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Commed it in the Alcoran. Now since the Machometans are perfectly fix'd in this, and esteem every Command in the Alcoran as Divine, we cannot dispute with them, whether such a Doctrine or such a Rule be good and convenient (for they approve such, because it is in the Alcoran) but the whole Dispute will be about the sole Authority of the Alcoran: And when it is come to that, such Passages should be drawn out of the Alcoran it self, as would shew it not to be a Divine Book. But how few are there that travel into these Parts tolerably vers'd in Arabick, nor to speak of excepting ambiguous Passages and Falshoods: to improve them advantageously against Mahometans? If it is true that the Turks will by no means dispute about their Religion, pray bow have the Missionaries from the Romish Church, in Per sia and the Indies, for propagating Religion, been able to bring so many Mahometans over to the Romish Faith? But if I am not mistaken, their denying to dispute is not the Reason why the Mahometans are not converted to our Religion. The Truth of the Matter is this, that most of us who go thither, do it rather with a design of acquiring Riches than converting Souls, and reckon it but a small Gain to convert a Mahometan. Besides, they are deficent of those Authorities that are necessary for so great a matter; such as the knowledge of Theology, Philosophy, and the Oriental Tongues. If our Illustrious and Powerful States would appoint a Reward of a thousand Florins to every one that should dispute with a Mahometan about his Religion, and convert him, I am confident we should see great Companies of Men applying themselves to this Work. But we are so far from doing any such thing at this time, that we seem rather to conspire, by our Life and Manners, to give the Turks an Aversion from the Christian Faith. Events unworthy a Christian, a dissolute Life, deprav'd Manners, the basest Conversation, and Lyes, by which

which we impose upon others for a small Gain, have been a Proverb to the Turks; which will be an eternal Reproach upon us, unless we obliterate our former Deeds by new Practises. If a Turk at Constantinople affirms'd or told another Turk any thing, and this other should reply, Is it so? How can this be? Is it really so as you say? You would hear him answer immediately with Indignation, What! Do you take me to be a Christian? As if he should say, Do you think I would dye for my Fancy, or for Profit? We have reason to be aham'd indeed.

Hac die potuisse. & non potuisse refleri.

IX. Moreover, when it is asserted that we have abundance of Latin Books, by which we may sufficiently defeat Mahometanism; it will fully appear, Book II. by the clearest Testimonies, that the greater part of these Writers did not fight with the Mahometan Religion, but with their own Shadows. You will see one proving with all his might against the Mahometans, that God is not a Body, but a Spirit: Another, that the Devil cannot be God's Friend, but his Enemies: Others, that Bodily Washings contribute nothing to the Purity of the Soul, and more to the same effect. When they have with great Labour and Contention disputed of these things, they think they have nobly confuted Mahomet; whereas neither Mahomet nor the Mahometans ever embraced such Opinions. What is Ignoratio elenchii, and not proving what was to be prov'd, if this be not? This is battering the Edicts of our own Brain, and gaining Victory where there was none to be gain'd; as Philostratus mildly says of Caius Cæsar. 'Tis a noted Story in Suetonius, and other Writers of the Roman Affairs, that Cæsar, as if he had been to undertak a War, drew up his Army in order of Battle upon our Shore, and after having put their Engines and Ma-chines
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...in order, immediately commanded them to gather Shells, and fill their Helmets and Besoms with them; saying, that the Spoils of the Ocean were due to the Capitol and the Palace. After the same manner these Writers seem to me to have employed their Wit and Parts, not against true Enemies, but fictitious ones, where they were sure of the Victory, since no body was to defend them; and were certain of carrying away Spoils answerable to such an Apparatus, and the Applause of all those, who are no wiser than themselves, and rejoice to see the Truth of the Christian Religion so bravely defended against the Turks.

Non tali auxilio, nec defensoribus illis
Tempus eget.

Let us candidly, lest we become a Jeal to our Adversary.

X. Finally, when they tell us that the Advantage of the Arabick is not equal to the Labour and Pain bestowed in learning it; this is for the part the superficial use of those who understand nothing of this Language. They will pretend to judge for those of the Advantages of this Tongue: They tell you, with great confidence, that the Knowledge of this Language is useful to Divines: and all those that spend Pain and Sacrifice to the Goddess Learning, will follow this Advice, and approve this Sentence. If any one dares commend this Tongue, immediately they will throw in the Advantage of this or that Man, who is in great esteem among them, and according to whose Mind they think. I ask if this be not the case? Is there therefore no Advantage in the Arabick? I will not determine. Therefore these Men, who plead this Study so hard, were great Fools, as Pocock, Bochart, Erpenius, Golius, Cattelius, Hottinger, and others. But can such words come from a Divine's Mouth? From whence do so many difficult places in Job, in the Prophets,
Mahometan Theology, and these of great Authority, and composed by every famous Man, of all which this is the shortest, and written in a good order, which I here present thee with; I could not allow my self to deny it to the World, declaring with Ovid,

Quod veniam pro laudé petam, laudatus abunde
Non falsiditūs h tibi, lector, ero.

If there be anything here advance'd, that is contrary to the most Holy Faith receive'd among us, that may give just Offence to the Weak, I shall say. If I have err'd, don't maliciously understand my meaning, but as the famous Persian Poet Nazami in a Manuscript Book, concerning the Amours of King Conrois and Schirin, Make clean every thing you touch, like Water. Besides, Reader, I must acquaint thee, that I always speak according to the mind of the Mahometans; as when I speak of Mahomet, Dulkephel, Salich, and other Prophets; and when I say that Mahomet did not confound two Marys, the Sifter of Moses, and the Mother of Christ; for I know nothing of Mahomet's Mind, but from his Writings. And in these he does not appear, that he confounded them. At least it would be impossible, as I think, to prove this upon a Mahometan, that would obstinately deny it. All these things I say and write, that we may learn to engage the Mahometans with more Caution, and not trust to the number, but the weight of our Arguments; For when the Mahometans see one Head (as that for instance concerning Mary), on which our Writers lay great stress, and which is urged by all of them as the Principal (as indeed it would be, if it could be made out) that cannot be solidly prove'd by us; from hence they take Courage, and believe they shall be able to clear all the rest also. But if I have been mistaken in this, and be told of my Mistake either publicly or privately, I shall willingly hear; being concern'd for this alone, that this and all my other Labours may contribute to the Triumph of Truth, of the Evangelical Faith, and the last End, the Glory of the only God!
A short System of Book I.

Sect. 1. the Mahometan Theology.

4. His Prophets. 5. The Last Day. 6. The Decree of God concerning Good and Evil.

Now faith consists in this, that a person be persuaded of the truth of these things in his mind; but confession of the tongue takes in the demonstration of it by outward signs.

Sect. I.

Of Faith in God.

Faith in God is a true Acknowledgment made by the mind, and a confession of the tongue, that the most High (god) doth exist, is true, permanent, very essence, eternal without beginning, and to endure without end; who hath no (f) Figure, nor external form,

(god.) By God they understand an essence necessarily existing: so I find Bohuslæan Alisterbergh, and others, write in a didactic method. God is the name of an essence necessarily existing: moreover Allah is among them a name that is proper and essential to God. Let us hear what Schahabuddin Abüalib Ahmed Ibn Amad Ibn Youtafa, in his Manuscripts concerning ceremonies, pag. (muliti) 45. The most High God hath ninety Names, which are divided into three kinds: the first kind hath a relation to the very essence of God, and the holy word Allah takes it all in. The second expounds the glory and majesty of God, as king, great, powerful, conqueror. The third expounds the attributes of God, as kind, beneficent, quickening, preserving. You may see a catalogue of these Names of God, in the 17th Edition of Hottinger's Histor. Oriental, pag. 369.

(f) Who hath no Figure, etc. Here begin the attributes of God, which in a Persian Manuscript, question and answer, are called Negatives, viz., because they don't agree to God; and then follow the affirmative attributes, What God is, the One, Powerful, etc.
nor Place, nor Equal, nor Fellow, nor Like, nor Motion, nor Change, nor Translation, nor Separation, nor Division, nor Weariness, nor Breaking. He is not joint with any other; he is one eternal, living, knowing, powerful, willing, hearing, seeing, speaking, doing, creating, fulfilling, artificially producing, quickening, leading over to Death, giving to every thing a Beginning, making all Men to return, judging, determining, directing, commanding, forbidding, directing into the right way, and leading into Error, repaying, rewarding, punishing, Benign, Conqueror. To him belong eternal Attributes, in his Essence, to all Eternity, without Separation or Mutation; and these are not he, nor yet are they different from him. And so every Attribute is joint with another, as Life with Knowledge, or Knowledge with Power. Now there are these Attributes; Life, Knowledge, Power, Will, Hearing, Seeing, Speech, Eternity without Beginning or End, Action, Creation, Sustentation, Production, Artifice, Enlarging, Killing, the first Production of things, their Reduction; Wisdom, Decree, directing to Good, reducing to Evil, Retribution, Rewarding, Punishing, Grace, and Victory. And these are the most noble and precious Attributes that God is poffess'd of, and by which the Faithful know him. And whoever denies these Attributes, or any of them,

(2) Knowing, powerful, etc. Omniscient and omnipotent, as they are wont to say at other times.

(b) Hearing, seeing, &c. We must understand him here in a sound Sense; for he had before remov'd all external Figure, and Form, and Action from God.

(1) Making all Men to return. That is, raising from the Dead. Resurrection, as we are; a returning is God, a way of speaking borrowed from the Ancient.
A Short System of

Book I.

are, and have no difference of Sexes among them, and yet did not believe in them, nor love them, he is to be accounted an Infidel. Keep us, O God, from Infidelity!

S E C T. III.

Of the Divine Books.

F A I T H in the Divine Books is this: That we be persuaded in our Mind, and confess with our Tongue, that to God belong illustrious Books, which he sent down from Heaven to his Prophets: Which demission, or sending down, was done without Creation (b), eternal without Production: In them are contain'd the Commands and Prohibitions, and Edicts, and Promises, and Threatnings of God; the Declaration of lawful and unlawful Obedience and Rebellion, and the Manifestations of a Retribution both of Rewards and Punishments. All these Books are the very Word of the most High God, which are read with tongues, wrote in Codes, or Books, and kept in the Minds of Men. Now this Word of God is distinct from those Words and Letters; and yet these Letters

(4) Without Creation.] It has been a question long agitated among the Mahometans, and with great heat: Whether the Akoran was created or invented? Those who said it was created, found it to others to diminish and lessen its authority; but they defended themselves many ways; among which one is, that in the proverbs saying of God, We have put the Akoran now that which a par, is created. Others took the opposite side of the Question, They took the right side, who, adhering to the words of the Akoran, said, That it was put, or sent down, and were silent about its Creation.

and Words are called the Word of God by a Metaphor, because they make known the true Word of God: For the name Reformed that ours is called a Word, because it makes known our true Word, as the Poet sings,

Like as Reason in the Breast;
The Tongue is made the Index of the Mind.
But God knows these things best.

These Books are in number a Hundred and Four: of which the most High God sent (c) ten to Adam; fifty to Seth; thirty to (m) Idris; ten to Abraham; one to Moses, which is the (n) Pentateuch; one to Iza (Jesus) which is the Gospel; one to

(c) Ten.] The famous Hottinger, in Hist. Oriental, pag. 22, writes from Kefius, that there were twenty-one Books sent down to Adam; but all the Mahometans, that I have seen, mention only ten. Notwithstanding, in the Place cited, that there were twenty-one Books sent down, but that on the first night of the Month Ramadan, God sent him down twenty-one Leaves of Tables; and presently adds, this is the first Book which God sent down to Adam.

(m) Idris.] This is called Enoch. In my Manuscript Targum, its first, he lived 255 Years; and those that were before him making age only of the Skin of Cow, he made up Gowns and breeches, was 41 Years, and at last ascended above into Heaven. The very day of his Ascension is denoted in a Manuscript Collection of Prayers: "O thou who carry'st up Idris on the tenth day of the Month Moharram."

(n) Pentateuch.] What shall I say for? do the Mahometans now the Pentateuch of Moses, and the Gospel, do the Books directly inspired? Why then do they reject our Arguments borrowed from thence? But when they speak of the Law of Moses and the Gospel, they don't mean our Copies, but those ancient ones which they pretend are so much corrupted by the Jews and us, that at this time they are nothing less than Divine Books. They say the genuine Copies of these Books have been lost long ago, and therefore when they are defiled by us to flow

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