

Masjid Tucson United Submitters International

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Signs *continued*

5. The Hajj pilgrimage can be observed during any of the four consecutive sacred months. The Quran calls the practice of alternating the sacred months 'a gross sin,' (2:197, 9:37). The annual disasters related to the Hajj practice of today's Muslims go against God's promise to make the observing of His religion easy (22:78).

6. The mathematical miracle of the Quran was unveiled and proclaimed, with the number nineteen as its common denominator (74:30).

7. Two false verses that do not belong in Quran were exposed and removed. (See the previous discussion on this issue.)

8. The purpose of our lives, why we are here, why most people who believe in God will not make it, and the secret of perfect happiness were explained and clarified.

9. Hadith and Sunnah were exposed as Satanic religious sources (31:6).

10. The concept that anything bad comes from us, everything good comes from God (4:79) and that God never advocates evil (16:90) was explained. For example, God never ordered Prophet Abraham to sacrifice his son Ismail (37:102-107), rather Abraham believed his own dream.

11. The myth that Muhammad, Jesus, Ali or any other righteous idols will intercede on our behalf is nullified (2:254).

12. The only religion acceptable to God is Submission (Islam). Anyone who believes in God, the Hereafter and lives a righteous life is a submitter (2:62, 5:69).

These are some examples of the message that Rashad preached based on God's words in the Quran. Indeed, this message is what made us believers (7:75)

We have sent you out of mercy from us towards the whole world.

Proclaim, "I have been given divine inspiration that your god is One..." (21:107-108).

... How can you kill a man just for saying, "My Lord is God," and he has shown you clear proofs from your Lord? If he is a liar, that is his problem, and if he is truthful, you benefit from his promises. Surely, God does not guide any transgressor, liar. (40:28)

... Is it not a fact that every time a messenger went to you with anything you disliked, your ego caused you to be arrogant? Some of them you rejected, and some of them you killed. (2:87)

Peace be upon you.

International Community of Submitters
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What does Thanksgiving really mean?

Thanksgiving day is a day set aside each year to give thanks to God for blessings received during the year. The holiday is celebrated on the fourth Thursday of November in the United States and on the second Monday of October in Canada.

It is unfortunate that the Thanksgiving day is becoming a day where remembering God is at the bottom of people's list of things to do on that day.

More than 130 years ago, Abraham Lincoln, the 16th president of the United States, recalled the roots of Thanksgiving. Here are some quotes from him.

Lincoln's View

"We have been the recipient of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no nation has ever grown.

"But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own."

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In the name of God, Most Gracious, Most Merciful

Submitters Perspective

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"Signs" of Insincerity?

The new publication from England, Signs Magazine, devoted most of its third issue to attacking Dr. Rashad Khalifa and his works. Masjid Tucson sent a reply to Signs based on their promise to us that they would publish our reply as an article in its entirety. However, the magazine published only a fraction of our reply as if it were a letter to the editor, without indicating that it was excerpted. Replies from other community members shared the same fate. They too were chopped up and quoted out of context. This action has not only shown that the editors of Signs magazine are not reliable in their words, but it also indicates their intention to hide the facts from their readers and distort the evidence to meet their own ends. The following is our reply in its entirety.

The Message is What Is Important

The Signs Magazine, International edition, published in Glasgow, England, devoted almost the entire third issue to attacking the late Dr. Rashad Khalifa and his works. This is in spite of the similarity in spirit between what this new magazine seems to advocate (at least in their first two issues) and what Dr. Rashad Khalifa taught. Several articles even in this issue are clear adaptations from some of Rashad's work. The following is a reply from Masjid Tucson in Arizona (USA) where Dr. Khalifa taught and worked until his still unsolved assassination in January, 1990.

Messengership

This is a very sensitive issue to orthodox Muslims. To them, messengership is a big deal, so much so that they called Muhammad the last messenger (Rasool), just as the people of Joseph said in 40:34. However, there is a clear Quranic assertion that Muhammad was the final prophet (Nabi = receiver of a Scripture), and that God sends messengers (to confirm the Scripture) as warners to every community. Despite some good articles advocating the following of the Quran alone and discarding orthodox Islamic teachings in its previous two editions, the editors maintain the traditional, but un-Quranic understanding of messengership.

We tend to forget that God sends human messengers because the earth is inhabited by humans (17:94-95). People demand too much of God's messengers, and eventually create a layer of myth around these messengers after they are gone. The humanity of the messengers has always been a source of difficulty for the disbelievers and the hypocrites. They are envious, wanting the 'title' for themselves, as if this is some sort of an office to seek, and as if they are in control of God's decision. Otherwise, they want an angel, maybe some kind of a superman, somebody different - more powerful or rich - as messenger, someone who cannot make mistakes. Eventually, they really believe that a messenger must be immune from human mistakes, and end up idolizing him. On the other hand, the humanity of

the messenger is a source of comfort for the sincere believers, for they can relate the learning process he goes through, the growth and gradual increase in knowledge with their own. They know that messengers, being human, "eat the food and walk in the markets" (25:7,20). A blessing indeed, in light of the human tendency to idolize God's servants.

If God decided that He would send a human messenger to this world, and He decided that this person who would preach the worship of Him alone was to live as our contemporary, what would be our response? Sincere believers would accept the message despite the messenger's human condition, just as Moses' and Saleh's followers did in 40:28 and 7:75. As with everything else that goes against established tradition, messengership is a test from God (2:143). It is a blessing for the sincere believers, and a test for the disbelievers and the hypocrites. Rashad is no longer with us, but the issue remains - upholding the worship of God Alone. We should not fall into the same trap as the previous communities, who rejected God's messengers (e.g. the Jews vis-a-vis Jesus, the Christians vis-a-vis Muhammad) out of resentment. We have the Quran, the perpetual source of guidance, the living messenger. We should aim at promoting its message instead of arguing amongst ourselves over the messengers. What's important is

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their universal message: worship God alone.

Do You Appreciate the Mathematical Structure of the Quran, or Don't You?

It is obvious that the editors cannot make up their minds whether to accept the Quranic statement that 'over it is nineteen' is 'one of the great miracles' (74:30,35), or to dismiss it as 'Rashad's fabrication.' To wit: the editors write, "Dr. Rashad Khalifa's discovery of the number 19 pattern in the Quran was a momentous step for Muslims all over the world" (p.6). However, in the next page we find this statement, "Dr. Khalifa's work is not inspired by God, and it contains too many discrepancies...." This ambivalence seems to be a reflection of their inability to refute the overwhelming signs of God manifested in the Quran's mathematical structure. On the other hand, from these statements: "Rashad Khalifa's impaired claims to messengership undermines all the good that he has done" (p.3) and "To declare himself as a divine messenger was an unfortunate decision (for) it has overshadowed the seriousness of his previous achievements" (p.6), we see that the issue of messengership again plays an important role in their decision to reject Rashad's work outright.

This is exactly the same attitude displayed by the Islamic world when Rashad was blessed by God to uncover the Quran's mathematical structure based on the number 19 for the first time. Throughout the seventies Rashad was embraced, praised, and invited to speak before large Muslim audiences on his discovery. But when the mathematical structure eventually pointed out the inevitable, namely that Muslims should only follow God's revelation as a source of guidance and discard Satanic fabrications such as Hadith & Sunnah, the tide suddenly reversed. First he was offered large sums of Arab petrodollars to buy his silence. When he refused, his works were banned in Arab countries, he was threatened, was called all kinds of names and was eventually declared an apostate. It is ironic that Rashad was accused of seeking fame, when he already had more fame than most people. Despite all the fame, Rashad chose to seek God's pleasure and acceptance, even when it cost him his popularity in the eyes of the masses, and eventually his life.

The mathematical structure within the fabric of the Quran, hinted at by its Creator in Sura 74, is there for anyone to see and verify. However, laziness and the tendency to follow the majority is a human trait. Unfortunately, for the editors of *Signs* they are not an exception. A prime example is the word **God (Allah)**, which is found 2698 times in the Quran, and 2698 is a multiple of 19. This word is so central to the theme of the Quran, and so easy to verify that anyone who intends to do research on the Quran's numerical pattern cannot possibly ignore it. It is utterly amazing that for a matter so important as to form the basis of their thesis in attacking the Quran's mathematical structure, the editors would write: "It can be assumed that other calculations may also be wrong, but it is not within the scope of *Signature Publications* to carry out the necessary research" (p.4). Rather than waiting for some 'recognized authority' to verify it for them (p.3) as is the habit in the Muslim world, why not verify it for themselves as God has taught in 17:36?

Conspiracies Against the Quran?

It is ironic to accuse someone of conspiracy by misusing other people's work, especially when the person you are accusing is promoting the basic message of the very book he is supposed to be conspiring against. What Rashad did was to refocus people's attention back to the Quran's basic message of worshiping God alone and of discarding all religious fabrications. It does not require much honesty from the editors to at least indicate the fact that the book with the above title, "Conspiracies Against the Quran," which they quote liberally, has nothing to do with Rashad at all, as their articles seem to imply.

The 2698 occurrences of the word 'God,' as well as many other important Quranic keywords, have been listed in publications long before Rashad started his research on the Quran's numerical and mathematical structures (see e.g. the famous Index of the Quran by Fuad Abdul Baqi). Another example that is probably more well known is the number 786. Muslims throughout centuries have been using this number in place of the Basmalah when starting a note or a letter (786 is the sum of the gematrical values of the 19 letters that constitute the Basmalah, which — by the way — nullifies the argument of contentious people who say that the Basmalah does not consist of 19 letters!). There is, however, a curious

footnote: the Index accepts the Faatchah's Basmalah as a numbered verse (it is verse no.1 in that Sura, which is also accepted universally throughout history), but "fails" to include it in the counting of the word 'God'. Rashad's initial computer calculation also showed the count as 2698. He was the first researcher to make a connection between 2698 and 19, which by then was known as the common denominator in the Quran's mathematical structure. The only conclusion we can draw is that God willed the frequency of His name in His Final Scripture to be known as 2698.

In 1985, Rashad did a recounting and to his amazement, he found that the word 'God' occurred 2699 times. This and many other Quranic keyword counts led him to the last two verses of Sura 9 (9:128 & 129). These verses, from the earliest history of Islam, have always been suspect (the interested reader may refer to historical records in Al-Suyuty's *Itqaan*, Bukhari's *Hadith*, and the destruction of the Prophet's original Quran described in Ahmad von Denffer's *Ulum Al-Quran*). In March 1985 edition of the **Muslim Perspective** (known as **Submitters Perspective** since 1989) he made an appeal to all Muslims around the world to set aside their differences and look into this very important matter.

Upon careful analysis, it became evident that there were many irregularities in these two 'verses.' For example, the word *Raheem* (Merciful) was used for prophet Muhammad in 9:128, when throughout the Quran its use is exclusively for God alone. Not only does this contradict several Quranic verses (see e.g. 7:188, 10:49, 72:21), when the count of this crucial word as one of God's attributes was completed, the result was 114, a multiple of 19 without 9:128-9. There were many other Quranic keywords and phrases in these two 'verses' that stood in glaring disharmony when subjected to the Quran's mathematical pattern. The readers are referred to 1989 or 1992 print of Dr. Khalifa's translation of the Quran for the details.

Despite overwhelming historical and mathematical evidences that point to 9:128 & 129 as not belonging to the Quran, many Muslims unfortunately are blinded by orthodox tradition. Most do not even bother to find out the facts and

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verify the system by which God has promised to preserve His Book (15:9, 41:42). Indeed, tampering was attempted and was eventually exposed. This proves once and for all that there is a built-in safeguard embedded in the Quran, and that this system of preservation works. The Author of the Quran, using a mathematical structure that He designed within its very fabric, shows us how He preserved His Book. Instead of rejoicing and thanking God for choosing this particular time to cleanse our understanding of what we thought were part of the Quran, the editors call this 'conspiracies against the Quran.'

The orthodox Islamic sects (Sunnis and Shiites alike) all cling to the notion of history that their scholars have taught their generation after generation, even though what they practice today has nothing to do with Muhammad, Ali, Abu Bakr, etc. Muslims are often heard longing for the 'good old days' of the four Guided Caliphs (Successors after prophet Muhammad), forgetting that only one of them died of natural causes, and the other three were assassinated. Who killed them, what were the circumstances, and why? As they say, history is written by the victors. The only thing we learn from history is that we never learn anything from history. The Muslims conveniently choose to forget that Aisha (prophet Muhammad's wife and the daughter of Abu Bakr, the first Caliph) waged a war against Ali, who was none other than the prophet's cousin and son in law, when the latter was the fourth Caliph. To them, all of these figures were the closest companions of the Prophet. What did Uthman, the third Caliph, do which brought about his murder? Since his family eventually won the war and ruled as the Umayyads, it didn't matter. The Muslim scholars then (and now) were too afraid to speak up, and the history handed down to us is their version of history. But historical records abound for those who are willing to seek the truth, even today. What is needed are courage and perseverance, to face the "mouth-piece of the orientalist" label, to answer the orthodox Muslims' battle cry, "Now they go against Hadith and Sunnah, tomorrow they will go against the Quran." Now one also needs to rise above "the conspiracy theory."

The Issue of Comparing Translations

Rashad started working on and publishing his English translation of the Quran in 1968, contrary to popular belief even among some who knew him in his later years. Readers of the *Signs* magazine, however, were left with an impression that Rashad published only one translation in 1981 and his followers, whom the editors called 'Rashadites,' (p.6) published a revised edition in 1992 after his murder. The fact is that Rashad also published a complete translation of the Quran in 1989. Immediately after that translation was published, he began to work earnestly on a revised edition, until his assassination some five months later. This was the translation published by his associates in 1992, which contained revisions that Rashad made during the last five months of his life (e.g. he substituted the word 'Submission' for 'Islam,' and 'Submitters' for 'Muslims,' among other things). Otherwise, the 1992 translation is basically the same as the 1989 edition.

It has to be stated clearly that these translations were Rashad's even though he consulted, exchanged ideas with, and accepted the ideas of many of his associates in Masjid Tucson and elsewhere. Rashad acknowledged the assistance that others lent him in his work, which showed his humble personal side in a world full of egos. The following is what the editors of *Signs* wrote on this, "...the contributors acknowledge themselves with unanimous vote of thanks for a job well done..." (p.6), and they continue to accuse these contributors of egotistical motives. Not only is this statement dishonest, it seems that the editors are full of malice as well.

Rashad did not come here to provide the final understanding of the Quran, for there is no such thing. Only God teaches the meaning of the Quran to the sincere, and only at the right time (55:2, 20:114). Rashad published several English translations, and his understanding continually evolved. A new understanding on certain verses did not necessarily negate the previous understanding, for the Quran is a dynamic book valid for all times. The most important message of Dr. Rashad Khalifa was the worship of God alone, following only His revelations, and the forsaking of all idols. The message is universal, not just for those who call themselves 'Muslims' but also for the Jews, the Christians, the converts, indeed anyone who would believe (2:62, 5:69). He has completed his mission and it is now our

turn to continue on the path of worshiping only God.

His Record Speaks for Itself

Dr. Rashad Khalifa's record speaks for itself. He was a monotheist believer and a dedicated advocate of worshiping God Alone. He never asked for any money and was quick to help others in need. He brought proof from his Lord. He was God's messenger of the Covenant (3:81), to unify all religions under the banner of worshiping God Alone. He was not driven by ego, nor was he after fame of any kind. His message was the same message that all previous messengers and prophets brought (21:25).

Today, Rashad is with His Lord. He cannot hear us, nor can he help us. Only God can help, now and forever. God teaches us in the Quran that He alone takes us out of the darkness into the light, that he sent His messengers with some information and knowledge that was not clear to the people (14:4). After a messenger completes his mission, it is our responsibility to adhere to the knowledge that came through him. All that God Almighty asks us to do is to worship Him Alone (51:56). We loose our focus if we get caught up with the messenger himself rather than the information that came from God. The following are some examples of what Rashad proclaimed from the Quran, and any sincere seeker of the truth can verify from his works:

1. The first pillar of Islam is *La elaha ella Allah* (There is no other god beside the One God). Adding the names of Prophet Muhammad, Ali or any other names is blatant idolatry (3:18, 37:35, 39:45).
2. The correct way of doing Salat (the Contact Prayers) is re-established by following the Quran alone. Mentioning any other names is prohibited by God. (72:18) The tone of voice is specified (17:110). The ablution is defined (4:43; 5:6).
3. Zakat (the obligatory charity) is a prerequisite for redemption (7:156), and it must be given 'on the day of harvest' (6:141), i.e. whenever you earn any income.
4. The never ending arguments about when fasting in the month of Ramadan starts or ends have been put to rest. We can tell today when Ramadan will start in any corner of earth at any given time.

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