



In the name of God, Most Gracious, Most Merciful

# Submitters Perspective

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Community of Submitters

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## Moderation

We are strict monotheists believing in the one true God. We believe that He alone is the Creator of the universes and everything within and without. We also are convinced that His true word is the intact and complete Quran. (38:29, 39:2, 6:114-5)

The word “fundamentalism” is regretfully misunderstood to mean those who are militant or fanatic in their views. “Extremist Muslims” are called fundamentalists. Fanaticism which means trying to impose your will on others physically or psychologically is forbidden in the Quran (2:256, 10:99). Such people (who resort to violence and aggression) are not truly “Muslims” (5:87, 22:72). Someone who follows the “fundamentals” of Submission (Islam) will be charitable, kind, truthful, humble and peacefully devoted to God alone (3:17, 14:35, 90:17, 52:26). If you are true to your belief (and this is between you and God) you are the true “fundamentalist”.

What about “moderates”? Moderates are regretfully taken to be people who do not follow their religion too seriously. But the word simply means avoidance of any extremes—being tolerant, just and equitable, being temperate in conduct and expression.

Our very identity itself personifies the core values of moderation, not to aggress, offering peace to the ignorant, weighing with a correct balance and measure, etc. Our conduct is moderated both in personal matters and social matters. We should be aware of what moderation means and avoid the excesses. If we are ignorant of this our faith may be incomplete and mere lip service.

*[49:14-15] The Arabs said, “We are Mu’mens (believers).” Say, “You have not believed; what you should say is, ‘We are Muslims (submitters),’ until belief is established in your hearts.” If you obey GOD and His messenger, He will not put any of your works to waste. GOD is Forgiver, Most Merciful. Mu’mens (believers) are those who believe in GOD and His messenger, then attain the status of having no doubt whatsoever, and strive with their money and their lives in the cause of GOD. These are the truthful ones.*

Though we are frequently encouraged to spend in the cause of God, this is no place for extremes. Too much or too little has to be avoided, even in charity. *[25:67] When they give, they are neither extravagant, nor stingy; they*

*give in moderation. [2:219] .... They also ask you what to give to charity: say, “The excess.” GOD thus clarifies the revelations for you, that you may reflect... [17:26-27] You shall give the due alms to the relatives, the needy, the poor, and the traveling alien, but do not be excessive, extravagant. The extravagant are brethren of the devils, and the devil is unappreciative of his Lord.*

Every aspect of creation is in balance as designed by God, even the stars and planets. *[36:40] The sun is never to catch up with the moon—the night and the day never deviate—each of them is floating in its own orbit. [36:38-40] The sun sets into a specific location, according to the design of the Almighty, the Omniscient. The moon we designed to appear in stages, until it becomes like an old curved sheath. The sun is never to catch up with the moon—the night and the day never deviate—each of them is floating in its own orbit.*

We have to eat and drink in moderation and not waste anything. *[7:31] O children of Adam, you shall be clean and dress nicely when you go to the masjid. And eat and drink moderately. Surely, He does not love the gluttons.*

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[6:141] ....and do not waste anything. He does not love the wasteful.

We should consult one another (42:38) and allow participation in the taking of certain big decisions. In this manner, subordinates can be motivated and instilled with the spirit of commitment and there can be all-round progress.

[3:159] It was mercy from GOD that you became compassionate towards them. Had you been harsh and meanhearted, they would have abandoned you. Therefore, you shall pardon them and ask forgiveness for them, and consult them. Once you make a decision, carry out your plan, and trust in GOD. GOD loves those who trust in Him.

In our faith, there is no coercion. [2:256] There shall be no compulsion in religion: the right way is now distinct from the wrong way. Anyone who denounces the devil and believes in GOD has grasped the strongest bond; one that never breaks. GOD is Hearer, Omniscient.

Certainly, we can invite and encourage [16:125] You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones.

But the final decision is in God's hands. [109:1-6] Say, "O you disbelievers. I do not worship what you worship. Nor do you worship what I worship. Nor will I ever worship what you worship. Nor will you ever worship what I worship. To you is your religion, and to me is my religion."

We are told not to curse the gods of other people (6:108). Way before Dale Carnegie wrote his bestseller, *How to Win Friends and Influence People* (1936), the Quran said [41:34] Not equal is the good response and the bad response. You shall resort to the nicest possible response. Thus, the one who used to be your enemy, may become your best friend.

Retaliation, whereby punishment re-

sembles the offence committed in kind and degree, is recognised but with no excesses as God does not love the transgressors. Equivalence is the law but patience and forgiveness are the preferred choices. [2:178] O you who believe, equivalence is the law decreed for you when dealing with murder—the free for the free, the slave for the slave, the female for the female. If one is pardoned by the victim's kin, an appreciative response is in order, and an equitable compensation shall be paid. This is an alleviation from your Lord and mercy. Anyone who transgresses beyond this incurs a painful retribution.

[5:45] And we decreed for them in it that: the life for the life, the eye for the eye, the nose for the nose, the ear for the ear, the tooth for the tooth, and an equivalent injury for any injury. If one forfeits what is due to him as a charity, it will atone for his sins. Those who do not rule in accordance with GOD's revelations are the unjust.

[42:40] Although the just requital for an injustice is an equivalent retribution, those who pardon and maintain righteousness are rewarded by GOD. He does not love the unjust. Excesses are deplored throughout the Quran.

The Quran encourages justice and fair play. [5:8] O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses. Do not be provoked by your conflicts with some people into committing injustice. You shall be absolutely equitable, for it is more righteous. You shall observe GOD. GOD is fully Cognizant of everything you do.

All our ups and downs and fluctuations in this life, everything is with God's full knowledge and consent [64:11] Nothing happens to you except in accordance with GOD's will. Anyone who believes in GOD, He will guide his heart. GOD is fully aware of all things.

When we study the Quranic verses, we understand completely that whatever has happened, continues to happen and will happen in the future is based entirely on God's immense knowledge and is in accordance with His Divine scheme of things. Every-

thing is predestined and whatever decision He has made will certainly come to pass. Our life, our death and every happening in the universe are all in His Command (35:11, 13:8).

Ideally, we are not supposed to sink into gloom over the passing away of someone or the loss of something nor rejoice at some windfall nor gloat over a success. Even in celebration and sorrow, there is a caution about extremes (57:22-3).

Our free will is totally under God's perfect control. This is God's prerogative and can be shared with no one else. Our destiny is unalterable and, God willing, we have to keep performing to the best of our ability all our assigned tasks and duties in this life to attain eternal salvation.

Thus, people who say we should re-interpret the Quran in a "more modern way" or in "keeping with the times" are not aware of the true teachings of God's Scripture. What we need to do, God willing, instead of berating other people about their lack of knowledge is study *The Key* that unlocks the treasure trove of the Quran which God has so kindly bequeathed to us and share the true knowledge and understanding thereof.

[29:69] As for those who strive in our cause, we will surely guide them in our paths. Most assuredly, GOD is with the pious.

Alim

## Quran app: Android, iOS, Windows

Read, in the name of your Lord, who created. [96:1]

By God's grace, we have a Quran app available for iOS & Android phones and tablets, and Windows PCs. You can read Quran, search for a verse, save bookmarks and more. Please visit:

<https://masjiduntucson.org/quran/app/>

Quran: The Final Testament  
(Authorized English Version)  
Translated from the Original  
by Rashad Khalifa, Ph.D.

## EGO HINDERS APPRECIATION

*[30:50] You shall appreciate GOD's continuous mercy, and how He revives the land that has been dead. He will just as certainly resurrect the dead. He is Omnipotent.*

What hinders us from being appreciative? We know that one big barrier to appreciating God is the ego. And what is it about the ego that stops us from being appreciative?

To begin discussing this topic, I think everyone's ego has its own unique characteristics that we each need to deal with. My ego may whisper to me, you need to worry about money (68:13), and your ego may not do that. My ego may whisper to me it's ok to be a glutton with sweets, and yours may not do that. So, we each need to do a self-evaluation to determine what our ego is doing to us, so we can kill it, and be appreciative (2:51-54). God willing, I will attempt to share my self-evaluation, to show traits that make me unappreciative. And how killing my ego helps me to appreciate what God wants me to do, instead of what I want to do.

Mr. Know-It-All: now this part of my ego always seems to get me in trouble. I'm in the car driving with my wife, she suggests to me to take a certain route to get to our destination. Mr. Know-It-All decides his route is more efficient, I'm driving, therefore I'm going my way. That kind of thinking produces cold dinners and appointments to sleep on the couch. Another one, I'm in a discussion with someone and we get to a point of disagreement. Mr. Know-It-All thinks his points are right, precise, and nothing more needs to be said. So, I repeat myself using a louder voice, like that will make it clearer. That kind of action can sometimes result in a loss of friendship or create divisions. Yet another, I ask someone a question when I already have a response ready. As they

are explaining their answer to my question, Mr. Know-It-All is waiting for an opportunity to jump in and present how I can answer it. It usually creates an awkward silence and feelings of resentment from the one who is answering the question. They are probably thinking, "Why did you even ask me this question?"

Having an attitude of knowing everything closes the mind to learning and even hinders us from having better understandings of situations. I need to kill that part of my ego, stay open-minded, and increase my opportunity and ability to be appreciative.

When driving, I may not know the traffic report or road construction that's going on in the driving route I plan to take. Going my wife's suggested way, may in general, be faster. Even if the route were longer, I could use that time to enjoy spending time with her. Instead of letting my ego control me with the know-it-all attitude, I could appreciate my wife trying to help me (42:38), and go the way she proposes. Then, I would also be able to appreciate a hot meal and the comfort of sleeping in my bed.

Open-mindedness in a disagreement during a discussion would prevent me from repeating the same thing, only using a different tone. It would enable me to appreciate that I don't know everything and present me with an opportunity to conduct research on a topic. Researching a topic increases your understanding and strengthens your belief foundation. I was once asked, if I follow the Quran alone and it is complete, where are the details of the Contact Prayers in the Quran? At first, I fumbled with the question, then by God's grace, I researched the details of the Contact Prayer in the Quran. I was then able to intelligently, using the Quran alone, discuss the details of the Contact Prayers. It not only strengthened my faith by God's grace, but also the faith of the other person who I was discussing it with, as well as someone else who was listening.

Sometimes in a conversation, I do know the answer to a question that's being debated, but I'm just not making my point clear. If I appreciate that the other person doesn't understand my point, it could increase my patience, and give me an opportunity to say it in another way or try to use a different analogy to make my point clear. After that, if we don't come to an agreement, we need to just offer peace and move on (41:33-36).

I have often caught myself feeding my ego with the infamous pre-loaded question. I can't think of many ways to be more closed-minded than asking someone a question and you're not even trying to hear their understanding. The last time I witnessed this, God gave me a clear inspiration to consciously be more open-minded. I asked someone if they believed in God and how they understood their own existence. They began their explanation, and about one minute into it, they were cut off by someone else who started explaining their beliefs. The third party backed up their understanding using proof from the book they accepted as God's word. I patiently waited for them to finish talking, which lasted about five minutes, and they asked me if I agreed. I did agree because they described God alone and used the Quran to justify their understanding. Then, I politely explained that the person I asked the question to did not accept the Quran as the word of God. Telling someone who doesn't accept the Quran to look at a specific chapter and verse in the Quran to back up your understanding may not appeal to them. To attempt to invite them to the truth (16:125), we can instead ask how they understand God and their own existence and start from there. By being on the outside looking in, God showed me the ineffectiveness of a pre-loaded question. Staying open-minded allows us to appreciate the blessing God gave us to understand Him and our existence.

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MASJID TUCSON United Submitters International

PO Box 43476 Tucson AZ 85733-3476 USA

Tel: (520) 323 7636

internet web site: [www.masjiduntucson.org](http://www.masjiduntucson.org)

e-mail: [info@masjiduntucson.org](mailto:info@masjiduntucson.org) (or: [masjiduntucson@gmail.com](mailto:masjiduntucson@gmail.com) )

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The senses aren't put to good use without an open mind and heart. The physical world feeds our senses, which in turn feed the mind and heart, which we can use to grow our soul. We use our mouth and body to make contact prayers. We use our eyes to see opportunities to be righteous. We use sight, smell and taste to distinguish good healthy foods from bad unhealthy ones that we use to nourish our physical bodies. If we have a closed mind and heart, we may not see the benefit of contact prayers, being righteous, or taking care of our souls and bodies. I like comparing a closed mind and heart to a balloon that is blown up and tied off. With a closed mind and heart, nothing new could enter our senses to allow our soul to grow. With a closed balloon, no new air enters the balloon that is tied off, which would enable it to expand more. In time the blown-up tied off balloon may empty and deflate, which is what could happen to our soul if our mind and heart are closed.

May God help us to have open minds and hearts to grow our souls. May God forgive us and help us learn from our downfalls to do better, make us knowledgeable, help us kill our egos, and show us how to be appreciative.

Robert

## Verses on Appreciation

[2:152] *You shall remember Me, that I may remember you, and be thankful to Me; do not be unappreciative.*

[3:145] *No one dies except by GOD's leave, at a predetermined time. Whoever seeks the vanities of this world, we give him therefrom, and whoever seeks the rewards of the Hereafter, we bless him therein. We reward those who are appreciative.*

[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.*

[16:121] *Because he was appreciative of His Lord's blessings, He chose him and guided him in a straight path.*

[25:62] *He is the One who designed the night and the day to alternate: a sufficient proof for those who wish to take heed, or to be appreciative.*

[39:66] *Therefore, you shall worship GOD alone, and be appreciative.*

[76:20] *Wherever you look, you will see bliss, and a wonderful dominion.*

[76:22] *This is the reward that awaits you, for your efforts have been appreciated.*

## Poem of Remembrance

[Ed note: Memorial Day in the United States is May 31 this year. It was originally set aside as a day to honor soldiers killed in wars. But we all have loved ones who have passed on, and this is a beautiful poem of remembrance]

When I come to the end of the road and the sun has set for me,

I want no rites in a gloom-filled room!  
Why cry for a soul set free?

Miss me a little, but not too long. And not with head bowed low!

Remember the love that once we shared.  
Miss me, but let me go.

For this is a journey that we all must take,  
and each must go alone.

It's all a part of the Master's plan, a step on the road to home.

When you are lonely and weak at heart,  
go to the friends we know.

And bury your sorrows in doing good deeds.

Miss me, but let me go.

Original by Christina Rossetti, slightly revised