

of those Things which, by Institution, give a Fourth Part, as of those that give a Tenth, and so of all the rest. He restored the *Israelites* in his Time, from their Superstition, and prevailed with them to desist from their Observations of several Pagan Ceremonies, that were crept in amongst them by their Commerce with strange Nations. For this his Probity, and for his transcendent Merit, the Lord advanced him, setting him over the People of *Ægypt* to be their Ruler and Director, insomuch, that he at last came to have so absolute an Authority throughout that large Kingdom, and had the whole Nation so intirely at his Devotion, that he had their Substances, and even their Persons, as much in his Disposal as if they had been all his Slaves, purchased with his Money in the Market.

(a) *Moses* was a very especial elected Servant of the Lord, since He it was, who only could ever boast

Tithe, which is, certainly, very improper, both in Regard this Portion is neither given to the *Imaums* or Rectors, nor to their *Mosques*, but to whom the Donor pleases; as also because it is not a Tenth (except of some certain Things) but commonly rises to a Fifth Part of what a *Mosulman* is possess'd of. Nay, charitably-inclined *Mahometans* often part with a Fourth of what they are worth to the Poor, and sometimes a Third; nay, even in Life with Half their Possessions to satisfy this Duty, and their good Dispositions. Nay, there have been Instances of many who have bestow'd their All upon the Poor, as did *Hassan* the Son of *Ali*, Cousin Germain, Son-in-Law, and Fourth Successor to *Mahomet*. The 1st and 2d Tythes of the *Jews* have some Affinity with this *Zacab* of the *Mahometans*. Vide *D'Eterbelor* in *Zacab*.

(a) The *Mahometans* call *Moses* *Moussa* or *Moufa ben Amram*, *ben Cabath*, *ben Laoui*, *ben Jacob*, that is, *Moses* the Son of *Amram*, the Son of *Caath*, the Son of *Levi*, the Son of *Jacob*. His Titles are *Kelim Allah*, because he talked familiarly with God; and *Sabab el Assa*, or the Owner or Master of the Rod, or Wand. According to the *Taarich Mombekbib*, he was born 566 Years after the Flood, and lost his Father a Month after he was born: That *Pharaoh* who then reigned in *Ægypt*, and was called *Walid*, had married *Amran's* Niece,

of that eminent Prerogative of speaking Face to Face with the Mighty Creator of all Things : But he through

Niece, whose Name was *Asiath* (and, of Consequence, was *Moses's* Cousin Germain) by which Means *Amran* became a great Man in *Pharaoh's* Court. Yet this Favour *Amran* was in, did not secure *Nagiah*, Mother to *Moses*, from her Apprehensions lest *Pharaoh*, out of his Inveteracy to the Jewish Nation, should cause him to be put to Death, which made her, as the Scripture says, expose him on the River, from whence he was taken up, and bred in that King's Palace. There he continued till the Age of 41, when, for his having killed an Egyptian for abusing a Jew, he was forced to flee into *Arabia*, where he was kindly received by *Shoaib* or *Jethro* the High Priest of the *Midianites*. He soon after gave him his Daughter to Wife, and would fain have had him continue with him ; but *Moses*, with an impatient Desire of seeing his Mother *Nagiah*, and his Elder Brother *Haroun* or *Aaron*, set out for *Egypt*, by the Way of Mount *Tbuour* or *Tor*, which is *Sinai* ; at the Foot whereof, he received the Gift of Prophecy, and God's Commands to go up to *Pharaoh*, to require him to dismiss the *Israelites*. The same Author agrees with the Scripture, in Relation of all the wonderful Miracles wrought by *Moses*, and his carrying the Children of *Israel* through the *Red-Sea* into *Arabia*. The *Mahometans* (as I have hinted somewhere else) reduce the *Jews* 40 Years wandering in the Desert to 40 Days, and say, That the Difficulties they met with had not been to be surmounted, had not *Kbedbir*, or the Prophet *Elias* (of whom more in the next Chapter) assisted them therein, whom God had sent to be their Guide. Thus they con-found the Age of *Elias* with that of *Moses*, whose Times were so very remote one from the other. Though the Story of *Moses* is at length in the Chapter of the *Alcoran* called *Aaraf*, yet the Commentators add many fabulous Tales to it, taken from the Books of the *Jews*, or some ancient Traditions. They say, That *Moses* returning into *Egypt* from the Country of *Midian*, on the Banks of a River called *Armen*, found a Prophet's Garment and a Wand. As soon as he had put on the Garment, and taken up the Wand, his Hand was covered with a bright Whiteness, and God appearing to him, gave him his Commands to *Pharaoh*. — To pass by many fabulous Circumstances which they add to the Scripture-Truth, they write, That the Tables of the Law *Moses* brought down from the Mount were Seven, and according to others Ten, and each of them Ten or Twelve Cubits long. Some of their Authors say, they were made of a certain Sort of Wood the *Arabs* call *Sedr*, or *Sedrat*, something like the Lote-Tree, and grows, as they affirm, in *Paradise*. Others will have them to be made of Rubies ; but the greatest Number hold them to be Emeralds, and the Characters

through the Merits of his righteous and pious Life, and more especially for his great Humility, was thought worthy of receiving the Laws written on the Tables, out of God's own sacred Hands, whereas all the other Prophets, Messengers, and Law-givers had His Divine Commands and Messages sent them by an Angel : But this Holy Man had a peculiar Deference shewed him.

This ever-venerable Prophet it was, who perform'd such famous and mighty Deeds, that he might accomplish the Redemption of his People out of the insupportable Bondage under which they had so long laboured : He never desisted, 'till he had brought them all safely out of the Land of *Egypt*, in spite of, and Opposition to *Pharaoh*, that infamous, infamous and idolatrous Tyrant, which he happily effected by his unparalell'd Constancy and Perseverance. For as that wicked, hardened and unbelieving King had pursued the flying *Israelites* to the very Brink of the Red-Sea, this chosen Leader of that persecuted Nation, with an implicit Confidence in his omnipotent Lord, forced a safe Passage for himself and all his numerous Followers through the Waves : Inspired with a divine Assurance, he lifted up his Arm, and struck the Waters with his Rod Twelve times, which were of such an Efficacy, that each Stroke penetrated the Waves to the very deepest Centres, and left them so many different Paths, dry, straight, and sufficiently wide and capacious for them all to pass

rafters so engraven on them, that they could be read on all Sides. When *Moses* had broke those Tables, the Pieces were carried back to Heaven by Angels, excepting one Piece a Cubit long, left on the Ground, which was by *Noah* afterwards preserved in the Ark. This Table they call *Hodu u Rahmat*, The Table of Direction and Mercy : But enough of these incoherent Fables. — Their Historians make *Moses* and *Aaron* Contemporaries with *Manou*, *ber 7th* King of *Persia* of the first Race, and reckon from his Death to the first Year of the *Hegira* 2347 Years, which most exactly agrees with our Chronology.

conveniently over, without incommoding one another, each Tribe taking a different Path, as he intended they should, by his making that Number; when at the same Instant that they were out of Danger, the obstinate Tyrant, endeavouring to follow them, was, with all his mighty Army, devoured by the Waters returning upon them. When the good *Moses* and his Tribes had thus miraculously escaped, he led them through a barren Desert, in which unfertile Place, these infinite Multitudes were all the while very plentifully nourished with Sustenance of a (a) Heavenly Growth, that descended down from Paradise on Purpose to feed that then Favourite Nation.

O

Many

(a) In the Chapter of the *Alcoran* entitled *El Bacrah*, the Impostor introduces God speaking to the *Jews* in these Words; *Wa inzilna ailaicum el Mann wa'l Salua*; That is, And I also sent you down *Manna* and *Salua*. That celebrated Author *Houssain Vaez*, expounding this Text, says; That the Arabick Word *Salua* answers to the Hebrew *Selav*, which most Expositors translate Quails, tho' he says it likewise signifies Honey. Several other Expositors agree in the same Interpretation; and it is certain, that the Bird they call a Quail is peculiar to *Arabia Felix*, and is something less than a Pigeon: It has neither Bones, Sinews nor Veins, and sings with a very sweet Voice. The same Author adds, That God caused so violent a Wind to blow, that it broke the Wings of all those Birds, insomuch that they fell, like a Cloud, upon the Camp of the *Israelites*, who easily took and eat them with *Manna*. Vide *D'Herbelot* in the Word *Salua*. Nor ought I to omit what they say of the Ark of the Covenant of the *Jews*, which they call *Tabout Mouss*, The Chest or Cabinet of *Moses*; but they also give it a more lofty Title, *Cobbat el Zaman*, The Ark, or rather Cupulo of Time, for so they interpret the Hebrew Words *Aron Haedat*, The Ark of Covenant; because *Edab* signifies both Time and Covenant. They say, this Ark was delivered by God, ready made, to *Adam*, and was transmitted from Hand to Hand, from Patriarch to Patriarch, down to *Moses*; and they add, That in it were kept the Portraitsures of all the Prophets that were to appear, in Process of Time, to the After-ages. I shall say something more of this Ark when I treat of the Prophet *Samuel* at the End of this Chapter, whom my Author has forgot to mention. — The *Mahometans* make *Carun*, that is, *Korah*, to be Cousin Germain to the Patriarch *Moses*, whom they represent as a great Chymist, and that by that Art he had amassed so great a Quantity of Gold, that he loaded Forty Camels with nothing but that

Many more were the memorable Deeds of this worthy and never enough to be honoured Prophet; all his great and remarkable Undertakings ever tending to the intire Good and unexpressible Advantage of the

that Metal. — He is looked upon, among them, as the Emblem of a very rich, avaritious, and uncharitable Miser, even to a Proverb, and they say, That when *Moses* commanded the *Israelites* to pay Tythes, he utterly refused; wherefore *Moses* laid his Curse upon him, and he was swallowed up by the Earth. — The Brevity my Author has used, is the Cause of his omitting many Material Points in his Account of *Moses*, as, likewise in several other Places, which I shall endeavour to supply, for the Satisfaction of the Curious, out of what is to be found in other *Mahometan* Traditions. — That King of *Aegypt* who the *Hebrews* call *Pero*, and we *Pharaoh*, the *Mahometans* call *Feraoun*, which they hold to be a Title the first Kings of that Country took, as the Successors of *Esgander* or *Alexander the Great* did that of *Protomy*. That *Pharaoh* who reign'd when *Jacob* and his Family came thither, was surnamed *Rian*, according to the *Arabick* Chronicles, and his Successor's Name was *Massab*; but that Tyrant who persecuted *Moses* and the *Israelites*, was called *Cabous*, and *Walid*. The two first, they say, treated the *Israelites* with great Kindness and Humanity, but the third would be worshipped as a God, and oppressed the *Jews* because they refused to pay him that Honour; alledging, That *Joseph* was his Predecessor's Slave, bought for Money, and consequently they were all his: And accordingly he kept them in Servitude 'till they were delivered by *Moses*. So say the Expositors of the *Alcoran*. The *Taarikh Montekheeb* will have the *Pharaohs*, in the *Arabick* Plural *Faraenah*, to be of the Race of *Ad Pere*, of the Tribe of the *Adites*, and that *Walid* or *Welid*, who was drowned in the Red-Sea, lived in the Days of *Manugeber* King of *Persia*, of the first Race. The Scripture Truths concerning *Moses* and the *Israelites* have been mixed by the *Mahometan* Writers with several Fabulous Circumstances of their own Invention. — Among the rest, they write, That the Angel *Gabriel*, mounted upon a stately Courser, brought up the Rear of the Tribes of *Israel* when they fled out of *Aegypt*, and that when *Pharaoh*, following them, saw the Sea divided, he would not have ventured in after them, but that his Horse, being drawn by the Scent of *Gabriel's* Steed, carried him in by Force, and that all his Troops following him, they found themselves in the midst of the Sea before they knew where they were; when the Waters jynning again, they were all swallowed up and destroyed. The *Israelites* not knowing what had happened to *Pharaoh*, were still afraid he would pass the Sea in Ships, and pursue them; but God caused *Pharaoh's* Body, which was all clad in bright Armour, to swim upon the Surface

the People of *Israel*, whose Pastor he was; but they were never satisfied, always murmuring, unthankful and rebellious, never contented, nor ever acknowledging God's peculiar Mercies, and the uncommon Deference with which He ever distinguished them; but have, from the Beginning, ever shewed themselves a faithless, diffident and unbelieving Generation: And from this hardened and contradicting Spirit of theirs, sprung the Source of that Idolatrous Schism they introduced when they set up the Calf for their Deity and the Object of their Adoration.

'Tis recorded of this great Prophet, That when he was in *Ægypt*, he was forced one Evening to flee out of the City, to avoid the Wrath of the tyrannick *Pharaoh*, who, upon some Account, was highly incensed against him, and sought his Life. As he fled to save himself, the Night drew on, and proved exceeding dark, overtaking him just as he had reached a very uncouth and solitary Place, where he felt himself grievously oppressed with Four intolerably heavy Fears and terrible Apprehensions all at once, which almost overwhelmed his Heart with Horror. The First was, His own Fear of the Tyrant's cruel Disposi-

of the Water, which being known by the *Jews*, they rejoiced, and their Hearts became easy. — *Lamai*. in his Book called *Lathaif*, writes, That *Pharaoh* often consulted with the Devil, and was very importunately pressing, that it might be brought about through his Means, that his Subjects might adore him like a Deity; but the Answer the Devil still made him, was, That it was not yet Time; but that when it should be seasonable so to do, he would not fail of gratifying him in that his Request. — The *Mahometans* add, That *Pharaoh's* Magicians being converted at the Sight of *Moses's* real Miracles, that tyrannical Prince was so incensed against them, that he condemned them to be all put to Death, which Sentence they received and suffered with the greatest Expressions of Joy and Satisfaction. The Eastern Christians, according to *Ebn Barick*, give the Name of *Amious* to *Moses's* Persecutor who perished in the *Red-Sea*. The Name of *Amious* seems to have some Resemblance with *Amasis* King of *Ægypt*, well known in the *Grecian* Histories. — There is a Book in the King of *France's* Library, intitled *Ketab si Imân Feraoun*, treating of the too late Repentance of King *Pharaoh*.

tion if he fell into his Power. The Second was, His Fear for his Mother, whom he dearly loved, and highly honoured, she having remained behind him in the City : This was the most grievous to him of all. The Third was, The Apprehensions he had for his People, who were kept by that wicked King in a cruel Servitude and Oppression. The Fourth and last was, The dismal Obscurity of the Night, which was so great, that he could, by no means, dare venture to stir out of the Place where he was, either one Way or the other. Whilst he was in this terrible Consternation, he, with very great Devotion, performed those four Prostrations, which we *Mussulmans* are wont to repeat when we find ourselves in Fear, or oppressed with Terror ; the which we call (a) *The Prayer of Fear*, in Commemoration of those Four Apprehensions wherewith the Heart of this Holy Man was at one Instant so heavily tormented, but from the which, by his thus addressing himself to Him who is only able to apply a Remedy, he was immediately delivered, and his torturing Assaulters put to Flight ; for he had no sooner ended his devout Supplication, but he heard a Voice from Heaven, which called him by his Name, bidding him *be of good Cheer and fear nothing* ; whereby he took new Courage, and shook off all his Doubts, Fears and Apprehensions.

(b) *Joshua* was a most magnanimous and valiant Leader of the *Israelites*, to whom God gave this Advantage over the great *Moses*, that he made an intire Conquest of the numerous Hosts of his Enemies, and completed

(a) This Prayer they call *Salaat el Khouf*, and they use it when they are most in Danger. But my Author here calls it by (at least I think so, having never heard it before, to my Knowledge) a new-coined Word, for he has it *Alatema*.

(b) Of *Joshua* I have little more to add, only what they say of his Gigantick Enterprises the *Philistines*, with whom he had to do upon that memorable Day. They call them *Giabbaran*, or *Giababerah*, and

completed what he, not being able to accomplish, had left undone. The *Hebrew Text* informs us, That this famous and mighty Warrior, being hotly engaged in an obstinate and bloody Battel, wherein his Party apparently began to have the Better, and observing the Sun to be hastily declining towards the West, and fearing he should not have Day-light enough to prosecute what he had so happily begun, by compleatly destroying the Army of his Adversaries; he, therefore, without alighting from off his Horse, bowed down his Head as low as he could, prostrating himself over the Horse's Mane, and, with extraordinary Humility and Devotion, addressed himself to God, in these few, but memorable Words;

O 3

“ Omni-

and say, They were of the Race of the *Amalekites*, and that the lowest in Stature among them, was full Nine Cubits high: But of all those Giants, *Aouq ben Anak*, or *Og*, was the most eminent, both for Valour and Tallness of Stature, and lived 3000 Years. He and his People were of the Posterity of *Ad* (concerning whom I have made Mention already) and are therefore sometimes called *Adian*, or *Adites*. These were then, according to them, the Inhabitants of *Esalstbin*, that is, *Palestine*, which the *Arabs*, like us, call the Holy Land, and say, That its Two Capital Cities are *Ilia* and *Areka*, that is, *Jerusalem* and *Jericho*, and that this Province contained 1000 open Towns, with the most curious and delicious Gardens in the whole Universe; that 5 Men could hardly carry a Bunch of their Grapes, and that a Pomegranate Shell in that Country, was sufficiently capacious to contain 5 Men within it, so rich and exuberant was the Soil.——When *Moses*, they say, first arrived near the Confines of this fine Province, he dispatched away 12 Men to make Discoveries: They went; and when they had viewed the Land, and seen all they could, they agreed among themselves, to relate the whole naked Truth to *Moses* and *Aaron*; but to conceal some Particulars from the People, for fear of discouraging them: Yet 10 of them could not keep Counsel, but publicly related all they knew. This raised a great Mutiny and Confusion, and *Joshua* and *Caleb*, who were the Two that kept the Secret, were employed to appease the clamorous Multitude, by letting them know, how much they were in the Wrong to entertain such terrible Ideas and Apprehensions of those Gigantick People, since the Lord had promised infallibly to put them in Possession of that Country. The Land of *Arden*, or *Jordan*, is often mentioned in the

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“ Omnipotent Monarch! Tremendous Lord of all
“ Victories! My weak Ability, my insignificant
“ Strength, my Want of Power to finish any Thing
“ of my-self, induce me to implore thy irresistable
“ Aid, without which I am nothing! ” He said no
more; but as soon as he lifted up his Head again, the
Lord commanded the Sun immediately to stand still,
continuing without moving, 'till *Joshua* had intirely
routed his Opposers, and gained a most compleat
Victory over them.

“ This is certainly a very amazing Mystery! A
“ most wonderful Distinction! A surprizing Conde-
“ scention! The Sun itself stop at the Request of a
“ Mortal! With what Sincerity, with what a Con-
“ fidence of Soul must that Servant of the Lord have
“ uttered those short Sentences! These Examples are
“ all so many Confirmations, so many corroborating
“ Demonstrations, whereby God gives us to under-
“ stand, That there is nothing but what may be ho-
“ ped for, nothing but what is too mean, in Compa-
“ rison to the Excellency of the first Scheme of our
“ Creation, if the Actions of our Lives are but answer-
“ able to the glorious Intent for which we were cre-
“ ated.”

Oriental Books, as a Part of *Palestine*. A noted Author, called *Abmed el Fassi*, writes, That all the Ancient Kings of *Palestine*, bore the Title of *Gialout*, or *Goliath*, as those of *Egypt* did that of *Feraoun*, or *Pharaob*; though some Eastern Authors absolutely affirm *Goliath* to have been only King of *Amalek*. — They likewise say, That the Inhabitants of the Holy Land were Twice expelled and drove into *Africa*, first by *Joshua*, and next by *David*, after having killed *Goliath*. The first Transmigration is to be understood of the *Canaanites*, and the second of the *Philistines*. The *Asiaticks* will needs have the Inhabitants of *Barbary*, along the Coasts of the *Mediterranean*, to be descended from the *Amalekites*, which agrees with what some of our Writers say of a Pillar or Column found in *Africa*, near the *Streights-Mouth*, on which was an Inscription, proving them to be the People who fled from the Fury of *Joshua* the Conqueror of *Palestine*. *Qui fugerunt a facie Joshuz Lavronis.*

David the Royal Prophet, was in no wise inferior to, or less memorable than the others: Whilst he was yet a Stripling, without one Hair of Beard upon his Chin, he vanquished and slew the mighty *Golias*, or *Goliath*. He left us many very notable Examples of his Piety and Fear of the Lord; and instituted Two Prostrations at Sun-rising, and the like at Sun-setting, the which he very vigilantly observed, with the utmost Assiduity all his Life; and more than that, he never omitted paying some peculiar Devotions to God the Creator, whensoever the Moon began to appear, and when she absconded from his Sight; nor was he ever weary of incessantly praising, glorifying and calling upon the Name of the Lord both by Day and by Night, which he did as an Attonement to expiate for the Follies he had so inconsiderately committed. These, and numberless other Austerities which he had enjoyed himself to observe, he underwent with most exemplary Constancy and Determination; and so unfeignedly great was his Penitence for his Transgressions, that though the Penance he did was so far beyond his Strength in those his declining Years, yet he would never have desisted from continuing those rigid Severities, without ever refreshing his exhausted Spirits with one Moment's Respite, had not the Angel *Gabriel* prevailed with him to mitigate them in some measure, by putting him in Mind, That he was in Danger of incurring the Chastisement of those who run themselves into the heinous Sin of *El-casara*, or, as we may explain it, of Self-murder.

However, he never afterwards ceased from serving and calling upon the Lord with a most consummate Contrition, and an indefatigable Fervency, composing and chaunting his excellent *Epigrams* or *Psalms* to God's Praise and Glory; a Book of so great a Perfection, that it hath been, and still is, very conducive towards the World's Happiness. This Holy Prophet continually lived in a very austere Penitence during

the Space of Forty Years, exclusive of those (a) Forty Days of his so excessively rigid Penance, wherein he incessantly bewailed his Sin in offending God, weeping scalding hot Tears of Contrition, without one Minute's Intermission, 'till his Royal Person was reduced to such a lamentable Condition, so weak and debilitated, and his Countenance so strangely metamorphosed and disfigured, that he was not to be known: And from hence it is, we derive the preceptary Injunction of mitigating all too rigid Deeds of Penance, in order to avoid falling into the Error of over-acting our Parts, and by prejudicing our Health, become necessary to our own Destruction; though certain it is, that nothing is so instrumental towards the filling of Paradise with Inhabitants, as sincere and unfeigned Repentance.

“ O most Pious and Royal Prophet! How beneficial has thy Error, and thy voluntary Mortification in Expiation thereof, been to Mankind! How infinite are the Numbers of otherwise incurable Sores, which have been healed up by the Merit of thy Contrition! How many Spots have thy Tears washed away! and how many have turned their Backs upon the dreadful Flames of Hell, who would, irretrievably, have fallen into the midst of that horrible Furnace, had they not prudently followed the Example thou didst set them, by a fervent Repentance of their Errors. It was not in vain, that thy Hours were spent in such Austerities, since the Lord, through thy meritorious Penance, did not only grant thee a full Pardon and Remission

(a) The Mahometans little differ from our Scripture in their Accounts of David, whom they call *Dauid, ben Ischa, ben Auuil*, that is, *David*, the Son of *Jesse*, the Son of *Obed*. The Author of the *Taarich Montekheb* and some others, only add, That the Birds and the Stones obeyed him; that Iron grew soft in his Hands; and that, during the Forty Days he wept for his Sin, the Tears he dropt, caused Herbs and Plants to spring up.

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“ for all thy Offences, thy Adulteries, and thy un-
“ godly Murders; but likewise showered down up-
“ on thee greater Mercies in a more particular Man-
“ ner; I mean, That God, of His wonderful Bounty,
“ should ordain, that the Fruit of thy Incontinency,
“ of thy sinful and unjust Adultery, should be the
“ Great *Solomon*. Hail, O Blest King! O lucky
“ Mistake! O Illustrious and Happy Product of In-
“ continency! That one so Holy, so Wise, so Honour-
“ able, and so worthy of our highest Veneration,
“ should be conceived in Sin and Adultery!

(a) *Solomon* the Son of *David*, was the greatest, the wisest, the richest, and the most magnificent Prince upon Earth; since he was sole Lord and Monarch of all Things between it and the Firmament of Heaven. He had the absolute Command of the Winds, the Clouds, all Humane Creatures, the *Genii*, the Birds
of

(a) The *Mahometans* call King *Solomon*, *Suliman ben Daud*. Most Eastern Writers say, That after his Father's Death, he ascended his Throne at 12 Years of Age; and, that God subjected to his Empire, not only Men, but Good and Evil Spirits, the Birds, the Beasts and the Winds; and that he spent 7 Years in building the Temple of *Jerusalem*. The *Taarick Montbelbeb* says, That he was Contemporary with *Caiour* Second King of *Persia*, of the Race of the *Catanides*. The *Mahometan* Historians tell us a Thousand Fabulous Stories of *Solomon's* Ring, which was stolen from him, whilst he was in the Bath, by an Evil *Genius*, or *Dæmon*, and by him cast into the Sea. *Solomon*, having thus lost his Ring, forbore ascending his Throne for 40 Days, as being deprived of the necessary Wisdom for Governing his Kingdom well; but he recovered it, at last, again, finding it in the Belly of a Fish that was served up to his Table.

— It would be tedious to repeat all they relate concerning the Magnificence of his Throne, over which, they say, the Birds continually flittered whilst he sat thereon, to shade him instead of a Canopy; and about which were 12000 Seats of Gold on the Right, for the Patriarchs and Prophets, and 12000 of Silver on the Left, for the Wise Men and Doctors who attended his Judgments. We shall add some few Circumstances concerning his Life and Reign out of the *Alcoran*, and the Writings of its Expositors. The *Alcoran*, in the Chapter intitled *Anabi*, has these Words;

of the Air, and all Beasts of the Field; nothing dared disobey him, but all was at his Discretion; and he was endowed with Knowledge and Wisdom sufficient to keep them all intirely under his Subjection.

This peculiar Virtue he was possessed of, and which none before, or since him, ever enjoyed, was contained in a Ring he had, upon the Seal whereof was engraven, Triangular-wise, in Hebrew Characters these Words, tending to the Glory of the Almighty; *Alhamdulillabi*, and again, *Alabu acbar*, that is, *God be praised!* and *God is Great!* By the mysterious Efficacy of this inestimable Jewel, this happy Monarch reigned in most glorious Splendor, Tranquility and Content.

Concerning

*They have followed that which the Demons and the Magicians their Substitutes, read and taught in the Days and Reign of Suliman. Housfain Vaez Paraphrases upon that Text thus; The Mali Genii, or Demons, Solomon's Enemies, published Books full of Superstition, intermix'd with some sacred Ceremonies of the Religion and Priesthood of the Jews, and they made the ignorant Vulgar believe, that Solomon made use of those Books, to gain the Knowledge he had to govern his People. Solomon having caused all those Books to be carefully collected, he lockt them up in a Chest, which he buried under his Throne, that none might be infected thereby. Yet after his Death, either the Magicians or the Genii got those Books from thence, and spread them among the Jews, as if they were the genuine Books which were composed by Solomon, which made many believe that Wise King to have been the Author of them, and had been a great Magician. ——— *Mussa ben Abi Ismael* writes That one Day Solomon riding out to take the Air, the Hour of Prayer being come, he would not suffer that Time to be mispent in leading his Horses to Stable, but ordered they should be all turned loose, as if they had no Owners, and that from that Time they should be consecrated to God; who, to reward his Zeal, from thence forwards, supplied him with a Pleasant, but Strong Gale of Wind, which, without having any Occasion for Horses, conveyed him wheresoever he pleased to go. All the Eastern Nations look upon Solomon to have been Universal Monarch of the whole Earth, insomuch, that those who believe there have been several Ages and Revolutions, in which the World has been inhabited and governed by other Creatures besides Men, before the Creation of Adam, do give the Name and Title of Suliman to the Monarchs they say then governed. Of these I shall give some Hints below. ——— The*

Asiatiks

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Concerning this Great and Universal Monarch *Solomon*, our Beatified Prophet *Mahomet* has Recorded, That his Imperial Power was so great, his Reign so prosperous and undisturbed, his Knowledge and Penetration so exquisitely profound, and, to compleat all, his Treasures so prodigiously immense and inexhaustible, and, in fine, all this so superlatively beyond all Example, Precedent, or Comparison, that these alluring Baits drew him into a Snare, endearing him to the transitory Pleasures and dangerous Calls of the World and the Flesh (those fatal Inciters to, and

Asiaticks say, That *Solomon's* Grand *Vizier*, or Prime Minister, was *Affas*, of whom the Holy Scripture makes mention, and to whom *David* addresses several of his *Psalms*. The *Persian* Poet *Emadi*, says; That *Solomon's* Ring, so much talked of, was no other than the Wisdom God had given him, and of which the Ring is the Emblem. However, there are *Rabbies* who affirm, That *Solomon* saw all he desired to know, in the Stone which was set in that Ring; and so the High Priest saw all in the *Urim* and *Thummim* on his Breast-Plate (which also consisted of Precious Stones) whatever he was desirous of knowing from God. ——— The Life of *Solomon* hath been written by several *Turkish*, *Persian* and *Arabian* Historians, but by all of them very fabulously. ——— From the supposed Universal Empire of *Solomon*, the Eastern Romances have taken Occasion to give the Title of *Suliman* to all those they make to have been Lords of the whole World. ——— They affirm, There have been of these *Sulimanes*, or Universal Monarchs, who reigned successively for very many Ages before the Creation of *Adam*, yet some Authors invert their Numbers to 72. Each of these *Præ-Adamite* Sovereigns ruled over Creatures of his own Kind, whose Forms were different from that of *Adam's* Posterity; yet Rational, like Mankind. *Argenk*, who reign'd on the imagin'ry Mountain *Cass*, in the Days of *Tobmurah*, had a Gallery, as their Romances tell us, in which were the Statues of those 72 *Sulimanes*, and Pourtraictures of all the Creatures their Subjects, which were very unlike to Human Kind; for some had several Heads; others many Arms, and some seem'd to be compos'd and made up of several Bodies. Their Heads were also very strange; for some were like that of an Elephant, others resembled that of a Buffalo, or a Wild Boar, others still more hideous and monstrous. These *Sulimanes*, they say, were perpetually at War with the *Demons*, the *Dives*, or Evil *Gemis* and the Gyants; of which Wars, there are many Fabulous Volumes not worth mentioning. See *D'Hieros* below in *Soliman*.

Sources of Ambition, Rebellion and all Sin) to such a Degree, that he began wholly to fix his Mind thereupon, and to neglect, and, in a manner, to forget the Mighty Donor. But, as the Lord of all Things never suffers those presumptuous Inroachments upon His Divinity to pass unchastised, but will have us Mortals acknowledge Him to be the Author of all our Happiness, and the Fountain-head from whence proceeds the Wealth we enjoy; His Cœlestial Majesty, therefore, thought fit to deprive him of that Empire, and those Riches which he employed only to his own Honour, and not to the Glory of Him who had so bountifully bestowed them upon him; and, in lieu of all his splendid Pomp, to reduce him to a despicable State of Poverty, Contempt and Misery.

It was the Custom of this King, when he retired into his Closet to his private Devotions, always to take off his Ring, and to deliver it into the Custody of one of his Virgins, to keep it whilst he made his Addresses to the Lord. Now, as *Solomon* kept all the perverse and mischievous *Evil-Genii* under an absolute and very rigorous Subjection, which they endured not without the greatest Impatience and Reluctance, and were ever contriving, imagining and conspiring by what Means or Invention they might deliver themselves from so grievous a Bondage, and shake off the Yoak to which they had so mortal an Aversion; it chanced one Day, when the King was gone to his Devotions, as usual, that One of those Enemies of Mankind, whose Name was *Hyrico*, assuming the Form of *Solomon*, went to that Damsel who had the Ring in her Keeping, and imposing upon her Credulity, deceived her, and got away that precious Gem, and, with excessive Joy, went immediately, and cast it into the deepest Part of the Sea, where, as it was sinking, it was caught and swallowed by a Fish: And when the King returned, and demanded his Ring of the Virgin he had left it with, she, with great Confusion in her Looks, told him, That she had returned
it

it to him already; And withal, repeating the same Words he had said to her when he asked for his Ring, as likewise the Answer she made when she gave it him, and which was a certain Form of ceremonious Sentences always used upon that Occasion, she also told him, "That his Majesty had the very
" same Robes on when she delivered him the Ring,
" that he wore at present.

The good King, upon this disastrous Circumstance, grew sensible, that the Anger of the Lord was kindled against him, and that, without Doubt, this severe Mortification was sent him for a Tryal, and in part of Punishment for his Transgressions and Omissions: So reflecting upon his irreparable Loss, he continued in an inconsolable Condition, overwhelmed with Grief and Anguish, 'till the Evening, and then stripping himself of all his Imperial Ornaments and Princely Robes, he clad himself in very mean Garments; and then taking a Staff in his Hand, he left his Royal Palace, glorifying the Name of the Most High, and uttering many penitential Sighs and Groans for the numerous Sins he had committed, and whereby he had incurred his Lord's Displeasure: And in this poor Condition he wandered about a long while like a Mendicant, passing through many remote Countries, and wherever he went, was always despised, slighted and ill-treated: Nay, he was reduced at last to such an Excess of Poverty and Misery, and his Person was become so very contemptible, that the very Beggars themselves refused to associate themselves with him, nor would they suffer him to go a Begging in their Company; saying, That, for his Sake alone, the People forbore bestowing their Charity upon them; insomuch that he continued Forty Days, and as many Nights, fasting, never tasting the least Sustenance in all that Time, being preserved alive by the Divine Grace alone.

Such was the Wretchedness, and such the Life this Great Prince led, 'till God was pleased in these his miserable Peregrinations, to enrich him with a most
beautiful

beautiful and worthy Lady for a Wife: She was the Daughter of a certain idolatrous King, through whose Dominions he passed, who having seen him, took so great a Liking to him, that, without her Father's Consent, and extremely against his Will, she espoused him; which when he came to know, his Indignation was so great, that, with many Injuries, and abundance of Ill-treatment and Reproach, he caused her to be turned out of his Palace, and, in a manner, quite Naked; And being thus both of them destitute of all Comfort, or Relief, they betook themselves to the Sea-side, where they found some poor Fisher-Men casting out their Nets: The disconsolate New-married Couple, craving their Charity, they gave them a Couple of Fishes, in the Belly of the least of which, King *Solomon* found the precious Jewel he had lost, and for which he had so long languished, and undergone so many Miseries. At the Sight of what he had despaired of ever seeing again, his Heart rebounded within him, and in an Ecstasy of Joy, he kissed those dear Characters a Thousand and a Thousand Times, with Rapture, giving Praise and Glory to God, for having deemed him worthy of again reading those Mysterious Words which surrounded the Angles thereof; and for having restored his inestimable Ring once more to his Finger: And, in effect, the very Moment he had put it on, all Creatures, without Exception, returned again to their Duty, and were as obedient, and as much under his absolute Subjection, as they had been before he met with that disastrous Loss: And having caused a Cloud to descend to the Earth, he and his Beloved Spouse mounted therein, and were speedily conveyed through the Air to his Capital City, from whence he had been so long absent, and to which he had so ardently desired to return. Soon after this had happened, the Angel of the Lord came down from Heaven, and delivered him a Message, whereby he was ordered to lay the Foundation, in order to erect that great and sumptuous Temple, which we call *Beit el Moccaddas*,

Moccaddas, or *The Holy-House*, a Fabrick of most costly and exquisite Workmanship; And the Place where it stood, is still held in the highest Veneration by all Nations in general.

Daniel was a most pious and venerable Prophet: This was he that was preserved, in so miraculous a manner, from the cruel and unjust Sentence of the *Assyrian* Monarch *Darius* in *Babylon*, whither he had been led into Captivity by *Nebuchadnezzar*. That too credulous King, by the Advice, and at the Instigation of his *Satrapa*'s, or Chief Men, caused the Holy Prophet to be cast into a frightful Den, in the Midst of Seven furious and ravenous Lions, who had been kept Three Days without Meat, on purpose that they might satiate their hungry Maws upon *Daniel*'s Flesh: But he, armed with a strong Faith and an intire Confidence, in the Omnipotence of his God, with Sedateness in his Looks and an undaunted Courage, intrepidly went down to those fierce Creatures, who, instead of devouring, fawned upon him for half a Day and a whole Night that he remained in their Den: And the next Morning, when the King, followed by those Wicked Accusers of the Holy Man, repaired to the Mouth of that dismal Cave, expecting to have found scarce the Bones of *Daniel* remaining whole; (for the King, in Reality, although he had been so inconsiderately weak as to suffer himself to be over-persuaded by those vile, malicious Parasites, was mightily concerned, and had a very particular Love and Esteem for that virtuous Prophet) and as he approached nearer to the Den, began to call upon him, in a loud and sorrowful Voice; "O *Daniel*! Hath the God in whom thou hast believed, in whom thou dost continually put thy Trust; has He, I say, delivered thee from the Lyons Jaws?" To which Words *Daniel* replied; "May thy Life be long and prosperous, O King! I am alive, sound, whole and unhurt. The God in whom I ever have, do, and ever

“ ever will center my whole Trust and Confidence, “ seeing the Justice and Innocence of my Cause, hath “ been graciously pleased to send down his Angel, “ who, by the Sacred Word and Command of the “ mighty Lord of Heaven, hath interposed his pro- “ tecting Arm, and hath assuaged the raging Fury “ of thy devouring Lions, and withheld them from “ doing me any Harm .” When the King heard this, he was exceeding joyful, and immediately ordered him to be set at Liberty; and being highly incensed at his malicious and parasitical *Satrapa*'s, he commanded them to be all thrown down head-long among the Lions, who furiously flew upon them, and they, being almost famished with Hunger, soon devoured them, satiating their ravenous Stomachs with the mangled Limbs of those Wretches.

This memorable Incident was so exemplary, the Deliverance so miraculous, and so publickly transacted, that *Darius* and all his Court immediately forsook and renounced their False Worship, and believed in the God of *Daniel*; and that King likewise issued out his Royal Proclamation, strictly enjoyn- ing all his Subjects throughout his whole Dominions, That under severe Penalties, they should all, without Distinction, adore the same Deity whom the Holy *Daniel* worshipped and confided in.

Another Time, he was in like Manner, upon his having incurred the Wrath of King *Cyrus*, by him cast into a Den, wherein were also Seven fierce Lions, the Mouth whereof was ordered to be close stopped up; and he was there confined a whole Week. At which Time, God commanded *Bacub*, or *Habakkuk*, to convey the Provisions he was carrying to his Workmen in the Field, to *Daniel* in the Cave; which he did in the Twinkling of an Eye, though he was many Leagues distant from him, because he was born up through the Air by an Angel: When he came to the frightful Den, he called out to *Daniel*, who having opened the Entrance, received the Food from him; and

and he returned to his Workmen the same Way he came, and all this in the Space of a Moment.

But, at length, when that King, with his Followers and evil Counsellors, came to see what the ravenous Creatures had left of *Daniel*, whom they supposed had, long since, been torn Piece-meal, and devoured; the Holy Man, who heard them at the Mouth of the Den, rose up, and lifted away the vast and ponderous Stone which had been laid over it, when they all, with Astonishment, beheld him feeding those fierce Animals, who fawned upon him, as if he had brought them up. The King, being greatly amazed at this wonderful Prodigy, bad him come out, and embracing him with Joy and Satisfaction, he commanded his Guards to lay hold of those who had been the Persecutors of this just Person, and to cast them all to the Lions, before his Face; which Order being instantly executed, they were, in a Moment, pulled all in Pieces; "For it frequently happens, that the Harms which the Wicked design for the Innocent, light upon the Heads of the Inventors."

"From the wonderful Preservation of this beatified Prophet, we are taught, That by a constant firm Faith, and an unshaken, persevering Confidence in God's omnipotent Divinity, we shall be delivered out of all Dangers and Afflictions, and that thereby we may triumphantly go through the severest Persecutions. Let us, therefore, fix our whole Trust in God alone: Let none lose Courage, or despair of his Benevolence, even under the worst of Circumstances; For where the Danger is the greatest, and seemingly unavoidable, there, of a Certainty, his Mercy is more to be hoped for, and infallibly nearest at Hand."

Jonas has taught us the same; seeing that his Want of Confidence, and his Unbelief, were sufficient

ent to disturb the Tranquility of the very Sea, and to raise a mighty and terrible Tempest in the, before, peaceable Waves, insomuch, that nothing would appease and assuage their Fury, but his casting himself headlong into the midst of them; where, though he beheld the huge Whale, with its monstrous Jaws widely extended, and waiting for him to swallow him up, yet there was no Remedy, but he must see the Event. When he found himself in that enormous Paunch, he began to be sensible of his heinous Transgression: He then began to implore Mercy and Forgiveness: There, with many a bitter Sigh, he reflected upon his past Offences, and incessantly invoked the Name of his angry Lord, when he found himself involved in that Labyrinth of Woe: There he, with Anguish of Soul, found himself overwhelmed and oppressed all at one Time, with four dismal and terrifying Obscurities; either, or the least of which, was more than enough to amaze, shock, stupify, and cause to tremble, both the Body and Soul of the most determined Mortal; These were, First, The Darknes of his Sins; Secondly, The Darknes of the Waters; Thirdly, The Darknes of the Night; and, Fourthly, The Darknes and Obscurity of that monstrous Paunch which was his present Abode.

Nevertheless the tremendous Word of God came down to the mighty *Leviathan*, with a strict Command, that *Jonas* should be preserved with the same Care and Regard it would use in the Preservation of its own Bowels: And it was moreover the Lord's Will, that he should be disgorged from the Belly of that huge Fish on the Third Day, and cast up on the dry Land; which happened to fall out exactly at that Time of the Day when three Parts thereof were diminished and past: And when he found himself at Liberty, and safe upon the Shore, with excessive Joy at his Delivery, from that imminent Danger, he, with unreigned Devotion, made Four Prostrations to the Lord,
been

in Commemoration of the four Obscurities he had been oppressed with, whilst he continued under the Waters, and as a Thanksgiving Offering for His Divine Majesty's having so graciously vouchsafed to preserve him in those terrifying Circumstances. This is the same daily Prayer which is enjoyned us *Musfulmans* to observe, repeat, and celebrate every Day at the same Hour, and is what we call *Salaat el Asar*.

(a) *Yahia*, that is *John*, was a most sanctified Person, and whose great Privileges and Immunities were, as the reverend *Alcoran* tells us, signed with the Lord's own Hand. This was he who, in his early

P 2

Youth,

(a) St. *John* the Baptist is, by the *Arabs*, called *Yahia* (or rather, according to our Pronunciation *Yahia*) *ben Zacharia*, and sometimes, after the *Syrians* and other Eastern Christians, *Johanna* and *Mar Johanna*. The Name *Yahia* signifies the Giver of Life, from *Hajar*, Life; because, they say, he made the Name of *Zachary* his Father to live, and his Memory immortal; or else, because the true Religion, or the Faith in the *Messiah*, through his Means, received new Life; for, they affirm, That the Doctrine our Blessed Saviour preached, was *Islamism*, but has been since adulterated and corrupted. The *Alcoran* and *Mahometan* Authors give the same Account we find in the Holy Gospel, concerning his being promised to his Father by the Angel, with only the Addition of some Circumstances. — The *Taarich Montchkeeb* says, That his Head being cut off by a King of the *Jews*, the Blood that flowed from his Body could never be staunch'd, till his Death was revenged upon the *Jews*, by a great Desolation God sent upon them, and that he was the last Prophet of that Nation. — The *Persian Geography* says, His Head was preserved in a Church built by the *Sabians* at *Damascus* for that Purpose, and there always honoured both by *Christians* and *Mahometans*. These *Sabians* are, with some Difference, the same the *Asticians* call *Mendai Yahia*, and we, The *Christians* of Saint *John*, many of whom still live in and about the City *Bassora*. That Church, now converted into a Mosque, was dedicated to *Zachary* Father to Saint *John*, and was not called Saint *John's* Church, till after his Head (found in the City *Hems* in the Reign of the Emperor *Theodosius* the younger) was carried thither and interred. — The *Mahometans* confound *Zachary* the Father of Saint *John*, with *Zachary* the High-Priest, whom *Jon* caused to be

Youth, renounced and relinquished the Pleasures of the World, abandoned his indulgent Parents, and embraced an austere, religious Life; wandering, almost naked, through the Mountains, in Company with the wild Beasts of the Fields, his Face and Limbs uncovered, and continually exposed to the Inclemency of the Winds, the Frost, and the scorching Sun-beams, feeding upon raw Herbs and Roots, drinking foul and unsavoury Waters, never Sleeping but in the open Air, without fearing any of its dangerous Consequences. The Birds of the Air became so familiar with him, that they would pitch and sit upon his Head; and the Brute-Beasts followed him up and down where-ever he went, never quitting his Company, all one as if he had been one of their own Species.

stoned to Death in the Temple, notwithstanding the mighty Services done him by his Father *Joiada*, and they say, *Gadarz*, that is *Nebuchadnezzar* (whom they all make to be General of the Persian Monarch's Armies) came to *Jerusalem* purposely to revenge his Death. — They also quote many Words, which, in Reality, are our Saviour's, and apply them to Saint *John*, and have formed Dialogues betwixt them. — They give him several Titles besides that of *Nabi* or Prophet, and call him *Assem* and *Massoum*, that is, Exempt, Preserved, and Free from all Sin, not only in Regard of his Innocency, and the Austerity of his Life, but also by his Sanctification in his Mother's Womb. — The Eastern *Christians* keep the Festival of the Nativity of Saint *John* Baptist on the 21st Day of the Month, called in the *Syrian* Calendar, *Haziran*, which answers to our *June*. It is set down in the *Mahometan* Ephemerides *El Milad*, or *Moulud Fobia*. The Festival we call the Decollation of Saint *John*, and they, *Mellal Fobia*, is set down in the same Calendar on the 27th of the Month *Ab*, answerable to our *August*. — The Disciples of Saint *John* Baptist, who in the primitive Times were called *Hemero Baptistes*, and whose Numbers were considerable amongst the *Fews*, in process of Time, made a particular Religion, by the Name of *Mendai Fobia*: They use a Sort of Baptism very different from ours, which makes our Travellers call them *Christians of Sains John*; but they must not be altogether confounded with the *Sabians*, who are of a different Sect. — For those Sects, see *D'Herbelot* under the Names *Mendai*, *Fobia*, *Saba*, and *Sabi*, and for Saint *John* see *Jobia* and *Johanna*.

He once left this Retirement of his, and went to visit his Mother *Isabel*, or *Elizabeth*, who was very much afflicted and concerned to behold in her Son so near a Resemblance to a *Sylvan*, or a Wild Man, his Countenance so strangely disfigured, his Flesh all parched, tanned, and without Covering, his Legs bare and his Feet unshod, and all over ill-treated by the Thorns, and lamentably chopt with the pinching Frosts. What increased her Grief was, That, instead of comforting her for his long Absence by offering himself to stay at home with her, as she, almost drowned in a tender Shower of Motherly Tears, most earnestly intreated him to do, he only returned her this Answer :

“ My Dear and Honoured Mother ! You are not
 “ ignorant, nor can you have forgot, that I remain-
 “ ed with you, under your Roof, the whole Time of
 “ my Infancy and Childhood, and that I was never
 “ in the least undutiful, or disobedient to your Com-
 “ mands ; but now I am grown up to be a Man, I
 “ intend to follow my Obligation, and to endeavour
 “ to answer the End of my Creation, by dedicating
 “ my Time wholly to the Service of my Creator,
 “ which is what I may, upon no Consideration, pre-
 “ sume to omit or to neglect.” From hence it is,
 that our Holy Book of *El Sunna*, or the Oral Law,
 strictly enjoyns and commands us, That as soon as
 we are arrived to Years of Maturity, we must never
 neglect to be assiduous in the Observation of God's
 Sacred Laws.

Isa, or *Jesus* was the same whom we generally call
 the (a) *Messiah*, because he had the Vertue of Healing
 any Wound or Sore whatsoever, with only his Touch :

(a) My *Moor* has it *Almahiq* ; but that I excuse in him, as I am
 forced to do a thousand other Words and Names, which he most
 inhu-

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By only stroaking with his Hand the contracted Limbs of the Lame, he perfectly restored them to their proper Uses and Faculties : He cured the Paralytick, and those who were struck with the Plague, or any pestilential Distemper ; as likewise those who were afflicted with the Gout, and the Falling-Sickness : He restored the Blind to their Sight, the Dumb to their Speech, and the Deaf to their Hearing ; nay, the very Dead he raised from their Graves. He made Birds of Clay, and, with one Blast of his Breath, caused them to fly : He expelled Dæmons wheresoever they were hid. (a) All these Miracles this Beatified Prophet performed through Divine Grace and Inspiration, and by the wonderful Efficacy of a strong Faith in God's Omnipotency, but all to little Effect, and no Benefit, but it all rather proved the
 . Cause

inhumanely *Spartiolizes*, or rather, *Barbarizes*. The *Arabs*, according to *D'Herbelot* and others, call our Blessed Saviour *El Massih* ; It is become amongst them the proper Name of many Men ; as is, likewise, *Isa*, *Issa* or *Aisa*, all which are the same as *Jesus*. They call him *Isa ben Miriam*, or *Jesús* the Son of *Mary*, but never mention him without the most profound Reverence, and the additional Title of *Sidinah*, that is, our Lord.

(a) I hope the judicious Readers, of the following Lines in this Paragraph, will be so Candid and Impartial, as to recollect their Memories, and to consider who was the Author of this Performance, whereof I am but the Translator. Could the tender Consciences of the *Spanish Moors*, who were Christians in nothing but their Out-sides, have digested the Mysteries of the sacred Trinity, they might peaceably have enjoyed their ample Patrimonies in their Native Country, which, through the Persecution of their merciless Enemies, and Fear of the Inquisition, so many, so very many Thousands of them, were compelled to abandon, and to flee for Sanctuary to *Turkey*, and especially over to *Barbary*, where they swarm. — This Doctrine is, indeed, very *Anti-christian*, but they are the Words of a *Moor*, and not of a *Christian*. He writes the real Sentiments of his honest well meaning Heart, which he imbibed with his Mother's Milk, and had been handed down to him by the erroneous Traditions of his Fore-Fathers, and to them by their subtle Law-giver, the Impostor *Masbomer* ; and I am persuaded, he delivers
 nothing

Cause of breeding Confusions: For the People, being alarmed and astonished at the Sight of such surprizing Mysteries, denied, and began to forget, *Him*

nothing but what, to the utmost of his Knowledge, are the true Tenets of that Medley of Incoherences, I mean the *Mahometan* Belief, as delivered in the *Alcoran*, and the other Books of *El Sunna*, or their Oral Laws. I would, nevertheless, fain have omitted this whole Paragraph, or, at least, have given it a different Turn; but, upon second Thoughts, I consulted some Gentlemen of Worth and Learning, who all told me, *That if I pretended to give the World a Translation, I must give the real Meaning of my Author, and not my own, except I did it separately from the Work itself.* But for the Reader's further Satisfaction, I give a faithful Transcript of the whole Paragraph. *Videlicet.*

Yge fue el que le llamaron.
 Almaghiz por que sanaba
 Tocando qualquiera herida
 Y con su mano amahaba,
 Qualquiera cosa conrietá
 Coxos y mancos curaba
 Tullidos y contajiosos
 Ya los qui de gora estaban
 Alos ciegos daba vista
 Alos mudos daba habla
 Alos sordos el oír
 Los muertos Resucitaba
 Hazia abes de ba Bo
 Y con su aliento bolaban
 Espelia los Demonios
 De donde quiera que estaban
 Y todos estos milagros
 Que con su dibina gracia
 Hizo por su fe crecida
 Y no le aprovecho nada
 Antes fueron confusiones
 Porque la Jente turbada
 De tan grandes maravillas
 Negaron al que la daba
 El ser con que los hazia
 Y al mensajero adoraban
 Tomando por senor
 Yncitados de la traça

Del maldito luzifer
 De do quedo cimentada
 La confusa trinidad
 Cequedad jamas pensada
 Y quando yge entendio
 Que per senor le adoraban
 Haziendo le trinidad
 Cosa del tan apartada
 Fue ala que el sol se ponía
 Quando Esto le denunciaban
 Y defendendose delio
 Hizo ad alla tres a Racas
 Aquellas que son de almagrib
 Que oi los muzlimes guardan
 Negando las dos personas
 Que a su senor le applicaban
 Y afirmando la unidad
 Sin ponerle seme jança
 Alfin alla lo enxalça
 Dentre este Jente enañada
 Quedando escuros sin fe
 Sin Salbaçion y sin gracia
 En este santo anabi
 Hizieron parada y Raya
 Los profetas y anabies
 Los alquitebes y cartas
 Que sobre los de yzrael
 Fueron del çielo baxadas,

from whom he received the Power, by which he did all this ; and fell to adoring the *Messenger*, taking *him* for their Lord, and their God, which they did at the subtle Instigations of the accursed *Lucifer* : And from hence is derived the Original Source of the *confused Trinity* : A *Blindness* which that Sanctified Prophet never so much as dreamt of.

But when *Isa* perceived that they had made a Deity of him, and that they adored him as such, by incorporating him into a *Trinity*, which was what was so very contrary to his Thoughts and Intentions ; and it being at the Time when the Sun was just going to disappear, when this was denounced to him by his Followers, which he defended himself against, by an absolute Refusal of any such Proposal ; He performed, before the Presence of his Creator, those Three Prostrations (which are the same which at this Day we *Mussulmans* observe and repeat at the Hour of *El Magrib*, or Sun-set) wherein he abjured the Two Persons they had incorporated and joyned with his Lord, whose Unity he confirmed, denying to acknowledge that God has any Equal or Likeness. (a) At length God took him up from amongst those deluded People, and left them groping in the Dark, with-

(a) They will, by no Means, allow nor acknowledge that our Saviour *Jesum Christ* was crucified by the *Jews*, but that they fixed a Malefactor upon the Cross in his stead, who much resembled him : They intended, they say, to have done it, but were prevented by his being, the Night before, taken up into the Fourth Heaven, which, according to them, is the *Cælum Empyreum* ; for they hold the First to be that of the Planets ; the Second the Firmament ; the Third that of the Spirits abstracted from Bodies, and the Fourth that of the Throne and Glory of God. — As to his Birth, they say, That he was born at *Bethlehem*, near *Jerusalem*, in the Fifty-sixth Year of *Augustus Cesar* : That his Mother *Miriam* miraculously conceived him in her Womb without having ever known Man ; and, That he was but Three Hours in the Cradle. — Though they believe him not to be a God (for few can be ignorant of their being *Monothelites* or *Unitarians*) yet they assign him a kind of

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without Faith, without Grace, and in a Word, without Salvation. In this Holy Prophet the Spirit of Prophecy ceased: This was the Last of the Prophets or Messengers, and his Sacred Scripture was the Last which was sent down from Heaven to the People of *Israel*.

of Omnipotency, which, they say, He manifested upon Earth, by his wonderful Birth, his Doctrine, his Law, his Ascension into Heaven, his miraculous Cures, and the like; and that he is again to confirm all this by returning to the World, and by his Victory over *Daggial* or *Antichrist*. They add, That he exercises the same Power in the other World by his Office of a Mediator and Intercessor.





S U P P L E M E N T

T O

The Ninth CHAPTER.

AS my Author has been silent in some very Material Heads, I think it necessary to supply his Omissions by what is to be found in other *Mahometan* Books, especially concerning the *Jews* in general, and some of the Patriarchs and Prophets in particular, that have not been treated of by him: And, First,

Of the J E W S.

THESE People the *Arabs* call *Beni Israel*, but more commonly *Lehoud*, in the Singular *Jahoudi*, from *Houd* the Patriarch *Heber*: For, believing, as many of our Historians do, that the Word *Hebrew* comes from *Heber*, by the same Reason they conclude,

clude, that of *Jaboudi*, signifying a *Jew*, must infallibly be made of *Houd*, and so that *Houd* and *Heber* were the same Name. The *Turks* call them *Tchisout* or *Tchafut*, Carrion or stinking, by way of Contempt. — All *Mahometans* unanimously agree, That the *Jews* have been condemned to perpetual Bondage for their stubborn Rebellion against God, and for not receiving and acknowledging *Jesus Christ* for the true *Messiah*. This is grounded on the *Alcoran*; all the Expositors whereof say, That ever since the first Rebellion of that hardened Nation, they have always been liable to be killed, to be made Slaves, or at least, to be kept under a rigid Yoak, and to be forcibly compelled to pay Tribute; which began first under *Nebuchadnezzar*, and will continue 'till the World's End. — In relation to the Dispersion of the *Jews*, they add, That there is no Country upon the Earth without some of those People more or less. — *Mahomet* having been obliged to the *Jews* for many Passages in his *Alcoran*, to requite them, in the Chapter *Aaraf*, says, *There is a Race among the People of Moses, which points out and shews the Truth to all the rest, and is governed with Justice and Equity.* — The Expositors upon this Passage, add, That the *Jews*, after the Death of *Moses* and *Joshua*, fell to Idolatry, and embred their Hands in the Blood of the Prophets (They say, the whole Number of the Prophets of the Race of *Israel* was 124000) whom God sent, from Time to Time, to preach to them, in order to reclaim them. — Nevertheless, a great Number of them kept the Law, and implicitly believed in and adored the True God of their Fore-fathers, incessantly praying to God to deliver them out of the Company of the Wicked. God heard their Prayers and Supplications, and, by a strange Miracle, opened for them a very spacious Passage, which carried them, with much Ease, into the most Eastward Parts of the World, far beyond *China*, where they settled, and where, to this Day, are

are some Remains of them. — Other Expositors add another Fable, no less impertinent than this, which is, That *Mahomet*, in the imaginary Pilgrimage he made one Night to Heaven, saw those Tribes of *Israelites* in his Way; and having read to them Ten Verses of the *Alcoran*, they were all converted to *Islamism*, and that those are the *Jews* he speaks of in the Chapter *Aaraf*. — These *Jews* may, perhaps, be the same whom our Authors will needs have to have been sent into *Tartary*, and the farthest Eastern Parts, in the *Assyrian Captivity*. — *Algianabi* and *Abou'l Feda* write, That *Judaism* was brought into *Arabia* by *Abou Kerb Assaad*, 32d King of *Arabia Felix*, 700 Years before *Mahomet*. — This Prince was of the Family of *Hemiar*, from whom the *Arabs* his Subjects were called *Hemiarites*, and by the *Greeks*, *Homerites*. — *Dhou Naouas*, 47th King of the same Race, was so zealous for *Judaism*, that he caused those who refused to profess it, to be cast into burning Furnaces, which Cruelty of his obliged the *Negaishi*, or Emperor of *Æthiopia*, who was a Christian, to make War upon him, and, in fine, to subdue his whole Country, which remained under the Subjection of the *Æthiopians* for the Space of 72 Years. — There were abundance of *Jews* in *Arabia* when *Mahomet* first started up, and some were very powerful, and held several Castles and strong Holds, wherein they commanded like Sovereign Princes. *Mahomet* had Wars with them, subdued many, expelled others, and at last, gave Quarter to the rest, because they had been Witnesses to his Impostures. — Formerly the *Jews* in the East wore a Piece of Yellow Cloth upon their Shoulders, or a Yellow, a Red, or Orange-coloured Hat, for a Mark of Distinction, as they do now in most Parts of *Italy*, I mean, as to the Hat: At present, throughout all the *Mahometan Dominions*, a long Felt Cap, always black, which the *Turks*, in Distinction, call *Harouz*, which in their Language, signifies a Close-stool, being shaped

ped much like it; and round about it they are suffered to wreath a Turbant of either blue or striped Linnen, but no other: This Privilege they have only in the *Levant*, for in *Barbary* they must only bind a Sort of Handkerchief round it. Their Habits in all *Mahometan* Countries, must be intirely Black. This is of their own Native *Jews*, for those who come from any Part of *Christendom* may wear the Habit of the Place they came from; but would run a great Hazard of being burnt, if they should presume to wear any thing Green. To conclude, The *Mahometans* assign the *Jews* their Station in Hell one Story or Degree lower than the *Christians*; which last, I fear, have never had the Civility to return them their Thanks for that Favour.



Of the Patriarchs *S A L E H* and *H E B E R*.

THE *Arabians* call the Patriarch *Saleh* by the Name and Title of *Salah el Nabi*, that is, The Prophet *Salah*. — He was the Son of *Arphaxad*, and Father to *Heber*. — They say, He was sent by God to the People of the Tribe of *Themud*, who inhabited *Arabia Petraea*, or the Stony, but found a very bad Reception among those wicked People. The *Themudites* were descended from *Themud* the Son of *Amer*, the Son of *Aram*, and Brother to *Arphaxad*. — The *Taarich Montekheb* has it, That *Salah* was the Son of *Asaf*, the Son of *Cassekh*, the Son of *Haver*, the Son of *Khaver* or *Heber*, the Son of *Themud*, the Son of *Aram*, the Son of *Sam*, or *Shem*, the Son of *Noah*; which Genealogy little agrees with the *Hebrew* Text, which says, That *Saleh* was the Son of *Arphaxad*, and Father to *Heber*. But by the same
Taarich

Taarich Montekheb it appears, that this *Salah* the *Mahometans* speak of, is much more modern than the Patriarch *Saleb* mentioned in Scripture. — The same Author tells us, That the Prophet *Salah* proved his Mission by the Miracle he wrought, by causing a Rock to open, from whence came out a She Camel, which brought forth a young one in the sight of Multitudes of Spectators: But the *Themudites* continuing obstinate in their Unbelief, killed the said Camel, though she, in audible and articulate Words, upbraided them with Incredulity. This drew divine Vengeance upon them; For God sent the Angel *Gabriel* to chastise them, who struck them with a mortal Disease, whereby they all perished, excepting only some few, who believed in the Prophet's Words, and with him retired to *Mecca*, where he ended his Days.

Some will have it, says the same Author, that *Salah* went from *Mecca* into *Palestine*, and is there buried. This very Story is related by *Houssain Vaez*, but much more at large, and with the Addition of several Circumstances, though, in the Main, all tending to the same Effect: But what the *Alcoran* gives us concerning the above-mentioned *Themudites*, ought to have a Place here: It says; That God having determined those People (who were an ancient noble Tribe of *Arabs*, at present extinct) for refusing to give Ear to the Prophet *Salah* whom He had sent to convert them, and who at last told them, That in three Days Time they should all infallibly perish: Upon hearing this, they dug Caves under their Houses to shelter them from the impending Storm, in which subterraneous Vaults they continued hid till the Fourth Day after that Prediction, when, imagining all Danger past, they came out, and, upon finding no Alteration, but every Thing as they had left it, they derided the Prophet more than ever: When the Angel *Gabriel* appeared to them in his own proper Form, which was thus; His Feet stood upon the Earth, and his Head reach'd up to Heaven: His

Wings

Wings extended from East to West; the Colour of his Feet was like the *Aurora*, and his Wings were of a Sea-Green; his Teeth White, Shining and Transparent, his Cheeks Flaming, and his Hair as Red as Coral, which covered the whole Horizon. The *The- mudites*, terrified at this Sight, retired again to their Houses, and again hid themselves in their Caves under Ground, but *Gabriel* cried out with a most dreadful Voice, •Dye, all ye accursed Wretches, for the Lord has passed Sentence of Condemnation upon ye! This Out-cry of the Angel's was so excessive loud and vehement, that it caused a great Earthquake, which shook their Towns, &c. all down over their Heads, and they remained buried under the Ruins.

This Patriarch, as I have said before, was the Father of the venerable *Heber*, whom all *Mahometans* call *Houd*, because their Legislator *Mahomet*, was pleased to give him that Name in his *Alcoran*: He is held in high Rank and Esteem among them, and they affirm, That he was sent by God, to Preach to the People of *Ad* and *Shedad*; but that his Doctrine had but very little Influence upon them, for few would listen to him at all, but fewer would believe in his Mission. Their Incredulity, according to the *Alcoran*, so incensed the Lord against them, that He sent a scorching Wind, which that Book calls *Rih akim*, whereby those Unbelievers were utterly destroyed.

—*Houd*, according to some Authors, with a small Number of the Faithful, retired to *Mecca*, where he settled his Abode; though others affirm, He went into the Province of *Hadramuth*, and there ended his Days. His Tomb is still to be seen in *Arabia Felix*, near the Town of *Mirbath*, and there is a small Town built about it called *Cabar*, or *Cubr Houd*, that is, The Sepulchre of *Houd*.—The *Taqrich MonteKheb* says, That this Patriarch lived in the Days of *Giamshid* King of *Persia*. The aforesaid Chronicle gives this short Account of *Houd*, but *Khondemir* and *Houssain Vaez* deliver it much more at large. — The

say, He was born in *Arabia* among the *Adites*, who descended from *Ad* the Son of *Avus*, or *Hus* the Son of *Aram*, the Son of *Shem*, the Son of *Noah*. Their Tradition of him is, That God sent *Houd* the Prophet to Preach to the *Adites*, and to convert them from their false Worship they made to Idols.—— Those Idols were *Sakiab*, whom they invoked when they wanted Rain. *Hesedbak*, that they called upon to be protected in Travelling. *Razekab*, to supply them with Necessaries for Life. And *Salemab* for Health in Sickness. This potent Tribe of *Arabs*, as I have said, had for their Founder *Ad*, who was the Father of *Shodad* and *Sbedid*, who became so Powerful and Wealthy in *Arabia*, that they perfectly finished the mighty and stupendous Structures their Father had began. They are mentioned in the *Alcoran* with Detestation, whose Expositors tell Wonders of that fabulous City and Garden called *Iram*, those Princes, who, it seems were huge and monstrous Giants, had built and planted, and where they deposited all the immense Riches they had amassed in their Conquests of the *Arabias* and other Countries. This City, which was called *Gennet*, or *Paradise*, having built it in Imitation thereof, especially the Garden, is only now and then visible, they pretending it appears to some particular Persons, with abundance of such Chimæras.—— But to return. The *Adites* inhabited *Arabia Felix*, in a Country called *Akcaf*, in *Arabick* signifying Craggy Hills, all that Space of Land between *Hadramuth* and *Oman* upon the *Persian* Gulph, being full of such Hills of Sand.—— *Houd* Preached to these People for several Years without any Success, 'till God became so angry with them, that He resolved to allow them no longer Time.—— The first Token God sent them of His Indignation, was a Famine of Three Years Continuance, which, accompanied with other Plagues and infectious Distempers, carried off vast Numbers of those People, who were at that Time the wealthiest, most formidable and most numerous Tribe in all *Arabia*.

Arabia. The *Adites* in this Extremity finding no Relief from their false Gods, resolved to go in Pilgrimage to the Province of *Hegiaz*, to that Place where now the *Mussulmans* resort to perform their Pilgrimage, being the same where stands the Temple which is at *Mecca*. — There was then near that Place a Hill of Red Sand, about which there was continually a great Concourse of People from all Parts; and all these, as well the *Infidels* as the *Faithful*, firmly and implicitly believed, That by devoutly applying themselves to God in that Place, they should infallibly obtain from Him whatsoever they demanded for the supplying their Wants, as to what was requisite for the Support of Life. — Having then resolved upon this Religious Journey, they made Choice of 70 Men, and at their Head they placed *Mortadb* and *Kil*, the Two richest and most respected Chiefs among all their Tribes, who set out, in the Name of all the People, upon this sanctified Pilgrimage to demand Rain, without which they must inevitably perish. This Cavalcade was very kindly received by *Moavia*, who who at that Time reigned in the Province of *Hegiaz*. — As for *Mortadb*, who was the wisest Man of the whole Company, he often positively told them, That it would be in vain for them to go in Pilgrimage to that Holy Place, except they gave Ear to the Doctrine of the Prophet *Houd*, and did Penance for their Incredulity: But *Kil*, who was an obstinate Unbeliever, and had an extreme Aversion to that Prophet, desired King *Moavia* to keep his Colleague *Mortadb* under Confinement in Prison, 'till he and his Companions went to perform their Devotions at the aforesaid Hill. *Moavia* complied with his Request, and kept *Mortadb* Prisoner, and dismissed the rest to go and fulfil their Vow. — *Kil* being now the only Chief of those misled People, when he arrived at the Place, prayed thus; O Lord! give the People of *Ad* such Rain as thou shalt think proper for them. When he had so said, Three Clouds appeared, the one White

the other Black, and the third Red; and at the same Time a Voice was heard, which said; *Chuse which of the Three you will have.* After some little Pausing, *Kil* chose the Black one, as imagining it contained the greatest Quantity of Rain, and departed full of Joy, thinking his Supplication had been heard, according to his Desire. In his Way home, so soon as he came to the Valley of *Mogaith*, in the Country of the *Adites*, he acquainted them with his imagined Success, and these senseless, misguided People ran out to meet the Cloud, which was full of nothing but divine Vengeance, and instead of the desired and expected Showers of Rain, produced a most violent Wind, excessive cold and piercing, which continually blowing for Seven Days, destroyed all the Infidels in the Country, and none were left alive but only *Houd*, and such as had embraced the Faith.



Of the Patriarch L O T.

NOtwithstanding I could say much upon this Head, as well as upon several others, yet I rather chuse to translate the Words of Monsieur *D'Herbelot*, a grave and learned Author, who was perfectly versed in the Oriental Tongues, and who had, for many Years, made it his whole Business to peruse their Books, and to study their Maxims, &c. whereby it will appear, that their detestable Practice of the Sins of *Sodom*, is not looked upon to be no Crime, as many believe. — He has it *Verbatim* thus — *Loth* or *Louth*; According to the *Taarich Montekheb*, he was the Son of *Haran*, the Son of *Tareh*, and consequently, Nephew to *Abraham* the Patriarch. He is one of those the *Mahometans* acknowledge as Prophets,

phets, and was particularly sent from God, to preach the Faith, and the Worship of the true Deity, to the People of *Sodom*, and to dissuade them from the detestable Sin whereof they were the first Inventors. These Wretches having had no Regard to *Lot's* Preaching, *Gabriel* was sent by the Lord, who overturned Five of their Cities and destroyed all the Inhabitants. From that Time, the Word *Louth*, or *Louth*, signifies, in the *Arabick*, the Sin of those People, and they generally call those who are guilty of it, *Caoum Louth*, or *Lot's* People, as also *Lotbi* or *Louthi*. A noted Author named *Saadi*, writes, That *Lot*, being debauch'd by conversing with the *Sodomites*, was the Cause that the Spirit of Prophecy ceased in *Lot's* Family. The Expositors of the *Alcoran* agree with the *Hebrew* Text touching *Lot's* Genealogy. The five Cities which were destroyed, the *Arabs* call, *Sedouma*, *Amoura*, *Daoura*, *Saboura* and *Saouda*. The *Alcoran* says, That *Lot* spent Twenty Years in Preaching to them the Doctrine of the true God, and exhorting them to forsake that abominable Sin, which had never been committed by any but by them. All his Preaching being of no Effect, God took *Lot* out of *Sodom*, but his Wife being corrupted, would not go, and when he was out, it rained, some say, Stones and Flints, but according to others, Brimstone and Fire, whereby they were all destroyed. This same *Sodom* is, by the *Mahometans*, likewise called *Lonatbat*, from *Lot*, because the Inhabitants of those Five Cities, are, in the *Alcoran*, called *Lot's* People. The Story of *Abraham* and the Angels, and what happened to them, with *Lot*, at *Sodom*, is delivered by the *Mahometans* much after the same Manner as we have it, only they enlarge and add many particular Circumstances; and for the over-turning the Cities, they say, That *Gabriel*, the most powerful of those Angels, lifted them altogether off their Foundations, so high, that the Inhabitants of the highest or lowest Heaven could hear the Crowing of

the Cocks, and the Barking of the Dogs, and then letting them drop, they were utterly annihilated. After the Subversion of those Cities, God rained down upon them burning Stones, baked in the Furnace of Hell, on every one of which, was written the Name of one of those Criminals; so that even those who chanced to be absent from the Towns, were struck down and destroyed. They add, That one of those Wretches, who was then within the Inclosure of the Temple at *Mecca*, built by *Abraham*, escaped for the Space of 40 Days he continued there; but as soon as he set his Foot out of it, he was struck and killed by one of those Stones, which had remained hanging in the Air. These Fables, added to the Truth of the History, were invented to give the *Mahometans* a Horror of that detestable Sin, and the *Alcoran* threatens those that shall be found guilty thereof with the same Punishment. *D'Herbelot* in *Loth*. Which see.




Of the Patriarch 70 B.

HIS Genealogy they deliver thus; *Aiub ben Razbac, ben Ais, ben Isbak*, whereby they make him of the Race of *Esau*, whom the *Arabs* call *Ais*. He is reckoned among the *Anbia*, the Plural of *Nabi*, or Prophets. The *Taarick Monbeckheb*, which is a General Chronicle, and held in great Esteem, says; He laboured under great Sickness and Afflictions 3 Years (though others have it 7) after which he recovered perfect Health at 80 Years of Age, and then begot a Son called *Basch ben Aiub*. Some Historians say, He had 5 Sons, and that with them he made War upon a Nation of *Arabs*, who in their hinder Parts, had some Resemblance to the hinder

hinder Parts of a Horse, and utterly destroyed them, because they would not hear his Doctrine.—*Khondemir*, another celebrated Historian, often quoted by *Pocock*, *Prideaux*, *Ockley* and others, relates the whole Story of *Job* as our Scriptures have it; but adds the following Fable. He says, *Job* by his Father descended from *Esau*, and by his Mother, from *Lot*; (of whom I have been treating, by reason my *Moor* has left him out of his Catalogue, as he has several others) That he Preached to the People of *Thaniab*, inhabiting betwixt *Ramlab* and *Damascus*, Cities of *Syria*; but that only 3 Persons were converted: Yet his Zeal was rewarded by God with large Possessions and many Children: This his Prosperity raised the Devil's Envy, who told God, That *Job* served Him because of his Wealth; but if He withdrew it by reducing him to Poverty and Affliction, he was certain, that he would rebel, and not pray once a Day. Thus far he sticks pretty close to our Scripture; but adds, That when the Devil had Power given him over *Job's* Body, he blew such a Pestilential Heat up his Nostrils, that the Infernal Blast corrupted the whole Mass of his Blood, and caused him to break out all over in Ulcers. He became so miserable an Object, that he was forsaken by all but his Wife *Rasima*, who carried him what ever he wanted; but the malicious Fiend stole it all away, 'till she had no more to give him. The Devil then appeared to her in the Likeness of an Old Woman, and told her, That if she would give her the Two Tresses of her Hair that hung on her Neck, she would every Day provide her wherewithal to maintain her wretched Husband: To which Proposal *Rasima* immediately consented. The Devil, upon this, went away to *Job*, and told him, That his Wife, having been found committing Adultery, had her Tresses cut off: And he seeing her, when she came next, without her Hair, believed it to be true; and this put him into a raging Passion, insomuch that he swore, if ever he recovered

he would make an Example of her. The Devil, pleas'd with the Success of his Fraud, took the Form of an Angel of Light, and appearing to the People, told them, That he was sent by God to acquaint them, that *Job*, whom they had thought a Prophet, had incens'd God against him, and incurred his highest Indignation, and therefore they ought in no-wise to regard his Words. *Job*, under this new Affliction, had Recourse to God, and his Supplication being heard, his Sufferings ceas'd; for the Angel *Gabriel* descended and rais'd him up; and then, striking with his Foot upon the Ground, a Spring gushed out, whereof *Job* drinking and washing himself in it, he was restored to perfect Health. After this, his Wealth was so multiplied, that the Rain and Snow which fell where he was, became precious Stones; and some Authors affirm, that it rained *Tibr*, or Gold-Dust. See *D'Herbelot* in *Aiub*.



Of the Prophet *SAMUEL*, and
of King *SAUL*.

THIS great Prophet the *Mahometans* call *Shamouil*, or *Ashamouil*. The Account they give of him is this; In the Time of *Ali*, or *Hali el Imam*, that is, *Heli*, the High Priest of the *Jews*, the *Philistines* having defeated the Children of *Israel* in a great Battle, they took from them the Ark of the Covenant, which in *Arabick* they call *Tabout Sekinab*, and put to Death most of the Sons of the Prophets. — This Ark, some say, had been made in Paradise, and delivered down from Hand to Hand 'till it fell into *Moses's* Possession; though the Generality affirm it to have been made by *Moses* himself, and was composed

posed of several different Sorts of Metals. In it he shut up several sacred Relicks; as the Tables of the Law he had received from God's own Hand, a Basin wherein the Angels washed, cleansed, and purified the Hearts of the Prophets, as also the *Tiara*, or Mitre, and all the rest of *Haroun's* or *Aaron's*, Pontifical Robes. The *Israelites* used to uncover the Ark, and to expose it to Publick View, whenever any Calamity threatned them, and God always delivered them from it, by Virtue of those sacred Things contained therein. — As for the *Sekinah* [see below] which was at the Top of it, and from whence the Ark took its Name, the *Mahometans* affirm, That it was the Figure of a Beast like a Leopard, which, always when the Ark was carried out against their Enemies, was wont to stand up, and to make so dreadful a Noise, that they, being utterly astonished and dismayed, would fall down with their Faces flat upon the Ground.

— This is their fabulous and ridiculous Exposition of the Force and Use of the Cherubims; For the Word *Sekinah* is *Hebrew*, and signifies, The Majesty and Glory of God, which appeared on the Ark between the Two Cherubims. However, this extravagant Notion they have taken from the Ancient *Rabbins*, who have ascribed several Shapes and Motions to those Cherubims. — But to return. The *Israelites* astonished and confounded at the Loss of the Ark, prayed to God to send them a Prophet; whereupon *Samuel* was sent, whom they obeyed and held in high Esteem for some Time; but then, with that Levity so conformable to the Unsettledness of their Natural Disposition, they again began to murmur, and to call aloud upon him to chuse them a King. — The King they elected was *Thalout ben Kissai*, as *Mahomet* calls him in the *Alcoran*, and after him, all of that Persuasion do the like. This was *Saul* the Son of *Kish*, first King of *Israel*, of whose Advancement to the Throne of *Israel*, the *Mahometans* in most of their Chronicles give the following Account.

Spanish-Moors sometimes call him *Shaoul*, as do likewise some others, but it may be supposed to be only in Imitation of the *Jews* and the *Christians*.) The Word *Thalout* is derived from the Verb *Thal*, which, amongst other Things, signifies, To be greater than another; because *Saul* was taller than all the rest of the *Israelites*, and for that particular Reason, was chosen their King.——For, according to the *Mahometan* Traditions, when the *Jews* desired a King to guide and protect them against the *Philistines* their Enemies, God gave to *Samuel* a Vessel of Oyl and a Rod or Wand, and, at the same Time giving him to understand, That he, in whose Presence the Oyl boiled up, and whose Stature should be exactly the Length of that Wand, should be chosen King. This being made known to the *Israelites*, all the Great Men among them flocked to *Samuel*, but the Oyl neither boiled up, nor were any of them of the Height of the Rod or Staff.——*Saul*, who, as some say, was but a Currier by Trade, (and others affirm him to have been a Water-Carrier, and that the Name of *Thalout* was given him for his Tallness of Stature) coming to the Prophet's House after the rest, but upon some different Occasion, the sacred Oyl began to boil up amain, and he being measured, his Height was found exactly to answer the Length of the Staff; whereupon the Holy Prophet declared, that *Saul* was the Person appointed by God to rule over *Israel*.——The *Grandeecs* all muttered, and expressed great Discontent, that a Man of so mean an Extraction and so base an Occupation, should be proposed to them for their King; but *Samuel* told them, It was the Will of God, the Disposer of Crowns and Kingdoms, and that they must submit.——*Saul* being thus declared and anointed King of *Israel*, the People demanded of *Samuel* a Sign or Miracle to demonstrate that it was the Will of God, that *Saul* should reign over them. *Samuel* told them, the Sign should be, That the Ark which had been taken away by the *Philistines*, should be

be brought back again by Angels; which accordingly happened, the Ark instantly appearing upon their Borders. The Manner of its being recovered out of the Hands of the *Philistines*, is thus related by *Abou Giafar*: At the Time when the Ark was carryed away, *Giolout* or *Goliath* was King of the *Philistines*, and out of the Hatred he bore the *Jewish* Nation, caused it to be cast into a very filthy, indecent Place; but all the Inhabitants of that City, being smitten with a foul Disease in their private Parts, they were forced to remove it; and where-ever it was carryed, the same loathsome Disease followed the Inhabitants. This Punishment made the *Philistines* convey it to the Country of the *Israelites*, where it was taken up by Angels, and carryed to the Tabernacle where *Saul* had been appointed King but just before: This settled his Reputation among the *Jews*. — The *Taariik Montekbeb* says, That *Samuel* lived in the Reign of *Caikobah*, first King of *Persia*, of the Second Race. — The Expositors of the *Alcoran* write, That round about the Ark were the Effigies of all the Patriarchs and Prophets which had or should appear, over which was placed the *Sakinah*, which the *Hebrews* call *Shekina*, and signifies, as I have said, in that Language, God's Glory and Majesty. Yet the *Mahometans* say, That *Sakinah* implies *Taskin Khatbir*, That which sets the Mind at Rest, as it happened to the *Israelites*, whenever they, unfeignedly, thought that God dwelt among them. They add, That the *Sakinah* was more particularly a Cherubim, whose Eyes, like two Lamps, were so bright, that none were able to endure their Splendor. They have also a Tradition taken from the *Rabbins*, That the Head of this Cherubim was like that of a Man; that he had two Wings, and that in War-Time, he came out of the Ark like a violent Gust of Wind, which bore down before it all the Enemies of the then Believing *Israelites*, and for this Reason, they always caused the Ark to march at the Head of their Army. — In the Ark were kept

the Rod of *Moses*, the Mitre and other *Pontificalibus* of *Aaron*, a Vessel full of *Manna* gathered in the Desert, and a Piece of the Wood called *Alouah*, which made the bitter Waters of *Mara* sweet.



Of the Fairies, Genii, &c.

BEcause, what has been said concerning *Solomon's* having the absolute Dominion over all those Species of *Beings*; by the Virtue of his Ring, has, perhaps, rais'd the Curiosity of the Reader to be, in some Measure, acquainted with the Ideas the *Oriental*s have of those (as some think) imaginary Creatures; I present him with the few following Hints. To pretend to set down at large the Tythe of all the fabulous Stories I have heard, concerning Fairies, &c. would be both an endless and ridiculous Task: Their Romances abound with them; and, 'tis to be presum'd, That most of what we find in ours, upon that Subject, owes its Original to the pregnant Brains of the Eastern Writers, who were in all Ages very fruitful in Inventions of that Kind. — The *Arabians* call them *El Finnoon*, which is the Plural of *Finn* or *Gen*; the *Turks* likewise call them *Finler*, in the Plural; and the *Persians* call them by the Names of *Dives* and *Peri*, which last seems to be something like *Fairy*; and from the first, certainly came the *Latin* Word *Divus*, and the *Greek* Διϑ; for, in short, the *Divi* of the *Gentiles* were no other than *Genii*, *Dæmons*, and such like Creatures of a different Species from Men, as *D'Herbelot* affirms. See the Word *Div*. — The *Mahometans* hold them to be neither Angels, Men, nor Devils, but *Genii* and *Dæmons*, as the *Greeks* had it, and a Sort of *Giants*, not of Hu-
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mane Race, but compos'd of a more refin'd Matter.— Among these *Dives* or *Finnoon*, there are some which are distinguished (particularly by the *Persian* Authors) by the Name of *Ner* or *Nere*, and are looked upon as the most dangerous and dreadful of all the others; These are held to be the Males, and are always at War with the *Péri*, who pass for Females, and are not thought to be so wicked and mischievous as the former, but mild and harmless: Nor are they, say the *Mahometans*, begot by the *Neri*, or Male *Dives*, but are of a quite different Species. — They have a *Fairy-Land* as well as we, which they call by the Name of *Finistan*. — Their *Mythologists* all agree, That these *Peri* are kind, good and benevolent, and do no Manner of Harm, unless provoked by very ill Usage. They figure them to be of an exquisite lovely and beautiful Form; and an exceeding beautiful Woman is by the *Persians* (especially the Poets) called *Peri-zadeh*, or, Born of a *Peri* or *Fairy*; from which the *Greeks*, by Corruption, have made the Name *Parisatis* the Daughter of *Darius*, as they have that of *Statira* from *Sitarah*, and *Roxana* from *Roushen*, which signify a *Star*, and *Light*. — They hold, that they were created, and governed the World, long before *Adam*; and in the Number of these *Fairies*, are included, as I have said, all the Good and Evil *Genii*, and the Giants who waged War with Men in the first Ages. — *Abou Giafar* in his Chronicle, says, That the *Dives* rul'd the Universe Seven thousand Years; after which, they, for their Wickedness, had the Monarchy taken from them by God, and were succeeded by the *Peri*, who held the Government for Two thousand Years longer, under the Command of *Gian ben Gian* their sole and sovereign Monarch: But these likewise having offended God, He sent *Eblis* or *Satan* to have the absolute Command upon Earth, who then being an Angel compos'd out of the Element of Fire, and, consequently, of a nobler Nature than they, had his Abode in Heaven. When he had

received these Orders from his Lord, he descended into this World, and made War upon the *Dives* and the *Peri*, who had now confederated together for their mutual Defence. In these Wars some of the *Dives* siding with *Eblis*, had leave to remain in this World, whilst the rest, and by far the greatest Part, being vanquish'd, were expelled and confined in *Finnistan* or *Fairy-Land*: Here they continued 'till the Days of *Adam*, and after that, down to the Time of *Solomon*, who had them all under his Subjection. But to return to *Eblis*, who being grown more formidable by the Assistance of those New-comers, attack'd, and intirely defeated the Monarch *Gian ben Gian*, (of whose Exploits and mysterious Shield, many Fables are told) and soon became absolute Master of all the lower World, which had, at that Time, no other Inhabitants but those two Sorts of Creatures. *Eblis*, though he was of the Order of the chief Angels, when he saw himself Victorious, and so very powerful, shew'd he had no more Sense than the other Creatures, so far forgetting himself, as to say, *Who is like unto me? I go up to Heaven whenever I please, and the Earth is absolutely subject to my Will!* God, offended at this his Pride and Insolence, resolv'd to humble him, by creating Man, &c. as is before related in the Chapter of the Creation. Which see. — All paralytick Persons, as likewise those who are afflicted with Convulsions and the Falling-Sickness, are by the *Arabians*, &c. called *Mejinnoon*, and *Miskoon* in the Singular, which Words, by adding *een* become Plural; and is as much as to say, Possessed or Inhabited by *Gemi* or *Demons*, which, as I have already hinted, are not to be understood as *Devils*, but rather what we call *Fairies*. — Among all the *Mahometans*, there are Abundance of *Talibs* or Students, who are publick Professors of *Magick*, and who pretend by Exorcisms, Talismans, Casting of Figures, Writings in odd unintelligible Characters, and such like, to expel these *Gemi* from the Bodies and Limbs of such Creatures who are troubled with

with them, whether Rational or Brutes. The Methods practis'd by these Operators, are various and different: In most Cases where we *Europeans* have Recourse to an able Physician, the *Asiatics* and *Africans* send for a *Talib Hakim*, or a skilful *Talib*, meaning one of those Students in the *Black-Art* who has acquired the Reputation of having the *Genii* (at least some of them) under his Subjection. Nothing is more common than to see People with a Scrip of Paper, written all over, and folded up in a small Compass, hang dangling down their Foreheads for sore Eyes, or the Head-ach, Pain in the Ears, Tooth-ach, &c.: Nay, for all Sorts of Fevers, and, in a Word, for all Distempers, these Impostors are generally sent for, and never put Pen to Paper without a Fee, and are treated with great Respect, the Patients and their Friends kissing their Hands and Vestments. They burn several Sorts of Drugs and Perfumes in their Operations, and though, generally speaking, their fallacious Charms are writ upon white Paper, others upon red, blew, yellow, black, &c. yet some of them, on divers Occasions, write upon Parchment and the dry'd Skins of several Beasts, as Goats, Sheep, Camels, Oxen, &c, and sometimes upon the Leaves of Trees, and a hundred such fantastical Absurdities. Some of this Trash they burn under the Nose of the sick or ailing Persons, with a Sheet or Blanket drawn over their Heads, to prevent the Smoak of those precious Remedies from evaporating in vain: Others they fasten about their Arms, Necks, &c.: For they are so stupidly bigotted to this Superstition, that they believe, with an implicit Credulity, That those Scrauls have an efficacious Power to assuage any Pain, and to cure any Ailing whatsoever; imputing scarce any Distemper to natural Causes, but imagine that most proceed from the *Genii*. These Writings, which they call *Harrouz*, are used by Way of Anticipation and Prevention: and here are few of either Sex, but what have some of hem upon their Arms, Heads, &c. and many top-
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ping Men will have a dozen or more, neatly stitch'd up in fine Leather, (either embroider'd or without) and hung under their Arms in a Silk String. The Caps of their Children are seldom without some of the same, sew'd in Bits of Silk, &c. to preserve them from Sickness, but, more especially, from Evil Eyes, and Witchcraft. The same Method they take with their Cattle, and one can very rarely meet with a Horse, Mare or Mule of any Value, without one about its Neck. They fancy the *Genii* frequent the Stables, &c. very much, and therefore, can't endure any Body should make Water upon the Dung of Horses, or the like. It is taken as a very gross Affront, and scarcely pardonable to mention these *Praternatural Beings* where Children are, especially when they are very young; nor is it mannerly to commend a Child, Horse, &c. for its Beauty, without adding *Allab-baric*, God bless it; for they have terrible Apprehensions of *Fascination* by evil or envious Eyes. — The Ancient Romans were no Strangers to this Notion; for *Virgil* says,

Nescio quis teneros oculus mihi fascinat agnos.

To enumerate one half of the Stories I could tell upon this Subject, would be to swell this Volume to an enormous Bulk, and to tire the Reader's Patience; but, perhaps, he might take it unkindly should I drop it without giving him a Taste: I'll therefore, as succinctly as possible, relate a notable Instance, which I assure him to be Matter of Fact; and, tho' somewhat long, I hope will be found entertaining.

In the City of *Costantina*, the Capital of *New Numidia*, now belonging to the *Algerines*, about the Mid-way between that *Nest of Sea-Rovers* and *Tunis*, lives a very famous *Talib*, whose Name is *Sidi Mesfoud ben Bou-Saadia*, held in high Esteem and Veneration by the Inhabitants of that City and Province. He is resorted to like an Oracle, and is reported to have effected innumerable Cures. 'Tis some Years since

since he first gave out, That he was effectually join'd in Marriage to a Daughter of the King of the *Red Genii* (for they distinguish the *Fairies* under different Tribes and Colours; these are to be understood of the *Peri*, or harmless and benevolent Species) and that every *Thursday* Night, this beautiful Fairy-Lady came, invisible to all Eyes but his, and was Sharer with him in his Bed. At which Times he never fail'd of being ready to receive her, after he had purified himself at the *Bagnio*, and put on clean and perfum'd Garments. Her Apartment was always kept extremely neat, and smelt like a Perfumer's Shop, with the great Quantity of the choicest Incense continually burnt therein; nor would he ever sacrilegiously suffer either of his other Wives (for he had Two of *Mortal Extraction*) to pollute that Chamber with their grosser Perspirations, but held it inviolably sacred for the Scene of more refined Embraces in the Arms of their *Immortal Rival*; so that those good Ladies could never hope for any Family-Benevolence upon a *Thursday* Night. All this, like dutiful and submissive Wives, they bore without Murmuring. But, to make short, this till then happy Man, had disoblig'd some of the principal *Turks* (of whom there are many Hundreds in the Town, and are far from being so credulous, or having so mighty a Veneration for those sanctified Folks, as the Native *Moors*) who resolving to be reveng'd, went to the *Bey*, or *Vice-Roy* of the Province, and maliciously insinuated, That they had heard him speak very disrespectfully of his Excellency, who thereupon, instantly, sent to have him apprehended and cast into Prison; for those greedy Governors are seldom deaf to such Proposals, especially when any thing is to be got by it; and, in Effect, our *Talib* was threatned with a severe *Bastinado*, in Case he would not buy it off at the Price of Four Thousand Dollars. The Prisoner, who imagin'd the great Credit and Reputation he had always lived in, as well with the Country

try People, as the former *Beys*, would have been a sufficient Protection for him, fancy'd the *Bey* was in Jest, or, at least, that his Friends and Admirers would not fail to make Intercession for his Release, upon much easier Terms, as in Reality they did, in Swarms, but to very little Purpose; for the avaritious *Turk* was inexorable; and having, in more menacing Terms, sent to him again for a conclusive Answer, the poor Devil was obliged to set his Hand to the fatal Instrument, wherein he acknowledged himself indebted the full Sum of Four Thousand Crowns to the *Beylick* or Government. But as Four Thousand Crowns is, in those Parts, a great Sum of Money, and can hardly be made up out of the Purses of several Families, who yet live tolerably well, and have ten times the Value in Cattle, Corn, and other Effects, he was at a lamentable Loss how to raise them; and the *Bey*, at the Instigation of the *Taleb's* Adversaries, positively declared, That he would accept of nothing in Payment, but Dollars *in Specie*. He alledged, That *Sidi Messoud* was a rich Man, and added, with a right *Turkish* Sneer, "That, certainly, one who had the Honour of having a *Fairy-King's* Daughter lie by his Side once a Week, could never want so paltry trifling a Sum as that which he demanded": Telling withal those grave *Dons* who came to intercede for their great Physician, "That nothing but his Regard to them had prevail'd with him, to lay upon that Offender so moderate a Fine as Four Thousand Dollars, instead of Forty Thousand, as he at first intended." This artful Procedure of the *Bey* effectually stopp'd their Mouths; for they well knew, That those unmanageable Petty-Tyrants are dangerous Edg'd-Tools to meddle with. — In a Word, our Criminal was forced to procure the Security of Twelve of the most responsible House-keepers in the Town, for the speedy Payment of the demanded Sum; upon which Terms, he had the Liberty of returning Home, that his Royal Bride might not be disappointed. As his Disposition was naturally generous, and him-

himself something inclining to *Epicurism*, he had lived too high to be Master of much ready Cash; so that he found he was obliged to strip himself and his Wives of all their most valuable Moveables, as Things for which he could get a speedy Sale, and, with some Difficulty, made up Two thousand Five hundred Pieces of Eight: But the *Bey*, by his reiterated Messages; giving him to understand, that if the remaining Fifteen hundred were not ready, and punctually paid at the appointed Day, he should infallibly receive Fifteen hundred Bastinadoes, which should be no Inducement to his abating him one single *Asper*; and his Corn, Cattle, and the like, being, at that Time, mere Drugs, he was quite at his Wits End, and could not avoid parting with his fine House, having nothing else he could dispose of for ready Money, in so short a Time. This the politic *Bey* had foreseen, and was therefore the more urgent with him for his Debt, the Justice whereof no-body dared call in Question, though the Town's-people whisper'd, that he could never prosper; that the *Fairies* would certainly break his Neck, and look'd upon his whole Proceeding to be not a whit better than Sacrilege. He was sure none of the *Moors* would buy the House, nor even live in it, if they might have it for nothing; and the *Turks*, tho' not so superstitious, could not, in Manners, propose the Purchasing it without asking their Governor's Leave. Poor *Sidi Messoud*, in this woful Plight, being perpetually in Fear of the insupportable Torture he was hourly threatned with, and not being ignorant of the Absoluteness of the Tyrant he had to deal withal, from whose Sentence there was no Appeal, sent him Word, in very melancholy pathetick Terms, That he had nothing he could make Money of against the Time, but the House he dwelt in, except he would be pleas'd to have Patience a Month longer: To which the *Bey* coldly answered; That he had present Occasion for Money to pay his Troops; but that, to do him a Kindness, and to rid him of the

Trouble he lay under, he himself would take the House for the Remainder of the Debt, though he knew little what to do with it when he had it; without ordering the *Chiaus* who carried this Message, to intimate, that if he continued to trifle with his Excellency, as he had done hitherto, he might be sure of what he had promis'd him. These hard Lines our unfortunate *Talib* was forc'd to comply with, and, as an Additional Mortification, two or three Days after was informed, That the *Bey* had sold it for Two thousand, to one of his most inveterate Accusers, who, mightily pleas'd with his good Bargain, went with his Family to inhabit it; chusing for himself that very Apartment which had been consecrated for the Residence of the *Fairy Princess*: Nor did I ever hear, that that injured Lady ever shew'd the least Resentment for her having been so uncivilly turn'd out of her Lodging; though for a while it was the universal Subject of Discourse throughout the whole Province, especially that of the Women, who waited with Impatience to hear what Disaster had befall the Family, few making any Doubt, but that the sacrilegious Purchaser, at least, would assuredly one Night or other, have his Neck wrung round. — Some Time after, *Sidi Messoud*, having had Leisure to dispose of some Effects, and to pick up his Crumbs again, made shift to purchase another Dwelling though much inferior to the former, and followed his Vocation as before, though with somewhat less Reputation of Infallibility. He made his Peace with the Princess, who had abandon'd him under his Misfortunes, and would never honour him with her Company while he was but a Lodger; but now he was once more become a House-keeper, and had provided her a tolerable good and very neat Apartment, she condescended to bless him with her enchanting Embraces. This was what he himself gave out, nor had any-body any other Authority for this Part of the Story, but his; and he would constantly declare, That of all his Losses and Misfortunes,

tunes, he regretted nothing but the ill Treatment she had met withal. ——— When all this happen'd to him, he was about the Age of Forty, and a Man of a goodly Stature, graceful Mien and comely Aspect, and the Report went, That he had been married to the Fairy Lady upwards of Fifteen Years. His Method of exerting his Faculty was singular, and peculiar to himself; for, as I observ'd above, every Pretender to that Science, practises after a different Manner: *Sidi Messoud's* was thus; When he was sent for to inspect into the Cause of any Disease, or to solve any difficult Question, he order'd a Pan of Charcoal to be kindled and set before him, wherein he cast several *Aromatick* Gums and Perfumes, and gave the Paper in which those Drugs were, to one of the Company, to keep throwing the Powder into the Fire by little and little, that those efficacious Fumigations (in which he said, the invisible Guests whom he was about to invoke, exceedingly delighted) might meet with no Interruption during the whole Ceremony of his Exorcisins, which if they should, the Operation would prove not only abortive, but dangerous. Next he would enquire into the Nature of the Patient's Distemper, or whatever else he was sent for about, neither more nor less than our reputed Conjurers do. Some of the most Unwary would tell him more than he ask'd, and these were certainly his best Customers: But many, of a more retentive Faculty, would be sparing of their Loquacity, and deliver themselves in ambiguous Terms, or only say; *Alas, Sir, You ask nothing of us, but what you will soon be better inform'd of than we are able to tell you, by the subterraneous Gentry, who, through your Means, are to honour our poor Habitation with their Presence. It is the Confidence we put in your great Art that has made us give you the Trouble of coming hither. It is We who are to enquire of You, and not You of Us.* *Sidi Messoud*, if the Truth was known, had no great Veneration for such puzzling Chaps as these, and would, without

Dispute, have willingly dispensed with their Compliments, and mighty Opinion of his deep Learning and unerring Skill, could he but have prevailed with them to have told him more of their Case: However, he always put a good Face of Assurance upon the Matter, and proceeded with his wonted Regularity. His next Step was to demand Silence, and then to draw out a Figure with Ink in the Palm of his Left-hand, holding it extended over the Sinoak of the Incense, muttering, for near half an Hour, some strange unintelligible Words, raising, falling and altering his Voice, and, at last, distorting his Face in a very odd frightful Manner, and cramping up the Fingers of that Hand wherein he had made the magical Characters, as if the whole Hand was lame and out of Joint. He still mutter'd on, and as a Signal that the expected Guests were arrived, he began to speak very loud, and in different Tones, as if several People were talking together (as *Moliere* makes *Scapin* do, while he thrashes the old Gentleman he has upon his Shoulder in a Sack) in divers Languages. This is what he is so highly valued for by the Women and ignorant Vulgar, who have no Knowledge of any Tongue but their maternal *Arabick*; for this Arch-Impostor religiously confines himself never to utter a single Syllable of any Language but that, and positively denies his having the least Notion of any other: For, say they, *supposing every Word of what Sidi Messoud's Enemies alledge against him to be true, and that many Incidents happen quite contrary to his Predictions, yet how is it possible, that he, who never learnt a Word of any Tongue but his own, should, at those Times, speak all the Languages of the World so fluently?* This, indeed, is a material Question, and very worthy our Consideration; but, as I told you, It is only started by those who know none but the Tongue their Mothers taught them. I myself, who have a Smattering in several besides my own, have had the Curiosity to be present at his Conjurations Four Times, and can therefore, both

both as an Eye and Ear-Witness, assure the Reader, that what he gabbles is nothing in Nature, but an unintelligible Gibberish, a Medley of confused Nonsense, undistinguishable, in any Respect, from the Language of a *Gander*, but in here and there a Sentence of broken *Turkish*, and worse *Italian*, without the least Connexion or Coherence; so that after having seen the Repute this Man had got among his Compatriots, I no longer admired at the amazing Progress the erroneous Doctrine of their intamous Law-giver, the grand Imposter *Mahomet* has made throughout so great a Part of the Universe; since, as near as lesser Things may hold a Comparison with greater, the Impostures of them both, seem to have been grounded upon the same Foundation, and to have some Assnity, and has confirm'd me in my Opinion, *That nothing is insuperable to one armed with a determined Resolution, and a large Stock of Impudence.* — But to beg Pardon for this Digression, and to return to our Magician. After he had frighten'd the most timorous of his Auditors with his ugly Gestures and uncouth Jargon, he told them, That so many Kings, with their prime Ministers, Courtiers and Attendants had made their Entry, he, all the while, ushering them in with loud Acclamations, bidding them *Welcome! Welcome!* Then, in a weak faint Voice, he went on with his Farce, telling his Story in *Arabick*, such as the *Turks* and other Foreigners speak, which, notwithstanding its harsh and barbarous Sound, yet they are, without much Difficulty, understood: This, to give him his Due, he mimicks to Admiration; and I can compare it to nothing it more exactly resembles, than the *English* some of our *Frenchmen* talk, who, though they understand our Language very well, yet their Accent and Pronunciation is extremely different from that of the Natives. He generally tells the Patients, That their Ailing proceeds from their having struck, wounded, trod, or piss'd upon some of the *Fairy* Children, who were playing in such and such a Place, as,

perhaps, near a Fountain, or the like, and that the Child's Parents, Relations or Friends are resolv'd upon Revenge, unless the Party makes sufficient Atonement, by sacrificing some Beast, or Fowl, of such or such Colour or Marks; not forgetting to put them in Mind, That it is the Pleasure of his Majesty, his most honoured Father-in-Law, (who never fails to be present in those Royal Assemblies) that the Offender must have Recourse to his trusty Secretary, (you may be sure he means himself) who, by writing for him some never failing *Herrouz*, has in his Power, and only his, to appease the Wrath of the injured *Fairy*, and to mitigate the Sufferings of the Patient. This, when the Show is all over, and he is intreated to write the said Charms, he seems to make strange of, and to know nothing of the Matter; but, as sure as Death, either sends or brings them the next Day, and receives a Reward for his Trouble and Condescention, according to the Circumstances or Generosity of the Party who requested that mighty Favour at his Hands; for his Fee for coming is never more nor less than half a Dollar, which, he says, his Royal Bride allows him to demand of his Patients, Poor or Rich, and no more.

— These are the Means this Impostor has to get his Living by, and which costs him nothing but what he lays out in Drugs, &c. and by thus defrauding the blind deluded People, has maintained, for several Years, himself, three Wives (including the *Fairy Princess*) and all his other Dometicks, with a couple of fine Saddle Mares, several good Mules, &c. — But the Cream of the Jest is still behind. When he has play'd over all his Monkey Tricks, he feigns to come to himself, which he has not been all this while. The *Fairies* take their Leave and depart, and the Operator seems to rouse out of a Dream or Lethargy; he yawns, he gapes, he stretches, looks heavy-Ey'd, his distorted Visage and his disjointed Fingers assume their pristine natural Forms; he complains of Pains in all his Limbs, speaks faintly in a languid Tone,

Tone, and tells his admiring Audience, That his Charity and Readiness to assist the Afflicted, visibly impairs his Health, and will, in the End, bring him to his Grave : He now begs Leave to depart, while the Master of the House earnestly presses him to stay and take a small Repast, which he seldom or never accepts of. Then some one in the Company asks him, If he will not try, whether or no his Lady will give him any thing ? He shakes his Head, and answers sorrowfully, *Tis in Vain! tis in Vain!* This Farce is really very pleasant, humourfome and diverting ; for, with much Intreaty, he at last prepares to gratify their longing Desire, and standing up, with much seeming Weakness, he extends out over his Arms the Lappet of his large *Bernoos* or Cloak, muttering something between his Teeth, which, it seems, are pathetick Invocations to his *Fairy Lady* ; when, with a sudden Jerk, he closes his Arms together, having, clumsily enough in all Conscience, convey'd something from under him, which we hear jingle in his Lap. This is look'd upon, as the profoundest Piece of *Magick* any Mortal ever attain'd to, and an authentick and infallible Instance of *Sidi Messoud's* uncommon Knowledge in the *Black Art*. — Upon this, his Countenance begins to clear up, for now he smiles and looks pleasant, yet seems agitated between Hope and Doubt ; however, he very gingerly opens his Lap, that himself and the By-standers may see what has been sent him, and never misses finding Five full-weight *Spanish* Dollars, and a great Lump of the finest Sort of *Benjuy*, or *Benjamin*, near as big as one's Fist. The Present is beheld by all the Spectators, with the greatest Admiration imaginable, though the good *Sidi Messoud* assures them, That his capricious invisible Spouse has tantaliz'd him after this Manner a Million of Times, but always takes back her Bounty as soon as ever he is got out of the House, leaving him nothing but the *Half-Dollar*, which she calls his *undeniable Right* : Nevertheless, he desires

the Person who sent for him, or some other of the Company, to take hold of it as it is wrapp'd up in a Corner of his long, loose Garment, and so to lead him out a Pace or two from the Door, to try if it be once possible to prevent the said Present being re-taken from him. This the requested Party never refuses to comply with, and *Sidi Messoud* takes his Leave of the Company, and marches off with his Conductor, shewing great Signs of being weak and out of Order; and when they are past the Threshold, I don't know how he contrives it, but with a vigorous Push, he forces the Man to let go his Hold, and with a much neater Slight of Hand than he convey'd them thither, he causes the Dollars, &c. to vanish, shewing the Lookers on the empty Place, where there remains nothing but the Half-Dollar he had receiv'd for his Fee. — Though this, by such poor credulous Mortals as the *Moors of Barbary*, may be thought a clever Trick, a clean Conveyance, or downright *Magick*; yet, upon seeing such a clumsy Bungler pass among them for an infallible Conjuror, I am fully persuaded, That one of our neat *European Artists at Legerdemain*, Posture-Masters, or Fire-Eaters, might very well pass there for the Devil in propria Persona.

But I fear I have tir'd the Reader's Patience too much, by amusing his Thoughts with so ridiculous a Scene. I could instance many of his bungling Tricks enough to make any, but the blind bigotted *Africans* easily perceive themselves to be grossly imposed upon; but, to have done with this silly Subject, shall set down only one, whereat I was present, and which has been far more prejudicial to his Reputation, than all the Incidents of his past Life. It runs thus;

A Smart Rakiſh Young Fellow, an Officer in the *Bey's Troops*, with whom I was intimately acquainted, rode to a *Douar*, or Village of Tents, about Fifteen Miles out of Town, on purpose to bespeak a Saddle-tree

tree

tree of a very noted Workman, who had positively assured him, he should have it in a Week at furthest; but that Week and another pass'd, and not the least News of his Saddle-tree, which he impatiently expected, his own being broken and useless.——Whoever has travelled to those Parts of the World, know, that the *African Turks* are not to be treated in that Manner, especially by the Native *Moors*, who are their Vassals, and little better than Slaves, in Competition with the imperious Tyrants their Conquerors, who hold them in a more abject Subjection than the *Lord-Danes* did our vanquished Ancestors. At this unpardonable Disappointment, the blustering young Hector stormed, fumed, and, as may be supposed, breathed nothing less than an unmerciful Drubbing to the audacious Varlet who had dared to play him such a Trick; and not being able to endure his Insolence one single Moment longer, sent to a Friend to borrow his Saddle, and mounting his Horse, ordered his Servant to take a Cudgel in his Hand, and to follow him upon his Baggage-Mule.——The Wife and Daughter of the Poor Fellow, when they saw him come towards their Tent, his Eyes glowing with Wrath, and his Horse all on a Foam, fled, and abandoned all to the Mercy of the furious Invader of their Quiet. He instantly threw himself out of the Saddle, and entering the Teneiment of the offending Vassal, he found an Object rather of Compassion than of Anger: The poor *Moor* lay extended upon a Mat, his Mouth drawn to his Ear, his Hands and Arms turned quite backwards, and his Fingers stretched out and spreading in a most lamentable Manner. In the first Heat of his Fury, he accosted him in these thundering Words; *Presumptuous Villain! Dog! Slave! How dare you use me thus? Do you think me a proper Person to be so imposed upon? This Evasion shall not serve your Turn!* and at the same Time discharged Three or Four hearty Blows upon his Hips, as he lay immoveable, before the Neighbours (who, by this began to flock about him)

him) could possibly prevent it; for he fancied this to be an Artifice invented purely to amuse him, and to divert his just Resentment at his having been so basely disappointed: But the Womens Outcries having assembled the Inhabitants of the Village, they, with much Intreaty, brought him to hearken to Reason, and to examine further into the Matter. They told him, That the poor Man had been in that helpless Condition, ever since he had washed himself at a certain Fountain, which they named, and that this Disaster happened to him Ten Days ago, he being then as well as ever he had been in his Life; and all this was likewise affirmed by the Patient himself and his Wife, with Tears in their Eyes.—— The deplorable Object, and the moving Manner in which the Story was told him, wrought very much upon the Gentleman, who was now grown cool, and was in Reality, neither ill-natured nor uncharitable; but had abundance of Compassion and Humanity. He expressed a great Regret for what he had said and done in his Passion, asking the Man, What he could do to serve him? promising to use his utmost Endeavours. He returned him many Thanks and Compliments for his kind Offer; but told him (which was likewise unanimously confirmed by all the rest there present) “ That God alone, and under Him, “ *Sidi Messoud ben Bou-Saadia*, could restore him to his Health, and the Use of his Limbs; but as he was a poor Wretch, he could never hope, that so eminent a Person would condescend to come to him; and being an intire Stranger in the Town, he had no Friend’s House to resort to, and must, for those Reasons, lie and perish in that miserable Condition, destitute of all Assistance.” To which the generous Gentleman replied, “ That shall be no manner of Hindrance to your Recovery: If you are well enough to sit upon my Mule, my Man shall ride behind, and hold you up. You shall be very welcome at our House, you and your Family,

“ as

“ as long as you stay; nor have you any Occasion
 “ for Money, since I'll freely defray all your Expences,
 “ and whatever lies in my Power, you may absolutely
 “ depend upon. But the only Objection I make is,
 “ That I not being one of those who pin their Faith
 “ upon *Sidi Messoud*, or upon any of his Class, can
 “ no-wise conceive, that he has it in his Power to do
 “ you any good: Yet, if you imagine he can help you,
 “ 'tis your Fault if you don't accept my Offer.” In effect,
 he conveyed him, his Wife and Daughter, to his House, where he ordered,
 that every thing should be provided for their Accommodation
 with most exemplary Humanity and Generosity; and, to
 humour those his superstitious Guests, who looked upon
Sidi Messoud as their only Refuge, the next Morning he
 sent for that Mountebank (for he deserves no other Title)
 who accordingly came. The Person employed to fetch
 him being our charitable Gentleman's Valet, who attended
 him in this Adventure, the cunning Impostor, in the Way
 as they came, exerting his laudable Faculty of Pumping,
 wheedled out of him all the whole Story, not omitting
 one Circumstance (as we were informed afterwards) and
 every thing being placed in Order, he Apishly ran over
 the whole Pageantry, exactly as I have described it
 above. When the *Invisible Gentry* had made the ceremonial
 Entrance, and all their Formalities were explained to us
 by their Interpreter, he, in his Jargon, began to tell his
 wondering Audience all the Particulars of this poor Man's
 disastrous Bathing at the Fountain, and added, by way of
 Interrogation, “ If he did not remember, he had taken up
 “ a rough Stone of a blueish Colour, to rub his Heels, and
 “ the Bottom of his Feet withal?” Though this is a
 Thing of Course, and all he told beside was nothing but
 what he heard from the Fellow, and (his Memory being
 good) had repeated again *verbatim*, yet the poor Wretch,
 in great Astonishment, could not contain himself from
 uttering several Times these Exclamations,

mations, Wonderful Man! Prodigy of Nature! Unfathomable Mysteries! Incomprehensible Science! and many such like; protesting, That he had not uttered one Syllable but what was incontestable Truth: Nor was the Admiration of his Wife, and of some others in Presence, a Jot less than his. The Magician went on in his Interrogatories when all was again silent, and first asked him once more the same Question, to which he replied in the Affirmative thus; *Yes, my dear Lord! I do remember! I well remember I did so! Did you not, said the Taleb, after you had made Use of it in the Manner I told you, cast it from you over your Right Shoulder? I am not absolutely positive over which Shoulder I threw it, but that I cast it from me, when I had done with it, I am very certain.*—“Ay! said the
 “Conjurer, I am likewise very certain you did so:
 “That Stone was the most unlucky Stone you ever
 “handled in your Life; for with that very Stone
 “you sorely wounded in the Forehead the Green
 “King’s beloved Nephew, his only Sister’s Son, who
 “was dancing Hand in Hand with his beautiful Twin-
 “Sister, who was to have been married on the Mor-
 “row to the Yellow King’s Grandson; but that un-
 “fortunate Blow of yours has obstructed the Wed-
 “ding, and has put both the Courts into deep Mourning:
 “The young Princess is inconsolable for her
 “Brother’s Disaster, and will hear nothing of Mar-
 “riage ’till his Recovery, which the Physicians almost
 “despair of. It was the wounded Prince’s Governess
 “that did you the Damage you labour under; for she
 “being frightened to see him bleed so fast, ran and
 “struck you across the Face, and turned your Arms
 “round, leaving you in this Condition.—Did you
 “feel nothing?—I felt a suddain Pain, answered the
 “wretched Cripple, but know not how to describe it:
 “But is there no Remedy, my Lord? Has your Art
 “nothing in Store for a poor penitent Wretch? *Ad-
 “vise with my Secretary; advise with my Secretary,*
 “says the other. Who is your Lordship’s Secretary?
 “What’s

“What’s his Name, I beseech you?” says the Patient. This being a Question *Sidi Messoud* had never been used to have put to him, all his Customers knowing *that* of Course, it utterly confounded him, as appeared visible in his Countenance; and being at a Loss what to answer, said, *His Name! His Name! I’ll inquire.* O, says a by-standing Neighbour, *I’ll tell you that; you must not ask him!* This set him a little to rights again, and he proceeded with his Comedy. But, to make short, after he had done all his Tricks as he was accustomed, he desired Leave of our Gentleman to be gone, who, being of the Disposition I have described, and loving Mirth, told me, I should see something very diverting before he parted with the Conjuror, who, he was resolved, should not put him and his House to all that Trouble with his Impertinence for nothing. I, who had full as an indifferent an Opinion of him and his Performances as my Friend could possibly have, said, I should not be sorry to see that Impostor detected in his Knavery, and would very willingly laugh a little at his Expence. —

“*Sidi Messoud*, said he, This *Fairy-Lady* of yours is very unkind; I hear she always takes away your Money from you: I’ll try if I can procure you better Success upon this Occasion, than you have hitherto met with.” *Alas!* reply’d he, *’twill be all to no Purpose: It is but striving against the Stream.* I can but do my Endeavour, said the Wag; *If this Money is ty’d fast in your Garment, I am almost persuaded she can’t come at it to deprive you of it. Come! who knows but I may be lucky to you? Besides, I’ll hold it as fast as possibly I can.* — Accordingly, he ty’d it up very fast with a strong Packthread, and went holding it Cheek-by-Joll with him, to the Street-Door, and then, whipping it off with a sharp Pen knife I lent him, he suddenly fell down (having cleanly convey’d his Prize into his Sash about his Middle) feigning to have been forcibly beaten from his Hold by an unseen Hand, leaving the amazed *Sidi Messoud* in the

the Street with Crouds of People gathered about him, all wondering at the Unaccountableness of the Accident. As for the poor Devil himself, he look'd very blank at his Disgrace, and to see himself so dextrously bit, and deprived of his *Five remarkable Pieces of Eight*, about half a Pound of costly Incense, his own *just Fee* he had received for his Trouble, and which the Lady never offered to take from him before, and, to complete all, a great Hole in his best *Burnoos*, wide enough to thrust his Head through.

While the People were busy in condoling with *Sidi Messoud* for this Misfortune, our Spark, having otherwise disposed of the Fruits of his Artifice, went out amongst them, and whether or no they mistrusted his having any Hand in that Affair, I am not able to determine, but this I am sure of, That if they did, none dared tax him with it. He said, *He was never so terrify'd in all his Days; That doubtless the Fairy took it ill that any Body should pretend to contradict her in her Proceedings; He mightily condemn'd himself of Imprudence in acting so rash and inconsiderate a Part; begg'd Sidi Messoud's Pardon, saying, He had nothing in View, but to do him a Piece of Service, &c.* However, this Matter soon became the universal Town-talk, and few, besides the most credulous Zealots, and the very ignorant Part of the Town, had ever a good Opinion of his Exorcisms after this. His *Burnoos* being too good to be thrown away, he got it repair'd with a suitable Patch; and that very Evening, we, and three or four more Friends, made merry at the poor *Talib's* Cost.

As to the Patient, whose Distemper was no other than very strong and violent Convulsions, he dy'd in Six Weeks Time, though the hospitable Gentleman omitted nothing to save him, if possible. The Widow he retain'd as a Domestick in his House, and not long after married the Daughter (who was a modest, pretty Girl about Fifteen Years of Age) by her own Consent, and that of her Mother, to his above-mentioned

tioned Servant, having first made him his *Wakkaff*, or Manager of his Farm.

This Relation I have been the more particular in, both to paint the Nature of this Sort of Imposture in its true Colours, and to disabuse those who imagine that a generous Action is seldom or never met with among the *Barbarians*. ——— I hope, that, as it may be depended upon for Truth, and the Subject in itself is not uncurious, the Reader will favourably accept it, and think those Reasons sufficient Amends for its Length.



Of JETHRO.

I Shall conclude this Supplement with what I find in *D'Herbelot* concerning *Jethro*, whom the *Oriental*s call *Shoaib*. See that Name. ——— It is true, it might more properly have been plac'd in the next Chapter, which treats of the Line of *Ishmael*, from whom they hold him to be descended. ——— That learned Traveller has it thus; *Shoaib* is the same the Holy Scripture calls *Jethro* and *Raguel*. The *Mahometans* reckon him among the Prophets, and say, He was sent by God to the People of *Midian*, his Compatriots, to convert and reclaim them from Idolatry, and to preach to them God's Unity. ——— The *Taarich Montekbeb* makes him the Son of *Mikil* or *Michael*, who was the Son of *Taskhir*, the Son of *Midian*, from whom those Tribes of *Arabs* call'd *Midianites*, took their Name. ——— The *Alcoran* says, This Prophet wrought Miracles to authorize his Mission, but mentions none of them. But the Author of the Book called *Aihat Baberat*, The visible Miracles, tells us, That when this Prophet would

go up to a high Mountain to pray, the said Mountain stoop'd, to render the Ascent less troublesome and difficult. — *Houssain Vaez*, in his Paraphrase on the *Alcoran*, says, This Prophet did not only labour to establish the true Faith among the *Midianites*, with some Success, but that he also endeavour'd to root out the reigning Vices of those People. They were most notorious Cheats in buying and selling, plundered Passengers upon the Road, and threatned to expel the Prophet and all his Adherers out of their Country, if they did not return to the Religion, or rather the Impiety of their Fore-fathers. This their Insolence provoked the Lord to send the Angel *Gabriel*, who, with one hideous Out-cry, caused so tremendous an Earthquake, that they all perished, except *Shoaib*, and those of his Followers who professed the true Faith. — It was after this Punishment and Destruction of the *Midianites*, that *Shoaib* left the Country, and went to his Son-in-Law *Moses*, as we read in *Genesis*, where no Mention is made of that Incident.





C H A P. X.

The LINE of ISHMAEL.

*Ishmael's great Character. He marries in Arabia Fœlix. Has Twelve Sons. His Wealth, exemplary Charity, Hospitality, &c. Has all Arabia assigned to him and his Posterity for their Inheritance. He is look'd upon to be the Founder of the Arabs, as Isaac is of the Hebrews, whose Patrimony was the River Jordan, and its circumjacent Lands; Abraham being the common Father of both those mighty Nations. Cebid the Son of Ishmael elected by the Lord to inherit the imaginary Light, and has the City of Mecca appointed him for his Seat. The Succession of that Light carried down from Father to Son. Khedhir's great Devotion, and wonderful Visions for Three successive Nights. His Prayer. Is visited by the Angel Gabriel. His Character. For his uncommon Piety, is certified in another Dream that he shall be admitted among the Choirs of Heavenly Chanters, which is likewise confirmed to him by the Angel Gabriel. The Succession of the Light continued down to Abdulmenaf the Father of Hashem, Great Grandfather to the Prophet Mahomet. **



*I*shmael, the First-born Son of the Patriarch Abraham, Grandson of the mighty Monarch King Agar, who was to have been offered up as a Victim to the Lord; and was elected for the Propagation of the *Light*, was a most memorable, prudent and upright Person. He was very strong and

* The Title the *Mahometan* Author gives this his 10th Chapter.

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and robust of Body, daring, couragious and enterprizing in War, exceedingly skilful in military Affairs, and dextrous in all the martial Exercises of the Field.

He married a noble Virgin of singular Vertue and Merit, high Birth and Condition, and Heiress to a vast Inheritance in *Yeman*, or *Arabia Felix*: And he himself was likewise abundantly blest with the Goods of Fortune, being very wealthy; his Drovers of Camels, Herds of Cattle, and Flocks of Sheep, large and numerous. He was a strenuous Observer of all the Precepts of his Lord, and more particularly imitated him in being Bountiful, Manificent and Compassionate; for he was exceedingly free and hospitable, courteously entertaining Travellers, charitably and generously succouring the Indigent, piously visiting the Sick, and comforting the Afflicted. It was his constant Custom to have Part of his Flocks near such Roads as were most frequented, and he himself would usually carry out Provisions, and wait in the Highways for the Shepherd's, and there distribute to all Comers and Goers, Cakes and Milk, with a consummate Benevolence, and a most exemplary Charity; These and such like laudable Occupations were his chief Delight, and in which he took the greatest Pleasure and Satisfaction: Nay, whenever his Affairs obliged him to be absent from Home, he never failed to leave the strictest Orders with his Domesticks, and all who belonged to him, that the same Regard

is as follows; *Ydoria quarta del discurso de la Luz de Mubammad çalam. Acabasse de declarar el asiento de los dos pueblos de Israel y de Arabia. — La Revelatyon de Ai-Hadir. Pasa a la Baronia de la Luz hasta Hexim Bisaguels de nuestro anabi Mubammad çalam.* Which, in English, runs thus; The fourth History of the Discourse of the Light of the blessed *Mabomer*. The Settlement of the two Nations, *viz.* The People of *Israel* and the People of *Arabia* (or the *Arabi*) is concluded. — The Revelation of *Khedbir*. The Male-Line of the *Light* passes down to *Hashem* the Great Grandfather of our blessed Prophet *Mubomer*.

should

should be shewed to all Passengers and Strangers, without Distinction, as when he was himself present.

He was the Father of Twelve Sons, all Princes of the highest Fame and Renown; from amongst which, the just *Cebid*, a most pious and accomplished Chieftain, was the *Elected* to be the Inheritor of the mighty Kingdom, and the Standard-Bearer of the mysterious *Light*.

When he was grown up to Man's Estate, and had entered into Matrimonial Bonds, his Father *Ishmael* assigned to him, and to his Posterity, the City of *Mecca*, with all its Territories, for a Patrimony and Inheritance, as, likewise, for their ordinary Seat and Residence; by Reason, That his illustrious Lineage was chosen from among all the Nations of the Earth, to be the Possessors of that *ever-celebrated Station*, which, from the Beginning of Time, had been appointed for, and promised to the Great *Mohammed*, of blessed Memory: And these were they who followed *his Banner*, and those who separated from the other Tribes, according as they were delineated and stamped upon the (a) Parchment or Cloth which *Adam* delivered, and recommended to the Care of his Son *Setb*, as he had been commanded by the Lord of Heaven to do.

Isaac, as I have already said, laid the Foundation of the *Hebrew Nation*, and of all its Descendants; to whom his Father had left the Charge, that he and his Offspring should people that spacious Tract of Land which is watered by the River *Jordan*, which they continued to do for many succeeding Ages.

(a) See Page 60.

Ishmael, for the Reasons we have specified, remain'd in *Arabia*, and was, as we are endeavouring to make appear, the chief Founder of that most exalted Generation, which was carried on, in the Male Line, from Father to Son: " For God never fails bountifully to reward the Merits of those, who piously dedicate their whole Lives to his divine Service, and manifest their Zeal and ardent Love to Him in all their Actions since, notwithstanding *Abraham*; that blessed and elected Servant of the Most High, underwent so many *expiating* Tryals, such grievous Troubles, Persecutions and Afflictions, as hath been largely related, yet, for his uncommon Piety and Humility, he was deemed worthy to be the Patron and Father of Two so 'honourable Nations, and so illustrious Lineages, the best and the most noble that were ever created!

For the Honour of *Isaac*, a Multitude of those of his Race dedicated themselves to the Lord, and walked uprightly before Him; all whose notable Deeds are gradually to be follow'd in the Hebrew Scriptures: And to eternize the Memory of *Ishmael*, the True Faith, with all its *Spiritual Rules* and Documents, had its Rise in his Line (which hath since been expanded with an amazing Velocity and Success in its Propagation) the original Source and succeeding Emanation whereof, with all the other Particulars, and the Deeds of the *Elected*, we learn from our honoured *Alcoran*.

To avoid Prolixity (and yet not wholly to omit making Mention of Persons so worthy to be remembered) I shall only just rehearse the Names of those *chosen Males* who carried the *Blazon* of that *Hereditary Light*, till I bring it down as far as *Abdulmenaf*; and notwithstanding it may be very well supposed, that an Infinity of Transactions, worthy immortal Praise, and equally meritorious with any we have hitherto treated of, might be related concerning

ing those Heroes, yet I shall only enlarge upon those who are more immediately the Subjects of our present Purpose, and just mention the others in successive Order one by one.

I have already said, that *Cebid* inherited that precious and inestimable Gift from his Father, the good and pious *Ishmael*, being the *Elected* from among those Twelve Brethren, his Sons. By *Cebid* it was recommended to *Kabil*; from whom it was transmitted to *Zelib*; who was succeeded by *Mubebid*; and he begat *Emin*; from whom it passed to *Laguan*; who left it to *Azaret*; after whom followed *Alunir*; and after him *Hamir*; who transferred it to *Zileh*; whose Successor was *Tulad*; after whom came *Admen*; and he was followed by *Galib Mador*; the next to him was *Mador*, whose Son and Successor was *Amador*; and this was the Father of the Sanctified (a) *Khedbir*: And though the Course of this our Genealogy

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logy

(a) This Name, although my Author calls it *Al Fiadir*, is no other than that highly respected Prophet of theirs, whom the *Arabians* call *Sidi Khedbir*, and the *Turks* and *Persians* pronounce *Kbir* and *Hiat*. — They all in general confound the Prophets *Elijah*, *Elisha*, and *Elias* with this *Khedbir* of theirs, whom they sometimes call likewise *Hia* or *Elia*. — They write, (but more particularly a certain *Persian* Poet) That *Khedbir* found the Fountain *Abou Hiat*, or, of Life, of which having drank plentifully, he obtained Immortal Life, which is the Nature of that Water; though they add, That his Abode is sometimes in Heaven, but oftner upon Earth; upon which Account of his Immortality, he got the Name of *Khedbir*, which signifies *Green* and *Flourishing*. — The *Tarich Monsekheb* makes this Prophet to have been born in *Abraham's* Days, and to be the Nephew of that Patriarch, as likewise, to have been *Moses's* Guide through the *Red Sea*, and the *Desart*. — The *Eastern Christians* call the Prophet *Elijah* by a Name compounded of the Two, *viz.* *Khedbirus*, quasi *Khedbir Elia*, and so the *Turks* call *St. George*. — According to the Oriental Traditions, This *Khedbir* was a Companion, Counsellor and General to *Escauder Dhoulcarnein*, who is not *Alexander the Great*, as some imagine, and who is likewise so called, but a Monarch of the whole Universe, antienter than he, and who had that Name before the other

logy will be hereby obstructed for some little Space, yet it is very necessary that we call to Mind, in this Place, what we are indebted to, and what we inherit from this Holy Prophet. This

other more modern *Alexander*. This mighty Monarch sought for the Fountain of Life a long Time in vain, but could never find it; but his more fortunate Friend *Khedbir* obtain'd that Blessing, and Drinking thereof, became Immortal. — So^d say they. — This Notion of the Immortality of this Prophet, is presumed to be borrowed from *Elijah's* being taken up into Heaven. — As to their affirming him to have been Contemporary with *Abraham* and *Moses*, they have it from some Jewish *Rabbins*, who were of Opinion, that *Elijah* was the same as *Phineas* the Son of *Eleazer*, and Grandson to *Aaron*, because of the Fervency of both in their Zeal to serve and glorify God; But after all, how they can bring that about to bear, I must needs own, passes my Comprehension: Yet this gross Error, grounded, I suppose, upon the Transmigration of Souls, is embraced by most of the *Mahometans*, and even by many *Asiatick Christians*. — The *Mahometans* further believe, that *Eli* (and by Consequence *Khedbir*, being the same) was sent by God to preach the Unity of the Deity to the Inhabitants of *Baalbeck*, by many thought to be the ancient *Phoenicia*, and to persuade them to forsake the Worship of *Baal*, from which *Idol* our City took its Name. — The *Magi* of *Persia* pretend, That their great Prophet *Zoroastres* was one of the Disciples of *Elijah*, or, at least, what their Ancestors were instructed by some of the Disciples of *Elijah*, or *Elisha*; which Fable proceeds from *Elijah's* causing Fire to fall from Heaven, and his being taken up in a fiery Chariot, which Element the *Zoroastrians* make the chief Object of their Worship and Adoration. — The *Mahometans* firmly believe, that *Elijah*, *Eisa*, or *Khedbir* will appear again publicly upon Earth before the End of the World. — I shall conclude this Subject with a notable, though romantic Story, which the Author of *Nighiaristan* gives us concerning this Prophet, under the Name of *Zerib ben Bar Elia*, and is to be found in *D'Herbelot* upon that Name.

After the *Arabs* had taken the City *Holan*, in the Year 620. Three hundred Horie, returning from that Expedition, under the Command of *Fadbilab*, came towards Evening to encamp betwixt two certain Mountains in *Syria*. The Time of Prayer being come, *Fadbilab* going to perform his Devotion, said, as usual, with an audible Voice, *Allah Actar!* God is Great! a Voice repeated the same Words after him, and so continued to do till the Prayers were ended, repeating every Syllable he said, in a very loud Voice. *Fadbilab*, who might have imagined that the Echo had retorted his first Words, was extremely surprized to hear the Voice pronounce

This venerable Patriarch dedicated to the Lord a very laudable Institution; for every Night constantly, before he went to Rest, he performed Ten Prostrations, &c. of Devotion, with a Hundred *Tas-hibes* (a); this he never failed to do, without omitting the least Tittle of what he obliged himself, by a solemn Vow, to observe. But one Night, finding

nounce all he utter'd, so distinctly plain, and cry'd out; "O thou who answerest me! If thou art of the Rank of Angels, the Virtue of the Lord be with thee; and if thou art of any of the Species of the *Genii*, or other Spirits, face thee well; but if thou art a Man like me, appear visibly before my Eyes, that I may enjoy thy Sight and Conversation!" No sooner had he spoke these Words, but an old Man with a bald head, looking like a *Dervish*, with a Staff in his Hand, appeared before him.

When they had courteously saluted one another, *Fadbilab* asked the ancient Stranger, Who he was? Who replied; "I am here by the Command of *Sidi Isa*, (or my Lord *Jesus*) who has left me to live here in this World, till he returns to the Earth a second Time. I abide here in Expectation of the Coming of that Blessed Lord, and my Residence, by his Appointment, is behind that Mountain." Upon this, *Fadbilab* inquired of the old Man, When the Lord was to appear? To which he answered; "His coming will be at the End of the World, and at the last Judgment." But the Curiosity of *Fadbilab* increasing, he asked him; "What were to be the Tokens of the Approach of that Catastrophe of Time?" To that over-curious Question, *Zerib ben Bar Eli* of *Kbedbir* (for he it was) return'd him this prophetick Answer; "When Males and Females shall promiscuously mingle together, without Distinction of Sex; When Plenty of all Things shall be no Inducement to the Owners to sell the Prices of Provisions; When the Blood of the Innocent shall be spilt; When Charity is grown so cold, that the poor Mendicants shall not be able to subsist by begging of Alms; When the Word of God in the Holy Scriptures shall be turned into Songs, and the Temples which were dedicated to the Lord, shall be filled with Statues and Idols; Know, That then the Day of Judgment is very near." And having said this, he immediately vanished, and was seen no more.

(a) This Word here, means the Repetition of God's Attributes so many Times, which the *Mahometans* very frequently do, counting them upon their Fingers or Beads: A Set of Beads in *Fabian* is called by this Name.

himself tired and indisposed, he chanced to go to Bed without recollecting that he had not been at his accustomed Devotions; and as he was in his soundest Sleep, he beheld a Vision in the Air, of two Trees, exactly of the same Form and Bigness, opposite to one another, and from the uppermost Parts of each of those marvellous Trees, proceeded three Branches of *Light*, exceeding bright and resplendent. This strange Vision made him pass the whole Night in great Agony and Terror; and the next Day his Thoughts were very much disturbed and restless, occasioned by his Reflections upon the Fault he had been guilty of, in neglecting his obligatory Duty.

When Night came, having with great Diligence and Circumspection, for fear of another such an Omission, purified his Body with the necessary Ablution, and performed his Prayers, &c. he soon after betook himself to Rest, and closing his Eyes, fell asleep. No sooner was he in a sweet Slumber, but the same Vision of the two Trees appeared to him again the second Time, but with this Difference, That they were now more verdant and ^{richer} than before, with the Boughs stuck full of blue ^{and} white Flowers, which, to all Appearance, gave evidence ^{of} being ready to produce Fruit; and so bright a ^{and} splendor proceeded from those Branches of *Light*, that the whole Earth was illuminated therewith: He thought, that, stretching out his Hand, he gathered some of those odoriferous Blossoms, and that their Scent exceeded that of Musk: But awaking at Day-break, he found himself deprived of so exquisite a Regale.

On the Third Night, after having made the usual Preparations of Washing, &c. and compleatly performed his Devotions, he went to Bed very pensive and melancholy, as he had been ever since his first beholding that mysterious Vision: As he slept, the same Trees were once more represented to his View, but now loaded with most beautiful ripe Fruit

of an incomparable fine yellow Colour, looking like burnished Gold as they hung in Clusters upon the Trees, and all round about them he saw innumerable Creatures flying like Birds, and shewing Signs of Worshipping and Prostrating, as it were, before those Visions, as they flew, which he was given to understand, was their continual Exercise Day and Night.

Besides all this, he beheld Two (a) *Alobes* of glorious Fabrick, each of which had a (b) Pen belonging to it, the which were employed in Writing thereon, without being touched by any visible Hand.

In the Morning *Kbedbir* arose very thoughtful, and in a terrible Fright and Consternation at what had happened to him for those three succeeding Nights; being no wise capable how to account for those wonderful Visions he had seen, or what Construction to make thereof; at all which, being under the deepest Concern, he prepared himself, and addressed his Almighty Creator in these few, but memorable, Sentences.

K H E ^{ord} ^{CCU} ^{will} ^B I R S P R A Y E R.

Thee I prostrate, myself, O most powerful Monarch! O King of the Celestial Luminaries! O impartial Judge of all our Actions! O Punisher of our Sins and Errors! Munificent Donor of everlasting Life! All thou dost is without Why, How, or When! O

(a) This Word signifies any Plank or Board; but here it means a thin Board, cut in long Square like the Leaf of a Book: These are made of a very close light Sort of Wood, of all Sizes, for Children to learn to read and write upon: They are very smooth, and being rubbed with a certain white Earth called *Alobe*, may be written upon, when dry, like Paper, and then wash'd off again.

(b) The Word here is *Al Calam*, which is a Pen made of a Cane; for they use no others.

Sovereign Protector of thy Servants, and Distributer of their Rewards! — O Lord! since it is Thou who givest us Life and Breath by thy divine Influence, and hast endowed us with Reason, which is the essential Cause of all our Deeds: Yet since, Lord! thou art not pleased with our weak Endeavours, our mistaken and erroneous Performances (thy own mighty Actions being wholly sublime, and altogether inimitable) it seems, if we follow the Earthly Way of Reasoning, that we are not by thee bound under any effectual Obligation to serve thee as we ought, but are rather intirely free from any such Bond, seeing all proceeds from Thee, and it never appears, that thy Divinity ties the Hands of any Mortal, to prevent him from doing amiss. — Lord! I am not forgetful of thy Holy Precepts and Decrees, neither am I refractory or unwilling to be obedient to thy Commands; but without thy Assistance I have no Strength, nor any Knowledge, but what I have received from thee. — If I am indebted to thee for any additional Devotion, besides what I use to pay, or if I must perform any Act of Contrition, or Atonement for my Negligence and Omissions, I humbly intreat thee to make it manifest to me, that I may rightly comprehend the Nature of my Offence, and thereby be enabled to comply with thy Duty and Obligation, which I sincerely engage myself to accomplish with the utmost Diligence and Punctuality.

At the Conclusion of this expostulatory Harangue, Gabriel descended, being sent by the Almighty to comfort him with a joyful Message: For God is never unmindful of those who fervently call upon His Holy Name! The Angel said unto him; “ Righteous
 “ Khedbir! Do not meditate any Innovations, nor
 “ entertain the least Scruple concerning your Proceed-
 “ ings, but persevere as you have done hitherto: ”
 To which, Khedbir replied; “ My Lord and Friend!
 “ For these three last successive Nights, to my great
 “ Amazement, I have visibly seen astonishing Visi-
 “ ons in my Dreams, wherein Trees, bearing Flow-
 “ ers,

ers, and Autumnal Fruits, were expos'd to my View; and I am exceedingly terrified and confounded to conjecture what can be the Signification of these Prodigies! The Angel made Answer in these Words; "O Khedbir! The Lord of Heaven hath manifested unto thee, in these Visions thou speakest of, that He hath prepared and allotted for thee an exalted, glorious Station, far superior to thy Hopes, or Expectations: Rejoice and live in Confidence, and persevere in thy Praise-worthy Beginnings, as I have already counselled thee to do."

Our Sage *Aalims* and learned Expositors tell us, That this Vision of *Khedbir* had so great an Influence over him, and made so deep an Impression in his Heart, that 'till the Hour of his Death, he would never have ceased from making his most earnest and importunate Supplications to God, to let him know what was the Reward he should obtain for his sedulous Application to His Divine Service; and that at last in a Dream, ~~for himself~~ placed and inclosed round about ~~many~~ of the Cœlestial Chanters, all employ'd in their accustomed Occupations of singing *Dhikr* Hymns. To this they add, That the Seraphick *Gabriel* again came to him, and, with a smiling Countenance, told him, "That his Lord had touchsafed to make him a Partaker of the greatest and most consummate Glory that ever was granted to any Mortal upon (Earth, that of being admitted a Companion of the Heavenly Chanters) nor even the most sanctified of all the Prophets were ever favoured in so high a Degree.

As there are none of the Rites and Ceremonies which are celebrated and observed amongst us at this Day, but what most certainly derive their Original from the remotest Antiquity, or, as it were, *ab initio*, so the divine Majesty was pleased to ordain, ~~That~~ those Prayers, &c. we inherit from this Holy Prophet,

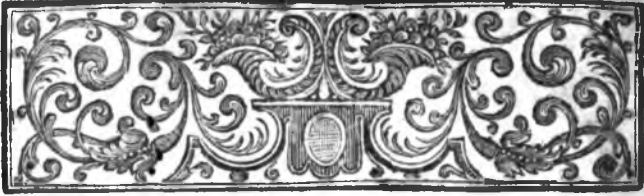
phet, should be peculiarly adapted to be used in the Months of *Rejeb* and *Shaaban*, and are exceedingly meritorious.

After what we have related concerning this venerable Saint, he underwent many heavy Troubles and Afflictions. This was the same who accompanied the mighty Monarch *Alexander* in his Progress, and was held in high Esteem by him, participating many dangerous and hazardous Enterprizes with that ever-famous Champion.

But to return to our Course of the Emanation of the *Light*, from which we have made this Digression; I say, That from this righteous *Khedbir*, it descended to *Madrac*; whose Successor was *Jucaibet*; and after him it passed down to *Madir*; who transmitted it to *Malic*; who recommended it to *Galib*; from whence it went to *Aluai*; and after him it was inherited by the great *Saebu*; who left it to his Son *Murad*; and from him it descended down to *Kelem*; and thence to *Kushi*; whose Son and Inheritor was the most valiant *Koreish*, from whom proceeded the ever-renowned Name acquired these courageous Warriors, the (a) *Koreishites* so famous in History, and so much feared, honoured and revered in all Parts, and who were the Glory of *Arav* and all its neighbouring Countries.

From this great Man and noble Tribe, descended *Abdulmenaf*, Father of the most illustrious *Hashem*, who was Great Grandfather to our blessed Prophet; whose History and memorable Exploits, require Time and more Leisure.

(a) These *Koreishites* are often mentioned by Dr. *Prideaux* and many other Writers. Though *Mahomet* was of this Tribe, they were ever his most implacable Enemies.



C H A P. XI.

*The History of Hashem the Son of
Abdulmenaf.*

The Method of transmitting the Hereditary Light downwards. Hashem's Discontent at his having, as yet, no Elected Son to inherit it. He hears a Voice in his Sleep, commanding him to go to Yathrib to marry Salma; who was to bear him such a Son. The Zeal of his Brother Almutalib on this Occasion, who makes a fine Elogy upon this Lady. Hashem, accompanied by forty gallant Cavaliers, prepares and sets out, in a very splendid Manner, for Yathrib. Arrives there. The Astonishment of the Inhabitants of that City in beholding the Splendor of his Countenance. They are courteously received, and nobly entertained by Omar Father to Salma. The great Malice of the Jews, and their Apprehensions upon this Account. Hashem's extraordinary Beauty and Merit. Salma falls in Love with him at first Sight. She endeavours to disguise it. Her Character. The Devil, hoping to obstruct

struck the Match, goes to Salma thrice, and tells her a very infamous Story of Hashem. She, highly incensed, yet diffident of the Truth of so vile a Character, resolves an Interview with him, and goes to him in a Disguise. She is convinced of the Falsity of the Accusation, and consents to marry him. The Devil assembles the Jews, and engages them in a Conspiracy to destroy Hashem and his Companions. Hashem is advertised of it in a Dream, and exhorts his Cavaliers to be upon their Guard.



WE have already taken Notice in another Place, That the miraculous *Light*, predestined to be centered in our Prophet *Mahomet*, was always transmitted from the Foreheads of those who carried that *Blazon*, to those of their Wives, from the Moment they had conceived with Child of him who was *Elected* and deemed worthy to inherit the same; the beautiful Countenances of whose Mothers were, all the while, till their Delivery, brighter than the Moon in her Glory; and that then it departed, and was fixed upon the Illustrious New-born *Elected*.

According to what we are informed by *El Hassan*, it appears, That all the Time *Hashem* co-habited with the Wives whom he had married out of his own Tribe, and by whom he had Seven Children, including the Females, the *Light* still continued fixed upon his own Forehead, the Hour appointed for its Removal being not yet come. This was a fore Mortification to him, and made him so restless and uneasy, that he was every Day walking very pensively round the (a) Ca-

(a) The little square Chapel in the Temple of Mecca. See Page 120, to 130, in the Notes.

aha, and there devoutly praying and making fervent Intercession to God, that he would be pleased to send him a Son worthy of that *Banner*, to whom the Hereditary *Light* might be transferred, in order to its descending in the same regular Method it hitherto had done.

Whilst he continued under this daily Affliction and Perplexity, he heard a Voice one Night in his Sleep, which said thus to him; "Go to *Yathrib* (now *Medina*) where thou shalt find a Woman of high Merit and Condition, rich, chaste, unblemished, virtuous, of noble Parentage, and who has a numerous Band of most illustrious Relations: This Woman waits thy coming; with her thou shalt marry, and to her this *Light*, concerning which thou art so anxious, shall pass from thee; for she is intirely worthy of that Honour: She shall bear thee a Son of the illustrious Line of the *Elected*: Her Name is *Salma*, and she is the Daughter of *Omar*."

Hashem awoke in a very great Surprize, and getting up, sent for his Friends and Companions, to whom he gave an Account of all that had happened, concealing from them nothing of what the Lord had revealed unto him. They were all in general exceedingly pleased at their hearing these Tydings; but he who shewed more Zeal in this Affair, of so great Importance, than any of the rest, was his Brother *Almutalib*, who made this Reply to what *Hashem* had told them;

"You may remember, my beloved Brother, that you have had several Daughters of mighty Princes, and other Persons of the highest Rank, propos'd you in Marriage, which Overtures, as being out of our Tribe, were always rejected on our Part, and never met with the least Encouragement from any of us; for this illustrious Stock of ours is much more to be esteemed for the Purity of our Blood, than the Alliance of Kings: But I now agree, that what

.. has

" has been refused to so many, should be granted to
 " the Lady in Question, because I deem her well de-
 " serving the Honour of being allyed to our Family.
 " I am very well acquainted with *Salma*, her Father,
 " and all who belong to her : She is a most beautiful,
 " graceful and accomplished young Lady ; nor has
 " any a better Character for vertuous Inclinations,
 " and all other amiable Qualities : She is endowed
 " with a most compleat Portion of Sense and Know-
 " ledge. She is engaging and affable in her Deport-
 " ment, and, in a Word, her whole Behaviour is
 " exceeding courteous and endearing : She is univer-
 " sally known, beloved, respected and esteemed by
 " the whole City of *Rutbric*, and all the Country
 " round it ; so great is her Fame in those Parts.
 " Consider now with yourself, after what Manner
 " you will have this Negotiation carried on : If you
 " think proper that I go thither to demand her for
 " you in Marriage, I'll most willingly undertake the
 " Journey immediately, without the least Delay ;
 " for to lose Time in prolonging an Affair of this
 " Nature, is the highest Impudence, and may prove
 " very prejudicial. "

Hassem returned these Words in Answer ; " If
 " you think it convenient, I my-self will be the
 " Messenger in this joyful Journey, and, indeed, I
 " am commanded by the Lord of Heaven so, to do ;
 " I'll bear you Company in this Expedition to
 " which I am called ; and will go my own self an
 " Eye-witness of the Perfections of this Woman ; to
 " whom you give such superlative Commendations. "

To this the whole Company replied ; " Do in this
 " Case what you please, for we are all at your De-
 " votion, and are, with all sincere Love and Affecti-
 " on, willing to follow you.

With this Resolution and Agreement, they all de-
 parted to make Preparation ; and the next Morning,
 having got every Thing in a Readiness, *Hassem*, ac-
 companied by Forty gallant Cavaliers, most of them
 his

his near Relations, of the House of *Abdulmenaf*, began to set out, very joyful and in great Order. Abundance of Camels were laden with their Arms and Provisions, and thus, in a very splendid Equipage, *Hassem* took his Leave, and marched on his Way, followed by his Forty Cavaliers, who were all Nobles of the greatest Account, and in whose Countenances were evident Signs of Satisfaction and Content. *Hassem* himself was decently arrayed in new Garments brought him out of *Arabia Felix*, with a Sash round his Head of a rich and curious Texture: The ancient Standard of *Egypt* was displayed and carried before him, which Royal Banner is the venerable and original Ensign of this Noble and Illustrious Tribe.

It was Night when they arrived at *Yathrib*, and as they entered into the City, the Light, which shone on the Forehead of *Hassem*, cast so great a Splendor, that it passed into the Windows, of the Houses, inso-much, that the People opened their Doors, and came out in great Surprize, wondering from whence could proceed so resplendent and unusual a Light; for it pierced into their very innermost Appartments, thro' the Windows, Chinks and Crannies of the Doors, shining like the Rays of the Sun; or, at least, far brighter than the Full-Moon: But when they beheld so noble and beautiful a Cavalcade passing along the Streets, they began, with loud Voices, to call upon others to come out and see this splendid Entry of so many Gallant Persons, who made so noble an Appearance: Every one was inquisitive in examining, (being extremely desirous to know them) *Who they were? and upon what Business they were come thither?* Asking them thus; "We beseech you to tell us, What People
"are you, whose Miens and Garbs appear so noble and
"uncommon? We never beheld such goodly Person-
"ages as you in our Country; but especially we
"intreat you to let us know, Who is he, from whose
"Countenance proceed those *Beams of Light*, which
"descend from Heaven, and settle thereon?"

To these Interrogations *Almutalib* answered; “ We
 “ are Natives and Inhabitants of *The Holy House*, or,
 “ *The House of God*, where his Divine Majesty hath
 “ fixed his Throne upon Earth: By Race and Pedigree
 “ we are *Koreishites*, of the Noble and Illustrious
 “ House of *Cacbu* the Son of *Aluai*; Our Residence, I
 “ say, is in *Mecca*, the City chosen by God Himself
 “ for His Seat: This Person concerning whom you
 “ inquire, is our Brother *Hasbem*, and who is distin-
 “ guished by a peculiar Portion of Cœlestial Influence:
 “ His coming hither is to do you Honour; *May his*
 “ *own be augmented*, Amen. To explain my self, His
 “ Intention is, That this glorious *Light* remain fixed
 “ amongst you, thro’ the Means of *Salma*, the only
 “ Daughter of *Omar*: And this is the Occasion that
 “ made us leave our own Habitations, as you see,
 “ and come into your Territories. ”

Omar, who happened to be there among the rest of
 the wondering Spectators, and had heard all that *Al-*
mutalib had said, was exceeding joyful, and made this
 Reply;

“ Most Illustrious and Praise-worthy Lords! High
 “ and Potent Prince of the Supreme Throne! May
 “ your Arrival into our Country be propitious! You,
 “ who are the Quintessence of Hospitality and Gene-
 “ rosity; whose liberal Hands are always open to en-
 “ tertain the *Haggies* who, with a pious Devotion,
 “ resort in Pilgrimage to visit *God’s House*; never refus-
 “ ing to lavish your Stores to accommodate those who
 “ stand in Need of your Assistance; I bid you a
 “ hearty Welcome: All you require at my Hands,
 “ and even more, shall most willingly be complied
 “ with. The Damsel you have been pleased to men-
 “ tion, is my own Dearly-beloved Daughter; tho’
 “ she has the intire Management and Disposal of her
 “ Person, House and Affairs. She went hence Yef-
 “ terday, accompanied by a great Number of her
 “ Servants and Dependants, to the famous *Fair of Cai-*
 “ *canea*, about some Negotiations of Importance. If,
 “ in

“ in the mean while, you will be pleased to remain
 “ my Guests, I shall think my House highly honour-
 “ ed with your worthy Presence, and engage myself
 “ to serve you to the very utmost of my Power, as I
 “ think myself in Duty bound to do. ”

In fine, without more Arguments, they were all conducted, and took up their Lodging at *Omar's* House, Father to the intended Bride, where they were entertained with all the Courtesy and Magnificence imaginable, and the Tables were covered with vast Plenty of exquisite Dainties, abundance of Presents and Regales being brought by the principal Gentry of the Town; and so they passed the greatest Part of that Night in Mirth and Rejoicing, and then betook themselves to Rest.

The next Morning early, *Omar's* House was throng'd with Ladies; no one Matron, or Virgin, of any considerable Fashion or Condition in that City, being able to deny her self the Satisfaction of repairing thither, to behold the extraordinary Beauty and Graceful Mien of *Hashem*, each tender Breast burning with resistless Love, and, with Emulation, coveting to enjoy the Possessor of that resplendent *Light*.

But the Joy and unfeigned Satisfaction these good People shewed upon this Occasion, was a very severe Mortification and Eye-sore to the perfidious misbelieving *Jews*, whose Malice and Hatred towards *Hashem*, was so insuperably implacable, that, upon seeing the great Deference and Veneration the Citizens of *Yathrib* expressed in his Regard, they were ready to burst with Rage and Despair: For they had found it foretold in their Scriptures, That the last Possessor of that *Light* which appeared upon his Forehead and Countenance, should infallibly prove the Sword to destroy and bring them to Confusion; a Judgment they had merited for their Perfidy, and the base Degeneracy into which they had precipitated themselves.

A great Number of that false and accursed Generation of Men assembled together to treat of this important Affair; when the Elders and Diviners, their

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Eyes all flowing with Tears, chose the most ancient of their Fraternity to speak for the rest: The Name of this Man was *Armon* the Son of *Caiton*, and he had the Reputation of being the wisest Person in the whole City, among those of his own Persuasion: He made his Auditors the following Harangue; ——— “ You, “ and only You, O Sons of *Israel!* have Cause “ to grieve, weep, and sorely lament: To You, in “ particular, Sorrow and Anguish are left as an In- “ heritance: Weep and lament then, since you have “ such mighty Cause; for the Hour is already come, “ wherein the *Lord of Time* approacheth, according “ to the Decrees of Fate, foretold in Prophecy.

Preposterous Blindness! unheard-of Stupidity! Stub- born Barbarian! Stiff-necked Obstinacy of a partial Enemy! Unbelief conspicuously visible! Errors undeniably confirmed! Was any other Generation but this ever heard of, to harbour Malice and Prejudice so inconsistent with Reason? What! abominate and persecute that, which, at the same Instant, they cannot avoid praising! Strange Incoherency! To utter, with the very same Breath, Encomiums and Execrations upon the same Subject!

Armon continuing his Speech, goes on thus; “ O pernicious and fatal Accident! O most deplorable, “ mortal, and inevitable Stroke! This Wound, in- “ stead of healing, becomes wider and more danger- “ ous, and will soon bring us to the Earth, and bury “ our very Name in the Dust! This unhappy Stroke “ will be the utter Destruction of all your fruitful “ Lands and stately Edifices! This will throw down “ your strong Walls and your Fences; it will dis- “ comfit your Warriors, blunt your Weapons, and “ destroy your Castles! It will make your Habita- “ tions desolate, pollute your Wives and Sisters, and “ deflower your Daughters! It will spill the Blood of “ your Veins, and will lay open all your secret Im- “ purities! All this, and much more, will be brought “ to pass by Him, whose Guardians and perpetual “ Pro-

“ Protectors will be the Angels of God ; Him, I say,
 “ of whom it is prophesied in Sacred Writ, *That such*
 “ *a One shall come* ; And this new arrived Guest carries
 “ that very same *Light* in his Forehead, which our
 “ Scriptures inform us, shall be the *Blazon* of that
 “ our so dreaded Enemy. ”

At the pathetick Arguments their highly-revered Orator had vomited with so much Spleen and Rancour, that invidious and tumultuous Rabble, those abandoned murmuring Wretches, wept bitterly, and began, all with one Voice, to cry out, “ Advise us, thou
 “ unerring Oracle! Let us know what thou thinkest
 “ proper to command us to do in this Exigence,
 “ that we may be delivered from this impending Ruin
 “ and Desolation, which thou hast denounced unto us! ”

To which *Armon*, in Despair, with a mournful Voice, replied ; “ Alas! Alas! Woe, Woe unto ye ! All will
 “ be in vain! Your Efforts will prove Abortive,
 “ and of no Effect! Your Swords and Spears will
 “ nothing avail you! Alas! we find it written in
 “ our Holy Scriptures, That this *promised* Prophet
 “ *Mahomet*, shall be so compleatly endowed with all
 “ Perfections, that he shall gain Admittance to sit
 “ *Hand in Hand* with God Himself, and to com-
 “ *municate* with his Divine Majesty *Face to Face* ! —
 “ Since then it is so, said they, and seeing that this
 “ New-comer bears the Resemblance of him who is
 “ to follow, and from whom we are threatned with
 “ such unavoidable Destruction; to prevent and anti-
 “ cipate those prophetick Evils, we will extinguish
 “ that fatal and destructive *Light* before it produceth
 “ any more Branches; Let us cut it off, that he
 “ who is to be the true Owner thereof, may never be
 “ born to our Ruin! ”

This they said, and it was unanimously approved of by the whole Congregation, who were now all busily employed in setting their Inventions upon the Rack, and forming Schemes how they might destroy *Hashem* and his Associates: And from hence, the Hatred and

Rancour they have since manifested, on innumerable Occasions, against the *Light of Mahomet*, had its Original Rise.

But I will leave those malicious Wretches and their impious Intentions for awhile; for *they who are among wicked Persons, cannot be long before they bear some of their infamous Exploits*: They will soon be introduced again upon the Stage in a proper Place, when what I have hinted above will be fully confirmed. Let us now return to our Worthies, and put ourselves on their Side; for, as the Proverb says, *The Society of the Vertuous is a main Step towards Grace*.

They were all making Preparations to go to the Fair, where, as I said before, *Salma* was already gone with a numerous Train of Followers. Their Horses, Arms and fine Vestments, were all got in a Readiness betimes in the Morning; Upon that Occasion, they set themselves off to the best Advantage, their Habits and Equipage being all extreamly pompous and magnificent; Their Heads were adorned with Laurel-Diadems, and the Banner of *Egypt*, displayed and waving in the Air, led the Van. *Hasshem* rode in the Middle of all those, with *Omar* at his Side, who, followed by all his Relations and the best part of the Nobility of *Yahrib*, would needs bear them Company: And, as this Splendid and Gallant Troop, which consisted of the Flower of *Arabia*, was thus marching towards the Fair, it was considerably augmented by the Gentry from all the adjacent Parts, who joyned them in the Way thither.

When they were arrived at the Fair, the *Light* which shone upon the Forehead of *Hasshem*, had assembled all the Inhabitants of those Parts, as well as the Strangers who happened to be there, in that great *Piazza of Caicanea*: Every Soul left their Houses, Shops and Tents, their Merchandize, their Wealth, and their most urgent Negotiations, abandoning all, to run, with a promiscuous Confusion, to glut their Eyes with gazing, in Amazement and Surprize, upon so very extraordinary

ordinary a Cavalcade: But the Spectators in general, were more particularly intent, and, as it were, enchanted, when they beheld the resplendent Brightness of *Hassem's* Countenance, whose Rays of Light still increased more and more by the Peoples Admiration and Gazing; *For the Almighty always brings Things about by unexpected Means, when He designs the Accomplishment of His unsearchable Decrees.*

Salma, in the mean while, was so placed, that she had a fair Prospect of the whole Cavalcade, of the glorious Light, and of *Hassem* himself, without being seen by any; and whilst she was, in the most agreeable manner, amusing herself with contemplating upon the uncommon Gracefulness, the resplendent Splendor, and the intoxicating Beauty of *Hassem*, she uttered this Soliloquy with Rapture and Ecstasy; "O how
" inexpressibly happy must that Woman be, who shall
" have the good Fortune to be blest in thy conjugal
" Embraces! O thou Wonder of Men, how transcen-
" dantly bright is thy Countenance, and how exquisi-
" tely desirable is thy most amiable Person!"

Whilst her Breast was glowing with these pleasing Thoughts, and her lovely Eyes were feasting upon that dear Object, which gave her such Emotions and Agitations, that her very Flesh trembled with ecstasick Desire, her Father came, and, very eager to unload his Bosom, without giving her Time to speak a Word, he said thus; "My dearest Child! I have exceeding
" good News to tell thee of an Embassy which fills
" my Heart with Joy, and ennobles thee far beyond
" Expression." "Let me alone, I beseech you, my
" Dear Father, replied she. Leave me at present, I
" humbly intreat you, to my soothing Thoughts; Go
" not about to obstruct my Sight from the present
" Object of my wondering Eyes: Say nothing to me,
" I beg you; for the greatest Tydings in the World,
" the highest Honours upon Earth, the most pompous
" Grandeur, Popularity, Adulation, Wealth, nay,
" the utmost Summit of Human Felicity, or, in a
" Word,

“ Word, all that is contained, comprehended, and
 “ created in the Universal Globe, is nothing in Com-
 “ parison to what my ravished Eyes now behold
 “ upon the Forehead of that Man, whose Counte-
 “ nance casts forth so glorious a Brightness!” “ Why,
 “ that is what I meant, my beloved Daughter, said
 “ the overjoyed *Omar*; those are the joyful Tydings
 “ I came to impart to you: That most mighty Per-
 “ sonage is the greatest Champion of our Times,
 “ and of the highest Fame and Renown in all the
 “ Land: He is the celebrated *Hafsem*, the Son of
 “ *Abdulmenaf*, whose noble Stock and Family hath no
 “ Equal for Honour and Purity of Blood: They
 “ are the Chieftains of the Tribe of *Koreish*,
 “ and Sovereign Lords of the Holy City *Mecca*: The
 “ true and only Cause of his coming hither, is to
 “ demand you, my Dear, with the Intent of making
 “ you his Wife!”

When *Salma* heard this unexpected Explanation of
 the Cause of *Hafsem*'s Journey, she was quite con-
 founded and out of Countenance; her Cheeks
 glowing with Modesty, and Shame, for having so
 plainly expressed the tender Sentiments of her
 Love-sick Heart, in her Father's Presence; and
 after many contradictory and evasive Speeches to
 extenuate her inconsiderate Error in owning what
 she now endeavoured to conceal, she said to him;
 “ I desire you, Sir, to make no manner of Scruple in
 “ believing, That, notwithstanding this noble and
 “ illustrious Family you have been mentioning, is
 “ the very Center of Honour itself, and hath the Ad-
 “ vantage over all the Tribes and Nations in the
 “ Universe; yet, if they are come, in Reality, to
 “ treat of a Marriage with me, and are satisfied with
 “ my Person, Character, &c. and agree, that the
 “ Proposal shall be made to me concerning that Mat-
 “ ter, or have any Hopes, that I should give my Con-
 “ sent; they may rest assured, That it shall never
 “ be, but upon Condition, that they give me a
 “ Dowry,

“ Dowry, with all other Presents, Festival Ceremonies,
 “ *&c.* suitable to my Birth, Honour and Condition; of
 “ all which, if the least Tittle is omitted or neglected, I
 “ am positively resolved never to yield to their Desires,
 “ and their having come so far will be to no purpose.

This *Salma* said to retrieve what she had been too precipitate in discovering, and as a Blind, that her Father might not too clearly dive into her Inclinations and ardent Affection. — This Lady was most transcendantly replete with Prudence, Good-Conduct and Discretion: The Features of her Face were admirable, and of a most exquisite Symmetry, and her Air and Mien both charming and majestick. Her Stature was complete, and her Shape and Make perfectly fine and exact, nothing inclining to either Extreme, but from Head to Foot she was all Perfection. Her Speech was graceful, and the Accent of her Voice sweet and melodious: She had a happy Volubility of Tongue, and her Replies were always solid and pertinent to the Subject, and sometimes sharp and witty. Her nice Education and profound Learning had much improved her own admirable Genius. She was wonderfully courteous, affable and pleasant to all; benevolent, charitable, compassionate, and intirely free from the least Speck of Scornfulness or Ill-nature; and, in fine, she was a complete Compound of all Graces and Perfections: And, with all these amiable Qualifications, *Hassem* equalled, or rather exceeded her in every one; for his extraordinary Merits made him both envied and admired by all who saw him, and none ever heard him speak but was charmed with the Eloquence of his Expressions.

Omar, scarce able to contain himself for Joy, returned to the Place where he had left the Company: He very impatiently burnt with the Desire of seeing the happy Hour arrive when his Daughter should be joyned in Wedlock with *Hassem*.

But what shall I say of the infernal Malice, Rage and Fury of the accursed *Lucifer*? His fiery Entrails were

were scorched with Envy, seeking what Diabolical Schemes he might invent to obstruct and disannul this conjugal Union: And, to accomplish and bring about this his perfidious Design, this his base, implacable and mortal Hatred and Rancour, he assumed the Appearance of an ancient Man, with long grey Locks and snowy white Garments; and so, with a venerable Aspect, a fluent Tongue, and a plausible Pretence, he went and, in a mighty courteous respectful Manner, presented himself before *Salma*, and after having, like a complete Courtier, given her the usual *Salam*, or Salutation, he drew her away from her Company into a private Appartment, and then addressed himself to her in these Words;

Be pleased, most noble Lady, to understand, “ That I am one of the Retinue of *Hassem*, and that I
“ left my own House purely upon his Account: I am
“ now sent hither from him, to acquaint you with the
“ Cause of his having undertaken this Journey. Now,
“ Madam, it is a very preposterous unseemly Office
“ for Men of my Age and Gravity to prevaricate,
“ or to tell Lyes to such a worthy Lady as you are,
“ whereby the Honour and Respect due to my grey
“ Hairs would be intirely forfeited, and I should
“ become infamous wheresoever I go: And notwithstanding I am of the Number of those who came
“ to make up this Match, and am bound by Obligation to comply with *Hassem*'s Injunction of paying you this Visit on his Part, yet I will disabuse
“ you so far, as to let you know his Ill-Qualities,
“ his Defects, and the Unworthiness of his true Character; that you may never have Cause, in future
“ Times, to cast any Reflexion upon me, and to prevent my becoming liable to the Affronts or Reproaches of your Family. ”

Salma, in a great Surprise, replied; “ I intreat
“ you, obliging, venerable Old-Man, that you will
“ conceal nothing from me, but relate the naked
“ Truth in all its Particulars; for a Lye in the Mouth
“ of

“ of a Man is ever the Destroyer of his good Name,
 “ and nothing can possibly be baser than that Man who
 “ maliciously endeavours to deceive another.

The invidious *Fire-brand* returned this Answer;
 “ *Hassem*, as your Eyes have been Witnesses, Madam,
 “ is a very graceful, beautiful and agreeable Gentle-
 “ man, as to his external Form; but his insupportable
 “ Temper, and his base vicious Inclinations, blot
 “ out all the Perfections of his Person, and debase them
 “ into Deformities. His Behaviour towards his Wives
 “ is very brutish, and unlike a Man of Honour, never
 “ shewing them the least Tenderness or Respect: (a)
 “ Nor can any of them, be they ever so chaste, good,
 “ modest or vertuous, continue long with him; some
 “ have been turned off, and sent home to their Friends
 “ in Ten Days, others in a Month, which was thought
 “ a great while; nay, the most prudent, cautious
 “ and discreet Woman that ever was born, if she
 “ was a Miracle of Nature, and the best Oeconomist
 “ under Heaven, could not possibly stay out her Year.
 “ Besides all this, he is of a vile, mean, groveling
 “ Spirit, without the least Sense of Honour or Ge-
 “ nerosity: A Guest was never seen to be entertained
 “ within his Gates; He is, besides all this, a base
 “ timorous Coward, and always runs away in an
 “ Engagement, or hides himself to avoid being pre-
 “ sent upon such Occasions: His Vices and bad Quali-
 “ ties being already so well known to every body
 “ in our City, and the Country round about us, that
 “ he was forced to have Recourse hither, as to a San-
 “ ctuary; where, for the Remoteness, he fancies his
 “ Exploits have never been heard of; and there is not
 “ one Woman in our Territories, but what hath had
 “ such a Character of him, from those poor unhappy

(a) The Reader must recollect here, that the *Mahometans* are allowed four lawful Wives, at the same Time, besides Female Slaves, &c. and that they may part from them when they please.

“ Wives of his, who have had so woful Experience of
 “ his Baseness, infomuch, that with one Voice, they
 “ all absolutely refuse to have any Dealings with him,
 “ and keep themselves upon their Guard. Now,
 “ Madam, I leave it to your own Judgment to deter-
 “ mine how what I have told you will agree with your
 “ good Liking, or answer your Expectation; assuring
 “ you, I have not uttered one Syllable but what is
 “ the very Truth.

“ What Liking do you think I should have, replied
 “ *Salma*, to a Man in whom are to be found such a
 “ Mass of infamous Qualities, as you have been re-
 “ citing? Since the least of them all, would have
 “ been more than sufficient to make his Errand ineffectual,
 “ and to frighten away all Thoughts I might
 “ ever have entertained of consenting to be his Wife:
 “ How much greater, then, must my Aversion be to
 “ such a Proposal, after having heard him to be
 “ tainted with Three so detestable and abhorred Pro-
 “ perties, so extremely odious to all those who have
 “ any Spark or Notion of Honour in them? I mean,
 “ Cowardice in Battle; Poorness of Spirit, and Levity
 “ and Brutality, in abusing and casting off the Wo-
 “ men he has Married. I therefore solemnly vow to
 “ Almighty God, that I never will yield to his De-
 “ mand, except I am compelled so to do by the utmost
 “ Rigour, and by main Force and Compulsion. So I
 “ desire you, Father, to leave me to myself, without
 “ saying one Word more to me, upon this Subject.”

Upon this, *Satan*, that Enemy to God and Man-
 kind, took his Leave and departed, the Lady remaining
 with her Blood all in a Ferment, and exceedingly sor-
 rowful at her Disappointment, very angry with her-
 self, and heartily repenting her having so deeply set-
 tled her whole Affections upon a Man so unworthy the
 least of them. But *Satan*, not satisfied with what he
 had already done, returned to her again, the same
 Day, Three Times, always in a different Garb and
 Appearance, telling her still the like malicious Falsi-
 ties,

ties, with some Variations, and several Aggravations, insomuch that at last he reduced her to such a State of Rage and Indignation, that she was quite out of her Senses, being no longer Mistress of her Reason, or able to contain herself within Bounds.

In the Height of this her Disquiet and Perturbation of Mind, her Father came in; who finding her in a Disorder so apparently great, and so very different from that State of Satisfaction and Sedateness, into which his imparting those welcome Tydings had put her, was much concerned, and inquired the Cause of that strange Alteration. She made him this Reply; "How can you expect or desire, my dear Father, that I should marry a Man, of whose own Retire I have had here with me Three or Four Persons, who have told me a Thousand and a Thousand of his Enormities, Villainies and Blemishes?" And at the same Time, gave him an Account of all that the Devil had told her.

This surprized *Omar* in the highest Degree; and notwithstanding he used all possible Arguments to endeavour to drive away those Thoughts from her Breast, which were so prejudicial to her Repose, yet all he could say was of little Effect, so well had *Satan* succeeded in his malicious Scheme, and had raised so fierce a Combustion in her before pacifick Mind, that her Father was, at last, obliged to leave her to her melancholy Reflections; telling her, as he went out, "That she was at Liberty to do just what she pleased in that Affair, for it was not his Intent to intermeddle, or to force her Inclinations."

She remained in so much Uneasiness, such Resentment, and so very much confounded to find, as she imagined, herself deceived and imposed upon, that she scarce knew where she was; for, *As it is true, that Hearts are composed of frail Flesh, as well as the rest of the Body, so it is likewise certain, that He who formed them out of nothing, formed them in an unconfin'd Liberty, and not to be compelled either to Love or to its Contrary.*

How-

However, thro' the Divine Goodness of the Almighty, all the Snares and Subtleties of *Satan* were baffled and brought to nought; for the Heart of *Salma* being inspired with a pure and indelible Love, she could take no Rest, the Flame increasing to such a Pitch, that it had now taken Possession of her very Soul. She could not yet be satisfied as to the several various Accounts given her that Day; which, though they all tended towards the rendring the Object of her Desires infamous and odious to her Imaginations, yet she was resolved to be better convinced of the Reality of those vile Aspersions: Therefore, so soon as it was dark, she laid aside her own Garments, and putting on a Disguise, resolved to go out and search for the lovely Man who was the Caufer of that so violent and unextinguishable a Flame; a Fire, that preyed upon her Vitals, and consumed her whole Fabrick.

Her Disguise being such that she could not easily be discovered, she, armed with Resolution and ardent Love, left her Habitation, and went roaming about the City, inquiring of all she met, If they had seen *Hassem*? and this she did, till she saw the Heavenly *Light*, descending from the Firmament and centering upon the Forehead of him she had been seeking with so much Eagerness and Concern. And he, at the same Time, hearing himself inquired for, answered; "I am *Hassem*; Who is it wants him?" And as he turned his Face towards her, the *Light* struck so full in her Eyes, that, not being able to endure its great Splendor, in great Astonishment, she turned her Head on one side, which when *Hassem* observed, he covered his Forehead.

To make short, *Hassem*, with a Lover's Eye, soon discovered the Fair *Salma*, and, at this Interview, those Two Lovers, by interchanging a few amorous Glances, instantly came to a perfect Understanding. Their Flames were reciprocal, and burnt with an equal Ardour; neither of the Two, having the least Advantage over the other. They, at first, only
amused

amused themselves with gazing at, and in Complimenting one another, with Expressions of Joy and Respect; and then they began to explain to each other their respective Pretensions; by which means *Salma* became intirely disabused and convinced of the Falsities and vile Malice of *Satan*, in all the Aspersions he had cast upon the Character of *Hassem*; and so, to conclude all, she said to him thus; “ In Answer to what you have been saying to me, O *Hassem*, I assure you, and give you my Word, that I am contented with your honourable Proposal, and am very willing to become your Spoule, as you desire: But I give you Notice of one Particular, That concerning the Dowry and Presents you ~~are~~ to make me, if my Relations should happen to require any thing extraordinary, or unreasonable, you make no Hesitation in complying with their Demands. And observe, that there are many Persons of the highest Rank who would do all they possibly could to obstruct this Marriage, and among whom my Name is held in great Esteem and Veneration: Yet, notwithstanding all Obstacles, I make you whole and sole Lord of my Person, Fortune, Affections and Desires; solemnly protesting to you, by the Almighty and all his Cœlestial Glories, That there shall be no manner of Change or Prevarication in this Promise which I have made you, but it shall be as fixed and immoveable as the Center.

Hassem returned her a very grateful and courteous Acknowledgment for her so kind and generous a Compliance, and said; “ You shall assuredly be treated in every Respect conformable to your high Merit and Condition; and I engage my self to agree to whatsoever is demanded or required of me upon your Account, even to the least Tittle.

“ There is one Circumstance upon which I shall insist, said *Salma*, if you please to grant it; which is, That I being, as you well know, a Woman so
“ much

" much valued and looked upon in this my native
 " City, and that every one makes so great Account of
 " my Word, and is willing to obey me in whatsoever
 " I desire, you never offer to remove me from hence,
 " or propose my leaving *Yathrib* to go to *Mecca*. "
 " I consent, Madam, said *Hashem*; I grant your
 " Request: Have you any thing more to demand?
 " Yes, said she, If I should chance to bear you Issue,
 " I require, that my Children may never be separated
 " from me, but be always left to my Care. I consent
 " to that likewise, answered *Hashem*, and happy shall
 " I think myself, nor no less happy shall you be, if
 " you bring me a Son, that I may shew my Willing-
 " ness to pleasure you in this your Desire. Have
 " you any other Request? Only replied she, that, if
 " you neglect me, and leave my Company to as-
 " sociate yourself with other Women, I may then
 " in such a Case, be free from all Obligations, and at
 " my own Liberty to sue a Divorce, nor be compelled
 " to cohabit any longer with you upon any Account
 " whatsoever. All you have, or can ask, answered
 " *Hashem*, I most willingly comply with; but this
 " your last Proposal, I neither can, nor will agree
 " to: Think if there is nothing else I can serve
 " or oblige you in. I am thoroughly satisfied, said
 " *Salma*; I have asked enough; and shall think my-
 " self both fully requited with what you have already
 " condescended to, and bound in Duty to conform to
 " your Pleasure in all Things. In the Morning
 " you may summon my Friends to conclude the
 " Marriage: You have my free Consent to proceed
 " therein without Delay. " After this, they took
 their Leaves of each other and departed to their
 own Abodes.

But *Satan*, when he saw himself repulsed and de-
 rided, and that all his perfidious Projects had proved
 ineffectual, made it now his whole Business to assemble
 together and exasperate the Malice of the *Jews*, who
 were come from divers Parts to negotiate their Affairs

at this noted *Mart.* All this his Diligence and indefatigable Assiduity, proceeded from the inveterate and implacable Hatred that Infernal Fiend bears to our Holy Prophet *Mahomet*, and to prevent, if possibly he could, his Appearance upon Earth, because so many Evils were denounced to him from the Birth of that *Beatified Saint*, who was predestined to be the *Overthrower* and *Destroyer* of Heresies and False-Worshipp, the which are the very Essence, the Life and Soul of that *Traytor*.

The *Fair* was, that Day, very full of *Jews*; as well those who were Inhabitants of the City and its Neighbourhood, as of others who came in great Numbers from more distant Towns and Castles of the Country; for there was scarce one *Jew* in the whole Land, who failed to be present at that famous and celebrated *Fair*, especially upon this remarkable Occasion.

In the midst of such a numerous Congregation of People, who were all sworn Enemies to that *Elected* Company, the invidious and pernicious Fiend presented himself; being prepared for the Part he was to act, by assuming the Form of an ancient grave Man, with a long grey Beard, and very decent Apparel, his Garments touching his Feet: By his Presence and Aspect, he appeared to be a Person of great Sanctity, and profound Knowledge.

When that blood-thirsty detestable Generation beheld him, they received him with great Reverence and Honour; kissing his Hands, his Garments, and the very Ground where he had set his Feet; incompassing him about with extraordinary Tokens of Veneration and Respect, and calling him their Tutelar-Angel, their Protector and Redeemer; saying unto him; 'How came it to pass, Great Lord! that you did not give us Notice of your Approach? Had we but the least Intelligence thereof, we would never have been guilty of so unpardonable a Fault, as to have neglected coming out to meet and receive your

U

Lord-

Lordship: We beseech you pardon the Omission, which was wholly caused by our Ignorance.

The Fiend replied; ' My coming hither was by Night, and Oh that I had never come! Would I had never set my Feet within your City, nor had been a Witness of what is going forward! Do not you see what I see? Are you not sensible, of the impending Evil as well as I? Are you blind? Have you not beheld and considered this Company, these new Guests who came from *Mecca*? ' To all this they answered in the Affirmative. ' Well then, said *Satan*, ' Have you not, in that Cavalcade, observed among the rest, one, in particular, of a most comely, beautiful and stately Personage, who hath a shining Light on his Forehead, and whose Name is *Hashem*; and who, as it is reported, comes to be married to *Salma*? ' To this they likewise replied, *Yes*. ' Then, said he, You may depend upon it; as an unavoidable Certainty, That if that Man ever should take a Wife who is a Native of your Country, he will *Fish in your very Bowels*; for he will infallibly deprive you of your Patrimony, and destroy your Inheritance; and your future Tranquility is in the most imminent Danger: He will devour up your whole Substance; your Children will become his Slaves and Vassals; and your Posterity, both far and near, will bear his insupportable Yoke. ' This is he, concerning whom the Sacred Scriptures make mention, and call *The Spiller of Torrents of Blood*; and of whom the Learned Sages prognosticate such dreadful Prodigies! Consider, therefore, with yourselves these dire Presages, and the terrible Confusion and Desolation wherewithal you are threatned; and think upon some Remedy how to avert and extinguish this destructive Flame, which will admit of no Delay, but requires the utmost Resolution, and a speedy Determination.

Armon replied; ' I have already told them, That this is he who is called, *The Subverter and Rooter-*

out of all Laws which are not conformable to his
 own; and that he is actually conspiring and ripen-
 ing most Treasonable Practices, all tending to our
 utter Ruin. Then, said Satan, if you are deter-
 mined to apply a certain Remedy, *Cut down the
 Tree, and that will surely prevent the Branches from
 growing*: In so doing, you will attain your Ends, and
 will deliver your Country from this Monster with-
 out a Second: And, to bring this about, that the
 Event may succeed answerable to your Wishes, it
 must be so contrived, in the Morning, when the
 intended Bridegroom goes, attended by his Follow-
 ers, to demand his Bride of her Relations, in a
 publick Manner, that then, in the middle of his
 Harangue, you all, in one unanimous Voice, dis-
 turb the whole Treaty, by exclaiming and protest-
 ing against the Match, saying; *That You neither
 can, nor will, ever consent, that she shall marry a
 Foreigner*: And then, at the first Reply they make
 you, attack them suddenly with Vigour and Re-
 solution, employing your Weapons to the best Ad-
 vantage you can, so that they may every one die by
 your Hands with the Edge of your Swords; for
 this must, of necessity, be the Consequence; they
 being but a small, despicable Company of Wretches,
 and wholly unprovided to receive your Hostilities,
 as not in the least dreaming of such an Assault.
 And since you are so numerous a Band, I would
 have you select a choice Squadron of Four hundred
 of your best Men, armed at all Points, that there
 may be Ten of you, to every one of them; and this
 do for your own better Security, and that you
 may be sure of not missing your Aim. I, in the
 mean while, will not fail of being present amongst
 you, and will most zealously act all whatsoever
 Damage lies in my Power to do, against the con-
 trary Party." — This was the Speech made them
 by the accursed Fiend, and the Counsel he had given
 them was unanimously affirmed, by the whole As-
 sembly,

sembly, to be good and wholesome: And accordingly, they spent that Night in making themselves ready to put it in Execution the next Morning.

The same Night, as *Hassem* was sleeping in his Bed, he dreamt, that he was surrounded by a great Number of Dogs, which, with ravenous Looks, and their Tails erected and bristled up, in a furious manner, barking, Inarling, yelling and howling, made shew of being just ready to seize upon him; and that, when their Rage was at highest, he drew out his Sabre, striking at, and wounding the Faces of those who seemed the most courageous, and most eager to fasten upon him, to whom he still gave the greatest and deepest Wounds; his Weapon never missing to reach them.

This Dream disturbed his Mind exceedingly, and awaking in a terrible Consternation, he sent for all his Friends and Companions; and when they came, he communicated to them the whole Purport of that Vision, not omitting one Circumstance; At the Rehearsal whereof, they were all filled with Wonder and Astonishment, asking him, If he could conjecture the Signification of so strange and frightful a Dream, and what Interpretation might be made thereof? To which he replied;

‘ You are to understand, That by those *Sarling*
 ‘ Dogs, is meant, a malicious, perverse and wicked
 ‘ Generation of People, who are contriving all sorts
 ‘ of Villainy and Perfidiousness. The Almighty be
 ‘ with us, to guide, protect and defend us from the
 ‘ Snares and Treacheries of those who lie in wait to
 ‘ destroy us! I advise you, my beloved Friends and
 ‘ Kinsmen, that, as I am not unacquainted with your
 ‘ great Prudence and Conduct, your hearty Friend-
 ‘ ship and Fidelity to me, your Heroick Valour and
 ‘ Resolution, you be likewise, all of you alert and
 ‘ fully prepared for what may happen: Go provided
 ‘ with your Arms, all in good Order, and cast your
 ‘ Eyes attentively round about you on every Side:
 ‘ Be careful and vigilant; and be in no wise negligent
 ‘ or

or over-secure: Keep your Hands continually upon the Hilts of your *Sabres*, that if any Attempt be made against our Lives, we may be in a Readiness to exercise our Weapons in our Defence; for, assure your selves, That the Success of our Undertaking, and even our future Welfare, is wholly depending upon God's Protection, and the Force of your Arms.

They all promised to be mindful of his Admonitions, and began to prepare themselves for the great Affair in Agitation.





C H A P. XII. :

Hashem and his Followers prepare to go to demand the Bride. The Cavalcade describ'd, and Salma's particular Care for their Accommodation. Hashem's gallant Appearance, and with what Ornaments and sacred Relicks he was array'd. The Reception he and his Company had from the Bride and her Relations, &c. The Harangue made them by Almutalib, Brother to the Bridegroom, concerning the Nobility of the most Illustrious Family, the Possessors of the Hereditary Light. Answered by Omar, the Bride's Father. Offers made by Almutalib, in the Behalf of his Brother Hashem. Rejected, at the Instigation and inveterate Malice of Satan, who is there present, under the Likeness of a grave, religious Person, accompanied by great Numbers of Jews, all mortal Enemies to the Cause. Satan's shameless Insolence; at which Omar is at last quite scandalized, and rebukes him. His Perseverance in his malicious Impudence, and the unreasonable Proposal he makes to the Princes of Mecca. The Resentment of Almutalib at the Impossibilities demanded, and the scandalous Imposition
of

of the Fiend; who thereupon gives the appointed Signal to the Jews, who attack the Bridegroom and his Companions, but are intirely routed by them, with very great Slaughter; and, among the rest, Armon their Chief, falls by the Hand of Almutalib. The exceeding Valour of the Princes of Mecca. The Fiend endeavouring to get away, is overtaken by Hashem. Their Encounter, and the Devil's Words to Hashem, &c. The Bride's Fear and Concern for her Lover. The Marriage concluded, &c.



AT the Time when the beautiful *Auro-ra* began to shew her cheerful Countenance, and, with her Brightness, to dissipate the intense Obscurity of the Night; when the Clearness of the *East* gave Notice of the Morn's Approach to the other *Quarters*, and that the Ruddy *Phabus* would not be long before he made his glorious Appearance, to gild the Hills and verdant Plains: When the nocturnal Birds began to retire to their Places of Rest, and the other Species of those winged Choristers, that delight in the Sun's Presence, began to pierce the thin and passive Air with their shrill and melodious Notes: When human Creatures began to shake of their sweet Slumbers, and to rouse themselves from their soft Repose, in order to pay the Debt they owe to their Creator.

In a Word, the wish'd-for Day appeared, and the Son of *Abdulmenaf*, with his whole Company, arose from their Beds, in order to prepare themselves for the great Matrimonial Solemnity, having, in the first Place, with singular Piety and Devotion, performed the usual Ablutions and Prayers.

Their costly magnificent Garments were richly perfum'd with Musk, Amber, and many other precious odoriferous Drugs and Gums; and, mounting their beautiful Steeds (which were all most pompously adorned with Princely Furniture) attended by their Pages and Followers, they marched, in a very gallant and sightly Manner, towards the great Market-Place, where the Fair was kept.

Salma, being told that this noble Cavalcade was coming, desired her Father and the rest of her Relations to get all Things in a Readiness to receive those Princes of Mecca, insisting, with some Earnestness, that they should prepare for their Accommodation with the utmost Magnificence imaginable; and that they should be entertained according to their high Dignity and Merit. She caus'd a very fine Tent to be set up in the most conspicuous Part of the Plain, wherein she intended to receive her Company: The Ground was spread with exceeding rich Carpets and Tapistry, and covered with many Tables, abundantly furnished with great Variety of most exquisite Viands, and delicious Refreshments. Every Thing being in due Order, the Banner appearing waving in the Air, gave Notice of the Approach of those Forty Princes, with Hashem at their Head: A most gallant Troop of Princely Heroes it certainly was; and who had not their Equals in the World! Their Horses, which were the finest and the swiftest in the whole Country, came prancing on, all covered with very fine and impenetrable Coats of Mail, under their richly imbroider'd Caparisons. Their Riders, nobly arrayed in long graceful Garments, and very fine Scarves, forgot not to put on their best and strongest Armour under those Garments, that they might be ready against all that should happen.

Hashem himself made a most gallant Appearance, suitable to his high Rank and Condition. He was clad after the Mode of the remotest Antiquity; and not

notwithstanding many of the Ornaments, &c. he had on, were of a most ancient Fabrick, yet they were all exceeding fresh, and seem'd to be perfectly new; nor had Time done them the least Damage:

(a) For Time can never wear out those Things which were created before Time itself; but, on the contrary, they still continue in the same Condition: All which were delivered to him by his Father *Abdulmenaf*, and were gloriously enrich'd with Embroidery, Gold and Jewels. His beautiful Forehead was adorned with the Crown of *Cusai*, from whose illustrious Loins he was descended; and he had the Scarf of *Koreish*, who was a most famous Sovereign Prince, and his Progenitor as well as the other. He had upon his Feet the Shoes of the venerable *Seth*, as all the Princes of that most sanctified Stock were wont to have, upon such solemn Occasions; and it is very remarkable, that those sacred Relicks always fit the Feet of all who are worthy to wear them, as exactly as if they were made on Purpose for them. He carried the Staff of *Abraham*, and the Bow of the mighty *Ishmael*, and for his Device, had the venerable Banner of *Egypt* displayed and bore before him; in this triumphant Manner, riding in the midst of all his Company, he approached the Market-Place, and, as the Sun from the East, at his first Appearance in the Morning, expanding his glorious Rays all around, gilds the Surface of the Earth, and brings a joyful Cheerfulness along with him, even so did *Hassem*, at his first Entrance into that vast Square, enliven the Spirits of all the expecting Assembly; the glorious Rays of his Countenance spreading intirely over the Place, and striking the admiring Eyes of his Beholders

(a) Here the Author alludes to the fabulous Traditions of the *Mahometans*, concerning many Things they hold to have been actually sent down from Heaven, ready made. See Page 62. about *Adam's Shoes*, &c. he left to his *Elected Son Seth*.

with an awful Dread, mixt with Deference and Veneration.

When the Relations of *Salma*, and the rest of the Nobility, saw their Arrival, with Signs of universal Joy and Respect, they advanced towards them, with great State and Gravity; yet so, that Satisfaction, Peace and a hearty Welcome, were evidently visible in every Feature of their Faces; and, assisting them to alight from their Horses, they were conducted to, and seated in the Stations prepared for their Reception, according to the laudable Customs and Hospitality of those People; and the Place where these noble Guests had dismounted, was instantly surrounded with infinite Numbers of Spectators; amongst whom the accursed *Satan*, followed by many Hundreds of Blood-thirsty, misbelieving *Jews*, from *Yathrib*, and several other Parts of the Country, failed not to be present at this ever-memorable Marriage-Treaty.

Silence having been commanded, and so strictly observed, that not the least Whisper was to be heard among all that great Concourse of People; it was first broken by *Almutalib*, Brother to *Hasbem*, who was the greatest Orator, and the most eloquent of Speech of all his Tribe, and whose Prudence was held in high Esteem by all. This illustrious Spokesman standing up, looking all round the Assembly, and saluting them all with a graceful and courteous Gesture, and a pleasant smiling Countenance, he made them the following Harangue;

“ To God alone, who is the most Mighty King of
 “ all Kings, be the Praise! To Him who hath seated
 “ us in his own City, and hath appointed us to be
 “ the Princes and Rulers thereof; who hath endow-
 “ ed us with His divine Grace, and hath poured
 “ down upon us so large a Share of his Bounties,
 “ Blessings and Mercies: To Him alone be all Glory!
 “ We are God’s own peculiar Guests, inhabiting His
 “ sanctified Mansion, in which we are distinguished
 “ by the Honourable Titles of *The Lord’s own Ser-*
 “ vants,

“ wants, both we and all our Posterity. We are the
 “ especially Elected from among all the Nations of
 “ the Earth; the Chosen of the Almighty; particula-
 “ rized by the Blazon of a glorious and resplendent
 “ Light, whereby we are guided, and which descendeth
 “ down to us from the supreme Throne, its native
 “ Center, that beatified Abode of all Purity, where
 “ no Uncleanhels can exist: And this same inestima-
 “ ble and peculiar Mark of Distinction hath been
 “ transmitted to us, as an Inheritance, even from our
 “ first Original Father; passing through the Loins
 “ of the most eminent Worthies, and the Wombs of
 “ the chasteft and most recluse Matrons, from Fa-
 “ ther to Son successively, in a direct, uninterrupted
 “ Line, down to *Luai*, *Caebu*, and *Kufai*, ’till at last
 “ it came to be inherited by our Father and Ante-
 “ cessor *Abdulmenaf*, who held it, ’till having run
 “ the regular Course, it was by him, transferred to
 “ this our Brother *Hashem*, who, among all Men, is
 “ the Lamp and Luminary of the present Age, and
 “ the Protector and Defender of our Laws. We
 “ are free from all Manner of Fornication or Impu-
 “ rity, and all the vile Consequences thereof; which
 “ unclean Practices, as the Almighty Creator hath
 “ strictly forbidden us to use, but, on the contrary,
 “ commanding us to join in lawful Matrimony,
 “ in order to avoid that Sin; so our Brother *Hashem*,
 “ guided by God, and having His Fear before his
 “ Eyes, is come hither, as you see, accompanied by
 “ his Brethren and Kinsmen, to ask of you, with all
 “ due Honour and Respect, That you consent to give
 “ him for his lawful Spouse the matchless *Salma*, only
 “ Daughter to *Omar*; which illustrious Lady is here
 “ in the Presence of all this honourable Company.
 “ Consider now among yourselves what Answer you
 “ think proper to return to this our Proposal; and
 “ assure yourselves, that we will readily agree to
 “ all your Demands, without the least Hesitation
 “ or Omission of any one single Particular: Nor will
 “ we

“ we offer any Thing, but what shall intirely tend
 “ to your Honour and Advantage. And now, since
 “ we have acquainted you with our Intentions, I de-
 “ sire you will be pleased to let us know your Re-
 “ solutions in this Affair.

Here *Almutalib* concluded his Speech, and waited in
 Expectation of an Answer; when *Omar*, whom it most
 of all concerned to speak, began thus; “ Peace and
 “ Eternal Bliss, the highest Honour and Veneration,
 “ all Reverence and Regard is due to you alone, O
 “ most select and illustrious Heroes! Noblest among
 “ all the Tribes! Chief of the Inhabitants of the
 “ sacred and venerable Temple! In Answer to your
 “ Affair, I say, in the Name of us all here present,
 “ That we are wholly content to gratify your graci-
 “ ous and honourable Request, and joyfully agree,
 “ that the Marriage may be concluded; since it is
 “ highly our own Interest, and so much for our own
 “ Honour, to consent to a Proposal, which so con-
 “ spicuously tends to the ennobling our Country, and
 “ our Family. I say, therefore, O *Hajhem*, That
 “ both I and my Daughter, are intirely at your
 “ Service and Devotion; and we shall esteem your Ac-
 “ ceptance as the greatest Honour could happen to us.
 “ But as my Daughter's high Rank, her great Wealth,
 “ Interest and Estate, the high Esteem and Veneration
 “ the whole Country hath for her, and her own Vir-
 “ tue and unblemished Character, are all sufficiently
 “ notorious to recommend her, I make it my Re-
 “ quest, that you will assign her a competent and
 “ equivalent Dowry, Presents, &c. which may be to
 “ the Liking, Satisfaction and Approbation of all this
 “ Assembly.

“ We will give you, said *Almutalib*, One hundred
 “ She-Camels, all of them young, strong and sound,
 “ without any Blemish: See what you desire more.”

— The *Infernal Serpent*, upon this Occasion, failed
 not to place himself, just at *Omar*'s Elbow, and gave
 him private Advice, to say, That the Offer was too
 little,

little, and that he could not agree to it. — Omar then replied; *What you promise us, Young-Man, is no wise conformable to my Daughter's Condition and Rank; You must bid higher, if you intend to have her.* “We will, besides the Camels, said *Almutalib*, give you a Thousand Golden-Ducats.” — The accursed *Satan* said to Omar; “Tell him, that it is too little; that you will not take it; and that it is not at all answerable to your Daughter's Fortune and Merit.” Omar answered; “Your Offers, Sir, are good; but you must still advance higher; I cannot agree to this.” “Well, replied *Almutalib*; Because you shall be intirely satisfied, and have no Cause of Complaint, we will present her wherewithal to adorn her Person; Thirty Changes of Rayment, of the choicest Silks, wrought with Gold, of the Fabrick and Texture of (a) *Ægypt* and *Alireque* or *Iraquia*; Will all this content you?”

(a) *Ægypt* is by the *Arabs* call'd *Mesr*, and by the *Turks* and *Persians*, *Missir*. When the Country is meant, the *Arabians* say *Berr Mesr*, that is, The Land of *Ægypt*; but the Word is more particularly adapted to the Capital City, which the *Europeans* call *Grand Cairo*, formerly *Memphi*, corruptly so called by the *Greeks*, from its more ancient Name *Monf*. — The proper Signification of *Mesr*, is, A very populous Province, or a great City; in the Plural *Amsar*. — The *Hebrews* call *Ægypt*, in the Dual Number, *Mshraim*, alluding to the Upper and Lower *Ægypt*, or the Northern and Southern, or the Eastern and Western, as it is divided by the *Nile*. — It must be observed, That the old *Monf*, or *Memphi*, was seated on the West-side of the *Nile*, and all that has been since built by the *Arabs*, from Time to Time, is on the East-side, opposite to it. — My *Spanish Moor* always writes it *Misera*. By *Alireque* he surely must mean that Province our *Historians* call *Iraquia*, and the *Mahometans* *Erac* or *Irac*. This is, indeed, the proper Name of two Countries, distinguished by the Titles of *Erac el Agemi*, the *Persian Erac*, and *Erac Arabi*, and sometimes *Erac Babeli*, that is, the *Arabian* and the *Babylonian Erac*. — The ancient Geographers and *Historians* called this *Erac*, and the other *Giabal*, or the Mountains, which is likewise often called *Kouhestan*. — *Iraquia* is a Province of *Asia*, which, on the West, Borders upon the Desert of *Arabia* and *Gezirah*, otherwise *Diarbiker* or *Mesopotamia*; its Border on the South, is another Desert adjoining to the former, and the Gulph of *Persia*, with Part of

K bouzistan

“ you ? ” The Fiend still made Signs to *Omar*, that he should return a negative Answer, who, almost out of Countenance, replied to *Almutalib*; “ Your Offers, Sir, are, in Reality very great; for the which you have my thankful Acknowledgements; but, if you please to make some small Addition to what you have already promised us, it will be taken as an Obligation.” “ To oblige you, said *Almutalib*, I will add One hundred (*a*) *Aludas* of Amber-grease, and the same Quantity of Musk, with Ten large Chests of Camphire: See if you can be satisfied with what we have condescended to grant.” But as nothing is sufficient, to abash the shameless *Satan*, so he manifested his notorious Impudence upon this Occasion, saying out aloud, “ All they have hitherto proposed to give for your Daughter, is by far too little.” *Omar*, quite out of Patience, turned towards the Fiend, and said; “ Have you neither Fear nor Shame in you, you malicious, unmannerly old Dotard, to affront me after this manner, to exact from them, a larger Dowry, &c. than what, in Reason, they

Khouzistan or *Susians*; on the East is borders on *Giabal*, the Mountain *Erac*, which is the *Parthia* of the Ancients. The last Town of *Iraqia*, on that side is *Hulv.in*, from whence it stretches towards the North as far as *Mesopotamia*. — This Province runs along both sides of the *Tigris*, as *Aegypt* includes both sides of the *Nile*. The Length of it from *Takrit* to *Abadan*, where the *Tigris* falls into the Gulph of *Persia*, which is North-East and South-West, is Twenty Days Journey, according to the *Persian* Geographers. — This is the Province the *Greeks* and *Romans* called *Chuldez* and *Babylon*; and it is not unlikely, that the Name of *Erac*, given it by the *Arabs*, comes from the Hebrew *Irek*, a Town in the Province of *Cashdim* or *Cbaldea*. — *Babel* or *Babylon*, was its Metropolis under the *Affyrians*; under the *Cosroes* it was *Midani*, and under the *Saracens* or *Arabs* it was and still is, the City *Bagdat*.

(*a*) Here I can but guess at my Author's meaning, this Word *Aludas* being very obscure, nor do I know any thing like it but those little Shells we vulgarly call Blackmoor's Teeth, and the Negro Women in *Barbary* are very fond of, and call *El Oudab*. It is probable the Word here means some sort of Weights.

“ ought

" ought to give? How long must I endure your
 " shameless Insolence? I, for my Part, am altogether
 " confounded and out of Countenance, to see their
 " great Patience at such prodigious and extravagant
 " Demands, and at what they have already had the
 " Goodness to agree to! If you imagine their Conde-
 " scentions great, replied the Infernal Fiend, we look
 " upon them with a different Eye; and, in our
 " Opinions, all their Presents are very insignificant:
 " You ought to ask of them more than they are able
 " to comply with; for we will answer all your De-
 " mands, far more to your Daughter's Interest and
 " Advantage, than they can ever pretend to do; and
 " amongst us, we will lay down upon the Spot,
 " both Camels, Apparel, Slaves, &c. for the Secu-
 " rity of the Performance of all we agree to, till you
 " are intirely satisfied: And therefore, since these
 " Strangers ought to have no further Pretensions of
 " marrying *Salma*, it is your Business to demand
 " of them more than they are worth, or able to ac-
 " complish.

To this *Almutalib* replied in these Words; " Speak
 " your Mind, Old-Man; Let us hear your Proposals;
 " and if your Words carry any thing that is reason-
 " able along with them, we will still condescend, tho'
 " it should at our further Expence. Well, said the
 " Devil, observe then, what I have to say: The
 " Dowry you are to make this Lady, suitable to her
 " Fortune, Character and Condition, is this; You
 " must build for her an *Alcasser*, or Palace, which
 " shall be sustained in the Air, in such wise, that it
 " may be the Admiration of all that behold it: It
 " must be in Length a whole Day's Journey, the
 " same in Breadth, and as much in Height; insomuch,
 " that no Fabrick that ever was, or ever will be in
 " the World, can hold the least Competition with it;
 " and from the Turrets whereof the Prospect may be so
 " situated, that the Sight may reach so far, as plainly
 " and clearly to discern the Ships in the Sea, as they are
 " sailing

“ sailing towards the West, and every thing that inter-
 “ venes between the said Palace, and the Distance of
 “ a Month’s Journey from it: And likewise, that you
 “ cause a River, divided into Three Branches, to enter
 “ into the *Alcasser*; each of which Branches, shall be
 “ very deep, large and rapid Currents, capable for
 “ Ships to sail therein; and upon the Banks of all these
 “ Torrents, you shall plant Date-Trees, at an exact
 “ Distance from each other, measured by Compass,
 “ and so ordered, that the Boughs of one may touch
 “ that which is next it; and that these Trees may
 “ produce ripe and delicious Fruits of all Sorts, at
 “ all Seasons; And, lastly, that these Rivers, planted
 “ after the manner I have described, may take their
 “ Course from the Sea of *Usmen*, till they evacuate
 “ themselves into *Iraquia*.

Almutaib, who by this Time, had intirely lost all
 Patience, made the pernicious Serpent in Disguise
 this Answer; “ Hold your Tongue, you malicious,
 “ lying, prevaricating old Villain! Your impotent Envy
 “ is visibly evident in all your say: Nor need you add
 “ any more, to convince us of your incoherent Folly,
 “ or rather Madness; as likewise of the Baseness of
 “ your Principles. — I will accomplish, said the
 “ Devil, all this, and much more, if it is required at
 “ my Hands, provided they will marry me to *Salma*,
 “ and will but drive away all these *New-Comers* from
 “ hence; and I am certain, that it is very convenient,
 “ and the intire Interest and Desire of all her Family,
 “ that she should rather be married here amongst our-
 “ selves, than to a *Foreigner*.

Salma, upon hearing this, cryed out from within,
 with an audible Voice, that she might be heard by the
 whole Assembly, saying; That they should, by no means,
 give heed or agree to any Thing that was proposed
 to them, by that false, lying, impertinent *Old Rus-*
sian. To which, *Armon*, that rebellious, blood-
 thirsty Tyrant, made Answer; “ I am very sorry to
 “ hear you talk so, and to give such pernicious Counsel:

“ This

“ This Holy Man is the wisest and most learned
 “ among the Learned and the Wise; his great Fame,
 “ for Piety, Sanctity and Wisdom, is spread all over
 “ *Arabia* and *Iraguia*: The Cause which he defends is
 “ just and equitable; it being but reasonable, that you
 “ marry and remain among ourselves, and not be carried
 “ away from hence; and we will fully agree to, and
 “ comply with all, whatsoever they have offered you,
 “ without omitting the least Particular; nay, we will
 “ give more if required.

Salma replied; “ You have, certainly, no Sense
 “ of Shame in those *brazen, deformed* Faces of yours!
 “ How can you, else, be so importunately trouble-
 “ some to one who abhorreth and detesteth you so
 “ much as I do? I never will accept of any of your
 “ Goods or Presents, no more than I will receive those
 “ of that infamous Old Infidel, who maketh such ma-
 “ licious and inconsistent Proposals; and who, in all he
 “ hath uttered here, hath not said one Syllable of
 “ Truth: Assure yourselves, that I will never have
 “ any thing to do, either with you or with him;
 “ and, that though the whole Fabrick of the World
 “ should be reversed, I can never be content with any
 “ Man but *Hassem*; so let me be no more importuned
 “ or molested by any of you.

Then said the Traytor *Armon*; “ You shall never
 “ then have your Will, you may depend upon it; and
 “ here you are like to continue in spite of all Oppo-
 “ sers whatsoever: ” And, immediately, rising up,
 he beckoned to the *Jews* and called upon them, (in a
 Tone which gave evident Signs of his villainous
 Intents) who were all ready waiting, and approached
 in a tumultuous Manner, with their naked Weapons
 in their Hands, which, till then, they had kept con-
 cealed under their Garments.

When our Heroes, the Sons, &c. of *Abdulmenaf*,
 beheld this, instantly recollecting the Dream of
 their Brother *Hassem*, they took it for granted, that
 what he had prognosticated to them, concerning that

Dream, was now fulfilled; and, with a Greatness of Soul peculiar to themselves, those Forty Champions drew out their Sabres, and, like fearless undaunted Lions, intrepidly fell upon that fierce, accursed and numerous Band of misbelieving Infidels; and, notwithstanding the vast Disproportion of Numbers, our Worthies began the Assault, spurred on by their innate Valour and Magnanimity, and by the illustrious generous Blood that boiled within their noble Breasts, nothing regarding the great Advantage those cowardly Traytors had over them, but made a glorious Attack upon those their unworthy Adversaries; wounding, hacking, dismembring, splitting, cutting in two at the Waste, killing and destroying them, running here and there on every Side, driving them out of Order, and, where-ever they appear'd, filling these base Scoundrels with Terror and Confusion; breaking all their Ranks in so effectual a Manner, that having, intirely routed them, they finally ran away in a Fright, cursing and blaspheming. The whole Market-Place was covered with Blood, which ran like a Torrent from the numerous Wounds our Heroes distributed, and the Carcasses of those who fell by their Hands, lay in Heaps all about, nor could any Resistance avail them against those Thunder-bolts of Death, who fought like Lions. ——— *Almutalib* singled out the execrable Traytor *Armon*; and notwithstanding the Miscreant made some Efforts in his own Defence, he was laid extended on the Ground, divided into two Pieces, without its being in the Power of any of his Followers to prevent his Fate.

When *He* who is the Author of all Confusion, saw this great Destruction and Ruin, which had been all of his own kindling, he endeavoured to make off from the Field of Battle, and to put himself in Security, to avoid further Shame, according to his usual Custom; And as he was about to withdraw, *Hashem* chanced to see him, and flew upon the base Wretch before he could hide himself, and laid him on so home, giving

giving him such stupifying Strokes on the Head; that he fell down at his Feet, groveling with his Mouth in the Dust, *Hassem* himself falling likewise at the same Time, and when the *Light* which *Hassem* bore on his Forehead, shined upon the Fiend and covered him, he lay yelling and hissing like a Serpent.

Salma, hearing the extraordinary Shouts which were made upon that Occasion, ran out of her Tent, stumbling and treading upon her Garments as she ran; and when she beheld them in that manner wallowing on the Ground, she cryed out and said; "O Lord of Power! Help *Hassem*, I beseech thee, and grant that he may obtain the Victory over his treacherous and blood-thirsty Adversary!" And the Devil, when he found himself in such an Extremity, felled to the Earth after that manner, and that all his Falsities, Disguise and Snares were insufficient to conceal him, he said; "*Hassem*, desist! Let me alone! Proceed no farther! How far in your fruitless Attempts do you pretend to go? For know, that your Efforts are all very much in vain, if you imagine to take away my Life; your Strength, at present, you may rest assured, can in no wise compass any such Intent; nor does the Almighty permit you so to do; for know, That (a) I am of the Number of those who are Doomed to complain until the Day of Judgment.

Hassem then replied; "Avaunt, *Satan*, thou base Miscreant! Mayst thou be confounded and all thy Devices! Thou who hast been the Cause of so many Mischiefs among the Servants of the Almighty Creator!" And having said this, he left him, and went to see what was become of his Companions, and what they had done with their faithless Enemies. He found them all, not one being lost or missing; neither

(a) Alluding to that Notion of theirs, That on the Last-Day, when *Isaiah* sounds his Trumpet, all Living Creatures, Angels, Men and Devils shall die, and last of all *Azrael* the Angel of Death.

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was there much Danger, considering the worthless Wretches they had to deal withal. He called them together, desiring them to put an End to the Slaughter, telling them, That he had Reason to be sure, That all the Blood that had been spilt was through the means of *Satan*. In this manner ended the Battle; at the Expence of so many Lives, which were taken away by those our invincible Heroes, the impenetrable Bulwark of the *Light*; the *Jews* remaining so highly incensed, that their implacable Hatred and Malice, against our Holy Prophet *Mahomet*, hath continued ever since, to this Day.

Omar ben Azadin, the Bride's Father, pacified all, and made Peace for the present; and the Marriage Rites were concluded without any Interruption or Inconveniency; And, instead of a Collation or Feast, as was usual, to entertain the Company and all who came upon such Occasions, *Salma* ordered many rich and considerable Presents to be given out, and distributed large Sums of Money among all the People, who happened to be there; and, after having, with her own Hands, perfumed the Robes of *Hashem*, and his Friends, with most precious and costly Gums, they all joyfully took their Way towards *Yathrib*.





C H A P. XIII.

Almutalib goes with a rich Present to Salma, which she requites with one much greater. Her Relation of her first Marriage to Uchaichate. His vast Wealth. The number of his Wives. Salma's Contract with him. His sordid Temper, and groundless Jealousy. He treats her very unworthily, and confines her in a Castle, where he perpetually watches and persecutes her. She endeavours to escape, but cannot. Is delivered of a Son. Her politick Contrivance and Escape. Gets safe to her Father. Her Protestation and firm Resolution, never to return to her unworthy Husband. Her Request to Almutalib. The Consummation of the Nuptials. The Bride conceiveth with a Male-Child the first Night, which was known by the Light's being transmitted from Hashem's Forehead to hers. Hashem's great Joy thereat.

THE same Evening, after the Celebration of the Nuptials, Hashem sent his Brother Almutalib to pay a Visit to Salma, and to convey to her a great Quantity of very rich and costly Jewels from him, which he sent as a Pledge or Confirmation of her being his Spouse. She received the Present, and in Re-

quital for the same, returned a Present much greater than an Equivalent. The Discourse that she held with *Almutalib* was as follows.

OOOO. OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO OOOO

The HISTORY of SALMA.

I Intreat you, my worthy Brother *Almutalib*, give Ear to my Words, and hear me out patiently, without Interruption, while I relate to you my whole History at large. — You are to understand, That I was married once before, and have been under the Subjection of another Husband, besides this to whom I am now wedded.

The Name of that my first Spouse was *Uchaichate*: He was the most wealthy Man of his Time, both in Lands and Effects, and in Nobility and Descent he was inferior to none, nor had he scarce any Equals. He was possessed of innumerable Drovers and Herds of all Sorts of Cattle, Camels, Cows and Sheep; and was the Owner of a great Number of Slaves and Servants, prodigious Groves of Date-Trees, and Grounds of vast Extent.

Besides her, who is now in your Prefence, he had Ninety-nine Wives, all which he had taken when they were young and beautiful Virgins. When he married me, I made such an Agreement with him, that had he afterwards stood firm to his Word and Promise, my Happiness had been complete: In my Capitulation I engaged him, That if, at any Time, either in Earnest or in Jest, he should act any thing contrary to my Inclination, or should make me uneasy by the least Ill-treatment, which I should not have deserved through bad Conduct, nor had given him any other Provocation to use me so, that then,

in

in such Case, it should be lawful for me to leave him without being obliged to give him any Reason for my so doing; nor should it be in his Power to prevent my being divorced from him, and to remain intirely free from his Yoke.

But as the Accounts which are cast up by the Vassals, seldom agree with those of the Lord; so my Reckoning proved quite wrong, as is said to happen always to them, who *reckon without their Host*. My Destiny would have it so, that after I became his Wife, his natural Temper was quite altered: For first he conceived an Antipathy to my Father, and a perfect Abhorrence to my whole Family, and I, insensibly, found myself miserably oppressed and misused, and, in a Word, treated as if I had actually been his Servant or Slave.

When I perceived that all my Hopes were nipped in the Bud, and that my Spring was changed into a most rigid Winter; that my Health was impaired, and began to droop and decay, through the intolerable Captivity in which I passed my Life, I thought of having Recourse to the Remedy I had pitched upon when I was a Virgin; but where-ever I went, I always found the Gates and Doors secured with a Thousand Locks. Seeing myself in so wretched a State, I sought all Means and Methods how I might deliver myself from such a miserable Bondage, passing my Days very disconsolately, racking my Invention perpetually to little purpose, and my Nights were always spent without Sleeping, revolving a Thousand *Chimera's* in my Brain, which all proved abortive; for my Husband had entertained so strong a Suspicion of me, and mistrusted me so much, that he was generally upon the Watch; and to such a Pitch was his Diffidence and Jealousy arrived, that he wholly neglected all his Negotiations and Affairs, letting his most important Concerns run at Random, to apply himself intirely to inspect, with a vigilant Eye, into my Actions, which were now become his sole Care.

He convey'd me out of my Native City, at a great Distance from all my Friends and Relations, to a Castle which he had purchased and fitted on purpose to make me unhappy : Here he held me under a close Confinement, which, in those my tender Years, was so grievous to me, that my Life perfectly confuzed away in Misery.

While I laboured under these Streights and Afflictions, it pleas'd the Divine Goodness, that, amidst so many Torments and so much Anguish, I should conceive and bring forth a Son, as some Allvagement of my Sorrow ; not by Reason his Father alter'd my wretched Condition, or made my Life one Jot the easier, as Fathers, who rejoice at the Birth of their Children, or who take Delight in them, are wont to do ; for, on the contrary, his insupportable Humours rather still increased every Moment, as I found to my Cost. He was perpetually at my Side, and would never be a Minute out of my Sight : And as it is a certain Truth, that *the Part which is the most strained, and pulled at most in Earnest, never fails to break in Time* ; so I, unable to endure it any longer, plucked up a Resolution, and firmly determin'd to set my-self at Liberty, even if I lost my Life in the Attempt, and give one Push, to try if Fortune, who had turned her Wheel so much to my Damage, would assist me at ~~the last~~ Pinch.

One Night, after I had lain down in my Bed, with my Husband and my little Son, my Thoughts wholly taken up with the Indignities I underwent, my Heart ready to burst with Anger and Resentment, and, in short, in a very ill Humour, and in great Suspence, I took a strong twisted Silk-Thread, which I bound as hard as possibly I could, about the tender Leg of my beloved Child : The poor innocent Infant, whom I made suffer for the Crimes of another, cryed out most bitterly, as it is said, That *the Son shall sometimes be punished for the Sins of his Parents who begot him*. His Father, who knew nothing of my Contrivance,

vance, was in great Trouble and Concern, and lay awake much longer than ordinary, the poor Child still crying; till, when the Night was about half spent, I softly loosened and took off the String from the harmless Babe's Leg, upon which he instantly was quiet, and both he and his Father closed their Eyes, and fell into a profound Sleep; but for my Part, I never once closed mine.

Resolving to be sure, I called my Husband Twice, to try whether he was asleep or awake; but finding he made me no Answer, I began to harbour some Hopes that my evil Destiny was weary of persecuting me, and intended to afford me some Respite. So that, when I perceived all was safe, I leaped out of the Bed, as if it had been all on a Flame, and just ready to be reduced to Ashes; when taking a Cord I had prepared, I tyed it round my Body, and, fastening the other End between Two of the Parapets on the Top of the Tower in the Castle, I let my self down from thence, by Degrees, and with a great deal of Silence and Caution, till I had fixed my Feet upon the Ground, which I had scarce touched, when immediately I loosened myself and took the Way towards my Father's House with incredible Swiftness. After the same Manner as doth a Bird, which hath escaped out of a Net or Snare, who hath no sooner got loose, but away he flies with much greater Velocity than at other Times, just so did I; and soon reached our House; where, when I arrived, I was very joyfully received, and set up an inviolable Resolution never again to return to Uchiachate's intolerable and detested Yoke: Nor will I ever return to him again, tho' the whole Earth and all its Powers should conspire and combine together to compel me to it.

Now, dear *Almutalib*, I desire you to repeat all you have heard from my Mouth to your Brother, that he may be fully apprized of all my Misfortunes; and that, as he is going to have the Remnant of my once so unhappy Days within his Power, he

may

" may take Care to make Amends for what I
 " have already suffered; and that he may ever have
 " the Catastrophe of that wretched Union fresh in
 " his Memory, and may be better both in his Be-
 " haviour. Treatment and Conditions, than that my
 " first Husband; and may so order it, that when
 " he hath me in his Power, the continual Jarrings
 " and Uneasiness I then underwent, may be changed
 " into Concord and Unity, as I flatter myself with
 " the Confidence of finding with him."

Here *Salma* concluded her Discourse, and *Almutalib*
 took his Leave, and returned to his Brothers, to whom
 he related all he had heard, at the which he was
 highly surprized. That very Night the Nuptials were
 consummated with exceeding great Joy, to the mutual
 Satisfaction of those Two illustrious Lovers: And the
 more exquisite was *Hashem's* Joy, because, on that
 same Night, the *Light* passed away from him to *Sal-*
ma (through the Permission and immente Goodness
 of God) which was the Thing he most of all desired
 and languished for: So that in the Morning, the Bride
 was known to have conceived with a Male Branch of
 the pure and immaculate *Light*, which was the Banner
 or Blazon of the Heir-Male of that Chosen Lineage.





C H A P. XIV.

Hashem's excessive Joy at his Bride's Conception. Prepares to take a Journey. His Discourse with her before his Departure. His Speech to his Brethren, &c. at his taking his Leave; with his Charge to them. Appoints his Brother Amutalib' to Officiate in his Absence. He sets out. Arrived at Axem, where he buys abundance of rich Things for Salma. Being ready to return, he falls dangerously ill. His Speech to his Friends and Followers. His Letter to his Brothers and Sisters at Mecca. His Death and Burial. The Cavalcade of Mourners return to Yathrib. Their sorrowful Procession. Are met by Salma and great Numbers of People, with an expressible Grief and Lamentation. Salma's sad Complaints. The universal Mourning that was made for Hashem's Death, especially at Mecca, upon the reading his Letter. Abdolmutalib is born.



IN the Morning, when Hashem found that the Light of the Sacred Homage was gone from him, and had passed away to his Bride, he conceived the greatest Joy and Satisfaction he ever had in the Course of his whole Life before; seeing he had now begot an Heir and Successor of the Number

of the *Elected*! And that he might acquit himself of the Promises he had made, and the Obligation he was under to his dear and deserving Spouse, he made Preparations to go, and take a Journey, in order to purchase for her the Pearls, Jewels and Apparel which of Right belonged to her. Before his Departure, he called her aside into a private Apartment, and, in a most affectionate and tender Manner, spake to her in these Words;

“ My dearest and most beloved Spouse! Give Ear
 “ to what I am about to say unto you, which I speak
 “ with all Honour and Deference due to your great
 “ Merit. The Child you have conceived in your
 “ Womb, is a most Holy and Beatified Male-Child;
 “ and whom I recommend to your Care, in the same
 “ Manner as *Adam* recommended his Offspring, and
 “ as his After Posterity have ever since continued to
 “ do, from Father to Son, with the utmost Caution
 “ and Regard. If it shall so happen, that you are de-
 “ livered of him in my Absence, I charge you, that
 “ you have the same Care for him, as you have
 “ for the *Light of your Eyes*. Be mindful, my Dear,
 “ he hath many Enemies: Depend upon it, those
 “ perfidious Traytors the *Jews*, bear him a mortal
 “ Hatred; for the Enemies of the Father, will, assured-
 “ ly, be so to the Son likewise. When he is grown up
 “ past his Childhood, send him, under the Protection
 “ of his Uncles, to the ancient and noble City of
 “ *Mecca* the Seat of his Ancestors, the Abode of all
 “ his Friends and Kindred, and the Source from
 “ whence he deriveth his Honour, and which is his
 “ Patrimony and rightful Inheritance. I conjure you,
 “ *Salma*, That you never deviate, in one single Tittle,
 “ from this my Injunction; in the punctual Obser-
 “ vance whereof, you will infallibly do what is plea-
 “ sing in the Sight of the Almighty Lord, and give
 “ me the highest Satisfaction.

Salma replied; “ I shall most willingly obey you
 “ in all you have enjoyned me, exactly according to
 “ your

“ your Desire, and I solemnly promise you it shall
 “ be punctually performed; and although, with your
 “ Words and Proceedings, you have strangely surpris-
 “ ed and disturbed my Thoughts, yet I trust in God
 “ you will return again in Safety.

Presently after this, *Hassem* called together his Brothers and Kinsmen, and began to admonish them with Expressions of the most sincere Love and Friendship; and, in such a Manner, as if he had absolutely foreseen, that it would be the last Advice he should ever give them: *And it is a Token of the greatest Prudence in any one who hath the Fore-knowledge of his approaching End, to settle Affairs for the Time to come as if his last Hour was actually arrived.*

“ O Sons of *Abdulmenaf*, said he, my Brothers, my
 “ Kinsmen, and my dearest Friends! upon whose
 “ Shoulders resteth the great Charge of cultivating
 “ and propagating the Sacred Worship of the True
 “ Divinity: You are very sensible, that Death is the
 “ common and universal Road by which all Crea-
 “ tures that have once breathed the Breath of Life,
 “ must indubitably pass: The Old, the Young, and
 “ the Infant, must, of necessity, taste the Bitterness
 “ thereof; Emperors and Kings, Peasants and Beg-
 “ gars, It is a Lot whereof every one must partake,
 “ without any Exception of Persons; for, when ~~the~~
 “ Hour is come, All are indispensibly obliged to sub-
 “ mit to the fatal Stroke. — I am now going to
 “ leave you, and am uncertain whether or no His
 “ Divine Majesty, in this my intended Journey,
 “ will think fit to ordain, that I shall be removed from
 “ this Life to the next; wherefore, I recommend unto
 “ you Peace, Concord and Brotherly Love. Be hos-
 “ pitable and liberal in your Houses, and charitably
 “ assist and comfort the Poor and the Distressed. Let
 “ there be no Divisions nor Animosities among you,
 “ but be unanimous in your Councils; for, if you
 “ cherish an inviolable Union among yourselves, you
 “ will be respected and revered above Kings and
 “ Monarchs.

Monarchs. It is my Will and Desire, that my
 “dearly beloved Brother *Almutalib*, be instituted to
 “officiate in my Name and Station, during my Ab-
 “sence; he being qualified and highly worthy of that
 “Dignity: And, if I happen to die, I charge you
 “to install him, and to put into his Possession
 “my whole Estate and Dominions; Respect and
 “Honour him in my Name, and deliver up to him
 “the Keys of *Mecca*, of the Temple, and of the Holy
 “Relicks; give him the Keys of the Council-Chamber,
 “and of all the Archives; give into his Possession the
 “Banner of *Ægypt*, the ancient Shoes, and the Bow of
 “*Ishmael*; and, in fine, the whole Patrimony which
 “I inherited from my Father. Do, in all Respects, as
 “I have enjoyned you; And, as I implicitly confide in
 “you; I charge you, above all Things, That you
 “have particular Care and Regard of the Infant
 “*Salma* shall bring forth, who will prove a very
 “eminent and famous Man; and that when he ar-
 “riveth to Years of Maturity, you deliver up into
 “his Possession every individual Article, in the same
 “Manner as I now deliver the same, and recommend
 “all to your Management; it being his undoubted
 “Right, and, in Justice, belonging unto him.” —

This they all unanimously promised to see punctually
 performed, tho’ they were very much troubled at his
 Discourſe; for it generally happeneth, That the Hearts
 of Men are apt to be touched and disturbed at ſuch
 Propheetick and Ominous Arguments, as if they portended
 ſome approaching Evil.

After theſe Diſcourſes had paſſed between them,
Haſhem, with Joy and Serenenefs in his Countenance,
 took his Leave, and departed from *Yatbrib*: He was
 accompanied in this Journey by ſeveral noble Per-
 ſonages of his own chuſing, beſides a numerous Train
 of Menial Servants and Followers, who conſtantly
 attended upon him where-ever he went.

With this Retinue he arrived at *Axem*, where he
 bought all Things neceſſary: He purchaſed a great
 Quantity

Quantity of very rich and costly Garments, and all the finest Curiosities he could find, and when all was in a Readiness, and deposited in perfumed Chests, and every Thing in proper Order for his Departure and Return Home (which he intended to do early the next Morning) it pleased the Divine Majesty, that his Intents should be frustrated, and that he should there end his Days; for so it was Written; That was his Destiny, and his Hour was come: And as he was gone to Bed in order to take his Rest, he was wounded with that fatal and conclusive Stroke, whereof every Living-Creature must indispensibly partake.

When he found himself oppressed with an excessive and mortal Pain, he caused all those of his Retinue who had accompanied him thither, to be assembled together about him, to whom he said; "I charge you all to depart from hence, and let nothing detain you here any longer; for most certain it is, that I am a dead Man, and my Time of Life is compleated: You shall be the Messengers of my Death; for the Divine Decrees of the Almighty must be accomplished, when and where He pleaseth, nor is His Sacred Will to be contradicted. O how true is that Prophetick Saying of Old, *That One Friend shall be parted from another!* Happy is he who breathes his Last among his dearest Friends and Relations, in his own House, where he is cherished and assisted by All!

His Friends and Companions omitted nothing they could say to comfort him, though they were all exceedingly overwhelmed with Sorrow to behold him in that Condition, he being extremely beloved and respected by all in general; and, notwithstanding the many pressing Arguments he used, he could never prevail with any one of them all to leave him, they being fully determined to stay till they had seen the definitive Gasp of their beloved Prince. — He passed the whole Night in a perfect Agony, and, at Break of Day, he, with a very weak and faint Voice, called for

Pen, Ink and Paper, and as he lay upon the Bed, so much spent that he could scarce support himself, he, with a trembling Hand, wrote the following short Letter.

H A S H E M ' S L E T T E R to his
Brothers, &c.

TO You, my Brethren of the Elected Tribe, in these Lines I now write, I send my Wishes for your Health and Salvation. I give you hereby to understand; That as I was ready to take my Journey, in order to return to you, the Command of the Most High Lord was sent me, whose Holy Pleasure it is, That I go and appear before the Tribunal of His most strict Justice; That I bid Farewell to this World, and to all its Vanities, Snares and bewitching Allurements: And seeing that Life and Death are at the Disposal of the Almighty Creator, and that every Mortal must, indispensibly, appear before His Judgment Seat, His Holy Decree must be obeyed, both here and in every other Place whatsoever.

I herewith send you my Worldly Goods to be divided amongst you; and I remit to your honourable, just and impartial Direction, all my other Affairs in general. My Daughters I recommend to your Care, confiding, that you will rank them in the Number of your own Children: And, when they are Marriageable, fail not to procure suitable Matches for them, with no less Candour than if they were your own. Deliver from me my tenderest Remembrance and Salutation to her, who, in this Life, was the Lamp and the Light of mine Eyes, the Joy of my Heart, and my greatest Regale: I beg of you, for the Love of God, if I ever deserved any Favour at your Hands, That you visit and comfort her, oftner, or with more Affection, than if I had been Living: Call to mind; That she beareth in her Womb my Son and your Nephew,
and

and who is endowed with that Light which is the honourable Blazon of your illustrious Name, and whom I recommend to your Love and Protection; and since he hath the Misfortune to become an Orphan before he is born, and to be deprived of the Knowledge of his Father, let him find a Father in the Love and Protection of his Uncles; and when he is past his Childhood, remove him from Yathrib, and take him under your own Care.

When he had concluded this Epistle, with the tenderest and most moving Expressions, he, with a profound Sigh, folded it up, and sealed it with his usual Signet: He then desired his Friends to assist him to lie down, being unable to help himself. His Spirits were quite spent and exhausted, his Strength gone, a cold Sweat followed, and the last Agonies of Death were upon him; whereupon, with the utmost Humility, Contrition and Resignation, lifting up his Eyes towards Heaven, he said, "Have Mercy, O Lord, upon this thy helpless Servant, if it be thy Holy Will, for the Merit of that Sacred Light of thy Elected Messenger (the most Excellent of all who ever drew, do draw, or ever shall, the Breath of Life) which I have borne so long upon my Forehead!" And when he had uttered these Words, he was seized with his last Convulsion, and Azrael, the Angel of Death, took Possession of that holy and immaculate Spirit.

His Body was taken Care of, had all due Rites performed to it, and afterwards Interred, by his Friends who accompanied him in that Journey, in the best and most decent Manner that they were able; and when his Funeral Obsequies were over, they packed up all the Baggage, mounted the Slaves which had been bought, and directed their Way towards Yathrib with the greatest Expedition, and most visible Signs of Sorrow appearing on every Countenance.

When *Salma* was apprized of their Coming, she, not knowing of *Hassem's* Death, caused all Things to be ready prepared, and went out a great Way, with a numerous Train of Followers, to meet and receive *Hassem* and his Company: But as the Two Cavalcades came within Sight of one another upon the Plain, the Band of Mourners began to manifest their Grief, and what Cause they had for it. They rent their Garments, tore their Faces with their Nails, and approached with a general Weeping and Lamentation; the neighbouring Mountains resounded, in sorrowful Echoes, with their loud and repeated Outcries of unfeigned Sorrow. The very Horses, Mules and Camels seemed to sympathize, and to be affected with the same universal Mourning; their Fore tops, Manes and Tails being all cut off, and, as an additional Token of the great Reason they had to weep and lament, as likewise to render the mournful Procession the more solemn and melancholy, each loaded Beast had one of *Hassem's* Garments exposed to view, and spread over the Burden he carried. All this, with the dolorous Cries and Complaints of the whole Cavalcade, who, at every Step they made, repeated and called upon the Name of their deceased Prince, made a most dismal and moving Scene.

But who is able, in a succinct Manner, to form a ~~true~~ and intelligible Idea of the racking Sentiments, the anxious Doubts and Fears of *Salma* and her Followers, who were waiting with Impatience, to know the real Meaning of that dismal Scene of Horror and Despair, that was coming towards them? Or, what Words can be used to express the Perturbation of Thought, the excessive Uneasiness of Mind, the Agitation of Soul, which must rend the impatient Breast of that tender Lady, from Moment to Moment, at such an Object? How cruel must her boding Fears be! She, who had made such mighty Preparations for Mirth and Rejoicing! She, who had caused so plentiful a Store of the rarest

rarest Dainties to be provided! Who had already spread so many Tables with most exquisite Viands, and had invited so great a Number of noble and honourable Friends and Relations, as Guests, to be Partakers of a joyful Feast, and to honour the safe Return of her Husband! And now, to think that all her Joy must be changed into Sorrow, Mourning and Funeral Obsequies! *Though it is meet, that one who was the Center of Honour whilst Living, should be likewise honoured at his Death.*

When the fatal Tydings were (alas! but too soon) brought to the Ears of the suspensful *Salma*, the Extremity of her Grief is not to be expressed, without inspiring the Soul with the most feeling Sentiments of Horror and Compassion: Sitting upon the cold Earth, she cruelly abuseth and disfigureth her beautiful Face with merciless Blows, tearing her Flesh with her Nails, a Sight most lamentable to behold! inflicting upon her lovely Person, a most deplorable Martyrdom, exalting her Voice in sorrowful Outcries, saying; "Alas, *Hafsem!* Alas! my dearest Lord and Friend! The only Light of her who adored Thee! My sole Delight! Where art Thou? Where hast thou absented thyself from me? From her who had centered her very Soul, her whole Being in Thee! In the extinguishing thy Name, the Light of all the Plains is extinguished! I am now deprived of all my Comfort, my Joy and my Sanctuary! Who will now be the other Half, the Companion and the Safeguard of thy beloved Wife? Who must now be the tender Father, the faithful Protector of thy unhappy wretched Son? Alas! Alas! Woe, Woe is me!

Her Sorrow and Despair were so excessive, and she took on, wept and lamented to such a Degree of Extremity, that the best Method can be taken, upon this Subject, is to break off the Thread of the Description;

for the Tongue is never capable of expressing the true Sentiments of an unfeigning and sincere Heart.

But what shall we say of *Mecca*, when the doleful News was carried to his Brothers and Sisters, his Kinsmen and his Friends? How shall we delineate the Impatience of his Daughters? Or how shall we express the sorrowful Lamentations they incessantly uttered? How can we paint the terrible Confusion, the Emotions, the Swoonings and Agitations of Soul, which were felt, the Heart racking Groans, the Sighs and Sobs which were heard at every Syllable, while the Letter, which contained his last Words and Testament, was reading? A Scene truly moving, and not to be described.

When the Excess of Weeping and Grief was somewhat abated, they put *Almutalib* into the Possession of the Government, according as *Hashem* had appointed. A Hero well worthy of such a Charge. Amidst all this Sorrow and Mourning, it pleased the Almighty to send his Divine Comfort and Assistance; for Misfortunes never come without some Alleviation. For in those Days of Mourning *Salma* was delivered of a young Prince, endowed with the Mysterious Light, who was observed to come into the World laughing, giving certain Tokens of Rejoicings and great Benefits which would accrue to Mankind from the Birth of one of the most eminent amongst the Lord's Elected. He was born with the Hair of his Head quite grey, from whence he had the Surname of (a) *Faibacanas* given

(a) This Surname, I presume, is compounded of Two Words, one Arabick and the other Spanish, and is peculiar to the Spanish Moors. — *Shryeb* in Arabick, is the same as *Canas* in Spanish, both signifying Gray-Hairs: And as the Spanish Alphabet has no Letter or Letters equivalent to the Arabick *Shin*, or our *Sh*, they

some

given him. He proved a most notable and worthy Champion; and it is, by no means, proper, that the famous Deeds and Atchievements of so illustrious a Personage should remain in Oblivion: Wherefore, I desire, that, whilst I rehearse them, I may be heard with Attention.

sometimes, use the X, and sometimes the F, to supply that Defect, though very imperfectly. — The Person here meant, is *Abdelmutalib*, or, as many call him, *Abdolmotaleb*, Father to *Abdallah*, and Grand-Father to the False Prophet. He is mentioned by *Dr. Prideaux* and many others.





C H A P. XV.

The HISTORY of ABDOLMUTALIB.

Abdolmutalib's Education at Yathrib. He is hated by the Jews. His promising Infancy. His Uncle Almutalib persuades him to escape from Yathrib. They are pursued, and overtaken by the Jews, who came with Intent to murder them. Almutalib's Concern and Apprehension. The Child's Prayer, and wonderful Courage and Resolution. Miraculous Instances of the Light. The hypocritical Speech of the Captain of the Jews. They are disheartned by the Child's Valour, who kills Four of their stoutest Men. Almutalib challenges the Enemy to single Combat, &c. Salma, with her Father, &c. arrive, and destroy all the Jews.



Abdolmutalib was brought up in the ancient and noble City of *Yathrib*, under the Tuition of his Mother, who was exceedingly careful of his Education, causing him to be instructed, by learned Masters, in good and pious Doctrine. As it was no-wise practicable, (or indeed proper, to conceal

ceal one of his high and illustrious Descent, he was soon known; and became an intolerable Eye-sore to the malicious and perfidious Jews, who all bore him a mortal and implacable Hatred; according to that well known Rule, That *Aversion generally becomes Hereditary; whereas Friendship is ofner seen to increase than to diminish.*

He was scarce arrived to his Seventh Year, when the bare Mention of his Name used to make them tremble; and the least of his Infant Actions would strike them with Terror; so great was his Fame; and so dreadful was the *Light* of his Countenance to them, that the very Thoughts of it consumed their Vitals. Wherever he went, he would still be saying out aloud, *I am the Son of Hashem; I am the Heir of the Elected Tribe!* This, this was their greatest Abomination; This was what they abhorred; and insomuch, that they always sought to take away his Life, whenever they heard him utter those Words.

It chanced one Day, that a certain Inhabitant of Mecca, passing by where he was at play, and taking particular Notice of his extraordinary Beauty, and of some Expressions he used, came up to him, and calling him aside, said; "I intreat you to tell me, Child, who you are, and from whom you are descended?" *Abdolmutalib*, with great Courtesy, readily returned him a satisfactory Answer, and told him his own Name, and that of his Father, with some Account of the Houses to which he owed his Birth: And being given to understand, that the Person who was so curious in his Concerns, was a Native and Inhabitant of Mecca, he went on thus; "Since, Sir, your Occasions or Chance, have brought you this Way, I beg you deliver this Message to my illustrious Uncles: Ask them, as from me, How it hath come to pass, that in so short a Time, the Memory of their Brother

Y 4

" Hashem

" *Halhem* is forgotten? For what Reason are all those
 " Things he recommended to their Care, so soon
 " banished from their Thoughts? Why have they so
 " soon abandoned and forgot me? Why have they left
 " me here, so solitary, in the midst of this wicked
 " Generation of People, my mortal and inveterate
 " Enemies? Why am I kept so far from my own
 " rightful Country, an unhappy solitary Orphan,
 " without knowing my Relations and Friends, or
 " ever seeing the Place of their Abode? And so may
 " the Lord assist and comfort you under all your
 " Troubles, as you will oblige and comfort me in de-
 " livering this my Message, without fail, as soon as
 " you reach *Mecca*; Forget not, I beseech you, but
 " rather commiserate my lonesome and forlorn Con-
 " dition.

The Man failed not to carry the Message faithfully,
 as he had been desired; and the very next Day *Almutalib*
 prepared himself to depart for *Yatrib*, mounted upon
 an exceeding swift Horse, his good Sabre girt at his
 Side, which Weapon he so well knew how to manage,
 whenever he had Occasion to make use of it: His
 Buckler he carried upon his left Arm; and at the
 Pommel of his Saddle hung the Bow of the strong and
 mighty *Ishmael*, which belonged now to him, as left
 him by his deceased Brother *Halhem*. [This *Almutalib*
 was the same who for his Heroick Actions had gained
 such high Renown in all Parts, that where-ever his
 Name reached, his Sword was revered and trembled
 at.] He concealed part of his Face, by wreathing one
 Turn of his Turbant across it, to prevent his being
 known, if he should chance to meet any who had seen
 him before; and because he was firmly resolved to
 carry off his Nephew, either by Stealth or by Force,
 either peaceably or otherwise, as he could bring it
 about; but he was fully determined not to return
 without him.

He soon arrived at his Journey's End, and was going into the City; but seeing a Company of young Lads playing without the Gate, he went aside to look upon them. They were exercising themselves at several different Games, and making Tryals of their Strength and Activity, and among them was his Nephew *Abdolmutalib*, who, among other Proofs of his Strength he had been shewing with his Companions, was now very intent in throwing a heavy Quoit, to see who could cast it farthest.

As *Abdolmutalib* came near him, he soon perceived and knew the Hereditary Blazon of the *Light* upon the Countenance of his Nephew, at the Sight of which he rejoiced exceedingly; but more when he heard him, every Time he cast the Quoit from him, say; *Now, Son of Hashem, Lord of the Holy City!*

Abdolmutalib beckoned him aside, and with tender Words and Carresses made himself known to him, and told him the Cause of his Coming. "Consider, said *Abdolmutalib*, whether or no you are willing to go along with me to the Place of your Ancestors Abode, and to live among your own Kindred, in your own Seat and Principality, which, for so many Ages, was possessed by your illustrious Predecessors; and which the Almighty hath ordained for the Throne of their Male-Posterity: Think now, my beloved Kinsman, what you intend to resolve upon; for I am come from *Mæcca* upon no other Account but this.

Like unto an Arrow out of a Bow, or a Falcon that waits for the Signal to fly at his Game, so this vigorous and generous Youth, hearing the so long wished-for Signal from his Uncle's Mouth, without answering one Syllable, leaped up behind him with an incredible Agility, saying; "Slack your Reins, Uncle, and spur away! Let us get from among these People, before my Mother hath Notice of my Departure, who may, otherwise, prevent it!" And so they fled away upon the Horse, with all imaginable Speed.

Almutalib was overjoyed to find that his Expedition had succeeded so prosperously, and that he had been able so easily to bring off his Nephew, who was dearer to him than his own self. They arrived, about Sunset, at a Place called *Delbuilefata*, where they rested themselves, and took a little Refreshment, being very much fatigued; and when it was dark they advanced up into the Mountain, intending to take that Way, to avoid meeting any who might obstruct their Journey. But as they were proceeding on very cautiously, and thought themselves the most secure and freest from Danger, they heard a very great Noise of Voices, as of many Men talking and hallowing loudly to one another: This made them stop to see if they could discover what it was; and they were soon convinced that the Voices approached nearer, and nearer, and that they were pursued close at the Heels.

Almutalib was in a great Concern, and said; "My dear Nephew, what shall we do in this Case? Where shall we hide ourselves? This *Light* which Heaven hath influenced upon your Forehead, will infallibly discover us! My much honoured Uncle, said *Abdolmutalib*, if you would have my *Light* concealed, cover my Face with my Turbant, and that will hide it." *Almutalib* did so; but the more he endeavoured to conceal it, the more it appeared, and the Rays shone out but so much the brighter, and displayed their Splendor more than ever.

When *Almutalib* beheld this wonderful Mystery, he was greatly surprized, and said; "This is certainly very prodigious, Nephew! I see no Method how to hide this celestial *Light*, the Lord hath been pleased to endow thee with! But He who hath honoured thee therewith, will be our Guide, our Protector, and our Redeemer; to Him alone I recommend thee; He will assuredly bless and deliver thee."

Almutalib had no sooner said this, but they discovered, at a Distance, a considerable Troop of Horsemen, armed at all Points. They all along concluded that those who had pursued them were the Troops of the Nobility and Cavaliers who belonged to the illustrious Family of *Salma*, who had constantly a great Number of their Relations, besides many others, who having their whole Dependance upon them, were always ready upon any Occasion that offered; and that they were now come on Purpose to carry back *Abdolmutalib* to his Mother: But that illustrious Youth, who knew them all perfectly well, soon perceived how greatly they had been mistaken in their Conjectures; and turning towards his Uncle, said; "These are
 " very bad Signs! There is some Treachery going
 " forwards. It is quite different from what we ima-
 " gined, and even much worse, if well considered.
 " We have been all this while in the Dark; for, if my
 " Eyes deceive me not, these we see making towards
 " us, are my Enemies, who are come to seek me
 " out: This is not the first Time they have sought
 " my Life, having made many Attempts to get rid
 " of me.

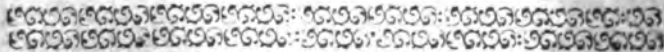
The good *Almutalib* was very much terrified at these Words of his Nephew, scarce knowing what Course to take. His Concern for his own Life was nothing in Comparison to his Apprehensions for that of the beloved Child. He could not refrain from weeping bitterly, when he beheld his tender promising Youth, and that resplendent beautiful Countenance, the *Light* whereof cast its Rays up to the Skies; and seeing him, almost, in the Midst of so many of his most mortal Enemies, from whom there was no Probability of escaping, he quite lost his Courage, and utterly despaired of being able to prevent their Fate. He, in this Agony, turned to him, putting his Arm round his Neck, and kissing him *between the Eyes*, said; "My
 " dearest Child! Had I had the least Notice or Suspi-
 " cion

“ cion of thy being so pursued and persecuted by those
 “ base Wretches, who bear thee such an inveterate
 “ Hatred, I would never have brought thee from
 “ *Yahrib*: But, I protest to thee, in the Presence of
 “ the Eternal God, That thou shalt behold my Body
 “ extended here upon the Earth, all dismembred and
 “ hacked in Pieces, before I will suffer one single Drop
 “ of thy Blood to be spilt.” “ Take Courage my
 “ generous Uncle, replied the Youth, be not dismayed
 “ nor afflicted: With God’s Assistance I intend to sur-
 “ prize you, with letting you see, yet before Morning,
 “ what your Brother’s Son can do.” And then they
 were silent for a while, and continued looking upon
 each other, till at length the Enemies were come up
 very close to them.

E’ Hassan tells us, That the Occasion of their coming out upon this Expedition, was the Report given by those Boys who were contending with *Abdolmutalib*, about throwing the Quoit or Bar; and who having heard the Words had past between the Uncle and the Nephew, and had seen them ride away, so fast, had carried the News to their Fathers; and this being spread about among the malicious *Jews*, they had, that same Night, mounted Seventy armed Men of their Tribe, and had sent them out in quest of them, with the Blood-thirsty View of accomplishing what they had been so long hatching with such treacherous Eagerness; I mean to find *Abdolmutalib* in a convenient Place, where, by taking away his Life, they might revenge themselves and satiate the implacable Hatred and Rage they had against the *Prophetick Light*.

They imagined now they were arrived at their so much desired Point; so they made their Approach, all mounted upon light Horses, with large Lances advanced in their Right Hands, with Targets on their Left Arms, and, in fine, armed at all Points: And, to

encounter all these Arms, so much Hatred and so much Fury, a Child, a naked and unarmed Child sallies out; an Infant, who hath scarcely seen his Tenth Year; a true Emblem of the Great David when he went forth to encounter with the Haughty Goliath! He slipt away from his Uncle, whom he left weeping, and went a considerable Way towards those vile Traytors to meet them, with surprizing Courage and Intrepidity: But before they came up to him, he lifted up his Eyes towards Heaven, and, with great Humility, thus address'd himself to God to deliver them.



The Child's PRAYER.

O LORD, by whose radiant Rays the most intense Obscurities are illuminated! Thou, who dost influence Thy Light into all who worship and adore Thee, with a contrite Spirit! All-wise Monarch, who penetratest into the profoundest Recesses of every Heart, and discoverest the most hidden Secrets; for to Thee nothing can be a Secret! Thou, who hearest all who call upon Thee in their greatest Afflictions! Thou, who art the only Succourer in Time of Need; the Acceptor and Receiver of our Endeavours; the Regulator and Distributer of all the Blessings and Mercies Thy Creatures enjoy; Since nothing can advance or recoil one Tittle, but according to Thy Divine Decree! If, in Thy unsearchable Judgment, Thou hast any peculiar Regard to (a) this distinguish-

(a) Alluding to the *Prophet's* Light, pretended to be Hereditary in that Family.

ing Mercy which Thy Elected ever have, and still do enjoy; I supplicate Thy most immense Bounty, That, at this Juncture, Thou wilt not permit that Branch of it, which I possess, to be extinguish'd; my own Strength being so inconsiderable, and so little capable of defending it: But, I intreat Thee rather, that my Force may be augmented with a double Portion of that Grace, wherewith Thou hast already illustrated and adorned me; and, that Thy Light, in me, may be exalted higher than ever it hath been hitherto. Lord! for the Sake of this precious Blazon of Thy Sacred Light, wherewith Thou hast Sealed my Forehead, and with which inestimable Ornament Thou hast ennobled me, I beseech Thee to protect and defend me from these faithless, cowardly Traytors, whose Design is to extinguish this Light, because they are ignorant of its high Value. But since I know that every wrathfully armed Hand must yield before Thine, and that the most formidable Powers must fall prostrate at the Mention of Thy Name, Why should I be afraid of those who have presumptuously dar'd to lift up their impious Arms, with infernal Fury, to offend Thy Majesty? If in me, therefore, Lord, Thou hast deposited any ~~secret~~ Mystery that is of Importance, or beneficial to Mankind, and hast distinguished me from others; as this Blazon seemeth to signify, I, once more, intreat Thee, for its Sake, that Thou wilt strengthen and assist me in this Extremity; and so, that those who attempt to destroy it, may be made sensible of Thy Power; and that the direful Scourge of the Infernal Caverns may fall upon them: For it is Thou who throwest down the Proud into the Deep Abysses, and exaltest the Meek and Humble; whom Thou rewardest with ~~Deadems!~~

Great

Great God! cried out *Almutalib*, who, at that very Moment, beheld those base Cowards dart a whole Volley of Lances at his beloved Nephew. But, as a Ball, when forcibly struck against the Ground, reboundeth towards him who cast it; or if thrown against a Stone-Wall, flies off again; even so, and no otherwise, did those Lances recoil backwards towards their Perfidious Owners, piercing their Breasts, as if they had been returned by the Strength of vigorous Arms. They, astonished and quite confounded at this Prodigy, spurred on their Horses amain, thinking to take *Abdolmutalib* alive; but they only wounded the poor Horses to no purpose; for those Creatures, with their Necks drawn in, and their Manes and Fore-tops standing upright, snorting, trembling, wincing and raising themselves up an end, refused to stir a step forwards.

The magnanimous Youth, who had faced them all without the least Fear or Terror, beholding them so astonished and out of Countenance, called to them, in a loud Voice, saying: "Base, treacherous Infidels! Accursed vil. Miscreants! whose Dispositions more resemble Brutes, than Human Creatures! You infamous abandoned Generation! What think you of the Mystery, wherewith God is pleased to forewarn you? This Mystery which serveth to exalt our *Light*, and to punish your most detestable Attempt? What! would you extinguish a *Light*, whose Center is fixed in Heaven, and which the Lord of all Power, out of His great Wisdom, hath ordained to be a Guide to His Servants, to abolish Idolatry and all false Worship, and is pleased Himself to protect with His All-powerful Hand? Would you destroy this? Dare you attempt it? Your Number is already considerably diminished by the Destruction of so many of you; Return, therefore, while you are well, and desist from these fruitless Chimæra's; otherwise I will supplicate my Creator to confound you all."

To this, their Captain, whose Name was *Letia*, returned Answer: "O Son of the Mighty *Hassem*; " desist from this thy Obstinacy; for we are no wise " scrupulous to acknowledge the great Worth of the " illustrious House of *Abdulmenaf*, to which all the " Tribes and Nations pay such Respect and Veneration: But you are assuredly in the wrong to imagine, as your Words seem to intimate, that our " coming from *Yathrib* hither, was with the Intent of " destroying you. No, we came, sent by thy Mother, " and at her earnest Request, to conduct thee in Safety back to her, that her Eyes may be rejoiced with thy Presence; for she is very sorrowful and disconsolate at thy leaving her. Besides, thou canst not be ignorant of the great Love and Friendship we bear thee, and well knowest how courteous and obliging we have all of us been to thee; so that thou hast no manner of Reason to harbour any such Thought; for we always looked upon thee as our chiefest Joy, Comfort and Content: Thou art the Light of our Eyes, my Dear, and the greatest Pleasure of our Lives!" "It is well known, replied the fearless Youth, That you are all my mortal Enemies, and this your base treacherous Attempt hath fully confirmed it: You always hated me, and have ever looked upon me with an evil, deceitful and hypocritical Eye, and you utter nothing but what is founded upon Lyes and Treachery, seeing your perfidious Scheme hath proved abortive, and not answerable to your Hopes and Expectations, because the Sacred Promises of the Almighty are inviolable, and must be accomplished." Then, with a noble Disdain, without the least Sign of Fear or Concern, he turned away from them, and went to his Uncle, who was all the while an admiring Spectator.

When the base *Jews* saw he had left them, they speedily alighted from their Horses, and with infernal Fury they drew out their mighty Sabres, running

ning towards him, like hungry Wolves, to attack him. *Almutalib*, when he saw them coming, made ready for the Encounter, and was going to meet them, but was hindred by his Nephew, who held him by the Arm, saying: "Stay, Sir; Now you shall be Eye-witness to a second Miracle; I beseech you to be quiet, and for the present only stand still and look on: Give me your Bow and Quiver, and I'll assure you of the Victory." "You are far from being able," answered *Almutalib*, "with your tender Arms and little Strength, to bend this Bow; for there is not one Man in all *Mecca*, or its Territories, who hath the Presumption to attempt shooting with it, except those of our Family, to whom it belongeth by Divine Ordinance: This is *Ishmael's* Bow; your Father had it in his Life-time, and at his Death bequeathed it to me: With it, in drougthy Seasons, we intercede for Rain, and many other Blessings, in Cases of Necessity and Distress, and which the Almighty, of His immense Bounty, never faileth to grant us." "Let me have it, then," said *Abdolmutalib*, "for I being, likewise, a Branch of that noble Stock, have some Right to that precious Relick; notwithstanding my want of Years, may seem to deny me that Privilege:" And taking it in his Hands, he bent it with such Force, that he made the Two Ends almost meet together, and then strung it with as much Ease, as the strongest full-grown Man could have done, or as if the Bow had been made only of a green, pliable Switch.

The *Jews* were now approached very near them, when the dexterous Youth, fixing an Arrow in the Bow, took his Aim, and sent it into the Heart of him, who, among all the rest, seemed to be the proudest and most insolent, who immediately fell groveling on the Earth, yelling like a Salvage Beast, and vomited out his impious Soul. And, without losing Time, he took another, and after that another, and then a Fourth; all which he let fly with such admirable Dexterity

and

and so sure an Aim, that with each of those Four Shafts he pierced one of their perfidious Breasts, who lay yelling out their Vitals upon the Ground; and every Time he stretched the Bow and dismissed the Arrow, he said; *I am the Son of Hashem: My Name is Abdolmutalib.*

When the Traytor *Letia* saw this, he said; "This verifieth the Proverb," *The Serpent can produce nothing but venomous Vipers!* Then turning towards his Companions, "Degenerate, faint-hearted Wretches! said he; are you not ashamed to let a Child baffle your Strength and effeminate your Courage? Let us pour in upon them all at once, and with vigorous Impetuosity, let us attack them in so effectual a Manner, that they may not survive our Strokes; and if Ten of us should happen to fall by their Hands, with the Proviso they fall too, those who are so fortunate among us as to escape, wil enjoy a glorious and honourable Life, after the Death of our greatest Enemy.

Thus spake that perfidious Enemy to God's Cause; And now they all form themselves into a Body, in order to make the Onset; but as they were advancing, their Courage began to slacken, being fearful of the Arrows, and not forgetting with what Force and Dexterity they had been before sent amongst them; They, therefore, upon second Thoughts, determined rather, to try what they could do by way of Parley and Capitulation; when *Letia*, calling out to the undaunted Youth, said;

"Hear, O *Abdolmutalib*, what we have to say: As you are truly valiant, generous, and magnanimous, we intreat that you will, out of your innate Courtesie, withhold your Arm from shooting any more of those fatal Shafts, which you so, without Reason, or Provocation, let fly amongst us; and let us consult deliberately of the best and most wholesome Means, that you may return Home with us. Consider, Dearest Child, that it is an unspeakable
" Grief

" Grief to us all, that you should leave our Country ;
 " nor do we think ourselves a little affronted and
 " injured by your so doing. Remember, that you was
 " born, and drew your first Breath amongst us ; and
 " forget not, that all our Wives have been Nurfes to
 " you ; you have sucked Milk out of their Breasts,
 " and have been bred up in their Laps : And is this
 " the Return you make us, for all our Love and un-
 " feigned Tenderness ? Is this the Recompence where-
 " with you reward us, for all the Pangs and Agonies
 " we suffer upon your Account, and for your Sake ?
 " You have gain Four of our Company ; Men of the
 " greatest Note and Consideration of our whole
 " Tribe ; and yet we are all contented to sit down
 " with their Loss, and to forget all that's past ; as
 " we would do had you killed as many more. Be
 " satisfied, that we value you more, and have a
 " greater Regard for your Interest and Content, than
 " for all the Comforts, Pleasures and Advantages of
 " this Life. Take your Leave of your Uncle *Amuta-*
 " *lib*, and let him depart on his Way in Peace, and
 " wish him, as we sincerely do, a good and pros-
 " perous Journey ; and do you return back again with
 " us to your own native Place, your safest Sanctuary,
 " where you will pass your Days in the highest Ho-
 " nour and Esteem, and the greatest Satisfaction and
 " Tranquility ; and where it is but reasonable you
 " should abide, were it only to avoid having the Sin
 " to answer, of grieving the Souls of your tender Mo-
 " ther, and indulgent Grand-father ; and to banish
 " the Sorrow, and tormenting Affliction of those dear
 " Parents, who are inconsolable at your cruel Absence ;
 " but most of all, for your departing abruptly, with-
 " out taking leave of them, without their Privacy or
 " Consent, or the Knowledge of any of your Relations.
 " Did you but see, O unthinking, inconsiderate
 " Youth ! Could you but once behold the Torrents of
 " Tears they pour out ! How they rend and disfigure
 " their Faces ; or hear their pitiful Groans and

“ doleful Lamentations! and how incessantly they
 “ call upon thy Name! It must needs move you to
 “ pity them. Come, therefore, my dearest Child;
 “ pluck up your usual and innate Courage, and de-
 “ termine (without farther Hesitation, but with a
 “ deliberate Consideration of my Words) to do what
 “ is so very reasonable for you to comply with; a
 “ Resolution of Duty and Generosity, so very worthy
 “ of finding a Place in a Breast so truly noble and
 “ generous as yours.

These were the Words, and such the Arguments,
 and Proposals that treacherous Hypocrites made use of;
 and, had they been sincere, were so pathetick and
 moving, that *Almutaib* began to be under a Concern
 lest his Nephew should waver, and, in reality, was
 in pain, and doubtful of his Constancy; and, with
 Tears in his Eyes, spoke to him thus;

“ You well know, Child, That I undertook this
 “ Journey, from *Mecca*, hither, purely for your
 “ Sake, to induce you to go and take your Abode in
 “ your own rightful Seat and Patrimony, and enjoy
 “ it, as your Fore-Fathers have done, in a direct
 “ Line down to you: But hearing the plausible Ar-
 “ guments these People use to make you alter your
 “ first Intent, the affectionate Expressions of Love
 “ and Sincerity they make you; the great Honour
 “ and Deference they give you; the mighty Esteem
 “ in which you are held among them; and the Re-
 “ spect they seem to have for you, through the Know-
 “ ledge they have of your high Birth, Descent, Estate
 “ and Condition, I am at a Loss to know what I
 “ ought to say! Yet if you are willing to return home
 “ again with them, go in God's Name, and under
 “ His Protection; and when you are arrived to Years
 “ of Maturity, you may then repair to *Mecca*, the
 “ ancient Seat of your Ancestors; and whither, as it
 “ is the Abode of your whole Paternal Family, you
 “ are called by all the Ties of Consanguinity.” “ How
 “ wrong are your Conjectures! said *Abdolmuta-*
 “ lib:

“ *lib*: How readily have you given Credit to the de-
 “ luding Words of those vile Wretches! Do not you
 “ know that they are *Jews*? a Generation of Infa-
 “ mous, base, scandalous, accursed, perfidious, degene-
 “ rate People, full of Falsity, Fraud and Deceit?
 “ Suffer not their fair Speeches to gain upon your
 “ Credulity, or to have any Effect upon your Imagi-
 “ nation; for there is not the least Truth in all they
 “ say: They are the Servants and Companions of
 “ *Lucifer*, who are perpetually walking in his Paths.
 “ Let them begone from hence, therefore, and may
 “ the Curse of God go along with them!

Almutalib, hearing his Nephew express himself with
 such Resolution, rejoiced exceedingly, and imme-
 diately made ready to give the Onset; and covering
 himself with his Shield, with his good Sabre drawn in
 his right Hand, he advanced towards the Traytor
Letia: So treats the Lion, when he finds himself in
 Danger: And so, nor with less Intrepidity, did the
 generous *Worthy* advance to meet the Hostile Band;
 when, exalting his Voice, calling out to *Letia*, he
 said;

“ O Thou Hypocrite! who hast wasted and cast
 “ into the Air so many specious Arguments, wrapt
 “ up in Perfidy and Dissimulation, Lies and Deceit!
 “ Desist from spending any Time and Breath in Fal-
 “ sities, and Prevarications; and see, among you
 “ all, You have any that dare venture himself in
 “ single Combat with me, in order to bring these our
 “ mutual Pretensions to a Conclusion: If any such
 “ there be, let him come out, for I am here in Ex-
 “ pectation; it being, in my Opinion, but reason-
 “ able, That what the Tongue is so liberal in blazoning,
 “ should be made good by Actions.

Letia then said to his Followers; “ You hear how
 “ we are challenged, and set at Defiance by him,
 “ who is the most famous and renowned Champion of
 “ his whole Tribe; by him, who is the chief Leader
 “ of the redoubted *Koreishites*, who are the Flower of

“ all the *Arabian* Nobility; by him, who is held in
 “ such high Esteem throughout the Three *Arabias*,
 “ and in all the Cities and P^rovinces around them;
 “ who hath no Equal, nor was yet any Man found
 “ able to withstand the Force of his invincible Arm.
 “ If we can but destroy him, his Nephew will then
 “ be in our Power, and that destructive *Light* he is pos-
 “ sessed of, may be extinguished without Danger
 “ or Difficulty. Come on, renowned Warriors;
 “ & Courage! I promise to him who shall deprive this
 “ dangerous Enemy of his Life, a Reward of One
 “ hundred young, flourishing, * *Female* Date-Trees,
 “ as an Encouragement for his Bravery.

To this, one of the Company, whose Name was
Chemio, made Answer; “ If I undertake this Combat
 “ against our Enemy, and have the good Fortune to
 “ obtain the Victory, I shall require no other Reward
 “ from you, but that you give me an Acquittance for
 “ the Debt I owe you.” “ I am very well contented,
 “ replied the Traytor *Lesia*, I will forgive you
 “ that Debt, and give you as much more.” Upon
 this he went forth to encounter *Almutalib*, who seeing
 him coming, advanced to meet him; by whose
 valiant Arm, the Infidel soon lost his misbelieving
 Life, being split down to his Breast at one Stroke.

When *Lesia* beheld this, he said; “ *Chemio* is
 “ dead! Let another of our most valiant Warriors go
 “ out and try his Fortune.” Another did, and an-
 other, and by the same Means, several of their best

* *Le mando sien Datiteras, nuevos, tiernos, femininas.* — The
Palm or *Date* Trees are Male or Female; as are likewise the *Fig-
 Trees*. The *Fémale Date-Trees* only bear the Fruit; for that which
 the Male produces is not eatable. They commonly plant some Male
 Trees among the Females, which makes them bear the better; and,
 as an Eye-witness, I can affirm, that the Female Trees always grow
 somewhat crooked, if any Male ones are near them, still bending
 and inclining towards them: But upon those where none of the Male
 ones are, the Owners hang some of the Fruit they bear; as they like-
 wise do to their *Fig-Trees*.

Men lost their Lives, But one of them at last, said;
 " *Letia*, this all carries a very ominous Appearance! Would you have us all Sacrificed, one by one, whilst you stand by an idle, useles Spectator? Go out yourself and encounter this Challenger, whom none but you amongst us all, is able to engage with; as we are, likewise, sensible, that when he once feeleth the Force of your Arm, his Pride will be laid in the Dust, and our Strife will be at an End.

To this the treacherous *Letia* replied; " I would before this have undertook the Combat, without staying till I was told of it, had it not been for the Respect I had for *Salma*, the Stripling's Mother; and that neither she, nor any of that Family, should have it to say, that I had a Hand in killing her Son: But since I perceive 'tis your Desire I should do it, and you think it necessary, supposing the Victory dependeth upon me, I freely engage myself to go out and encounter this Boaster.

The Traytor then stripped off his upper Garment, and shewed great Signs of an undaunted Resolution, mixed with a disdainful, daring Haughtiness. He was a Man of the largest Size and Stature, and his strong-knit Limbs were inclosed in the finest burnished Steel; His left Arm bore a mighty Target, and his right Hand carried a keen Sabre; the Belt whereof was girded round his potent Loins, and the Scabbard hung at his left Side. He seemed, in Agility, to exceed a wild Stag, and his very Aspect had something which inspired Awe and Terror. As he approached, he called out to *Almutalib*, saying; " Call your Nephew to come to your Assistance, and that our Combat may be the sooner over; for I am resolved, you shall both fall with the Edge of my Sword. " Call, rather, replied *Almutalib*, to your own cowardly Squadron of Scoundrels, to come and help to deliver you out of my Hands; for before the

“ Day appeareth, you shall every one of you be laid
 “ wallowing in your Blood upon the Ground.”

Now the Two Combatants advanced one against the other, and, at their Meeting, the Shock was so violent, as if two Rocks had met together, so well were they matched, and so equal their Strength. The Blows they mutually dealt, were nothing inferior to those of Smiths beating with their heavy Hammers upon an Anvil, and with such equal Fury and Resolution, that no Words are sufficient to describe this memorable Encounter. The *Jews* encouraged one another, and, with continual Shouts and Huzzaes, they animated their valiant Leader; greatly wondering, that *Abdulmutalib* was able to defend himself so long against him: Whilst the magnanimous *Abdulmutalib* stood fuming with Rage and Madness, to behold his noble Uncle, a Man so renowned for Feats of Arms, so hardly put to it; and to think, that any single Man should be able to withstand him so long, and to make so notable a Resistance, which several, with their united Forces had never before been capable of doing; and not being enough Master of himself to bridle his Passion a Moment longer, he fixed an Arrow in the Bow, bending it with all his Might, and aiming at the perfidious *Levia*, he let fly the Shaft with so great a Force, that entering between his Shoulders, it passed down to his Bowels.

When the *Jews* beheld him, who had so manfully defended them, and upon whose Valour they wholly relyed; When they saw him, I say, fall to the Ground and expire, they were exceedingly enraged, and gathering themselves all together in a Body, were coming furiously to fall upon *Abdulmutalib*, and to dispatch him; but were diverted and prevented by a sudden Noise they heard behind them, of very loud Shouts and Outcries; when, facing about towards the Quarter from whence the Noise came, they beheld a great Dust, and, a Moment, after plainly perceived the Glittering of bright Armour, naked Sabres and Lances,
 Helmets,

Helmets, Shields, and all such Warlike Accoutrements; and, in a Word, a numerous Troop of most gallant Cavalry, who, tho' all covered with Sweat and Dust, yet appeared very Noble and Magnificent. They galloped on a great Pace, and were now all come up, proving to be Four hundred Cavaliers from *Tath-rih*, among whom were *Salma*, her Father, and many of their Relations; who having had Notice of the Designs of the treacherous *Jews*, were come, in all speed to prevent it; and as soon as ever they came up, without suffering them to speak one Word for themselves, they cut in Pieces every one of those vile execrable Villains, not one escaping to carry the Tydings of their disastrous Overthrow.



C H A P.^o XVI.

Almutalib resolves to lose his Life rather than suffer his Nephew to be taken from him. Salma's angry Speech to him, before she knew him. His resolute Answer. Discovers himself. She mildly reproaches him and her Son. Leaves the Child to his own Choice, either to go with his Uncle, or to return home with her; who chuses to proceed to Mecca. Almutalib enjoins his Nephew to conceal his Name, and to pass for his Servant. They arrive at Mecca. The Child's Beauty, and his enlightned Countenance so much admired, and venerated by the People of Mecca, that they ask their Necessities of God in his Name. The secret Malice the Jews bear to him: His excellent Qualifications. The Government of Mecca vested in him. The Deposed Governor highly resents it, and makes him a very reproachful Speech, upbraiding his Want of Children. Abdolmutalib's Answer, with his Vow, if ever he was the Father of Ten Sons, to offer up One of them to God as a Sacrifice. His Prayer upon that Subject. His Petition is heard; he having Ten Sons born of Six Wives, of which Number Abdallah, the Youngest, inherits the Prophetick Light.



THE perfidious Jews being all destroyed, in the Manner I have related, and the great and terrible Noise of clashing Armour, and redoubled Strokes, being now at an End; the Ground all about appeared to be covered with Streams of Blood, and Breathless Carcasses; and those who had
been

been concerned in that dismal Encounter, and bloody Carnage, were sufficiently tired with distributing so many Wounds, and with hewing off such a Number of Limbs, as they had done. But the Valiant and Invincible *Almutalib*, who had, for a great Part of the Night, sustained a Combat so furious and obstinate, had now remounted his Steed, and was retired with the Child, at a small Distance from the Company, where he stood still panting for Breath; as, indeed, well he might; having undergone a Fatigue sufficient to weary him out, *had he been made of Brass*. He now, having rested himself during that whole Action, had somewhat recovered his wasted Spirits, and began afresh to prepare his nervous Arm, and mortiferous Weapons, for a more unequal Encounter; being fully determined to employ them, and that never-failing Courage with which his great Heart was animated, against the whole Band of noble Warriors, who had come to their Assistance, and that so very seasonably; as not looking upon that, to be worthy the Name of Succour, or friendly Assistance, which cometh with any View of Self-Interest, as he well imagined theirs was. He resolved, if they insisted upon taking his Nephew from him, that he would sooner dye in defending his Pretensions, without putting himself to the Trouble of giving them any Reasons, or using any Arguments or Capitulations in the Matter. So taking his Bow in his Hand, and with the Child behind him, he intrepidly advanced towards that whole Friendly Troop of Four hundred Warriors, who were ranked in most seemly Order, and presented the Point of his Arrow, with a steady Aim amongst them.

As he approached, *Salma*, who was in the Front, called out to him in a loud Voice, that she might be easily heard by them both, saying; "Who is the Audacious Man, that hath been so daringly presumptuous, as, with so little Ceremony or Respect, to take away my Son from my House and Protection,

"tection, without acquainting me, therewith, or
 "giving the least Notice to any of my Family of this
 "his bold Attempt?" "I am he, answered *Almuta-*
 "lib, who conducted him hither to this Place, and
 "who likewise pretend to accomplish my just Resolu-
 "tion of conveying him from hence to his honourable
 "Patrimony, in order to install him Prince of that
 "noble City and Territories, which have been the
 "Seat of all his Ancestors, from Times immemorial;
 "and which is the noblest and most famous Inheri-
 "tance in the whole Universe. If my present Dis-
 "guise preventeth your knowing who I am; or if
 "you only pretend not to know me, and to have for-
 "got the Friendship and Acquaintance there former-
 "ly was between us; know, that I am a *Koreishite*,
 "and my Name is *Almutalib*; that I descend from
 "the illustrious and valiant *Koreish*, whose Grand-
 "son I am, and the Son of *Abdulmenaf*: The gallant
 "and matchless *Hafsem*, your Husband, was my Bro-
 "ther, and whose inseparable Companion I was du-
 "ring his whole Life. I am he who managed the
 "Affair, and who made up the Match between you
 "and him; and if your Memory faileth you not, you
 "may call to Mind how much Blood, both of our
 "own and others, was spilt, in your Behalf, upon
 "that Occasion. In fine, I am your Son's own
 "Uncle, and, in all my Actions, I am a Father to
 "him; and who am tenderer of his Life and Wel-
 "fare, and more desirous of his Prosperity, than you
 "your own self can possibly be.

Salma, when she heard this, was highly satisfied,
 and joyfully came up to the worthy *Almutalib*, and
 beholding him with a pleasant smiling Countenance,
 she speak to him in these Terms; "How came you,
 "my dearest Brother, to be guilty of so great an Over-
 "sight, and to use so little Ceremony, or have so
 "small Consideration for her who brought into the
 "World this your Nephew, for whom you express so
 "much Tendernefs and Regard, or for my Father
 "and

“ and Relations, as to convey him away from his
 “ Friends, and the Place of his Nativity, and run
 “ him into so great a Danger, that, had it not been
 “ for these worthy Gentlemen, you had, both of you,
 “ infallibly lost your Lives? And you, my dear
 “ Darling! Have you so soon forgot these your in-
 “ dulent Mother’s Breasts which gave you Suck,
 “ that you treat me as if I was a Stranger? I protest,
 “ by the living Creator, (you may believe what I
 “ affirm) That had it not been, that we had Notice
 “ given us, of the vile Designs of those blood-thirsty
 “ Traytors, and that they had followed you on Pur-
 “ pose to take away your Life, I should never have
 “ been against your going with your Uncle; for I
 “ should rather have looked upon it as the greatest Ho-
 “ nour you can have on this Side Paradise: But since
 “ Things have so happened, and you are come so far,
 “ as likewise I am come hither, with all this Train
 “ after me, and your Uncle is here present, I leave it
 “ intirely at your own Discretion, to chuse the Com-
 “ pany you like best: If your Inclinations lead you
 “ most to go along with him, I shall not contradict,
 “ or endeavour to compel you to the contrary; and if
 “ you have a Mind to return back with me, you are
 “ sensible of my Love and Affection, and how wel-
 “ come you are to me.

Abdolmutalib, with his Eyes fixed on the Ground, re-
 mained some Moments in a silent Suspence, and his
 Cheeks, all covered with Blushes, evidently demon-
 strated the Nonplus he was at for a suitable Answer.
 He looked first upon his dear Mother, who had given
 him his first Nourishment, and who had carried him
 Nine Months in her Womb, whose tender Breasts had
 given him Milk, and who was so extremely fond of
 him: Then lifting up his Eyes again, his worthy Uncle
 presented himself to his View; and, upon recollecting
 the strong Ties of Consanguinity, the high Obligations
 he had to him, for the great Love he bore him, as, like-
 wise, the last Injunction of so noble a Father, whose
 Desire

Desire and Commands he thought himself in Duty bound to accomplish; so that after having continued silent for some Time, he at last, with a most respectful Gesture and Accent, (and most justly did her extraordinary Merit claim the highest Respect) returned his Mother this Answer;

“ If going to *Mecca* with my Uncle will not be
 “ counted an Act of Disobedience to You, my Inclination is to proceed in my Journey thither: But,
 “ in offending you, I fear I shall likewise offend my
 “ Creator; I therefore am determin'd to act nothing
 “ contrary to your Pleasure and Commands, but will
 “ either proceed or return as you shall please to appoint.

Salma being now satisfied which Way her Son's Desires chiefly led him, would no longer detain him; but, on the contrary, with the greatest Tokens of Tenderness, Consent, and even Willingness, she kissed, embraced, and gave him her Blessing; after which, with the sincerest Expressions of mutual Friendship, Love, Acknowledgment and Respect, with great Offers and Protestations on either side, they took their Leaves of each other; *Salma*, with her Company taking the Road back to *Yathrib*, whilst the noble Uncle with the Child pursued their Journey to *Mecca*.

As they were proceeding on their Way, very joyfully, *Almutlib* said to his beloved Nephew thus;
 “ Listen, my dear Child, to what I am about to say:
 “ My Counsel is, that if you are asked who you are,
 “ be sure you conceal your Name, and let no body
 “ know that you are, any wise related to me; but,
 “ to all who inquire, tell them, you are my Servant:
 “ For, if at *Yathrib* you have had Snares laid for
 “ your Life, and have been persecuted by those Traytors;
 “ in the City we are now going to, we have
 “ likewise many of that perfidious, blood-thirsty
 “ Generation; wherefore, seeing you are not immediately to take the Government of *Mecca* into
 “ your own Hands, it is not at all convenient, that
 “ in

“ in the *Interim*, they should know any thing of your
 “ Birth, or Descent, or even have the least Suspicion
 “ of it.

Having given him this necessary Precaution, and being now arrived at the City Gate, they began to make their Entry; the resplendent Rays of the *Prophetick Light* still going before them; which from the Forehead of *Abdolmutalib* cast no less bright Reflection, than doth a Crystal Mirror reverberating the Beams of the Mid-day Sun.

All who beheld that most beautiful Countenance, were very inquisitive in asking the Uncle, *Who that lovely Child was, and from whence he brought him?* *Almutalib* very readily told all who inquired, *That he was a Youth he had brought from a distant Country, where he had lately been, and whom he intended to breed up in his Family as a Domestick.* And, in Effect, from thence forwards, he was ever after called by the Name of (a) *Abdolmutalib*, instead of *Faibacanas*, [rather *Sheiyb*] being thought by every body to be really *Almutalib's* Favourite-Page or Servant, upon which account they gave him that Name. He was extremely beloved and respected by the whole City; every one who beheld that glorious Light, which was so conspicuous upon his lovely Countenance, being inclined to have a more than ordinary Affection for him, and were insensibly inspired to bestow their Benedictions upon him. Nay, the People, in all their Necessities, and Misfortunes, and upon all Occasions, as want of Rain in a drougthy Year, or any such like Visitations, and Tokens of God's Wrath, which frequently occur to Mankind, they would intercede, and implore the Mercy and Assistance of the Lord of all Things, in his Name; which Intercessions His Divine Majesty, out of his immense Bounty, would never fail to give Ear to, when made in the Name of that Possessor of
 the

(a) *Abd*, in *Arabic*, signifies Servant, or Creature.

the Mysterious *Light*, and of his future Successor, the beatified Prophet *Mahomet*.

The *Fame* of his exceeding Beauty, uncommon Qualifications, and great Actions extended itself, not only throughout *Mecca*, but over all its Territories, both far and near: And as it always happeneth, that those who are the most eminently conspicuous for their extraordinary Merits and Perfections, are ever the most liable to the Envy and Malice of Rivals, and secret Enemies, (who are none but Men of base Principles; nor do they ever persecute any but the Good and the Righteous) and by how much the more they excel in Virtue, and Piety, by so much the surer they are to be exposed to the Hatred and dangerous Treachery of the Wicked and Invidious. An undeniable Proof of all this we have in this worthy Person; for, from the very Moment of his Birth, till the Hour of his Death, his wicked Enemies were continually racking their Inventions to find out Means to destroy him.

In those Days, there lived in *Mecca* a certain near Relation of this *Abdolmutalib's*, being his Cousin German, and Grandson to the great *Abdulmenaf*, who was a Man of good Parts, and Qualifications, but of an ambitious, haughty Mind; yet was honoured and respected by all, for his high Descent, and immense Riches. He was Grand President of the Council, a very able Statesman, and had, in a manner, the whole Management of the Affairs of the City *Mecca*; being the chief Minister at the Helm of the Government, and so highly revered, and even feared by all the Inhabitants, that none dared to disobey or contradict him; as knowing the dangerous Consequences of having so great a Politician for their Enemy: For, as Skill and Peretration in State Politicks are the principal Steps to high Stations and Dignities, so an able Politician is a dangerous Enemy.

Now *Abdolmutalib* being grown up to Man's Estate, and was married and had got a Child (though he still retained the Prophectick Light, that Son being not the

Elected

Elected Inheritor thereof) the People began to slacken in their Respect and Esteem they were wont to have for his above-mentioned Kinsman, and, in fine, they took no more notice of him, and he was as much forgotten, as if he had been in the other World; none applying to him in publick Matters, nor indeed upon any other Account; nor was the least Regard shewed to any of his Commands; but, on the contrary, they committed all their Affairs to *Abdolmutalib's* Management, delivering into his Custody the Keys of the City, and of the Council-Chamber, giving into his Possession all the Archives and publick Writings, with the sole Government of the Holy Temple; making him their Leader and General in the Field: And all the Inhabitants, in general, most willingly and readily submitted themselves to his Obedience; nor did they ever repent their putting the Power into his Hands.

The deposed Governor, enraged at these Proceedings, his jealous Breast boiling with Indignation, Envy, Ambition and Resentment, sought all Occasions to shew the Sentiments of his incensed Mind in some Discourse with his newly advanced Kinsman: When one Day he chanced to find him in the Company of several People; at what time, quite blinded with Rage, and ready to burst with Malice, he accosted him in these extravagant and reproachful Terms;

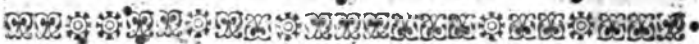
“ Whither, vain Boy, do your ambitious, haughty Thoughts intend to hurry you? Tell me, thou
 “ worthless, fantastical Trifler, how high would thy
 “ Vanity make thee aspire at last, that thou thus
 “ foolishly exposest thy wretched Ignorance to the
 “ open Air, without the least Solidity, or Foundation? Or tell me, if, perhaps, thou imaginest us to
 “ be ignorant who thou art. We know thee perfectly
 “ well. It was but Yesterday, as it were, that thou
 “ wert brought almost naked hither to this City from
 “ *Yathrib*, where thou hadst led thy Life among the
 “ *Jews* of that Place, a poor, despicable, forlorn
 “ Wretch, a Servant-Boy; and here amongst us thou

" wert always known, and looked upon as one of our
 " Lackeys, a poor Boy to run of an Errant: And
 " now, all on a sudden, we behold thee respected,
 " honoured, and revered; advanced to the highest
 " Employ, and Posts of the greatest Dignity! We
 " see thee puffed up with Pride and Ambition, forget-
 " ful of thy mean, despicable Original, and thy poor
 " Capacity to go through what thou hast undertaken.
 " Thou hast no Children, nor art thou Man sufficient
 " to beget them: From whence, therefore, comes it,
 " that thou carriest thyself with so much Haughtiness
 " towards us; since thou must needs know, that God
 " would have blessed thee with Children, had he found
 " thee worthy of such a Blessing; and that the only
 " Cause he denieth to grant thee that Blessing, is thy
 " own Unworthiness to enjoy them.

Abdolmutalib, quite scandalized, and out of Countenance at a Discourse so disdainful and haughty, could not avoid shewing his just Resentment; and with that undaunted Resolution, which was so natural to him, he made him this Return, with an Accent and Gesture somewhat discovering the Disturbance of his Mind, and how much he was touched to the Quick:

" Were it not, said he, for the Nearness of Blood
 " which God hath thought fit to infuse into our Veins,
 " and which with-holds my Arm, and to which, and
 " nothing else, I have some Regard, I would most
 " certainly disfigure that Face of yours, and set my
 " Mark upon that your shameless Front, for your
 " scurrilous, disrespectful Language, and would, in-
 " fallibly, make you unsay every Syllable you have
 " so scandalously and unadvisedly uttered. It is un-
 " pardonably base in you to upbraid me with my
 " Want of Children, when it is far from being un-
 " likely, or improbable, that I may be the Father of
 " many: Must you endeavour to cast a Blemish up-
 " on my Honour, because, as yet I have but one? I
 " solemnly protest to the Almighty, and dedicate
 " this inviolable Vow before the Presence of his Sa-
 " cred

“ cred Divinity, That, if He shall ever vouchsafe
 “ to make me the Father of Ten Sons, I will offer up
 “ One of them to His Holy Name, as a *Corban*,
 “ or Sacrifice.” And, as a farther Confirmation of
 this Vow, he immediately repaired to the Holy Tem-
 ple, and approaching the venerable *Caaba*, embracing
 and clinging close to those sanctified Rails, he affirm-
 ed the Sincerity of his Intent in the following devout
 Address to his Creator.



ABDOLMUTALIB'S Vow in the TEMPLE.

O Mnipotent Lord of the exalted Throne of Eter-
 nal Glory, who from Thy immense Altitudes
 art continually beholding all the Transactions of both
 the One and the Other World! Thou, whose Incom-
 prehensibility is in every Place, and yet cannot be
 properly said to be in any Place! But, notwithstanding,
 thou art to be found in every Place by those who
 implore Thy Assistance in their Distress! Thou, to
 whom alone all devout Prayers and Supplications are
 due, as being the universal and only Lord, who art
 the Inspector, the Mover, the Tolerator, the great
 Judge and Arbiter of all Things! Thou, who alone
 knowest the Number of Thy Creatures; and who al-
 lone deliverest them out of the Wombs wherein they
 have been borne and formed after the Manner and
 Figure which Thou alone hast seen fit to appoint!
 Thou, whose Divine Essence and Influence inspireth
 the Soul, and filleth it with joyful Tydings; and
 who graciously turnest from us the Evils, which,
 without Thy Protection, would continually befall us,
 and dost change them into their Contraries! Thou,
 who well knowest, that I am reproached for what I
 am in no wise blameable; since nothing can ever be
 effected without Thy Permission, and all thou pleasest

to ordain, must ever be accomplished! If, therefore, Lord, my Enemies upbraid and revile me, by imputing to me the Want of a Blessing Thou hast not been pleased to grant me, I humbly presume most bountiful Lord, that it is but just and equitable, that Thy Divine Grace and Goodness should supply those my Defects. O Lord! if Thou shalt think fit to make me the Father of Ten Sons, who shall be Followers and Observers of Thy Holy Laws, and shall associate themselves with Thy true and faithful Servants, in an intire Obedience to Thee, and to none but Thee alone; I here again repeat my late voluntary Vow, with the utmost Sincerity, and Resignation, of devoting One of that Number to Thy Divine Service, by offering him up as a Sacrifice to Thy Holy Name; which solemn Vow I promise to keep sacred and inviolable, without the least Scruple or Prevarication.

This solemn Address he made with so unfeigned a Contrition of Heart, and such a Sincerity and Fervency of Mind in his Expressions, that the Divine Goodness heard, and granted his Supplication: For, in Process of Time, he became the Father of (a) Ten Male Children, which were brought him by Six several Wives he married; all of them worthy Ladies of great Merit, and noble Extraction, selected out of the most Illustrious Tribes. Of these Sons, the Youngest of all was the *Elected* Inheritor of the resplendent Light. They

(a) See something of this, Pag. 123, 124, in the Note, mention'd by D'Herbelot, under the Name *Abdelmoqleb*. — Dean Pri-
 zeaux in his Life of Mahomet, says, That "*Abdolmutalib* (whom he
 " calls *Abdol Mutallah*) had Thirteen Sons; and that *Abdallah*, the
 " Imposter's Father, was the *Eldesi*," and not the *Youngest*, as my
 Author affirms; though the same is likewise affirmed by D'Herbelot,
 under the Name *Mohammed Aboul kassim, Ben Abdallah*, in these ve-
 ry Words, viz. *Abdelmoqleb*, the Son of *Hishem*, and Grandfather
 to *Mahomet*, had Ten Sons; *Hareth, Galdac, Aboulbehel, Abdel*
Caabah, Dhcran, Abbas, Hamzah, Zobeir, Aboul Talib, and *Abdalkab*.
 This

They gave him the Name of *Abdallah* [i. e. God's Servant.] He was a Child of incomparable, Beauty, Shape, Mien, and Qualifications; upon whom Heaven poured down its Blessings, and whose Birth was the Subject of infinite Joy to the whole Earth.

This *Abdallah*, the Tenth and Last, was Father to *Mahomet*, and the other Nine were his Uncles, among whom *Aboulbekel* was his greatest and most implacable Enemy.





C H A P. XVII.

The Caution which ought to be used in making solemn Vows; with the Necessity of keeping them when made. Abdolmutalib's Rashness. He proposeth the Sacrifice to his Sons. Their Obedience, but more especially Abdallah's, with his dutiful Answer. His great Resolution. They cast Lots. Abdallah is chosen. His Mother's Grief and Complaints. They make ready for the Sacrifice in the Temple. The great Joy of the Jews. Abdallah's Resignation. Abutalib offers himself in his stead. Abdolmutalib's Prayer. The People prevent the Sacrifice, &c. They go to consult a wise Woman.



VOWS or Offerings ought to be kept, only according to the Advantage or Benefit which may accrue from the keeping them, if well and properly chosen; or dispensed with, omitted, and neglected, if, on the contrary, the Performance can produce nothing but evil Effects: For, by how much the more acceptable the Observance thereof shall appear in the Sight of the Almighty Creator, by so much the

be kept,

the

the more the Dedicator offendeth the Supreme Majesty of God, and accumulateth his Sins, in failing of accomplishing what he hath dedicated. Vows and Promises are (or at least always should be) free, spontaneous and voluntary, not forced and constrained; and more especially when made to God, and Himself is called upon to be the Witness; for then they become an Obligatory Precept; and, to derogate from that, is a Perjury of an unpardonable Nature: For, let us extenuate the Sin, ever so much, by alledging, that it was a Vow better to be broken than kept; yet still, he who is guilty of such a Perjury, certainly loseth the Name of a faithful Servant, and forfeiteth his Word, and blasteth his Character, and his Reputation, thereby rendering himself for ever infamous. Wherefore every one, who designeth to make any solemn Promise, ought seriously and very deliberately to consider what he is about, and to compute and calculate the Nature of the Promise he is going to make, and of Him to whom he is going to dedicate it, maturely weighing it against his own Sufficiency and Ability, before he proceed too far, by rashly, inconsiderately, and irretrievably offending his great Maker. But when once his Resolution is firmly fixed, then, indeed, let him confirm it with such sacred and inviolable Ties, that he may look upon the punctual Performance thereof, as the highest of all Obligations; because, in those Things, wherein Heaven and its mighty Lord are concerned, there must never be the least Equivocation or Prevarication, but the naked Truth in all its Purity; since, even in worldly Affairs, they are highly displeasing to God.

It is the most undoubted Sign of an unfeigned Virtue in that Person, who, while in the Vigour of his Youth, and blessed with the Enjoyment of a perfect State of Health, shutteth his Eyes against the alluring Pleasures and Vanities of the World, purely to look upwards towards Heaven, and Divine Things; and who, with that only View, voluntarily depriveth himself of his

Liberty, by retiring into some lonesome Solitude, repulsing all his Inclinations, and bridling and subduing all his Appetites. This is the Virtue which our *Axims*, or Teachers, so highly extol, applaud and approve of; affirming, that it is most grateful and acceptable in the Sight of God: But, above all other good Works, those which they most of all approve of, as more superlatively meritorious than all others whatsoever, are Vows and Offerings made to Heaven; the which, they say, *cause both God and His Angels to rejoice*: And, in Effect, a solemn Vow, dedicated and addressed to God, is superlatively meritorious, and to which nothing is any ways comparable; provided that what the Tongue hath uttered, is firmly grounded in the Heart; and when, to confirm it, the Dedicator maketh use of a strenuous Vehemency, and an irradicable Resolution; when all his Senses and Faculties are agreed, and strongly bent upon the Performance: Then it is, that the Action becometh meritoriously weighty; then it is, the Maker of that Vow disingageth himself from the Snases of the World and the Flesh, and meritoriously chargeth himself with that Obligation. It is, indeed, very true, that it would be far better, if our Lives and Deportment were such, that there might be no Necessity for these Tryals; but since we are, through the Frailty of our Natural Dispositions, so very *brittle*, and, by Consequence, liable to the same Aptness to *break*, as all other *brittle* Bodies are, we frequently *fall asunder*; and therefore, it is very requisite we should be *souldred* and *made whole* by such *Amendments*. Yet let us do our best to avoid all Occasions, of making rash and inconsiderate Resolutions; such always make our Vows and Oblations less weighty and meritorious; they being extorted, as it were, by Force. Seeing, therefore, that we have Leisure and Opportunity offered us to prevent those evil Consequences, let us not be the Authors of our own Misfortunes: But if

we make just and reasonable Vows, it is very just and reasonable we should perform them.

It cannot be disputed, but that *Abdolmutalib*, in the before mentioned Controversy, had some sort of a reasonable Provocation to act as he did. Who doubts, but that the Affront and Indignity offered him, was very gross? Certainly he thought it so; and that even in the highest Degree; or else he could never have been prevailed with to make such a Vow, as the Offering to the Lord as a Victim, the Life of one of his own Children; a Life which must of Necessity be so dear to him, and which must cost him so much; and that only through the Resentment those gross Expressions gave him! In those Days, at *Mecca*, and throughout all those Parts of the World, a Man who had no Children, was looked upon with a very despicable Eye, as one worthy of little, or no Regard; And for certain, had his Antagonist known, or been able to have thought upon any Thing that would have been taken as a greater Affront, and have touched him more to the Quick, he would, infallibly, have said it, for, upon such Occasions, when Men are blinded with Choler, their Anger will generally provoke them to utter the worst of Words; nay, tho' what they say, is rather an Affront to him who speaketh, than to the Person to whom they are directed, as it happened in the Case before us: For, to treat a Man who was held in such high Esteem as was *Abdolmutalib*, in so vile a Manner, and to give him so gross Language, only for accepting of what was his lawful Right, his own Patrimony of Inheritance, which had, in so direct a Line, been transmitted down to him from his Ancestors, was most apparently the greatest and most unpardonable Piece of Brutality ever heard of! Yet let that be as it will, or his Provocation ever so grievous, to induce him to come to so cruel a Resolution and to oblige himself to take such a violent Satisfaction, it was still exerting his Resentment by much too far; a strange Derogation from his great natural Prudence

and

and Sagacity. Nothing could well be a greater Instance of Temerity, than to make a Vow of Sacrificing a Life which was none of his to offer, and which was also a Thing so very uncertain, as to the Performance. And in case he should be able to accomplish his Promise, he left an Example of his Cruelty and Inhumanity to his whole Posterity. An Example which ought so carefully to be avoided by all, but more particularly by those whom God hath placed upon Earth to be Precedents or Patterns for others; whose Office it rather is, to set Examples, whereby their Inferiors may edify; as being those, upon whose Actions the Eyes of the Vulgar are perpetually fixed, and to whom they are to appeal upon all Occasions.

Abdalmutalib was now become the Father of Ten proper Sons; most of which, being full grown Men, were married, and very happily settled in their own Families and Estates, and some had several Children. And at the Time, when he took the greatest Satisfaction in seeing them all together; when the beholding them before his Eyes, afforded him the highest Joy and Content; at the very Time, which, that his past Promise was more out of his Thoughts, than ever it had been since he made it; then it was, that, according to the natural Instability of Worldly Affairs, with one Turn of Time's variable and inconstant Wheel, (though God is never unmindful of the Actions of his Friends, and, indeed, put it into his Mind, lest the Glory of such a Resignation should be lost), that solemn Vow he had dedicated to the Supreme Majesty, returned afresh in his Memory; I mean, that of Sacrificing one of his Sons to the Lord, if he ever had the compleat Number of Ten.

Upon this Recollection of his Vow, though it gave him an excessive Grief and Anguish of Soul, yet, without losing a Moment's Time, he immediately set about it; *for Delays are never good; but, in Matters of such a Nature as this, it is always best to take them in Hand,*
with

with all possible Expedition. To this Intent, he sent for his beloved Sons, and when all the Ten were come into his Presence, he made them an open Declaration of the Offering he had vowed to the Lord.

When they heard this, they were all in a strange Consternation, remaining motionless and in deep Suspence; hanging down their Heads, with their Eyes fixed on the Ground, without moving their Tongues, for a considerable while; and then looking upon one another, with great Signs of inward Emotions, and Perturbations of Mind; For the Imago of Death, which seemed to be in the Midst of them, had intirely stagnated and congealed their Blood, and dispirited them to such a Degree, that not one of them returned the least Syllable in Answer to what their Father had said; nor is it any Wonder they should be so surprized, since every one of them, must needs lie under the Apprehension of the fatal Lot's falling to his own Share, and that he must be the Victim.

But after they had continued so long mute, *Abdallah*, the Youngest of them all, at length broke Silence, and with a chearful, sedate, and smiling Countenance, stood forth, and made his Father the following Reply; “ Most certain it is, my beloved Parent! that you have engaged your self in an Undertaking, that none but you was ever heard to have thought upon, in any Age whatsoever: But since you have done it, and your Vow is past recalling, there remaineth nothing now but that you immediately go about it, and shew your Obedience by accomplishing what you have so solemnly promised to His Divinity, without any farther Delay: And may the Supreme Lord never permit, that, in any of us, there should be the least Sign of any Thing, but what may tend towards the Serving and Obeying you, in all whatsoever you shall please to command or desire: We are, all Ten of us, your Sons; and we all resign to pay an intire Obedience to the Lord who created us, and to the Father who
“ be-

“ begat us: We are every one of us satisfied and
 “ contented, and offer our Lives with an humble
 “ and dutiful Resignation; and I am the first, who,
 “ for all the rest, offer my own Throat to the
 “ Knife.”

His Father, upon this, turned towards the others, to see whether or no they approved of what had been said; and they all, with one Voice, answered in the like Terms, saying; “ Not only *One* of us; but,
 “ if it be your Pleasure to command us *All* to die,
 “ we will most freely, most sincerely, and most willingly resign our Lives.”

The pious Father, was so highly, pleased and comforted at the great Dutifulness and Humility of this Reply, as likewise, at the noble Generosity and Resolution they expressed, in so frankly offering their Lives, without shewing the least Weakness or Fear, that, with his Eyes all drowned in Tears of Tenderness and Affection, he poured out a Thousand and a Thousand Benedictions upon them, and said, “ My
 “ dear Children; Since your Submission and Resignation is so exemplary and spontaneous, and you give
 “ me such Encouragement to proceed in my Design,
 “ my Desire is, That to morrow, early in the Morning, you purify your Bodies with the necessary
 “ Washings, cloath yourselves in new Garments,
 “ and recommend yourselves to God, as if you were
 “ going to leave the World: Take your Leaves of
 “ your Mothers, and let those among you who are
 “ the Fathers of Children, take Leave of them likewise, and then repair to the Holy Temple; where,
 “ that neither of you may think himself injured, or
 “ partially dealt withal, you shall cast Lots; and he
 “ upon whom it is God’s Pleasure the Lot shall fall,
 “ Him, it shall be, from among the rest, who shall be
 “ the chosen Victim for the Sacrifice;” Which they all willingly agreed to, and very punctually observed.

At Break of Day *Abdolmutalib* arose, and began to prepare for what he had resolved upon. He first of all washed

washed his Body, put on his best Apparel, adorned himself with many precious Relicks of the Ancient Patriarchs and Prophets, performed his Devotions, recommending himself to his Creator; and then, being provided with a keen Weapon, of *Indian* Temper and Fabrick, he went forth in order to put his Undertaking in Execution, calling upon his Sons to follow him, who all immediately came out at the first Call, and presented themselves before their Father, except *Abdallab*, who stayed behind; Not that he was in the least backward or unwilling to come, but was detained by the sorrowful afflicted *Fatima* his Mother, who could by no Means be prevailed upon to part with him. At length he endeavoured to force himself out, she still hanging upon, and embracing him; and he, that he might get loose and dis-engage himself from her, unkindly denied and refused those tender Demonstrations of Maternal Love and Affection, though so excessively moving, that they were enough to mollify the very Rocks.

“ Let me go, said he to her, to my Father, who is
 “ yonder waiting for me, lest he should accuse me
 “ of Negligence, or deem me to be a Pusillanimous,
 “ faint-hearted Coward; For I have far more Regard
 “ to my Reputation, my Duty and my Obligation,
 “ than to all your Tears. Let me go, therefore; I
 “ say; for if the Lord shall decree that I lose my
 “ Life, I shall then have been found worthy of that
 “ Palm of Glory, whereof my Soul is so desirous; and
 “ shall thereby deliver my Brethren, and acquit my
 “ Father of this obligatory Debt: But if God seeth
 “ proper that I escape, I shall return to you again.”

He had no sooner said these Words, but his Father came in great Haste, to call him; and *Fatima*, her Eyes flowing with Showers of Tears, turned towards him, and thus bespake him; “ In what Part of the
 “ World have you ever seen, or heard; in what
 “ Book have you read, an Example or Precedent
 “ of a Father’s imbruing his Hands in the Blood of
 “ his own begotten Son, and that, without the least
 “ Provocation, or forcible Compulsion! Is there any

“ Cruelty

Cruelty in the whole Universe to be compared to so
 inhuman a Deed? When it shall be known in the
 World, that you cut your Son's Throat, nay, sup-
 posing it done in Passion, or for some great Crime,
 what will be said of you? But still supposing, that
 this Undertaking of yours cannot possibly be dis-
 pensed with, or prevented, take one of the other
 Nine, and let this your youngest Child alone; Have
 Pity upon his tender Years; consider his uncommon
 Beauty; have Regard to that radiant Light upon
 his Forehead, whose resplendent Beams reach to the
 very Skies, and remember, that this my own wretch-
 ed Life dependeth upon his; for, assuredly, I shall
 never survive my Child one Moment.

To this *Abdolmutalib* made Answer in these Words;
 You may assure yourself, that I have the greatest
 Reluctancy imaginable, to hurt even one Hair of
 the Head, much more to take away the Life, of him
 who is the very Light of my Eyes; but it is not
 reasonable that the Lord's due Sacrifice should be
 neglected or refused, upon the Account of your Son's
 Beauty, or your Grief, or indeed, upon any other
 Worldly Consideration whatsoever. I feel more
 Compassion for him, and love him with a more
 tender and unfeigned Affection, than all those who
 make Profession of their Love and Concern, be
 the outward Signs of their Grief ever so great, or
 their Lamentations ever so many. I'll conduct him
 with the rest to the Temple, where, Oh! may it
 be the Divine Will of the Almighty, of His infinite
 and boundless Mercy, that he may be sentenced to
 live, and not to die! But if the fatal Lot falleth
 upon him, it is our Duty to obey; For there is no
 contradicting, or contending with the Pleasure or De-
 crees of Him whose Creatures we are, and who com-
 mandeth and forbiddeth what He Himself pleaseth.

When *Abdolmutalib* had said this, the Youth im-
 mediately got himself ready, and turned towards his
 sorrowful Mother to take his Leave of her; who kis-
 -sing,

sing, embracing, and blessing him, with Expressions
 and Gestures which would have softened the hardest
 Stones, fell into these passionate Exclamations; "My
 " dearest darling Child! Thou, whom the Lord hath
 " pleased to ordain, that thy Father shall cut thy
 " Throat before my Face! That these my Eyes shall
 " behold thy beautiful Countenance all besmeared
 " with the Blood of thy precious Veins! O my Child!
 " Thou who wert wont, with only looking upon thee,
 " to alleviate all my Pains, all my Sorrow and my
 " Discontent, and now thy Sight affordeth me no-
 " thing but mortal Affliction, Grief and Despair!
 " This unhappy Day putteth an End to all my Com-
 " fort and Joy, and is the Beginning of my Anguish,
 " my Bitterness, and my Woe; since, from this
 " wretched fatal Minute, my Breast can never more
 " be capable of hoping for the least Glimpse of Rest
 " or Consolation! This Day Mecca will be deprived of
 " its Luminary! This Day it will be involved in Dark-
 " ness. For when it no longer enjoyeth thy Light, it
 " must, of necessity, be covered with Clouds of Ob-
 " scurity! Let those who are in her Walls accompany
 " me, this cruel Day, in my Tears and Lamenta-
 " tions; and let the Inhabitants of Places far and near
 " repair hither, to be Witnesses of my unutterable
 " Grief! O my Child! for whose Ransom I would
 " freely sacrifice my own Life, were it valuable
 " enough to redeem thine, or would it do thee any
 " Service! But alas! I do but, by vainly forming
 " effectless Chimeras, wish I could apply a Re-
 " medy; for I see, by no human Means, how, or
 " which Way I can deliver thee! My Eyes shall
 " flow with watry Floods of Brine, as long
 " as those Membranes which cover them shall
 " endure, and when they are rent and torn out,
 " the Torrent shall then be converted into Blood!
 " From this Day I bid *Adieu* to all Comfort, and re-
 " nounce every Spark of Joy; since all that I have
 " hitherto

“ hitherto enjoyed, from hence-forwards, will be the
 “ Subject of my eternal Anguish.”

Thus spake the disconsolate *Fatima*, weeping all the while, without Intermiſſion, as if in Reality her Sou had been maſſacred in her very Sight. *Abdolmutalib*, likewise, was ſo diſſolved, as we may ſay, in Torrents of bitter Tears, that he melted away like Wax in the Heat: Nor is it to be wondered at, that Tears vented with ſo much Ardency, ſhould reduce him to ſuch a Softneſs. But at laſt he reſolv'd upon departing, without farther Delay, or ſuffering himſelf to be detained any longer, by giving Ear to Weeping and Complaints; and ſo, ordering his Son to come after him, they went into the Street, followed by the ſorrowful *Fatima*; cloſe behind them. Like an Ewe from whom her tender Lamb hath been ſnatched away, and is ſhew'd to her at a Diſtance, juſt ſo did this afflicted Mother run after them, overwhelmed with Floods of Tears, and ſo confounded, that ſhe ſcarce knew what ſhe did; her very Garments being a Trouble to her, ſhe trampling upon them as ſhe went along.

The News of this great Incident was ſoon diſperſed throughout *Mecca*, and all the circumjacent Country, and all who heard it repaired thither; inſomuch, that ſuch prodigious Numbers of People flock'd to be Spectators of that Tragical Scene, that the City was much too ſmall to contain them. Nor did the Sages and Diviners of that perverſe Generation of People, the *Jews*, with Multitudes of their Followers, fail to be there; That accuſed Race, who were continually inventing treacherous Snares and Practices againſt the Lord's Elected Poſſeſſors of the Light; and that becauſe thoſe impious Traytors were ever apprehenſive, and had ſure Grounds of their Suſpicion, that the true Lord and Poſſeſſor of that Sacred Light, would overthrow and aboliſh their falſe Sect. And the more, becauſe amongſt their ancient Relicks, thoſe wicked Magicians had preſerved a Shirt which had been dip-
 ped

ped in the Blood of the Righteous (a) *Yahia*, concerning which their Writings made mention, That whenever the Blood, which, for so many Ages, had been upon that Garment, should be perceived to *liquify*, and to drop apace from it, that then, of a Certainty, the *destroying Sword of Wrath* approached.

These Tokens were manifestly shewn them at the Time of *Abdallah's* Birth; for the Blood was seen to drop very fast from that holy Relick; and by this they were fully convinced, that their Ruin and Perdition was at Hand. For this Reason they had assembled together all their stoutest Warriors from all the Cities and Towns in the Country; and, upon Consultation, had firmly resolved, and given express Orders to destroy the *Light*, by killing *Abdallah*, when and where-ever they could find a favourable Occasion. And with that perfidious bloody Design, after which they so much thirsted, they were now come to *Mecca*, upon hearing the News of this Sacrifice, to see whether or no it would fall to his Lot to become the Victim; and to further which, they had privately offered vast Sums of Money, and prodigious rich Presents of Jewels and other valuable Things.

Abdolmutalib was now come to the Temple, preceded by his Ten Sons, and gave Orders, that the Lots, according to the Custom of those Times, should be brought him, which he delivered into the Hands of the Person appointed for that Office, and then gave him the Charge of his Children. This Person took them, and, followed by all the Ten Brothers, went into the Temple, the good Father staying without, with his drawn Weapon ready in his Hand; tho' scarce able to contain himself, but stood trembling, and felt all the Convulsions to which the Frailty of Human Flesh is subject; and before the Lots were cast, he went up to the Rails, and laying hold of them, he devoutly be-

(a) St. *J. hn* the Baptist.

sought God to accept of this his Sacrifice, with the same Pleasure as he offered it, and that it might be as grateful in His Sight, as he desired it should. He likewise implored the Almighty, that his Son *Abdallah* might be exempted from the fatal Lot, and that it might rather fall upon any other of the Nine. And indeed, this was what gave him the greatest Disquiet, because he bore him a tenderer Affection, than he should have done to Fifty Sons, had he had so many.

Having ended his Prayer, he departed from the holy Rails (which all the while he had been embracing) and calling out aloud to the Person who had the Lots, he bad him do his Office, without Delay. The Case of this pious and venerable Personage, was at that Juncture, certainly very extraordinary, and, as we may term it, as if he had been put to publick Sale; so intirely were the Thoughts and Eyes of the whole Multitude taken up with his Concerns: For that vast Concourse of People were all crowding around the spacious Portico of the Temple, impatiently waiting the Result of this great Affair, and the coming out of him whom Chance should have condemned to be the suffering Victim. That numerous Congregation was composed of his Relations, Friends and Well-wishers, as also of abundance of his invidious Enemies and Persecutors, who bore him a mortal Hatred. Those were extremely moved with Commiseration and Fellow-feeling, at his present unhappy Circumstances, and inexpressible Agitation of Mind, as every well-intentioned disinterested Person must undoubtedly conceive his to be, whilst these others would indisputably have been, in their Souls, far better pleased to have seen him still deeper involved in Grief, Anguish and Misery; for the *Wicked have always abundantly more Malice concealed in their Hearts, than what they openly make Profession of.* Some are weeping and lamenting for the unfortunate Father, whilst others, who hate him, inwardly rejoice at his Afflictions. Whilst some pity the rigid Fate of the unhappy Youth, whose Lot it shall be to swallow the
bitter

bitter Draught, others have, by way of Anticipation, already passed Sentence upon him.

Thus, as is usual in all mixed Assemblies, were the Thoughts of the whole Multitude variously employed; the unconstant Rabble, who are professed Enemies to the Good, and to all Piety, having their Minds most at Ease, according to their Custom upon all such Occasions. The sorrowful Mothers of those illustrious Youths were all present, overwhelmed with anxious Doubts and Apprehensions, each being filled with Fear and Horror, lest the fatal Lot should fall upon her own Son. These racking Thoughts gave them unutterable Disquiets and Perturbations of Soul: This insupportable Uncertainty made them wring their delicate, lilly Hands, and caused them to tremble with Anguish and Despair, and to vent innumerable bitter Sighs, at the shocking Thoughts of what might happen.

When that numberless Congress of People had a considerable while continued with their Eyes always fixed upon the Gate of the sanctified Temple, without once moving them off from that Object, some clambering up one upon another to see the better, others standing on tip-toe, stretching their Necks as much as possible, and all in general looking that way, with the utmost Attention; the Temple Door at last was seen to open, and the Lot-Caster came forth, leading after him the noble Youth *Abdullah* (by a Sash which he had fastened to his beautiful Neck, by giving it one Turn round it) his Visage pale, wan and discoloured, and not the least Glimpse of his wonted glorious *Light* appearing on his Countenance; after whom followed his Nine Brothers, all weeping and making lamentable Outcries for him, and uttering the same Expressions of excessive Concern, as if the Case had been their own; all which, when the good *Abdolmutalib* beheld, he had certainly fainted away, and fallen to the Ground, had not the noble, undaunted Spirit of his magnanimous Ancestors, and his own innate Great-

ness of Soul, inspired him with Courage to bear up against so killing a Sight.

No sooner was this moving Scene opened, but a sudden Noise of Sighs, Groans and compassionate Murmuring was heard among the Spectators, at an Object so extremely shocking. To behold the loveliest, sprightliest Youth that Nature had ever formed, just ready to have the fatal Steel applied to his delicate Throat, and that in his tenderest and most promising Bloom! But, what shall we say of his Mother, when she is at last clearly convinced that all those racking Fears and Doubts, which till then were but uncertain Suspicions, are now but too heart-breaking Truths; who is now so plainly confirmed in what before she only dreaded, and sees the whole Mystery unravelled before her Eyes? This let the Mothers consider, who upon every (even the least) Hurt that happeneth to their Children, feel mortal Pains, afflict themselves to the highest Degree, not being able to bear it with any Patience: What then must she do who beholdeth her Darling, like an Ox tied down in a Ditch to be slaughtered?

This distressed Lady had another Son, a Youth of very great Merits, who was Brother, both by Father and Mother, to him who was now appointed to be offered up as a Sacrifice. His Name was (a) *Abutalib*. This magnanimous young Hero, stirred up and inspired by that transcendent Generosity and Greatness of Soul, which he had inherited, in a direct Line, from his illustrious Ancestors, came and cast himself, with great Piety and Humility, at his Father's Feet, and, with a serene, smiling Countenance, intreated him, That he would be pleased to accept of the voluntary

(a) This *Abutalib* was *Mahomet's* Uncle, who, after the Death of his Grandfather *Abdolmutalib*, took him under his Care and Protection. He was the Father of the famous *Aly*, who married the Impostor's Daughter *Fatima*. He is often mentioned by Dean *Prideaux*, and others.

Offering he was desirous of making to the Lord in Defence of his Brother's Life, proffering freely to lay down his own in Exchange.

"I dare act nothing contrary to the Lord's Pleasure, said his Father, neither will His Divinity consent to have His holy Decrees contradicted or disobeyed."

Why then, replied *Abutalib*, to avoid committing any Error, or proving disobedient to God, let the Lots be cast once more, to try if it may light upon me, and I will go and intercede with His Sacred Majesty, whose Ears are always open to those who seek Him, that, out of His immense Bounty, He will vouchsafe to accept this my free Offering: And having said these Words, he went into the Temple, where, taking hold of the Rails, he most devoutly made his Address to his Creator in the following Terms.



Abutalib's PRAYER.

O Sovereign of all the Nations, which, out of Thy incomprehensible Wisdom, Thou hast created! O Distributer of all Mercies! O Maker and Erecter of Thrones! Thou hast been pleased to pass what Judgment upon us Thou sawest most meet and agreeable to Thy Holy Will, wherewith all of us, both our Father and our selves, are fully satisfied, and to obey which, we are perfectly resigned. The Vow our Father made, was, in reality, somewhat inconsiderate, and of an uncommon Nature, since he promised our Lives before we were born, or had an Existence. Thou wert pleased to comply with his ardent Request, in granting him what he sought for at Thy Hands; and he is now come to accomplish his Vow, and to offer up to Thee that which he had consecrated to Thy Holy Name. We all of us cast Lots, that neither of us might think himself injuriously treated, and the Lot hath fallen upon him,

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who, as Lord, Thou well knowest, is the most esteemed, and the worthiest of us all. He is our Light, and our Content; He is our chief Consolation in our Adversities; He is the very Light of our Eyes, and the Ornament of his whole Tribe. If therefore, Lord, it shall be Thy Pleasure to content Thy self with me for Thy Victim, and to exempt my dear Brother, and suffer him to be set at Liberty, I here affirm, in Thy Presence, that I am freely satisfied to resign my own Life to redeem his, if Thou wilt vouchsafe to accept me in his stead. This I willingly, and of my free Choice offer, out of the ardent and unfeigned Affection I bear him; and, I beseech Thee, I may be permitted to lay down my Life for his, and prevent his Blood from being spilt by sacrificing my own. O Lord, I intreat Thee, deliver my Brother, have Compassion upon his afflicted Mother, and accept of this my Petition; for Thou thoroughly knowest the Intent with which I make it.

When he had said this, he departed from the Rails, and returning to his Father, he intreated him to accomplish his Vow upon him, by passing his Weapon upon his Throat. The good Father, to put them out of Suspence, cast Lots a second time, and it fell again upon Abdallab, as it had done before. This having put an End to all farther Disputes, the Thing being now so fairly confirmed, there remained nothing more to do, but to obey the Sentence, as God had thought fit to ordain; and, in order to put it in Execution, he instantly laid hold of that his chosen Son, and conducted him into that Sacred Mansion, worthy of so noble a Sacrifice.

The Youth, whose so beautiful Countenance was now quite deprived of every Ray of its wonted Light, very resolutely encouraged his pious Father, saying; "Be not afraid, Sir, but, without Delay or Hesitation, tie my Hands and my Feet very fast, that you may meet with no Impediment to obstruct your Design: And if you apprehend, that, when the cruel Steel shall have penetrated my Veins, the Sight thereof

thereof will move you to Compassion; I beseech you, shut your Eyes, and then pass it over my Throat as fast as you can, shaking off all Thoughts of Pity or Tenderness, and arming yourself with Patience, and a firm Resolution; for, in obeying the Lord's Decrees, you will receive a sufficient Consolation for my Loss. For my own Part, I am intirely content, and exceeding joyful, that the Almighty is pleased to accept of me, in this my immature Age, for an expiatory Offering, and think myself highly honoured, in being deemed a Victim worthy enough to acquit you from this your Obligation, for which you are so extremely concerned. But I advise you to order it so, that your Garments may not be stained with any Drops of my Blood, as well to avoid giving you the Occasion of making melancholy Reflections at such an Object, as likewise, to prevent my Mother from falling in a Passion with you, when she shall behold it, which must certainly bring the Remembrance afresh into her Mind, and lay all the Blame upon you: And I intreat you, my Beloved Father, that if she sheweth any Resentment, or maketh any Complaints (which she will have, in Justice, some Reason to do) be not offended at her for so doing, but rather comfort her in her Mourning and Sorrow, and endeavour to dry up those Tears she may probably shed for her Loss of me: For, in fine, she is a Woman, and an indulgent tender Mother, and, upon that Account, ought to be considered. May God be pleased to comfort you both under your Afflictions; and I beg you, at present, to spare your Grief, and to think upon nothing but fulfilling the Almighty Decree, and offering up to His Sacred Name the intended Sacrifice."

The tender Youth had no sooner inclined his lovely Neck to receive the cruel Wound, but immediately from his beautiful Forehead proceeded such a glorious Splendor, that the radiant Beams of that resplendent Light, mounting aloft, pierced the Clouds, through

which having passed, they entered into the Spheres of the Cœlestial Courts, till they arrived up to the Seventh Heaven; where the (a) Favourite Angels, who are employed in bearing the Throne of Glory, cryed out, and humbling themselves before the Lord of all Bounty and Clemency, they said; "Most Merciful Lord! have Compassion, we beseech Thee, upon these pious Worshippers of Thy Divinity, since Thou fully knowest their Sincerity, and the Integrity of their Hearts!" God replied; "I see all;" They do nothing but what I perfectly well behold: Although I am tardy, and do not immediately hasten to their Assistance, it is only to make a full Tryal of their Constancy and Perseverance; and I will surely deliver all those who remember me, and who call upon me."

But when *Fatima* beheld the *Light of her Eyes*, her Darling Child, just ready to undergo the cruel Stroke of the keen Weapon, and that her Misery was now past Remedy, her Husband being busily employed in fast binding his delicate Limbs with hard Cords, and, in Earnest, preparing to begin the fatal Sacrifice; she, no longer able to contain herself, or to endure that inhuman Sight with any Patience, forced her Way out from amidst the Croud, like an enraged Lioness, when deprived of her Young, or a Wild Cow, whose Calf hath been taken from her, and ran about like one distracted, weeping, sobbing, raving, lamenting, complaining, and tearing her Face with her Nails, roaming up and down through every Street, knocking and calling aloud at every House she came by, for the People to commiserate her Sufferings, and to come to her Assistance, begging and imploring them to rescue her dear Son, either by Force of Arms, or otherwise, as best they could: And so numerous were her Complaints, and so loud the Out-cries she made, that every Corner of, *Mecca*, its publick Places, and

(a) See p. 12, 13, 15, 53. in the Notes.

its Suburbs rang with them; and so moving was her Grief, that all the Men, I mean all those of her own Tribe and Family, as likewise all others, who upon such Occasions, value themselves upon their Honour and Generosity, were stirred up to succour her in her Distress; insomuch, that with a resistless Impetuosity, they broke through the Multitude, bearing down, and trampling under their Feet all who stood in their Way, and, with their naked Sabres in their Hands, came up to *Abdolmutalib*, at the very Moment when he had applied the murdering Steel to his Son's Throat, in order to accomplish the cruel Sacrifice; and, with a generous Zeal, they resolutely laid hold of his Arm, and wrested the Weapon out of his Hand, not omitting to give him some severe Reprimands for his unnatural Intent; saying, "For Shame! For Shame! Desist from this Impiety! Forbear to think of injuring this Woman in so violent a Manner, by murdering her Child, without the least Provocation or Grounds for committing this cruel Piece of Barbarity; for, assure yourself, that before you shall ever see this your Knife stained with that innocent Blood, every one you see here are resolved to die in his Defence; nor will we ever suffer you to perpetrate so foul and inhuman a Deed." To whom *Abdolmutalib* made this Reply, "For what Reason would you compel me to disobey my Creator, and act contrary to His Holy Decrees? Judge, O Lord, the Equity of this Cause between me and these People, who violently and forcibly prevent me from performing the Obligation I owe to Thy Divinity!"

While they were thus contending, they heard a certain Man calling out to them very loud at a Distance, and saw him forcing his Way towards them as fast as he could, making Signs as he came, that they should proceed no farther, for, that he would put them in a Method to set all Things right, and to end their Controversy; and as soon as the said Person came where they were, he, addressing himself to *Abdolmutalib*, spake thus;

thus ; “ You are the Prince and chief Ruler of
 “ Mecca and all its Territories, and the whole Govern-
 “ ment thereof is wholly lodged in your Breast ; and
 “ if you should thus murder your Son, it is very pro-
 “ bable that hereafter you may be liable to the
 “ Peoples Reproaches, who may, perhaps, blame, up-
 “ braid and cast Reflections upon you for this Deed,
 “ as having set an Example to your Successors, which,
 “ it is to be feared, they might be too apt to follow,
 “ and so, upon every Occasion, make a Practice of
 “ Sacrificing their Children, since you have left them
 “ such a Precedent ; and such Actions as these are
 “ very ill becoming Princes and Sovereigns. Now
 “ should your Posterity do amiss, by imitating the
 “ Example you shall have set them, all the Crimes
 “ they are guilty of will be laid to your Charge,
 “ and you must assuredly answer for the same : Nor
 “ doubt in the least, *Abdolmutalib*, but that, for a
 “ Person of your uncommon Parts and Qualifications,
 “ to set evil Examples to others, is an unpardonable
 “ Oversight, and what soundeth extremely ill. ”

Abdolmutalib to this made Answer, “ Is it then
 “ meet, or would it any wise be excusable, that the
 “ Vow which I have so solemnly made to my Great
 “ Creator, should be neglected for any Earthly Con-
 “ sideration whatsoever ? ” To which the good *Ygrama*
 “ (for so was this Person called) replied ; “ I’ll give
 “ you wholesome Advice, and will set you in a right
 “ Method, if you will but follow my Counsel. Here
 “ in this Province of *Hegiaze*, not very far from hence,
 “ liveth a most Wise and Learned Woman, who, in
 “ Cases and Disputes of this Nature, applyeth many
 “ successful Remedies, and thereby very frequently
 “ preventeth the worst of Disasters. Thithat, if you
 “ so please, we will repair, with all Diligence ; where,
 “ I am fully persuaded, we shall find a satisfactory
 “ Medium for what now so deeply troubleth your
 “ Mind. ”

This Advice given them by *Igrama*, was well approved of by all; and so, putting a Stop to the Sacrifice, *Abdolmutalib* determined to make a Tryal if any Expedient could be found to save the Youth, and to accomplish his Vow without deviating, in any Point, from his Obligation; and so they resolved upon taking a Journey to the Place of this Sage Woman's Abode: *For they who are in Darkness, are still in Hopes of getting out of it, and of arriving where they may once again behold the Light of the Sun.*





C H A P. XVIII.

The direful Effects of Envy. Abdolmutalib sets out to go to the Wise Woman. She receives great Presents from him and his Followers. Her Counsel to him. Abdallah's pious Resignation. His Mother's great Offers for his Ransom. They all repair to the Temple. The Lot's being several Times cast, always fall upon Abdallah. His Reproof to his Father. Afflictions beneficial to the Righteous. The Lot falls upon the Camels. A Prophetick Voice heard in the Temple. The general Rejoicing for Abdallah's Deliverance. The hundred Camels sacrificed, &c.



Envy, thou corrupted incurable Wound!
 Thou bitter, deadly, infernal Poison!
 Thou corroding Cancer! Thou dangerous
 Homicide, against whose fatal Stroke no
 Human Arts or Means can avail! Thou
 who hast destroyed and laid in the Dust so many good
 and righteous Men! How many illustrious and noble
 Worthies hast thou reduced to the lowest and most
 abject Condition, and how many base, mean Wretches
 hast thou exalted! To fetch Examples from a remote
 Distance; What became of the Righteous (a) Abel?

(a) See p. 57. in the Notes.

What was it that induced that ungracious (a) Son to dethrone his Father from his mighty Monarchy? What was it that caused *Jacob* to undergo so much Sorrow and Affliction? What was the Cause of his Son *Joseph's* being cast into the Well, and of being afterwards sold as a Slave? What made *Daniel* be put into a Den, and *David* to be sent into Banishment, instead of crowning him with Laurels, according to his Merits? And what was it that shortened the Days of that invincible Monarch *Alexander*, and cut him off in his most flourishing Prime? And, to come nearer to our present Purpose, What brought the noble Youth *Abdallah* to such a deplorable Crisis, as to be bound Hand and Foot, and a Knife at his Throat ready to spill his innocent Blood? And finally, What sent the good *Abdolmutalib*, a wandering in Pilgrimage, his Heart bursting with Grief, restless, comfortless, and in Despair, seeking some Remedy and Consolation under his Afflictions? What was it that caused his Family, all his Friends, Well-wishers and Dependants to be so disquieted and so involved in Anguish? What divided the whole City *Mecca* into Parties and Controversies; some excusing his Procedure, and extenuating his Offence, whilst others severely blamed the Rashness of his Vow, and highly condemned his unnatural Attempt? *Q. what cruel Afflictions doth many a Righteous Person undergo, and how great are the Evils which a Wicked Man is often the Cause of!*

On the Third Day, after the intended Sacrifice, above treated of, the worthy *Abdolmutalib* (whose Mind was now somewhat more at Ease from those insupportable Convulsions, wherewith that Tragical Circumstance had racked his Soul) set forwards towards the Place he had been advised to repair to by the prudent *Iqramâ*, who was a very notable, sage and

(a) Here we can but guess who he means.

learned Person. He was accompanied in that Journey by Eighty gallant Cavaliers, all of them Men of extraordinary Worth and high Extraction, being his own near Relations; and were, every one of them, under a deep Concern for the Troubles and Misfortunes of their Chieftain; but what most of all moved them, was, The imminent Danger his Son's Life lay under, whom they left at Mecca, not being willing to take him along with them.

When they were at their Journey's-End, and had arrived at the Habitation of the said Wife Woman, they were introduced into her Presence; where, after many Compliments and Civilities had pass'd on both Sides, they liberally presented her with several Jewels and Things of Value, with abundance of Promises of a much more considerable Gratification, which each of the Guests separately offered, and engaged to see performed, if, by any Method, she could put them in a Way of obtaining what they sought for; acquainting her, at the same Time, with the whole Affair. She gave them a very courteous Reception, calling them her Brothers, and, with great Sincerity, returned them this Answer; *That they should take Courage; that they should have no Cause to repent their Trouble in coming thither; for that, with the Assistance of the Almighty, she would set them intirely at Ease, and expound every Point concerning which they made Inquiry, the very next Morning.*

They having taken their Leaves, departed, and passed that Night in great Expectation of the Result of that her Promise; and as sooner the Day appeared, but they went to her again; who, after mutual Salutations, said to them; *Most noble and select Company! Lords of the highest Degree! Inhabitants of the Mansion of certain Pardon! Return in Peace: Rejoyce and be glad; never trusting in God's Bounty and Clemency, who, from His munificent Hand, will grant you a happy Delivery out of all your Troubles.*

As to this obligatory Sacrifice, in which you are engaged, my Answer is, That, in order to its being compleatly ac-

complish'd, and may remain deficient in no one Respect, you must provide a great Number of Camels, and convey them to the Place appointed for the Sacrifice, together with the Youth in Question: Then separating Ten of those Camels from the rest, cast Lots between the Youth and them, and if the Lot again falleth upon the Child, set them aside, and take Ten more, and so more, still continuing to cast the Lot, 'till it shall fall upon the Camels; when, taking all those Camels which shall have been so set apart, cut their Throats, and offer them up for Victim to the Lord, who, with the Blood of those Creatures, will assuredly be satisfied and appeas'd.

Upon this they took their Leaves of this good Woman, and very joyfully departed in order to return to Mecca. Some of the Company hastened on before the rest to comfort Fatima with the good News they brought, and to put her in Hopes of saving her Son. As Abdolmutalib and the rest approached, Abdallah, with his Nine Brothers went out to meet them; and Abdallah, addressing himself to his Father, said; *It grieveth me to the very Soul, Sir, to see all this Trouble you put yourself to; I for, my Part, shall be very well satisfied if you proceed as you at first intended, and comply with the Divine Decree. But let me know, I beseech you, whether or no you have found any Remedy for your disturbed Mind, or any Expedient which may be capable of setting your Heart at Ease, which is the Thing I most of all desire.* To which his Father, taking him in his Arms, and kissing him between the Eyes, made Answer; *My darling Child! Thou Joy of my Life! I have found an Expedient of fulfilling my promised Sacrifice at a less Expence than that of thy dear Life; which, tho' it will cost me part of my Substance, yet I should think thy Redemption bought at a very cheap Rate, though I should be oblig'd to purchase it with all I have in the World. The Experiment I intend to make, with the Permission of the Most High God, to Morrow Morning, in thy Presence and before a full Assembly of the People*

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People. Do what ever you please, Sir, replied the virtuous Youth, I shall always be resigned, and, in every Respect, obedient to your Commands.

As he spake this, his Mother, who had never ceased from weeping all that Interval, came to them, her Face all miserably torn and disfigured, and her Eyes almost swoln out of her Head with incessant Weeping, saying to her Husband, Take no Thought for any Loss or Expence, for my Mother and I, between us, have a Thousand Camels ready prepared for my Son's Ransom, all which you are at Liberty to make Victims of. And if the Almighty still requireth more, we will supply the Defect with Oxen, Cows, Sheep, &c. And if yet more is required, I'll willingly undertake plentifully to entertain all the Pilgrims who resort to the Holy Temple, at my own Costs and Charges: And if still this is not enough, we will freely bestow all our Treasure, our Jewels, our Ornaments, our Gold and our Silver, both wrought and unwrought: And still, if all this is not sufficient, my Relations have ordered me to acquaint you, that they are ready to deposite, towards my Child's Redemption, Camels, Gold, &c. But if, after all, we are still deficient, I my-self will go a Begging, for the rest into Foreign Countries: I'll wander through all Arabia and Syria: I'll implore the Aid of the Roman Prelates, nay, I'll go from one End of the Universe to the other, rather than fail. But if all this is too little, and His Divine Majesty will be appeas'd with nothing but my Son's Life, why then, Prais'd be His Name, and let His Sacred Will be fulfilled! To whose Judgment I submit my-self, and make my Appeal.

Abdolmutalib returned her this Answer, You oblige me exceedingly, and give me a very great Consolation with these liberal Offers you so generously make me: But I trust in the Lord, that my own Stock will be sufficient, without my having any Occasion to meddle with any Part of yours. And he forthwith sent away Orders to his Servants, who had the Care of his Droves of Camels, Cows,

Cows, &c. and to his Shepherds who looked to the Flocks of Sheep and Goats he had at Pasture, both in the Mountains, and on the Plains, that they should drive them home, to be ready at Hand at the appointed Time.

When the Morning came, and every Thing, (as Cords, &c.) being in a Readiness, he took his Weapon in his Hand, and, with his Son *Abdallah* marching before him, he went to the spacious Square before the Temple, which was the Place appointed to perform that Oblation to the Lord; where he found a vast Concourse of the People waiting, with an innumerable Multitude of Camels and other Cattle, standing ready. The first Thing he did, he took hold of his pious Child, and, laying him down upon the Ground, with a determined Courage and Resolution, he fast bound his Hands and his Feet; after which, he caused Ten Camels to be tied likewise, and to be placed behind his Son. And then going into the Temple, he went up to the holy Rails, and laying his two Hands upon them, he, in an audible Voice, called upon his Creator in these Words; *Lord! what I am about to offer up unto thee, is thy just Due, and an indispensable Obligation: Thy Judgment and Sentence is right and equitable, and must, of Necessity, be fulfilled and complied with; for there is no contradicting thy incomprehensible Decrees. Lord! the Servant is thy Servant, the Wealth is thy Wealth, and the Cattle are thy Creatures! If thou requirest the Servant, he is here, with all Humility and Resignation, ready prepared: If thou wilt be satisfied with these other Victims, I only wait to observe thy Will, and to obey thy Command.*

When he had said this, he instantly ordered the Lots to be cast, as before, and it fell again upon *Abdallah*; upon which, Ten Camels more were brought and made fast with the first Ten: Then the Lots were cast the second Time, which fell again upon *Abdallah*; upon which, Ten other Camels were added to the Twenty, which made the Number Thirty: And the casting the

Lots still going on, and the fatal Lot always falling upon *Abd. Uah*. Ten more were added, and after them Ten others, which made Fifty: And they still continuing as they had begun, and the cruel Lot, at every Cast, running its usual Way, the Number was now increased to Ninety.

The zealous Youth, notwithstanding he lay bound Hand and Foot, upon the Ground, could not avoid being somewhat moved, and called out aloud, in these Terms; *How long do you vainly pretend to spend your Time to no Purpose? Cast away these trifling Lots into the Air; for I am quite scandalized and ashamed to see, that, so contrary to all Right or Reason, you persist in contradicting the Almighty's Ordinances! I see, the Merit of my voluntary Resignation diminished, and my Obedience vilified! You make my Services unacceptable, and, in the End, you will render them despicable! It becometh not the Servant to be remiss in his Duty, nor to be over-assured; nor, if his Lord requireth one Thing, to persist obstinately and contumaciously in adding the quite contrary! Since, therefore, you are so plainly convinced how much you are in the wrong, come hither (unless you intend to persevere in your Disobedience) and put an End to what you have undertaken; in doing which, you will acquit your self of the Debt the Lord requireth at your Hands.*

At these Words there was heard a very great Murmuring, with a confused Noise of Outcries, Weeping, and Complaints, from every Part of that spacious Place: And the good *Abdölmualib*, still firmly fixed in his pious Intent, replied, *He who continueth incessantly knocking at the same Door, may rationally hope to be heard, and pitied at last.* And having once more cast the Lot, and the Camels being now increased to the equal Number of One hundred; he, lifting up his Countenance towards Heaven, spake thus: *O most Sovereign Monarch! O King of the Supreme Throne! Author of all Things, and Distributer of all Mercies! Receive, I implore thee, this Expiation I offer thee! I*
intreat

introduce thee, for the Sake of this radiant Light, whereby thou hast been pleased to illustrate and to ennoble us; which Light was created * long before thou didst create Humane Species, descending, in an uninterrupted Line, upon the purest, most honourable, and most venerable Worthies, till, out of thy Immense and unsearchable Knowledge, thou didst recommend it to us, and delivered it into our Possession; for the precious Sake and Merits whereof, I now implore thy Divine Assistance and Protection.

Having said thus; he, with Shews of a deep Concern, (still invoking the Almighty's Name) ordered the Lots to be cast again; and, at the same Time, the whole Assembly, I mean those whose Breasts were filled with Righteousness and Integrity, interceded, and sincerely besought the munificent Creator, that he would graciously be appeased, and consented with the offered Victims.

The Incomprehensible and All-powerful Monarch, who, out of His impenetrable Wisdom, frequently reduceth those His Servants, whom He best loveth, to the greatest Soreights, nay, even 'till they are at the very last Extremity, and all for their Good, and future Felicity; by which He giveth the Mortals, who inhabit this World, to understand, that His merciful Hand hath created them out of a Composition so very pure and refined, that (provided they will but use their utmost Endeavours) they may easily get the better of all Sorts of Temptations, and bring them under their Yoke: And when the Lord hath made a sufficient Tryal of their Integrity, and is sensible that their Hearts are Proof against ever being induced to commit any Crimes to render them worthy of His Displeasure; it is then that His Divinity bestoweth upon the Sons of Adam, the most glorious Rewards for all their Sufferings; but still considering, that those whom He

* See in the Chapter of the Creation, p. 14, 66.

is pleas'd to afflict, are Men, and consequently unable to endure all He could inflict upon them; for *the compassionate Creator never inflicteth more upon any of His Creatures, than what is answerable to the Strength He hath given them where-withal to support it.*

So it happen'd with those righteous Persons we are treating of, who, being firmly determin'd to accomplish their Sacrifice, had Relief sent them from the powerful Hand of the Almighty, when they least of all expected it? For the Lots being now cast, it fell upon the Camels; which happy Turn made many Hearts joyce; and, at the same Time, a Voice was heard to resound within the Holy Temple, (the most joyful Sound that ever was heard upon Earth) saying, *It is received. The Expiation and Redemption, instead of my due Victim, is accepted; and the Time is now near at Hand in which the so-long-wish'd for Mahomet is to come forth to rejoice the World!* Which Words the Voice had no sooner pronounc'd, but the Rays of the resplendent Light shone so transcendently bright from the Forehead of Abdallah, that both the Heavens and the Earth were illuminated therewith.

Who can express the Extremity of Joy, and the numberless Praises and Glorifications, given to the Lord's most sacred Name, by all the People (I mean the Good) when they beheld that happy Turn of Chance, which was ardently hop'd for by so many; and when they heard the Voice pronounce such blessed Tydings; some ran with the utmost Speed and Diligence to untie the Quid's Bands; and others, in the greatest and most precipitate Vehemence, hast'd away, in order to slaughter the Camels, which had been set apart for that Purpose, meeting, jostling, throwing down, and tumbling over one another in a joyful and diverting Confusion.

Have a little Patience, cry'd out Abdgmutalib to them; be quiet a few Moments longer: Who knoweth but that there may be some Mistake in the Lots? For, seeing it hath fallen already Ten successive Times upon

my Son, it is not just that One single Cast should be thought sufficient to counterpoize what hath been confirmed by Ten, one after another. Let us cast the Lots again, nay, if it is an hundred Times; for we should be inexcusable, if we should offer to proceed but upon a very sure Foundation.

The People being sensible that what he spoke was found and reasonable, immediately desisted, and the Lots were cast again, and again, Four Times in all, and every Time it fell upon the Camels; so that being now fully confirmed that the Lord was intirely appeald, and that the Offering was become acceptable in his Sight, they prevented *Abdolmutalib* from making any farther Trials, as he would fain have done, and went and lifted up that Pattern of Patience and Humility, the illustrious *Abdallah*, whilst his nine Brothers ran and unty'd the Cords wherewith he was bound. His tender Mother ran to him, and, taking him in her Arms, almost smothered him with affectionate Kisses and Embraces, giving to the Almighty an Infinity of Praises and Thanksgivings, for having so graciously delivered him; nor was there, among all that Multitude, scarce one Man or Woman but what gave him a joyful Embrace, and would have conveyed him home away from that Place, which had like to have been so fatal to him: But his Father would not permit it, saying, *Let him alone; for I think it convenient, that he should be present at this Expiation Offering.* And so, in his Presence, the Throats of the Hundred Camels were immediately cut, and, being divided into equal Portions, *Abdolmutalib* gave Orders, that the Pieces should be distributed among all the Assembly, to every one a like Portion; to Relations, Friends and Strangers, to Rich and Poor, Pilgrims, Passengers, Sick and Afflicted, to all an equal Share; casting many Pieces to the Birds of Prey, and to four-footed Beasts who eat Flesh, that all alike might partake of that Sacrifice. After which *Abdolmutalib*, and his Family, returned to their

Habitation, giving Glory to their Creator, who had so happily delivered them from that great Affliction.

The END of the First VOLUME.

N. B. The Season of the Year being so far advanced, I had not Time to finish the whole Translation of this Work; but if what I here offer to the Publick, be thought Worthy of their Acceptance, the Second Volume shall follow with all convenient speed. Which will contain, I. Some Remarks upon the Lives of *Hashem* and *Abdolmutalib*, with the Continuation of the Life of *Abdallah*, *Mahomet's* Father. II. The Birth, Qualities, Excellencies, Life, Death and Burial of *Mahomet*, with a notable Account of his Journey to Heaven; of the *Alcoran*, and many other Things worth Notice. III. Their Rites, &c. And a large and very remarkable Description of the Last Day. IV. Of their Lunar Year, with the particular Festivals, Fasts, Holy-days, Devotions, Ceremonies, &c. the *Mahometans* use throughout the whole Year; with several other Curiosities, treated of by no European Writers. V. Notable Maxims, Sayings, Observations, &c. Collected out of the best Oriental Authors, never before in *English*.

J. M.



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