

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

The following article is taken in its entirety from pages 282-292 of the PDF version of “THE HISTORY OF THE CHRISTIAN CHURCH, from the birth of Christ to the 18th Century: including the very interesting account of the Waldenses and Albigenses: By William Jones (1762-1843)”. William Jones was an author, publisher, and book seller who was a member of the Scotch Baptist Church in London, England. Depending on what source you look at you will see the false prophet of Islam referred to as Muhammad, Mohammad, or Mahomet. The author of this article refers to him as Mahomet.

MAHOMET was born in the year 569 or 570, at Mecca, a city in Arabia Felix. He was descended from the tribe of Koreish, and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of their code of religious institutions. In his early infancy he was deprived of his father, his mother, and his grand-father; but his uncles were numerous and powerful, and in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian female slave. At home and abroad, in peace and war, Abu-Taleb, the most respectable of his uncles, was the guide and guardian of his youth. In his twenty-fifth year, he entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. By this alliance he was raised from a humble sphere in life to the station of his ancestors; and the lady who had thus elevated him, was content with his domestic virtues, till, in the fortieth year of his age, he assumed the title of a prophet, and proclaimed the religion of the Koran.

According to the tradition of his companions, Mahomet was distinguished by the beauty of his person. Before he spoke, the orator engaged on his side the affections of his audience, who applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid, and decisive. With all these advantages, Mahomet was an illiterate barbarian; his youth had never been instructed in the arts of reading and writing; the common ignorance exempted him from shame or reproach, but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our mind the minds of sages and heroes. Yet the volume of nature and of man was open to his view. When only thirteen years of age, he twice accompanied his uncle's caravan into Syria, to attend the fairs of Bostra and Damascus, but his duty obliged him to return home as soon as he had disposed of the merchandise with which he was entrusted. From his earliest youth, Mahomet was addicted to religious contemplation; and every year during the month of Ramadan, he withdrew from the world and from the society of his wife, to the cave of Heva, three miles from Mecca, where he consulted the spirit of fraud or enthusiasm, and where he at length matured the faith which, under the name of ISLAM, he at last preached to his family and nation; a faith compounded of an eternal truth and a necessary fiction – THAT THERE IS ONLY ONE GOD, AND THAT MAHOMET IS HIS APOSTLE. Such are the first principles of the religion of

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

Mahomet, which are illustrated, and enlarged upon with numerous additional articles in the **KORAN**, or, as it is sometimes termed, the Alcoran. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle, that whatever rises must set; that whatever is born must die; that whatever is corruptible must decay and perish. According to his own account, or the tradition of his disciples, “the substance of the Koran is uncreated and eternal; subsisting in the essence of the Deity, and inscribed with a pen of light on the table of his everlasting decrees. A paper copy, in a volume of silk and gems, was brought down to the lowest heaven by the angel Gabriel – who successively revealed the chapters and verses to the Arabian prophet. Instead of a perpetual and perfect measure of the divine will, the fragments of the Koran we reproduced at the discretion of Mahomet; each revelation is suited to the emergency of his policy or passion, and all contradiction is removed by the saving maxim, that any text of the Alcoran is abrogated or modified by any subsequent passage. In the spirit of enthusiasm or of vanity, the prophet rests the truth of his mission on the merit of his book; audaciously challenges both men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. Yet his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age in the same country, and in the same language. [I am aware that this subject has been much disputed among the learned; but the reader who wishes to see it critically examined will find it done by the learned and judicious Bishop Lowth, in his *Lectures of Hebrew Poetry*. See Lect. 32, 33, 34. See also the *Biblical Cyclopaedia*, Article Job, and Clark’s *Succession of Sacred Literature*, vol. 1, p. 13-15. Also Du Pin on the Canon; and the Notes of Michaelis on Lowth’s Lectures.] The contents of the Koran were at first diligently recorded by his disciples on palm leaves and the shoulder bones of mutton; and the pages, without order or connection, were cast into a chest in the custody of one of his wives. Two years after the death of Mahomet, the sacred volume was collected and published by his friend and successor Abubeker. At the end of two hundred years, the Sonna, or oral law was fixed and consecrated by the labors of Al Boheri, who distinguished seven thousand two hundred and seventy-five genuine traditions, from a mass of three hundred thousand reports of a more doubtful or spurious character!

According to the Koran, some rays of prophetic light, commencing with the fall of Adam, and extending in one unbroken chain of inspiration to the days of Mahomet, had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective measure of virtue and grace – three hundred and thirteen apostles were sent with a special commission to recall their country from idolatry and vice – one hundred and four volumes had been dictated by the Holy Spirit, and six legislators of transcendent brightness have announced to mankind the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rise in just gradation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels. For the author of Christianity, the Mahometans are taught by the prophet to entertain a high and mysterious reverence. “Verily, Christ Jesus, the Son of Mary, is the apostle of God, and his word, which he conveyed into Mary, and a spirit proceeding from him, honorable in this world, and in the world to come; and one of those who approach near to the presence of God.” Yet, he teaches that Jesus was a mere mortal, and that at the day of judgment, his testimony will serve to condemn both the Jews, who reject him as a prophet,

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

and the Christians who adore him as the Son of God. The malice of his enemies, we are told, aspersed his reputation, and conspired against his life; but their intention only was guilty; a phantom, or a criminal was substituted on the cross, and the innocent saint was translated to the seventh heaven. During six hundred years, the gospel was the way of truth and salvation; but the Christians insensibly forgot both the laws and example of their founder, and Mahomet was instructed to accuse the church as well as the synagogue, of corrupting the integrity of the sacred text. The piety of Moses and of Christ rejoiced in the assurance of the future prophet, more illustrious than themselves, and the promise of “the Comforter,” was prefigured in the name, and accomplished in the person of Mahomet, the greatest and last of the apostles of God.

The mission of the ancient prophets, of Moses and of Christ, had been confirmed by many splendid prodigies, and Mahomet was repeatedly urged by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine mission; to call down from heaven the angel, or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. But as often as he is pressed upon this subject, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity. But the very tone of his apologies betrays his weakness and vexation, while the numerous passages of scandal are more than sufficient to settle the question respecting the integrity of the Koran. The votaries of Mahomet are more confident than he himself was of his miraculous gifts, and their credulity increased as they were removed from the time and place of his exploits. They believe, or affirm, that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers, that he fed the hungry, cured the sick, and raised the dead; that a beam groaned to him; and that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were alike subject to this apostle of God. His dream of a nocturnal journey is seriously described as a real and corporeal transaction – a mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem; with his companion Gabriel, he successively ascended to the seven heavens, where he both received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven, Mahomet alone was permitted to proceed; he passed the Veil of Unity, approached within two bow-shots of the throne; and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important conversation, he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night, the journey of many thousand years. Such are the marvelous tales with which the vulgar are amused. Prayer, fasting, and alms, are the religious duties of a Mahometan; and he is encouraged to hope that prayer will carry him half way to God – fasting will bring him to the door of his palace – and alms will gain him admittance. During the month of Ramadan, from the rising to the setting of the sun, the Mussulman abstains from eating and drinking and women and baths and perfumes; from all nourishment that can restore his strength; from all pleasure that can gratify his senses. In the revolution of the lunar year, the month Ramadan coincides by turns with the winter cold and with the summer heat; but the patient martyr, without assuaging his thirst with a drop of water, must wait for the close of a tedious and sultry day. The interdiction of wine is converted by

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

Mahomet into a positive and general law: but these painful restraints are often infringed by the libertine, and eluded by the hypocrite. The Koran acknowledges the doctrine of a resurrection from the dead and the future judgment. At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead, the human soul will again be united to the body; and this will be succeeded by the final judgment of mankind. After the greater part of mankind has been condemned for their opinions, the true believers only will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a balance, and a singular mode of compensation will be allowed for the payment of injuries; the aggressor will refund an equivalent of his good actions, for the benefit of the person he has wronged, and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of Paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised that all his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession from eternal damnation.

It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers of Paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury, which becomes insipid to the owner, even in the short period of this mortal life. Seventy-two Houris, or black-eyed damsels, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased a hundred-fold to render him worthy of his felicity. Such are the outlines of the religion of Mahomet, which he began to preach at Mecca, in the year 609. His first converts were his wife, his servant, his pupil, and his friend. In process of time, ten of the most respectable citizens of Mecca were introduced to the private lessons of the prophet; they yielded to the voice of enthusiasm and repeated the fundamental creed, – “There is but one God, and Mahomet is his apostle.” Their faith, even in this life, was rewarded with riches and honors, with the command of armies and the government of kingdoms! Three years were silently employed in the conversion of fourteen proselytes, the first fruits of his mission. But in the fourth he assumed the prophetic office, and resolving to impart to his family the benefits of his religion, he prepared a banquet for the entertainment of forty guests of the race of Hashem. “Friends and kinsmen,” said Mahomet to the assembly, “I offer you, and I alone can offer, the most precious of gifts, the treasures of this world and of the world to come. God has commanded me to call you to his service. Who among you will support my burden? Who among you will be my companion and my vizir?” No answer was returned, till the silence of astonishment, and doubt, and contempt, was at length broken by the impatient courage of Ali, a youth in the fourteenth year of his age. “O prophet, I am the man; whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

will be thy vizir over them.” Mahomet accepted his offer with transport. His uncle Abu-Taleb, advised the prophet to relinquish his impracticable design. “Spare your remonstrances,” replied the fanatic, to his uncle and benefactor, “if they should place the sun on my right hand and the moon on my left, they should not divert me from my course.” He persevered ten years in the exercise of his mission, during which time the religion that has since overspread the East and the West advanced with a slow and painful progress within the walls of Mecca.

In his uncle Abu-Taleb, though no believer in his mission, the impostor found a guardian of his fame and person, during the life of that venerable chief; but at his death, which took place in the year 622, Mahomet was abandoned to the power of his enemies, and that too at the moment when he was deprived of his domestic comforts by the loss of his faithful and generous wife Cadijah. The tribe of the Koreishites and their allies were, of all the citizens of Mecca, the most hostile to his pretensions. His death was resolved upon, and it was agreed that a sword from each tribe should be buried in his heart, to divide the guilt of his blood, and to baffle the vengeance of his disciples. An angel or a spy revealed their conspiracy, and flight was the only resource of Mahomet. At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house – three days they were concealed in the cave of Thor, three miles from Mecca, and in the close of each evening they received from the son and daughter of Abubeker a supply of intelligence and food. The most diligent search was made after him; every haunt in the neighborhood was explored; his adversaries even arrived at the entrance of the cave, but the sight of a spider’s web and a pigeon’s nest are supposed to have convinced them that the place was solitary and inviolate. “We are only two,” said the trembling Abubeker. “There is a third,” replied the prophet, “it is God himself.” No sooner was the pursuit abated, than the two fugitives issued from the den, and mounted their camels: on the road to Medina they were overtaken by the emissaries of the Koreish; but they redeemed themselves with prayers and promises from their hands. In this eventful moment the lance of an Arab might have changed the history of the world.

The religion of the Koran might have perished in its cradle, had not Medina embraced with faith and reverence the outcasts of Mecca. But some of its noblest citizens were converted by the preaching of Mahomet. Seventy-three men and two women of Medina held a solemn conference with Mahomet, his kinsman and his disciples, and pledged themselves to each other by a mutual oath of fidelity. They promised, in the name of the city, that if he should be banished, they would receive him as a confederate, obey him as a leader, and defend him to the last extremity.”But if you are recalled by your country,” said they, “will you not abandon your new allies?” “All things,” replied Mahomet, “are now common between us; your blood is as my blood; your ruin as my ruin. We are bound to each other by the ties of honor and interest. I am your friend and the enemy of your foes.” “But if we are killed in your service,” said they, what will be our reward?” “PARADISE,” replied the prophet.”Stretch forth thy hand.” He stretched it forth, and they reiterated the oath of allegiance and fidelity.

From his establishment at Medina, Mahomet assumed the exercise of the regal and sacerdotal office. On a chosen spot of ground he built a house and a mosque, venerable for their rude simplicity. When

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

he prayed and preached in the weekly assembly, he leaned against the trunk of a palm tree; and it was long before he indulged himself in the use of a chair or pulpit. After a reign of six years, fifteen hundred of his followers, in arms, and in the field, renewed their oath of allegiance, and their chief repeated the assurance of his protection.

From this time Mahomet became a martial apostle – he fought in person at nine battles or sieges, and fifty enterprises of war were achieved in ten years by himself or his lieutenants. He continued to unite the professions of merchant and a robber, and his petty excursions for the defense or the attack of a caravan insensibly prepared his troops for the conquest of Arabia. The distribution of the spoil was regulated by the law of the prophet; the whole was collected in one common mass; a fifth of the gold and silver, the cattle, prisoners, etc. was reserved for pious and charitable uses; the remainder was shared in adequate portions by the soldiers. From all sides the roving Arabs were allured to the standard of religion and plunder; the apostle sanctified the license of embracing the female captives as their wives or concubines, and the enjoyment of wealth and beauty was the type of their promised paradise. “The sword,” says Mahomet, “is the key of heaven and hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims.”

Till the age of sixty-three, the strength of Mahomet was equal to the fatigues of his station. He had, by that time made an entire conquest of Arabia, and evinced a disposition to turn his arms against the Roman empire; but his followers were discouraged. They alleged the want of money, or horses, or provisions; the season of harvest, and the intolerable heat of the summer. “Hell is much hotter,” said the indignant prophet; but he disdained to compel their service. He was then at the head of ten thousand horse and twenty thousand foot, in the way that leads from Medina to Damascus, intent upon the conquest of Syria, when he was stopped short in his career, having been poisoned, as he himself seriously believed, at Chaibar, in revenge by a Jewish female. Its fatal effect, however, was not immediate, for **during four years the health of Mahomet declined; his infirmities increased, and he was at last carried off by a fever of fourteen days continuance, which, at intervals, deprived him of the use of his reason, and he died in the year 632.** His death occasioned the utmost consternation among his followers. The city of Medina, and especially the house of the prophet, was a scene of clamorous sorrow, or of silent despair. “How can he be dead?” exclaimed his deluded votaries, “our witness, our intercessor, our mediator with God. He is not dead. Like Moses and Jesus, he is wrapt in a holy trance, and speedily will he return to his faithful people.” The evidence of sense was disregarded, and Omar, unsheathing his scimitar, threatened to strike off the heads of the infidels who should dare to affirm that the prophet was no more. But the tumult was appeased by the weight and moderation of Abubeker. “Is it Mahomet,” said he to Omar and the multitude, “or the God of Mahomet whom you worship?. The God of Mahomet liveth for ever, but the apostle was a mortal like ourselves, and, according to his own prediction, he has experienced the common fate of mortality.” He was piously interred by the hands of his nearest kinsman, on the same spot on which he expired. Medina has been rendered famous by the death and burial of Mahomet,

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

and the innumerable pilgrims of Mecca often turn aside from the way to bow involuntary devotion, before the simple tomb of the prophet. Having thus briefly glanced at the rise and progress of Mahometanism, I quit the subject, to notice the state of the Catholic Church.

The emperors of Rome and Constantinople, who professed Christianity, had now been lavishing on the clergy riches, immunities, and privileges, during three succeeding centuries; and these seducing advantages had contributed to a relaxation of discipline, and the introduction of such an amass of disorders as wholly destroyed the spirit of the Christian profession. Under the dominion of the Barbarian kings, **the degeneracy increased, till the pure principles of Christianity were lost sight of in the grossness of superstition**, in consequence of which, men were led to endeavor to conciliate the favor of heaven by the same means that satisfied the justice of man, or by those employed to appease their fabulous deities. As the punishments due for civil crimes, among the Barbarian conquerors, might be bought off by money, they attempted, in like manner, to bribe heaven, by benefactions to the church, in order to supersede all future inquest. They seem to have believed, says the Abbede Mably, that avarice was the first attribute of the Deity, and that the saints made a traffic of their influence and protection. “Our treasury is poor,” said Chilperic, king of the Franks, “Our riches are gone to the church; the bishops are the kings.” And true it is, that the superior clergy, by the influx of wealth and the acquisition of lands, combined the influence of worldly grandeur with that of religion, insomuch that they were often the arbiters of kingdoms, and disposed of the crown, while they regulated the affairs of the state.

Historians have exhibited to us the most melancholy picture of the universal darkness and ignorance, which, at the beginning of the seventh century, had overspread all ranks of men. Even the ecclesiastical orders scarcely afforded an exception to this general description. Among the bishops, the grand instructors and defenders of the Christian church, few, we are told, could be found whose knowledge and abilities were sufficient to compose the discourses, however mean and incoherent, which their office sometimes obliged them to deliver to the people. The greater part of those among the monastic orders, whom the voice of an illiterate age had dignified with the character of learning, lavished their time and talents in studying the fabulous legends of pretended saints and martyrs, or in composing histories equally fabulous, rather than in the cultivation of true science, or the diffusion of useful knowledge. The want even of an acquaintance with the first rudiments of literature was so general among the higher ecclesiastics of those times, that it was scarcely deemed disgraceful to acknowledge it. In the acts of the councils of Ephesus and Chalcedon, many examples occur, where subscriptions are to be found in this form – “I, such an one, have subscribed by the hand of such an one, because I cannot write.” And, such a bishop having said that he could not write, I, whose name is underwritten, have subscribed for him.” [White’s Bampton Lectures, Sermon 2 and Notes, p.6.]

We may take a specimen of the divinity that was current during the seventh century, from the description given of a good Christian by the highly revered **St. Eloi, bishop of Noyon**, in one of his famous homilies. We are informed by the writer of his life, that, “besides his other miraculous virtues, one was especially bestowed on him of the Lord; for on his diligent search, and persevering with singular ardor of faith in this investigation, many bodies of holy martyrs, concealed from human

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

knowledge for ages, were discovered to him, and brought to light!" Let the reader mark the divinity of this renowned bishop.

"He is the GOOD CHRISTIAN," says he, "who comes often to church, and brings his oblation to be presented on God's altar; who presumes not to taste of the fruits he hath gathered, till he hath first made his offering of them to God; who, on the return of the sacred solemnities, for many days preceding, observes a sacred continence, even from his own wife, that he may approach God's altar with a safe conscience; and who can repeat from memory, the creed and the Lord's prayer." So much for his good Christian; on which the learned translator of Mosheim very properly remarks, "We see here a large and ample description of the character of a good Christian, in which there is not the least mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity to men, and in which the whole of religion is made to consist in coming often to the church, bringing offerings to the altar, lighting candles in consecrated places, and such like vain services."

But let us hear this luminary of the seventh century once more. "Redeem your souls," says he "from the punishment due to your sins, whilst you have the remedies in your power. Offer your tithes and oblations to the churches – light up candles in the consecrated places, according to your abilities – come frequently to church, and with all humility pray to the saints for their patronage and protection; which things if ye do, when at the last day ye stand at the tremendous bar of the eternal Judge, ye may say confidently to him, "Give Lord, because I have given." [Surely the late Mr. Milner must have been very much off his guard when, writing of this bishop, he tells his reader – "Eloi, bishop of Noyon, carefully visited his large diocese – and was very successful among the people. – But God was with him both in life and doctrine." *History of the Church*, vol. 3, p.116.] *Da Domine quia dedi.*

In several churches of France, a festival was celebrated in commemoration of the Virgin Mary's flight into Egypt – it was called **the feast of the ass**. A young girl, richly dressed, with a child in her arms, was placed upon an ass superbly decorated with trappings. The ass was led to the altar in solemn procession – high mass was said with great pomp – the ass was taught to kneel at proper places – a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return. [Roberton's *History of Charles V.* vol. 1.]

"Every thing sacred in religion," says Mons. Voltaire, when treating of this period, "was disfigured in the West, by customs the most ridiculous and extravagant. The festivals of fools and asses were established inmost churches. On days of solemnity, they created a bishop of fools; and an ass was led into the body of the church, dressed in a cape and four cornered cap. **Church dances, feasting on the altar, revelry and obscene farces were the ceremonies observed on those festivals**, and in many dioceses these extravagances were continued for seven centuries. Were we to consider only the usages here related, we should imagine we were reading an account of Hottentots or Negroes; and it must be confessed that in many things we did not fall much short of them." [*General History*,

A BIOGRAPHY OF THE FALSE PROPHET MUHAMMAD

vol. 1, ch. 35.]

But it is disgusting to relate such mummery, and perhaps I ought to apologize to my reader for laying it before him. He may rest assured, however, that it is only a sample from a fruitful crop which it were easy to produce. If he be shocked, as he well may, at contemplating such disgraceful things coupled with the name of the pure and holy religion of the Son of God, he will be glad to turn his attention with me to a more pleasing subject.