

NORTH-CAROLINA GAZETTE.

With the latest ADVICES, FOREIGN and DOMESTICK.

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The CONCLUSION of
An Account of the Life, Religion, and
Polity of MOHAMMED, as it is con-
tained in the KORAN.

The principal Doctrines of the Koran are
comprised in the following Particulars.

I. Of their Faith in God.

1. **T**HIS consists in believ-
ing with the Heart, and
confessing with the
Mouth, that there is
one God Almighty, su-
preme, the true, permanent, first and essen-
tial Being, who had no Beginning, and will
have no End.

2. That there is not in him any Figure or
outward Form; nor Place, nor Time, nor
Motion, nor Change, nor Transposition, Se-
paration, Division, Fraction, or Diminution,
or Failing of Strength.

3. That he has no Equal, or like unto
him.

4. That he is perfectly pure; that he is the
only eternal, living, all knowing, almighty,
and absolute Master of his Will; that he hears
and sees all Things; speaks, makes, creates,
and upholds all that he produces, with an in-
imitable Art; gives Life and kills; gives a
Being to all Things, and brings all Men back,
when he pleases. That he judges, decrees,
directs, commands, forbids, leads into the
right Way, and into Error. That he gives
the Retribution, the Reward, the Punish-
ment, Goodness and Victory.

5. All those eternal Attributes are contained
in his Essence, and subsist in him from Eterni-
ty to Eternity, without Division, or Variati-
on. They are not God himself, yet they are
not different from his Essence. Each of them
is connected with the other, as Life with
Knowledge, or Knowledge with Power.

6. These are the great and inestimable Per-
fections of the Most High God, by which he
is known, and adored by all true Believers.
Whoever denies, or calls any of them in
Question, is an Infidel.

Of Angels.

1. That the Most High God has Servants
and Ministers, whom we call Angels, who
are perfectly clean from all Sin, who are al-
ways present with God, who punctually exe-
cute his Commands, and never disobey him:
The Principal of these are Gabriel, Michael,
Azrael and Israfil.

2. That these are subtle and pure Bodies,
formed of Light; they do not eat, drink, or
sleep. They are not of different Sexes, have
no carnal Desires, &c.

3. As they have different Forms, they have
different, peculiar Functions:—Some sing
God's Praise, some give him Glory in ano-
ther Manner, or implore his Mercy on the
Sins of Mankind:—Some keep a Register
of our Actions; some act as our Guardians;
or are employed in other Works, equally a-
greeable to God.

Of the sacred, or divine Books.

That God has with him Books worthy of
Respect, which he hath sent from Heaven to
his Prophets. These Books contain the Com-

mandments of God, and his Prohibitions,
Edicts, Promises, Threats, &c.

2. All these Books are the Word itself of the
Most High God, openly read to the Faithful,
set down in Books, and kept in the Hearts of
Men.

3. That this Word of God, as residing in
God, is very distinct from the Letters and
Words, by which it is represented; yet these
Letters and Words are, by a common Meta-
phor, called the Word of God.

4. That these sacred Books are in Number
one hundred and four; of which the Almight-
y gave ten to Adam; fifty to Seth; thirty to
Enoch; ten to Abraham; one to Moses, called
the Pentateuch; one to Jesus, which is the
Gospel; one to David, that is, the Book of
Psalms; and one to Mohammed, which is the
Koran. This Koran they call the Book of
God.—The perpetual Miracle, and Quin-
tessence of all sacred Books.

Of the Apostles of God.

1. That the Most High God has had his
Prophets; that is, extraordinary Men, faithful
and good Men, whom he hath chosen, and
sent to Men, who are to be credited in what
they say, and regarded as to what they com-
mand or forbid, and that these reveal to us
hidden Things, touching the Nature and At-
tributes of God, the Resurrection of the Dead,
&c.

2. That these Men are exempt from capi-
tal Errors or great Sins. They are of the
same Religion, viz. that of Mohammed, tho'
they have had different Customs. They are
the Elect amongst all Creatures; have had the
Honour to converse with God, and confirm
their Mission by Miracles, &c.

3. That Adam was the first Prophet, and
Mohammed the last and greatest.

CHAP. VI. Of the Last Day.

1. That there will be a Day of Resurrec-
tion, in which, God will bring back all Cre-
atures, give them new Life, assemble them all
in one Place, examine them, and take a strict
Account of what they have done.

2. That his Goodness and Mercy will ad-
mit some into Heaven, whilst others go to
Hell.—No Believer will remain eternally
in Hell Fire; but shall enter into Heaven,
after undergoing Punishments, proportioned
to his Crimes.

3. That no one will be saved by his own
Merits; but merely by the Mercy of God.
However, in many Places of the Koran, it is
asserted, that the Felicity of each Person will
be proportioned to his Deserts; and that there
will be Abodes of different Degrees of Happi-
ness; the most Eminent of these will be reserv-
ed for the Prophets; the Second for the Doc-
tors and Teachers of God's Worship; the Third
for the Martyrs, and the last for the Faithful
in general.

CHAP. VII. Of the Decrees of God.

1. That nothing happens in this World,
either as to the Situation, or Operations of
Things, Good or Evil, Obedience or Diso-
bedience, Faith or Infidelity, Health or Sick-
ness, Riches or Poverty, Life or Death, but
what is in the Decree of God, according to
the Order of his Providence.

2. That with regard to moral Evil, Men fall
into those Crimes by a Seduction, which they
have deserved, without God's saving Direc-
tion, Approbation, or Command.

CHAP. VIII.

There are four fundamental Points of reli-
gious Practice required by the Koran, viz.
Prayer, Giving of Alms, Fasting, and the Pil-
grimage to Mecca. Under Prayer are com-
prehended those legal Washings, or Purifi-
cations, which are preparatory thereto; of
which there are two Degrees;—one called
Ghoss, being a total Immersion of the Body
in Water, and the other Wodu, which is the
Washing of their Faces, Hands and Feet, af-
ter a ceremonious Manner. The First is re-
quired in some extraordinary Cases only. The
Latter is the ordinary Ablution in common
Cases, and before Prayer.

Besides the afore said Purifications, the Mo-
hammedans practise Circumcision, which they
use also in a similar View with the Jews.
Tho' this is not directly required in the Ko-
ran; yet it is held by the Mohammedans as a
divine Institution. This Rite they pretend
to derive from Ismael, who, according to Jo-
sephus, was circumcised in the thirteenth
Year. But the Moslems do not confine this
Operation precisely to that Time; as is evi-
dent from the Example of Mohammed, the
Son of Sultan Morad III, who was circumcised
in the sixteenth Year of his Age.

With regard to Prayer, Mohammed pretend-
ed to have received the divine Command from
the Throne of God himself, for the stated
Times of Public Worship, which are frequent-
ly insisted on in the Koran. It must be per-
formed, by every conscientious Moslem, at
least five Times a Day; at which Times,
Notice is given by the Criers from the Steeples
of their Mosques; for which every true Mos-
lem must not only prepare himself, by the Ce-
remony of Washing, and a certain Number
of Praises and Ejaculations; but use several
very odd Postures; and must always turn their
Faces towards Mecca. The Mohammedans,
during the Time of divine Service, never ap-
pear in sumptuous Apparel; though they are
obliged to be decently clothed, lest they
should seem proud and arrogant. They oblige
likewise their Women to perform their Devot-
ions at Home; or, at least, not to approach
the Mosques, while the Men are there.

A certain Arabian Writer says, that thir-
teen Things are requisite in public Prayer.
The Intention;—the Magnification, and its
Formula;—the Station, or erect Posture of
the Body;—the Reading of the first Chapter
of the Koran;—the Incurvation, or Bowing
of the Body;—Adoration, including the Men-
tion of the Greatness and Unity of God;—the
former Cessions, or Admonitions;—the latter
Cessions;—the latter Confession, and its For-
mula; and lastly, the Order to be observed.
The Sonna includes the previous Purification,
decent Garments;—a clean Place;—the stat-
ed Time;—the Conversion towards the Reb-
lah, or Temple of Mecca;—the former Admo-
nition;—the latter Admonition;—the Form
of Confession, and the Form of Prayer to be
used, &c.