Sect. VIII. Of Prayers.

The Divine Foundations or Laws, upon which the Rite of Praying is founded, are
thirteen: 1. Intention. 2. Magnificence. 3. The Form, God is great. 4. Rising. 5. Reading the
first Chapter of the Alcoran. 6. Bowing of the Body. 7. Lifting up the Body. 8. Adoration
with the Face downward. 9. (m) Sitting. 10. (o)

(p) The latter Sittings. [This is conceived in these words, I 

bear witness, that Mahomet is the Ambassador of God. 

(q) The former Proscription.] Abu Mohammed Abdallah Ibn Ali Zeid, in his Manuscript System of Theology, 
tells the way of this Declaracion thus: 

God is exalted, God is exalted. I bear witness, that there is no God but God; 

That he is the Ambassador of God. I bear witness, that Mahomet is the 

Ambassador of God. Then with a loud Voice they shall make this 

Confession once: I bear witness, that there is no God besides God; 

I bear witness, there is no God besides God; I bear witness, that Mahomet 
is the Ambassador of God. 10. Prayers, to Prayers. 

To prosperous Success, to prosperous Success. If it is a Morning-Sitting, then add, Prayers are better than Sleep. Prayers are better than Sleep.

(q) The latter Proscription.] This is the Form: "God is 
exalted, God is exalted. I testify that there is no God but God; 

That he is the Ambassador of God. 10. Prayers, to Prayers. 

To prosperous Success, to prosperous Success. Prayers will prevent be done. 

God is exalted." Ibrahim Ibn Mohammed Halibensani 
says, fol. 9. col. 2. of his Manuscript System, "That when 
the Omer comes to these words (Prayers will begin imme-
diately) then the Congregation, gather'd in the Temple, shall 
pry, and make haste to go to Prayers."

(r) The former Confession.] It consists of these words: I 

bear witness, that there is no God besides God." Mahomet 
had both Confessions engraven on his Seal.

The
Sect. 9. the Mahometan Theology.

5. Merchant-Goods, that are sold. Now there are three sorts of Cattle of which Alms must be given. Camels, Cows, and Sheep. To do this legally, fix things are required. 1. That he who gives Alms out of these things, must embrace the Mahometan Religion. 2. That he be free. 3. That he be the sole Master of that thing. Then, 4. That thing must have grown to a certain (e) Bulk: And, 5. Must have been a (f) whole year in his Possession. And, 6. Those Animals must have been fed by himself, or (e) fed at his Charges. Of out of Mony, Alms are given of a two-fold Matter, viz. Gold and Silver: and in order to be owed them aright, five of the former Conditions we have mention'd are required.

(e) Their Owners; but those Animals that are armed with Horns, or shall raise them up again them, till the Creatures Accounts are paid off.

(f) Five things. Other for there are nine things required. Gold, Silver, Wheat, Barley, Raisins, Dates, Celans, Oxen, and Sheep.

(e) A certain Bulk. That they may understand this Reader, take notice of these things. Suppose, for example, you have Twenty Pence of Gold Alms, and that after Conditions be not meeting (as for instance, that he be free,) he is obliged out of his Twenty Pence to give half a Penny, i.e., one out of Forty. So that the Quantity of Money, or it should amount, before it is necessary to give anything out of it for Alms, is 200 Drums. If one has 200 or 200, say, if he hath 200, he is not obliged to give Alms; but if he hath 200 Drums, he must give out of them five Drums, and so proportionably in other Alms. Out of Gold or Silver Denials no Alms is given.

(f) A whole Year. That is, if one hath of his Money seven Months by Law, and hath not, in the mean time, put it out to Interest, he is obliged, in the beginning of the Twelfth Month, to give the Alms determined by the Laws.

(e) The Reader, that is not given of those Animals that are used for Stilling the Ground, or are ordained to bear Burdens, but out of those that go to feed freely, and are fed at the Charges of their Owners.
1. That one be a Mussulman. 2. Free, &c. That Alms be given out of things fown, three things are requird. 1. That it be a thing wont to be fown by Men, not growing of its self. 2. Kept in Barns. 3. Grown to a just Quantity. Out of Plants, Alms are given, in two kinds, Palms and Vines; and to do this aright, the four first of the six mention'd Conditions are requird. Out of Merchant-Goods, Alms are given, according to the fame Conditions, which we said were requird in Pecuniary Alms. Moreover, the divine Foundation or Law about Alms, both that which is given out of the Goods, and that which is given for each Head, (a) the Falt of (b) Ramadan being ended, is twofold: The Intention, by which a Person hath determin'd in his Mind to give this or that Alms as a Debt; and The giving or flowing it felt.

(a) Falt.] Whether a Person had falt in the Month Ramadan or no, he must the time of the ending of the Falt to come, give every one in his Spheres, and that is come to the years of Plebeity, is oblid to give this Alms, which is one Sea for each Man. And if he be alone, he pays only one Sea; if he is the Master of a Family, he is oblid to pay one Sea for every Member of his Family. The Alms may be paid in Barley, Wheat, Dates, Rice, Railafur, a kind of Meat prepar'd of Milk, or any other thing that is mostly eat in that Place. Abdulla Ibn Abi Zeid writes, that the Alms is given as well for a Slave as for one that is free, for a Child as for one come to full Age, for a Woman as for a Man.

(b) Ramadan.] Besides this Anniversary-Falt, Sunna prescrib'd others, chiefly in the Month Resjeb. They bring a Tradition from the Mouth of Mahomet, by which Rewards are promis'd to every one who falls one, two, to ten Days in that Month. For Example; To him that falls seven Days, are given the seven Gates of Hell; to him that falls eight Days, are open'd the eight Gates of Heaven; he that falls six Days, shall have sixty Tears Sun from the him. The favour of God is promis'd at the last Day to him who hath fall'd only one Day in the Month Schaban, &c. And thus the Falt of the three Months, Ramadan, Resjeb and Schaban, have singular Privileges.
Sect. XI.

Of the Pilgrimage to (d) Mecca.

The Divine Laws about which this Rite are fixed are five:
1. The Intention, by which the Mind is determined to go in Pilgrimage to Mecca, and religiously

(d) Mecca.] The famous Pocock hath given a description of the City of Mecca, out of Scherillofritis, in Specimine Historiarum Arab., which no body, that is taken with the Arabian Learning, can want. In this City is Cabba, which they call a Hauge twenty four Cubits long, and twenty four Cubits wide: It is set about with Pillars on all Sides, which are in number 482: It hath 28 Gates, and is illuminated with Lamps by night. They have a highway, beside the Castle, Command of Mahomet, whereby people pass from Place to Place, that they believe to have been built in that Place by Adam, and that it was again built by Abraham and Ishmael, after having having been overturned by the Deluge. Many have treated of the solemn Rites of this Pilgrimage, and among the rest Albionus Bohorius, accurately enough, in Trafur. de Tucar. Liturgia, pag. 11. and the Table of their living thrones, on people to enjoy Mahomet's Sepulchre, is explained long ago, yet he was right at Mecca. It will not be amiss here to give a List of the Days on which that Rite is performed.

The Second Day of the Month Dhehija, or the Month of Pilgrimage.

VII. On this Day they preach, and teach the Rites of Sacrifice.

VIII. Is called the Day of Drinking; on which they drink out of the Well of Mecca, called Zemzem. Then they go onwards to the Valley of Mina, and there remain till Morning-Prayers of the day Ararat, which follows.

IX. Is the Day on which they remain and pray in Ararat, a Hill near Mecca. After Soul-setting they leave Ararat, and go onwards to Mecching, between Ararat and the Valley Mina, and then they pray.

X. Is the Day on which they go from Mecca, and go to the Land of Mina, where they remain till the Day of Ararat, and then return to Mecca, and there they remain till Night-Prayers of the day Ararat, which follows.

XI. Is the Day on which they remain and pray in Ararat, a Hill near Mecca. After Soul-setting they leave Ararat, and go onwards to Mecching, between Ararat and the Valley Mina, and then they pray.

Seet. XII. The Mahometan Theology. 45 religiously engages to God to perform it. 2. Remaining in Mount (e) Arafat, 3. (f) Shaving or clipping in Mina. 4. (g) Going round the Temple of Mecca. And, 5. Ruining (h) between Mina and Merv.

X. Is the Day of Sacrifices and Feasts, which, by the Turks, is called the First of Behaim, in which, after having thrown little Stones into the Valley Mina, they are wont to kill one or more Sheeps, and after having given part to the Poor, they eat the rest with their Friends.

XI. Is the Day of Rest, on which they rest either in the Valley Mina, where they are wont to sacrifice, or in their own Dwellings.

XII. The Day on which they depart from Mina.

(e) Arafat.] It is not lawful for any Pilgrim to enter into Mecca, unless he has first remained here for some time. Wherefore all the Caravans which go from Europe, Asia and Africa, come to this Place, and each Company occupies the Place appointed for them. Here they put on the Holy Garment, and wash themselves.

(f) Shaving.] The Women don't shave, alas! they are oblidged to this Pilgrimage; yet do they offer Sacrifices.

(g) Going round.] When they enter Mecca, they go first to the Temple, and consider it seven times. They go the first three Circuits with a swift Pace, and using their Shoulder, that they may show how cheerful they will be when they engage with those who worship more Gods than one.

(h) Between Mina and Merv.] Mountains near Mecca, where they are wont to pray to God. Now they run seven times between them, going from Mina to Merv; the Distance between these Hills is twelve in Cubits.

As concerning this Rite, and many others, which the Mahometan Law commands, it is to be observed, that the Mahometans themselves confess, that most of them (such as the Pilgrimage to Cabba, going round is seven times, running between Mina and Merv, throwing of little Stones, Circumcision, Falls and Washing) were in use amongst the ancient Arabians before Mahomet, but were confirmed by Mahomet, and somewhat changed by him, which the famous Pocock hath demonstrated in Specimine Historiarum Arab., pag. 305. &c. Moreover, they confess that most of these Rites are neither dictated nor approved by the Light of Nature and Reason, but are founded only upon the arbitrary Command of God, which was before given to other Prophets, but neglected, and that the Prophets of Men, and a long Interval of Time, and at length made manifest to the World.
Book II.

Section I.

Treating of several Things falsely charg'd upon the Mahometans.

FROM the time that the Mahometan Doctrine poisons'd almost the whole Earth with its Infection and Contagion, there were a great many who endeavour'd to put a Stop to a growing Evil, and confute a most abominable Religion: Which, as it was very necessary (left an Error, subverting the Foundations of the whole Christian Religion, should take Root in the Minds of the Ignorant, as it did in Asia at the Time when Mahomet arofe) so it was no les dificult. For an exact Knowledge of the Arabick Tongue (in which the Impollor deliver'd his Religion, and without the help of which 'tis scarce possible to enter into the Mysteries of Mahometanism) was necessary. But the greatest part of those who meddled in this Affair, had not the least knowledge of that Language. For which Gaufe they pretend'd, in their Writings, that many things were most certainly believe'd, and assert'd by the Mahometans, which they never dreamt of; and which none but Madmen and Fools would ever have own'd. We may add, that the imprudent Zeal
Sect. II. Whether the Mahometans believe that every one may be ‘fav’d in his own Religion.

In the first place I shall take notice of their gross Mistake, who write, That the Mahometans affirm, that every Man may be ‘fav’d in his own Religion, and obtain eternal Salvation, provided he lives piously. And this we read in Cibatione Alcorani, written by Nicasius de Casa Cardinalie, lib. 3., cap. 2.; Summa Controvers. Hoornbeck, p. 138. Poet, Differt. Theol. Part. 2. p. 603; Maxim, Theol. Polem. p. 117; Flecken Catalog. Heres. Horn, Histor. Eccles. Vigni, Notit. ad Histor. Byzantin. Leonie Chateaudyl, p. 503. To which may be added Arina Thomas, who, in Triumpho Crucis, p. 24., says, “The Forty sixth Error of Mahometans, is the Indifference of Religions, which he declares for in many places, provided one lives as a good Life.” Bellarmin in Controvers. Tom. 2., p. 299, and 294., has these words: “The Alcoran teaches, cap. 2., That all Men shall be ‘fav’d in their own Laws, if they keep them; both Jews, Christians, and Turks.” P. 547. “The last Doctrine of Mahomet is, the indifference of Religious, provided the Life be good.” Thus was a Jesu de Convene. Gent. p. 677. “Mahomet says in the Chapter Albeaca (which is the Title of the second Surah.) That Jews and Christians shall be ‘fav’d.” See the same Author, p. 644. Thus the Author of the Second Oration against Mahomet, subjoining to the Alcoran, which Bibliander published in 1550, p. 321. “In the Chapter Mecapen (read Albeaca) which they interpret a Heifer; he says, that Jews and Christians shall be ‘fav’d.” Which Mistake, I think, we may pardon in all these, as being ignorant of the Arabick, which I can scarce pardon in the Reverend Angelus a S. Joseph, or De la Broche, who then he had liv’d fifteen years in Asia, and was skill’d in the Arabick and Persian Tongues, yet in his Persick Lexicon, or Censoraphykleon, writes thus: “The Alcoran intimates in Suras of the Cow, That every one shall be ‘fav’d in his own Law, in these words Whosoever will believe and do aright, whether Christian or Zabuits, who severed in God, and in the Day of Judgment, shall obtain a Reward from God, and in the Day of Resurrection shall have no cause of Fear or Affliction.” The Ground of the Mistake lies in the Text of the Alcoran, which I shall exactly translate word for word. Surah 2, vers. 59. “Verily those who believe, both Jews and Nazarens (i.e. Christians) and Zabuins (i.e. Gentiles in Arabia, or Tbronasites) who severed of these believe in God and the last Day, and do good Works, have their Reward with their Lord; and no fear shall come upon them, neither shall they be affected with Sorrow.” Mahomet means this:
A short System of Book II.

this: That the way to Salvation is shut up from no Man, and that there is hope for Pardon to every one, who will be converted to his Religion; and whether he is Jew or Christian, or Gentile, so he believes in God and in his left Day (i.e. provided he embrace the Mahometan Religion, which is Faith in God alone, since both Jews and Christians, and Zabians, as he thinks, worship more Gods than one) he may be saved. These words, He that believes, denote him who embraces the Mahometan Religion, as is evident from many places of the Alcoran. Hear also the Author of the six Foundations of the Mahometan Religion, Lib. 2. "Faith and Islamism (i.e. the Mahometan Religion) are the very same thing: so that he who believes, is he that is addicted to Islamism; and he that is addicted to Islamism, is the same with him who believes. There is no difference between these two, but only in words." What can be more clear? To believe in God, is not merely to believe that God is, but to give an Affent to all the Principles of the Mahometan Religion. And then, what is it to do good Work, according to Mahomet's Mind, other than observing Lustrations, Prayers, Alms, and Fast? And can a Christian, or a Jew do these in their Religion? Let me add this from the Manuscript Perestan Questions and Answers. "There is no Difference between Faith and Islamism;" that is, he that believes, and he that professes Islamism, are the same. But much more ought this Phrase (He that believes in God, and the left Day) to be taken for him who embraces the Mahometan Faith: For all that is to be believed, may be reduced to these two Heads, for they describe the Articles of their Faith, that they treat only of God, viz. the Essence, Attributes, Angels, Books, and Prophets of God, and then of the left Day. You may

Sect. 2. the Mahometan Theology. may see this in the Abridgment of the Mahometan Religion, which we have translated. I shall add this Testimony out of the Persian Manuscript Questions and Answers, mention'd before. "When they shall ask thee in what thou believest; thou shalt say, I believe in five things: First in the most Gracious and Powerful God; next in his Angels; then in his Books; then in his Prophets, and Ambassadors, and Priests (Eunuchs) and lastly, in the left Day." Moreover, how can he be said to affirm, that the Jews and Christians shall be saved, who everywhere belches out Carries against them, who says they cannot be saved in their Religion, who judges them to the eternal Punishments of Hell? Surat 2. vers. 15. "Those to whom we have given the Book, that they may read in it with a true Reading, shall believe in it; and he that doth not believe in it, shall perish." Some will say, that Mahomet contradicted himself, as the Famous Hinkelmann, in Prefat. ad Alcoranum, fol. E, Col. 2. But unless we take Mahomet to have been an arrant Fool, he must have taken notice of the Inconsistency of Assertions so openly contradictory to one another. Besides, Mahomet would have expos'd himself to be laugh'd at by all, if, when he was endeavouring to infall and commend his Religion to Men, he had affirm'd that every one might be saved in his own Religion. For why should he think the Jews and Christians obliged to embrace the Mahometan Doctrine, if they could be saved by their own? But I think it sufficiently appears now, that this Opinion is fairly laid upon the Mahometan; since no such is to be found either in the Confessions or System of the Mahometan Theology, printed or Manuscript, that I have seen; and they who invented it, were led into this Mistake from this one Text of the Alcoran, which: