SECT. XII.

Whether they believe the Devils to be the Friends of God and of Mahomet.

Johnes Andrews (who had himself been a Mahometan, which renders his Ignorance unparagonable) in Confess. Sect. Mahometan, writes, that the Alcoran says, "The Devils were made the Friends of Men, God and Mahomet;" adding, "Do you not perceive this to be repugnant to the Precepts of God, who rejected the Devil, and deprived him of his Grace for ever?"

The Text he cites is found in Surat. 72. which from the Argument is call'd the Chapter of Genii. It is said there, that some Genii hearing the Alcoran read, approv'd the Doctrine contain'd in it, and said, We also believe one God. But, good Sir, this is told of Genii, not of Devils. The Mahometans have one word to denote a good Angel, another to signify a bad Angel, or Devil (which are many, Supra. 21. v. 82.) and a third to signify a Genius, which is a Creature of a middle State betwixt good and bad Angels. Of these Genii, some of which are Believers, others Unbelievers, the Alcoran speaks, not of Devils. If these Genii shall be found Faithful or Believers, such as those mention'd in the above-quoted Place of the Alcoran, they shall dwell in a separate Place after the Day of Judgment: If Unbelievers, they shall dwell with wicked Men in Hell. The words that Andrews brings besides from the Alcoran, ruin him: "Tell me, O Moor, who daily readest the Alcoran, when thou recitest these words, God keep me from the Devil, &c."

SECT. XIII.

Whether there be She-Angels.

The Mahometans never asserted that there were She-Angels: On the contrary, they impugn'd this Heresy, which obtain'd amongst the
A short System of

of the antient Arabians. Of their Manners the famous Lavinus Warmer, one excellently skill'd in their Learning, wrote Memoirs, which are kept in the Library of the neighbouring University of Leyden. See in the Abridgment, under the Head of Angels; and the famous Pocock's Specimen Histor. Arab. p. 83. and yet Huthemius Zigabenus has the boldness to pawn this Opinion upon Mahomet, in these words, "That there are She-Angels "he again and again affirms;" and pretends he proves this from a Passage in the Alcoran, in which it is written, according to his Version, "God "hath chosen Sons, and accepted Daughters of "Angels." But who soever will consult the Ar- rabick, will find this very Opinion refuted in that place, where the Writer of the Alcoran disputes against the Zadims, Surat. 37. verf. 150. "Have we created (faith God) Female Angels, "and they were present? Verily they speak not "of the Truth; God hath begot Ille, and they "say. Would he have chosen Daughters before "Sons?" Why is it that ye judge so?" And therefore he labour'd in vain, when he en-dea-vour'd to demonstrate, that an Angel could neither be generated nor nourished, since this belongs only to things corporeal.

Sect. 14. the Mahometan Theology.

What the Mahometans believe about the State of the Blessed Angels.

The Mahometans teach, that the Blessed Anges do sin, if we give credit to Thomas a Jefu, in Lib. de Conven. Gent. pag. 644. But how false this is, see the Abridgment of the Mahometan Theology above; where the Angels are expressly said to be "pure from Sin, and never disobedient to "God." 'Tis true, Abulkaüs, Rissu, Ziehbaris, and others who follow Abulbas Ahmed, say, that the good Angel Ishis, whose name was before Azazel, [which you may compare with the Goat Azazl, Levit. 16. 8. after he had serv'd God Eighty Thousand Years, became an Indelible, ha-ving refused to worship Adam, altho' he was com-manded by God; even as Harod and Morat sin'd: but I don't remember to have read any other Exam-ples of this kind besides these, which happen'd in the very beginning of the World. Wherefore, according to the opinion of the Mahometans, such Angels as are good now, are confirm'd in that State: So, tho' we own the Devil's Fall, who had been once an Angel; yet we likewise believe, that good Angels do not sin, since they are now in a confirm'd State. And therefore it seems unjust to charge this Opinion upon the Mahometans, more than upon ourselves, if my judgment may be taken in the case. If the Rea-d'r would see more about the original Sin of the Devil, I will present him with something our
out of a Manuscript of Schababullin Abulbas Abd-
men. "The first Sin or Rebellion that was com-
mitted against the most gracious and great God,
amongst all the Disgraces of Vices of the Mind,
was Envy. Upon this Subject Kerabistens, a
Writer of the Sect of the Schababulls, said, that
the first Sin that was committed against God
in Heaven, was Envy, which was preceded by
Infidelity." Now that happened when Iblis
(thus Devil is call'd from a word that signifies
Despair, because he despair'd of the Grace of
God) "enjoy'd Adam, to whom be Peace, and
refus'd to worship him (this Mahometan Fable
is in Surat. II. of the Alcoran) " and became an
Infidel. The wise Men have said, that Iblis be-
came an Infidel in a threefold respect: First,
because he would have depris'd the Prophet
Adam; and he who endeavours to lessen the
Glory of a Prophet, is an Infidel. The Author
of another Book observes, that Iblis worship'd
God for the space of Eighty Thousand Years,
and then became an Infidel. Secondly, be-
cause he tacitly accus'd God of Tyranny,
and want of Wisdom, for commanding him
to worship Adam; whereas he consider'd
himself as a much more glorious Creature
than Adam, by reason of his Original: But
it is not reasonable, that the greater should
worship the lesser. They say, that Iblis said,
upon whom be the Curse of God, in that he
thought he had a better Original than Adam,
saying, that he was created of Fire, whereas
Adam was created of Clay; but Clay is com-
sum'd by Fire. Thirdly, Iblis was an Infidel,
because he differed from the Angels who wor-
ship'd Adam; (Abulbasin in Oberv. MS.) upon
the Alcoran, says, that the first Angel who wor-
ship'd Adam was Seraphic, for which reason the

Care of keeping the Table was committed to
him) "but whosever refuses to join with them in
that Worship, is an Infidel. Moreover, Kerabist-
ens, that Envy was also the first Sin committed
against God upon Earth, viz., when Kabel (i.e.
Cain) envy'd his Brother Abel: when both of-
fer'd their Gifts, that of the latter was ac-
ccepted, that of the former was not; and there-
fore the former kill'd the latter. After this
manner Envy led the Devil to Infidelity, and
Kabel to Murder." This Arabic delivers some
Truth, cover'd over with a Shell of Fiction, be-
ing destitute of Divine Revelation.

"Our Ibr, Iblis, or Iblis, Iblis did enume ordine.

SECT. XV.

Whether the Devils hear.

It is written in Alcoran XXXVI. of the Alcoran
(that is, in the Arabie Text, Surat XXVI. 212,
for the Sections in the Latin Version differ
from those in the Arabic Text) That the Devils
do not hear; and hence Mahomet argues, that the
Devils did not compose the Alcoran; if we believe
him who put the Marginal Arguments to Rob.
Recens. Latin Version, where in the very Text
it is written, They are far remov'd from hearing;
and the Annotator cries out, The Devils did not
compose the Alcoran, because they do not hear. This
Man must certainly have been a Conjurer! Indeed
we read in the Arabic Text, That they are Stran-
gers to Obedience, and do not obey God's Command. He
might have learnt that from the preceding Verfe,
where they are said to be disobedient to God. There is nothing there, strictly speaking, about Hearing; nor about the Alcoran’s being compos’d by the Devils. But this Version is too full of Blunders, that he who would correct them, would be obli’d to write a Volume of equal bulk with the Version itself. And yet’tis chiefly from this, that the Christian World has had its Accounts of the Mahometan Religion.

SECT. XVI.

Whether the Mahometans believe, with Origen, that all the Devils will be sav’d.

A Great many seem to have gather’d, that the Devils will be sav’d, from that very Text which we have quoted above, in Surat LXXII which is call’d the Chapter of the Genii. Thus the Author of the Second Oration against Mahomet, pag. 239, says, “He hath pronounc’d with great Assurance, that the Devils shall also be sav’d, following the Opinion of Origen. Nay, in the very Law given by himself, viz. the Alcoran, he faith, A great Multitude of Devils, when they heard this read, wonder’d, and rejoic’d, because those who believe these things obtain’d Salvation. But how can any one be sav’d, unless first repenting, he doth those Works, which may truly unite him to God? For then is he receiv’d into Friendship with God, when he is united to him; but he that is united to God, is an Heir of Salvation, of the Kingdom of Heaven, and Eternal Life; Such Opinions, I say, did his Son Mahomet conceive of the Devil; so that altho he durst not openly say the Devils were God’s Friends, yet in effect he says the same thing.” But we have already told you, that the Devils were not meant in that place of the Alcoran, but the Genii, which are partly Believers, partly Unbelievers. But the bad Angels, which are call’d Satans, shall be Companions of Men damn’d in Hell; and their Captain Iblis is to call’d, because he despairs of the Grace of God. Certainly the unbelieving Genii shall be eternally tormented in Hell, as well as unbelieving Men: And some Angels shall act the part of Tormentors. Nor shall they ever be deliver’d from Hell, because the Punishment of these Infidels, who were not Mahometans, shall be eternal: vid. Surat. LXXIV. & seq. LXXIII. 77. XL. 32. Therefore Thomas a Kempis and others are to blame, who write, that Mahomet agrees with Origen. For Origen maintain’d, that all Demons and Men were to be sav’d, after having suffer’d Punishment for a time; Mahomet believ’d, neither should be sav’d: nor do I remember ever to have read in any Mahometan Writer, that all the Devils were to be sav’d. Wherefore, I think, that this Opinion also is falsely charg’d upon the Mahometans.
Sect. XVII. Of the Mahometan Paradise, and Supreme Happiness after this Life.

Not is the Opinion of the Mahometans concerning the Celestial Paradise, commonly better understood. For our Writers imagine, that the Mahometans expect nothing there, but the Exercise of Corporal Pleasures, and Venereal Wantonness; and that they place all their future Enjoyments in the Company of most beautiful Mists, and the Sight of the most pleasant Gardens and Rivers. Thus Thomas à Ætio de Corquia. Gem. Lib. X. pag. 644. says: "That Mahomet with Ceritina places the Supreme Felicity of the chief Good in Corporal Pleasures." Richard Monach. in Contra. Leg. Mahum. pag. 144, says: "This is all the Design of the Alcoran, and of the whole Sect of the Saracens, to place the chiefest Happiness in Luxury and Gluttony." Petrus Abbatis Cluniaciensis, in the Summae brevis Alcoran praefatis, pag. 14, he hath not described a Paradise consisting of the Society of Angels of the Divine Vision; nor of that chief Good, which neither Eye hath seen, nor Ear heard, nor hath entered into the Heart of Man; but truly such a one as Flesh and Blood, yea the very Dregs of Flesh and Blood defiled. So also, Hieronym. Saxov. in Commentary de Sesta Mahometica. Concerning only Earthly Things, he promoteth a certain beastly Pleasure fitted for the Belly, after this Life, making no mention of true Happiness. And what Sect is it that is not misrepresented?
Foundations, which are of precious Stones, of a
Gate of Pearls; a Feast of fat things, and of Wine
well refin'd, &c. The famous Hyde, in Not. ad Bo-
bv. Tav. rel. Liturg. pag. 21. writes, "That these
"fucial Pleasures of Paradise are thought, by
"the wiser Mahometans, to be allegorical, that
"they may be the better conceiv'd by Human
"Understanding; just as in the Holy Scriptures
"many things are said after the manner of Men.
"For writing to the Morocco Ambassador, when
"I mention'd a Garden, pleasant like that of Pa-
"radise; he checking me, wrote back, that Par-
"adise was such a Place, to which nothing in
"this World could be liken'd: such as neither
"Eye hath seen, nor Ear heard, neither hath it
"enter'd into the Heart of Man." Let us like-
"wise add the Testimony of the famous Herbelot
"in Bibliotheca Orientali, who after he had shewn that
"the Mahometans place the chief Good in the Com-
"munion of God, and the Celestial Joy in the Fru-
"tion of the Light of the Divine Countenance,
"which makes Paradise wherever it is; writes thus:
"It is not therefore true, which many
"Authors who have oppos'd Mahometanism have
"written, That the Mussulmans know no other
"Happiness in Heaven, but the use of Pleasures
"which affect the Senses." You may add upon
"this Head, what Edward Peck, sometime ago
"the bright Ornament and Glory of Arabia Lite-
"rature, and of England, says, in the Book above
cited, pag. 302. "We see therefore, that the
"Mahometans, even those who expect bodily
"Pleasures, do not place the Supreme Happiness
"after this Life, in bodily Pleasures only; and
"many of them explain these in a Spiritual
"Way."

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Sect. XVIII.

Whether Women are to enter into Paradise.

There are some who say, that the Mah-
ometans believe, that Women shall not enter
into the Heavenly Paradise: That certainly there
will be charming Maids in Heaven, but different
from those that have liv'd in this World. Thus
writes the famous Hoornbeeck in Summ. Contro-
pag. 16. "The Mahometans maintain, that the
Women they had on this Earth, shall not be
Partakers of Paradise." Thus also Gregorius, in
Itinerario Constantinopolitanum (truly a most excel-
ent Book, and which hath often rais'd a vehement
Desire in me of going to Constantinople,
which I should certainly do,

Me si fata mei patenteru visere velit
Auspicii.)

pag. 275. "As the Mahometans do not suffer
Women to be present at publick Prayers in the
Church; so neither will they be bury'd with
them in the same Grave. Which is without
doubt founded upon this, that they believe
they shall not be with them in Paradise, be-
cause they shall get younger and fairer
there." But Mahomet was not so
hard-hearted towards the Women, as to ex-
clude them from Heaven: vid. Not. Cl. Hyde, ad
pag. 2. When I discours'd upon this Head with
our Sire, who told me he had been several times
cen-