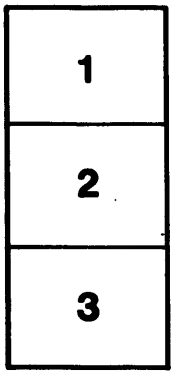

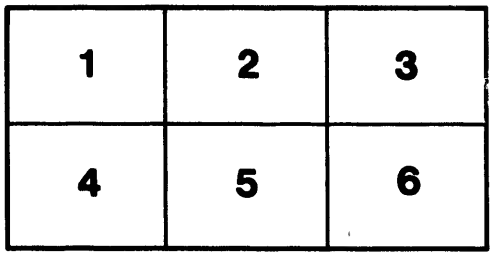

LIFI

THE GANGA OR SACRED

OR SACRED TEMPLE OF MECCA

which at this time contains the best informed men of the nation.

Seraglio.—This word is derived from *Serai*, a term of Persian origin, signifying *a palace*. It is therefore improperly used as synonymous with *Harem*, the apartments of the women. The Seraglio is, in strictness of speech, the place where the court of the Grand Seignior is held; but it so happens that at Constantinople this building includes the imperial Harem within its walls.

Crescent.—The national ensign of the Turks, surmounting the domes and minarets attached to their mosques, as the Cross does the churches of the Roman Catholics in Christian countries. This peculiar and universal use of the Crescent is said to have owed its origin to the fact, that at the time of Mohammed's flight from Mecca to Medina *the moon was new*. Hence the half moon is commemorative of that event.

Sublime Porte.—This title, which is frequently applied to the court, cabinet, or executive department of the Ottoman empire, is derived, as the words import, from a lofty arched gateway of splendid construction, forming the principal entrance to the Seraglio or palace. It is a phrase equivalent to "Court of St. James," "Court of St. Cloud," &c.

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CHAPTER X.

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

CHAPTER XIV.

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INTRODUCTION.

No revolution recorded in history, if we except that effected by the religion of the Gospel, has introduced greater changes into the state of the civilized world, than that which has grown out of the rise, progress, and permanence of Mohammedanism. The history and character, therefore, of this religion becomes an object of laudable curiosity with every enlightened mind. Considered merely as a department of the general annals of the world, apart from any connexion with the true religion, it furnishes some of the most interesting records of the human race. But when viewed as a part of the great chain of providential and predicted events, designed to have a direct bearing upon the state of the Christian church, through the whole period of its disastrous prevalence, it urges a new and stronger claim upon our attention. By many distinguished writers, who have deeply studied its origin, genius, and history, the religion of the Koran is confidently regarded rather as a *Christian heresy*, or the product of a Christian

began to discover itself more openly, and though the Christians, by the laws of the empire, were exempted from persecution, yet from this time forward a growing declension and defection among them is to be traced through every subsequent period, till at length, in the seventh century, "the man of sin" became fully revealed, and, according to the predictions of holy writ, took his seat "as God in the temple of God, opposing and exalting himself above all that is called God, or is worshipped." It was about the period at which Mohammed arose that this fearful apostacy had attained its height—that "the transgressors had come to the full"—and the degree to which the nominal church had departed from the standard of faith, morals, and worship contained in the Scriptures, well nigh surpasses belief. Then it was that those foul corruptions and superstitions were introduced into the church, which finally grew to such a pitch of enormity as to occasion the separation of Luther and the other reformers from what they deemed and denominated the communion of Antichrist. At this period it was, that the veneration for departed saints and martyrs—the idolatrous worship of images and relics—the rendering divine honours to the Virgin Mary—the doctrine of purgatory—and the adoration of the Cross, had become firmly established; and thus the lustre of the Gospel suffered a dark eclipse, and the essence of Christianity was lost under a load of idle and superstitious ceremonies.

In the eastern parts of the empire, especially

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the ancient stock of the Koreish to the faithful hands of Abu Taleb, the eldest of his sons and the successor of his authority. "My dearest, best beloved son"—thus history or tradition reports the tenor of his instructions—"to thy charge I leave Mohammed, the son of thine own brother, strictly recommended, whose natural father the Lord hath been pleased to take to himself, with the intent that this dear child should become ours by adoption; and much dearer ought he to be unto us than merely an adopted son. Receive him, therefore, at my dying hands, with the same sincere love and tender bowels with which I deliver him to thy care. Honour, love, and cherish him as much, or even more than if he had sprung from thine own loins; for all the honour thou showest unto him shall be trebled unto thee. Be more than ordinarily careful in thy treatment towards him, for it will be repaid thee with interest. Give him the preference before thine own children, for he exceedeth them and all mankind in excellency and perfection. Take notice, that whensoever he calleth upon thee, thou answer him not as an infant, as his tender age may require, but as thou wouldst reply to the most aged and venerable person when he asketh thee any question. Sit not down to thy repasts of any sort soever, either alone or in company, till thy worthy nephew Mohammed is seated at the table before thee; neither do thou ever offer to taste of any kind of viands, or even to stretch forth thine hand towards the same, until he hath tasted thereof. If thou observest these my injunctions, thy goods

superstition of his followers has grafted a series of miraculous omens all portending his future greatness. Among other things, it is said by his historians, that upon his arriving at Bozrah, a certain man named Boheira, a Nestorian monk, who is thought by Prideaux to be otherwise called Sergius, advanced through the crowd collected in the market-place, and, seizing him by the hand, exclaimed, "There will be something wonderful in this boy; for when he approached he appeared covered with a cloud." He is said to have offered also that the dry trees [illegible] re

among the children of Israel; but that in the family of Ishmael is said to have been suppressed, and to have lain hidden through the whole tract of ages, from Ishmael down to the coming of Mohammed, in whom the sacred symbol was again revived, and now pointed out to Boheira the high destiny of him on whose person it appeared. However intrinsically vain and visionary this legend may be deemed, it may, nevertheless, be worth adverting to, as affording perhaps, in its remoter sources, a hint of the origin of the *halo*, which in most of the paintings or engravings of the Saviour is made to encircle his sacred brows.

When Abu Taleb was about to return with his caravan to Mecca, Boheira, it is said, again repeated his solemn premonition, coupled with a charge, respecting the extraordinary youth. "Depart with this child, and take great care that he does not fall into the hands of the Jews; for your nephew will one day become a very wonderful person."

The early Christian writers have laid hold of the narrative of this interview with the Syrian monk, as affording a clew to the true origin and authorship of the Koran. According to them, this Boheira, alias Sergius, who, they say, was an apostate Jew or Christian, instructed Mohammed in the histories and doctrines of the Bible, and that they in concert laid a plan for creating a new religion, a motley compound of Judaism and Christianity, to be carried into execution twenty years afterward; and that accordingly the monk, rather than Mo-

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turally cause this persuasion to take a deeper root in his mind. In this manner, it is supposed, his career might have commenced; but finding himself to have succeeded beyond his expectations, and the force of temptation growing with the increase of his popularity and power, his self-love at last overpowered his honesty, ambition took the place of devotion, his designs expanded with his success, and he who had entered upon a pious enterprise as a well-meaning reformer degenerated in the end into a wilful impostor, a gross debauchee, and an unprincipled despot.

On the other hand, it is maintained, and we think with more of an air of probability, that his conduct from the very first bears the marks of a deep-laid and systematic design; that although he might not have anticipated all the results which crowned the undertaking, yet in every step of his progress he acted with a shrewdness and circumspection very little savouring of the dreams of enthusiasm; that the pretended visits of an angel, and his publishing, from time to time, the chapters of the Koran, as a divine revelation, are wholly inconsistent with the idea of his being merely a deluded fanatic; and that, at any rate, the discovery of his inability to work a miracle, the grand voucher of a divine messenger, must have been sufficient to dispel the fond illusion from his mind.

Many circumstances, moreover, it is said, may be adduced, which might have concurred to prompt and favour the design of this arch imposture. 1. Mohammed's genius was bold and aspiring.

the last stages of which they were now rapidly approaching. The Arabs, on the contrary, were a strong and flourishing people, abounding in numbers, and inured to hardships. Their being divided into independent tribes presented also advantages for the spread of a new faith which would not have existed had they been consolidated into one government. As Mohammed had considerable opportunities to acquaint himself with the peculiar situation of these empires; as he had carefully noted the genius and disposition of the people which composed them; and as he possessed a capacity to render every circumstance subservient to his purpose, it is contended, that his scheme was much more legitimately the fruit of policy than of piety, and that the pseudo-prophet, instead of being pitied for his delusion, is rather to be reprobated for his base fabrication.

After all, it is not improbable that Infinite Wisdom has so ordered it, that a veil of unpenetrated darkness should rest on the motives of the impostor, in order that a special providence may be recognised in the rise and establishment of this arch-delusion in the world. In the absence of sufficient human causes to account for the phenomena, we are more readily induced to acknowledge a divine interposition. In the production of events which are overruled in the government of God to operate as penal evils for the punishment of the guilty, reason and revelation both teach us reverently to acknowledge the visitation of the Divine Hand, whoever or whatever may have been the subordi-

time," says Prideaux, "both he (the bishop of Rome) and Mohammed having conspired to found themselves an empire in imposture, their followers have been ever since endeavouring by the same methods, that is, those of fire and sword, to propagate it among mankind; so that Antichrist seems at this time to have set both his feet upon Christendom together; the one in the East, the other in the West, and how much each hath trampled upon the church of Christ, all succeeding ages have abundantly experienced." The agreement of dates here adverted to may be worth noticing; both events having occurred within the first six or eight years of the seventh century; but we have as yet met with no evidence to convince us of the propriety of applying the epithet Antichrist to Mohammed. It is, however, the opinion of many Protestant expositors of prophecy, that this appellation is properly attributable to that system of ecclesiastical domination so long exercised by the Romish hierarchy, and the continuance of which, it is maintained, is limited by the prophetic term of 1260 years. If, therefore, this predicted period, assigned to the reign of the Roman Antichrist, be dated from near the commencement of the seventh century, we are not very far from the era of great moral changes in the state of the world; and there are reasons to be adduced in a subsequent part of this work, which lead us to believe, that the career of Mohammedanism runs parallel to that of Popery, and that, taking their rise from nearly a common era, they are destined also to synchronise in their fall.

Almighty to be his prophet on the earth; to assert the unity of the Divine Being; to denounce the worship of images; to recall the people to the true and only religion; to bear the tidings of paradise to the believing; and to threaten the deaf and unbelieving with the terrible vengeance of the Lord. His main doctrine, and that which constitutes the distinguishing character of the Koran is, that there is but one God; that he only is to be worshipped; and that all idolatry is a foul abomination, to be utterly abolished. The 112th ch. of the Koran, entitled "The Declaration of God's Unity," is held in the most profound veneration by the Mohammedans, and declared, by a tradition of the prophet, to be equal in value to a third part of the whole Koran. It is said to have been revealed in answer to the Koreish, who inquired of the apostle concerning the distinguishing attributes of the God whom he invited them to worship. It consists of a single sentence. "In the name of the most merciful God. Say, God is one God; the eternal God; he begetteth not, neither is he begotten: and there is not any one like unto him." In the incessant repetition of this doctrine in the pages of the Koran, the author is aiming not only at the grosser errors of polytheism and idolatry, then common among the Eastern nations, but is levelling a blow also at the fundamental tenet of Christianity, that Jesus Christ is the son of God, "the only begotten of the Father." Like others in other ages, Mohammed could conceive of no mode of understanding the doctrine of the filia-

sides one God. Christ, the son of Mary, is no more than an apostle; and his mother was a woman of veracity: they both ate food."* "There is no God but he: the curse be on those whom they associate with him in his worship."†

With this fundamental article of the Moslem creed, Mohammed connected that of his being, since Moses and Jesus, the only true prophet of God. "We gave unto the children of Israel the book of the law, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain ordinances concerning the business of religion. Afterward we appointed thee, O Mohammed, to promulgate a law concerning the business of religion: wherefore follow the same, and follow not the desires of those who are ignorant."‡ The object of his mission, he affirmed, was not so much to deliver to the world an entirely new scheme of religion, as to restore and replant the only true and ancient faith professed by the patriarchs and prophets, from Adam down to Christ. "Thus have we revealed unto thee an Arabic Koran, that thou mayest warn the metropolis of Mecca, and the Arabs who dwell round about it. He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, O Mohammed, and which we commanded Abraham, and Moses, and Jesus; saying, Observe this religion, and be not divided therein. Wherefore, invite them to receive the sure faith, and be urgent with them as thou hast been

* Koran, ch. v. † Ch. ix. ‡ Ch. xlv.

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CHAPTER V.

Mohammed not discouraged by Opposition—The burden of his Preaching—Description of Paradise—Error to suppose Women excluded—Of Hell—Gains some Followers—Challenged to work a Miracle—His Reply—The Koran the grand Miracle of his Religion—Judicial Obduracy charged upon the Unbelievers.

But no repulses, however rude or rebellious, operated to deter the prophet from prosecuting his apostolic ministry. No injuries or insults, however galling, availed to quench that glow of philanthropy, that earnest solicitude for the salvation of his countrymen, for which his divine revelations plainly give him credit. "Peradventure, thou afflictest thyself unto death lest the Meccans become not true believers."* "Verily, God will cause to err whom he pleaseth, and will direct whom he pleaseth. Let not thy soul, therefore be spent in sighs for their sakes, on account of their obstinacy; for God well knoweth that which they do."† And it must be acknowledged, that his firmness at this stage of his career, in the midst of bitter opposition, opprobrious taunts, and relentless ridicule, has very much the air of having been prompted by a sincere though enthusiastic belief in the truth and rectitude of his cause. The scope of several chapters of the Koran promulgated at this time leads to the same impression.

* Koran, ch. xxvi. † Ch. xxxv.

They are strikingly hortatory and impassioned in their character, inculcating the being and perfections of the one only God, the vanity of idols, a future resurrection, a day of judgment, a state of rewards and punishments, and the necessity of [illegible] of [illegible] works of [illegible] pos-

minds, in consequence of their national habits, were little susceptible of the images of abstract enjoyment. The notions of a purely intellectual or spiritual happiness pertain to a more cultivated people. The scorching heat of those tropical regions, the aridness of the soil, and the consequent lack of a verdant vegetation, made it natural to the Arabs, and other oriental nations, to conceive of the most exquisite scenes of pleasure under the images of rivers of water, cooling drinks, flowery gardens, shaded bowers, and luscious fruits. The magnificence also of many of the Eastern buildings, their temples and palaces, with the sumptuousness of their dresses, the pomp of processions, and the splendour of courts, would all tend to mingle in their ideas of the highest state of enjoyment an abundance of gold and silver and precious stones—treasures for which the East has been famed from time immemorial. Mohammed was well aware that a plenitude of these visible and palpable attractions, to say nothing of grosser sources of pleasure, was an indispensable requisite in a heaven suited to the temperament of his countrymen. Accordingly, he assures the faithful, that they shall enter into delectable gardens, where the rivers flow, some with water, some with wine, some with milk, and some with clarified honey; that there will be fountains and purling streams whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk, and their sides of saffron. In feasting upon the banquets of paradise, at one time the most delicious

fruits shall hang dependent from the branches of the trees under which their couches are spread, so that they have only to reach forth their hands to pluck them; again, they shall be served in dishes of gold filled with every variety of grateful food, and supplied with wine of ambrosial flavour. But the prophet's own glowing pictures of the joys of his promised paradise will do more justice to the subject. "They shall repose on couches, the linings whereof shall be of thick silk interwoven with gold; and the fruit of the two gardens shall be near at hand to gather. Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses, having complexions like rubies and pearls. Besides these there shall be two other gardens that shall be dressed in eternal verdure. In each of them shall be two fountains pouring forth plenty of water. In each of them shall be fruits, and palm-trees, and pomegranates. Therein shall be agreeable and beauteous damsels, having fine black eyes, and kept in pavilions from public view, whom no man shall have dishonoured before their predestined spouses, nor any genius." "They shall dwell in gardens of delight, reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths, which shall continue in their bloom for ever, shall go round about to attend them, with goblets and beakers, and a cup of flowing wine: their heads shall not ache by drinking the same, neither shall their reason be disturbed." "Upon them shall be

garments of fine green silk, and of brocades, and they shall be adorned with bracelets of silver, and their Lord shall give them to drink of a most pure liquor—a cup of wine mixed with the water of Zenjebil, a fountain in paradise named Salsabil." "But those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain for ever, and therein shall they enjoy wives free from all infirmities; and we will lead them into perpetual abodes." "For those who fear their Lord will be prepared high apartments in paradise, over which shall be other apartments built; and rivers shall run beneath them." "But for the pious is prepared a place of bliss: gardens planted with trees, and vineyards, and damsels of equal age with themselves, and a full cup."*

Such is the Mohammedan paradise, rendered alluring by its gross, carnal, and luxurious character. It cannot indeed be denied that there are occasional intimations, in the Koran, of some kind of spiritual happiness to be enjoyed by the pious in addition to their corporeal pleasures. "Their prayer therein shall be, Praise be unto thee, O God! and their salutation therein shall be, Peace! and the end of their prayer shall be, Praise be unto God, the Lord of all creatures."† But it is beyond question, that the main ingredients in the anticipated happiness of the Moslem saints are of a sensual kind, addressed to the inferior principles

* Koran, ch. iii. iv. xxxvi. xxxvii. xliii. xlvii. lxxviii. † Ch. x.

of our nature, and making their paradise to differ but little from the Elysium of the heathen poets.

The reader of the Koran will meet with repeated declarations subversive of the vulgar opinion, that the religion of Mohammed denies to women the possession of souls, and excludes them from all participation in the joys of paradise. Whatever may have been imagined or affirmed on this point by some of his more ignorant followers, it is certain that Mohammed himself thought too highly of women to inculcate any such doctrine, as the following passages will evince: "Whoso doeth evil, shall be rewarded for it; and shall not find any patron or helper besides God; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise, and shall not in the least be unjustly dealt with."* "The reward of these shall be paradise, gardens of eternal abode, which they shall enter, and whoever shall have acted uprightly, of their fathers, and their wives, and their posterity; and the angels shall go in unto them by every gate, saying, Peace be upon you, because ye have endured with patience; how excellent a reward is paradise!"†

If these vivid representations of the future bliss of the faithful were calculated to work strongly upon the passions of his hearers, his denunciations of the fearful torments reserved for unbelievers,

* Koran, ch. iv. † Ch. xiii.

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In the sixth year of his mission, he had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of distinguished valour, and of Omar, a person of equal note in Mecca, who had formerly made himself conspicuous by his virulent opposition to the prophet and his claims. This new accession to the rising sect exasperated the Koreish afresh, and incited them to measures of still more active persecution against the proselytes. But as persecution usually advances the cause which it labours to destroy, so in the present case Islamism made more rapid progress than ever, till the Koreish, maddened with malice, entered into a solemn league or covenant against the Hashemites, and especially the family of the Motalleb, many of whom upheld the impostor, engaging to contract no marriages with them, nor to hold any farther connexion or commerce of any kind; and, to give it the greater sanction, the compact was reduced to writing and laid up in the Caaba. Upon this the tribe became divided into two factions; the family of Hashem, except one of Mohammed's uncles, putting themselves under Abu Taleb as their head, and the other party ranging themselves under the standard of Abu Sophyan. This league, however, was of no avail during the lifetime of Abu Taleb. The power of the uncle, who presided in the government of Mecca, defended the nephew against the designs of his enemies. At length, about the close of the seventh year of the mission, Abu Taleb died; and, a few days after his death, Mo-

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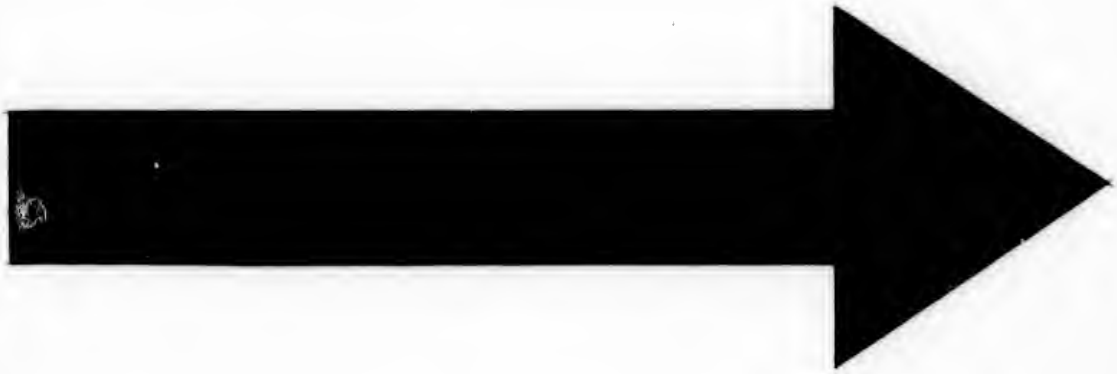


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It is he who hath sent down unto thee the book, wherein are some verses clear to be understood; they are the foundation of the book; and others are parabolical. But they whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; yet none knoweth the interpretation thereof except God."* But having by some means become acquainted with the fact, that the Jews, in addition to the *written law* dictated by God himself, were in possession of another, called the *oral law*, said to have been given to Moses at the same time with the former on the holy mount; and from him handed down by tradition from age to age; understanding, moreover, that this law was accounted of equal authority with the written, while it had its origin solely from certain verbal declarations or dictates of Moses which were preserved in the memories of those who conversed with him; the prophet may from this have taken the hint of a similar mode of advancing his authority, and of giving the weight and character of oracles to his private sayings. To this end it is not unlikely that he originated the fabulous legend of his nocturnal travel into the regions of the spheres. He was well aware, that could he once succeed in making it believed that he had been favoured to hold this high converse with God in the secret of his presence, and that he had been there fully instructed in the profound mysteries of heaven, he could upon this foundation erect just such

* Koran, ch. iii.

Abubeker, succeeded in getting safely out of the city, and in reaching a cave three miles distant, called the cave of Thor, where the two fugitives concealed themselves three days from their pursuers. A tradition of his followers states that the assassins, having arrived at the mouth of the cave, were deceived by the nest of a pigeon made at its entrance, and by a web which a spider had fortunately woven across it. Believing this to be sufficient evidence that no human being was within, they desisted from all farther examination. The manifest tokens of divine protection vouchsafed to the prophet on this occasion, afforded him signal encouragement ever after, even in the entire destitution of human resources. "If ye assist not the prophet, verily God will assist him, as he assisted him formerly, when the unbelievers drove him out of Mecca, the second of two (i. e. having only Abubeker with him); when they were both in the cave; when he said unto his companion, Be not grieved, for God is with us. And God sent down his security upon him, and strengthened him with armies which ye saw not."* Leaving the cave after the departure of their enemies, they made their way as rapidly as the perils of their flight would permit towards the city of refuge, where they arrived sixteen days after leaving Mecca. Having halted at Koba, two miles from Medina, he was there met by five hundred of the citizens who had gone forth for the purpose, and

* Koran, ch. ix.

people; for thou art a warner only: thou art not empowered to act with authority over them."* Up to the period of his flight, he had utterly disclaimed the use of any species of coercion in propagating, or of violence in defending, the principles of his holy faith. In numerous passages of the Koran, published at Mecca, he expressly declares that his business was only to preach and admonish; that he had no authority to compel any one to embrace his religion; and that whether people believed or disbelieved was no concern of his, but a matter that belonged solely to God. "We have also spoken unto thee, O Mohammed, by revelation, saying, Follow the religion of Abraham, who was orthodox, and was no idolater. Invite men unto the way of thy Lord by wisdom and mild exhortation; and dispute with them in the most condescending manner: for thy Lord well knoweth him who strayeth from his path, and he well knoweth those who are rightly directed. Wherefore do thou bear opposition with patience; but thy patience shall not be practicable unless with God's assistance. And be not thou grieved on account of the unbelievers."† "Let there be no violence in religion."‡ Indeed, so far was he from allowing his followers to resort to violence, that he exhorted them to bear with meekness the injuries offered them on account of their faith, and when persecuted himself, chose rather to quit the place of his birth, and retire to a distant village than

* Koran, ch, lxxxviii. † Ch. xvi. ‡ Ch. ii.

souls, and their substance, promising them the enjoyment of paradise on condition that they fight for the cause of God: whether they slay or be slain, the promise for the same is assuredly due by the law, and the gospel, and the Koran."* This fierce, intolerant, and sanguinary spirit will be found to distinguish most of the chapters revealed at Medina, so that it can frequently be determined, from the tone and temper pervading it, without consulting the date, whether the portion was revealed before or after the flight. The prophet's followers have faithfully acted up to the spirit of these precepts; and the terrific announcement attending the Moslem arms has been, "The Koran, death, or tribute!" Even to the present day, every other religious sect living under the government of Mohammedan nations is compelled to pay an annual tax as a mulct for their infidelity, and are sure to meet with persecution, if not with death, if they oppose or vilify any of the tenets of the holy prophet. Indeed, every thing like argument or controversy with the unbelievers, though not absolutely forbidden, is far from being countenanced, as we may gather from the following precept to the prophet himself. "Let them not, therefore, dispute with thee concerning this matter: but invite them unto thy Lord: for thou followest the right direction. But if they enter into debate with thee, God well knoweth that which ye do: God will judge between you on the day of resurrection concerning that wherein ye now disagree."†

* Koran, ch. ix. † Ch. xxii.

The prophet was now enabled to put in operation a more effectual system of measures to compass his great ends than he had hitherto had power to adopt. He had begun to wield the sword by divine commission, and he was not disposed to let its potency remain unproved. Yet the first warlike enterprise undertaken under the auspices of the martial apostle, an expedition designed to harrass the Koreish, was unsuccessful. Having learned that a caravan, the property of the hostile tribe, was on its way from Syria to Mecca, he despatched his uncle Hamza, with a party of thirty horse to capture it. But the nearer approach of the caravan discovering to the assailants that it was guarded by a body of three hundred men, they deemed it prudent to forbear an attack, and to return quietly to Mecca.

The shame of the prophet's failure on this occasion was more than compensated by the success of his arms at the battle of Beder, so famous in the Mohammedan annals, which took place the ensuing year. A rich caravan proceeding to Mecca, and guarded by Abu Sophyan with between thirty and forty men, tempted at once the revenge and the cupidity of Mohammed. The spies of the prophet informed him that their rich and apparently easy prey was within his grasp. He advanced with a few followers in pursuit of it; but before he could overtake the unprotected band, Abu Sophyan had despatched a messenger to his brethren of Mecca for a reinforcement. Roused by the fear of losing their merchandise and their provisions, unless they

God had already given you the victory at Beder, when ye were inferior in numbers; therefore, fear God, that ye may be thankful. When thou saidst unto the faithful, Is it not enough for you, that your Lord should assist you with three thousand angels, sent down from Heaven. Verily, if ye persevere, and fear God, and your enemies come upon you suddenly, your Lord will assist you with five thousand angels, distinguished by their horses and attire."*

The vindictive spirit of the prophet was strikingly evinced not long after this event by the assassination of Caab, the son of Al-Ashraf, a Jew. This man, having a genius for poetry, and being inveterately opposed to Mohammed, went to Mecca after the battle of Beder, and with a view to excite the Koreish to revenge, deplored in touching verses the unhappy fate of those of their brethren who had fallen while valiantly resisting a renegade prophet, with his band of marauders. He afterward returned to Medina, and had the hardihood to recite his poems to the people within the walls of that city. Mohammed was so exceedingly provoked by the audacity of the poet, who must, indeed, have been possessed of the highest phrensy of his tribe to promise himself impunity in these circumstances, that he exclaimed, "Who will deliver me from the son of Al-Ashraf?" A certain namesake of the prophet, Mohammed, the son of Mosalama, a ready tool of his master, replied, "I, O prophet of God, will rid you of him." Caab was soon after murdered while entertaining one of the apostle's followers.

* Koran, ch. iii.

noon and sunset. 4. Between sunset and dark. 5. An hour and a half after night has fully closed in. At these times, of which public notice is given by the muezzins, or criers, from the galleries of the minarets attached to the mosques—for the Mohammedans use no bells—every conscientious Moslem engages in this solemn duty, either in a mosque, or by spreading his handkerchief, and kneeling in any clean place upon the ground. Such extreme sacredness do they attach to this part of worship, and with such intensity of spirit do they hold themselves bound to attend upon it, that the most pressing emergency, the bursting out of a fire in their chamber, or the sudden irruption of an armed enemy into their gates or camps is not considered a sufficient warrant for their abruptly breaking off their prayers. Nay, the very act of coughing, spitting, sneezing, or rubbing their skin in consequence of a fly-bite, in the midst of their prayers, renders all the past null and void, and obliges them to begin their devotions anew. In the act of prayer they make use of a great variety of postures and gestures, such as putting their hands one on the other before them, bending their body, kneeling, touching the ground with their foreheads, moving the head from side to side, and several others, among which it is impossible to

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more conscientious scrupulously avoid it, and not only hold it criminal to taste of wine, but also to press grapes for the making of it, to buy or to sell it, or even to maintain themselves with the money arising from the sale of it.

Another act of blood stains the fame of Mohammed in this part of his history. Being informed that Sophyan, the son of Caled, was collecting men for the purpose of attacking him, he ordered Abdallah, the son of Onaïs, surnamed Dhul-Malldhrat, that is, *a man ready to undertake any thing*, to assassinate his designing foe. Abdallah obeyed the prophet's command, and murdered Sophyan in the valley of Orsa. He immediately returned to Mohammed, who, upon hearing the success of the enterprise, gave him as a token of his friendship the cane with which he usually walked.

In the fifth year of the Hejira occurred *the war of the ditch*, or, as it is otherwise termed, *the war of the nations;* which, but for peculiar circumstances, would probably have resulted in the entire overthrow of the impostor. The Koreish, in conjunction with a number of the neighbouring tribes or *nations*, many of whom were Jews, assembled an army of ten thousand men, and making common cause against the grand adversary of their ancient religion, advanced to the siege of Medina. On their approach, Mohammed, by the advice of Soliman, or Salman, the Persian,* ordered a deep

* This Soliman, otherwise called Suleiman Pauk (i.e. the Pure), has a celebrated tomb erected to his memory near the ruins of the ancient

lay encamped about the city, a remarkable tempest, supernaturally excited, benumbed the limbs of the besiegers, blew dust in their faces, extinguished their fires, overturned their tents, and put their horses in disorder. The angels, moreover, co-operated with the elements in discomfiting the enemy, and by crying "ALLAH ACBAR!" (*God is great!*) as their invisible legions surrounded the camp, struck them with such a panic, that they were glad to escape with their lives.

The prophet was not insensible to the marks of the divine favour vouchsafed him in these illustrious prodigies, nor did he fail to hold them up to the consolation of his followers on subsequent occasions. "O true believers, remember the favour of God towards you, when armies of infidels came against you, and we sent against them a wind, and hosts of angels which ye saw not."* But, to whatever it were owing, whether to human or heavenly agency, it is certain that from this time the Koreish gave up all hopes of putting an end to the growing power and spreading conquests of Mohammed. They henceforth undertook no more expeditions against him.

* Koran, ch. xxxiii.

pilgrim called his men together, and it was resolved to attack the city. The Meccans, in the mean time, having more accurately measured their strength, or estimated their policy, and having been, besides, somewhat wrought upon by an unexpected act of clemency on the part of Mohammed, in pardoning and dismissing eighty prisoners of their fellow-citizens, who had fallen into his hands, altered their purpose of resistance, and sent an ambassador to his camp to confer upon terms of peace. Some umbrage was given to the Moslems by the facility with which their leader waived the title of Apostle of God,* but the result was the concluding of a truce of ten years, in which it was stipulated, that the prophet and his followers should have free access to the city and temple whenever they pleased, during the period of the truce, provided they came unarmed as befitted pilgrims, and remained not above three days at a time. In the 48th chapter of the Koran, entitled "The Victory," the prophet thus alludes to the events of this expedition; "If the unbelieving Meccans had fought against you, verily they had turned their backs; and they would not have found a patron or protector; according to the ordinance of God, which hath been put in execution heretofore against the

* "In wording the treaty, when the prophet ordered Ali to begin with the form, *In the name of the most merciful God*, they (the Meccans) objected to it, and insisted that he should begin with this, *In thy name, O God;* which Mohammed submitted to, and proceeded to dictate: *These are the conditions on which Mohammed, the apostle of God, has made peace with those of Mecca.* To this Sohail again objected, saying, *If we had acknowledged thee to be the apostle of God, we had not given thee any opposition.* Whereupon Mohammed ordered Ali to write as Sohail desired, *These are the conditions which Mohammed, the son of Abdallah,*" *&c.—Sale's Koran, vol.* 2 *p.* 384, *note.*

the town, took up his quarters at the house of Hareth, one of the principal inhabitants, and here met with a reception which eventually cost him his life. Zeinab, the daughter of Hareth, while preparing a meal for the conqueror and his attendants, inserted a quantity of poison into a shoulder of mutton which was served up at the table. Bashar, a companion of Mohammed, had scarcely began to eat of it, before he was seized with convulsions, and died upon the spot. Mohammed, by spitting out the greatest part of what he had taken into his mouth, escaped immediate death, but the effects of the fatal drug had entered his system, and, resisting every effort of medicine to expel or counteract it, in somewhat more than three years afterward it brought him to his end. If, as the reporters of Mohammed's miracles affirm, the shoulder of mutton informed the prophet of its being poisoned, it is certain the intelligence came too late. The seeds of death were henceforth effectually sown in his constitution; and his own decline ever after kept pace with his growing power. When Zeinab was asked, how she had dared to perpetrate a deed of such unparalleled enormity, she is said to have answered, "that she was determined to make trial of his powers as a prophet: if he were a true prophet," said she, "he would know that the meat was poisoned; if not, it would be a favour to the world to rid it of such a tyrant." It is not agreed among the Mohammedan writers what was the punishment inflicted upon this second Jael, or whether she suffered any. Some affirm that she was pardoned; others that she was put to death.

CHAPTER XIII.

Mohammed alleges a Breach of Faith on the part of the Meccans, and marches an Army against them—The City surrendered to the Conqueror—Abu Sophyan and Al Abbas, the Prophet's Uncle, declare themselves Converts—Mecca declared to be Holy Ground—The neighbouring Tribes collect an Army of four thousand men to arrest the growing power of the Prophet—The Confederates entirely overthrown—A rival Prophet arises in the person of Moseilama—Is crushed by Caled.

Two years had scarcely elapsed when Mohammed accused the Meccans of violating the truce, and made their alleged breach of faith a pretence for summoning an army of ten thousand men with a design to make himself master of the city. He was now strong, and his enemies were weak. His superstitious reverence for the city of his birth, and the temple it contained, served to influence his determination for war. The time since the concluding of the truce had been skilfully employed in seducing the adherents of the Koreish, and converting to his religion, or enticing under his standard, the chief citizens of Mecca. By forced marches he urged his large army rapidly towards the city, and so unexpectedly was the place invested by the Moslem troops, that they had scarcely time to put themselves in a posture of defence before they were driven to such extremities, that the surrender of the city at discretion, or total destruction, seemed to be the only alternative. In these cir-

petual law was enacted, that no unbeliever should dare to set his foot on the territory of the holy city. On the day on which the prophet entered Mecca in triumph, he ordered Belal, his crier, to mount to the top of the temple at noon, and from thence to call the people to prayer for the first time under the new institution. This custom has been religiously observed in Mohammedan countries from that day to the present; the crier, who is called *muezzin*, still giving the people notice of the hour of prayer from the minarets of their mosques.

When the news of the conquest of Mecca reached the neighbouring tribes of Arabs, the Hawazins, Takifians, and others, hastily assembled a force amounting to about four thousand men, with the design of crushing the usurper before his dangerous power had attained to any greater height. Mohammed, appointing a temporary governor of the city, marched out with an army of no less than twelve thousand men, and met the enemy in the valley of Honein, three miles from Mecca, on the way to Tayef. The Moslems, seeing themselves so vastly superior in point of numbers, were inspired with a presumptuous confidence of victory, which had like to have resulted in their ruin. In the first encounter, the confederates rushed upon the faithful with such desperate valour, that they put nearly the whole army to flight, many of them retreating back to the walls of Mecca itself. Mohammed, mounted on a white mule, with a few of his faithful followers at his side, boldly maintained

Caled, "the Sword of God," was ordered out to suppress the rival sect, headed by the spurious apostle, and the bewildered imagination of Mohammed, in his moments of delirium, was frequently picturing to itself the results of the engagement between his faithful Moslems and these daring apostates.

The army of Caled returned victorious. Moseilama himself and ten thousand of his followers were left dead on the field; while the rest, convinced by the shining evidence of truth that gleamed from the swords of the conquerors, renounced their errors, and fell quietly back into the bosom of the Mohammedan church. Several other insurgents of similar pretences, but of minor consequence, were crushed in like manner in the early stages of their defection.

Minor, Egypt, Barbary, and Spain, were eventually reduced by their victorious arms. Mohammed himself did not indeed live to see such mighty conquests achieved, but he commenced the train which resulted in this wide-spread dominion, and before his death had established over the whole of Arabia, and some parts of Asia, the religion which he had devised.

And now, having arrived at the sixty-third year of his age, and the tenth of the Hejira, A. D. 632, the fatal effects of the poison, which had been so long rankling in his veins, began to discover themselves more and more sensibly, and to operate with alarming virulence. Day by day he visibly declined, and it was evident that his life was hastening to a close. For some time previous to the event, he was conscious of its approach, and is said to have viewed and awaited it with characteristic firmness. The third day before his dissolution, he ordered himself to be carried to the mosque, that he might, for the last time, address his followers, and bestow upon them his parting prayers and benedictions. Being assisted to mount the pulpit, he edified his brethren by the pious tenor of his dying counsels, and in his own example taught a lesson of humility and penitence, such as we shall scarcely find inculcated in the precepts of the Koran. "If there be any man," said the apostle, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of any Mussulman? let him proclaim my faults in the face of the con-

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was more just that thou shouldst fear God. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee, lest a crime should be charged on the true believers in marrying the wives of their adopted sons: and the command of God is to be performed. No crime is to be charged on the prophet as to what God hath allowed him."* Here the Most High is represented not only as sanctioning the marriage, but as conveying a gentle rebuke to the prophet, that he should so long have abstained from the enjoyment of this favour out of regard to public sentiment, as though he feared men rather than God! Zeinab hereupon became the wife of this most favoured of mortals, and lived with him in great affection to the time of his death; always glorying over her associates, that whereas *they* had been married to Mohammed by their parents and kindred, *she* had been united to him by God himself, who dwells above the seven heavens!

Another of his wives, Safya, was a Jewess. Of her nothing remarkable is related, except that she once complained to her husband of being thus reproached by her companions: "O thou Jewess, the daughter of a Jew and of a Jewess." To which the prophet answered, "Canst thou not say, Aaron is my father, Moses is my uncle, and Mohammed is my husband?" But in reference to these insulting taunts, an admonition was conveyed

* Koran, ch. xxxiii.

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signal a scourge to the Church and the civilized world not to be entitled to a place in the prophetic annunciations of the Bible. As the subject of the rise, progress, and permanence of Mohammedanism cannot be duly appreciated apart from the predictions concerning it, we have determined to devote a portion of the Appendix to the consideration of the most prominent and striking of these prophecies, to which the reader will permit us to bespeak his attention.

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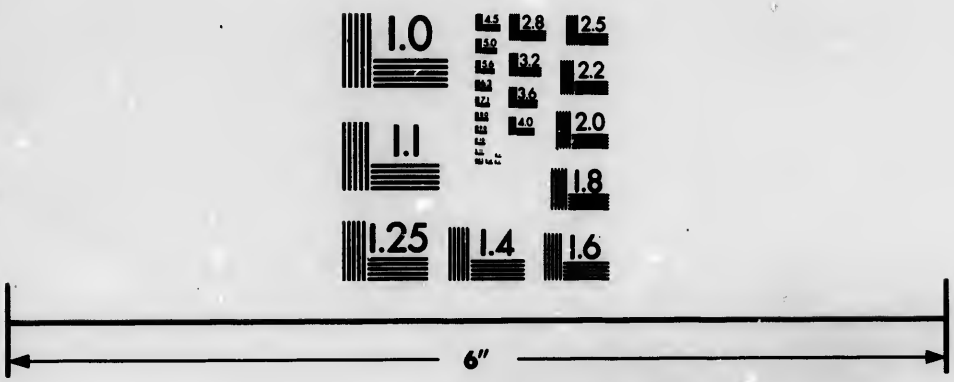

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horn.—A "horn," in the symbolical language of prophecy, represents a civil or ecclesiastical kingdom. The little horn here mentioned was to come forth out of one of the four notable horns or members of the subdivided kingdom of Alexander. The question has been much agitated whether Alexander seized and retained any portion of the Arabian peninsula: the fact of his having done so may be seen in any map of the Macedonian empire. "The empire of Alexander," observes M. Rollin, "was distributed into four kingdoms; of which Ptolemy had Egypt, Libya, *Arabia*, Cœlosyria, and Palestine." The district occupied was indeed no more than an outskirt, but that outskirt comprised part of the province of Hejaz; that is to say, part of that very district which gave birth to Mohammed and his religion.—As the horn in the vision was *a little one*, so Mohammedanism in its first rise perfectly corresponded with the symbol. It originated with an obscure inhabitant of a desert corner of Asia, whose earliest converts were his wife, his servant, his pupil, and his friend; and whose party at the end of three years scarcely numbered a dozen persons.

Which waxed exceeding great toward the south, and toward the east, and toward the pleasant land.—Mohammedanism accordingly, in its primitive course of conquest, did presently wax exceedingly great; and *that* in the very line marked out by the prophecy. Its conquests extended southward over the large peninsula of Arabia, over Egypt, and over a considerable portion of central Africa; eastward, over Persia, Bokhara, and Hindostan; and northward, over Palestine, Asia Minor, Mesopotamia, Greece, and Tartary, the countries now forming the Turkish empire. "The pleasant land," or, literally, "the beauty," "the ornament," is an appellation bestowed upon the land of Judah, from its being in a peculiar manner the residence of the divine glory, the seat of worship, containing the city of Jerusalem

conquerors. Thus it was that "by peace he destroyed many;" i. e. he corrupted them by the terms on which he granted peace. It is notorious that these were "death, tribute, or the Koran," and where the subject nations escaped the point of the sword, they were *destroyed* by the corrupting and deadly influence of the superstition which they embraced.

But he shall be broken without hand.—That is to say, not by human hands, or by the instrumentality of man, as empires are usually overthrown; but this spiritual dominion is to meet its fate when the stone cut out "without hands" is dashed against the image, and reduces all the power of despotism and delusion to the dust. Expositors of prophecy are many of them confident in the belief that the Mohammedan imposture will begin to be broken, without hand, at the time when the great antichristian

lating delusion of Mohammedanism should arise and overspread some of the fairest portions of the Church. This view of the arch-imposture of Islamism has been taken by some very able writers of modern times; particularly by Mr. Whitaker in his "Origin of Arianism." The grand heresies, therefore, of the Christian Church, previous to the time of Mohammed, seem to be here personified in the fallen star, and represented as being instrumental in introducing this master-plague of error and superstition into the world. The poetical machinery of the vision is supposed to be taken from the sacred oracular caves of the ancient Pagans, which were often thought to communicate with the sea, or the great abyss, and which were specially valued, when (like that at Delphi) they emitted an intoxicating vapour: it is used, therefore, with singular propriety in foretelling the rise of a religious imposture. There may possibly be an allusion also to the cave of Hera, whither the prophet was wont to retire for the purpose of excogitating his system, and from which it really emanated. The opening of the bottomless pit, therefore, and the letting out the vapour and smoke of the infernal regions, aptly represents the wicked and diabolical system of religion, the dense and noxious fumes of the corrupt theology which he broached, and by means of which so large a portion of Christendom was finally obscured and involved in darkness. The preternatural darkening of the sun foreshows the eclipse of the true religion; and that of the air prefigures the uncontrolled dominion of the powers of darkness. As a striking coincidence with the signs here predicted, it is worthy of note, that a remarkable comet immediately preceded the birth of Mohammed; and that an eclipse of the sun, of extraordinary degree and duration, attended the first announcement of his pretended mission.

Ver. 2. And there came out of the pit locusts upon the earth.—Arabia has long been noted for giving

reduction of Constantinople. The prophet, therefore, is to be considered as depicting the visionary scene of a field of battle, in which the cavalry and artillery are so mingled together, that while flashes of fire and dense clouds of smoke issued from the cannon, the horses' heads alone would be dimly discerned through the sulphureous mist, and would seem to the eye of the spectator to belch forth the smoky flames from their own mouths. As the design of this striking imagery is to describe the *appearances* rather than the *reality* of things, the prophet employs an expression,* "in the vision," or rather "in vision," i. e. *apparently, as it seemed*, which evidently conveys the idea that the phantasm of a battle scene was presented to the imagination. We may now see how far history confirms this interpretation. "Among the implements of destruction," says Mr. Gibbon, "he (Mohammed II.) studied with peculiar care the recent and tremendous discovery of the Latins; and his *artillery* surpassed whatever had yet appeared in the world." "The Ottoman *artillery* thundered on all sides, and the camp and city, the Greeks and Turks, *were involved in a cloud of smoke* which could only be dispelled by the final deliverance or destruction of the Roman empire." "The great cannon of Mohammed *has been separately an important and visible object in the history of the times.* But that enormous engine, which required, it is said, seventy yoke of oxen and two thousand men to draw it, was flanked by two fellows almost of equal magnitude: the long order of *Turkish artillery* was pointed against the wall; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with a hundred and thirty guns, or that it discharged a hundred and thirty bullets."

Ver. 19. *For their power is in their mouth, and in*

* Ἐν ὁράσει.

any in the whole compass of the Bible. Now, to insist upon the operation of merely human causes in the production of an event which is truly a subject of prophecy, is in fact to take the government of the world out of the hands of God. And this principle pushed to the extreme will inevitably lower and impugn the sure word of prophecy; for it makes God the predicter of events over which, at the same time, he has no special superintendence or control. Such a principle cannot stand the least examination. When Daniel foretels the fortunes of the four great empires; or when Isaiah speaks of Cyrus by name, as one who should accomplish certain great purposes of the Infinite Mind, is it to be supposed, that the events predicted were to happen exclusive of Providential agency? As easily and as justly then may we acknowledge a special pre-ordainment in the case of Mohammed, whose still more formidable dominion and more lasting and more fatal agency in the affairs of men, are equally the theme of unquestionable predictions. No admission of this nature militates with the free agency of man, or at all affects the moral character of his actions. The mere fact that an event is foreknown or foretold by the Deity, neither takes away nor weakens the accountability of the agents concerned. Of this, the whole Scripture is full of proofs. But the reflecting reader will desire no farther confirmation of so plain a position.

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THE CAABA.

Caaba is the name given to a very ancient temple, in the city of Mecca, the origin of which is lost in the darkness of remote ages. Centuries before Mohammed was born, and while the Arabs were yet pagans, this building was held to possess a peculiar sanctity: pilgrimages were made to it from distant regions; and that tribe or family was accounted the most honourable, who were the keepers of its keys. It is an oblong, massive structure, built of large blocks of different sized stones, joined rudely together, and is about eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in height. It has but one door, on the north side, seven feet above the ground, wholly plated with silver, and embellished with gilt ornaments. From the door's being placed, not in the centre, but near to one corner of the building, it appears not to have been originally designed for a sacred use; but at what time, or for what reasons, it became thus appropriated, it is not possible now to determine. Near the door, in the angle of the wall of the north-east corner of the Caaba, about seven spans from the ground, is the celebrated "black stone," so devoutly kissed by every pilgrim visiting the sacred city. It is of an oval shape, about seven inches in diameter, composed of about seven small stones, of different sizes and shapes, well joined together with cement, and perfectly smooth; appearing as if the original stone had been broken into many pieces by a violent blow, and then united again, which indeed is reported to have been the fact. A border of some kind of cement, rising a little above the surface of

to one hundred and fifty-two, and the pillars to four hundred and forty-eight. From the arches of these colonnades are suspended lamps, some of which are lighted every night, and the whole of them during the nights of the Ramadan. The columns are upwards of twenty feet high, and somewhat more than a foot and a half in diameter; some are of a reddish-gray granite, some of red porphyry, and others of white marble. No two capitals or bases are exactly alike; in some cases, by the ignorance of the workmen, the former have been placed upside down on the shafts. The arches and some parts of the walls are gaudily painted in stripes of yellow, red, and blue, which, as we have already seen, are colours peculiar to Mohammedanism. At each of the four corners of this immense quadrangular court, towering above the pillared domes, rises a lofty minaret, surmounted with a gilded crescent, the invariable accompaniment of the Moslem temple.

"The high antiquity of the Caaba," says Mr. Forster,* "is undisputed. The permanent character of its rites is certified by our knowledge of the adherence of the Arabs, in every age, to their ancient customs. But, from the uniform consent of Mahometan writers, it farther appears that the statues of Abraham and Ishmael, which from remote antiquity had held a conspicuous place in the Caaba, and constituted the principal object of its idol worship, remained to the time of Mahomet, and were there found by the Mussulmans after the capture of Mecca. Mahomet, Abulfeda tells us, when he took Mecca in the eighth year of the Hejira, found and destroyed in the Caaba, on his entering the temple, the image of Abraham holding in his hand seven arrows without he[illegible]s or fea[illegible]hers, such as the Arabs use in divi-[illegible]ion, [illegible] [illegible]ded with a [illegible]eat [illegible] of

whom, as Al Janabi and other writers add, was Ishmael with divining arrows also in his hand.

"Various external signs, betokening its patriarchal origin, may be traced in the Ante-Mahometan worship of the Caaba. Among these one custom is sufficiently remarkable to claim distinct notice in this place, inasmuch as it has been alluded to and censured in the Koran.* The pagan Arabs were used to compass the Caaba naked, because clothes, they said, were the signs of their disobedience to God. The celebrated black stone of the Caaba also, the primitive source and object of Arabian idolatry, strongly indicates the origin to which it has been uniformly referred. The Arabs attribute its introduction into the temple of Mecca to the immediate posterity of Ishmael. The peculiar kind of superstition is just what might be expected to arise from the abuse of an early patriarchal custom—that of setting up stones on particular spots in honour of the true God. While the connexion is farther made out by the exact correspondence in this particular between the idolatry of the ancient Israelites and that of the Ante-Mahometan Arabians, their identity might be largely shown from the Old Testament; but a passage from the prophecy of Isaiah will suffice. The prophet thus indignantly reproves the Jews for their idolatry:—'Among *the smooth stones* of the stream is thy portion: they, they are thy lot: even to them thou hast poured a drink offering, thou hast offered a meat offering.'"

In connexion with the preceding account of the Caaba, the place of the Moslem solemnities, the reader may be interested by the following animated sketch of the pilgrimage to Mecca, from the

* Koran, ch. vii.

of Arabia. Many of these pilgrims depend entirely for subsistence, both on the journey and at Mekka, on begging; others bring some small productions from their respective countries for sale.

"The Moggrebyns, for example, bring their red bonnets and woollen cloaks; the European Turks, shoes and slippers, hardware, embroidered stuffs, sweetmeats, amber, trinkets of European manufacture, knit silk purses, &c.; the Turks of Anatolia bring carpets, silks, and Angora shawls; the Persians, Cashmere shawls and large silk handkerchiefs; the Afghans, tooth-brushes, made of the spongy boughs of a tree growing in Bokhara, beads of a yellow soapstone, and plain coarse shawls, manufactured in their own country; the Indians, the numerous productions of their rich and extensive region; the people of Yemen, snakes for the Persian pipes, sandals, and various other works in leather; and the Africans bring various articles adapted to the slave trade.

"When all the required ceremonies have been gone through at Mekka, the whole concourse of pilgrims repair together on a certain day to Mount Arafat, some on camels, some on mules, or asses, and the greater number barefooted, this being the most meritorious way of performing a journey of eighteen or twenty miles. 'We were several hours,' says Burckhardt, 'before we could reach the outskirts of the town, so great was the crowd of camels. Of the half-naked Hadjis, all dressed in the white *ihram*—some sat on their camels, mules, or asses, reading the Koran,—some ejaculated loud prayers, while others cursed their drivers, and quarrelled with those near them, who were choking up the passages.' Having cleared a narrow pass in the mountains, the plain of Arafat opened out. Here the different caravans began to disperse in search of places to pitch their tents. Hadjis were seen in every direction wandering among the tents in search of their

form on the top of the mountain, and began his sermon, to which the multitude appeared to listen in solemn and respectful silence. At every pause, however, the assembled multitudes waved the skirts of their *ihrams* over their heads and rent the air with shouts of 'Lebeyk, allahuma lebeyk!'—'Here we are, at thy commands, O God!' 'During the wavings of the *ihrams*,' says Burckhardt, 'the side of the mountain, thickly crowded as it was by the people in their white garments, had the appearance of a cataract of water; while the green umbrellas, with which several thousand hadjis, sitting on their camels below, were provided, bore some resemblance to a verdant plain.' The assemblage of such a multitude,—to every outward appearance humbling themselves in prayer and adoration before God,—must be an imposing and impressive spectacle to him who first observes it, whether Mahommedan, Christian, Jew, or Pagan. 'It was a sight, indeed,' says Pitts, 'able to pierce one's heart, to behold so many in their garments of humility and mortification, with their naked heads and cheeks watered with tears, and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins.' Burckhardt mentions the first arrival of a black Darfoor pilgrim at the temple, at the time when it was illuminated; and from eight to ten thousand persons in the act of adoration, who was so overawed, that, after remaining prostrate for some time, 'he burst into a flood of tears; and in the height of his emotion, instead of reciting the usual prayers of the visiter, only exclaimed—"O God! now take my soul, for this is paradise!"'

"As the sun descended behind the western mountains, the Cadi shut his book: instantly the crowds rushed down the mountains: the tents were struck, and the whole mass of pilgrims moved forward across the plain on their return. Thousands of torches [illegible]

as Judge of all men at the last day. After the example, however, of some of the ancient heretics, Mohammed, as appears from the following passages, denied the reality of the Saviour's crucifixion:—"And for that they have not believed in Jesus, and have spoken against Mary a grievous calumny; and have said, Verily we have slain Christ Jesus, the son of Mary, the apostle of God; yet they slew him not, neither crucified him, but he was represented by one in his likeness. They did not really kill him; but God took him up to himself: and God is mighty and wise." "And the Jews devised a stratagem against him; but God devised a stratagem against them; and God is the best deviser of stratagems." This stratagem, according to the Moslems, was God's taking Jesus up into heaven, and stamping his likeness on another person, who was apprehended and crucified in his stead. Their constant tradition is, that it was not Jesus himself who underwent that ignominious death, but somebody else in his shape and resemblance.

These numerous coincidences of the Koran with the facts and doctrines of the Bible are strangely interspersed with matter the most incongruous; with extravagant fables, monstrous perversions of the truth, and ridiculous and endless puerilities. This is accounted for on the supposition, that while the authentic facts were derived immediately from the canonical Scriptures, the fictions and absurdities were deduced in part from the traditions of the Talmudic and Rabbinical writers; and in part from the apocryphal Gospels, or from the books of Adam, of Seth, of Enoch, of Noah, and other similar fabrications, well known in church history as having been extensively in use among the heretics of the first centuries.

A specimen or two of the manner in which some of the best-known narratives of the Old Testament appear in the Koran, may not be unsuitably adduced here.

tion of their punishment shall be fulfilled in the morning.

"And Abraham said, Verily, I am going unto my Lord who will direct me. O Lord, grant me a righteous issue! Wherefore we acquainted him that he should have a son, who should be a meek youth. And when he had attained to years of discretion, and could join in acts of religion with him, Abraham said unto him, O my son, verily I saw in a dream that I should offer thee in sacrifice: consider therefore what thou art of opinion I should do. He answered, O my father, do what thou art commanded: thou shalt find me, if God please, a patient person. And when they had submitted themselves to the divine will, and Abraham had laid his son prostrate on his face, we cried unto him, O Abraham, now hast thou verified the vision. Thus do we reward the righteous. Verily, this was a manifest trial. And we ransomed him with a noble victim."

The following passage may serve to illustrate the correspondence of the Koran with the historical relations of the New Testament:—

"Zacharias called on his Lord, and said, Lord, give me from thee a good offspring, for thou art the hearer of prayer. And the angels called to him, while he stood praying in the chamber, saying, Verily, God promiseth thee a son, named John, who shall bear witness to THE WORD which cometh from God; an honourable person, chaste, and one of the righteous prophets. He answered, Lord, how shall I have a son, when old age hath overtaken me, and my wife is barren? The angel said, So God doth that which he pleaseth. Zacharias answered, Lord, [illegible] ve m [illegible] si [illegible] he an [illegible] ai , h [illegible] at t u shall [illegible] man [illegible] the i e than [illegible] st [illegible] d wher [illegible] is said, O [illegible] ary, ve [illegible] od [illegible] ath c [illegible] osen thee, an [illegible] u [illegible] ed thee, an [illegible] hath chosen thee a ove all the omen of the world: when the an [illegible] els [illegible] , O [illegible] ,

too early to favour the surmise of his assisting him in the Koran, though Mohammed might, from his discourse, gain some knowledge of Christianity and the Scriptures, which might be of some use to him therein." The same writer, however, admits with Prideaux and others, that while Mohammed is to be considered as the original projector and the real author of the Koran, he may have been assisted, in some measure, by others, though his successful precautions of secrecy make it impossible to determine, at this day, by what agents, or to what extent, this was done. After all, the assertions advanced in respect to the part borne by others in the composition of the Koran have never been authenticated by proofs, and the whole story has the air of an hypothesis framed to meet the difficulties of the case. And even were the popular belief on this question to be admitted, it would not do away all the difficulties which embarrass the subject. For who was capable, in that dark period, of producing such a work? This pretended revelation, independently of its plagiarisms from our Scriptures, contains passages as much superior to any remains, whether Jewish or Christian, of the literature of the seventh century, as they are utterly inferior to the contents of that sacred volume which the Koran blasphemously assumes to resemble and supplant. The whole subject, therefore, of the origin of this remarkable book, with the history of its composition, as well as the question how far Mohammed was acquainted with the Christian Scriptures, must doubtless remain an unsolved problem to the end of time.

Of the literary merits of the Koran, a fair estimate is not easily to be formed from a translation. By those who are acquainted with the original, it is universally acknowledged to possess distinguished excellences, which cannot be transfused into any other language. It is confessedly the standard of the Arabic tongue; is written, for the most part, in

a pure and elegant style, abounding with bold figures after the oriental manner; and aiming at a conciseness which often renders it obscure. Though written in prose, the sentences usually conclude in a long continued rhyme, for the sake of which, the sense is often interrupted, and unnecessary repetitions introduced. This feature of the composition, though a disadvantage and a deformity to a translation, is one of its superlative charms in the estimate of the native Arabs, whose ear is singularly susceptible to the harmony of the rhythmical cadences with which the periods conclude.

When we pass from the mere sound and diction which mark "the perspicuous book," it is indubitable that its finest passages are devoid of the merit of originality. Sir William Jones remarks; "The Koran indeed shines with a borrowed light, since most of its beauties are taken from our Scriptures; but it has great beauties, and the Mussulmans will not be convinced that they are borrowed." In describing the majesty and the attributes of God, and the variety and grandeur of the creation, it often rises to an impressive elevation; but in almost every instance of this kind, it is evident that some passage of inspiration of corresponding import was in the eye of the writer, and the copy is invariably inferior to the original. Yet the result of a candid examination of this pseudo-bible of Mohammedans, even in our English version, would probably be a more favourable impression of the book on the score of its composition, and a conviction that amid the multitude and heinousness of its defects, scarcely common justice had been done by Christian writers either to the character of its beauties, or the extent in which they obtain. Taken however as a whole, so far from supporting its arrogant claims to a superhuman origin and eloquence, it sinks below the level of many confessedly human productions, to be found in different languages and regions of the earth.

[D]

MOHAMMEDAN CONFESSION OF FAITH; TRANSLATED FROM THE ARABIC.

(From Morgan's Mahometism Explained.)

The articles of our faith which every good Mussulman is bound to believe and to receive with an entire assurance are thirteen in number, whereof the first and principal is,

I.—*Of God's Existence.*

To believe from the heart, to confess with the tongue, and with a voluntary and steadfast mind to affirm, that there is but one only God, Lord and Governor of the universe, who produced all things from nothing, in whom there is neither image nor resemblance, who never begot any person whatsoever, as he himself was begotton by none; who, as he never was a son, so he never hath been a father. It is this Lord and Sovereign Arbiter of all things whom we Mussulmans are bound to serve and adore; so that none among us may deviate from this article, but every one must imprint it deeply in his heart; for it is unquestionable.

II.—*Of the Prophet Mahomet and the Koran.*

We must believe from our hearts and confess with our mouths that the Most High God, after having revealed himself to mankind by his ancient prophets, sent us at length his Elected, the blessed Mahomet, with the sacred and divine law, which through his grace he had created, the which is contained in the venerable Koran, that hath been from him remitted unto us. By this holy law it is that God hath abolished all the preceding ones, and hath

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and misery must be drunk up, even the very dregs thereof. But this is what shall be particularly experienced by the ungodly and the perverse; every thing shall present to them ideas of sorrow and affliction. To them every thing shall become aloes and bitterness. They shall not obtain one moment of repose. They shall behold nothing that is agreeable, nor hear one voice that shall delight them: their eyes shall see nothing but the torments of hell; their ears shall hear nothing but the cries and howlings of devils; and their terrified imaginations shall represent unto them nothing but spectres and tortures.

VIII.—*Of Mahomet's Intercession.*

We are bound to believe, and hold as certain, that our venerable prophet Mahomet shall with success intercede for his people at the great day of examination. This will be the first intercession; but at the second, God will be entirely relented, and all the faithful Mussulmans shall be transported into a state of glory, while not one excuse or supplication in behalf of other nations shall be accepted. As to the greatness of pain which those among us are to undergo, who have been offenders by transgressing the precepts of the Koran, it is known to God alone, as there is none but Him who exactly knoweth how long the same is to continue, whether its duration shall be more or less than that of the examination or judgment. But to us it belongeth to shorten its continuance by good works, by our charity, and by all the endeavours we are capable of.

IX.—*Of the future Compensation at the last Judgment.*

We must sincerely believe, and hold as a certainty, that we must every one of us give up our accounts before God, concerning the good and evil we have transacted in this world. All who have been

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be signalized by his engaging, in order to our redemption, to supplicate the power and the mercy of the Most High, as well as his justice, already satisfied by the long captivity of the criminals. Wherefore let us from henceforward weigh our good works, to the end that we may assiduously strive to increase their weight, and that they may have the advantage over the bad.

XI.—*Of the Sharp-edged Bridge, and the unavoidable passage thereof.*

We are obliged to believe from our hearts and to hold as assured, that all mankind in the world must pass one day over the Sharp-edged Bridge, whose length shall be equal to that of this world, whose breadth shall not exceed that of one single thread of a spider's web, and whose height shall be proportionable to its extent. The righteous shall pass over it swifter than a flash of lightning; but the impious and the ungodly, shall not, in as much time as the present age shall endure, be able to surmount the difficulties thereof, and that through the want of good works. For which reason, they shall fall and precipitate themselves into hell-fire, in company with the infidels and blasphemers, with those of little faith and bad conscience, who have done few deeds of charity, because they were void of virtue. There shall be some among the good, notwithstanding, whose passage shall be lighter and swifter than that of many others, who shall therein meet with temptations and obstructions from every precept which they shall have ill-observed in this life. Good God! how dreadful to our sight will this formidable bridge appear! What virtue, what secret grace from the Most High shall we not need to be enabled to pass over it?

XII.—*Of Paradise.*

We are to believe and to hold for a certainty, that God did create a Paradise which he prepared for the blessed, from among the number of the faithful, by which are meant the followers of the true religion, and of our holy prophet, Mahomet; where with him they shall be placed in perpetual light, and in the enjoyment of heavenly delights; for ever beautiful in the vigour of their age, and brighter than the sun; and where they shall be found worthy to contemplate and adore the face of the Most High God. As for those who shall be detained in the tortures of hell, to wit, the sinners and transgressors, who have nevertheless believed in one only God, they shall be released at the second intercession of the prophet, by whom they shall immediately be washed in the sacred laver, from whence being come forth whiter than snow and more refulgent than the sun, they shall, with the rest of the blessed, behold themselves seated in paradise, there to enjoy all the glory they can desire. This is what shall befall the body composed of clay; and what then shall be the state of our souls? To the which it shall be granted eternally to behold the light and brightness of the divine majesty. Let us then endeavour to do works of such a character, that we may have no cause to fear hell-fire. Let us, I say, chiefly apply ourselves to good works, let us not refuse to exert our utmost strength in the exact observation thereof, and of the fast of our venerable month of Ramadan, and of the prayers and ceremonies which are ordained; and let us not defraud the poor of a tenth of all our goods.

XIII.—*Of Hell.*

We must sincerely believe and hold for certain, that there is a hell prepared for the unrighteous, the refractory transgressors of the divine law, accursed

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of God for their evil works, and for whom it would have been better had they never have [illegible]

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AN ACCOUNT OF THE PRINCIPAL ARABIC, GREEK, AND LATIN AUTHORS, WHO HAVE TREATED THE SUBJECT OF MOHAMMEDANISM AND ITS FOUNDER.

(Collected chiefly from Prideaux.)

Abul Faragius; a physician of Malatia, in Lesser Armenia, of the Christian religion, and of the sect of the Jacobites. He is a writer of distinguished note in the East, both among Mohammedans and Christians. His *Historia Dynastarum* embraces the period from the creation of the world to the year of our Lord 1284. He flourished near the close of the 13th century, about the time when his History ends. His work was published in 4to at Oxford, A. D. 1663, with a Latin Version by Dr. Pocock. His entire name is Gregorius Ebn Hakim Abul Faragii. He is thus spoken of by Gibbon. "Yet in that long period some strangers of merit have been converted to the Monophysite faith, and a Jew was the father of Abul Pharagius, primate of the East, so truly eminent in his life and death. In his life, he was an elegant writer of the Syriac and Arabic tongues, a poet, a physician, and historian, a subtle philosopher, and a moderate divine. In his death, his funeral was attended by his rival, the Nestorian patriarch, with a train of Greeks and Armenians, who forgot their disputes, and mingled their tears over the grave of an enemy."*

Abul Feda; an author eminently distinguished among the oriental writers for two works well known among the learned; the one, a General Geography of the world, after the method of Ptolemy; the other,

* Decline and Fall, vol. v. p. 508, Dublin edition, 1788.

Confutatio Mahometis.—A Greek tract published by Le Moyne in his Varia Sacra; author unknown.

Theophanis Chronographia.—The work of one of the Byzantine historians, containing a chronological history of the Roman Empire, from the year of our Lord 285 to A. D. 813. The author was a nobleman of Constantinople, where he held an office of distinction in the imperial court, but after-

Cusani Cribatio Alcorani.—The author of this book was the celebrated Nicolas de Cusa, the most eminent scholar of the age in which he lived. He was made Cardinal of Rome, A. D. 1448, with the title of *St. Peter's ad vincula*, and died A. D. 1464, about ten years after the capture of Constantinople by the Turks. This event gave occasion to the work, in which he aimed to provide an antidote to that baneful religion which he saw was now likely to overspread a great part of Christendom.

Abrahami Ecchelensis Historia Arabum.—This work is subjoined by the author to his *Chronicon Orientale*, collected out of the Arabic writers. Ecchelensis was a Maronite of Mount Libanus in Syria, and was employed as Professor of the Oriental Languages in the College *De Propaganda Fide*, at Rome, from whence, about the year 1640, he was called to Paris, to assist in the publication of the great Polyglot Bible, and was there made the king's Professor of Oriental Languages in the college of that city. His part, however, in the execution of that great work was said by some of the doctors of the Sorbonne to have done him little credit. His inaccuracies were almost infinite, and such as to evince that his judgment came far short of his erudition.

J. H. Hottingeri Historia Orientalis.—Of this valuable work there are two editions; the first of A. D. 1651; the second, much enlarged, of A. D. 1660. The author was Professor of Oriental Languages, first at Zurich in Switzerland, and afterward at Heidelburgh in Holland. From this place he was called to a similar Professorship at Leyden, but was unfortunately drowned in the Rhine during his removal thither. Hottinger was a man of amazing industry and of vast learning; but from having written so much in so short a compass of time, for he died young, his works want that accuracy which

VALUABLE WORKS

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