to David, and that is the Book of Psalms; and one to Mahomet, which is Alcoran (the Alcoran). Whoever denotes these Volumes, or doubts of them, or part of them, or of any Chapter, or Verse, or Word of them, he is certainly an Infidel. Save us, O God, from Infidelity!

Sect. IV.

Of the Ambassadors of God.

FAITH in the Ambassadors of God, requires that we acknowledge in our Heart, and confess with our Tongue, That to the most High God belong Prophets, Messengers from among Men sent to Men, speaking Truth; whom we must believe, who command or forbid certain things, and carry the Messages of God to Men, and manifest to them Constitutions and Canons; and reveal to them hidden things, as the Nature and Attributes and Works of God, and the Resurrection or rising again, and the (ɔ) Punishment of the Grave, In-

an uncorrected Copy of the Law of Moses, or the Gospels, they tell us they cannot; which Being would use them extremely, unless they thought the Alcoran sufficient. Among other Places which they cry are corrupted, are Psa. 2, 7. I have begotten thee; where they say it should be read, I have educated thee; and for my Son, my Prophet; and John 16, 7. My Advocate, should be read; Muhammed, inclysm.

(ɔ) The Punishment of the Grave. It is the Opinion of the Mahometans, that two Angels, Moses and Nazer, will raise Men from their Graves, and before them with new Life, and will examine them concerning their Faith and Pity, and Judge them.

...terrogation and Trial, and the (ɔ) Baille, and the * Bridge or Way (to be trod at the last Day) and the (ɔ) Pool, and Intercession, and Paradise with its Delights, and Hell with its Torments. Now the Prophets are free from Mistakes and great Sins, and (ɔ) all addicted to the same Religion, which is Islamism (or the Mahometan Religion) altho they differ in their Laws. They are also the Blest of the Creatures, honour'd with God's speaking to them, and with Angels coming down to them; supported by manifest Miracles, which are contrary to the common Order of things: for some have brought the Dead to Life again; have (ɔ) spoke with Beasts, and Trees, and other inanimate things; and have been (ɔ) saluted by them, and (ɔ) to on; to which

(| The Baille.] In it will be weight'd the Catalogues of god and bad Works. Vid. Pococke, in Not. Mie. ad Port. Mos. pag. 285.

* The Bridge.] Stretch'd out over Hell, which the Godly and Ungodly will walk upon, but, in 10, that they shall fall down into the Fire.

(| The Pool.] Out of which the Godly will drink, as they pass along upon the Bridge, before their Entry into Heaven.

(ɔ) All addicted, etc.] In the firm Perfection of the Mahometans, that Adam, and Noah, and Moses, and Jesus, and the other Prophets, all embraced the same Religion with Mahomet. The Alcoran every where prefers the and in a noted Place, Surah 2, concerning Abraham, where it is said, he was not a Jew, nor a Christian, but a genuine Mussulman.

(| Brought the Dead to Life again.] Thus the Tont, in my Taarikh, after the Prophet Mahomet, who stood in the time of the Persian King Cacabod, thus he raised from the Dead Thirty Thousand Men. So Surah 5, p. 119. in the said of Jesus, that he raised the Dead.

(ɔ) Spoke with Beasts.] As Solomon, who understood the Language of Beasts.

(| Saluted.] Mahomet himself was saluted by the Stoners, and Trees came to meet him.

(| And so on.] Thus the Prophet Salih, who, tracing the Themodelus in the East, proved, out of a black, Rad, a Camel...
which Degree other Men could not attain. God also established an Order among them, whereby one is more excellent than another. Thus those who have born the Office of Ambassadors, are above those who were not Ambassadors; and those who have instituted a new Religion, are better than those who have not done so. The first of all was Adam, the last and most excellent was Mahomet; to whom, and all the rest, may God be propitious, and bless them. The most excellent of Creatures, and next in order to the Prophets, was Ishak, then Omar, then Othman, and last of all Ali. After these in order of Dignity follow six most honourable (Associates of Mahomet) Talchil, Abakeira, Saad, Seid, Abderrachman, and Abu Obeida; and after them his other Associates, and after these the Age of those Men to whom Mahomet was sent: Whom God bless. May the Grace of God be upon all of them! Then follow those who do good Works. The number of the Prophets, according to a certain Tradition, amounts to Two Hundred and Twenty four Thousand; but according to another Tradition, One Hundred and Twenty Four Thousand. Of these Three Hundred and Thirteen have born the Office of Ambassadors; and Six have form'd new Convenants, which wander'd thro' the Fields thirty Tears, till they kill'd by Caddar; which being done, the Convenant return'd to the Rock, disjoined'd. Thus Solomon performed a miracle in the Temple, and built the Temple of Jerusalem, begun by David, by the help of Demas, subject to him. These are taken out of the Taarich. They likewise attribute Miracles to our Saviour Jesus, in that he made Birds of Clay which flew away (vid. Sarrat. &c. p. &c) and the Jews, in an abominable Lie, write, that by one Day he could make Clay of any Colour, and either Fillings, which you may read in the Notes to the Arabic Gospel of the Infancy of our Lord: the Sibyl of the Christians, the great Ornament of the University of Cambridge, and of the Oriental Tongues.

A Short System of

Book I.

and a Council, which wander'd thro' the Fields thirty Tears, till they kill'd by Caddar; which being done, the Council return'd to the Rock, disjoined'd. Thus Solomon performed a miracle in the Temple, and built the Temple of Jerusalem, begun by David, by the help of Demas, subject to him. These are taken out of the Taarich. They likewise attribute Miracles to our Saviour Jesus, in that he made Birds of Clay which flew away (vid. Sarrat. &c. p. &c) and the Jews, in an abominable Lie, write, that by one Day he could make Clay of any Colour, and either Fillings, which you may read in the Notes to the Arabic Gospel of the Infancy of our Lord: the Sibyl of the Christians, the great Ornament of the University of Cambridge, and of the Oriental Tongues.

Sect. 4: the Mahometan Theology.

Institutions, viz. (a) Adam, Noah, Abraham, Moses, (b) Jesus, and Mahomet. May God bless, and be propitious to all these! It is not required as a Condition

(a) Adam] The Mahometans are wont to call him a Prophet, and even one among the Christians; Epiphanius adseet. Hereof p.s. de Adamo, for he was a Prophet. It would be ungrateful to give a List of all those whom they dignify with the Title of Prophets, from Adam down to Mahomet. There are the Prophets; Adam a Husbandman, Seth, Ebr, Lc, Noach a Wright, Hud a Merchant, Salih, Chidr (he is thought to be Etilla, Elias, or Jeremy) Lot, Abraham, Isaac a Keeper of Cattle, Ishmael, Jacob, Job, Boheith, Dukheph (whose true Name was Barhi) Joseph a King, Esphram, Num, Josua, Salath, Mole a Herditian, Azron, Jahn, Elias a Tisser, Ozair (Ezra) Daniel, Samuel, David a Maker of Caves of Dull, Solomon, Zacharia a Wright, Jahia (Ib who in my MS. Taarich is said to have been kill'd by Hored at the desire of his Wife, and (so they seem to understand) John the Baptist.) Iba (Jesus) George (he is said to have been sent to the Ninivites) Mahomet the last of the Prophets. I could add a great deal more, but this would take up more room than is allowed for the Notes.

(b) What my Taarich says of Jesus, in this: Iha was the Son of Mary, the Daughter of Imran; and he was sent Ambassador by the High God, who sent him from Heaven the Book of the Gospel. He was likewise a Legislator, and carried Men to the Obedience of God; and when the Jews thought to kill him, he was taken up into Heaven. The Author of my Taarich thus deduces the Genealogy of Christ all the way to Adam; in which there are many things inconsistent with Chronology, so there are other things not altogether improbable.

1 Jesus, 15 David, 21 Jehuda,
2 Mary, 12 Etshe (Eesse), 22 Jacob,
3 Imran, 13 Oun (Oba), 23 Isaac,
4 Macham, 14 Ziapah (Boa), 24 Ibrahim,
5 Philecos, 15 Salmon, 25 Azer,
6 Jelotha, 16 Abaun, 26 Nahor,
7 Al, 17 Imran, 27 Serug,
8 Abia, 18 Duram (Ram), 28 Argaw,
9 Reubahsam, 19 Amrou, 29 Phaleg,
10 Salomon, 20 Kuz, 30 Selaq,
A short System of Book I.

FAITH in the Last Day, consists in this, that we believe in our Heart, and confess with our Mouth, that the Last Day will certainly be; and that this Day will be the Day of Resurrection; and that the Most High God will bring this World to Eternity and Ruin, and will commit all Creatures therein to Death; excepting certain things, which he is willing should remain, viz. the Throne.

Sec. 7. the Mahometan Theology.

Take care, Reader, that thou don't ascribe these Antichristian and Chronological Misfortunes to Mahomet, or all the Mahometans; for Mahomet never publish'd such a Genealogy anywhere, and the Arabian themselves disapprove of many of them. They say that Jethus was received into the Second Heaven, after his Death, where Mahomet saw him when he assign'd the Inhabitants in the Night of Power, as 1st in my Manuscript. Then he saw Adam and Ithmael in the First Heaven, Abraham in the Third, Idris, 2d Enoch; in the fourth; i.e. but others disapprove them in another Order.

31 Arpachshad, 32 Methuselah, 33 Kainan.
34 Seth,
35 Idris (Enoch), 36 Eno, 37 Jared, 38 Seth,
39 Mahalel, 40 Adam.

(c) After this manner write Kellam concerning this Spirit and its Gifts, after having given account of the Creation of the Table, Pen, Waters, Throne and Royal Seat; (see the Creation of all things began in this Order) "Then the great and mighty God created the Spirit (Wind) and added Wings to it, the number of which none knoweth except God; and he commanded the Spirit to carry these Waters he had made before that the Waters were created, but without Earth, Wave or Motion, lying in a Bagful Store, which was done.

(d) And the Table and the Pen.] The Mahometans write, that the first thing that was created was this Table, and then the Pen, Waters, Throne and Royal Seat of God. Thus Kellam, his Histor. Sac. M. S. "The Abyss, to whom God said, Be blessed, and that the first thing that God created is the Table, in which is contained whatsoever God wrote upon it, about both past and future things." Nobody knows what is written upon it, except God. "Nor did the Table remain in the same Place, that that Table is made of a Penet of immense Magnitude, and the Pen of Stones, from the Cleft of which proceeds Light, as 1st, from our Pen. But these Penetals signify nothing else than the eternal Decrees of God concerning all things, which the Eastern People expound thus in their own way. Thus the Jews will tell you, that the Pen or Stylus, in which the Decalogue was written by God, and Tables of Stone, with other things, were created before the Production of Heaven and Earth. For these things are allegorical, and mark how they were briefly in the view of God's eternal Decree, for which reason they say that the World was created for this Law.
Sect. VI.
Of the Decrees of God.

Faith in the Decrees of God, is, that we believe in our Soul, and confess with our Tongue, that the most High God hath decreed (e) Things and their Modes; so that nothing can happen

(e) Things and their Modes.] I here present thee, Reader, for thy Recreation, some Arabic Lines, concerning the Certainty of God's Decrees, which don't want their Beauty.

If Physician could certainly free Man from Injuries, and care him of his Disease; the Physician would not be judicious about his own Death.

But Physician is only an Art of Guessing and Conjecture, and we know that there is no Certainty in Conjectures.

Whatsoever is written against thee shall come to pass; and what is written for thee will not fail.

Therefore give thy self up to God, and know that thy Lord is powerful; he increases will certainly take effect, and therefore his Servants ought to be silent.

Tell the Abridger, in my Name, that I give no Faith to those things that the Stars determine; for I know that all things fail and to come were ordained by the necessary Decree of the great Father.
A short System of Book I.

Sect. 7. the Mahometan Theology.

washing of the whole Body is necessary, three of which are common to Men and Women:


(f) Sunna. In art were an Oral Law, which takes in the Sayings and Actions of Mahomet, that are not related in the Alcoran, but transmitted by Tradition, and afterwards committed to Writing. Upon the Alcoran and Sunna is founded all Right, Makk and Sacred, among the Mahometans.

(f) For six things this washing

(f) Sunna. To me were an Oral Law, which takes in the Sayings and Actions of Mahomet, that are not related in the Alcoran, but transmitted by Tradition, and afterwards committed to Writing. Upon the Alcoran and Sunna is founded all Right, Makk and Sacred, among the Mahometans.
A Short System of Book I.


Of the Lustration, called Wodou.

The Foundations, i.e., the Divine Institutions of Lustration, are six: 1. Bowing. 2. Walking the Face. 3. Washing the Arms. 4. Rubbing some Parts of the Head. 5. Washing the Feet, together with the Ankles. 6. Observing the Order prescribed. And the Laws or Institutions of Sinna about the Lustration Wodou are ten: 1. The Form (in the Name of God) must be begun with. 2. Washing the Palms of the Hands before they are put into the Bath. 3. Rinsing the Mouth. 4. Drawing up Water by the Nose. 5. Dividing the Beard, if it is thick. 6. Separating the Toes. 7. Washing of the right Hand, and right Foot, must go before that of the left. 8. A threefold Repetition. 9. An uninterrupted Continuance of this Action, as the Laws in the 14th year of their Age; they circumcise the Women the same year, because about that time their Muscles are removed in the 13th, 14th, or 15th year of their Age; at which time their hands exorcise any force, they are in a Condition to make Profession of the Mahometan Faith. Sometimes in the 16th or 17th year, provided they can eat. There is no God but one God, and Mahomet the Prophet of God; not precisely at thirteenth, as some write, because the Holy Father was circumcised at that Age. For Mahomet, son of Sultan Morat III, was circumcised at fifteen, and others at another Age. That before Mahomet's time, the Holy Fathers observed Circumcision, Origen attests, in Philo, c. 132, p. 77. That the Holy Fathers, who inhabited Arabia, were all circumcised at thirteenth years of Age. Besides, Herodotus writes, that Circumcision had been a long time in use among the Celts, Egyptians, Ethiopians, Phenicians, Syrians, and the Peoples of Palestine.

Sect. 7. The Mahometan Theology.

these Actions. But there are five things that render this Lustration necessary. 1. When Nature evacuates in self any other way than by Seed. 2. Profound Sleep. 3. A Failure in the Understanding, either by Drunkenness, Madness, or Sickness. 4. When a Man touches a polluted Woman, without putting a Veil between. 5. When one touches the secret Parts. Besides, his necessity to make clean the secret Parts, after Nature has done its Office; and his belt to do it with the left hand, or with (a) a little Stone, and then (b) Water must be brought.

Of cleansing by Dust, or (c) Sand.

The Divine Institutes or Laws, about cleansing, are not of so universal

(a) A little Stone. (b) The ancient Greeks and Romans had the same Custom.

(c) Sand. I believe 'tis for this reason that the House of Office is called by the Romans and Persians A House of Water. The other part of People have always a Quantity of Water placed near the House of Office, and the purest part contains from a Vessel of Water, that 'tis they may perform the Rites. Kettab, in His tract, M.S. tells us, That the Romans taught Adam and Eve, the Parents of Mankind, by an Angel.

(d) Sand which is never allowed, unless they apply the spot of Water. And by Sand we must not understand Sand in a strict sense, but "every kind of Earth, dust, Sand, a Flower, or Saffron, Saffron, Dust, a little Stone, the dust that stuck to it." Those are the words of Ibrahim Ibn Tahami, in Syr. Theolog. M.S. p. iv. 9, where he likens 'tis the Offices of other learned Men, for there are some who think, that nothing is fit for this Ceremony, unless some Dust stick to it. Ibn Joseph and others think, the Rite may be done by Sand and Dust alone. The Persians commonly make use of the word Dust upon this occasion. The Jews likewise think, that washing of the Hands may be performed with Dust, if Water is wanting. 'Tis that can't have Water to wash their Hands, may make use of Dust, a Bundle, or the tender Buds of Plants." We read in Cedrenus, p. 295. That a certain Jew exorcizing in the Waltha-