by the Devil. That monstrous Fire describ'd. The Angel Gabriel defends and preserves him, &c. Nimrod's miserable Death, &c.



TREAT next of Him, whose Supernatural Endowments were such, that they would rather incline us to imagine him of Heavenly, than Earthly Extraction; Those from whom he received his Birth being not, in the least, worthy the Name of Parents; having cast him out, and abandoned him to the Care of Providence, before he had well seen the Light. Who, in Fourteen Days after his Birth, was inspired with so uncommon a Portion of Divine Grace, that

that he attained, in that most tender Age, to the true and perfect Knowledge of the Omnipotent Creator and Sustainer of the Heavens, and their Motions: He, who instead of those Blandishments, and that tender Care practis'd throughout the whole World, in the nourishing and breeding up Children in their Infancy, had Stones thrown at him by his inhumane, wicked, and detestable Parents, who, by the Ties of Natural Affection, ought to have been more careful of his Preservation: Yet they, not having the Fear of God before their Eyes, most cruelly persecuted him, and, in the end, delivered him up into the Power of his mortal and implacable Enemy, the impious *Nimrod*, by whom he was committed to the Fire. This ever-famous Person was the most holy and just *Abraham*, whose Mother was no sooner Delivered of him, but she carried him to a frightful, obscure Cave, in a desert unhospitable Mountain, that he might escape the Sword of that Idolatrous and Blood-thirsty King *Nimrod*, of whom such infernal and diabolical Transactions are recorded.

This Monster was terribly frightened in a Dream by a Vision of Hell, whereby his guilty Conscience became so insupportable to him, that he could take no manner of Rest: In this horrible Vision it was revealed to him, that the Hour approached in which a Male-child should be born, who would overthrow all his False Gods, and abolish his abominable Idolatries.

We must take Notice, That this same wicked King had, not long before, issued out a Proclamation, expressly ordaining, commanding, and compelling all his Subjects, without Exception or Distinction, to resort to his Palace, and to fall down and worship him; and to pay the same Adorations to him, that are due to the Most High and Supreme Creator, and to none but Him alone; whilst he himself, impiously, and presumptuously, worshipped and fell down before Statues, Idols, and Images made of Wood, Stone, and

and Metals; among the which, was one, in particular, that was most richly cloathed in Gold, and pompously adorned with precious Jewels; This Idol's Name was *Teraq*.

(a) The aforesaid Dream or Vision, had so great an Influence upon this idolatrous and vicious King, that he immediately caused all the Southsayers and Magicians throughout his whole Dominions, to be assembled

(a) Not to depend, intirely, upon the Credit of this my Author, and likewise to let the Readers see, that he does not invent these Fables himself; I thought fit to transcribe this Story of *Abraham*, as I find it translated by Monsieur *D'Herbelot*, out of an *Arabic* Book, entitled *El Maalem*; and since it contains many notable Circumstances, as also some Variations from that of my *Spanish Moor*, I hope it will not be unacceptable to the Curious. These are the very Words.—“ *Nimrod*, the Son of *Chanaan*, thought
 “ to be the first King after the Flood, resided in *Babylon*, which
 “ City he himself had built. This Prince, in a Dream, saw a Star
 “ rise above the Horizon, whose Light darken'd that of the Sun;
 “ and having consulted his Magicians about it, they all unanimously
 “ agreed, that a Child would be born in *Babylon*, who, in a short
 “ Time, would become a great Prince; whom there was great
 “ Reason to fear, though he was not yet begotten. *Nimrod*, in a
 “ Fright, immediately order'd, that the Men should be parted
 “ from their Wives, and appointed an Officer to every Ten Houses,
 “ to hinder them from seeing one another. *Azar*, one of the Principal
 “ Men of *Nimrod's* Court, and his Son-in-Law, deceived his
 “ Guards, and lay a Night with his Wife, whose Name was *Adna*.
 “ The next Day the Southsayers, who, during this Time, made
 “ their Observations every Moment, came to *Nimrod*, and told
 “ him, That the Child, with which he was threaten'd, was begot
 “ that very Night; for which Reason, he order'd all the Women
 “ with Child to be strictly observ'd, and all the Male Children they
 “ brought forth, to be put to Death. *Adna*, shewing no Tokens
 “ of being with Child, was not taken Notice of; so that, when she
 “ was near her Time, she had the Opportunity of going out of
 “ Town, to be deliver'd; as she was, in a Cave, and having shut
 “ it up carefully, she return'd to the City, where she told her
 “ Husband, she had been deliver'd of a Son, who died as soon as
 “ born. However, she went often to the Cave to visit her Child,
 “ and to give it suck; but she always found him sucking his Fingers-
 “ Ends, one of which gave him Milk, and the other Honey. She
 “ was much astonished at this Miracle, and no less overjoy'd, per-
 “ ceiving,

affembled together at his Capital; and upon a solemn Consultation, it was finally resolv'd, That, without Delay or Exception, all the new-born Infants should be put to the Sword. Which inhumane Edict was instantly put in Execution, and performed by his Ministers of Iniquity, without the least Remorse; insomuch that this deluded and Blood-thirsty Tyrant (for fear he should miss of the right one meant in the Vision, and miraculously preserv'd in the Desert Mountain) thought to make sure of him, by causing the Throats of Twelve thousand Innocents to be cut.

But

“ceiving, that Providence took care to nourish her Child, and she had no more Occasion to make any Provision for him; Yet she could not forbear seeing him sometimes; and she perceiv'd, that he grew as much in a Day, as other Children did in a Month. Scarce Fifteen Moons were past, when her Son appear'd to her like a Lad of Fifteen Years of Age, and he not been yet out of the Cave, when *Adna* told *Azar*, That the Son she had been deliver'd of, and had made him believe was dead, was now living, and of a very uncommon Beauty and Comeliness. *Azar* repairing to the Cave, and having seen his Son, bad *Adna* bring him to Town, intending to present him to *Nimrod*, that he might be advanced, and settled at Court. At Night *Adna* went for him, and led him through a Meadow, where Cows, Horses, Camels, and Sheep were grazing: *Abraham*, who had never seen any living Creature, besides his Father and Mother, ask'd the Names of all those Things he beheld, and *Adna* told him the Names, Qualities, and Use of every Thing he inquired about. *Abraham* ask'd again, Who had made all those several Kinds of Creatures? *Adna* said, There is nothing in this World, but has its Creator and its Lord, upon whom it has its Dependence. *Abraham* reply'd, Who is it then, that brought me into the World? And on whom do I depend? It is I, answered the Mother. Who is your Lord, said *Abraham*? *Azar* your Father, said she. *Abraham* ask'd her, Who was his Father's Lord? And being told, it was *Nimrod*, he was then desirous to know, Who was *Nimrod's* Lord? His Mother finding herself too far press'd, said; You must not be so inquisitive, my Child; it may be of a dangerous Consequence to you. At that Time, there were several Sorts of Idolaters in *Chaldea*, where *Nimrod* reign'd: Some adored the Sun, others the Moon, and the Stars; some fell down before Statues, in which they acknowledged some Deity; and, in fine, many own'd no other God

“ but

But to return to our solitary and distressed Innocent: When Night approach'd, and he began to be pinched with Hunger, having as yet, since his Birth, tasted no Sustenance, the Angel *Gabriel* descended, and putting the Child's Two Fingers into its Mouth, it received a full and

“ but *Nimrod*. *Abraham*, going by Night from his Cave to the
 “ Town, saw, and took Notice of the Stars; and, among the rest,
 “ in particular, that of *Venus*, which was by many adored; and
 “ said to himself; Perhaps, that is the God and Lord of the World!
 “ But some Time after, upon Second Reflections, he said; I per-
 “ ceive, that Star sets, and vanishes, so that it cannot be the Lord
 “ of the World; for He cannot be subject to such a Change! He
 “ afterwards look'd upon the Full Moon, and concluded as he had
 “ done of *Venus*; but seeing her descend to the Horizon, and dis-
 “ appear, he made the same Conclusion, as of the said Star. Hav-
 “ ing spent all the rest of the Night in such like Thoughts, he was
 “ near *Babylon* by Sun-rising; and there beheld abundance of Peo-
 “ ple fall down, and worship that Luminary; whereupon he con-
 “ jectur'd, as he had done before; 'till seeing him decline like the
 “ others, he said, That could not be his Creator, his God, or his
 “ Lord, any more than the rest. When *Azar* presented his Son
 “ *Abraham* to *Nimrod*, that Prince was sitting on a lofty Throne;
 “ about which, stood in Order many beautiful Slaves, of both
 “ Sexes. *Abraham* ask'd his Father; Who that was above all the
 “ rest? Who answer'd, That he was Lord of all those he saw there,
 “ and that all those People acknowledged him for their God.
 “ *Abraham* then looking at *Nimrod*, who had a very hard-favour'd
 “ Countenance; demanded of his Father, How was it possible, that
 “ he, whom he called his God, should make Creatures so much more
 “ agreeable and handsome than himself; since, of necessity, the
 “ Creator must, in all Respects, be more perfect than his Creatures?
 “ This was the first Opportunity *Abraham* laid hold of to undeceive
 “ his Father, concerning Idolatry; and to preach to him the *Unity*
 “ of God, the Creator of all Things, whose Omnipotence had
 “ been revealed to him. This his Zeal caused him then to incur
 “ his Father's Displeasure, and was afterwards the Occasion of his
 “ having great Contests and Controversies with the Chief Men of
 “ *Nimrod's* Court, who would not conform to, nor allow of the
 “ Truths he taught them. The Report of these Differences at
 “ length reaching *Nimrod's* Ears, that cruel and haughty Prince
 “ caus'd him to be cast into a burning Furnace; from which he
 “ came out safe and sound, without suffering the least Damage by
 “ the Fire.”

This Dispute of *Abraham's*, is mentioned in the *Alcoran*, in the Chapter intitled *Anaam*.

sufficient

sufficient Nourishment; for, from one of the Fingers distilled most sweet and delicious Milk, and from the other, Honey of an admirable Flavour. In this Manner was he nourished for Fourteen Days, and then opening his Eyes, and lifting up his Head, he beheld the Morning Star, and said; "This, doubtless, is the God whom I am to adore!" But when he had for some Time gazed thereon, and saw it descend by Degrees, and at last go down below the Horizon, quite out of his Sight, he cry'd out, saying, "I'll never worship any God, that vanishes so soon!" Presently after, he saw the Moon shining exceedingly bright and resplendent; but perceiving her to set also, he cry'd out in a great Concern, "I shall be utterly lost, if not remedy'd by some more stable and more substantial Deity!" And so he passed the small Remainder of the Night, in the utmost Anxiety of Thought and perplexing Imaginations; *For that Soul which God touches, is seldom or never unactive.* But when it was perfectly Light, and he, with Amazement, beheld the chearful Appearance of the glorious Sun, he made a loud and joyful Exclamation, and said, "This, certainly, is my Lord and God; for he is greater and more beautiful than the others!" But when that Planet had likewise run its Natural Course, and disappeared like the rest, he then said; "I believe not, neither will I confide in Gods so unfixed, and of so little Stability; All these are, of Necessity, guided by one Sole and Superior Motion, and in Him, by whom they are governed, will I confide and believe all my Life: Him it is I revere and adore: And I affirm, that the Heavens and the Earth were created by One, and only One; To Him, and none but Him, will I prostrate my Face, without acknowledging, that He has any Equal or Competitor, or that any is worthy to stand in Competition with Him.

No sooner had he spoken these Words, but he fell down prostrate upon the Ground, adoring and worshipping his great Creator; as having attained the true Knowledge of Him, by the Observations he had made of the Motions of the Heavenly Planets.

At the same Instant, his unnatural Mother was inspir'd by the Lord with a Maternal Care, to know what was become of her Child; 'Tis true, he had never been out of her Thoughts, from the Time she had so inhumanly abandoned him to perish in that dismal Solitude; but now she was resolv'd to go and see if he was dead: And indeed, how could she expect the contrary? So she hasten'd towards the Mountain, and when she arriv'd at the Cave, she beheld the Youth almost at his full Growth, in so few Days after his first Appearance in the World, and endowed with such Knowledge and Qualifications, educated without the Assistance of a Tutor, that she had not the least Suspicion who he was; but seeing him, as I have said, with his Face prostrate on the Earth, she accosted him in this Manner; *Have you not seen, Young Man, said she, an Infant I left here in this Cave about Fifteen Days since, and of whom I have had no Tidings, nor know I what's become of him? Abraham, upon this, discovered himself, giving his Mother to understand; that he was the Son she inquired after, and with great Humility, kneeling down, crav'd her Blessing: She, tho' scarcely believing what he said, rais'd him up, and, with unexpressible Joy, receiv'd him in her Arms, and after many tender and Motherly Kisses and Embraces, ask'd him; To whom it was he was making those Adorations, when she found him in that Posture of Humility? For, said she, Those Postures of Worship, belong only to Him whom we adore, and in whom we believe; nor ought they to be bestow'd upon any other. To which he answer'd; "Most honoured Mother, I have seen
" and observed the Heavens and their Motions, the
" Sun, the Moon, and the Stars; and by the Remarks
" I have made thereon, I perceive, that they all, and
" every*

“ every one of them, take their Natural Courſe, and
 “ then abſcond and diſappear, and that none of them
 “ all are fix'd and ſtable, nor is it in their Power to
 “ be ſo; ſo that it is my Opinion, and I affirm it to
 “ be true, That there is, of a certainty, One only
 “ Great and Powerful Lord, who rules over all theſe,
 “ and by whom their Motions are governed; Him
 “ alone it is I firmly believe to be perfectly Good
 “ and Holy; in only Him it is I conſide, and Him
 “ I revere and adore: And I further aver, That all
 “ Worſhip or Adoration whatſoever, that is, or ſhall
 “ be made to any other Deity, is falſe, idolatrous,
 “ and erroneous, the which I poſitively renounce
 “ and deny.

His Mother, being highly incens'd at this, with
 the utmoſt Concern and Indignation let go her Arms,
 which held him ſtrictly embraced; and pushing him
 from her, uſed all the Perſuaſions ſhe was capable of
 uttering, to induce him to embrace that curſed and
 idolatrous Worſhip introduced by the Devil, which,
 infallibly, leads the deſcuded Obſervers thereof to the
 Flames of Hell. But to all her Arguments, her ver-
 tuous Son only reply'd; *Do you not bluſh for Shame,*
to entertain and vindicate ſuch vile Thoughts and Imagi-
nations? Believe what I believe; and affirm, for an
inconteſtable Truth, what I affirm to be ſo; which
is the only certain Way to Eternal Happineſs and Sal-
vation.

This ſuperſtitious and idolatrous Mother, hearing
 this her Son's reſolute and determined Answer, liſted
 up her Hand, and ſtruck him a great Blow on the
 Face, and after that, blind with Fury and Indigna-
 tion, took up Stones and threw at him, ſtill aiming at
 his beautiful and lovely Face; and ſo, in the greateſt
 Rage and Paſſion imaginable, left him, and ran home
 with all poſſible Speed to call her Husband; all which
 ſhe did with a moſt diabolical Intent.

When ſhe found him, ſhe accoſted him in theſe
 Words; “ Hear, O *Ezar*, with Attention, what I
 “ have

“ have to say to you, for I am going to divulge a
 “ Secret of very great Importance: You must know,
 “ that when I was delivered of my Child some Days
 “ ago, out of a Motherly Compassion and Tender-
 “ ness, and not to see it Massacred before my Eyes,
 “ as so many Thousands were, even in their Parents
 “ Arms, notwithstanding my weak Condition, I
 “ carry'd it out into yonder Mountain; and, that
 “ this Action of mine might be the better concealed,
 “ I left it hidden in a certain Cave that is in the
 “ said Mountain; and to Day, returning thither,
 “ expecting to have found it had been devoured by
 “ some ravenous Beast, or dead with Hunger and
 “ Thirst for want of looking after; I, to my great
 “ Astonishment, found him alive and well, but pro-
 “ strate with his Face to the Earth, paying his De-
 “ votions and Adorations to some strange God, dif-
 “ ferent from Him whom we Worship and Believe
 “ in; and altho' I omitted nothing, but us'd all ima-
 “ ginable Endeavours to persuade, and to bring him
 “ over to conform himself to our Worship, and to
 “ convince him of his Errors; yet, notwithstanding
 “ all I could say, he, most perversely, continued ob-
 “ stinate, with astonishing Contumacy: And if he, who
 “ was born, as it were, *but Yesterday*, shews us so
 “ little Deference and Respect, what will he do when
 “ grown up to Years of Maturity? It appears to
 “ me plain and evident, and is my firm Opinion,
 “ That this must needs be Him, concerning whom
 “ our Wise-men, South-sayers, and Magicians have
 “ prophesied; Him it most surely is, upon whose
 “ Account the cruel and bloody King *Nimrod* caused
 “ the innocent Children to be destroy'd with such an
 “ unheard-of Barbarity, thinking thereby to take
 “ Vengeance for those terrifying *Dreams* and *Visions*
 “ he had, and the which had disturbed his Repose
 “ so exceedingly.”

Ezar, hearing those wonderful, and hardly cre-
 dible Tidings, fell into so excessive a Passion, that
 he

he could scarce contain himself; but, guided by his Fury, flew to the Cave where his virtuous Son had been left; where being arrived, and they had mutually made themselves known to each other, this *Prodigy of Infants* began to give him the same Admonitions, and to use the very same Arguments, in order to convert him to the Truth, as he had before used with his *mis-believing* Mother, making him the same Proposals. But this *blind* and *perverse* Idolater, taking the self same *vile* and *preposterous* Method as his *faithless* Spouse had already taken, and his Eyes glowing with Rage and Choler, he fell upon him, beating, bruising, and wounding his beautiful Face with cruel and merciless Blows, throwing Stones at him in a most brutish and savage manner; and then, like a *Fire-brand of Hell*, or a fierce and rapacious Tyger, or an hungry Dragon, he hastened away to *Nimrod*, with loud Exclamations, and coming, in this furious Manner, before that Tyrant's Throne, he cast himself upon his Knees, and said:

“ Know, O most Powerful, and most Mighty Monarch! that, of a Certainty, it is my Son whom your Majesty searches for; for, no Doubt is to be made, but that he it is of whom the Southsayers have so often Prognosticated; I am just this Moment come from him, and have left him in a Cave not far from hence, where he is making his Devotions, and paying Adorations to another Deity besides your Majesty: His Name is *Abraham*: And it is a Matter of the utmost Consequence, that you should immediately send to have him seized, or killed; for I am certainly of the Opinion, that if he is suffered to live, he will extinguish, or, at least, eclipse your Glory, and intirely disturb your Repose.

When *Nimrod* heard this, he, without Hesitation, instantly dispatched away a great Band of his Warriors, with express Orders to bring him dead or alive.

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The Mighty Lord of Hosts, upon this Occasion, shewed a most miraculous and wonderful Mystery; for between *Abraham* and those who were sent out to apprehend him, He erected Three high, strong, and unassailable *Walls*; the outermost whereof was compos'd of *Fire*. The Angel *Gabriel* descended at the same Time, encouraging *Abraham*, with many Exhortations, that he should fear nothing from his Enemies; telling him, That *his present Companion was stronger, and more powerful than they*. However, they began the Assault very furiously; but the *Fire*, which issued out from *that outermost, or most-advanc'd Wall*, falling upon them, they were every one of all that Number burnt, and so perish'd miserably: While the *Blessed Youth*, protected by God, and the Holy Angels, remained joyful and unconcerned in that *miraculous Fortrefs*, without receiving the least Hurt or Detriment from those *perilous Snares* which were laid for him, and the imminent Dangers his Life was threatned with.

He underwent many other Dangers and Persecutions, worthy to be recorded (as they are by several Writers) and all thro' the Means; and at the Instigation of his *unbelieving Father*, who was always his greatest and most inveterate Adversary; till at last, in Process of Time, it was God's Pleasure to permit him to be delivered into the Hands of King *Nimrod*, who took him Prisoner; This the Lord permitted, that the Infidel People might be the better convinced of the great Mysteries He had deposited in the Breast of this most righteous and venerable Patriarch.

The chief Motive that induced the Tyrant, at that Time, to persecute him so severely, was that memorable Action of his, so artfully contrived and transacted by this Renowned Servant of God, upon the Day of their Great *Pascha*, or principal Festival, at the Time when all the Inhabitants of the City were assembled

together to worship *Nimrod* like a Deity. Upon this Occasion, that Prince would needs cause his Father *Azar* to go to him with his Command, that he should come to the Palace and make his Adorations to him, as the rest did. *Abraham*, for an Excuse, feigned himself to be indisposed; but as soon as his Father had left him, he repaired to the great and stately Temple, where all the Idols were kept, which, it seems, *Azar* had caused to be made, and set up there, and among the rest was the Mighty Idol *Teraq*, which was held by all as a God, and worshipped as such, and esteemed much superiour to all the others: When he came thither, he, with a *Battle-Ax* he had brought with him, began to lay about him on all Sides, cutting, hacking, and mangling those deformed and ugly Statues, spoiling and disfiguring their Faces, and hewing off their Limbs, till he had cut them, in a manner, all in pieces; At last he went to that which was seated in the midst of all the others, being that same *Teraq*, which that blind, idolatrous, and misguided King held in such high Esteem, and adored as his God. This Image was most gorgeously set off, and adorned with exceeding rich and precious Ornaments of Gold and Jewels; yet *Abraham* mangled all its Face, and put out both its Eyes, and when he had done, took the Weapon, fix'd it in the Idol's Hand, in such wise, that it remain'd resting upon his Right Shoulder. Soon after, when the *accursed* and execrable *Nimrod*, with a vast Multitude of Followers (returning from acting their abominable and detestable Impiety, of paying their Worship to that King, as I have said before) entered into the Temple, and beheld the strange Destruction of his Idols, all hewed to pieces, and his great and adored *Teraq*, among the rest, so miserably treated and disfigured, he set up a dismal and horrible Outcry, and, greatly incensed, said; *Woe be to the Wretch who has committed this Indignity*

to my Gods! Grievous shall be the Torments I will inflict upon him!

After the first Transports of Fury, they began to consider, and to make their Conjectures, who it could be that had done it; when, calling to mind the many Occasions *Abraham* had given, both in Publick and in Private, to suspect him to be the Author of this presumptuous Deed, they remembered how often he had spoke revilingly and disrespectfully of those Idols, saying; *I'll certainly, one time or other, spoil the Countenances of those Wooden Gods; I'll break 'em in pieces, and trample 'em upon the Ground under my Feet!*

This wicked Generation of People then, without more ado, laid their Accusation against him, and instantly departed in great Numbers to seek him out, and having found him, they dragged him away to the King; who wrathfully demanded of him, *For what Reason he had committed so great a Wickedness?* *Abraham*, no wise terrified, with a composed, serene, and unconcerned Countenance, made him this Answer; "Do you seek for a farther Discovery, and clearer Demonstration, when you have the Criminal here before you? This is undoubtedly the Malefactor whom you behold with the Weapon upon his Shoulder: It must surely be him who has wounded all the others, because they refused to obey his Commands; and these being many, have, trusting in their Numbers, been wanting in their Respect towards him, and have blinded him in both his Eyes, and put him in the Condition you see: However he is come off victorious. If you desire a more ample Information, ask him, and he will satisfy your Curiosity; for tho' he has received so many dangerous Wounds, yet, nevertheless, his Heart is undaunted and magnanimous."

The King replied; "Wretch as thou art! These can neither speak, nor move from their Seats; nor have they any Senses, or Faculties to do either
" Good

“ Good or Evil. Why then, said *Abraham*, blind,
 “ and deluded Wretches as you are, do you Wor-
 “ ship and put your Trusts in such inanimate Sta-
 “ tues, made of Wood and Clay? 'Tis You your
 “ selves are the Wretches, the miserable and misgui-
 “ ded Servants and Companions of the Devil, void
 “ of Sense or Reason, and who will be condemned to
 “ the everlasting Flames of Hell! Worship Him
 “ who made you out of Nothing, and who nou-
 “ rishes and protects you, without any Deserts of
 “ yours.”

Upon this, they were all in general so iraged and inflamed with Indignation and Resentment, that, with Infernal Fury, they cryed out in one Voice, *Let the blasphemous Traytor Die! The common Enemy! The Disturber of our Peace! The Contemner of our Holy Belief, and our Sacred Rites! Let him Die! Let him Die!*

His severe Chastisement was unanimously concluded upon; but there were many different Opinions as to the Manner of it: Most were for making him suffer the cruellest Tortures could be invented; Some were for Hanging him up as a Magician, to be a publick Spectacle; and some for having him Stoned to Death; others, more moderate, were for condemning him to perpetual Banishment; whilst others still proposed some different sorts of Punishment.

In the the midst of this Confusion of Voices and Opinions, the Devil, who always delights in Mischief and Wickedness, as being the Author thereof, presented himself amongst the Congregation, and, with Gladness in his Countenance, said; “ What is most convenient and requisite to be done in Regard to this Offender, is, in my Opinion, that he should be destroyed by Fire; and that, when he is burnt, his Ashes be cast into the Air; by which Means, the King, and his whole Kingdom may enjoy Peace and Tranquillity.”

This was the Counsel that blood-thirsty Dragon *Satan* gave them, and which was generally approved

on, and immediately concluded to be best of all: The King then gave Orders, that a Quantity of Wood should be brought; and the People were so eager and diligent in obeying this Command, that they amassed together such a prodigious Heap, that a Pile was raised no wise inferior to a Mountain; which, as we find in the *Hebrew Text*, was full Nine Months before it was compleated; all which Time *Abraham* remained in a Dungeon loaded with Fetters.

When at last all was ready, and the Fire kindled, the Quantity of the Fuel was so prodigiously great, and the Fire so furious and intense, that the very Clouds were melted by the Flames thereof, which reached almost to the Skies; and the Heat was so excessive, that none dared to approach within a Mile of its vast Circumference.

They were now at a Loss how they should manage it to get *Abraham* conveyed into that extraordinary and unaccountable *Bonfire*; and as they were thus at a Stand, not knowing how to bring it about, *He, who for his Wickedness was cast down from Heaven*, appeared in the Likeness of an Holy Man, and shewed them a Machine he had prepared for that purpose, to cast him into it at that Distance; a Thing so subtly contrived, that it could never have reached the Capacity of any but that of this *Infernal Ingenier*, so diabolical was the Invention.

(a) Into this Hellish Engine *Abraham* is put, stark naked, with his Hands and Feet fast tied, and, like an

(a) The Persian *Magi*, or Worshipers of Fire, affirm, That *Nimrod* was of the Religion of *Zoroastresy*, and consequently of the same they still profess in *Hindostan*: Now the *Mahometans*, who borrow Fables from all Sects, and adapt them where they think proper, agree with them in this, and that *Andſchan*, who, they say, was Chief Priest of the Fire, had, by that Idolatrous Prince's Command, a very warm Dispute with *Abraham* concerning God's Unity, and that thro' the Patriarch's persevering to affirm the Truth thereof, he was forc'd to cause him to be cast into a fiery Furnace,

an Arrow, shot into the midst of that burning Pile. He was instantly surrounded by those furious Flames; But, calling upon God, and imploring Succour from Him who is the true and only *Succourer* in Time of Necessity, the Angel *Gabriel*, with a hasty and precipitate Flight, descended to his Assistance, and battled with the Flames in his Defence, to preserve him on so pressing an Occasion, till he was all on a Sweat.

This Heavenly Remedy being so seasonably applied, the Flames received him with so much Temperance, that not only they neither scorched, nor offended him in the least, but he sat therein with the greatest Ease and Pleasure imaginable; and to Regale him, the Trees of the Cœlestial Paradise bent down their fructiferous Branches, loaden with fragrant and delicious Fruits, and afforded to the Holy *Abraham* a most exquisite and nourishing Repast. And in this Manner that just Person remained in the middle of the raging Furnace unhurt, accompanied with the Angel of God, the Blessed *Gabriel*, with whom he passed the Time in discoursing of Heaven, and of its Joys and Glory.

On the Third Day after, at the Time when this Artificial Hell was raging and burning in its greatest Fury, and the King was making a mighty Festival and Rejoycing, that he had, as he thought, obtained his Desire, and accomplished his Revenge, the Fancy

nace, to make Trial of the Divinity of the Fire: This, they all unanimously acknowledge, was put in Execution, and that *Abraham*, being protected by the Angel *Gabriel*, came gloriously off from this fiery Trial. But the Original Source of this Fiction, is, what the Scripture says concerning *Abraham's* coming from *Ur* of the *Chaldeans*, which many of the *Rabbins*, and all the *Mahometan* Expositors, will have it, that *Ur*, in that Place, signifies *Fire*, and is not the Name of a City, as our Translators expound it. — Whatever the Word may be in the other Oriental Tongues, I shall not meddle with; but *Fire* in *Arabick*, is *Nar*, or rather *Nahar*. Something to this Purport the Curious may find in *D'Herbelot's* under the Names *Andeschah*, *Zerdaschir*, &c.

took the Tyrant to go forth out of his Palace, as it were, to triumph over his Enemy, whom he imagined was long since reduced to Ashes; but as he came nearer the Fire, he was unexpressibly astonished to behold *Abraham* sitting alive and unhurt, and very much at his Ease, in the midst of the Flames with which he was surrounded, and not shewing the least Token of Fear or Concern.

Great was his Amazement at this Sight; and being out of his Senses, he vomited out, like a Dog, this blasphemous and impious Exclamation, That he was resolved to wage War with Heaven, and to conquer it, because God had protected *Abraham*, his Enemy. This he had the Presumption to attempt, (a) but succeeded so well, that a little insignificant

Gnat

(a) This *Nimrod*, whom the *Arabs* call *Nameroud*, and sometimes *Nemrood*, they say, derives his Name from *Mared*, which signifies, A Rebel, a Name suitable enough for his Rebellion against God in building the Tower of *Babel*. The *Persians* hold him to be the same as their *Zb:ak*, and that his Name came from the *Persian* Word *Nemurd*, Immortal, because of his long Reign; which Name was likewise given to *Caicous*, an ancient *Persian* King of the first Race, who reigned One Hundred and Fifty Years, as all their Writers agree. *Mirkond* in his *Taarich* likewise mentions, that this *Caicous* was charg'd with attempting to climb up to Heaven, which suits with the Design of the Tower of *Babel*; tho' he seems to contradict it, by adding, That it is hardly probable, that so wise a Prince as *Caicous*, should be guilty of such a Madnes. The Author of the *Leb Taarich* says, That *Nimrod* was the Son of *Canaan*, and Grandson of *Ham*, the Son of *Noah*, and that he was Brother to *Cous*, surnamed *Pil Dendan*, that is, Elephant's Tooth. This *Cous* may perhaps be Chus the Son of *Canaan*, from whom the *Ethiopians* descend. The same Author, who relates the foregoing Story of *Abraham's* Birth, &c. says, That when *Nimrod* had cast him into the fiery Furnace, and saw that he came to no Hurt, he built the Tower of *Babel* to go up to Heaven, that he might see *Abraham's* God; This Tower being twice overthrown, he says, *Nimrod* caus'd himself to be carried up by four monstrous Birds, mention'd in the Old Eastern Romances, call'd *Kerkes*, (and by others *Roq*) and having been a long time flying about to no purpose, he fell down on a Mountain with such a Shock, that he made it tremble. *Nimrod*, nothing discouraged

Gnat caus'd him to die a miserable Death; and, such was his Distemper, and so exquisite the Tortures that little Creature gave him, that to afford him some sort of Asswagement and Respite to his intolerable Pain, he was forc'd to employ his Servants to be continually striking upon his Head with Mallets, without one Moment's Intermiſſion. In this Manner this Servant of Satan expired in Torments, after he had lived on the Earth Six Hundred Years.

After *Abraham* had been ſo miraculoſly preſerv'd from that Tyrant's Hands, he return'd home to his Father, who ſtill perſiſted in his Idolatry, and deporting himſelf very dutifully towards him, would often, with great Humility, repreſent to him his Errors, ſaying, "O my Father! Why are you ſo blind, and unadviſed, as to confiſe in, and worſhip Idols, which neither hear nor ſee? They do you infinite Harm, but can do you no manner of Good! O Father! Why will you be a Servant to the *Accuſed* and *Rebellious* Satan? Think, that if you go on in your Blindneſs, you are apparently in a State of Perdition. Be not your own Enemy and Deſtroyer! O my dear Parent! I have received the

courag'd by theſe Diſappointments, would ſtill cauſe his Subjects to worſhip him as a God, and perſecuted all thoſe who refus'd it; for which God depriv'd him of the greateſt Part of them by the Confuſion of Tongues, and puniſh'd his Adherents, deſtroying them with Gnats. The Author of the *Lebal* tells us, That one of thoſe Gnats getting up *Nimrod's* Noſtrils, made way to the Membranes of his Brain, where, growing bigger and bigger, it caus'd him ſuch terrible Pain, that he was forc'd to have his Head continually beaten with a Mallet to take ſome Reſt, and that he underwent this Torture for Four Hundred Years; God, by the leaſt of his Creatures, puniſhing him who inſolently and preſumptuoſly endeavour'd to be Lord of All. *Ebn Batrick* ſays, That *Nimrod* was of the Religion of the *Magi*, and the firſt who ſet up the Worſhipping of Fire. Some Hiſtorians call the ancienteſt *Babylonian* Kings by the Name of *Nemared*, or the *Nimrodians*; for, in *Arabic*, *Nemared* is the Plural of *Nemrad*, and ſignifies, in that Language, Rebels and Tyrants.

" Gift of the Knowledge of Truth from Heaven, a
 " Blessing you have not yet been so happy as to
 " enjoy, for your Comfort and Consolation: But
 " if you'll follow me, I'll guide you to the Path of
 " Purity and Salvation. I will interceed with my
 " Lord for a Remission of your Sins and Errors:
 " Consider these Words in your Heart, dear Father;
 " or else, be assured, that the Torments of the Damned
 " will be your Portion!" But, notwithstanding, *Azar*
 continued in his Obstinacy; the Eyes of his Reason
 were Blind, and both his Ears were *lock'd up with*
Iron; so that he remained a perverse Idolater all
 his Life, and died without any Merit, or Knowledge
 of God, and his Soul went to inherit eternal Tor-
 ment for the Recompence of his Unbelief.

When *Azar* was dead, the vertuous *Abraham* began
 to think of, and prepare for his Marriage with *Sarah*,
 a Kinswoman of his, a very beautiful, and most
 deserving Damsel, whose Parents were likewise Idola-
 ters. When the Parents of this worthy Virgin per-
 ceived that their Daughter followed the Precepts of
Abraham (a) their Nephew, and that besides she bore
 him a most ardent Affection, from which, by no Per-
 suasions, they were able to break her, they strip'd
 her of all her rich Ornaments and Jewels, and with
 only a very ordinary, coarse Woollen Garment to
 cover her Nakedness, they turned her out of Doors;
 and *Abraham* was likewise forced to flee in the same
 wretched Condition; so that those two Lovers, desti-
 tute of all Help, were obliged to betake themselves
 to the Desert; Where, as they were alone, and in

(a) According to *Abn Patrick* (that is, The Son of the Patriarch,
 who was an Orthodox Bishop of *Alexandria*, and the Author of
 several Books in the *Arabick* Tongue) *Sarah* was the Daughter of
Tarah and *Tebniab*, who was his Second Wife, the Name of his
 first being *Jounub*, who was *Abraham's* Mother. *Abraham's* Wife
Sarah was Daughter to *Nakhor*, and Grandchild to *Toerah*, and
 consequently Niece to *Abraham*, and not his Cousin. *D'Herbelot* in
Patrick.

the Condition I have describ'd, their Matrimonial Ceremonies could not possibly be performed, there being neither (a) *Alwaali*, Witnesses, nor any of the Things requisite; nor had *Abraham* any thing to give the Bride for her *Azedaque*, or *Sidaak*.

But that this Marriage, which was to be of such Importance, and so very beneficial to the whole World, might meet with no Hindrance, but might be happily effected, the Angel *Gabriel* descended from Heaven, and brought with him Three of his Companions, who were *Mikael*, *Ishrafil*, and (b) *Reduan*, the Porter of Heaven Gate.

When those Blessed Angels approached, *Gabriel* said, "O *Abraham*! The Lord of Truth commanded me to tell you, That it is His Pleasure, that by Promise you assure unto your Spouse her *Azedaque*, and whatsoever is her Right, and properly belongs to her; for the Performance of which He Himself will be Security; And that nothing may obstruct the Consummation of your Marriage, we are sent to supply the Places of *Alwaali*, and Witnesses, and will see every thing that is necessary performed, so that nothing shall be wanting." In this manner *Abraham* was Married, to

(a) *Alwaali* is the Bride's Father, or any other Relation or Friend, who officiates as such, by giving her in Marriage. A Woman, if her Matrimonial Agreement is not Sign'd by, at least, two Witnesses, it is invalid; nor can she, upon parting from her Husband, demand her *Azedaque*, or rather *Sidaac*; i. e. The Sum of Money, or whatever else had been agreed upon, and specify'd in the written Contract, and is, generally, to be paid half at their coming together, and the other half at parting. This is the Way of Marrying amongst the *Mahometans* throughout *Europe*, *Asia* and *Africa*.

(b) *Reduan*, *Redbouan*, *Rethuan*, or *Rezman*, for they pronounce it all those ways, is a proper Name, and signifies in *Arabick*, The Good-will God bears his Creatures.

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his great Joy and Content, and leaving *Chaldea*,
(a) went to dwell in the Land of *Canaan*.

(a) *Chaldea* is by the *Mahometans* called *Erac*, and *Canaan* is *Kenaan*. The Patriarch *Joseph* is by the Eastern Authors called *Casnar Kenaani*, or, The Moon of *Canaan*, for his great Beauty: But of him in a properer Place.



C H A P.



C H A P. V.

Abraham commanded to go into Arabia; to lay the Foundation of the Temple at Mecca. He departs with Sarah his Wife. They are carry'd before the King of Ægypt. Are in great Danger, but are miraculously delivered, and highly carefs'd by that King. Hagar, the King's Daughter, resolving to accompany them, petitions her Father, who consents. They arrive in Arabia. Abraham marries Hagar, and Ishmael is born. At Sarah's Request, Hagar and her Son are carried to the Desert. Their Misery there. Relieved by the Angel Gabriel. The Temple built, &c.



ABRAM, the Servant of God, being now settled in the Land of Canaan, led a pleasant and comfortable Life in that fruitful and delicious Province, in Company with his dearly beloved Wife Sarah, in the full Injoyment of all the Blessings and Mercies, the Almighty had so bountifully and graciously bestowed upon them; but, as yet, they had no Child.

One Night, the Faithful Angel of the Lord, Gabriel, came down and appeared to Abraham, and said unto him; " Abraham, It is thy Lord's Pleasure, and by
" me He commands thee, That thou leaye this Coun-
" try, and with none but Sarah thy Wife, thou, with-
" out

" out Delay, depart from hence, bending thy Steps
 " full South, towards *Arabia*, and there to repair to
 " a certain Place, the which his Divine Majesty has
 " chose to fix therein the Throne and the Scepter
 " He has, long since, design'd for His Elected *Ma-*
 " *hommad*, and after him, to his great and noble
 " Posterity, and worthy Successors. Thou there art
 " to lay the Foundation for the building a most glo-
 " rious and magnificent Temple, the which for (a)
 " Excellency, Sanctity, and the Vertues to be prac-
 " tised therein, shall be abundantly superior to any
 " Temple in the whole Universe. In it, shall be ce-
 " lebrated, in After-Ages, the most Holy Rites that
 " are possible to be performed by Mortals in this
 " World, in Imitation of those who inhabit the other
 " World of Everlasting Life. The Name of this
 " sanctified Place, is *Mecca*, and it is the Spot of
 " Ground chosen by God himself, to be the Metro-
 " polis, and Capital, for the Founding and Propa-
 " gating His most Holy and most Divine Law.

When the Blessed Angel had delivered this Message,
 he suddenly departed, without staying for any Re-
 ply: *Abraham* then, being exceedingly joyful at these
 happy Tidings, awakened his Wife *Sarah*, and com-
 municated to her, all the Angel had told him; How
 that the Lord had been so graciously Merciful to him,
 as to vouchsafe, that a Work so Pious, and so full of
 Sanctity, should be begun by his Hands.

(a) The Word here is *Alfadila*: It should rather be *El Fadhibab*,
 the Plural of which is *Fadhail*, and with the Article *The* prefix'd to
 it, is *El Fadhbail*. It signifies Vertue and Excellency, as I have
 hinted elsewhere. The *Musulmans* assign Five principal Vertues,
 in which the Spiritual Life consists; which are, 1. Confidence in the
 Divine Providence: 2. Conformity to the Will of God: 3. Self-
 Denial: 4. Prayer: 5. Contemplation. These they call *El Fadhbail*.
 There is a Book called, *Fadhail, Missir* or *Mesir*, the Excellencies of
Egypt.

Sarah, at this good News, was no less rejoiced than her Husband; and that very Day, with all imaginable Diligence and Expedition, they got all Things in a Readiness for their Journey; and taking their Leaves of all their Family, they set out, travelling with the utmost Speed, and never making any Stay, but when it could not possibly be avoided.

As they were proceeding on their Journey, they were, of Necessity, obliged to pass through the Territories of King *Agar*, who, at (a) that Time, reign'd in *Agypt*; and as they were near a certain Mountain, they were attacked and seized by some *Spies*, who were out upon Duty, performing the Commands of that King, and were by them carried to his Palace.

Abraham, as they were going along, guarded and conducted by those Soldiers, advised his Spouse, that, in Case she was examined, and had it put home to her to declare who he was, and what Relation she was to him, that she should not own her-self to be his Wife, but should say, She was his Sister: But *Sarah*, either not hearing what he said, or not rightly understanding him, because he was forced to deliver his Mind to her partly in Signs, and partly in Whispers, when she was introduced into the Libidinous King's Presence, who was wonderfully smitten with her exceeding Beauty (her Eyes seeming to obscure the Light of the Sun) she made a quite contrary Answer to what her Husband had enjoined her to say.

The King thinking fit to examine them separately, had, beforehand, ordered *Abraham* to be brought in first; The first Word *Agar* said to him, was, *Whither art thou going with that Beautiful Damsel? Is she your Wife, that you go so lovingly together? Let me know that, and likewise, whither you are bound?*

(a) The Author of the *Tarick Montbeckeh*, who has this same Story, with some Variations, says, this King's Name was *Senan ben Uluan*.

Abraham, being interrogated after such a Manner, reply'd; "The Woman, my Lord, you inquire about, is my Sister; I am conducting her into *Arabia*, the nearest Part of it from hence: The Occasion of our Journey thither, is, some Affairs of Moment, which concern us both very particularly. I intreat you, my Lord, to suffer us to proceed on in our Way, without detaining us any longer; for our Business is of that Consequence, that it requires our utmost Haste, and we have still many Days to travel.

After this, *Abraham* was ordered to withdraw; so he was taken away, and *Sarah* was brought in by the Command of *Agar*, who was desirous to know, if all that *Abraham* had told him was Truth, or whether he had been guilty of any Prevarication.

She, being ignorant of what had pass'd, when the same Questions were put to her, as had been before to her Husband, innocently answered, That she was his dearly beloved Wife.

The King, highly incens'd at this Double-Dealing, and being, besides, desirous and impatient to gratify his lustful Inclinations (for the uncommon Charms of the amiable *Sarah*, had extremely rais'd his Appetite) he sent for *Abraham*, and, in a great Rage, ask'd him; How he had dared to have the Presumption, to tell him such Falshoods to his Face? *Abraham* replied, "My Lord, I have told you no Falshood, God forbid I ever should be guilty of that Sin. If I said this Woman is my Sister, it is Truth, for she is my Cousin-Germain by Blood, which, in our (a) Law, is allowable to be termed a Sister.

(a) The *Moors* and *Arabs* more frequently call those who are so nearly related to them as Cousin-Germain, *Khoys* and *Hokhte*, that is, Brother and Sister, than they call them *Ben*, and *Ben't Amme*, which signifies Cousin of either Sex; yet, notwithstanding, they always chuse to intermarry in that Degree of Consanguinity, much rather than with Strangers, except some Inconveniency or Dislike put an Obstacle.

This reasonable Answer had no Manner of Influence upon the King; but he caus'd *Abraham*, for his malicious prevaricating Dealing (as he called it) to be hurry'd to Prison, and ordered *Sarah* to be conducted into his rich and magnificent Bed-Chamber, in order to satisfy his voracious Desires; for his lustful Heart was strangely captivated with her Beauty. So this charming, lovely Creature (whose Face was brighter than the Day, and out-shone the Moon) was carry'd away, and laid upon a fine Couch, in the private Appartment of that libidinous Prince.

In the mean while, 'tis worthy our Consideration, to guess, what Tortures the good *Abraham* must feel, to see his dear Spouse, who was dearer to him than his own self, led away from him, to the Intent he might well imagine. The Pangs of Jealousy he felt were so violent, and cast him into such an Agony, that he had almost render'd up his Soul with innumerable Sighs and convulsive Sobs. Under this Affliction, addressing himself to his Creator in an humble Posture, he utter'd these Words; "O King of the Heavens! Look down upon the Sufferings of my tortur'd Soul! This Tyrant's infernal Fury is more grievous to me than the Bitterness of the most cruel Death! It is Thou, O Lord, who removest the Agonies and Anxieties from those Hearts which are overwhelmed with Sorrow!"

Whilst *Abraham* underwent this severe Tryal, the Lascivious King hasten'd to the Appartment where he had caus'd *Sarah* to be convey'd, and where she had been all the while weeping and lamenting, and with her Soul full of Anguish, imploring God's Assistance to deliver her from the furious Transports of *Agar's* Lust. The Lord heard these her Petitions; for the King no sooner approach'd, and had laid hold of her to take her in his Arms, but his Limbs and whole Body were suddenly seized with a strange Numbness and Insensibility, and he became intirely Cold, Unactive, and, in a Word, wholly Impotent.

Upon this he began to be sensible of his Error, and sent immediately to fetch *Abraham* out of the Dungeon he had put him in, and where the Holy Patriarch had endur'd such Agonies: Being brought before him, he, with great Humility, Resignation and Contrition, intreated him to forgive the Injury he had offer'd him, and to implore his Lord to grant him his Life, and the Recovery of his Health. This the Good and Pious *Abraham* willingly complied with; and through his Means, and at his Intercession, the King was perfectly restored to his pristine State of Health and Strength, and the vertuous *Sarah* remain'd without Blemish, free, pure, and unpolluted, and the King very thankful, and full of Acknowledgement for his great and miraculous Deliverance; offering, intreating, nay, commanding them, that they should use his Palace and his whole Dominions, as their own, into whatsoever Part of them they should pass in their Journey; strictly enjoying them, to make no manner of Difference between what he was possessed of, and what belong'd to themselves. They kiss'd his Hands for the Favours he so generously offer'd them, but begg'd he would give them Leave to proceed on their Journey without further Detention, seeing their Affairs required the greatest Expedition.

The few Days they continued with King *Agar*, they were serv'd and entertain'd with all imaginable Magnificence, Gallantry and Deference, passing their Time in Mirth and Rejoycing. This King had an only Daughter, whose Name was (a) *Hechera* [rather *Hegira* or *Hegiar*] a most beautiful, and accomplish'd

(a) *Hagar*. Her Name amongst the *Arabs* is *Hagiar* or rather *Hegiar*, with the soft Aspiration *He*; whereas the *Ha* is the harsh One. 'Tis not this Author alone, but all *Mahometans* in general, pretend, That, far from being *Abraham's* Concubine, or a Bond-Woman, she was his lawful Wife, and of Royal Descent; and so, by Consequence, her Son *Ishmael*, both by his Elder-ship, and by the Nobility of his Mother,

plish'd Young Lady, in the first Bloom of her Youth, and presumptive Heiress to his Crown, and all his Dominions. This Princess, enamour'd and charin'd with the endearing Conversation of *Sarah*, and being besides touch'd with the great Zeal and Piety she observ'd in *Abraham*, went to the King her Father, and falling down upon her Knees before him, with a most dutiful Humility and Resignation, said to him; "My Lord and Father! I intreat your Majesty, that one Favour your *Loving and Beloved* Daughter is come to petition you for, may be granted her, and not be denied: It is, That you may be pleas'd to give me your Permission, that I may go into *Arabia the Happy*, in Company of the amiable *Sarah*, and the righteous *Abraham*: If I go in the Keeping and under the Protection of those *Just* Persons who follow the Path of God, it is impossible I should err, or do amiss. For it

Mother, was much superior to his Brother *Isaac*: For which Consideration, he had the whole Peninsula of *Arabia* for his Inheritance, which is vastly Larger and Richer than *Palestine*, or the Land of *Canaan*, which was the Inheritance of the Younger Son of *Abraham*. *Isaac*, they say, died at *Mecca*, and was buried within the outward Inclosure of the *Caabah*, or Square Chapel, which Inclosure, or Wall, the *Arabs* call *Hashim*. — Though I ought to have mention'd the Place of her Birth, before that of her Burial, yet most of their Men of Letters affirm, That she was born at the City of *Farma* in *Egypt*, where the Kings of that Country kept their Court in *Abraham's* Days, it being at that Time, the Capital: And *Abou Mirwas*, in his Account of a Journey he took out of *Syria* into *Egypt*, says, That he pass'd through the Cities of *Gaza* of *Elshem*, or the *Hashemites*, which is *Gaza* in *Syria*, and *Farma* of *Hogiar*, or *Hazar*. Another *Arabian* Author, named *Ben Khaledan*, says the same, and adds, That this Mother of the *Arabs* is own'd by all the Tribes thereabouts, to have been born in that Capital, or in some Village near it. This City has, in Process of Time, been so intirely destroy'd, that nothing now remains of it, but a small Hill rais'd out of its Ruins, on the Left Hand, as the Caravans cross over the Sands of *Cisir*, in their Way from *Grand Cairo* into *Syria*. Their Histories say, That this City *Farma*, was destroy'd by *Baldwin*, the Brother of *Godfrey* of *Bouillon*, King of *Jerusalem*. — This *Baldwin* they call *Barduil*.

" is my firm Resolution to desist from all Thoughts
 " of inheriting the Empire; From this Hour I renounce
 " all Claim or Right to it, with all its Pomp and
 " Majesty; it being my Intent to seek the Heavenly
 " Crown, the Throne whereof is Everlasting and
 " Eternal: And as this my Request is equitable, just
 " and sincere, and my Petition is well grounded, I
 " beseech you to be no Hindrance to me therein;
 " but I rather confide in your Bounty, that you will
 " be assisting to me in what I so ingenuously desire,
 " and earnestly request.

" O unheard-of Request! O pure and holy In-
 " clination! O divinely-inspir'd. Earnest! Sincere and
 " Praise-worthy Determination! Such a laudable Re-
 " solution or Intent as this, has never yet been seen
 " or heard of by any Mortal in this World, so sin-
 " ful and full of Vanity! how piously soever they
 " might otherwise, have been inclin'd. Those who
 " have prevail'd upon themselves to relinquish and
 " abandon their Worldly Pleasures, to betake them-
 " selves to a solitary, recluse and retired Life, and
 " to pass the remaining Part of their Days in Austeri-
 " ties and Devotion, have been look'd upon as
 " Saints, and their so doing, has been thought exceed-
 " ing meritorious; but that has seldom or never hap-
 " pen'd, but to those whose advanc'd Years began
 " to call them on apace to leave the World and its
 " Vanities, for good and all, and had left them unfit
 " for the debauch'd and irregular Courses, and the
 " lewd Company they were wont to keep in their
 " unbridled and *irreligious* Youth: Then indeed,
 " call'd upon by the Stings of their Consciences for
 " their past Transgressions, and disturb'd at their hav-
 " ing led such dissolute Lives, they have determin'd
 " to put a Stop to such Enormities, by retiring to
 " some solitary Hermitage. — Those others, who, at
 " the Expence of their Blood, and Hazard of their
 " Lives, have magnanimously deliver'd their Coun-
 " tries

“ tries from Ruin and Destruction, have, in reality,
 “ been very worthy of Commendation; yet, I dare
 “ affirm, ‘They had scarce ventur’d themselves so far,
 “ had they not seen Death so near them, and already
 “ enter’d within their very Towns; so that they were
 “ forcibly compell’d, either to die, or gloriously to
 “ free themselves: This it was that set them on, and
 “ inspir’d them with Courage and Intrepidity; with
 “ the View, rather, of signalizing themselves, and
 “ making their Names Famous to Futurity, than of
 “ obtaining Eternal Life. That ever great and memo-
 “ rable Matron *Judith*, when she beheld her native
 “ City conquer’d, and deliver’d up into the Power
 “ of the *Assyrians*, and herself, as well as the rest,
 “ liable to the Indignities and Outrages of an insolent
 “ and imperious Conqueror, resolutely went out
 “ into the Midst of the Enemies Camp, and there
 “ depriv’d the Great Captain *Holophernes* of his
 “ Life, whereby she gloriously obtained her own Li-
 “ berty, together with an unblemish’d Character,
 “ and by the same noble and heroick Action, freed
 “ her dear Country. But, notwithstanding this most
 “ generous Deed of hers deserves a never-dying Glory,
 “ and the highest Commendations, yet there was a for-
 “ cible Obligation of doing it. But the Heroine
 “ I now treat of, who was at the Fountain-Head of
 “ Happiness, beautiful to Excess, in her tenderest
 “ Bloom, and, more than all that, Heiress to a mighty
 “ Empire, abounding in Wealth, and powerful in
 “ Vassals; Allurements, which are wont to attract the
 “ Minds even of the most Bigotted; For Her to be so
 “ marvellously inspir’d with *Divine Love*, as to deter-
 “ mine, for the sake thereof, to abandon her Father,
 “ and to relinquish her Country, Birth-right, Wealth
 “ and Inheritance, her Pomp, Ornaments and De-
 “ lights, to follow the pious Zeal of a Couple of
 “ poor Wanderers, is an Action without Example or
 “ Precedent. — Well, O most illustrious and
 “ matchless Princess! Well dost thou merit the Name

“ (a) thou art called by, since, O Zealous Princess !
 “ Thou hast been thought worthy to be the elected
 “ Source and Fountain, through which the glorious
 “ and refulgent *Light* was to be conveyed.

Now when *Agar* had heard, and thoroughly considered, his Daughter's just and reasonable Request, he thought so laudable a Proposal and Resolution highly deserved a favourable Answer; so that, without Hesitation, he not only willingly gave his Consent to all she ask'd, but that very Day renounc'd his Idolatry and False Belief, and embrac'd *Islamism*, the true Faith that leads to Salvation; and after having bestow'd many rich and noble Presents upon them all Three, he suffer'd them to depart in pursuit of their intended Journey, which they did without Loss of Time: And, in a few Days, they arriv'd within Sight of the Confines of *Arabia*, where they, with great Devotion and Humility, returned infinite and joyful Thanksgivings to God their Creator for that Mercy. But when the Lord was pleas'd to conduct them to that Holy Station, which was appointed for their Journey's-End, they there set down their Baggage to take some Repose, in Expectation of fresh Orders from the Almighty concerning what was next to be done, and in what Method they were to proceed in the important Affair which was to be put in Execution.

Abraham with *Sarah* his Wife made their Abode in *Arabia* many Years, having the Princess *Hagar* continually in their Company, where they led their Lives very comfortably, and with an exemplary Sanctity and Piety: But when *Sarah* beheld her self to advance apace in Years, and seeing she had bore her Husband no Children in all the Time they had been together,

(a) *Hagar* is by some called, *Omm el Arab*, or, The Mother of the *Arabs*; but many hold their Original to be of an ancients Date.

she began to despair of ever having any, and was very urgent in her Intreaties to *Abraham*, that he would take the Princess *Hagar* to Wife, (who had accompanied them out of *Ægypt*) that the Lord might be pleas'd to vouchsafe him a lawful Successor through her Means; which Blessing there was little or no Probability he could ever expect to enjoy from herself.

This Proposal of *Sarah's* was received by her Husband with a great deal of Lukewarmness and Indifference, and he remain'd, for some Time, irresolute and undetermin'd what he should do in this Case, of whether he should embrace or reject the Counsel his Wife had given him: But while he was thus wavering in his Mind, the Angel *Gabriel* descended from Heaven, and brought him express Commands, That he should, without Delay, consummate what *Sarah* had propos'd to him; That the Lord had decreed it should be so; That He had promis'd to pour down His Benediction upon them; and that they should partake of His Grace in Abundance.

Abraham obey'd God's Command, and that same Day, the Marriage was celebrated, according to the Directions of the Angel; and, in a little Time after, the Bride perceived herself to be with Child, and the *Hereditary Light*, which shined on *Abraham's* Forehead (and, by God's Promise, to be center'd in *Mohammed*) pass'd away from him to the beautiful Princess; so that her Countenance became as bright as the (a) Moon when at the Full, and in its greatest Glory.

(a) This may sound to some Ears, an odd Sort of a Comparison; but I can assure them, that no Compliment can be pass'd upon a *Mahometan* Lady, that will be more pleasing to her; than to call her, *Widg el Camar*, or *Moon's Face*; especially if the Gallant who makes it her, adds, *When 'tis Fourteen Days old.*

At Nine Months End she was deliver'd of a Son, as beautiful as the Morning-Star, and the Name they gave him was (a) *Ishmael*. He was born with that resplendent and royal *Banner of Light* upon his Forehead, which he inherited from our first Father, and was ordain'd to descend gradually, 'till it finally fixed itself upon *Mohammed*.

(a) The *Mahometans* in general, tell the Story of this *Ishmael* the Son of *Abraham* by *Hagar*, as our Scriptures do that of *Isaac* the Son of *Sarah*; only add, That the Place where he was to have been sacrificed, was the very same where *Abraham* and *Ishmael* afterwards built the *Caabah*, the Square Chapel, which is within the Temple at *Mecca*, and which has since assumed the Holy Title of *Beit Allah*, God's House; and the City itself is called *Mecca el Moadhemah*, i. e. Magnificent. My Author, as may be seen in some of the following Pages, says, the Sacrifice was performed upon the Top of a Mountain, whereas the City of *Mecca*, and, consequently, the Temple, is situated in a Plain between Mountains; It has Two, at three Miles distance on the North, the Name of the one is *Abou Cam*, and the other *Gerabim*, in which is *Eve's* Cave, where *Mahomet* used to retire, and pass his Time in Contemplation, before he publicly set up for a Prophet: This Cave is held in high Veneration by all his Followers. Besides those Two Mountains on the North, there is another on the South called *Thour*, where the Impostor hid himself when he fled from *Mecca* to *Fathrib* or *Medina*; of which more in other Places. — This *Ishmael* is looked on by the *Arabs*, to have been the first Father and Founder of their Nation and Language, though, in Reality, their first Original is from *Cathian*, or *Jofan*, the Son of *Heber*. They say, he lived One hundred Thirty Seven Years, and that he and his younger Brother *Isaac*, spread *Islamism*, or the True Religion, throughout *Arabia*, and the Land of *Canaan*. The Affinity or Resemblance between the Words *Islamism* and *Ismaelism* (though in their Language they have no Words with that Termination, which to them would sound intirely barbarous) is supposed by many, to have been the Reason, that several of the *Mahometan* Doctors have confounded them, and maintain, That the Religion *Mahomet* taught his Followers, is the same which *Ishmael* preach'd to the *Arabs*. — The *Ismaelites* or Race of *Ishmael*, whom some Authors will not allow to be pure *Arabs*, but mixt, had, at the Beginning, much Contention with the *Giorhamides*, ancient Inhabitants of *Arabia* than themselves, about the Temple at *Mecca*; but at last, these two Races, uniting by Alliances, became for the future but one Nation.

Abraham

Abraham was transported with Joy at this so signal a Blessing, insomuch that he pass'd whole Days and Nights in Thanksgiving, and in praising the Name of the Lord of Heaven. But, as Human Minds are so corrupted, so full of Envy and Malice ever since that fatal Moment in which the Accursed Angel fell from his glorious Station in Paradise, and this unhappy *Seed of Discord* has so universally spread itself through all the World, that no Part thereof is free from that *pernicious Legacy*; it came to have so great an Influence upon the Hearts of *Hagar* and *Sarah*, as to disturb and break off that Union and Amity, which had hitherto, for so many Years, been cultivated between them; For they now began to hate one another as much as they had lov'd before: There was now nothing but Quarrels, Disputes, Differences, and Discontent between them; so great an Effect had the Contagion of Discord to destroy and dissipate that pristine Content and Unanimity they once enjoy'd. I am not able to determine whether or no it proceeded from *Sarah's* being jealous at the exceeding great Joy and Satisfaction the Princess had conceived at her being blest with so inestimable a Jewel as such a Son as *Ishmael*; or whether that the Princess herself was not somewhat elevated with the Thoughts of her being the Mother of that Son, and so endeavour'd at a Superiority over *Sarah* upon that Account; as likewise seeing that *Abraham* had so great a Value for her, and treated her with such extreme Fondness and Tenderness. It probably seems to be from one or both of these Causes, that the Hatred and Enmity between the Posterity of the two Sons of *Abraham* had its Original Source, which they suck'd in with their first Milk, and which continues even to this Day, as is obvious to be seen: The like happen'd to *Rachel*, with her own Sister *Leah*; for the Malice of her Sons against those of *Rachel*, proceeded from the Envy and Jealousy between their Mothers.

The

The good Patriarch, observing all these Disquiets, resolv'd, to avoid those Confusions, and to make his Life easy, that they should be separated; and to that Purpose he took the Princess and her Son, and convey'd them out of the Way into an uninhabited Mountain; where, leaving wth them what Provisions he had brought with him, he took his Leave of them, and return'd to his House; but very melancholy, and exceedingly troubled in Mind.

In the mean while, *Hagar* and her beloved Child, being left in that solitary Mountain, were brought to such Extremity for want of Food, that they were forc'd to eat the wild Plants and Roots of the Earth, because, for several Days, the Holy Patriarch, had neglected to carry them any Provision: *For it is a common Thing, too easily to forget those who are in Necessity, even by the best and most vigilant Persons!* They were, at last, so oppressed with Hunger and Thirst, and brought to so low a Condition, that the poor Infant could no longer go nor stand, nor had his Mother scarce any Life left in her.

The disconsolate Princess, overwhelm'd with Grief and Affliction, and no longer able to bear so shocking an Object, left the Child, in that miserable and languishing Condition, behind a Rock, and went up to the Top of the Mountain, and there prostrated herself before the Lord, glorifying his Holy Name, who had been pleas'd she should undergo all that Extremity of Sorrow.

When she had continued there in earnest Devotion, 'till she thought she might reasonably conjecture that her dear and destitute Child had render'd up its Soul to the Creator, she return'd to the Place where she had left him, in order to be satisfied; Where, instead of finding him pined away and dead, as she apprehended, she beheld him sitting, with a brisk and lively Countenance, at the
Brink

Brink of a delicious Spring, with great Abundance of refreshing and choice Viands placed all round about him.

This Mountain is the same which is called (a) *Zimzim*; and that ever-famous Well, which is constantly visited, and held in such high Veneration by all the *Haggis*, or Pilgrims, is called by the Name of *Zimzim*.

Do

(a) This *Zimzim*, or *Zemzem*, is the Name of a famous Well near *Mecca*, mightily resorted to by the *Mahometan* Pilgrims, and by all of that Sect in general, held in great Esteem. *Rhondezmir* gives the following Account of it. The *Giorhamides*, an ancient Tribe of *Arabs*, inhabiting *Arabia Felix*, were the first that met *Hagar* or *Hegiar* wandering in the Desert, and they, by the Flight of Birds, discover'd where that wonderful Spring was, and therefore they pretended, that both the Well and the Country round about it, of Right, belonged to them: But *Abraham* coming to visit *Ishmael*, and having built the Chapel or Temple called *Caabah*, or the *Square House*, he gave that and all the Territory about it, which was afterwards named *Of Mecca*, to his Son *Ishmael*. The eldest Son of *Ishmael*, whose Name was *Tbaberib*, made good his Possession of those Places; but leaving his Children under Age, *Midhabd ben Amrou*, their Grandfather by the Mother's side, took Charge of their Education, and at the same Time, made himself Master of the *Caabah*, and of the holy Well *Zemzem*. *Tbaberib's* Children being grown up, would not contend with their Grandfather *Madhabd* for the Possession of those Places, so that they remain'd to him and his Children after him, 'till the *Giorhamides* took them by Force; but *Ishmael's* Posterity attacking them, they were overthrown, and obliged to quit the Temple and the City *Mecca*, which was built by Degrees by the Concurrence of People, and they cast the *Black Stone* (of which more in another Place) which is so highly honoured in that Temple, with the two Coats of beaten Gold, presented to the Temple by a King of *Arabia*, into the Well of *Zemzem*, which they quite stopp'd up. The Well continued thus filled up, 'till the Days of *Abdelmotaleb*, Grandfather to *Mahomet*, who one Day, heard a Voice, which said to him; Dig the Well of *Zemzem*. He asked the Voice, What *Zemzem* was? The same Voice replyed; It was a Spring that rose under the Feet of *Ishmael*, of which he and his used to drink. *Abdelmotaleb* still ignorant were this Well was, the same Voice continued, saying; The Well *Zemzem* is near the two Idols of the *Koraishtes*, which are called *Assaf* and *Nailah*; and exactly
where

Do but consider within yourselves, the inexpressible Joy and Satisfaction this Princess must conceive, to find her Son, whom she thought had perished for Want, thus plentifully and providentially

where you shall see a Magpie peck the Ground, and discover an Ants Nest, there you must dig. *Abdelmoshleb*, not doubting but the Voice came from Heaven, went about to obey it; and notwithstanding great Opposition from the *Koraishites*, who would keep up their Idols in that Place, he prevailed, and dug the Well. When the Work was done, the *Koraishites* demanded Part of the Treasure he had found therein, which was refused them by *Abdelmoshleb*, alledging, that it belong'd to the Holy House, that is, the Temple called *Caabah*, built by *Abraham* and *Ishmael*. To decide this Controversy, they agreed to repair to a famous Soothsayer, call'd *Ebn Saad*, who lived on the Borders of *Syria*, and was by the *Arabs* accounted a great Prophet, so that they generally made Choice of him to decide all their difficult Questions. They set out towards *Syria*, and, by the Way, the Heat was so excessive, that *Abdelmoshleb*, being extremely thirsty, was forced to ask some Water of the *Koraishites*, who, fearing they might want themselves, refused it him. *Abdelmoshleb*, in this Extremity, had Thoughts of leaving them to seek for Water elsewhere, when a plentiful clear Spring gush'd out from under one of his Camel's Feet, which not only abundantly furnished him and his, but serv'd also the *Koraishites*, who had before deny'd him a Draught. They, moved by this Miracle, would not proceed any farther to seek after the Soothsayer, but submitted themselves to *Abdelmoshleb*, looking on him as a Person particularly favoured by God. In short, he was a Man so intirely devoted to God's Service, that he had made a Vow to sacrifice one of his Children, in case he had Ten, to imitate *Abraham*, from whom he was lineally descended by his Son *Ishmael*. At length, *Zemzem* was dug and cleansed, and *Abdelmoshleb* gave to the Temple of *Caabah* the two Golden Goats, and all the Money he could make of the Arms and other Accoutrements he had found in the Well; and the Vow he had made of Sacrificing one of his Children, was, by the Lord's Appointment, chang'd into a Number of Sheep, which were slaughter'd at the new Dedication, as we may say, of the famous Temple of *Mecca*. The City of *Mecca* had, for a long Time, no other Water but that of the Well of *Zemzem*, 'till the great Resort of Caravans thither obliged the Caliphs to build an Aquaduct, which now furnishes Abundance of Water to all Comers. *Mahomet*, to make the City of *Mecca*, where he was born, more considerable, to heighten the Devotion of the People, and to draw

ally supply'd with Cœlestial Nourishment! And this Joy and Amazement was increased, when, immediately after, she saw the *faithful* Angel *Gabriel* descend to them, inspiring them both with Courage, bidding them to fear nothing, and bringing the happy Tidings, that God would certainly bless, and provide for them.

After all these Things had happen'd, as I have declared, when in Process of Time *Ishmael* was grown up to be a fine Youth, and *Abraham's* Affairs were all at Quiet, he leading a contented Life, the Angel *Gabriel* came down once more, and drew out the Plan, and Circumference for the Foundation of the Holy Temple, after the Model, and on the same Spot of Ground, where the Almighty had designed that the Sacred Fabrick should be erected.

The Ground was marked out in four Sides, the two (a) longest of which measured one hundred and forty Feet, but the Breadth was only forty: And
to

draw more Pilgrims thither, made great Elogies upon the Water of this Well; for there is a Tradition deliver'd from him by the *Caliph Omar*, That the Water of the Well of *Zemzem* is a Sovereign Remedy, and restores to Health him who drinks thereof; and that he who drinks of it in Abundance, and quenches his Thirst therewith, obtains Pardon for all his Sins. — This Water is preserv'd in Bottles by the Pilgrims, and brought very often some thousands of Miles to present to their Friends, as the most acceptable Present they can make them. They affirm, That they who drink of it with Devotion, and an implicate Faith, shall be blessed with a vast Strength of Memory; and a great Doctor among them formerly, whose Name was *El Hafedh*, and famous for his prodigious Memory in quoting Traditions, as the Name implies, obtain'd that Blessing through the Virtue of that Water. *D'Herbelot.*

(a) Sure my Author is here mistaken in his Measuring; for *Edrissi*, in his Geography, writes, That the *Caabah* or Square Chapel which is in the Temple at *Mecca*, is, on the Sides from East to West, twenty four Cubits long, and from North
to

to the End that this Work might be compleated without Labour, the blessed Angel taught *Abraham* some Words (he says *four Words*) to repeat, by the Virtue whereof the Holy Edifice was accomplished.

Ishmael was present in Company with his Father at whatever was transacted upon that Occasion, as one who might justly lay Claim and Pretension of being a principal Sharer in a Work of that Nature.

When all was finished, the Angel said to *Abraham*; " You are now to be informed and to take
 " Notice, that this Fabrick is erected as the Mo-
 " del, and in Imitation of Seven others which are
 " in Heaven, and that this alone shall surpass in
 " Excellency those *Cœlestial* ones all together;
 " since this is design'd for the Station, the Residence
 " of the *Seal of Pardon* and Remission of Sins, and
 " is appointed to be the Seat and Mansion of the
 " most *elect* Lineage that ever has been, or ever
 " shall be created upon the Face of the Earth, who
 " are to publish, expand and propagate the *chosen*
 " and *divine* Law of God. This venerable Mansion
 " shall be resorted to, and visited by the Flower of
 " those People who excel all other Nations in the

to South, it is 23 Cubits in Breadth, the Gate is at the East-End, and the Threshold of it is about 4 Cubits above the Ground; so that there being no Steps to go up to it, those that come to pray there lean their Foreheads against it: At the Corner of it is the *Black Stone* which is held in such high Veneration by all *Mussulmans*. The *Caabah* is twenty seven Cubits high; its first Roof is not exposed to the Weather, there being another over it for the Rain to fall on. The ancient *Arabs* were wont to cover the Outfides of this Temple with the Works of their best Poets, wrought upon Silk in Letters of Gold; and now the *Mahometans* cover the first Roof, and the Walls, with the richest Silks and Cloth of Gold, formerly provided by the Caliphs and Sultans of *Egypt*, and now by the *Ottoman* Emperor. — The Covering which is now sent every Year from *Constantinople*, I have been often inform'd by credible Eye-Witnesses, is of Green Velvet richly embroider'd. — This *Caabah* they call *Beit Allah*, or God's House: Some of their Writers say, it was not built till after *Enoch's* Death.

“ World for Nobility ; and who, as they hold the
 “ first Rank upon Earth, are likewise the most
 “ regarded in Heaven.”

When *Gabriel* had said these Words, he departed ; and *Abraham* began and went on with this pious Undertaking, as to what concerned that meritorious Work, being continually accompanied with *Ishmael* his Son. He omitted nothing of what he had been enjoy'd by the Angel, so that the sanctified Space of Ground which had been mark'd out, having had the Foundation laid, was soon encompassed with strong and beautiful Walls, and, in fine, compleasly finished : At which, *Abraham* (as well he might) being well please'd, and full of Joy, made this short Prayer to the Lord his God ; (a)

“ Accept

(a) I find these Lines in *D' Herbelot*, under the Name *Abraham*, which, because they mention something of this Prayer of *Abraham*; may, perhaps, be neither impertinent to the present Purpose, nor unacceptable to the curious Reader. “ One of the principal Fictions the *Mahometans* have concerning *Abraham*, is this that follows. — In that Chapter of the *Alcoran*, which bears the Title of *Abraham*, that Patriarch prays to God thus; *Lord! make this Land free, and grant, that neither I, nor my Son, may ever worship Idols.*” The Country here meant, is the Territory of *Mecca*, which still enjoys perfect Freedom ; for it is not lawful to put any Man to Death therein, nor to hunt any Beast, or shoot Birds. Some of the Interpreters will have it, that *Abraham's* Prayer was fully heard, because that neither *Ishmael*, nor any of his Race, ever adored Idols ; but in this Point, they disagree, others holding them to be absolute Idolaters. In the Sequel of the same Chapter, *Abraham* says to God, *Lord! Thou hast plac'd one of my Sons in a barren Valley, near thy Holy House.* Upon those Words, the Interpreters speak thus ; “ *Sarah*, Wife to *Abraham*, not being able to endure *Hagar*, or her Son *Ishmael* in *Palestine*, used many Intreaties with *Abraham* to send them into a desert Country where there was no Water. *Abraham* was mightily concern'd at this Proposal, but *Gabriel* the Archangel bad him do as *Sarah* desired ; and at the same Time he transported the Mother and the Son to the Country of *Mecca*, which was barren and without Water, where the Angel made a Spring to gush

" Accept, O merciful and gracious Lord ! this
 " Work, which I have brought to Perfection in Obe-
 " dience to thy Command, and to Thee alone, and
 " to thy Glory and Honour, it is dedicated. O
 " Lord ! of thy infinite Mercy and Goodness, give us
 " the Grace to become *Mussulmans* and true Belie-
 " vers, and that our Nations and Posterity may
 " follow thy Path. Teach and instruct them in
 " their Duty, that they may be capable of serv-
 " ing and walking before thee, in the manner
 " that thou willest that all Creatures should do, in
 " order to appear before thy Judgment-Seat. In-
 " spire their Hearts with a true and perfect Peni-
 " tence; for we are not ignorant, that thou art al-
 " ways ready to accept; receive, and reward a sin-
 " cere Contrition and Repentance of our Trans-
 " gressions. Send down to them (I mean, to us
 " and our Posterity and Tribe) *Prophets* and *Mes-*
 " *sengers* from among themselves, and out of their
 " own Tribes, who may instruct them in the My-
 " steries of thy most Holy and Divine Law, and
 " may teach and disclose to them the *Arcana* of
 " thy sacred Scripture. Cleanse and purify their
 " Souls, that under thy Almighty Protection they
 " may live and enjoy the Life Eternal and Ever-

" out under *Ishmael's* Feet, which was the only Water in the
 " Country about, and is a very famous Well among the *Ma-*
 " *hometans*, called *Zemzem*, &c. The Temple of *Mecca* was
 " not then built; but there was in the same Place, a great
 " Structure, called *Sorah*, after the Manner of a Temple which
 " had been there ever since *Adam's* Days, if we will give
 " Credit to the *Mahometan* Tradition. That Antiquity ren-
 " der'd it venerable, and it was resorted to by all the People
 " of the Country, who would ask any Mercy or Favour from
 " God. *Sorah* pray'd to God, That the Place might be Peo-
 " pled, and produce abundantly the Fruits of the Earth. His Prayer
 " was heard, for the Tribe of *Giorham* came and settled
 " there; and there are now found at *Mecca*. Fruits belonging
 " to the four Seasons of the Year, all at once, and in great
 " Plenty.

" lasting ;

“ lasting ; for thou art Gracious and Bountiful in
 “ all thy Doings, and thy Knowledge is infinite.
 “ I implore, O Lord ! thy Blessing and Protection
 “ for this City, that thou wouldest vouchsafe to
 “ guard and defend it from the evil Wishers and
 “ Enemies thereof. Grant thy Benediction to the
 “ Fruits and Seeds of the Earth, that they may mul-
 “ tiply and bring forth for the Use and Nourish-
 “ ment of Mankind ; I mean, of those who know
 “ and acknowledge thee, by maintaining the Truth
 “ of thy Divinity : But those, O Lord ! who
 “ do not serve nor believe in thee, let them be
 “ confounded, and cast into endless Torments. *Amen.*

This glorious Fabrick, when it was intirely com-
 pleted, the Walls and Roof thereof appeared as
 shining and as beautiful as the Sun. (a)

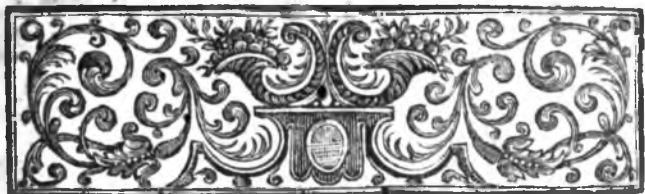
(a) As to the Description of the *Crabib*, see the Note a little
 before, where I have said something to that Purpose. Temples
 are by the *Arabians*, since *Mahomet's* Days, called *Juamma*,
 i. e. Places of Congregation ; but more properly, *Mosque*, from
 which Word, the *Spaniards* corruptly write *Melquita*, and the
French from them *Mosquee*, and we *Mosque*. The two most
 venerable Temples among the *Musulmans*, are, this at *Mecca*,
 which is the chief and principal one, and by way of Excel-
 lency has (added to its other Titles) the Name of *Mosced el*
Haram, or the sacred Temple, and that at *Mama*, which
Mahomet caused to be built when he fled thither (See Dr.
Prideaux L. Mah. p. 41, &c.) called *Mosced el Nabi*, or the Prophet's
 Temple ; in this he preach'd, pray'd and was buried. This
 is generally visited by the *Mahometan* Pilgrims after they have
 been at the first. These are both together peculiarly called *Ha-*
ramain, the Two Sacred Places.

I have met with an Author who gives such accurate and im-
 partial Accounts of the Pilgrimage to these Places, and of the
 Places themselves, as *Abertus Bobovius*, whose Treatise is annexed to
 the English Version of *Rela-d's* Mah. Rel. p. 125, & seq; and
Pitts in his History of *Algiers* (to which Books I farther refer
 the curious Readers) since they were Eye Witnesses of what
 they relate, and, in every Respect, agree with all the Descrip-
 tions I have heard from several *Haggi's*, or Pilgrims.

The *Grand Signior*, after all his lofty Titles, styles himself, The Servant of these Two Holy Places. — In the second Chapter of the *Alcoran*, call'd *El Bacrah*, there are these Words; *We have established a House or Temple to be the Means for Men to gain much Merit; and farther on in the Chapter Amran; The first Temple that was built for Men, is that of Baccah, which serves for a Blessing and Direction for me, and in which there are such evident and remarkable Signs.* The Expositors say, That *Baccah* is the same as *Mecca*; that the Blessing here mentioned, is both Spiritual and Temporal; that the Sight only of that Temple, is as meritorious as all the Devotions a Man could perform for a whole Year, in any other. The remarkable Signs in this Temple are, the *Meccam Ibrahim*, or *Abraham's Station*, and the *Sanctuary*. As for the first, they affirm, That there is the Print of *Abraham's Feet* on the solid Stone; that this Impression is so deep, it reaches up to a Man's Anles; and that it has been preserved so many Ages against all the Attempts of the Idolaters, who endeavour'd to detace it. The other Sign is, its being an *Azile* for all Criminals, who cannot be taken out upon any Account, provided they are in the Temple; and Sinners receive there the full Remission of all their Sins.

These are the Authentick Traditions of those People.





C H A P. VI.

The Angel Azarael, surnamed Malec el Maut, or the Angel of Death, is sent to Abraham, with the News of his being elected for God's Friend. The Author's Reflections thereupon. That Angel describ'd. His Discourse with Abraham, and Abraham's Terror. His Humility and Resignation: With the Author's Encomiums upon that Subject. Abraham's Fear 'till the Angel was gone, and Joy at his Departure.



As the Lord is so impartial, and His Justice so exact and great, that He never suffers any Crime to pass without Chastisement, nor any Deed of Piety or Goodness to be unrewarded; He, to recompence *Abraham* for his Uprightness and Integrity, and likewise, for his indefatigable Assiduity in serving Him, and observing His Holy Precepts, most graciously vouchsafed to elect him for his especial (a) Friend, which was the
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(a) The Mahometans call *Abraham Khalil Allah*, i. e. God's Friend; and absolutely *El Khalil*, that is, The intimate and familiar Friend; and therefore the City *Hebron*, where he was buried, is often, in their

most estimable, and desirable Grace and Favour any Mortal, 'till that Time, ever had, or possibly could enjoy; and, for a Confirmation of this inestimable Election, the Almighty Lord of Lords commanded *El Malec el Maus*, or *The Angel of Death*, to descend from Heaven with this joyul News, and to deliver the Message.

“ O

their Books, called by that same Name. — Besides the Title *Abraham* has to this Name in Holy Writ, the *Mussulmans* deduce another from these Words of the *Alcoran*, in the Chapter *Nesja*, or of Women; *God took Abraham for his Friend*. Whereupon, the Expositors tell us how he came to obtain that Favour of God, in the following Manner: — *Abraham*, as appears by the Actions of his Life, being become the Refuge and Father of all the Poor of the Country where he resided, and in a Time of Dearth, having emptied all his Granaries to sustain them, he was himself reduced to great Extremity of Want, inso much, that for a Supply, he was obliged to send his Servants, and Camels into *Agypt*, to a Friend of his, who was one of the principal Men in that Country, to procure him Corn: But when that Friend understood what *Abraham's* Servants came about, he said to them, *We are ourselves in Fear of a Famine in this Land; and besides, I am satisfied, that Abraham does not want Corn for his Family, but only for the Poor of his Country; and therefore, I do not think it reasonable to send him what ought to be kept for the Maintenance of our own Poor*. This modest Refusal was a great Concern to *Abraham's* People, who were forc'd to return Empty; and the more, when they were near Home, fearing to be derided and laughed at by the Country People; and therefore they filled their Sacks with very fine white Sand they found in their Way. [In *Babary* their finest Flower or Meal very exactly resembles that Sort of Sand.] When they came to their Master, the chiefest of them whisper'd in his Ears how ill they had sped, and *Abraham*, without shewing the least Concern, went into his Oratory to seek Comfort from God. *Sarah* his Wife was asleep when the Camels arrived, and knew nothing of what had happen'd; so that seeing the full Sacks when she awaked, she opened one of them, and found therein very good Meal, with the which she immediately began to make Bread for the Poor. *Abraham* having perform'd his Devotions, came out, and smelling the new Bread, ask'd of *Sarah*, *What Meal she had to make it of?* Who reply'd, That your Friend sent you out of *Agypt*. Nay, answered *Abraham*, rather say, It was lent me by the *True Friend*, which is God; for

“ O unfathomable Mysteries! What Mortal is capable of comprehending those mysterious and obscure *Ænigma's* which the Lord has shewed to Mankind in all Ages! To see that in all the Troubles, Persecutions, Afflictions, Calamities, Affronts, Indignities, Necessities, Imprisonments, and even Fire, which this Venerable Patriarch went through, his continual and inseparable Consolation, Fortrefs, and Defente, was the Holy Angel *Gabriel*, the Great *Comforter* in Affliction, and Time of Need; and that now, in order to rejoyce him with such glad and unprecedented Tydings, he should chuse the *Angel of Death*, to send the Message by; whose very Name is so terrible upon Earth, that the Apprehension of his Approach, deadens all our Content, and fills our Souls with Horror and Trembling, and makes a disagreeable Mixture of Bitter with all our Sweets; which, as they are only the Fruits and Product of this transitory World, no Autumn-

for He never forsakes us in Time of Need. So that at this Time *Abraham* called God his *Friend*, as God had taken him for His.

As much as the *Mahometans* extol this Preogative of *Abraham's*, they sometimes lessen it, out of a sort of Jealousy, saying, That the Title of *Habib*, which they give their False Prophet, and signifies *Beloved Favourite*, is much greater than that of *Khalil*, which is only a *Familiar Friend*. Thus they say, That *Abraham's* Friendship with God went no further than a Conformity to His Will in any Condition; but *Mahomet's* Favour, was a State of perfect Charity, so that he had no Subsistence but in God. Yet, nevertheless, they own, That the Stile of *God's Friend* is expressly given to *Abraham* in the Word of God, whereas, that of *God's Favourite*, given to *Mahomet*, is only deducted by Inference, thus, *Mahomet* says in the *Alcoran*, *Adhere to me, and God will cherish you*. Now, say they, *If God cherishes those that Adhere to the Prophet, how much more will he cherish himself?* The *Mahometans* go yet further; for they say, That *Abraham* only walked in the Lord's Ways, but *Mahomet* was rapt and drawn away. These and more *Mahometan* impious Absurdities are comprehended in one Distich by a *Persian Poet*, *Houssam Poet*, who says, That *Abraham* was but a great Officer in the Army of *God's Messenger*, and the *Mahometan* was the Master of the Ceremonies in his Palace.

“nal Rays can possibly have the Force or efficacious Faculty of ripening and bringing them to Perfection, or ever, intirely, to take away the abominably nauseous and bitter Savour thereof: For it could never yet be found, that the Pleasures and Delights we enjoy in this World, were perfectly complete, but alloy’d with the Dregs of Aloes, Bitterness and Discontent; and all proceeding from the Terrors that Formidable Angel inspires our Souls withal.

This was *Abraham’s* Case at that Juncture; for tho’ the Message he received, was the most capable of filling a Soul with Joy, of *any* that had ever, ’till then, been sent to Man; yet there was something so great, so venerable, and indeed so very shocking and terrifying, in only the bare Name of the *Messenger*, that That alone was sufficient to damp his Joy, and to make him quake with Fear.

But, that the Approach of this Dreadful *Messenger* might not have a fatal Effect on the Spirits of our Holy Patriarch, God, of His incomprehensible Bounty and Clemency, was pleas’d to command *him* to assume a most glorious Form, and to appear before *Abraham* with nothing able to strike Terror, but rather to infuse a Thousand Ecstatic Raptures.

In this Manner therefore the Strong and Mighty *Azrael*, departed from before the Throne of Glory: The Form he had assum’d was so exceedingly resplendent, that never any of the whole Cœlestial Choir of Angels was before that Time known to appear under so glorious a Figure, or so sumptuously and magnificently adorn’d. His Countenance was so sprightly, so lovely, and so ravishingly glorious, that he appear’d among the rest as surpassingly beautiful as does a *Rose* among other *Flowers*; and his Eyes, in Brightness and Refulgency, resembled Two Suns: His Garment was most preciouslly adorn’d with excessive rich Embroidery and Flowers of Heavenly Growth: His Tongue melodiously sweet; and his
Speech

Speech engaging, persuasive, and eloquent, as if Honey dropt from his Lips; and when he open'd those graceful Lips to utter any Words, most exquisite Perfumes, and balmy, spicy Odours proceeded from his Mouth. In a Word, he was so inexpressibly beautiful, and cast such Splendor from him all around, that the whole Angelick Choir remain'd in Admiration.

Azrael, such as I have describ'd him, directed his Steps towards *Abraham's* Habitation, and, without any Ceremony, went in. However, he soon had Notice of what sort of a Guest he had got in his Apartment, by the uncommon Fragrancy of his Perfumes. He, who was the most jealous of all Men, beholding a Person of so extraordinary an Appearance under his Roof, could not help being displeas'd, and so, with great Concern and some Heat, said to him; "Tell me, I desire you, Friend, what is your Business here? Or how came you into my House without my Leave?" To which the *Angel of Death* reply'd; "The Owner of the House sent me hither, and likewise gave me Orders to come in, and so you are to blame to put your self in a Passion, or to be concern'd at my being here. How! said *Abraham*, "Has my House another Owner besides my self who live in it? Don't you know Him? said *Azrael* sternly; Are you ignorant, that He who created you, has the Disposal of All whatever is or ever shall be created; and that it is He who commands Every-where, and that His Power is Universal? If then, answer'd *Abraham*, trembling, You are a Heavenly Messenger, as you seem to be, tell me, I beseech you, who you are, and what is your Name? Keep me, I intreat you, no longer in Suspence; for with only your Looks, you touch me to the Quick, but your Speech confounds my Faculties; you disturb my Intellectuals, and cause the Blood in my Veins to run both hot and cold; my Body quakes, and my Joints tremble and seem dis-

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located;

located; my Heart violently throbs and pants, and will be no longer contained in its natural Station, the Compass whereof is now grown too narrow for it, and it can find no resting Place therein!

The Cœlestial Messenger, who perceived the great Consternation *Abraham* was under, made him this Answer; "I am Him, at the Thoughts or Mention of whose Name, all Mortals tremble, even from the deepest and most profound Centers of the Earth, to the very Summits of the most lofty Edifices. I am Him who exempts none from the tasting of my bitter Cup; I make neither Difference nor Defe-
 "rence; but to Me all are equally alike; the Little and the Great; the Rich and the Poor; from the meanest Peasant to the most powerful Monarch; from the greatest Emperor to the poorest Goat-herd. I am the only *Atalaya* [Watch-Tower] that over-
 "looks All that has Breath; since no Creature that has Life; can, by any Means, abscond or conceal
 "itself from my Sight. I am Him who consumes, destroys, and annihilates numerous Hosts, and
 "mighty and invincible Armies, and dispoils the Bodies, depriving them of their beloved Breaths.
 "I it is who People and Replenish the Burying-Places with Inhabitants, and cause them to lie within
 "the Narrow Confines of a Shallow Grave; when, at the same Time, and on the contrary, I depopulate the Mansions of the Living, and deprive
 "them of their Owners: Cities, Towns, and Castles, I cast down to the Ground; I turn into Ruins and
 "Rubbish lofty Palaces and sumptuous Fabricks, icksj
 "laying them level with their Foundations; ming- ing-
 "ling their Founders with the Dust, and baffling all the Artifices they are capable of inventing by way
 "of Prevention. The most magnificent and stately Temples I tumble down, and Heroes with their
 "Pomp, Grandeur and Ambition, I make even with their Native Earth All this, and infinitely more,
 "I do, without the least Compassion or Remorse for
 "the

“ the Sufferings of Mortals. It is I who change the
 “ most lovely and beautiful Countenances into hide-
 “ ous and discoloured Complexions; and the pregnant
 “ projecting Heads of the most accomplished and
 “ learned Statesmen, are by me converted into unsight-
 “ ly and frightful Skulls. The most delightful Com-
 “ panies, and the sweetest and most endearing Con-
 “ versations I disturb and separate, turning all their
 “ Mirth and Content into doleful Weepings and La-
 “ mentations. I am Him who sowres all Pleasures,
 “ and parts one Friend from another, without inquiring
 “ or considering whether he be Rich or Poor, Happy
 “ or otherwise. I am at Peace with none; I never
 “ give Ear to Reason or Arguments. I am a Friend
 “ to no Man, and I treat all exactly alike. The
 “ Title I am called by is, *Azrael the Angel of*
 “ *Death*; This is the Name of Him who never fears
 “ any, yet is feared by all the Generations of Man-
 “ kind.”

The *Presence Abraham* was in, the *Harangu* which
 had been made him, and, finally, the Mention of
 the *Name* he had heard, amazed and terrified him
 to such a Degree, that, for the Space of an Hour, he
 had neither Breath nor Motion. When he was some-
 what recovered from his Lethargy and Astonishment,
 he began to breathe, and making an Effort to speak,
 he faintly uttered these Words; *I humbly beseech you*
to let me know, What is your Pleasure with me? But
I beg it may be in as few Words as possible! *Azrael*,
 in a mild, low and affable Accent encouraged him,
 and with a pleasant, smiling Countenance returned
 this gracious Answer:

“ Fear nothing, *Abraham*; The most High and
 “ Everlasting Creator, who makes and unmakes, or-
 “ dains and disposes of all Things according to His
 “ Divine Will, and can act in all respects what He
 “ pleases without Contradiction or Controll from
 “ any one, has vouchsafed to elect from among the
 “ Sons of Men, a *Friend*; One whom He condescends
 “ to

“ to favour and honour with that supreme Title, and
 “ deems him worthy thereof: And in order to re-
 “ joyce the Heart of that deserving Servant with
 “ those Blessed Tydings, He commanded me to come
 “ down, and demand the *Albricias* [a Reward for
 “ good News] of that Person whom He has chosen
 “ for his *Friend*. Now, tell me, *Abraham*, what you
 “ think ought to be required at the Hands of that
 “ *chosen* Servant? and in what Manner he is obliged
 “ to retaliate so mighty a Grace, and so uncommon a
 “ Blessing?

Abraham, who was very attentive in listening to this
 pleasing Discourse of the Angel 'till he had done speak-
 ing, with a Countenance full of Joy, said; “ Direct me,
 “ my Lord, I intreat you, where I may obtain a Sight
 “ of this most worthy and venerable Personage, that I
 “ may, in the Name of the Lord my God, adore the
 “ Dust of his Feet, and even the Ground he treads upon;
 “ Conduct me where I may enjoy the Happiness of
 “ communicating with him, and of beholding his
 “ Face and hearing him speak; for he being so
 “ faithful and beloved a Servant of God, I shall
 “ greatly glory in being honoured with the Title of
 “ a faithful and obedient Servant to him; and that
 “ the Water he drinks and the Bread he eats, I may
 “ be permitted to fetch all upon my Shoulders, and
 “ that he will vouchsafe to receive the same at my
 “ Hands. If I may be thought worthy of this ho-
 “ nourable Employment, which I shall esteem as my
 “ greatest Glory upon Earth, I'll go and cast my-
 “ self prostrate at his Feet; and, to the End of my
 “ Life, will honour, venerate, serve and obey a Man
 “ of such transcendent Merit.

O rightly-plac'd Humility! O praise-worthy Am-
 bition! O with what Grace art thou about to invest
 thy-self! How desirable is the Glory thou covetest!
 How many, by such Humility as thine, have been advan-
 ced from the meanest and lowest Conditions, to Sta-
 tions far above the most glorious Thrones, and has
 been

been the Means of obtaining for them a Throne of true Glory and Honour in the Cœlestial Orb, which is to endure 'till *Israfil* shall blow his resounding Trumpet, as happened to the Holy *Edris*, or *Enoch* (a). It was such Humility and Resignation as thine, that appeas'd the Vehemency of the General Deluge; it was *that* which put a Period to the Raging of those Waters which no other *Vessel* but *that*, could have contained. It was *that* which deliver'd *Lot* from those

(a) The Patriarch *Enoch* the Son of *Jafed*, is by the *Arabians* call'd *Edris*, or *Idris*, and sometimes *Alboukh* and *Khangouge*. The Word *Edris* has its Derivation from *Ders*, which signifies in *Arabick*, Study and Meditation, from whence a School or College is call'd *Meders* and *Medereffa*. I have mention'd in another Place, that they hold *Edris*, or *Enoch*, to be one of the *Nabeyn Moiseleyn*, or Prophets expressly sent from God; that he had Thirty Volumes given him, containing all the Abstruse Sciences. These Books of *Enoch* are much talk'd of in the East. The Author of the *Tadrick* or *ousteckhb* writes, That this Prophet was the first that made War upon the Race of *Cabil*, or *Cain*, which sort of War is call'd in *Arabick*, *Gehed*, and *Gaza*, and he who makes it, *Mogiabed* and *Gazi*, which Surnames, the *Mahometan* Princes take upon them when they are at War with *Christians*. The same *Edris*, they say, first made Slaves of those Infidels he was at War with. They agree with our Scriptures, that *Enoch* liv'd 365 Years, and was taken up into Heaven; but they add, that he was sent by God to convert the *Cainites*, who were grown wicked; and that they refusing to hear his Doctrine, he wag'd War against them, taking their Wives and Children into Captivity. They say, That *Edris*, for his Portion, had *Wisdom* and *Knowledge*, and that *Caroun* or *Korab*, had *Rubes* for his Lot; that the first was taken up into Heaven, and the latter swallowed up by the Earth. They make him the Inventor of the Pen and of the Needle, of *Arithmetick*, and of *Astronomy*, and more especially of *Geomancy*. He was, according to their Traditions, the innocent Cause of *Idolatry*; for an intimate Friend and Disciple of his having lost him when he was taken up, at the Devil's Instigation, made a Statue so very like him, that he spent his Time by it for whole Days together, and paid it such singular Honours, that, by Degrees, the Regard he had to that Image of his departed Friend, degenerated into Superstition and *Idolatry*.—The Eastern *Christians* hold, that *Edris* or *Enoch*, was the *Hermes* of the *Egyptians*, surnam'd *Trismegistus*, that is, Thrice Great. Vide *Reland*, & *D'Herbelot* in *Edris*.

fiery Bolts, and from the Fury and Wrath of Heaven, at the Time when those sinful Cities were destroyed, and when nothing else could have preserved him. It was *that* which divided the Red-Sea into Twelve Paths, by which *Moses* and his Tribes got safe over, when the Waves rejoyning the haughty *Pharaoh* and his impious Followers were swallowed up. The *same* it was that set (a) *Joseph* at Liberty out of the Pit, freed him from Bondage and out of Prison, ad-

(a) The Patriarch *Joseph* is by them called *Yousowf ben Yacoub*: They give him the Surname of *Siddick*, or the true Witness, because he made, as they say, a Child in the Cradle speak, to declare the Truth of what had happen'd between his Master's Wife and himself: He was but Seventeen Years of Age when he told the Dream that made his Brothers sell him into *Agypt*, where *Rien ben Wilid* then reign'd. This Prince, who was also called *Pharoun* the common Title of all the Kings of that Country, and in the *Agyptian* Tongue signifies an absolute Monarch, was instructed by *Joseph* in the Knowledge of the True God; but had a wicked Successor, whose Name was *Kabou ben Mesaab*.—*Ebn Batrick*, a Christian Writer, and Patriarch of *Alexandria* about the Year of our Lord Christ 922, wrote a Book, wherein he says, *Joseph* was 30 Years old when he marry'd *Asnah*, the Daughter of the *Koben* of *Ain Semsh*. The Word *Koben*, taken from the Hebrew *Cohen*, signifies Priest, Sacerdote, Augur, or Diviner, and *Ain Semsh*, the Eye, or Fountain of the Sun, which is the Name of the City the Scripture calls *On*, and the Greeks *Heliopolis*.—The same Author, will have the Measure for the Overflowing of the *Nile* at *Memphis* to be the Work of *Joseph*, as also the Canal cut at *Grand Cairo*, for carrying off the Waters of the said River, the which our Travellers call *Calu*. To these Works may be added, the Well and Publick Granaries, which to this Day bear that Patriarch's Name; and many will have it, that he had a Hand in raising the Obelisks, and building the Pyramids. Much more is related to his Advantage, so that his Memory is held in great Veneration: But what make him the most famous among the *Mahometans*, are his Amours with *Zoleika*, Daughter to *Pharaoh*, and Wife to *Poriphar*. This Fable they have learnt from the *Alcoran*, and make Use of it to raise Mens Hearts above common and vulgar Loves, like the Book of *Canticles*; for they make *Joseph* to represent the Creator, and *Zoleika* the Creature. They likewise affirm, That *Joseph* had a shining Speck on his Shoulder like a Star, which, they say, was an indelible Mark of his Gift of Prophecy, and of his future Greatness. His extraordinary and incomparable Beauty, is highly extoll'd amongst them.

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vancing his Name above that of Kings. *This* it was that in like manner restored *Salomon* to his Wealth, (a) Empire and happy Condition, after he was become so miserably poor and despicable, that he was scorned and derided even by the Beggars and Mendicants. What but *this* was it that caused the Lions to fawn upon *Daniel* when the *Assyrian* Tyrant had cast him into the obscure and dismal Den? *Ninive* was through the *same* Means delivered from the impending Stroke, at the very Instant when it seemed to be just upon the Point of falling, as we may say, upon its Shoulders; And, likewise, that great and memorable Prophet *Jonas*, was by *this*, and nothing else, preserved in that monstrous Paunch, and, to the World's so great Benefit, that *Leviathan* was forcibly compelled to disgorge him up again upon the Shoar against its Will. By *this* it was, that the Rebellious Angels were discomfitted and overcome, when the proud *Lucifer* waged that impious War upon his Refusal to pay the required Homage to the new-created Man: *This* it was that broke all their Measures, and cast them down from Heaven into the lowest Abysses, where they shall remain in perpetual Torments to all Eternity. And, finally, all that I have been saying is compleatly confirmed, as well as innumerable other Miraculous and Triumphant Mysteries and Trophies, in the never-to-be-forgotten History of the venerable Personage I am treating about, who well deserves our greatest Regard and Reverence. By the Virtue and Efficacy of *this same*, he

(a) See concerning *Solomon* and *Daniel* in the Ninth Chapter.

(b) They call the Prophet *Jonas*, *Younous ben Matbul*. In his Story they differ not much from our Scriptures, only say, He was Forty Days in the Fish's Belly: That, as may be seen in the next Chapter, my Author says, but Three Days; and, in Truth, in abundance of the like Traditions, the *Spanish* Authors in general agree better with our Scriptures than the rest of the *Mahometans*, as the *Asiatics* and *Africans* make appear in all their Writings.

underwent *Nimrod's* fiery Pile safe and unhurt, and by it he is now seated and fixed in the first Rank, and in the most elevated Station among the Sons of *Adam*: Nor is it to be doubted, but that the Heavenly Messenger *Azrael* was so fully satisfied with the complete Resignation and Humility of his Arguments and his Answer, which favoured so little of this World, that he required no other *Albricias* from him for his Message, or the joyful News he brought him.

“ Be joyful, O thou Man of Probity! said the
 “ Angel to *Abraham*; for this Title belongs to thee,
 “ and to none but thee: The Almighty Lord who
 “ bestows His Bounties and Mercies upon those who
 “ have so true and perfect a Knowledge of His Divi-
 “ nity, has elected thee to be His *especial Friend*,
 “ having vouchsafed, that, by thy Humility, thou
 “ shalt be exalted and inthroned in this so glorious a
 “ State of Dignity. Return therefore Praises and
 “ Thanksgivings to thy Creator, and glorify His
 “ Holy Name, who has been so wonderfully gracious
 “ as to bestow upon thee Mercies of so sublime a
 “ Nature, whereby thou art become the most Noble
 “ and most Honourable among Mortals!

Abraham having heard these Words, remained astonished and quite confounded, not being able to guess how or through what Merits of all his former Services, Duties, or Devotions, he had deserved so signal and so bountiful a Recompence: His Amazement was so great, that he knew not what he did, but fell down flat on his Face, giving Thanks and Praises to the Lord, who had been pleased to favour him with a Gift so superlatively glorious.

In this prostrate Posture he continued Two long Hours, when rising up, and looking for the Angelick Messenger, he found him not in the Place where he left him; but was gone, having returned the same Way he came.

When he had sought for him all about, and saw that he was not to be found, the good Patriarch rejoiced exceedingly; for it is not to be disputed, but that (as he well knew *Azrael's* Employment was ever to separate the Spirit from the Flesh, and that his Missions never tended to the Content and Satisfaction of those Persons to whom he was sent, but always proved fatal to them) he had been under terrible Apprehensions; never in the least imagining himself safe from Danger after he had once seen him; but was positively assured, that he was sent to take away his Life; and these Thoughts and Reflections had infused so shocking a Terror into his Imagination, that notwithstanding, as I have before declared, his Embassy, his glorious Appearance, the Sweetness of his Voice, and his soothing and comfortable Words, his Shape, Gracefulness and sumptuous Apparel, were more than sufficient to inspire the Soul of any Mortal with Ecstasies and Joy; nay, though that so exquisitely beautiful Countenance cast forth a Thousand resplendent Rays, those Eyes, those Lips, that Aspect and Cœlestial Form, and all those wonderful Perfections, tended to excite Raptures in the Beholders; yet the bare knowing who he was, and the very mention of his Name, had so far disquieted his Breast, and disturbed and confounded him to such a Degree, that all those glorious Objects he had beheld, those ecstatic Tydings brought him, and that Blessed Proposal, were not capable of restoring his perturbed Heart to its wonted Repose and Sedateness. But when he was intirely satisfied that he was quite gone, and had left him to himself, he was exceedingly joyful, returning to the Lord infinite Praises for his Deliverance.



C H A P. VII.

GOD after having Three Nights sent his Voice to Abraham, on the Fourth commands him to offer up his Son Ishmael as a Sacrifice. His Grief upon that Account, and great Love to Ishmael. His Resignation to GOD's Will. He Dissembles with his Wife Hagar, whom he orders to make Preparation to Dress the Child to be present at the Offering he was going to make, &c.

AFTER all these wonderful Myteries had passed in the Manner as I have related above; after all the Extasies of Joy and Content, mixt with Terror and Apprehensions, that this newly Elected Friend, the Righteous Abraham, had conceiv'd at the Embassy of The Angel of Death, he esteem'd his Obligation to the Munificent Donor, his Lord and God, to be of so extraordinary a Nature, and shew'd such Signs of Resignation, Humility, and assiduous Devotion, that he never employ'd a single Hour in any Occupation worthy Reproof; but his whole Time was taken up in the Service of the Lord his Creator: His Days he generally pass'd in Fasting, and the Nights in Watching; and, in a Word, he indefatigably spent the greatest part of his Time

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in Prayer, and other Works of Piety, scarcely indulging himself with a Moment's Repose.

Having laid himself down upon his Bed one Night, with his pious and virtuous Spouse *Hagar*, and his dearly beloved Son *Ishmael*, in order to refresh his wearied Limbs, and to recruit his Spirits with a little Rest, being quite spent and worn out with the Fatigues of constant Fasting, Prayer, and such Holy Exercises, he soon fell asleep: But he did not long enjoy the Benefit of that Refreshment, for he was awakened out of his soundest Sleep, by a Voice, which, with a soft and pleasing Accent, uttered these Words; "*Abraham*, thou perfect Servant of thy Lord! Listen to what I have to say to thee. Awake; no longer indulge thy Senses with soft Slumbers, but rouse thy self up, and shake off thy Drowsiness. I require at thy Hands, that thou pitch upon, and get ready a Sacrifice to offer up in my Divine and Sanctified Name, the which shall, by me, be graciously and acceptably received, (if thou chooseth right) as a Return and Satisfaction for what I have done for thee, in exalting thy Name to such a Degree of Dignity, that thou hast no Second or Partner in thy Title; and besides, at *the Day of Terror* thou shalt be further recompensed; and as now in this Age thy Name is Blessed, and has no Equal, so in After-Ages thy Memory shall be held in Veneration, and be called upon with the greatest Reverence."

Abraham awoke very much terrified and concerned; he passed the Remainder of the Night revolving these Words in his Thoughts, being dubious whether or no this Revelation might not be some Delusion of *Satan* to insnare him, and cause him to sin: However, as soon as the Day appear'd, he got up, and in compliance, as he thought, with what he had been enjoined, he kill'd a very large Camel; and when it was cut in Pieces, he distributed all the Flesh amongst

the Poor, and others in his Neighbourhood who might have the greatest Need thereof, and then, addressing himself to God, he said; "O my Lord! If this my Sacrifice has been pleasing and acceptable to thee, let me know it; but if the contrary, inform me, by some Token, in what manner I shall accomplish thy most Sacred Command."

The very next Night, as he was in a most profound Sleep, he heard the same Voice again, which said thus; "Hear, O my beloved Servant! Approach towards me with the Sacrifice I required at thy Hands, which I ordained thou shouldest offer up in my sublime Name; and I will set it down to thy Account, in a more singular and advantageous manner than ever was done to any mortal Creature; and the Reward thou shalt receive in recompence shall be exceedingly singular and extraordinary."

Abraham awoke when he heard the Voice, and in the Morning arose and sacrificed a Cow, distributing the Flesh to those who most wanted it, as he had done before, and then once more made his Address to the Lord in these Words; "O King of the Heavens! If it has come to pass that this my Offering has been accepted by thy Sacred Divinity, let it be revealed to me this Night, that I may be satisfied whether I have in all Points been able to fulfil thy Holy Ordinance; so that in whatever I have been defective, I may know how to rectify the Omissions or Misinterpretations to a Tittle, as by my Obligation and Duty to all thy Commands I am bound to do."

This was what he said the Second Time, and when the Third Night was come, he laid him down and fell into a sound Sleep as before, and soon after the same Voice began to call upon him in the same Terms as it had done the preceding Nights; upon which, being awakened, he instantly got up, and killed a fine large Fat Sheep, and, as he used to do, gave

gave it all to the Poor. When he had done this, he said; "Most Sovereign Monarch! divulge and declare to me, how I shall make a right Judgment, that I may be able to accomplish this mystical Sacrifice!" But on the Fourth Night at the usual Hour, the Voice once more said to him; "*Abraham*, make in my Name the Sacrifice I require, and you shall enjoy Eternal Rest!"

Abraham, who this Time was awake, and was revolving in his Mind those past Revelations, being under a deep Concern that he had not hitherto pitched on the Right Oblation which his Lord required of him, in any of those he had already offered up, he made this Answer; "Most powerful Lord! Thou knowest I have in thy Name offer'd up Camels, Oxen and Sheep; and my Comprehension extends not to the unravelling this Mystery: Expound, therefore, I implore thee, O most Benign, most Wise, and most Omnipotent Creator! the *Arcana* of this *Ænigmatic* Sacrifice: Let thy ineffable Wisdom put me in the right Way; for my Capacity is too weak to dive into this Secret, or to reach any further than the Knowledge of thy wonderful Goodness, and those bountiful Mercies I have received from thee!"

The Voice of God now resounded in his Ears like Thunder, saying; "*Abraham*! What I expect and demand of thee for an Offering, is not Camels, and such like, as thou hast sacrificed to me; but the Sacrifice I require at thy Hands, is, That thy beloved and only-begotten Son: Him whom thou lovest dearer than thy own self: Him who lies sleeping by thy Side: Him it is, I demand as an Offering, and with *Him*, and nothing else, shall I be contented and satisfy'd for all I have done for thee, and therefore with will all thy former Services be render'd acceptable, and the Purity and Integrity of thy Heart will become manifest."

O the Insipidity of Earthly Content! O Pleasures mixt with Gall and Bitterness! Almighty Lord of all

Secrets! O most High and Powerful Monarch! What humane Capacity is able to dive into thy hidden Decrees? Is it after this Manner that thou treatest so signalized a Person, whom thou hast elected for thy *especial Friend* from amongst all the Inhabitants of the Earth! The Angel, not long before, had rejoyc'd his Heart with the Tidings of so Supreme a Superiority over the rest of Mankind; and thou hadst blest'd him with an only Son in his declining Years, to be a Comfort and Support to him in his Old Age: These were all certainly, and without dispute, most eminent Tokens of a dear *Friendship*; yet now, when he is at the Summit of his Happiness, when all his past Afflictions and Persecutions are over, and his Life began to be easy and undisturb'd, and he to be most sensible of, and thankful for thy uncommon Mercies and Favours to him; when his dear Son afforded him the greatest Joy and Comfort, when he began to appear in his early flourishing Bloom, and gave him the greatest Prospect of Hope, and his Beauty and Qualifications attracted the Regards of all his Beholders; Now, I say, thou commandest his Throat to be cut by his own Father's Hands! O unheard of Sentence! What could Humane Judgments determine of this Matter! Not as of the Proceeding of a *Friend*, but rather as that of a profess'd *Enemy*; and that *Abraham*, under such Circumstances, and at such a Juncture, would have chang'd all his wonted Piety, and indefatigable Application to God's Service, into Disobedience and Neglect. How exquisitely vile and groveling are Humane Conjectures! Such fatal and inconsiderate Thoughts as these can no wise conduce to the Welfare or Happiness of those who are so stupid as to harbour them in their Minds! How far do such err from the Point! How far short do they come of the Mark aim'd at by the Sovereign *Marks-Man*? Would Mortals but seriously consider, how Gracious, how Munificent, and how ready the Lord is to protect us in our Adversities; and, at the same Time, remember how impossible it is to
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enjoy perfect Content on this side of Heaven, that can be of any long Durance, without a Mixture of Sorrow and Disquiet, they would then, without Doubt, commit fewer Errors than they do, nor would they make such wrong Conjectures. But, O Omnipotent and Merciful Sovereign! if our low and earthly Imaginations should Ignorantly or Inadvertently chance to fall into these Snares, be pleas'd, likewise, to consider, that we are form'd out of a Matter wherein are included our Four dangerous Adversaries; and that it is not so much to be wonder'd at, if our Natural Frailty and Inconstancy hinder us from resisting the Assaults of the Flesh, especially when such mysterious *Ænigma's* as these I am treating about, happen to occur and fall in our *Way*.

But to return to our afflicted Patriarch: When he saw himself so evidently convinc'd how erroneous his Ideas of the Four preceding Revelations had been, it may easily be imagin'd, by a sincere impartial Breast, what Agonies he must undergo, considering the tender Affection and fervent Love he bore his amiable Son, and the Absoluteness of the Injunction. Not being able to take any Rest all the Night, he pass'd the Hours in strange Agitations of Mind; and dissolv'd, and, in a manner, drown'd in Showers of Heart-breaking Tears, he took his dear Child in his Arms, kissing him between the Eyes, on the Forehead, Cheeks, and Lips Ten thousand times, bedewing his lovely Face all over with bitter Tears of Anguish, not suffering him to sleep any more than himself, but held him all the while incircled in his close Embraces, hugging him to his Bosom, and venting most lamentable Sighs. His great Love to him would have transported him much further, had he not strove with all his Might, to suppress and stifle his Grief for fear of awaking *Hagar*, the vertuous Mother of *him*, he was bestowing so many Kisses upon, and who was likewise lying by his side; he curbing his rising Passion, and dissembling what he felt as much as possible, being very unwilling to impart a

Thing to her which must needs be so insupportably shocking to her very Soul.

Yet all his Precautions were not sufficient, nor could he vent his Passion so silently, but that she heard his Sobs and Groans; and as by the great Love and Veneration she had for her Husband, they gave her a sensible Disquiet, she was no longer able to refrain from speaking and inquiring into the Occasion of this unusual Agitation: "From whence proceeds it, *Abraham*, said she, "that you have been so restless this whole Night, that "instead of sleeping, you do nothing but sigh and "lament? Nay, you likewise have quite tir'd my "dear Child *Ishmael* to Death, by pulling him about, "and not letting him take a Wink of Sleep neither: "Pray, my Dear, let me know the Meaning of all "this!

"Nothing at all, reply'd *Abraham*, dissembling the "true Cause, but the mighty Affection and Love "I bear the Child, which increases every Day more "and more, insomuch, that I han't the Command of "my self to conceal or dissemble it any longer: ~~But I~~ "must desire you, as soon as 'tis Day, not to neglect "what I am going to tell you; You must dress him in "his best and newest Apparel; let every Thing about "him be perfectly clean, and well perfum'd; what "you have of valuable and costly be sure to put "it him on, and anoint his Head with the most pre- "cious sweet-scented Oyls, for 'tis my Design to take "him with me to be present at the Sacrifice I intend "to make.

The good *Abraham* concluded his Words with a most profound Sigh fetch'd from the Bottom of his very Soul; for as the unexpressible Grief he was under made him endure an Agony and Sentiment of the same Nature, and nothing inferior to the Anguish a Mother feels who has the Child of her Youth torn from her Arms never to behold it more, to contain the Inflammation of whose Breast the whole Universe is by much too narrow: So in the very same manner

was the Breast of this holy Man inflam'd and in an Uproar: His Bed, tho' design'd for a Place of Comfort and Repose, could not contain him, but up he rises, and throws himself prostrate upon the Ground, and, invoking the Name of the Lord, with Anguish and Bitterness of Soul, he made this short Supplication;

“ O Lord! Who with thy All-powerful Hand hast
 “ created this Heart of mine of the same Matter and
 “ Substance as thou hast the rest of this my frail
 “ Flesh which is so prone to be repugnant to thy
 “ Sacred Will and Ordinances; Grant, I beseech thee,
 “ out of thy unbounded Goodness, that both *that* and
 “ all my Faculties, and my five Senses, may become
 “ all-Obedience, and be intirely devoted to thy Plea-
 “ sure, unanimously to fulfil thy Commands in every
 “ individual Point: Permit, O Creator! that *they*
 “ may all bear the same Countenance, and bend *their*
 “ Steps wholly towards thee: And as thy Essence is all
 “ Holy and Divine, let the Infinity of thy Mercy
 “ bear with my Weakness and Reluctancy upon this
 “ Occasion! ”

Whilst *Abraham* was thus expostulating with God, the Royal Princess *Hagar* went about to put in Execution what her Husband had recommended to her Cars. With many Kisses and Embraces she awaken'd the tender and beautiful Youth, and wash'd his Head (as she had been desir'd) with perfum'd Waters of most exquisite Odours, in which had been dissolv'd Camphire, and other precious Gums, suitable to such an Occasion, and which in those Days were made use of in Sacred Solemnities, and held in great Esteem.

When the good Child beheld all this unusual Preparation, he said; “ For what Reason, my dear Mother,
 “ have you thus wash'd my Head with these perfum'd
 “ and sanctify'd Waters, which are only us'd upon
 “ Holy Occasions? ” To which Question, this great Princess reply'd, “ My Son, it is by your Father's Order,
 “ and since he has been pleas'd to command it to be
 “ done, 'tis our Duties to obey him. ” Now when


Ishmael was dress'd in all the Ornaments his Father had before given Orders he should put on, his glorify'd Countenance cast forth so great a Splendor, that it obscur'd the Light of the Sun; and his Father having privately taken a sharp keen Dagger which he always kept in good Order lock'd up in a Crest, he conceal'd it in his Girdle, on the left side under his Garment, As he was going, *Hagar* said to him; " Pray take
 " with you a little of something to eat and to drink,
 " that if the Child has a Mind, he may refresh him-
 " self with a Mouthful; and if he should complain of
 " any Ailing, bind his Head, and cover it with this
 " costly Sash; and so the Blessing of the Lord guide
 " and protect you both. "





C H A P. VIII.

Abraham sets out with his Son Ishmael to perform the Sacrifice. His disconsolate Condition upon that Occasion. His wonderful Prospect of the World's Situation. Is tempted by the Devil, but repulses him. The Devil makes three several Attempts upon Ishmael to seduce him to Disobedience, who, tho' he likewise repulses his Temptations, yet seems to stagger, and is terrified; but at last resigns with admirable Piety and Resolution: He very pathetically encourages his Father, exhorting him to proceed in what he had undertaken. Abraham's Preparation and Prayer before the Sacrifice. He makes Tryal thrice to kill Ishmael, but is prevented by Angels. Their Intercession with God for Ishmael. Ishmael's Prayer. Abraham tries a fourth Time, but his Arm is withheld by the Angel Gabriel, who brings him a Ram from Heaven, which Abraham joyfully offers up instead of his Son, &c.


WHEN every Thing that was thought requisite and material for this Occasion had been prepared and got in Readiness, (as I have hinted above) our holy Patriarch, having first recommended himself to the Protection of Almighty God, and taken his Leave of the Princess *Hagar* his most pious and virtuous Spouse, he set forwards, with his lovely Son *Ishmael* (whom he led by the Hand) in order to fulfil the
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the Lord's Command concerning the Sacrifice he had been enjoyned to offer up to His Holy Name.

The venerable, but disconsolate Old Man, overwhelmed with Grief and Affliction, and ruminating in his Mind the Unaccountableness of his present wretched Circumstances, went on his Way with an aking and heavy Heart. He beheld with Tenderness, Love and Compassion his dear Child at every Step he made; He look'd upon those his tender and delicate Limbs, as yet not arrived to Maturity: He gaz'd on that his most beautiful Countenance, whereon the glorious *Hereditary Light*, created for the Ornamental *Blazon* of the *Lord's Elected*, appeared so conspicuously resplendant. "He examin'd, with the greatest Attention, this Miracle of Children, from Head to Foot; and then, Oh the racking Thoughts he call'd to Mind, that this very Child, he so doated upon; this only Child God had been pleas'd to bless him withal, was now going to be so inhumanely butcher'd by the Hands of his own doating and tender Parent. Such shocking Reflections, such melancholy Heart-breaking Considerations as these, are certainly much easier to be conceiv'd in our Imaginations than to be express'd by Words; and they took so deep a Rooting in the Heart of the afflicted and sorrowful Patriarch, that, at every Moment, he fetch'd such bitter Sighs from the very Bottom of his Soul, that each seem'd as if it was to be his last.

But lest a long uninterrupted Continuance of so severe a Tryal, might occasion this bitter Pill of Gall and Aloes to have too great an Influence over his almost wasted Spirits, the Lord, to prevent it, and, in some measure, to divert his Thoughts, was pleas'd to shew him a most stupendous and amazing Mystery: For, as he was proceeding on his Way, exceeding pensive, and little dreaming of such a Prodigy, behold! the Seven Earths were all opened to his View, insomuch, that nothing within the profoundest Centers, occult Recesses and Abysses thereof were concealed
from

from him, but all their Mystical *Arcana* expos'd apparently to his Sight.

Tho' his Astonishment was great, as we may easily imagine, yet nevertheless, arm'd with a Heavenly Fortitude, he extended his Sight as far as his Eyes would reach, and beheld, O wonderful Prospect! this Earthly Globe the World resting upon the Point of a Bull's Horn, the Bull standing upon a great Fish, which Fish lay extended upon a vast Lake of Water.

These are, indeed, Mysteries and Prodigies which stupify the Senses, shock the Understanding, and are by far too sublime for Humane Comprehension! Yet from hence *Abraham* began to consider and reflect upon the Omnipotency and Supreme Divinity of God, and that his Works are wholly incomprehensible, and that all and every one of His Creatures in general, are bound, tacitely, to conform to the least of his Ordinances with an implicate Obedience, so that, strengthen'd by these Reflections, he remain'd easy, satisfied, contented, and with a perfect Resignation; pursuing his Way with a firm, determin'd, and constant Resolution to perform the Sacrifice he had undertaken.

As he was going forwards, that accursed Enemy of Mankind (a) the Devil (who has from the Beginning, openly

(a) *A propos*; Now we are speaking of the Devil, I shall give my Readers a notable Story the *Mahometans* tell of *Abraham* and that Seducer of Mankind; There goes a Tradition, That the Devil looking one Day upon the Dead Carcase of a Man the Sea had thrown up on the Shore, whereof the wild Beasts, the Birds of Prey, and the Fishes had each devour'd some Part, he thought this an excellent Subject for him to work upon, in order to insnare Mankind concerning the Point of the Future Resurrection: "For, said he, how can they conceive that the Parts of this Body, devour'd by so many several Creatures, can ever joyn again at the General Resurrection?" God knowing the malicious and pernicious Design of this common Enemy, order'd *Abraham* to go walk upon the Sea-Shore; The Patriarch did so, and the Devil presently appeared to him like a Man, seeming to be much astonish'd, and in the greatest Confusion, and propos'd to him his

openly declared himself as such, and whose Thoughts and Deeds are perpetually tending towards the disturbing and disannulling whatever may be pleasing in the Sight of God) to try, if, by laying any of his dangerous and pernicious Snares, he could bring to nought, or at least interrupt this Pious Undertaking, he, with this View, came and presented himself before *Abraham*, under the Likeness of a Grave Ancient Hermit, and spake to him in these Words; "Stay, "*Abraham!* Whither is it you are dragging your poor innocent Child? You are certainly going to cut his Throat! Take Heed; this is, doubtless, some Artifice of *Satan's* which he makes Use of to insnare you; It is not God's Will you should commit this Wickedness; neither did those Dreams and Visions you have had proceed from Him.

Abra-

his Doubt touching the Resurrection. When *Abraham* had heard all he had to say, he answer'd; "What reasonable Ground can you have to doubt, since He who could deduce and draw together all the several Parts and Particles of this Body out of the Abyss of *Nothing*, will easily know how to find them again in the several Parts of Nature, wheresoever they shall be dispers'd, to put 'em together again. The Potter when he pleases, breaks in pieces an Earthen Vessel, and makes it up again of the same Clay." However, God to please *Abraham* (according to the *Alcoran*) said to him, Take four Birds, cut them in Pieces, and carry those Pieces and disperse them in four distant Mountains, and then call them, and you shall see all those four Birds will immediately come to you. This Story, which *Mahomet* has introduc'd into his *Alcoran*, is taken, we presume, from the Sacrifice of the Birds mentioned in *Genesis*; but the *Arabs* know many more Particulars of Holy Writ than *Moses* ever left us, so fruitful are they in their Inventions. These four Birds were, they say, a Pigeon, a Cock, a Crow, and a Peacock; and that, when *Abraham* had cut them in pieces, he made a perfect Anatomy of them, and mingl'd 'em all together. Some add, that he pounded them in a Mortar, and reduc'd them all to one Mass, which he divided into four Parts, and carry'd to the Tops of four several Mountains: Then holding up their Heads, which he retain'd in his Hands, he call'd them severally by their Names, and each of them instantly came for its Head, and flew away. In the Second Chapter of the *Alcoran*; intituled *El Eacrab*, or, The Cow, we read, that *Abraham* made

Abraham, who immediately knew the *Rebel*, notwithstanding his plausible Disguise, and perceiving his malicious 'Drift, made him this Answer; "Depart, "*Satan*; Begone from before me, thou Enemy to God and Man! Thou Wretch! who wast driven out of the Almighty's Presence with (a) Stones! Thy Malice and Deceit shall work no Effect upon me, nor shall it be in thy Power either to obstruct or delay this my holy Design."

The Traitor, when he found himself discovered, and that the Holy Man scoffed at him and derided him in such opprobrious Language, was quite confounded with Shame, and left him; but returned and appeared to *Ishmael*, unseen by his Father, saying to him; "How comes it about, O deceived Young Man! that you suffer your self to be abus'd and impos'd

made this Supplication to God; *Lord! Skew me how you raise the Dead*, The Lord answer'd; *Have you not Faith? Yes, Lord*, reply'd he, *But I only beg this to satisfy my Heart*.—The Fable of the Birds is thus allegoriz'd by the Author of the Book call'd *Anuar*: "All those, "*says he*, who desire that their Souls should live a Spiritual Life, "must slay and sacrifice all their Passions with the Sword of Mortification, and make them to be so confounded together, that they may find themselves in a Disposition to be led away by the Ordinances of God; for then, the Lord calling them, makes them run in the Way of his Law, till they fly away to the Place of Eternal Bliss." The Poet *Senai* makes another Allegory of the Fiction of these four Birds, saying, They are the Four Humours we are compos'd of, and that having sacrific'd them for the Service of God, if we make use of Faith, the Love of God, Reason and Experience, we shall, like *Abraham*, make them live again to Immortality. Some *Mahometan* Doctors pretend, that the divided Parts of those Birds came together again to denote to *Abraham*, that his Posterity the *Jews* should again be re-united, after having been disper'd over the Face of the Earth; which Notion they have, perhaps, borrow'd from the *Jews*, as well as many others. The Chapter *Amram* in the *Alcoran*, takes Notice of several of *Abraham's* Privileges in Relation to the Genealogy of our Saviour *Jesus Christ*, which shall be mentioned in a convenient Place.

(a) This I have explained in the first Chapter, p. 23. Note (e)

" upon

“ upon, by your unnatural Father, after this in-
 “ humane Manner? Don't you know, that he is
 “ going to cut your Throat, and to offer you up for
 “ a Sacrifice? ” *Ishmael* return'd him this Answer;
 “ No Father was ever heard of, that cut his Child's
 “ Throat without some just and equitable Cause for
 “ so doing: Your Words are incongruous, and incon-
 “ sistent with Reason! ” To which the Devil reply'd;
 “ I'll tell you, unfortunate Youth! Your ungodly
 “ Father alledges for an Excuse, that, for four suc-
 “ ceeding Nights, he has been admonish'd in a Vision,
 “ that he should cut your Throat, and offer you up
 “ for a Sacrifice: But, unhappy Young Man! I had
 “ no sooner seen you, than my Bowels yerned with
 “ Compassion for you.” The Pious Youth answer'd
 him in these Words; “ Since the Lord has-ordained it,
 “ and it is His Holy Will it should be so, most just it
 “ is that my Father should execute a Command so
 “ reasonable and so worthy of him: Far be it from
 “ him he should ever disobey his Lord and Creator:
 “ And seeing God is pleas'd, that I should fall a
 “ Victim, and vouchsafes to be appeas'd and con-
 “ tented with me for an Offering of Atonement, I am
 “ intirely resigned, and confirm and approve of my
 “ Father's Intention.”

Satan seeing himself baffled, and finding all his false,
 base and treacherous Artifices to be vain and of no Effect,
 departed, and went away: And *Ishmael*, being in a great
 Concern at what the false, pretended, hypocritical
 Old Hermie had said to him, could not refrain from
 shedding abundance of Tears; the which when his
 good Father perceiv'd, mov'd with a more than ordi-
 nary Paternal Tenderness, he ask'd him, “ What
 “ ailed him, and wherefore he wept? Conceal nothing
 “ from me, said he, my Dear! my Darling! Thou
 “ Joy of my Life, and Comfort of my Soul! ”
 To which kind Expressions, the innocent *Ishmael*
 reply'd; “ My Dear and ever-honoured Parent!
 “ The Cause of my Weeping and Concern proceeds
 “ from

“ from the Words that the Old Man, who was with
 “ you awhile ago, said to me; He told me that you
 “ was carrying me on purpose to kill me; and this it
 “ is that makes me cry. Dry up thy Tears, said the
 “ Righteous Patriarch: Weep not, my Dearest, but
 “ wipe thine Eyes; the treacherous old Thief is .a
 “ malicious, lying, infamous Villain; I'll take Care,
 “ my Life! to protect thee that no Harm befall
 “ thee.”

With these Words the Child took a little Courage and was appeas'd: But the Devil, not satisfied with what he had already done, nor discouraged with the Repulses he had met withal, resolv'd to make another Tryal; and, to that Intent, transform'd himself into a Bird, and sat before them in the Way they were to pass, with his Feathers all bristled up in a very melancholy Posture, and shewing great Signs of Sorrow, said to the Child; “ O unhappy, wretched
 “ Youth! How miserable and unfortunate is thy
 “ Fate, that thou art now led to the Slaughter in thy
 “ tender Years, to be Butcher'd by thy cruel Father.”
 “ Alas, O Bird! said the Child, Have you ever seen
 “ any Father murder his Son without his having de-
 “ served so violent a Chastisement? Alas! reply'd
 “ that infernal Bird, Thy Father wickedly affirms,
 “ That he is oblig'd to do it by God's express Com-
 “ mand. If that is true, answered *Ishmael*, I am ex-
 “ tremely well satisfied, and I receive the Stroke as
 “ a particular Grace and Mercy.” Then turning to-
 “ wards his dear afflicted Parent, he said to him; “ Father,
 “ I suppose, what the Old Man said just now, is still
 “ fresh in your Memory, and now that Bird, you see
 “ yonder, has told me the very same Thing! My
 “ Life! replied *Abraham*, (a) the Language of Birds

is

(a) In the *Mahometan* Writers, abundance is to be found concerning the Language of Birds and Beasts, and many notable Fables I have heard of Men who in all Ages understood their Language: Nay, I have met with Two Pretenders to that Knowledge; but,
 however,

“ is always mystical and intricate, ever concealing
 “ some double Meaning, and some secret and unin-
 “ telligible *Ænigma*; nor are there fewer Falsities in
 “ what they tell us, than in the Words of Men:
 “ This, my Dear, as well as every Thing else, is by
 “ the Lord's Permission.

But the Enemy of God, the rebellious *Satan*, whose Subtlety and Malice had been baffled and brought to nought, and his infernal Hatred to all Goodness having proved effectless in the cunning and artful Snares he had hitherto laid against this Holy Man, was now once more resolved to make a Fourth Effort, to try if he could hit the Mark he had already aimed at Three Times, but had always missed it; so now, fancying himself sure of his Aim, he flew away swiftly before them to the Top of the Mountain. (which was the Place where the Sacrifice was to be made) and there concealing himself under the Rock till they came, which was soon after, he then, like an *Eccho*, said thus; “ Alas! alas! How I commiserate thy de-
 “ plorable Destiny, thou unhappy, and never-enough-
 “ to-be-lamented Youth! In thy tenderest Years to
 “ be brought to such a disastrous and untimely End!
 “ To Day, in this very Place, thou wilt have thy
 “ Throat most barbarously cut; Here in this lonesome
 “ solitary Mountain, whither thou hast been basely
 “ and treacherously inticed to thy Grave; Here, I say,
 “ will thy innocent Blood be spilt: And when thou
 “ hast fallen a Victim to the blind and superstitious
 “ Obstinaey of thy unnatural Father, thou wilt here
 “ be buried in a Hole, and never more set thine Eyes
 “ upon thy Dear and Sorrowful Mother, till the Day
 “ of Judgment.

however, the *Mahometans* all unanimously agree, That none was ever perfect in that sort of Learning, except King *Solomon*, of whom much is said in the next Chapter. Which see.

This

This last Circumstance, which served as a Confirmation of all the foregoing ones, wrought a great Effect upon *Ishmael*; infomuch, that the Child was, in a manner, scandalized to find himself so often forewarned of what his Father designed against him; which though he had denied, yet he could not forbear believing; and therefore, with his Eyes flowing with Tears, he turned towards him, and spoke these Words; “ My Righteous and Honoured Father; If, paradvventure, all that the Old Man told me was false, the Words of the Bird cannot be a Fiction likewise; but if the Bird is also a Lyar, how is it possible, or even probable, that the Mountains themselves, that are fixed and immoveable, and know no Change, how can they tell me of a Thing that is not true? Explain to me, I beseech you, this Riddle!

They were now, as has been said before, arrived at their Journey's End, which was the very Summit of the Mountain, and when the good Patriarch saw himself there, and upon so sorrowful an Occasion, he was just ready to render up his Soul, and expire with innumerable Sobs and bitter Groans: Nor was he a little touched with his Son's last Words, to the which, accompanied with a Flood of Tears, he returned him this Answer;

“ My dearest Child! To conceal the Truth no longer from thee, know, That for Four Nights successively I had it revealed to me in a Voice from Heaven, That it is the Pleasure, Will and absolute Command of the most High and most Powerful Creator, that I should here, in this Place, spill thy Blood, and offer it up as a Sacrifice to his Holy Name; nor is it His Divine Pleasure to accept of any other Offering. This, if I perform, His supreme Majesty has promised to enhance, at the last Day, the Merit of my Obedience and Conformity to His Holy Will and Ordinance, above that of any Mortal who now lives, or has hitherto lived upon the Earth. Consider now, my dear Son! think well upon it,

162 Mahometism *Explain'd.*

“ what thou wouldst have me do in such a Case, or
 “ what can be thought on to prevent my being diso-
 “ bedient, in not complying with what the Lord my
 “ God requires; nay, so positively demands at my
 “ Hands!

The lovely Youth, when he was now clearly con-
 vinced and evidently confirmed upon what a Tragi-
 cal Account he had been brought to that fatal Place,
 was seized with Fear and Terror, trembling at the
 Thoughts and Apprehensions of approaching Death;
 nor was he able to stand the Shock without Horror,
 notwithstanding all the possible Efforts he made to
 overcome his Pusillanimity and want of Resolution:
 But what could be expected from one of his tender
 Age? For, in Truth, he was but, as we may say, an
 Infant.

Under this Apprehension and Concern, he cast a
 mournful Look towards his Aged, Sorrowful Father,
 and said; “ Why, my Beloved Father! why did you
 “ not give me Notice of this before we came from
 “ Home? I might then have had an Opportunity of
 “ taking Leave of my Dear and Pious Mother, and
 “ might have received from her Mouth the last Blessing
 “ I shall ever have from her in this World: I might
 “ then have had the Happiness to have prostrated my-
 “ self before her with a Filial Humility, and to have
 “ laid my Head under her Feet, and have im-
 “ plored her Pardon and Forgiveness for what-
 “ ever I had offended her in, and should have
 “ had her Farewel *Salem*, before I had departed from
 “ before her Eyes, never to behold them more;
 “ before my Immortal Spirit had relinquished this
 “ Earthly Clay: This would have been to me an ex-
 “ ceeding great Comfort and Satisfaction.

To this Exposition *Abraham* made Reply; “ I was
 “ cautious, my Beloved! nor dared I mention any
 “ thing of this important Affair to thee, fearing thou
 “ shouldst have discovered it to thy Mother, who,
 “ doubtless, would never have given her Consent; but
 “ would

“ would have prevented my Proceeding in it, and not
“ have suffered thee to have come; whereby, I should
“ have incurred the Lord’s high Displeasure, through
“ my Disobedience in complying with what He had
“ so strictly enjoyned me.

“ Far be it from me, said *Ishmael*, that I should
“ be, in any-wise, instrumental to your Disobedience:
“ Accomplish, my dear Father, the Holy Injunction
“ of the Almighty; Obey, I beseech you, this His
“ Divine Precept without the least Delay or Hesita-
“ tion upon my Account; for, assure your-self, that
“ since his Sacred Majesty vouchsafes to accept of so
“ insignificant and worthless a Victim as I am, for
“ an Oblation, I obey the Holy Decree with a per-
“ fect Resignation, and am intirely satisfied it be in-
“ stantly put in Execution. Approach, my dear
“ Father, I beg you, that I may kiss you *between*
“ *the Eyes*, and give you my Farewel *Salem*; the
“ which when I shall have done, and taken my Leave
“ of *them* for Ever, let then *those* Eyes be impartial
“ Witnesses how patiently, and with what Humility
“ and Resignation, I will, like an innocent Lamb,
“ submit my Throat to your Knife to be offered up
“ to the Lord as a Victim, since it is for His Holy
“ Service: And I intreat you, my Beloved Parent,
“ as in this present Juncture there is no Remedy nor
“ Medium, to ~~master~~ up all your innate Courage
“ and Greatness of Soul. Let your Heart, that seems
“ now to be so tenderly touch’d with Compassion and
“ Reluctancy, become insensible to Pity, and hard
“ as a Rock; let it be, for a while, divested of all
“ Softness, or, as it were, of all Humanity: Forget
“ that I am your Son; for, upon an Occasion where-
“ in it is inconsistent and inconvenient to harbour the
“ least Spark of Compassion, as in this Case it is al-
“ together so, then a Compassionate Person is rather
“ an Enemy than otherwise. No, the first Thing
“ you do, the first Step you take, tye my Hands with
“ a Cord very fast, that they may not be at Liberty

“ to make any Resistance when you apply the Knife
 “ to my Flesh: And take Heed, my Honoured Fa-
 “ ther, that your Garments are not spotted and de-
 “ filed with any Drops of my Blood; for should it
 “ so happen that they be dyed therewith, that Sight
 “ would hourly bring the Remembrance of this Tra-
 “ gical Circumstance fresh into your Thoughts: And
 “ besides, take Notice, I beseech you, that if my
 “ Mother should chance to see it, she will, every
 “ Minute, endure a most cruel and bitter Martyrdom.
 “ Be pleased, my Father, with humble Submission I
 “ beg it of you, to comfort her under her Affliction
 “ for my sake, and give her my last Salutation; and,
 “ I intreat you, return her my Thanks for having
 “ conceived in her Womb a Son, whom the Almighty
 “ has been pleased to deem worthy to be chosen for
 “ a Victim to be sacrificed to his Holy Name and for
 “ His Service. I fear, O my good Father, when the
 “ sharp-edg'd Steel shall pass over my Throat, with
 “ my dying Groans, or my struggling Limbs, I may
 “ discompose you; for, in Effect, I am but Flesh
 “ and Blood, and subject to all the Frailties incident
 “ to that base and earthly Composition. By this, I
 “ am apprehensive, lest the Merit of my spontaneous
 “ Resignation should be sullied and diminished. But,
 “ alas! my Parent! I too plainly perceive your Sor-
 “ row and Concern: I beg you not to give way to
 “ it; but do the Duty that is required of you, with-
 “ out any further Reluctancy: Take the Weapon in
 “ your Hand, and delay no longer to comply with your
 “ Obligation: Shake off the relenting Pity you have
 “ for me; but if you have not otherwise the Power,
 “ cover my Eyes and Face with the Veil you brought;
 “ and, when I am once Dead and Cold, then bury my
 “ Body out of your Sight: But I desire you'll be
 “ pleased to interr me in the same Cloaths I have on;
 “ but this *Aljuba* [an Upper-Garment] my Mother
 “ put upon me this Morning when we left her, I
 “ beg you to return it to her again, that by often
 “ looking

“ looking upon it, she may recall her Son some-
 “ times into her Memory, and it may, perhaps, be
 “ some little Consolation to her for the Absence of
 “ her only Child she was so fond of.

Abraham, when he beheld such wonderful Constancy and Resolution, with so sincere and unusual a Piety and Fortitude in one so young as was *Ishmael* his Son; and, when he called to Mind the Arguments he had us'd to encourage him, and with what an Heroick Intrepidity he was ready and fully prepared to embrace a painful Martyrdom; When he recollected all this, I say, his Thoughts were variously and differently employ'd: On one Hand he look'd upon the sharp Weapon wherewith he was about to cut the Veins and spill the Blood of that innocent Child, the very Sight whereof pierc'd him to the Bottom of his Soul: On the other Hand, he was very much heartned and comforted at the Fortitude he beheld in his Son, and how soon he had shaken off the Terrors and Apprehensions of Death, to which he now so cheerfully offer'd himself without the least Reluctancy or Hesitation. So that without any further Delay, the zealous Patriarch began to make ready to accomplish the intended Sacrifice.

In order to this, he set down what Luggage he had about him, which consisted only of a Sort of a Felted or Shaggy ~~Upper~~ Garmēt cast over his Shoulders, and a Wallet made of a Deer's Skin, tann'd with the Hair, hanging by his Side, wherein he constantly put his Provision whenever he went abroad to take his Rounds about his Lands, as he frequently did: He then, with great Reverence and Humility, began his *Salah* or Devotion 'till the Sun was mounted up about half Way towards the Meridian, that the Resplendent Rays of that glorious Planet, when in its brightest Splendor, might be Witnesses of the meritorious Proceedings, Oblation and perfect Resignation of him and of his pious Son. When he had pro-

trated himself before the Lord, he made Him this
memorable Oration or Prayer.

ABRAHAM'S PRAYER before the
SACRIFICE.

Most High and Omnipotent SOVEREIGN!

MAY all the Cælestial Potentates of thy Blessed Sera-
phick Choirs give Praises to thy Holy Name, with
their melodious and echoing Hymns, for Ever and Ever!
For, of all thy wonderful and inimitable Works, none was
ever done in Vain, or without the utmost Perfection!
No Creature ever felt the Effects of thy dreadful Wrath
and Indignation without having justly deserved the same!
Thy Promises are as inviolable, and thy Covenants as
stable and immovæable, as thy fixed Throne! Thou never
didst refuse to send thy Succour and Assistance to them
who implored it: We have hourly Tokens of thy great
and boundless Love towards us; and the Influence of
thy Divine Grace is continually distributed amongst thy
Creatures, with the Intent, that they make the right
Use thereof for their Eternal Welfare. In the Holy
Decrees of thy secret Judgments, there is neither a
Why, How, nor Wherefore: All is firm, sure, and
inevitable! They are all fix'd, irrevocable and infinite!
I am now, Lord! upon the Point of Accomplishing what
thou hast commanded me to perform; Grant, therefore,
I beseech thee of thy unmeasurable Bounty, that I may
be illuminated with thy Grace, so that I may be able,
perfectly to compleat what I have taken in Hand to thy
Honour and Glory; and that no Obstacle may occur to
prevent this my Offering's being acceptable in thy Sight,
and to thy intire Satisfaction. I ask not this Grace pre-
sumptuously, or through the Merit of any of my past
Actions, or of my present prostrate Posture of Humili-
ation; but I beg it out of the infinite Love and Com-
passion

passion thou hast always manifested to Mankind, and to me in particular, though unworthy of the least of thy Favours. I implore it by the great Mercies thou didst cause to descend down upon Adam: By the unparalell'd Deference thou didst shew to Noah, in electing him to be the Director and the principal Transactor in that so important and never-to-be-forgotten an Action: By all thy sacred Precepts, which we are in Duty bound to observe; and by all thy mighty Blessings, I beseech thee, most Gracious Monarch! to receive this my Oblation, which is, with an implicate Faith, Confidence and Resignation, offered, directed and dedicated to thy Divinity, and in Conformity to thy Holy Will and Command. Thy glorious Planets, the resulgent Sun and the beautiful Moon, with all the blessed Seraphims that are Attendants about thy Throne of Glory, shall be all Witnesses of my Obedience. And be thou also, O Faithful Seraphim! most beauteous Gabriel! I beg and supplicate thee, be Thou an Intercessor for me, that this my Offering may find a gracious and favourable Reception; as thou canst testify, that I do it purely in Obedience to the Injunction laid on me by the Almighty Lord of Lords.)

Abraham, as soon as he had ended this Prayer or Address to the King of Heaven, immediately laid hold of his beloved Child, and having first bound his Hands, he cast him upon the Ground, and then, between Resolution and Despair, he approach'd the Keen-edg'd Knife to the tender Throat of this Innocent, saying, at the same time, these Words, (a)

Bismil-

(a) These Words are constantly used by all *Mahometans* in general when they kill any Creature that is to be eaten, for which Reason, they don't care to eat of the Meat that is kill'd by *Christians*, who never practise that Ceremony: But they are not altogether so very scrupulous in this Case as are the *Jews*, who have, besides this, other Reasons for not eating with any Sort of People, but those of their own Religion, especially Meat. — The last Word is here super-

Bismillabi! *Allah bu Ackbar wa Adimu!* That is, In the Name of God! God is Great and Powerful!

At this Instant the Earth, with the very Centres and the profoundest Abysses thereof, began to tremble; nay, the Heavens themselves shook, and were agitated: The Seas, the Rivers and the Springs were as unsettled as in the greatest Tempest, or Hurrican; The Dolphins and the rest of the Inhabitants of that Element, sunk down, in an unusual Astonishment, to the lowest Centres of the Deep, to hide themselves for Fear. The Cœlestial Choirs of Angels were all, in general, almost drowned in Tears, being extremely affected with Compassion, Pity, and Concern at the Sight of so moving an Object. The Fowls and Birds of the Air flew here and there in a promiscuous Confusion, chirping and lamenting in their Language; and the wild Beasts of the Earth sent forth most frightful Howlings and Yellings. The Devils in Legions, fled away to shelter themselves, being as much terrify'd at the mighty Confusion they beheld, as full of Shame and Resentment to see that all their Snares, their Subtlety, and their Malice, wherewith they had expected, nay, even made sure of interrupting or quite preventing this sanctified and pious Work, had proved Ineffectual.

“ But, amidst all these Prodigies, we forget the
 “ Sufferings of the righteous, and much to be-pitied
 “ Father: What must his Sentiments be under so
 “ sharp a Tryal! To behold his dear and only Child
 “ bound and stretch'd out at his Feet, his own Hand
 “ arm'd with a sharp and fatal Steel ready to take
 “ away that innocent Life he would have preserved

fluously added by the Author, I suppose, as he often does, to make out his Verse; for what the *Mahometans* say, when they cut the Throat of any Creature whatsoever that is to be eaten (and as they affirm in Imitation of *Abraham* upon this Occasion) is only *Bismillabi, Allah bu Ackbar*: Nor do they hardly do any thing at all without using the Expression of *Bismillabi*, or In the Name of God.

“ a thousand times rather than his own; and yet,
 “ in Obedience to the Absoluteness of the Injunction,
 “ he was rather sedulously diligent in that cruel Af-
 “ fair, than negligently lukewarm.

We are informed by sacred Writ, That he felt at once, *Four* different penetrating Afflictions, which search'd and pierc'd into his suffering Heart to such a Degree, that it became, as it were, like melted Wax; either of the which was abundantly sufficient to reduce any Mortal, however courageous and resolute, to his last Gasp; as it undoubtedly had him, if the Protecting Hand of his All-powerful Creator had not been extended over him. The *First* was to see himself obliged to become the Butcher of his only Child, and who was intirely spotless, faultless, and innocent, far from having, in the least, merited so deplorable a Destiny. The *Second* was the shocking Thoughts, when he look'd upon the sharp Edge of his Weapon, of what a cruel and intolerable Smart the poor harmless Child must endure when he received the fatal Wound in his tender Flesh. The *Third* was, when he reflected upon the excessive heart-breaking Sentiments of his Mother, when she should come to hear of the miserable and untimely Death of the Child she so tenderly doated upon, and in whom she had center'd her Delight, Joy and Expectations. The *Fourth* was, that it was altogether out of his Power, by any humane Means, to deliver his Child from undergoing the bitter Cup, since it was the express and positive Command of the Eternal Monarch it should be so, with the which he was absolutely and inevitably obliged to comply.

“ What a Tryal was here! How hardly must this
 “ faithful Servant of the Lord, this Holy *Wrestler*,
 “ be put to it, to contend with Four such potent
 “ and contrary Adversaries! Yet, nevertheless, by
 “ his Constancy, his Perseverance and Resolution, he
 “ prevail'd and got the Victory over them all.”

He now, animated with a pious Zeal, with Vigour and Resolution, grasp'd the merciless Steel in his Hand, and, with his utmost Strength, drew the keen Edge across the delicate, tender, unresisting Throat of the immaculate Victim: But without Effect; for the Angels of God had interposed some Obstacle between the Knife and *Ishmael's* Skin, and at the same Moment cry'd out to their Sovereign in one Voice; "Behold, O most Gracious Lord! those thy Servants and *Friends*, whom thou hast elected from among all the Nations of Mankind; see their Sufferings with thine own All-seeing Eyes; Have Compassion upon them, since thou knowest their Integrity and Obedience: Pity the tender Nonage of the innocent Child, we beseech thee of thy infinite Mercy."

God answered the Blessed and Compassionate Angels in these Words; "I see it all; I am an Eye-witness of what has been transacted: If they implore my Succour in this their Sorrowful Conflict, in this their terrible and bitter Tribulation, I, who am the most Merciful amongst the Merciful, will assuredly and infallibly assist and deliver them."

The zealous Patriarch again took hold of his Knife, and, lifting up his Arm, he passed it with all his Might, over his Son's Neck; but the Endeavour proved likewise fruitless and abortive. Then said *Ishmael* to him, "Alas, my Father! What means this! What's become of your wonted Strength, your pristine Vigour and undaunted Resolution? How comes it about, you are so strangely altered from what you have always been? In the Lord's Name, shake off this Pusillanimity and inglorious Cowardice; and if the Knife's Edge will not cut, thrust it in Point-ways, then it must surely penetrate! Advance your fearful, trembling Arm with Vigour and Resolution, that it may pierce my
"yield-

“ yielding Flesh, without your giving Way to your
 “ unseasonable Reluctancy for me. Hasten, without
 “ farther Delay, to fulfil the Sacred Decree, in Spight
 “ and Opposition of your mortal and implacable
 “ Enemy the Devil, who is using all his possible
 “ Endeavours to obstruct and deter your Proceeding
 “ in the Accomplishing an Injunction so Sacred as
 “ is this you are about.

Abraham now tried that Way also, but notwithstanding he thrust forwards with all his Force, to make the sharp Point penetrate into the Child's Throat, imagining that by so doing, he might be able to make an End of him, and so put him out of his Pain at once; yet he could not possibly either wound or draw Blood of him; which when *Ishmael* saw, he got up, and throwing himself upon his Knees, he made his Address to the Almighty in this short Prayer.



Ishmael's PRAYER.

MY Bounteous Lord, who livest and reignest, for Ever and Ever, to all Eternity! Thou who art Absolute Monarch over all the Heavens, the Earths, and the Waters, there being none that dares contradict the least of thy Decrees! ~~Teach me,~~ I implore thee, to cast an Eye of Compassion upon my tender Years, and commiserate the Gray Hairs of my afflicted, aged Parent. Grant, O thou just and impartial Judge! that this our Oblation may have a speedy Catastrophe, and that it may be accomplished to the Honour and Glory of thy Blessed Name. Thou perfectly knowest our Intentions, as we likewise are satisfied and convinced that with only thy Will it shall be so, it may be brought to a happy Conclusion, and I shall be out of my Pain and at Rest. As thou knowest

knowest what I am, so, in like Manner, I am not at all ignorant, that what I shall be, or what is to become of me, is wholly in thy Power and at thy Disposal. And, as thou art the only Victorious Conqueror, who never was, nor never can be conquered, do not, I intreat thee, dispise this my voluntary Offering, lest the Accursed Enemy the Devil should remain with the Victory, and I, notwithstanding my pious Intent, be vanquished and confounded.

As soon as the pious Youth had thus ended his Prayer, he, with a surprizing Magnanimity and Resolution, returned again, and laid down his Neck at his Father's Feet, saying; "Come, my dear Father, dispatch and make an End of me." Abraham then made a Fourth Tryal to wound his Son's Throat, but his Arm was now this Time withheld by the Faithful Angel Gabriel, who, by the Command of the most High and Sovereign Monarch, had descended, and brought with him a fine, fat, and beautiful Ram, which had been bred in the richest Pastures of the Cœlestial Paradise.

The Blessed Angel then, detaining and holding back his Arm, said to him; "Desist, thou Upright Friend of the Almighty; Forbear, and let thy illustrious Child at Liberty; for he is not the Victim the Lord requires. Yet his Oblation is nevertheless compleatly accomplished: Let me go; and for his Ransom, take and sacrifice this chosen Ram, which thy Lord hath, with his own Hand, picked out of his Cœlestial Flocks, on purpose to redeem the pious Ishmael: This is the Offering His Divine Majesty is pleased to accept of instead of thy Son, being intirely satisfied with the Integrity of you both."

The good Patriarch upon this, with excessive Joy and Content, unbound his Son, and instantly offered up the Ram which the Faithful Gabriel had brought from Paradise; the Flesh whereof he got ready, and they

they made a joyful and delicious Meal of it: And from hence is derived the venerable Ceremony of the (a) *Adabeas*, which the True Believers always perform at the Feast of *El Corban*, that is, *Of the Sacrifice* which is left us as an unexceptionable Precept by our Honoured Prophet *Mahommed*, and afterwards recommended to us by his excellent and venerable (b) *Sabaabah*, or Companions.

After

(a) *Adabeas*. Though I am tolerably well acquainted with this Word my self, yet I rather chuse to insert (as I often do, that my Readers may see, I give them the Authority of so Authentick an Author) what Monsieur *D'Herbelot* says under the Word *Adha*, which is the true Pronunciation. He says; It is a Festival of the *Mahometans*, kept upon the Twelfth Day of the Moon *Debou'lsagiat*, which is the Twelfth and last of their [Lunar] Year. This Name signifies, *The Month of the Pilgrimage*, because particularly observed for the Ceremonies of the Pilgrims at *Mecca*. — On that Day they solemnly sacrifice a Sheep at *Mecca*, and at no other Place [He means the Ceremony there is solemnized after a peculiar Manner; for on that Day, which is the first Day of their great *Beyram*, every one that is able, solemnly sacrifices one or more Sheep, throughout the whole *Mahometan* Dominions] which bears the Name of the Festival by the *Turks* commonly called the *Great Beyram* [and by the *Arabs* *Ayd el Kebir*, or *Ayd el Corban*, i. e. The great *Pasqua*, or the Festival of the Sacrifice] to distinguish it from the Lesser one, which immediately succeeds their Great Fast of *Ramadam*. The Eastern *Christians* call it the *Mahometans* Easter. This Festival is likewise called *Jaum el Corban*, or the Day of Sacrifice, because on that Day every Pilgrim may sacrifice as many Sheep as he pleases. These Victims are called [in the Plural] *Dhabiat*. They go out of *Mecca* to celebrate this Solemnity in a Place, called *Mina*, or *Muna*, and there they sometimes offer a Camel. — This is the only Sacrifice the *Mahometans* use; and this they observe in the Commemoration of *Abraham*. It is positively asserted by their Authors, That the Horns of this very Ram, which was sacrificed instead of *Ishmael*, were, by the *Arabs*, affixed to the Golden Gutter which received the Rain Water from the Roof of the *Caabah*, and continued there 'till *Mahome's* Days, who caused them to be taken away, to deprive those People of any Motive to Idolatry.

(b) *Sabaabih* or *Sababah*, is the Plural Number of *Sabeb* and *As-hab*, a Friend or Companion, and, in some Senses, a Master and Owner of any Thing. But the Word, as it does here, always signifies

After all this was over, they gladly began to descend from the Mountain, and with joyful Countenances hastened their Steps towards the City; where being arrived, they met the Child's Mother, who having been in a great Care and Concern at their long Stay, was coming out to look after them; and when she beheld them coming, she ran and took her Son in her Arms, and tenderly embraced him, kissing his lovely Eyes and Cheeks a Thousand Times. They gave her a particular Account of all that had passed: At the Recital whereof, she was exceedingly terrified and amazed; and although, from that Day forwards, she was more than ordinary careful of her Son, and would never venture him a Moment out of her Sight, yet she could never be easy; but was always under a Jealousy and a suspicious Apprehension, lest the like Accident might befall him again: Nor did she ever think him secure, till one Day the Faithful Angel *Gabriel* appeared to her, and assured her, That from the Loins of *Ishmael* her Son should proceed Men of pure and exemplary Lives; and that he should be the Father of infinite Generations, and the Founder of innumerable Tribes of gallant and undaunted Warriors, from whom should descend the noble and most illustrious Chieftain, the great and famous Leader *Mahommed* of ever Blessed Memory, the last, or as we may say, the *Seal* of all the Prophets; for the Love of whom, and for whose Sake alone, God created the ~~Heavens with all their~~ Illuminations, Planets and Signs, the Earths, Plants, Seas, Rivers, &c.

The Great and Royal Princess remained satisfied, joyful and content at this Assurance, returning Prais-

ses *Mahomet's* Companions, being Ten in Number, some whereof were his immediate Successors, as *Abubeker*, *Omar*, *Othman*, *Ali*, &c. They were all very famous for their Learning, Piety, Valour, Employments or Dignities, and their Memories are held in great Authority and Veneration among the *Mahometans*, They are spoken of by *Dr. Prideaux* in his *L. of Mahom.* Which see.

ses and Thanksgivings to the Lord of Heaven, who had been pleased to grant her so mighty a Blessing: And the good *Abraham* sanctified the Hour of that great and memorable Transaction that had happened in the Mountain, with Two Prostrations and Humiliations, which are, to this Day, observed by many pious *Mussulmans*: By which is meant, That Time of the Morning when the Sun is so high advanced in his Ascent, that his Rays are upon the inner Surface of this Side of the Earthly Globe: This Point of Time is what we call *Adoha*, and is the same wherein *Abraham* began first to make ready to offer up his Son, when they arrived at the Mountain-Top: And for the Four different and contrary Afflictions he had to contend with all at once, as has been related, before he began to apply the Knife to his Son's Throat, the righteous Patriarch instituted Four Prostrations, &c. as a Token of his grateful Acknowledgment to his Lord and Creator, for delivering him from Four such terrible Adversaries; which Devotions he performed as the Sun was just mounted to the Zenith, or rather Meridian; for the whole Time of the Sacrifice continued from the Sun's being, as I have said before, in his *Adoha*, 'till full Noon, from whence our High *Salah* of the *Dohar*, or Noor-Tide; had its first Original: The which, with all the rest of the Holy Precepts, are enjoyed us by the Sacred Law of our Blessed Prophet *Mahommed* of ever Holy Memory, to the unexpressible Benefit of all True Believers.





C H A P. IX.

The LINE of ISAAC.

The Angel Gabriel brings Sarah Tydings of her bearing a Son in her Old Age. Her Diffidence. The Angel's Prophecy concerning the Posterity of Isaac. Abraham's Indifference. Isaac's Birth. His Character. That of Jacob. Of Joseph. Of Moses. Of Joshua. Of David. Of Solomon, with his strange Adventures. Of Daniel. Of Jonas. Of St. John the Baptist. Of Jesus Christ; and the Antichristian Sentiments of the Mahometans concerning him. (a)



AFTER this great and memorable Sacrifice, which had, in every Particular, been transacted, as I have before related, *Abraham*, who had taken up his Abode within the Confines of *Arabia*, where he had passed the greatest Part of his Life; was now growing towards his latter End, being full an Hundred Years old, and his Wife *Sarah* Ninety. She

(a) The Argument my Author gives this his 9th Chapter runs thus; *Cuentase en este Camo, la Linea de Izbaq Faron de los Judios y Cristianos, y el asienso del Pueblo de Israel, y los grandes Hechos de los*

She was now past all Expectation or Probability of ever having any Children, as having been hitherto barren all her whole Life, and now arrived at an Age of, almost, Decrepidness; so that she might, by the Course of Nature, very rationally be in Despair of ever becoming the Mother of a Son.

“ But as the hidden Causes of all those mysterious
 “ Secrets of Nature are known and manifested
 “ to the All-knowing Creator, and to none but Him;
 “ and as it is His Divine Pleasure it shall be so, He
 “ never vouchsafing to permit any but Himself alone
 “ to be endowed with a consummate and perfect Know-
 “ ledge, it becomes not us Mortals to be over-curious,
 “ but, in all Things, to submit to His superior
 “ Wisdom.

For the Lord, notwithstanding the apparent Impossibility, was pleased at that Time to dispatch away the Seraphic *Gabriel*, with Orders to descend to the Earth, and there to deliver a Message to the despairing Matron. He came to her and spoke thus;
 “ *Sarah!* It is ordained by the Lord of Heaven, that
 “ you conceive and bring forth a Son.” To which she, with a loud Laughter, made him this Reply;
 “ My Lord! You are surely come to mock me: Your
 “ Words and the Subject of your Message are such,
 “ that I can't refrain from Laughter. What Pro-
 “ spect or Probability can I have of bringing forth
 “ Children, when I am come to my Journey's End?
 “ How can it be expected or imagined, that I should

Los Anavies qui de aqui procedieron hasta yce aleh'alam, y las ventajas que de cada uno dellor credamos: que fue el principal Motivo de bazer este Libro, por que avia muchos ignorantes dellor. That is; “ In this
 “ Canticle, or Chapter, an Account is given of the Line of *Isaac*
 “ Patron of the *Jews* and *Christians*, and the Foundation of the Peo-
 “ ple of *Israel*, with the great Deeds of those Prophets who pro-
 “ ceeded from that Stock: Which was the principal Motive for
 “ composing this Book, because many were ignorant of those
 “ Things.”

178 Mahometism Explain'd.

ever hold a Son, to suckle him at these Breasts of mine, which are, through Age, become so wrinkled, lank and languid ?

The Angel then answered her to this Purpose ; Mark well what I say, thou worthy, though incredulous Woman ! Listen attentively to my Words : The Son that shall be born unto thee, shall bear this very Name : He shall be called *Laughter* : But he shall be the Father of very numerous Generations, and the Founder of an Illustrious Genealogy, wherein shall be many holy, pious and sanctified Prophets and Patriarchs ; from whom shall likewise proceed a wicked, perverse and most degenerate Race of People : For in the same Manner as thou hast, so inconsiderately, derided and made slight of the sacred Word of God, so shall thy intire Posterity become the Scoff and Derision of the Accursed *Lucifer*.

When *Gabriel* had spoke thus, he departed, leaving *Sarah* not a little surprized and overjoyed ; who immediately went forth out of her House to seek for her Husband, to impart to him the glad Tydings the Angel had brought her ; and that God had promised them a Son, who should prove the Ornament and Comfort of his House and Posterity. She found *Abraham* in Company with his Son *Ishmael*, whom he so dearly loved, and whom he held in his Arms tenderly embracing. When she had told him the whole Cause of her Joy and Astonishment, he, with a kind of a cold Indifference, only said ; “ If the Lord pleases but to preserve this I have already, I shall be intirely satisfied : Meaning, That his Son *Ishmael* alone, was what he had the greatest Love and Esteem for in this World, and that he seemed to be doubtful and to make Difficulties, and likewise to be indifferent, as to his ever being the Father of another Child.

However, at the End of Nine Months, his Wife *Sarah* was delivered of a fair Son, and they called him by the Name of *Isaac*, which Word signifies

Laughter :

Laughter : This was done in Conformity to the Forewarning the blessed Angel *Gabriel* had given to *Sarah* his Mother.

This *Isaac* was the Father, Founder, or Patron of the Tribes of *Beni Israel*, who are the *Jews* or Sons of *Jacob*, otherwise called *Israel*; a People in former Ages, exceedingly beloved, favoured and honoured by the Almighty. This just Patriarch *Isaac* took to Wife a chaste, fair and beautiful Virgin, of *Hebrew* Descent, whose Name was *Rebecca*: She was of noble and honourable Parentage, and had been brought up by *Batuel*, who was a very upright and devout Person, and took great Care of her Education. • The Fruits of her Marriage with *Isaac* were two Twin-Brothers, *Jacob* and (a) *Esau*, who strove and contended mightily in

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their

(a) *Esau* the Son of *Isaac* and *Rebecca*, and Twin-Brother to the Patriarch *Jacob*, is by all *Mahometan* Historians, called *Aiu Ben Isaac*. They tell all that Story with very little Variation from *Moses's* Account of it in *Genesis*; only add, That the Blessing *Isaac* designed for *Esau*, but gave to *Jacob*, by the Contrivance of his Wife *Rebecca*, particularly regarded *Jacob's* Posterity, out of which were to proceed the Prophets and Messengers of God: And this Blessing being, by God's Appointment, given away from *Esau*, he begged, that his Line might, instead of Prophets, produce Kings, Emperors, and mighty Men; and accordingly most of the *Mahometan* Historiographers affirm, That *Esau* had a Son called *Roum*, from whom all the *Greek* and *Roman* Emperors are descended. *Esau*, they say, married several Wives, and had by them a numerous Issue. The first was *Nahalai*, the Daughter of his Uncle *Ismael*. The second *Adah*, Daughter to *Elon Hefteen*, a *Canaanean*. After these he married *Greeks*, whose Offspring remain'd in their Mother's Country. *Abou'l Farage* says, That *Esau* made War upon his Brother *Jacob*, who at last slew him with an Arrow. *Esau* is likewise furnamed *Edom*, being so called because he was Red-haired. This the *Arabs* have borrowed from the *Hebrew*, and call the Posterity of *Esau*, *Edomou* and *Edomijn*, the *Edomites* or *Idumeans*. They also give them the Name of *Banon* or *Bani el Asfar*, the Children of the Yellow, Fair, or Red hair'd Man, which *Edom* signifies in the *Hebrew* Tongue. But by this Name they do not only mean the *Idumeans* or *Edomites*, but apply it likewise to the *Greeks* and *Romans*, whom they believe to descend from *Esau*. The *Talmudists* and moderns

their Mother's Womb, about who should be first born: However *Eſau* got the better there, and came out foremoſt, whom his Brother *Jacob* immediately followed at his Heels: So that *Eſau*, by his Robuſtneſs and an arrogant Reſolution, got the Advantage of his meeker Brother, as to the Precedency of Birth-right; but (a) *Jacob*, in Retaliation, defrauded him of the Bleſſing of his dying Father, and was endowed with a larger Portion of God's Grace.

Jacob was a moſt Righteous Man: He went into *Mefopotamia*, where he married two Siſters, the Daughters of his Uncle *Laban*; and afterwards he eſpouſed two young Damſels who had been his Handmaids, inſomuch, that the whole Number of lawfully wedded Wives he had, was Four: He had by thoſe four Wives, Twelve Sons, Prophets and Patriarchs of high Eſteem and Degree, from whom proceeded Twelve Tribes or Lineages. Of theſe Twelve Houſes or Stocks, all the whole People of *Iſrael*, that is to ſay, the Nations of the *Jews*, had their Original Deſcent; amongſt which

dern *Jews*, have inſufed this ill-grounded, fooliſh Notion into the Heads of the *Mahometans*, with the malicious Deſign of bringing down the Curſes the Prophets laid on the *Idumeans* or *Edomites* upon the *Chriſtians* in general, and even upon our Bleſſed Saviour himſelf; but in this Reſpect, they muſt never harbour any Thoughts of the *Mahometans* agreeing with them.

(a) They ſay, *Jacob* is called *Iſrael* in *Syriac*, and that he was the Father of Twelve Sons, whom they generally call *Aſbat*, that is, the Tribes, becauſe they were the Parents and Founders of the Twelve Tribes of the *Jews*; and, that of this Patriarch's Race came all the Prophets, except Three, who are *Aiou*b or *Job*, *Sbio*ab or *Jethro*, Father-in-Law to *Mofes*, and *Mahomet*; which Three, they ſay, deſcended from *Iſhmael*, and were *Arabs* by Nation; though ſome Writers leave out *Job*, and mention only the two others. The *Taarich Montbekkeb* adds, That not only the Gift of Prophecy continued among the Sons of *Jacob*, but alſo the Regal Power, which remained amongſt them, till the Time of *Iſa* and *Fabia*, that is, *Jeſus Chriſt* and *St. John* the Baptiſt; after whom the *Romans* and *Persians* deſtroy'd their Country. The ſame Author ſays, That *Jacob* dyed in in *Egypt*, &c. all exactly as in the Bible.

People,

People, there have been a venerable Number of very virtuous and pious Men, Servants of the most High God, whose Fear was continually before their Eyes, and upon whom the Lord was pleased to pour down very great and exemplary Mercies, and to bestow upon them uncommon Portions of his Divine Grace: Yet, notwithstanding, as I have before hinted, from this Favoured and Illustrious Family, by their mixing with Strange and Idolatrous Nations, they, in succeeding Ages, became so degenerately adulterated, that the latter Generations of that once so noble a Nation, have rendered themselves infamous, despised, hated and contemptible throughout the whole World: They have had many and terrible Instances of the Wrath and Indignation of their incensed God, whose avenging Arm hath not yet ceased from pursuing that obstinate, wicked and perverse People.

The most worthy of all the Sons of *Jacob*, was that just and ever-memorable Patriarch *Joseph*. From this same Stock descended the Righteous Legislator *Moses*, that for-ever-famous Person, who was deemed worthy to converse with God Himself, and to receive from His Divine Hands those Sacred Laws, which were written with God's Finger upon the Tables. *Aaron* the High Priest was Brother to this Holy Man, and was a great Assister to him, in the Publication of those Laws of the Most High. From the same Lineage likewise descended that Renowned and Warlike Leader *Joshua*, who won that miraculous Battle. As was also the Royal *David*, the famous and sanctified Author of (a) *El Zabour*, or the *Psalms*, a Book re-

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vised

(a) *El Zabour*, or, as some pronounce it, *El Zebour*, is the Plural Number of *Zabr*, which is *Arabick* signifies a Book. The Word *Zabour* hath two Significations. In the First Place, it is the Name of the Book of the Divine Decrees, which the *Mahometans* otherwise call *Lough el Mshfourh*, The secret Tables. In the next Place, as it is generally taken, it implies the *Psalter*, or Book of *Psalms*, wherewith they believe that God inspired *David*. They add, That
this

vifed by God Himfelf, and figned with His own Hand: The Son of this Royal Prophet was the Magnificent and moft Wife *Solomon*; he, who thro' the Tranfcendancy and efficacious Virtue of his Ring, obtained Univerfal Command, nothing daring to difpute his Will. Of this People was likewife the holy *Daniel*, who was caft to the Lions to be devoured. And *Fonas*, who was fwallowed by the Whale, proceeded from the fame Original. *Zacharias* the Sacerdote, that devout Man, who was espoufed to the vertuous *Anna* or *Hannah*, who was the Mother of the unspotted (a) *Miriam*, or *Mary*, that chafte and undefiled Virgin, whofe Memory is of fuch high Veneration in the World; and is the
 fame

this Royal Prophet fung them himfelf, and caufed the *Levites* and his Muficians to fing them to the Sound of Inftruments before the Holy Ark. However, the Book the *Mahometans* call *Zabour*, does not contain the fame *Pfalms* we have in the *Pfalter*, but only a confufed Extract of feveral Things, which have not the leaft Relation to *David* or his *Pfalms*. They likewife fay, That the *Engile* or *Holy Goffel* was fent by God to *Jefus Chrift* 1200 Years after *David* received from Heaven his Canticles or Songs called *Zabour*; and the *Sabis* or *Sabians*, who pretend they have *Adam's* Book, do alfo boast, that they have the true *Zabour*: But this Book of the *Sabians* is ftill more remote from *David's* *Pfalms* than that of the *Mahometans*, and is rather the fame with that they call *Diffour*, which comprehends their Law, or Superftitious Religion; and it is likely they rather call it *Zabour* from the general Signification of this Word, which is Book, than from that peculiar one the *Mahometans* give it. *D'Herbelot* in *Zebour*. Of thefe *Sabians*, fee the fame Author under the Words *Saba* and *Sabi*, where is a large Account of them.

(a) The *Arabick* Name *Miriam*, that is *Mary*, is taken from the *Hebrew* and *Syriack*: By this Name they always call the bleffed Virgin Mother of our Lord, ever adding *Lella*, or *Lady*. It is the proper Name of many Women: The *Alcoran*, in feveral Places, makes very honourable Mention of our bleffed Lady, and there is a whole Chapter that bears her Name; and fome others fpeak not only of her Birth, but of her Mother, *S. Ann*, being big of her, and likewife of her Education in the Houfe of *Zachariah*, and in the Temple; as alfo of her divine and miraculous Delivery;
 to

same from whose Body was born the most Just and Holy *Isa*, or *Jesus*, whom the deluded *Christians* blindly, erroneously and idolatrously worship, and have

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to all which the Expositors add several Traditions of the Eastern Christians, which, but for them, 'tis probable, had been lost. One of them is, That God (according to the *Alcoran*) preserved her and her Son from the Devil. *Houssain Vaes*, a noted Historian, expounds this Preservation in these Words; "No Child, says he, is born into the World, that the Devil does not touch and handle 'till he makes it cry, and except *Miriam* and her Son, none were ever preserved, and exempted from this Handling." — This Tradition seems to have some Allusion to Original Sin, called by the *Arabs* (as I have said somewhere else) *Hebat el Galb*, that is, The Grains of the Heart. — As for *S. Ann*, the Blessed Virgin's Mother, she is known by the *Mahometans* by her proper Name *Hannah*; of whom they say, That when she was with Child of our Lady, she vowed to dedicate to God what she bore in her Womb, and accordingly performed her Promise as soon as she was delivered, by offering up her Daughter in the Temple. *Mahomet* makes God say upon the Birth of the Blessed Virgin, "I have named her *Miriam*;" Which Name, say the Expositors, is the same as *Amat Allah*, God's Handmaid; an Exposition taken from our Lady's Words to the Angel; *Behold the Handmaid of the Lord*. The Impostor *Mahomet*, who always enlarges upon the Truths of our Scriptures, says, That God gave *Mary* in keeping to *Zachary*, who shut her up in a Chamber of the Temple, the Door whereof was so high, that there was no coming to it but by a Ladder, the Key whereof he always carry'd about him. He very frequently went to see her, and always found by her great Store of the choicest Fruits the Land of *Palestine* produced, and ever in the wrong Season, when they were no where else to be found, which at last, made him ask her, "How she came by that fine Fruit?" To which she answer'd; "All you see comes from God, who furnisheth whom he pleases with all things in Abundance." — They extol the Purity of the blessed Virgin in the highest Degree, and not many Years ago a *Turk* at *Constantinople* suffered the most cruel of all Deaths, being impaled alive, for uttering an unseemly Expression concerning her. — There is an odd fabulous Tradition goes among them, about a certain Princess, in former Ages, whose Name was *Alankara*, which *Khondemir* compares to the miraculous Conception of the Virgin *Mary*. The Story runs thus; She was the Daughter of *Gioubine* the Son of *Bildar* King of the *Mozuls*, of the Race of *Kut*, the Second that reign'd over them in the Northern *Asia*, after the Re-establishing of that Nation. This Prin-

have equalized with God, by whom both He and all other Creatures were made. *Fabia*, or *John*, whose Life was so exemplary, and so exceeding pious, with

cess married *Doujou* her Cousin Germain, then King of the *Moguls*, by whom she had Two Sons, called *Belzbedi* and *Bekzbedi*. After the Death of her Husband, *Alankara* governed his Dominions, and brought up her Children with great Prudence. She being awake one Night in her Chamber, a very bright shining Light entered in at her Mouth, and passing through her Body, came out at her Private Parts, which surprized her very much; but far greater was her Amazement, when she perceived herself afterwards to be with Child, without a Husband, or having had to do with any Man. She called an Assembly of the chief of her Subjects, and acquainted them with the whole Matter, and finding they would not be persuaded to believe what she said, she caused several of them to stay all Night in her Appartment, where they were all Eye Witnesses of the same thing, which happened to her constantly every Night, whereby her Reputation was cleared. When the Time was expired, she was delivered of three Sons. The First called *Boukoun Cabaki*, from whom descended the *Tartars* called *Cabakin* and *Kaggiak*; The Second *Boukin Selgue* from whom descended the *Selgucides*. The Third *Bouzangir*, who was one of the Fore fathers of *Genghizkhar* and *Temur Langh*, or, as we call him, *Tamerlane*. This strange Fable was probably invented on purpose to aggrandize the Original of the great *Turkish* and *Tartarian* Families: And perhaps the *Moguls* being once *Christians*, may have applied that miraculous Conception to this Princess, since their Fall, for their greater Reputation. — The *Mahometan* Infidels charge the *Christians* with making the *Virgin Mary*, the Third Person of the Blessed Trinity; yet some of their Authors clear us from that Imputation. *Abou'l Farage* writes, — That it was a Tradition among the Eastern *Christians*, That the blessed Virgin was but 13 Years of Age when she conceived by the Holy Ghost, and that she lived but 51 Years. They, I mean the *Asiatick* *Christians*, have a Fast they keep before the great Feast of our Lady, which is on the 15th of *August*, by us called the Assumption. This Fast begins on the 1st Day of the same Month, and the Feast of the Assumption is by them generally called *Fitr Miriam*, The breaking up of *Mary's* Fast, or the Feast of our Lady. The Plant we call *Cyclamen Odoriferum*, and our *Lady's Glove*, is by the *Asiaticks* called *Bokbour Miriam*, or *Mary's Perfume*; and they affirm, That by the blessed Virgin having laid her Hand upon that Plant, it received the Form of her four Fingers and Thumb, and drew from thence its odoriferous Scent.

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very many others, too numerous to be all repeated here, were all derived from that noble and illustrious Original.

But let us return to the Beginning, from whence we have made this Digression, to see how the Genealogy was carry'd on. Something shall be said, though with all possible Brevity, concerning the never-dying Actions of those venerable Persons, whose Names I have mentioned; And, likewise, we ought not to omit recalling to our Memories some of the Precepts left us by them, whereof the Institutions in our Books of *El Sunna* are chiefly compos'd, since the Doctrines and edifying Examples which we have inherited from these holy Prophets have been mainly conducive towards the Redemption and Eternal Salvation of our Immortal Souls.

(a) *Isaac* the second Son of the Holy Patriarch *Abraham*, by his first Wife *Sarah*, was, as I have already said, the first Founder and Patron of the People of *Israel*. He was an upright Servant of the Lord, and walked constantly in his Paths. He never omitted visiting his Father's (b) Sepulchre thrice every Day, paying great Honour, Re-

(a) In most things, except the Sacrifice, the *Mahometans* agree with our Scriptures in what concerns *Isaac*, whom they call *Isaac ben Ibrahim*. They only add, That the Spirit of Prophecy, which before was intire in the Patriarchs, was, after the Death of *Abraham*, divided between *Ishmael* and his younger Brother *Isaac*; and that all the Prophets in general descended from *Isaac*, except *Shoaib* and *Mahomet*, who were of the Posterity of *Ishmael*. This *Shoaib* is *Fetbro*, Father in-Law to *Moses*. of whom I intend to make mention in another Place, and likewise of *Joh*, whom a little before I have hinted to be, by many Authors, reckoned with the other Two.

(b) That *Abraham* was buried in the City of *Hebron*, from him likewise called *Khalil*, is the unanimous Opinion of all the Eastern Nations. *Ben Schonah*, in the Year of the *Hegira* 513, which answers to the Year of our Lord 1119, under the Caliphship of *Misserbasched*, 19th Caliph of the House of the *Abbasides*, tells us, That *Abraham's* Tomb, wherein were also *Isaac* and *Jacob*, was opened, and in it were

Reverence, Devotion and filial Duty to that venerable Monument. The Increase of his Flocks, and all his Cattle, he set apart for the Poor, and liberally bestowed it all upon them; taking particular Care to distribute his Charity so, that those who were most in Necessity might have the largest Share of his Bounty. He ever cultivated an amicable Correspondence, and maintained an inviolable Friendship with his Brother *Ishmael*, to whom he always shewed great Respect, and a Deterence due to him as his Elder.

Jacob, the worthy Son of this so venerable a Parent, was no-wise inferior to his Father in Merit, and Piety, Charity, or Holiness of Life. He enjoyned himself to observe Four notable Vows, which he had made a solemn Promise to God never to violate, and the which for their Rarity, and their meritorious Sanctity and Clarity, are highly esteemed of, and extolled by *Caebu el Khabar*, a learned Writer. The first was, He obliged himself never to taste the Meats that were set before him, but deemed them to be *Haram*, or Unlawful, 'till he had first performed two Prostrations before God, by way of craving a Blessing upon what he was about to eat, and to shew his thankful Acknowledgments for what his Lord had bountifully been pleased to send him for his Sustenance. The Second was; That he had bound himself under the like Obligation to eat of nothing that had been prepared for him, 'till he had given of it to such poor,

were found the Bodies of those Patriarchs very whole and intire, with several Lamps of Gold and Silver, of all which vast Numbers of People were Eye Witnesses. This Tomb is so much honoured by the *Mahometans*, that they make their fourth Pilgrimage to it, the three first being that of *Mecca*, that of *Medina*, and that of *Jerusalem*. There are several Books that treat of these Pilgrimages, and *Calami* has wrote a particular one concerning the Visitation of *Abraham's* Sepulchre, and intitled it, *Uns el Khabil*, that is, The Society or Familiarity that is contracted with *Abraham*.

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weak, or sick People that were near his Habitation. The Third was, That he had always as many Parcels of Provisions of all Sorts, laid up in Store for the Relief of those who were in Want, as there are Days in the Year, with a solemn Oath never to diminish them, upon his own Account, to whatsoever Necessity he should happen to be reduced. The Fourth was; An inviolable Promise he had made, that the Water of his Wells, Cisterns, and the like, should, unexceptionably, be never refused to Man or Beast that were thirsty.

“ O just and venerable Patriarch! ’Twas not for
 “ nothing that all thy Undertakings were attended
 “ with such prosperous Periods! Nor was it undeser-
 “ vedly that thy Fields and Pastures were continu-
 “ ally covered with exuberant Verdure, and thy
 “ Flocks so fair and so fruitful! Whoever can but ob-
 “ tain the Grace to follow thy Foot-steps, will, un-
 “ doubtedly, gain the Palm of Honour in this World,
 “ and of everlasting Glory in that to come! It was
 “ thy transcendent Constancy in doing Good Works,
 “ thy scarcely imitable Perseverance in thy bountiful
 “ Distribution of Alms to the Distressed, that gave
 “ thee Strength and Resolution to exert thy self, as
 “ thou courageously didst, when thou contendedst
 “ so long with so unequal a Match as the Angel
 “ sent from Heaven to try thy Force!

This great Prophet wrestled a whole Night, from Sun-set to Break of Day, with the blessed Angel of God, *Gabriel*, who came down to him in humane Form to make Tryal of his Fortitude and Valour: and after they had strove, as I have said, all the Night, and notwithstanding the Superiority of the Antagonist *Jacob* had to contend withal, he remained upon his Feet, unfoiled and invincible, having, by that so heroic and magnanimous an Action, gained to himself an immortal Name.

“ By this, and such like Examples, we meet with
 “ in Holy Writ, we may plainly comprehend, and
 “ not scruple to conclude, That those of the Poste-
 “ rity of *Eve*, when inspired with divine Grace, and
 “ armed with a generous Emulation of exerting their
 “ Forces for the Glory and Honour of their Mighty
 “ Creator; Then, I say, they can never possibly be
 “ vanquished, nor is any thing in this earthly World,
 “ too difficult for them to undertake, and, by perse-
 “ vering, to bring to a happy Conclusion.

This was He, who, as he lay asleep, beheld a wonderful Ladder, the Bottom whereof was at his Feet, and the Top reached up to Heaven, upon the which, innumerable Legions of Seraphims were ascending and descending without Intermission. And, in a Word, it was this same Patriarch concerning whom our Expositors all agree in telling us, that since the Time of *Noah*, none of all the ancient Patriarchs ever saw such Mystrious Visions, or had so many Revelations as the ever-venerable *Jacob*.

(a) *Joseph* his Son, of whom such honourable Mention is made in the Sacred *Alcoran*, had a Vision in his Sleep, wherein he beheld the Sun, and the Moon, with Eleven of the brightest Stars in the Firmament, fall down and worship and do Homage to him. This is He who was cast into the Pit or Well, and sold for a Sum of Money to People of a Strange Nation, like a Beast in a publick Market; and was afterwards thrown into a dismal, lonesome, and filthy Dungeon, where he continued Seventeen Years in inexpressible Misery and Distress; which Misfortune befel him only because when he was tempted and persecuted, through the Means of his matchless Beauty, to violate his Chastity, he refused to consent. We read of him, That whilst he continued in that loathsome and

(a) Of *Joseph* I have already said something, Sec. P. 140.

solitary Confinement, he was frequently wont to weep, because the filthy Stench, and the squalid Nastiness of the Place, was an Hindrance to him from performing his daily *Salaat*, or Devotions; and also, because he was destitute of Water wherewithal to wash and purify himself with the necessary Immersions and Ablutions we *Mussulmans* are enjoyned to use, to prepare us for our daily Prayers: To supply which Defect, or, at least, to atone in some Measure for the same; the Angel *Gabriel* appeared to him, and said; “*Joseph!* When thou hast no Water, thou mayst, in such a Case, make Use of Dust, or the like, by rubbing thyself therewith instead of Water.” From hence our Holy *Sunna*, or Book of the Oral Law, has deduced the Original, the Form, and Method of our Purification called (a) *Tayabmam*, a Liberty and Privilege so very requisite and commodious in many Circumstances, and upon several Occasions. “By this Incident we may gather, that the worst of Misfortunes that can happen to us, may, by some Means or other, be turned to our Advantage, and made applicable to some good Purpose.”

This Memorable Patriarch assiduously followed, and strenuously promoted the Precepts of his venerable Ancestor *Abraham*, which, to his immortal Praise, we inherit from him. He exhorted the strange Nations to use Circumcision, and to distribute Alms, (b) as well of

(a) Concerning this Ceremony see *Reland's Mah. Rel.* p. 37. where, in the Notes, it is largely explained.

(b) The *Arabic* Word for Alms-giving, I mean those Alms which are enjoyned them by Precept, is *Zacah* or *Zacouah*, and is derived from *Zaca*, which signifies to purify, because it, as it were, purifies the remaining Part of what we possess, when that Obligatory Duty is performed. This Word, and that of *El Aashor*, or the Tenth, should never be confounded with *Sadacah*, which is only a voluntary Alms. Our *European* Translators generally call it the *Zythe*,