



In the name of God, Most Gracious, Most Merciful

Submitters Perspective

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The human being

God has completely and fully detailed all things, including the description of the human being in the Quran. God explains in the Quran that we live in temporary exile and how that came to be as a result of the great feud and our failure to make a firm stand with God alone. But, through God's immeasurable mercy, we have been gently and completely provided for in a perfectly provisioned world, like a great spaceship. All things are perfectly measured, perfectly timed, perfectly designed.

By God's design, every thought we have, every action we take, every consequence we experience, every person we meet, everything our eyes see and our ears hear—all are created as our total life experience in this world on an individually tailored basis by Almighty God (16:78, 90:4-7). And the best provisions of all are the abundant reminders from God of His love, mercy, greatness, truth, wonder and the "only way home" to reunion with Him.

God takes a great deal of time in the Quran to describe us, the human be-

ing. There seem to be two categories of descriptions. The physical human being, the body, the garment, is always described in terms of perfection. The creation/ reproduction of the human being, from dust, to the lowly liquid, to the clot, the drop, the fetus, in three stages of darkness, for a predetermined time in a protected repository, to being brought out knowing nothing, growing to maturity, and eventually, death (22:5, 23:12-15, 39:6).

We are told by God that the "garment" is in total prostration to God. The chemical reactions in our bodies, the bones, and cartilage that enable us to walk, stretch, bend, run, do all things; the digestive system, the natural immune system that this wondrous machine comes with, which recognizes intruders and acts to protect the body with no conscious effort of ours; the marvelous brain which is programmed to tell the body what to do and when, sending invisible messages to every cell, each of them mini-universes themselves, each moment of our lives—all this is prostration to God, and all this is a sign to the people of the signs within ourselves. Even if we

do not see the signs in the world around us, which are seemingly impossible to avoid, we can never fail to see and feel the wonder of perfection therein.

And this is only clay and water, by God's own description (16:4, 22:5, 23:12-15). Yet, we walk on the moon, we fly as the birds do, we "invent" machines to do our work for us, and much more! Clay and water. Total prostration. What a gift! What joy to think of all this being presented to each of us. We each get our own and do not have to envy another's possession.

God also describes the full and complete range of behavior that we, the human beings are capable of. God is always honest with us, and therefore, tells us things we do not want to hear about ourselves.

Examples are many and repetitive. The human being is averse to reminders from God; only a few of us take heed, even with concrete examples in front of us. We can be unjust, choosing to satisfy our ego before our real self,

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choosing this life—this temporary illusion—as our only goal, and a low one at that. We can be a manifest opponent to God, defiant, and most arrogant, believing in our own cleverness (36:77). We are hasty, choosing a life of instant pleasure here and now (17:11, 41:49).

We turn desperate in times of adversity, and believe and act as if we were an independent god. We can be parsimonious (stingy), contentious, argumentative as we challenge God and object to what He has provided us (17:100, 43:58). We are forgetful and lacking in spiritual and emotional strength (36:30, 20:115).

Our knowledge is limited, as we know only what God reveals, yet we ignore the real source of all knowledge. We can hate the truth, and actively seek to conceal it, distort it, or ignore it. We are greedy, when even the richest among us are still “in need” of more (41:49). We are disbelieving, even of what is in front of us, that can be touched and experienced with all our senses (75:5). And we can be despondent, in total loss, hopeless, when we turn from God and face our stark limitations, reminded over and over again of our vulnerability (103:2-3).

We doubt what cannot be seen, and fiercely hold on to those doubts. We lie, transgress against others on a consistent basis, and are at root wicked and selfish (96:6). We foolishly and easily love another human being who has done nothing for us—nothing at all. And we will bend in incredible ways to please the loved one, while finding it hard to love God, who provided the loved one in the first place. And finally, God describes us as unappreciative (36:30, 40:61, 43:15).

Why would God take so much time to tell us of our miserable natures, and give so many examples of our foolishness, and evident intent to repeat the

single worst error of our lives? The Most Gracious also describes the opposite of our natures, that which we can strive to be, and toward which, if only we ask, God will guide us.

The human being is also capable of truthfulness in all things, knowing that God protects the truthful; courteous to all people under all circumstances, except when aggressed against; forgiving, knowing we are all capable of mistakes; calm, replacing our anger with supplication to God; steadfast in the face of all things, no matter how adverse they may seem at the time; patient, knowing we will receive all that is meant for us, and none can divert it. We can submit to God, repent to God, knowing we are striving toward perfection, knowing God will forgive all things but one (idol worship). We can be righteous, which includes honesty, fairness, justice, compassion, charity, equitability, and lawfulness.

We can be kind, peaceful, and love the truth, and actively seek it in all things, trusting in God’s infinite wisdom and guidance (3:160). We can invite to goodness, and can recognize the signs in the heavens and in ourselves that tell of God’s mercy, goodness and light. We can be obedient, amiable, humble, satisfied, and certain of God’s many guarantees to the believers. We can have no fear, no grief. We can know the right path, and continually strive for it. Most of all, we can be appreciative (4:147, 5:89). We can strive to overcome the miserable side of our natures, because God identifies it for us clearly, so we can eliminate it.

God gives us instructions—clear, concise, simple instructions. Kill our ego. That which distracts us from our real purpose. (However, if we choose our ego over God, He will provide the illusion of security for our ego, as we wish). Then there is repentance. If we do repent, God is so merciful as to requite us just once for each sin, but reward us ten times for every righteous work (6:160).

Supplication is a form of worship. We are told to ask God for all things. This recognizes that whatever comes to us is always from God, and from no others. And God instructs us to make a firm decision, to be 100% certain. We are cautioned not to confuse study and searching with disbelief, but to keep asking and learning, to use our minds, knowing that if we really seek the truth, God will guide our minds and hearts.

We are instructed to look at the world around us. We have all seen videos and TV programs which describe the world around us in perfect, if puzzling ways—what I call “profiles in prostration” (35:28). We are shown things that seem like miracles, but which fit God’s perfect design, and we can see the recurring patterns in all of them. Trees, flowers, animals, stars, books from God, messengers—all things are provided in multiple forms and varieties to provide the one single message—One God. It seems impossible to miss it.

Among the instructions are Salat (Contact Prayers) and Zakat (Obligatory Charity). God gives us every chance to build our soul-strength. Zakat teaches us that we are all from one family, and that to give of the things we love is the most difficult thing for the human being. Yet, if we can part with a small percentage of what is provided us, we can receive back multiple rewards, both here and in the Hereafter.

We are instructed to accept the “polishing process” God puts us through once we declare we are worshippers of Him alone. We know that every step along the way is that much closer to the day when we can be in God’s presence once more.

So, with all these provisions, and having been presented with a full and complete picture of all the things we

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can be in the extreme, God leaves us to choose for ourselves.

To decide our own futures. No one is excluded. God really does love us. He reminds us daily, five times a day to be with Him, and of His presence each moment in our lives, as we learn what 24 hour God-consciousness really is. In Psalm 91, God tells us that not a scratch will touch us with our Lord as protector.

God tells us in the Quran how glorious and peaceful Heaven is, how wonderful to just barely miss Hell. We will not be surprised at anything. No fear of the unknown. No nightmares. No doubts. God reveals Himself to each soul personally, and does not stand back, silently waiting to see if we can make it or not. God has given us the proven word from Him, and in it, a mathematical miracle that is not vague, or conditioned upon faith alone, but which is unassailable, verifiable, tangible—a miracle for all time, and all people.

Happiness is a quality of the soul, not the body. Love is a quality of the soul, not the body. Both come only from God and are demonstrated in each of our lives daily.

Kathryn K.

[Reprinted from August 1993 SP]

[16:78] GOD brought you out of your mothers' bellies knowing nothing, and He gave you the hearing, the eyesight, and the brains, that you may be appreciative.

[22:18] Do you not realize that to GOD prostrates everyone in the heavens and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many people? Many others among the people are committed to doom. Whomever GOD shames, none will honor him. Everything is in accordance with GOD's will.

Guidance & Source of Guidance

For some readers my article "To Read or Not to Read..." published in the November, 2011 Submitter's Perspective seemed to indicate that the information that came to us through the Messenger of the Covenant is not important. That is not the case at all!

I believe that the distinction we need to make is between the guidance that comes through a messenger and the *source* of that guidance.

We know from 28:56 that only God guides:

You cannot guide the ones you love. GOD is the only One who guides in accordance with His will, and in accordance with His knowledge of those who deserve the guidance.

However there are many verses in the Quran that indicate that God's guidance can and does come *through* His messengers and others (7:158-159, 7:181, 18:17, 19:43, 21:73, 24:54, 32:24, 40:38, 42:52 and 79:19 are some examples).

Still no one but God truly guides. I believe that was why God revealed verse 72:21:

Say, "I possess no power to harm you, nor to guide you."

Does that mean that we should ignore information that came down to us through the Messenger of the Covenant? Again, my personal answer to this question is absolutely not!

God tells us in 39:18 that the believers examine all words and then follow the best. Do we want to reinvent the wheel? Do we want to be like the people of Sheba who did not appreciate God's blessings and so they lost them?

God has given us many, many invaluable explanations through His messenger, why should we disregard them? I believe we should use them to help us study and better understand God's great gift to us, the Quran.

God tells us in 18:27 that the Quran should be our only source:

You shall recite what is revealed to you of your Lord's scripture. Nothing shall abrogate His words, and you shall not find any other source beside it.

From this and several footnotes and subtitles (and many verbal statements in Quran studies, etc.) we know that everything *pertaining to our salvation* that came through His messenger is in the Quran. We may not have found and understood everything yet, but I believe it is now our duty to take heed of 17:36 and really study the Quran to see for ourselves the source of the information we have been blessed with:

You shall not accept any information, unless you verify it for yourself. I have given you the hearing, the eyesight, and the brain, and you are responsible for using them.

There may be things that we cannot find in the Quran, but that does not mean that they are not there. When God tells us to trust the messenger (81:21), it makes no sense that He would then have that messenger misguide us.

How many centuries have sincere Muslims read the Quran, looked directly at 6:141 and still believed that the Zakat should be given only once a year? They simply were not able to see the verse for what it was.

Undoubtedly as we study, our understandings will change from time to time and different Submitters will come up with different understandings. But that is how any body of knowledge is built. It will not happen over night and there will almost certainly not be any immediate consensus of understanding. However we have the advantage of knowing that we must kill our egos and that we must treat each other with respect and consideration. Ultimately, if we are worthy of it, God will guide us to the correct understanding.

We have been given the keys to a great treasure; now it up to us to use them.

Lisa

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Anecdote

A Tragedy or Blessing?

Years ago in Scotland, the Clark family had a dream. Clark and his wife worked and saved, making plans for their nine children and themselves to travel to the United States. It had taken years, but they had finally saved enough money and had gotten passports and reservations for the whole family on a new liner to the United States.

The entire family was filled with anticipation and excitement about their new life. However, seven days before their departure, the youngest son was bitten by a dog. The doctor sewed up the boy but hung a yellow sheet on the Clarks' front door. Because of the possibility of rabies, they were being quarantined for fourteen days.

The family's dreams were dashed. They would not be able to make the trip to America as they had planned. The father, filled with disappointment and anger, stomped to the dock to watch the ship leave—without the Clark family. The father shed tears of disappointment and cursed both his son and God for their misfortune.

Five days later, the tragic news spread throughout Scotland—the mighty Titanic had sunk. The unsinkable ship had sunk, taking hundreds of lives with it.

The Clark family was to have been on that ship, but because the son had been bitten by a dog, they were left behind in Scotland.

When Mr. Clark heard the news, he hugged his son and thanked him for saving the family. He thanked God for saving their lives and turning what he had felt was a tragedy into a blessing.

Anonymous

[2:216] Fighting may be imposed on you, even though you dislike it. But you may dislike something which is good for you, and you may like something which is bad for you. GOD knows while you do not know.

[13:8] GOD knows what every female bears, and what every womb releases, or gains. Everything He does is perfectly measured.

[58:7] Do you not realize that GOD knows everything in the heavens and everything on earth? No three people can conspire secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the Day of Resurrection, He will inform them of everything they had done. GOD is fully aware of all things.

God Willing

27th

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God willing start making plans for attending the Annual Conference of the Submitters.

The hotel is right next to Disneyland in Anaheim. God willing if you are planning to go to Disneyland, you can purchase discount tickets upon arrival at the hotel. But tickets and prices are subject to availability.

The web page on the internet to circulate the conference information is

www.masjiduntucson.org/conference

God willing, the registration forms and hotel information are being posted there with password access.

The password can be obtained by emailing us at info@masjiduntucson.org

Act now and register early so that we can organize it better, God willing.