

# THE AMARANTH.

CONDUCTED BY ROBERT SHIVES.

3.

SAINT JOHN, N. B., MARCH, 1843.

No. 3.

## and Fall of the Moors in Spain.

WE are ALL familiar with the History of Greece and Rome—of Egypt, Persia and Turkey—we have at least a limited knowledge.—The subject, however, of Moorish history, of those professing the Mussulman faith, is probably, the least familiar; and, particularly, in reference to the most brilliant period of their history, while holding possession of Spain.

It is impossible to refer to the Moorish or Turkish power without taking a glance at the Mussulman religion; its origin, principles and character, as exercising a very powerful influence on the genius and disposition of those professing its doctrines.

It is known that the Mussulmen are descended from the Patriarch Abraham; and consequently, are of great antiquity. They were known as the Arabs and enjoyed a roving nomadic life; acknowledging no government but their chiefs, claiming the desert as their home, inured to fatigue and suffering, proud of their freedom and their ancient descent, defying through ages the Persian, Macedonian, and Roman power, they presented the phenomena of an immense multitude of brave men, without an acknowledged government or a fixed territory. They thus lived, thus roved, thus died, and thus defied, until the year five hundred and sixty-nine of the Christian era, when a great man arose, who was destined to organize these wandering hordes and give to them a name, a religion, and a rank, which even at this day are too formidable to be lightly treated.—Mahomet, commonly called Mahomet the impostor. And here it may be well to correct a vulgar error concerning this extraordinary man. It has been the custom in rude and dark ages to term every great reformer in religion an impostor. If he assailed any of the received doctrines of an opposite faith, he was sure to

be greeted by that appellation; for what we imbibe strongly in infancy—the principles in which we are educated, though possibly erroneous, we cannot tranquilly allow to be attacked or undermined. Moses, who gave to the world the great written law which civilization has fully adopted, shared the same fate, in the estimation of prejudiced men; in more modern times the reformers have nearly all proved martyrs. We, however, who can afford to be just, I will not say liberal, who are trammelled by no ecclesiastical Government, and are not compelled to think on matters of faith according to the revised statutes; we, who know that in the multitude of sects, there is safety, that as no two faces are exactly alike, nor any two watches which can keep seconds together; we in short who live in a more enlightened and tolerant age, dare think, and dare avow our thoughts. We have a right to say that Mahomet was no impostor, if really we believe him to have been none.

He was a truly great man, not as the mere founder of a religious sect; because a combination of circumstances and events may elevate any man into a leader; but from his great and capacious mind, his undoubted valor, his love of justice and his general accomplishments.

Mahomet found an immense body of the Arabs with a mixed and undefined religion; partly Jewish and Christian, with an inclination to idolatry—a belief in sorcery and demons, and an adoration paid to the stars.

He meditated deeply on these facts—broached theory after theory, but it was not until he had reached his forty fourth year that he perfected a religious system which overturned existing religions and spread like a vast conflagration among a numerous, powerful and ardent people.

In the Koran we have the foundation of this religion mixed with rhapsodies and absurdities which the meanest intellect at our day would