Dear Sir/Madam,

Here is a layman’s view of what is mainly depicted in the authorized version of the Quran in English. It opens with the verses 262 and 559. One gets the feeling that here is a book which highlights the universality of the message of Islam hitting to monopoized by the traditionalists. It is nicely referenced and foot-noted. Further reading of the introduction and the appendices aroses one’s curiosity. Of special interest is the mathematical structure of the Quran. It is very impressive. It remains so for quite some time, then it gets mathematical. A formula emerges – anything which is divisible by 91 is God’s word, authentic and correct beyond any doubt. It does not matter how the sum of this is divided is arrived at. There is no formula for that. It could compose of geometrical value, number of suras/verses or a combination thereof. Very mathematical.

In real life, whether it be “The most important community of America,” “The most important community of Meece (662) or any other ordinary community, the majority of people do not understand the intricacies of mathematics. They are far from mathematically minded.

My humble view is what started as a great universal religion is going to end a mere cult. I am always willing to learn. I will be obliged to hear the readers’ views. My letter may be published in the monthly magazine Submitters Perspective if you wish so.

I have just given my views. No offense is intended.

Yours faithfully,

M.Ali Shah | England

Assalamu alaikum,
Allhamdulillah, that I was able to obtain Dr. Rashid Khalifa's English translation of the Quran. It provided me with some of the most important facts of Islam. That I had never imagined were extremely misguided; especially the insertion of Naabi Muhammad (S.A.W.) in our prayers, during azan, etc. Before, I’ve always questioned myself why do we have to add Naabi Muhammad (S.A.W.) name in our daily prayers. It doesn’t make any sense, because when we perform our Salat, we are communicating with Allah and we must say prayers to Him, only Him. Once we are finished with our prayers, then we can say prayers for our Naabi (S.A.W.) or for our family, etc. As a Muslim and university student from another country (Malaysia), these kinds of facts would be likely to be impossible to obtain, as no one dares to accuse the teachings of Islam, that generations of Muslims had embraced, without concrete facts based on the Quran in my country.

How come the facts of the findings were never made public world wide? It would definitely change the errors. (Ishmallah)

S.B.A | Malaysia

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Happiness is Submission to God Alone

In the name of God, Most Gracious, Most Merciful

Submitters Perspective

SALAT AND HAJJ:
THE LOST LEGACY OF ABRAHAM IN THE WEST

(Part 1)

To many in the West, the formidable sight of millions of Muslims converging upon the Ka’bah in Mecca to observe the hajj pilgrimage, or their bowing and prostrating in solemn during the sa’i’ prayer, evokes the imagery of a foreign religion. Muslims who live in the West have often encountered the stances of common folk, who wonder out loud as they stumble upon them during salat, be it in the privacy of their own offices or in public places. As for the hajj pilgrimage, there is simply no parallel for it today in Judaism or Christianity.

Salat prayer and hajj pilgrimage of course are only two of the five pillars of Islam, and these religious practices are traditionally called. The others are the declaration of faith in the oneness of God (shahadah), the purification charity (zakat) and the fasting (ramadan) during the month of Ramadan. Although not exactly household words (with the exclusion, perhaps, of charity), these practices nevertheless are not foreign to the Western mind set.

Notwithstanding the specifics, the concepts of the oneness of God, charity and fasting still exist in Judaism and Christianity in one form or another. The declaration of the oneness of God, the exemplar of which is found in the Quran 3:18, is also found both in the Jewish and the Christian Bible (see Deuteronomy 6:4-5, Matthew 22:37). The concept of zakat still exists in the Bible as almsgiving/charity and tithing (Matthew 6:1-4, Malachi 3:7-12, Exodus 30:16). Fasting is also found in its various forms, for example see Matthew 6:16-18, Acts 15:2.

However, salat and hajj are generally viewed in another light. To many in the West, these two practices are the most visible and telling ‘differences’ that set Islam apart from their Judeo-Christian heritage and traditions.

But are they real? Are salat or hajj truly practices unique to the Muslims? Or, are they actually ancient universal practices common to Judaism, Christianity as well as Islam, the religions of Abraham’s descendants?

The Quranic Perspective

The Quran is very clear on the fact that Abraham was the founder of Islam (submission). He called himself a Muslim (submitter), and asked God to teach him the rites and practices of the religion. God taught him how to work righteousness, and to observe salat prayer and zakat prayer (2:128, 22:78, 21:73). Abraham, together with his son Ismaill, founded the ancient shrine known as the Ka’bah in today’s Meece (2:127). The Quran continues:

continued on the next page
It is a significant Quranic fact that the idol worshipers, according to the Guillaume, but they ascribe partners and associates among others. (8:35)

Namely, that the daily prayer (salat) was practised by David: three salat prayers are described in the Jewish Bible, also mentions several...