where are these words: "How foolishly also "Mahomet contradicts himself in the Alcoran," may appear from this, that he confesses he knows not whether he and his Followers are in the way of Salvation or not; and that no mortal man can understand the Alcoran. Is not that an Author, who is uncertain of his own Salvation, and that of others, and proposes perplexed and unsearchable Commands, rather to be fonder of Death than imitated?" And thus the Author of the Fourth Oration against Mahomet, pag. 326. "Mahomet says this also of the Alcoran: that no Mortal, not he himself, can perceive the Sense and Meaning of it, but God alone. Which if it be true, pray where is the Advantage of the Alcoran? For it might perhaps have done good, if they could have understood the things that were spoken by God. But when Mahomet himself testifies, that no mortal man can understand the things contained in it, what is the use of it? And what Demonstration can be more evident than this, that the Law given by Mahomet had not God for its Author? For God does not establish Laws in vain. Behold therefore it manifestly appears, that the Alcoran is not from God, but the most unhappy Fiction of this man's reason." And Nicolau de Casa in Crinit. Alcoran. lib. 3. cap. 2. "Mahomet says, cap. 35. I am not the first Man in the world, neither do I know what I or you should do; nevertheless I shall explain the Divine Commands." This text is thus represented in the ancient Latin Version of the Alcoran, and is marked in the Margin: "Mahomet ignorant of what he should do; which Confession does not become so great a Prophet, and is contrary to his proud Boasts." The Text upon which all this is founded, is Subsequent.
SECT. XXXI.
Whether there is no mention of God, the Creator, or Immortal, in the Alcoran.

It is a mere Calumny, that Bartholinus Edessenius spues out against the Mahometans, whom le Moyne hath publish'd in Paris Sacris, pag. 324., saying, "I have not found in thy Alcoran the name of Creator, Reasonable and Immortal God, but the name of a King, whom the Arabians worship'd before Mahomet, that is, the Morning- Star." I confess the name of the Morning-Star is written in the Alcoran (see Ver. 1. Surat. LXXXVI., where Mahomet very foolishly swears by it) but who can believe that that Man should be ignorant of the mention of God the Creator, Immortal and Rational, who every where, speaking to the Mahometans, boasts, I have read, and do know all your Books, pag. 313, 317, 369, and I have read over all thy Alcoran, pag. 315?

SECT. XXXII.
Whether the Author of the Alcoran allow'd the Mahometans to marry as many Wives as they were able to maintain.

Olearius and others write, that by the Alcoran it is lawful for the Mahometans to marry as many Wives as they are able to maintain: But Septem Calvrensis, Author of the Book de Moriibus Turcarum, pag. 24., tells us, that by the Law the Mahometans can only have twelve lawful Wives. But the very words of the Alcoran, Suras. IV. ver. 3., which do not allow above four, prove that this is false: "Join to your selves in Matrimony Wives that will please you, whether two, or three, or four." This true, Mahomet had fourteen (others say seventeen, or twenty one) Wives, but not all at the same time. And suppose Mahomet went beyond the number of four in taking Wives, it can no wise be inferred from hence, that he would indulgge other Mahometans who have a mind to imitate him: For that, among many other things, was the Privilege of Mahomet, as the Arabians testify, to be indulg'd of God in taking many Wives, not to satisfy his Lust, but in order to propagate the Mahometan Religion the farther. For every Tribe, out of which he took a Wife, immediately became Mahometan. There were others whom he put away, without having touch'd them; among which there was one, who he thought neither was, nor could be pleasing to God, since her Father had told Mahomet...
Sect. XXXIII.

What they think of Washimg the Face.

Bartolomeus Eadessus writes, that Mahomet commanded to make clean the Breech five times a day, throwing on the Water with the left Hand; and that the Mouth and Face should be wash'd with the very same Finger, by which the Breech was made clean. You may see his most nasty words in Varis Sacris of Le Moyne, p. 344, 350. 'Tis true, Mahomet commanded that every one, who was ready to go out of the House of Office, shou'd make clean the dell'ed Parts, which cannot be done without the help of Fingers: But it is false that this must be done five times before the five daily Prayers, unless one goes five times to Stool, and that at the same time that Prayers are to be made. It is false also that the Mouth must be presently wsh'd by the same Finger. But grant if it is the same Finger, 'tis certain it must be wsh'd, before any one can wash his Face in the Lustration before Prayers: For it is expressly said, the Hands must be wsh'd before they be put into the Bason, out of...
Sect. XXXVI.

Of Man's being created of a Leech.

That Man was made of a Leech, or Blood-Sucker, is the Doctrine of the Mahometans, if you'll believe Euthymius Zigabenus. "Mahomet says, that Man did spring from a Leech." The Mutilake has arose from this, that the word occurring, in Surat. XCVI. ver. 2, in which Man is said to be created by God, signifies a Part of concag'd Blood, and likewise a Leech; and another word differing very little from the former in Sound, signifies the General Seed. Hence the little Greeks, too ingenious at calumniating and reproaching the Mahometan Religion, confounded these words.

Sect. XXXVII.

Of the Immortality of the Soul.

"Mahomet believed and taught, that the Soul does not remain after the Body. Thus writes Polybius, Virgil. De Venere. Renan, lib. 7. cap. 3. On the contrary, in the Arian, the Godly and Ungodly are often said to remain for ever, the former in the Celestial Paradise, the latter in Hell, which every one that..."
Sect. XXXVIII.

Whether Mahomet taught, that all who were kill'd by an Enemy, or should kill an Enemy, would be transported to Heaven.

CONSTANTINE the Emperor, call'd Perphyrogenitus, in lib. de Administr. Imp. (which the famous Mourtier first publish'd, Anno 1611.) cap. 14. writes, that Mahomet taught, "That he who was kill'd by an Enemy, or kill'd an Enemy, should enter into Paradise." Theophanes in Chronic. says the same. I would not advise any Mahometan to trust to Constantine, and kill his Enemy in the Turkish Empire; for I'm sure he would not go unpunish'd. Nor is it more lawful for a Mahometan than for a Christian to kill his Enemy. But what did Constantine into this Mistake, was this: That Mahomet being attack'd by an armed Body of the People of Mecca (who if they had got him, would certainly have taken away his Life) warmly exhorted his Associates hastily to resist these Idolaters, and not suffer themselves to be seduced from the Worship of one God; promising to every one of them that should fall in such a Battle (in the way of

Sect. 39. the Mahometan Theology.

of God, as the Arabsians (peeck, i.e. as a Martyr for the Faith of the Unity of God) or should bravely oppose them, that they should enter into Paradise. But this ought not to be extended to all Enemies whatsoever. And when Mahomet commands his Followers, "Kill them wherever you shall find them, meaning only the People of Mecca in particular; many are deceiv'd in this, thinking it extends to all, as if it were lawful for the Turks at this day to kill Christians and other Enemies, secretly or openly.

Sect. XXXIX.

Whether Mahomet receiv'd the Ceremony of Circumcision from the Jews of his time.

THEOPHANES, in his Chronicle, writes, "That the Jews, who liv'd in the time of Mahomet, believ'd him to be the Messiah;" and, "that some of their chief Men embrac'd his Religion; but when they saw him eat a piece of a Camel, they return'd to Judaism. It was they, says he, who taught him to receive certain Parts of the Law, viz. Circumcision, and some other things which the Mahometans observe." But that this is false, and that Circumcision had been in use before Mahomet's time, I have shew'n in my Notes on the Abridgment, where it treats of Celebrations; and it needless to dwell upon a thing so evident. Tho' I could add many other things, which are unjustly charg'd upon the Mahometans, yet I shall here...
A TREATISE
Concerning the
Turkish Liturgy,
The Pilgrimage to MECCA,
CIRCUMCISION,
Visiting the Sick, &c.

By ALBERTUS BOBOVIUS,
Sometime First Interpreter to Mahomet IV,
Emperor of the Turks.

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LONDON,
Printed in the Year M.DCC.XII.