

Masjid Tucson United Submitters International

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Who Are We?

During the past fourteen centuries, traditions, customs, and superstitions have crept into the religion of Islam (Submission). Gradually, they became dogma or ritual, to such an extent that anyone who questions them find himself or herself regarded as a dangerous innovator or heretic.

Islam today is like a precious jewel that is buried under piles upon piles of man-made innovations. Our aim is to purge these innovations by upholding the Quran alone, and present the jewel of Islam to the world.

Dear Readers:

We would like to hear from you. Let us know if you have any comments or suggestions for the newsletter. Also, if you would like to contribute articles based on the Quran, Islam (Submission), or related topics, please send them to ICS/Masjid Tucson, PO Box 43476, Tucson, AZ 85733, USA.



Tucson Has a New Area Code

520

Effective March 19, 1995, the telephone area code of Tucson will be changed from 602 to 520. Please make a note of it.

Mark Your Calendar

1995 Conference

August 18-20, 1995
Tucson, Arizona

God willing, we are planning to hold this year's United Submitters Conference in Tucson, Arizona. The dates of the conference are set for August 18-20, 1995.

Our survey for the dates of the conference indicated that these dates are suitable for the majority of submitters. We had requests from only two submitter families, both from the state of Texas, for moving the conference to an earlier date. However, holding the conference at an earlier date had more conflicts and difficulties than the dates set. Therefore, we have made a decision to hold the conference as scheduled. We regret any inconvenience this may cause to several brothers and sisters. We pray to God that He will somehow make it easy for everybody to attend the conference, and that He will provide us the time and means for getting together and striving in His cause.

Therefore mark your calendar, and start making your plans to attend the conference. Remember that this is a great opportunity to be with the submitters from all around the world.

Look for more details in the coming issues of the Submitters Perspective.

Over it is 19

[74:30]

The Quran is the Final Testament. It is a scripture with a built-in proof of divine authorship—a superhuman mathematical composition which was unveiled in 1974 by late Dr. Rashad Khalifa, in accordance with God's will.

The Quran's mathematical composition based on number 19 is simple to understand, but impossible to imitate. God calls it one of the great miracles (74:35).

If you have not heard about the miracle or are not exactly sure what it is all about, now is the time to get the facts. You should examine and verify the miracle for yourself. If you have questions, do not hesitate to call or write to us.

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In the name of God, Most Gracious, Most Merciful

Submitters Perspective

Monthly Bulletin of United Submitters International Published by Masjid Tucson March 1995 Shawwal 1415 Vol.11 No. 3



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In Praise of God, Lord of the Universe

They (those who possess intelligence) remember GOD while standing, sitting, and on their sides, and they reflect upon the creation of the heavens and the earth.... [3:191]

As we know from the Quran, the first and foremost of God's attributes is the Oneness of God; *Waahid*, the One, the Absolute. It is such a fundamental attribute that the mathematical code of the Quran and many of the fundamental numbers in nature are based on its gematrical value, 19.

In contrast to the Oneness of God, there seems to be polarity in all of nature. Only God is One, absolute and complete in and of Himself, everything else is created in pairs; needing something else to complete it, to enable it to function; or even to have meaning. This does not refer just to the concept of male-female, it goes much deeper than that. In physics, for example, we have matter and anti-matter. Every elementary particle has its anti-particle. For the electron, we have the anti-electron (positron), for the proton we have the anti-proton and so on. None can exist without its counterpart. This concept is one of the most important foundations of modern theories of physics, which means that it is a fundamental of nature.

Every thing and every entity in the universe, by itself, would have no meaning at all and needs something else to define it; night without day would have no meaning,

north without south would have no meaning, dark without light would have no meaning.

Glory be to the One who created in pairs, all that the earth produces, as well as themselves, and other creations they do not even know. [36:36]

Thus it is only God that is complete in and of Himself, needing nothing else to define Him, to give Him meaning, needing no definition, beyond definition. (To emphasize this concept of polarity in all created things, in contrast to His own absolute oneness, I believe, God has specifically numbered the above verse with a pair of numbers: chapter 36, verse 36.)

This attribute of God not only is the most fundamental, but it is most easily understood, as it is simple in concept. Furthermore, we are born with this knowledge. Of all those who believe in the existence of God, none, in principle, claim there are two or three gods. However, for idol worshipers, their love for their idol is so great that they try to get around this fact by claiming that their idol has some of God's power and glory. They attribute their fabrications to God and thus commit a horrendous crime.

Lord or Sustainer of the Universe

After the Oneness of God, a foremost attribute of God, is what is called in Arabic "rabb":

Praise be to God, Lord of the universe [1:2]

The word "rabb" is usually translated to English as Lord, master, sovereign, or sustainer. But these are poor translations of the original, simply because there is no equivalent word to convey the depth of its meaning.

The word "rabb" is derived from the trilateral Arabic root *r-b-b* whose meaning can only be summarized as: "to have a legitimate claim to the possession of anything and consequently authority over it, as well as to nurture, to sustain, to foster and to develop a thing from its inception to its final completion." One of the most famous lexicographers of the words of the Quran, over 1000 years ago, long before the concept of modern science and evolution, defined the word "rabb" as: "fosterer of a thing, who develops it from one state into another until it attains completion according to a pre-plan."

So when we freely say "Praise be to God, Lord of the universe," as we do at least 17 times a day when we read *Al-Faatehah* (the Key) in our *Salat* (Contact) prayers, we admit, we accept and we praise all these qualities of God present in the word "rabb": one who plans, who creates, who sustains....

Notice that right at the beginning of the Quran God calls Himself Lord of the universe (the worlds), of all things, those we see and those we do not see. He is not just "rabb" of righteous people, He is also

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In Praise of God *continued*

"rabb" of evil people, idol worshippers, disbelievers... It is in this capacity that He provides for them, as He does for the believers, He nourishes them, He gives them the opportunity to grow, to prosper..., even though they do not deserve a single blessing from God, even though they deserve to be destroyed immediately.

Protector of Believers

God has given Himself the title "Lord of the universe," and therefore He is the Lord of both believers and disbelievers alike. But then God says He treats believers very specially under His title "mawlaa" (protector) because He says He is "mawlaa" of the believers only, exclusively. This is another word that can not be translated with one or two words so we can only summarize the meaning of *mawlaa* as "one who is in charge of one's affairs, patron, protector, protective friend, one who really cares."

This is because GOD is "mawlaa" (protector) of those who believe, while the disbelievers have no "mawlaa." [47:11]

So only the sincere believers—God willing we are among them—have the right, the good fortune and the honor of calling God our "mawlaa."

Pardon us and forgive us. You are our "mawlaa," so grant us victory over the disbelieving people. [2:286]

As our "mawlaa," God watches our actions with care, He protects us from temptations, He reminds us, while disbelievers are left alone to ruin and destroy themselves. *He leaves them in their transgressions, blundering. [2:15]*

How else can you explain when you see otherwise intelligent people get emotional and cry when they hear the names of their idols: Muhammad, Jesus, Ali..., yet when they hear the most beautiful names of God, they do not show any emotion or reaction, they become like stones.

Why is it that these people never cry, never fear, never tremble, never are in awe, never shake when they hear the names of God.

...The King, the Most Sacred, the Peace, the Most Faithful, the Supreme, the Almighty, the Most Powerful, the Most Dignified... [59:23]

Because they are truly idol worshippers and they are not satisfied with the Lord of the universe and all that implies. Consequently, God leaves them alone, or leads them on in their blundering to destroy themselves.

Everything Has a Purpose

As was pointed out, part of the definition of "rabb" is to control things, to plan, to carry out. This makes God a dynamic divinity who is involved in the day to day affairs of the universe, of you and me, One who does everything every day, every moment. He creates, guides, gives provisions, sends the rains....

God does all these things now and forever. He did not just create and then leave everything to itself.

Another part of the definition of "rabb" is having purpose, one who carries out a plan toward a pre-determined goal.

...Our Lord, You did not create all this in vain.... [3:191]

Among the strongest arguments used in the Quran for the existence of God and the quality of "rabb" is the argument of teleology, the existence of purpose in all of nature, the adaptation in all of nature toward a goal.

Perhaps you have heard the expression, and it is literally true, that it takes the entire universe to grow a single blade of grass. Every single part of the universe has to function in perfect harmony and coordination with every other part, for this single blade of grass to grow. This is divine guidance, in its most basic form, universal guidance.

It means that there is absolutely nothing in the universe that is left on its own to shift for itself, to move blindly and haphazardly until accidentally it finds a suitable mode of existence. Every single part of the universe from the electrons to the galaxies play an exact, a necessary and essential role. Not only that, each continues to grow in form and in complexity, evolves, and is guided by the Lord of the universe.

So there is no blind struggle, there is no mindless, pointless destruction. In fact, destruction is made a necessary step, it is only a means toward construction, which is the aim, the goal.

The One who created death and life... [67:2]

Therefore death is not just something that

happens at the end of life, rather it is an essential and created step.

All individual life is born, grows, decays and dies; but decay and destruction is as much a law of physical existence as birth is, as growth is... and the Quran repeatedly points this out:

...He produces the living from the dead and the dead from the living. Such is God; how could you deviate! [6:95]

So the whole cycle of life and death is given as a sign pointing toward a "rabb" who is preserver, fosterer and developer of values. During the entire cycle of death and destruction, values are not only preserved but they are enhanced.

Today we can analyze the tiniest bit of light, coming from a distant star or galaxy billions of years away. From this tiny light, we can essentially tell all the past and all the future of that star: how far it is, how big it is, how fast it is moving, how old it is, how many more years it will live, what kind of death it will face, whether it will be a violent death or a peaceful and quiet death, and thousands of other pieces of information.

It is really extreme arrogance to claim that all this happened accidentally. It is God, Lord of the Universe, who planned and programmed the minutest detail of the life of each star billions of years ago when He created it. Since then every second of every day He has continued to move it toward its death. As a result of this, another star, another planet... is born, a star or planet that will be more complex, more evolved than the parent star. The parent star may have been made of only hydrogen and helium but the newborn, population II star (as our sun is, for example,) will have a variety of elements, necessary for life.

In exactly the same way, God has planned and charted the entire life cycle of every single creature in the universe, including us:

We have recorded the fate of every human being; it is tied to his neck.... [17:13]

He initiated you from one person, and decided your path as well as your final destiny.... [6:98]

No power can make the smallest change in God's plan. He already planned everything in conjunction with every other event. There is no accident in God's universe.

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In Praise of God *continued*

Everything we created is precisely measured. [54:49]

God's Greatness

Can we really appreciate the greatness, the glory and the magnificence of God? How could we?

No vision can comprehend Him but He comprehends all visions. [6:103]

How could we?

None equals Him. (There is nothing that could be compared with Him). [112:4]

How could we?

God is far greater (more powerful, more generous, more compassionate, more just, more...) than we could possibly imagine.

But God says He has given us the best of examples and allegories in the Quran so that we can appreciate some of His mercy, compassion and greatness.

And lower for them (the parents) the wings of humility and kindness, and say "My Lord (Rabb), shower them with your mercy, for they have raised me from infancy (rabbayaani)." [17:24]

There appears to be a subtle play on words as both "rabb" and "rabbayaani" are used even though they may not have the same verbal root. Raising an infant child takes the supporting care of the father and the tender love of the mother. They both have total power over the child, yet they show tender care and mercy toward the child and provide continued guidance for him.

All these qualities are present in infinite degrees in the word "rabb" and in the quality of being "rabb." Therefore God shows far more mercy, far more compassion and far more care toward His creatures than any parent ever could.

How foolish, then, it would be even to think that the all powerful God has created any of His creatures less than absolutely perfect for what He has planned for it, and for what that creature will face in life.

He perfected everything He created... [32:7]

The smallest detail is taken into account so that any creature is able to undergo what God has in store for it. This is true of stars, of trees, of animals, of you and

me. Each of us, whether black or white, tall or short... is an example of absolute beauty and perfection for what God has planned for us. Only you could have gone through what you went through because God only prepared you for that, no one else would have been able to bear it.

It would be foolish to think that God, the most caring of all parents, has created us less than capable of reaching the highest of the highs.

We created man in the best design. [95:4]

How could it be possible for God, the most merciful of all parents, to create us and then deprive us of all that we need?

All of them, these as well as those (believers as well as disbelievers) we provide from your Lord bounties, your Lord's bounties are inexhaustible. [17:20]

Of course God will provide, not according to our foolish desires but according to His judgment, that of the wisest of the wise.

How could it be possible for God, Lord of the universe, to impose upon us, to require from us any more than He has made us capable to bear?

God never burdens any soul beyond its means: to its credit is whatever it earns and against it is whatever it commits... [2:286]

Submission to God's Will

It would really be extreme foolishness and arrogance for us to wish to be something we are not, to wish to be somebody God did not create us to be, to ask God for more of this, less of that because

God knows and you know not.... [24:19]

Because God says:

O you who believe, you shall embrace total submission. [2:208]

Total submission; to accept absolutely, wholeheartedly with a smile, all of God's decisions which means all that happens everywhere, all that you are given and all that you are not given. Who are we to question God's judgment?

Whatever you will is in accordance with God's will... [76:30]

Therefore, all has been planned by the best planner. All has been charted for us the same way God charted the life of that star, billions of years away.

Whether we are to be rich or poor, die old or young, die in a far away land, lonely or among friends, have many children or

none... all has been decided by God. Therefore, we must not, we should not have any concern for this world and our share of it. Our share will be given to us, and no one else and no one else's share will be given to us no matter how hard we try.

Our only concern, our only thought, our only worry, our only occupation, our only preoccupation must be to make the right decision in the only area that God has assigned to us; whether we decide to believe in God alone or not, whether we decide to worship God alone or not.

All of our cries, all of our fears, all of our trembling, all of our worries must be for fear of failing this test, for fear of deviating from God's path, for fear of neglecting God, for fear of falling into the trap of idol worship, under any excuse, any pretext, for fear of loving a hapless, hopeless, powerless servant of God instead of God. Now and forever we must ask God alone for help:

Only You we worship, only You we ask for help. [1:5]

What kind of help should we seek, what kind of help do we need? The Lord of the universe, the only teacher of the Quran, tells us immediately:

Guide us in the right path [1:6]

Let us then ask God, our protector "mawlaa" for help.

Our Lord, we have heard a caller, calling to faith that: "You shall believe in your Lord," and we have believed. Our Lord forgive us our transgressions, remit our sins, and let us be among the righteous when we die. [3:193]

Praise be to God.

Hussein Kowsari

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