as translated in the ancient Version, had an ambiguous sense. For the Alevan, in this place, seems to say nothing but what we read in the Acts of the Holy Apostles, chap. X. 35. That, in every Nation, he that Searcbeth God, and worketh Righteousness, shall be accepted of him. But God forbid, that we Christians should from thence infer, that every one shall go to Heaven by his own Religion: This Error we detest with all our Soul. If any one desire to read this same Text, as it is translated by Rob. Retenius: it is thus. "But be it known to all, that every one who leads a good Life, whether Christian or Jew, or for who takes his own Law, and embraces another; every one that worships God, and doth good, shall undoubtedly obtain the Divine Love." This Version has been follow'd almost by all, that have quoted the Alevan, without having consulted the Arabic Text; from whence this, and other Mistakes have arose, as we shall see afterwards.

**Sect. III.**

**Whether they believe God to be Corporeal.**

It is no less a Calumny, That the Mahometans believe God to be corporeal. And yet Pope Pius the Second wrote so in a Letter to Moribus, the he is reckon'd very honeft and candid by those of his own Party: But this is a matter of Fact, and not of Right; and many Papists confess, that the Pope may be deceived in matters of Fact. This Moribus was Emperor of the Turks (but by what Authority the printed Copies give him this Name I know not) for in the Manuscript, which

which I collated, I find, Illustri Mahometi Principi Turcarum; To the illustrious Mahomet, Emperor of the Turks.) In the Letter are these words. "The Christians and Saracens or Turks differ in many things in their Notions about God. You say that God is corporeal, we say he is incorporeal." And a little after. "The Saracens make God to have a Body, and a Head, and Hands, and other Members; we affirm that God is an incorporeal Spirit, immortal, eternal, and incomprehensible." With the Pope agree Thomas a Jesus de Constant, Gent. lib. 10. Guider. in Chronol. p. 539, and Artus Thomas Parisiensis, in Triumph. Cruc. contra Mahometanam, which he subjoin'd to Chalones. p. 22. Euthymius Zigabenus in Panoplia Dogmatarum, hath falln into the same Mistake, when writing of Mahomet, he says, "That God is spherical. Now this is the Figure of a Body, and signifies Body, as much as thick and compact. Since therefore, according to him, God is a corporeal Sphere; it will follow that he can neither hear nor see." Lippius writes the same in his Monist. & Exempl. Politic. cap. 3. p. 141. This Mistake hath spring from the ambiguous signification of a word we translate Sphere, which also signifies Eternal; and in this sense it is rightly affirmed of God. See my Dissertation upon Mahomet's Creed, § 36. I don't think I need be at much pains to prove, that the Mahometans believe God to be a Spirit, which nobody can be ignorant of, that has look'd into the genuine Volumes of the Arabian Divines. It is sufficient to give you this Opinion from a most elegant System of Mahometan Theology; (of which Book I had two Copies, but gave one of them to the famous Sade) cap. 22. "Surely God is not corporeal or figur'd, nor an extended and measurable Substantice; neither can he be liken'd to any Body, nor divided into

E 3 **definite**
...a short System of Book II.

definite Parts.” And the Mahometans call that part of their Theology, which demonstrates the Nature of God not to be corporeal, and removes all Passions and Affections from him, by a particular word, which signifies the Sanctification of God. With how much more Candor and Sincerity have the Jews understood and delivered the Opinion of the Mahometans upon this Head? For they plainly testify, that the Turks remove all that is corporeal from God; when in the Book Cofti, p. 12. they introduce a Mahometan, declaring the principal Heads of his Religion in this manner: which Declaration, as it is worthy to be read elsewhere, as well as in that place, I here give it entire, “We (Mahometans) firmly believe the Unity and Eternity of God; and that the World had a Beginning, and that all Mankind derive their Original from Adam; and we remove, in every sense, all Body, and all corporeal Modes from God. But if there is any thing in our Words that looks that way, we explain it, and say, that ’tis metaphorical, and so expressed, that it may the more easily be conceived by our Understandings. Next we confess, that the Book of our Law (the Alcoran) is the Words of God, and to be esteemed in it self a Miracle, which upon its own account we ought to receive for Divine; because no Man is able to compose a Book like unto it, or any Chapter of it. Next, that our Prophet (Mahomet) is the Seal (i. e. the last) of the Prophets; and that he abrogated all the Laws that were given before him, and called all Nations to the Ishmaelitical Religion; and that the Soul of him who is obedient, shall be joint’d to the Body in the Celestial Paradise; and that he shall enjoy infinite Pleasure, and Meat and Drink, and Women, and every thing that his Soul desires; But that the Disobedient...”

Sect. 4. the Mahometan Theology.

...and Unbeliever shall be thrust down into an unquenchable Fire, where he shall be tormented without End.” Doft thou not wonder, Reader, that a few gives a Summary of the Mahometan Religion with so much Candor, when so many Christians have been at the pains to obtrude the Fictions of their own Brain, or the Testimonies of their own Ignorance, for the true Doctrines of the Mahometans? How different is the Face of that Religion, as it’s deliver’d by this few, from that which hath been pawn’d upon the Chriftian World for true, to this Day?

S E C T. IV.

Whether God is the Author of Evil.

The Mahometans believe God to be the Author of Evil; if we trust Cedrenus; who, in Histor. Compend. p. 348. says, “This (Mahomet) Enemy of God, and most wicked Man, said, that God was the Author of all Good and Evil.” Damascus says the fame, in lib. de Haref. & Anonym. in Saracenis Syllogis. p. 67, who copy’d after Cedrenus; as do Aruns Thomas, in the Triumph of the Cross, written in French, p. 111, and 22. and Gualther in Chronolog. p. 539. But Epiphanius Zipacus, in Paneg. Dogmar. insinuating upon the fame Calumny, endeavors to demonstrate what he advances upon this Head, out of the Alcoran; Teaching that God is the Author of all Evil, as well as of all Good, he says, “Whom God directs, he is led into the right Way; whom he leads into Error, he is deftroy’d.”
SECT. V.

Whether they worship Venus.

It is false that the Mahometans worship Venus, and yet this is said in the Anathema's, by which a Mahometan converted to the Christian Faith, was wont to curse the Mahometan Faith. I denounce Curses against all those who worship the Moraiah, or Evening Star, or Venus, which, in the Arabick Tongue, they call Chabar; i.e. Great. So the Author of a Paper against Mahomet, published by the famous le Moyne in variis Sacris p. 444. says, that Venus, or Phosphorus, is worship'd by the Mahometans, and call'd Oma; as also the Authors of the Centuriae Magdeburgensis, who, Centur. 8. p. 311. besides that, make mention of a certain Idol made at Cadiz by Mahomet himself: Any body that loves Fables, will find an accurate Description of it there. Euthym. Zigaden. in Panopl. writes, that the Arabs were given to the Worship of Venus; and he is cited by Selden de Dis Syriis p. 216. I wish this great Man had bestowed some Strokes of his Pen upon the words of Euthymius, as being contrary to manifest Truth; but Selden pulls them over without any Judgment upon them, and seems to be of the same Mind with Euthymius: For in the Argument of the 4th Chap. we read expressly, The Mahometans worship Venus's Head. Besides, in the same Chapter, that he may prove that the Mahometans worship Urana, he writes thus: "Alta Una Cobar, seu Cabar Alta in this Rite, is God, or Goddes, and Great Goddes, or Powerful
SECT. VI.

Whether they worship all Created Beings.

Here have not been wanting some, who said that the Mahometans pay'd Adoration to all created Beings; which is a most gross Calumny. Thomas a Jesus de Conters. Gen. lib. 10. says, "The Thirty fourth Error of the Mahometan " Sect is, that they invoke all created things." Eub. on. Ziphon. in Panph. affirms the same thing, and

and endeavours to demonstrate it in these words. "Mahomet swears by the Sun, Moon, Stars, the "fuming of the Fire, Animals, Hounds, Plants, "and other unknown and barbarous Names; in "doing which he demonstrates, that he accounts "them Gods. For he that sweareth, uses to swear "by that which is greater than himself. As if the "heavens, which swear by the Temple, by Jerusalem, "by their Head, should therefor be said to worship "their Head, and the Holy City, as Gods. Every "body sees that this little Greek is out of his Wits. "The same Author, not understanding Ver. 153. "Strat. 2. in the Alcoran, where are these words: "Verily Sapha and Merzu are Places, in which you "may shew your obedience to God, for whoever "goes to the Temple of Mecca, or remains "there, he will not do amiss to go round them." "He teaches "that the two barbarous words Szafapa (read "Sapha) and Merzu, tend laboriously to the wor- "shipping of God." Thus Sylburgius translated them, which indeed are very far from Maho- "met's mind. Another Author whom Sylburgius "hath publish'd in his Sarracens, seems to have be- "lieved, that Sapha and Merzu were the Names of Angels: For thus he pronounces the Anthemis, "against thos who are call'd by Mahomet, the "Angels Areth and Marth, Szafapa and Mer- "zu, which Mahomet, babbling after a strange "manner, reckon amongst things that are vener- "able to God; p. 78." Thus Nicetus, lib. 20. "Thefans. Orthodox: "I anathematize the Angels, "that are express'd by Mahomet in their proper "Names, Areth, Marth, Szafapa and Merzu, "which he brings into the Number of Holy "things, by a prodigious Lye against God." Ar- "eth and Marth are names of Angels among the "Mahometans, of whom they tell almost the same thing,
A Short System of
thing, that the Jews call of Schamhezaz and Ae-
Arch. But Tzafe and Mervi are Names of places
near Meca. There is nothing more certain. See
the close of the Abridgment of the Mahometan Re-
ligion above.

S E C T. VII.
Whether they deny the Providence of God.

The Mahometans teach, that there is no Prov-
dence, if we believe Pope Pius II. in his Let-
ter to the Emperor of the Turks. "You, says
"he, think that all things happen in this Earth
"fortuitously; and that God does not regard
"them; we firmly believe, that he who created
"all things, doth also govern them." Thomas a
Aquino tells the same thing in Conquest. Gent. lib. 16.

"The fourteenth Error of the Mahometan Doc-
"trine is, that all things in this World are for-
"tuitous." It is needless to insist upon demon-
"strating, that this Opinion is fallaciously attri-
buted to the Mahometans; since it is very well known at this
Day, that Providence is no where more believ'd and defended
in the Mahometan Religion; which
in this point comes nearer to the Truth, than the
Popish Religion. See above the Chap. of the De-
crees of God, in the Abridgment, &c.

S E C T.

Sect. 8. the Mahometan Theology.

S E C T. VIII.
Whether they believe that God prays for
Mahomet.

There are many who also upbraid the Ma-
hozestans with a very foolish Opinion, as if
they believ'd that God prays for Mahomet. Thus
Nicolaus de Culio Cardinal. in Oribination Alcoranis,
lib. 3. c. 5. pag. 97. "If we observe the 42d
Chapter, the God of the Alcoran is Mahomet's
Servant, for both he and the Angels pray for
Mahomet." So the Author of the Second Ora-
tion against Mahomet, publish'd with the Alcoran
in the year 1550. pag. 327. "What sayest thou,
"O Man? Dost God pray for the Salva-
tion of others, &c." Bellarmino. Tom. 2. Con-
troverses. p. 294. "The Alcoran, chap. 43. faith,
"That God and the Angels pray for Mahomet." To whom add Martin Martini, in Lexic. Erno-
logic. ad vocem Mahomet. But Abraham Eche-
leus St. Maronisi of Lebanon, in a Preface which
he prefix'd to Placita Philosopherum Arabum, hath
turn'd that Phrase, which is usual with the Ma-
hozestans, after mentioning a Prophet, or a holy
Man, Let the Prayers of God be upon them, for let
the Blessing of God be upon them. The Original of
this Mistake, as of many others, lies in the abomi-
nable Latin Version of the Alcoran by Rob. Ret-
nenius, and Herman Dalmatis, and which Bibliander
publish'd in the year 1550. In Suevi. 32. ver. 56,
we read in their Translation of this Place, God
and the Angels pray for the Prophet. But pray
whom.
whom should God pray to for him? The true sense of the words is this: "Verily, God and his
Angels favour Mahomet; God is benevolent to-
wards him, and the Angels pray to God for
him." The Truth of the Case is this; either
they did not understand, or did not clearly enough
explain that ordinary Form which the Mahome-
tans make use of, when they speak of Mahomet,
or other holy Men; May God bless him, or be pro-
pitious to him. We have the Authority of the A-
rabians themselves on our side; from whence 'tis
plain, that the Mahometans don't believe that God
prays for Mahomet, as might be demonstrated by
a great many Proofs, if 'twere necessary.

SECT. IX.
Whether they deny a Hell.

That Mahomet taught there was no Hell, is
119. and others, whom I scarce think it worth
while to refute; for that the Pains of Hell, which
Mahomet threatens the Infidels with, run thro'
the whole Alcoran, no body can be ignorant of,
unless he is a perfect Stranger to that Book.
Hence the Alcoran teaches, in one place, that a
great Punishment, in another, that the Punish-
ment of Fire; and in a third, that Hell is ap-
pointed for the Wicked.

SECT.
Whether they believe that Sins are taken away by frequent Washing of the Body.

SOME write that the Mahometans think, the Pollutions and Sins of the Soul are done away by frequent Washings of the Body, and that they take great care about the Purification of the Body, but neglect the Purity and Holiness of the Soul. Thus Bartholom. Euseb. in Confess. Hagaru. "Thy Prophet hath taught that all Dishes of Soul and Body are cleans'd and wash'd away by Water." From whom R. David Kimchi does not much differ, in Comment. ad Jos. 66. 17, where he says, "That the Ishmaelites purify their Body, and wash themselves continually, while in the mean time they are polluted by their evil Works; and behold they would appear pure, when they are not." It is false that the Ishmaelites and Mahometans think themselves clean and pure from evil Works by frequent Washings of the Body. Aben Ezra did better (tho he deferv'd a Rebut from Kimchi) who explain'd this Verse generally of the Manners of Idolaters, setting aside the particular Conformation of the Mahometans, Johannes d'Espagne was guilty of the same Mistake in Cogit. and Polydor. Virgil. de rerum invent. lib. 7. pag. 475. "If they cleanse themselves with Water, they think they have wash'd away all Sins." And thus Du Ryer, in his Abridgment of the Mahometan Religion, before the French Translation of the Alcoran: "They believe, that having carefully wash'd..."