

MUSLIM PERSPECTIVE

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How to distinguish?

GOD-INSPIRED TRANSLATIONS VS SATAN-INSPIRED TRANSLATIONS

The basic doctrine of Islam can be summed up in two words: **GOD ALONE**. Thus, all Satan needs to do in order to claim us among his slaves is dupe us away from the concept of **GOD ALONE** (see 36:60). This is why the Qur'an states repeatedly that the **only unforgivable sin is "SHIRK"** (when maintained until death). **SHIRK** is putting anything along with God in any way, shape or form. This is illustrated clearly in Verse 45 of Sura 39, where the mere "mention" of any other name constitutes "**SHIRK**". This vitally important criterion can alert the intelligent person to his or her belief in the Hereafter or the lack of it. Thus, this immensely important criterion can point out the path to salvation.

We learn from Qur'an (2:62, 5:69) that the minimum requirements for salvation are:

1. Believing in God,
2. believing in the Hereafter, and
3. leading a righteous life.

We also learn from Qur'an that believing in God is easy; there is overwhelming evidence all around us for the "existence" of God. In fact, we learn that the vast majority of those who do believe in God are going to Hell (10:31, 12:106, 23:84-90). The major obstacle is Requirement Number 2: believing in the Hereafter, i.e., resurrection after death, Heaven and Hell. Furthermore, the Qur'an alerts us that we are not considered believers in the Hereafter simply by confessing such belief; just because our parents or teachers, or even God taught us that to be good we must believe. We may give lip service to belief in the Hereafter, while

of what our lips confess, the Qur'an provides criteria that tell us precisely whether we believe in the Hereafter or not (6:112-114, 17:45-46, & 39:45). The criteria proving our belief in the Hereafter are:

1. Rejecting the utterances and actions attributed to the Prophet as sources of religious guidance (see 6:112-115).
2. Upholding Qur'an, the whole Qur'an and nothing but Qur'an as the only source of religious teachings (see 6:19, 17:45-46).
3. Rejoicing and approving when **GOD ALONE** is "mentioned."

This last criterion applies to all practices of worship, from the declaration of belief (*Shahaadah*), to the call for prayers (*Azān*), to the performing of the contact prayers (*Salat*). If you mention any names, other than the name of God, during your contact prayers (*Salat*), you are a *Mushrik* (idol worshiper), and a disbeliever in the Hereafter. Please see 20:14, 39:36 & 45, 72:18.

In accordance with God's statement of fact in 12:106, the vast majority of Muslims have flunked the **SHIRK** test. This is reflected in the translations of Qur'an by traditional Muslims. As an example, I will focus here on the most popular English translation; that of Abdullah Yusuf Ali.

A truthful translation of 39:45 would have exposed A. Yusuf Ali and all the "Muslims" around him as idolaters. I must point out here that Qur'an informs us that such "Muslims" are never aware of their idolatry (see 6:22 & 12:106). A. Yusuf Ali decided to disregard the all important word "ALONE"

ments of the Qur'anic criterion in 39:45, he decided to set the Qur'an straight by substituting "the one and only," between commas, for the word "ALONE."

To say, "the one and only" is the same as saying "the almighty" or "the generous" or "the most gracious." The whole doctrine, the most important doctrine in Islam, is utterly destroyed when the word "ALONE" is changed into "the one and only." What Abdullah Yusuf Ali's translation says in effect is that: "When God is mentioned, the hearts of those who disbelieve in the Hereafter are filled with disgust and horror."

This is a most serious alteration of the Qur'an's basic doctrine. Of course, Abdullah Yusuf Ali's heart was not filled with disgust and horror when God was mentioned (so long as Muhammad was mentioned along with God).

To complete the blasphemy, and to make sure that the criterion was tailored to fit him nicely, he added the word "gods" in parentheses when talking about those "other than God." This limits the class of entities to be mentioned besides God (after all, Muhammad is not a god). A photocopy of the Satan-inspired blasphemy is shown below.

45. When God, the One and Only, is mentioned, the hearts Of those who believe not In the Hereafter are filled With disgust and horror; ²³¹ But when (gods) other than He Are mentioned, behold, They are filled with joy!

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْرَأَتِ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ
إِذَا سُرَّتْ سُرُورًا

Another important criterion to test our belief in the Hereafter is described in Verses 45 and 46 of Sura 17, and, again, the traditional Muslim translators utterly destroy the criterion and force their own Satan-inspired version. The criterion described in 17:45-46 tells us: those who believe in the Hereafter uphold Qur'an ALONE as their ONLY source of religious guidance. Verse 46 ends by informing us that those who disbelieve in the Hereafter will turn away in aversion when God is commemorated using the "Qur'an alone." The word "ALONE" (وَحْدَهُ WAHDAHU) is strategically placed immediately following the word "Qur'an." Yet, Abdullah Yusuf Ali (and also Muhammad Marmaduke Pickthall's translation, as well as all other English translations, with the single exception of my translation) moved the word "ALONE" back to make it refer to God, instead of Qur'an. This doctrinal distortion effectively destroys one of the major doctrines of Islam: that we shall uphold Qur'an ALONE as our ONLY source of religious guidance. Muslims

fell into this Satanic trap by the millions, and are now suffering the consequences. The distortion is plainly obvious to anyone who sincerely [without any desire to force his or her traditions] examines 17:45-46.

I remember an incident in Vancouver, British Columbia, where a gentleman told me that I am ignorant of the Arabic grammar, because the word "ALONE" (WAHDAHU) in 17:46 refers to God, not the Qur'an, due to "a unique twist of the Arabic grammar." For the sake of peace, I agreed with him that I am ignorant, but the Almighty God knows Arabic grammar, and He has put in Qur'an an identical expression in 60:4, where the word "ALONE" refers to word immediately preceding it. The usage of the same expression in 60:4 proves that the word "ALONE" in 17:46 refers to Qur'an.

If the word "ALONE" in 17:46 were placed immediately after the word "RABBAKA" (Your Lord), it would have been perfectly correct. But then, it would convey a totally different meaning and a totally different criterion. As it is, the crucial word "ALONE" appears immediately after the word "Qur'an," because this is what our Creator wishes to tell us.

Once again, we see the translators of Qur'an altering the word of God to fit their own traditions and beliefs. This also reflects their disbelief in the Hereafter, and their role in misleading millions of unsuspecting Muslims.

Their Satan-inspired translations reflect disbelief in the Hereafter. Photocopies of Ali's and Pickthall's translations are shown below.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
أَذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتَ بِنِ الْقُرْآنِ وَحْدَهُ
وَلَوْ عَلَى آذَانِهِمْ يُفَوِّرًا

Ali's



46. And We put coverings Over their hearts (and minds) Lest they should understand The Qur-an, and deafness ²³¹ Into their ears: when thou Dost commemorate thy Lord— And Him alone—in the Qur-an, They turn on their backs, Fleeing (from the Truth).

Pickthall's



46. And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.

My translation of 17:45-46 & 39:45 (Qur'an: The Final Scripture, 1981) is shown below:

45. When you read the Quran, we place between you and those who do not believe in the hereafter an invisible barrier.*

46. And we place on their hearts shields to prevent them from understanding it, and in their ears deafness. And when you mention your Lord (alone), in the Quran alone,* they run away in aversion.

When God ALONE is mentioned the hearts of those who do not believe in the hereafter shrink with aversion. But when idols are mentioned besides Him, they rejoice (39:45).

One of the most significant and most controversial results of discovering the Qur'an's mathematical miracle is unveiling the time for the end of the world. Qur'an is God's final message to the world, and it is only logical that the end of the world is given to us by God within His final message. The words of God are clear in 20:15: "The end of the world is surely coming; I will keep it ALMOST hidden." God is the only one who knows when our world will come to an end, and it is God's wish and decision to let us know it at a specific time. This Masjid has published a booklet entitled **"LESSONS FROM QUR'AN: THE END OF THE WORLD,"** where overwhelming Qur'anic evidence is given in detail. As soon as this booklet hit the market, the Arab world in particular, and the "Muslim" world in general were up in arms. "How can anyone know that the world will end in the year 2280?" they asked. Their great uproar over the Qur'anic statement concerning the end of the world is actually related to their unconscious disbelief in the Hereafter (as proven earlier in this article). The declaration that the end of the world is surely coming terribly upset them, because they do not believe in it. The powerful evidence made the Hereafter a reality.

Yusuf Ali's translation reflects the average "Muslim" disbelief in the Hereafter. When he looked at 20:15, his traditional belief that the end of the world could not possibly be unveiled dictated upon him the distortion of God's word. The Arabic word "AKAAD" أكاد means "ALMOST" or "NEARLY." In fact, Yusuf Ali did translate this word as "ALMOST" in 28:10, 42:5, 67:8, and 68:51. He translated it as "NEARLY" in 9:117, 17:74, and 22:72. He translated the same word as "SCARCELY" in 18:93 and 43:52, and as "HARDLY" in 24:40.

So, Mr. Ali knew exactly what the word "AKAAD" means. Yet, when it came to unveiling the end of the world, he decided that he knew better than God; he actually produced the exact opposite of what God said in 20:15. Please see his translation below. If this is not misleading the Muslim masses, I don't know what is!!!

Pickthall's translation and all other translations of 20:15, with the exception of my own and a translation by Muhammad Sarwar, have committed the same blasphemy.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا

Pickthall's → 15. Lo! the Hour is surely coming. But I will to keep it hidden,

Ali's → 15. " Verily the Hour is coming— My design is to keep it hidden—

What I presented in this article is proof that the traditional Muslims' translations are Satan-inspired, since they consistently destroy the basic doctrines of God's religion. I have chosen 39:45 as an example, because this is where the test of "TAWHEED" (the worship of GOD ALONE) is presented. Now, it is up to you. If you take this distortion lightly, you cannot claim on the Day of Judgment that you made your stand on the side of God. If your stand is unshakably with God, you will treat such translations as the work of Satan. We are in this life just to undergo such a test (see 67:1-2).

The other example, 20:15, was chosen to show how the translators' traditions superseded God's commands. The translators of Qur'an, like the translators of the Bible before them, have misled millions of people.

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