

*Qhutbah, Insha Allah, Friday, April 28, 2006*

*Alhamdu lillah, wa ash hadu ala ila ha ill lallah*

*Bismillah hir Rahman nir Rahim*

This Qhutbah is on how Submission, Insha Allah, can develop our body and soul. Since the dawn of time, humans have made efforts to change conditions of living for the better and to protect themselves against the hostile forces of nature. Humans have always been discontented with existing realities and these have spurred them on to better and improve their security and condition. Progress and perpetual development is the human's earthly destiny. But what about the all-important soul? [90:4] We created the human being to work hard (to redeem himself).

Through its Divine Scripture – the Quran - Submission encourages human effort and activity towards advancement and improvement. It calls for an end to human exploitation, misery, enslavement, injustice and inequality. A true submitter nation would have to provide food to the hungry, shelter to the homeless, clothing to the poor, medication to the sick and education and enlightenment to the ignorant. It would aim at establishing a classless society based on the rule of law, justice, liberty and equality. The Quran lays an objective method of observation and investigation into the Divine and universal laws operating and calls on us to use our senses and faculties to observe and reflect upon the phenomenon of Nature. [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. This is the legacy that Submission has given to the so-called "Western world" which talks of its democratic and scientific civilization. In fact, "modern civilization" is in debt to Submission due to this heritage.

Thus, the Quran gives due importance to our material, social and economic development in order to give a priority to our spiritual, moral, cultural and intellectual development. [7:24] He said, "Go down as enemies of one another. On earth shall be your habitation and provision for awhile." If one were starving, it would be impossible to give understanding and time for life's spiritual, moral and aesthetic pursuits. Thus Submission teaches us to give the required value to our earthly life also and allows us a perfect combination of the sacred and the fleeting earthly life. It is most rational, balanced and practical. It takes into account and lays the required emphasis on all aspects and dimensions of human life: the worldly, the spiritual, the temporal, the eternal, the here and the Hereafter, the material and the moral, the economic and the social.

There are some verses which stress on the worth and importance of this life. [16:80] And GOD provided for you stationary homes where you can live. And He provided for you portable homes made of the hides of livestock, so you can use them when you travel, and when you settle down. And from their wools, furs, and hair, you make furnishings and luxuries for awhile. [6:142] Some livestock supply you with transportation, as well as

bedding materials. Eat from GOD's provisions to you, and do not follow the steps of Satan; he is your most ardent enemy.

This present life has a meaning and purpose and we have to play a positive and active role on the stage of this world. Submission does not crush or suppress human nature. Within the bounds and limits set by God, humans can attain their full stature and satisfy their physical, moral, emotional and sexual desires. We can develop fully as individuals and members of society with dignity, a high vocation with freedom of faith and conscience.

Submission does not ask for an austere or theocratic concept. We have no clergy, no sacerdotal hierarchy, no Pope, no Aga Khan, no Bada Mullaji or Dalai Lama. Submission advocates democracy and a social welfare state to promote our moral and material well being [42:38] They respond to their Lord by observing the Contact Prayers (Salat). Their affairs are decided after due consultation among themselves, and from our provisions to them they give (to charity). The Quran denounces asceticism and hermitism. Submission does not call upon humans to renunciate reject and withdraw from the material world and its life. It comprehends every aspect of human life and does not divide it into exclusive sections of the sacred and the profane. [57:27] Subsequent to them, we sent our messengers. We sent Jesus the son of Mary, and we gave him the Injeel (Gospel), and we placed in the hearts of his followers kindness and mercy. But they invented hermitism which we never decreed for them. All we asked them to do was to uphold the commandments approved by GOD. But they did not uphold the message as they should have. Consequently, we gave those who believed among them their recompense, while many of them were wicked.

Quranic law distinguishes between the spiritual and secular and every submitter has to respect the rights of God (Huqooqullah) and the rights of humans (Huqooqunnas). The rights of God are Faith, Salat, Zakat, Fasting, Haj, Zikr and following each and every command in the Quran. Rights of humans would be the giving of zakat and charity in the prescribed order, looking after parents and family, avoiding backbiting, slander, defamation and suspicion; freeing slaves, feeding the poor etc. [2:188] You shall not take each others' money illicitly, nor shall you bribe the officials to deprive others of some of their rights illicitly, while you know. [4:2] You shall hand over to the orphans their rightful properties. Do not substitute the bad for the good, and do not consume their properties by combining them with yours. This would be a gross injustice.

Some people think that humans have no rights with the Theo-centric viewpoint where God is the centre and that we only have duties towards the Creator. It is not a religion in the Western detached and private sense of the word. For example in Sura 17 - Bani Israel worldly duties, legal precepts and sublime morality are clearly stated. The Quran will never allow humans to devalue other humans. The glorious Quran is replete with numerous guidelines in terms of which the believer must conduct himself. This is why "righteous" in all its different connotations is mentioned in the Quran well over 100 times. Human rights even in a modern sense flow from the rights of God and our duties towards Him.

Submission is a multi-dimensional religion. It is law, civilization, culture and supreme guidance outlining the perspective in which we are called upon to do our duties enjoined by the Divine Law. Submission in the true spirit of science appeals to reason as the only authority next to Revelation and the Messenger.

[7:32] Say, "Who prohibited the nice things GOD has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." We thus explain the revelations for people who know. [16:114] Therefore, you shall eat from GOD's provisions everything that is lawful and good, and be appreciative of GOD's blessings, if you do worship Him alone. [17:70] We have honored the children of Adam, and provided them with rides on land and in the sea. We provided for them good provisions, and we gave them greater advantages than many of our creatures. [28:77] "Use the provisions bestowed upon you by GOD to seek the abode of the Hereafter, without neglecting your share in this world. Be charitable, as GOD has been charitable towards you. Do not keep on corrupting the earth. GOD does not love the corruptors." [30:23] Among His proofs is your sleeping during the night or the day, and your working in pursuit of His provisions. In this, there are sufficient proofs for people who can hear.

[35:12] The two seas are not the same; one is fresh and delicious, while the other is salty and undrinkable. From each of them you eat tender meat, and extract jewelry to wear. And you see the ships sailing through them, seeking His provisions, that you may be appreciative. [45:12] GOD is the One who committed the sea in your service, so that the ships can roam it in accordance with His laws. You thus seek His provisions, that you may be appreciative. [67:15] He is the One who put the Earth at your service. Roam its corners, and eat from His provisions. To Him is the final summoning.

These verses are God's commandments. The Western world adopted this only since the Renaissance. God allows us to harness some of the forces of nature to fulfill our needs. We are allowed to adequately fulfill our physical, social and economic needs. We can use what is permitted in the earth as well as the heavens. Within a submitter society there would be no place for cut throat capitalistic competition but rather a planned and controlled economy in the interest of the majority of people. If a local or international law were to be promulgated, it would be countenance as an integral part of Submission. The economic system should harmonize individual interest with collective good. The Quran has enjoined on believers the obligation to acknowledge human rights with justice and equity.

The Quran states that the whole universe is in measured order. [7:56] Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous. There are exact mathematical laws that bear witness to the Wisdom of God as also His favours to all His creatures. Everything in it follows a course that emanates from the Creator and it is unchangeable. [33:62] This is GOD's eternal system, and you will find that GOD's system is

unchangeable. [48:23] Such is GOD's system throughout history, and you will find that GOD's system is unchangeable.

We must learn, God willing the various measures and the course. Sura 55 – Al-Rahmaan brings home to us this truth. *Fabi – ayyi aalaaa - I- Rabbikumaa tukazzibaan? Which of your Lord's marvels can you deny?* A profound statement mentioned 31 times, Alhamdu lillah! It is also found in 53:55 but the Arabic is different. The complete cosmic creation is based on the balancing forces that hold it together keeping it, as well as one's inner spirit, in active change. The entire chapter lays great stress that believers must respect these measures of balance with equity. Every created thing has got some good in it. In different respects it serves the needs of different creatures. If one specie utilizes it in one way, another specie has need of it in another way. The principles of measure works not only on the physical plane, but in the moral and spiritual order as well. The same thing becomes good or evil in different forms and measures.

Submission promises us felicity and happiness not only in the Hereafter but also in this world to those who live in accordance with the guidance provided by the Quran. [32:9] He shaped him and blew into him from His spirit. And He gave you the hearing, the eyesight, and the brains; rarely are you thankful. God has not made man in His image but we, as His creations should reflect in our character God's divine qualities. For example beauty – perceived by the senses in thought and action. Degradation of human life would be contrary to the percepts of Submission; cleanliness [2:222] .... GOD loves the repenters, and He loves those who are clean."

We are called by our faith to refine our lives and manners and ceaselessly strive for continuous improvement and betterment of our own self and surroundings. Even the word "*falaah*" in the long version of the Azaan means "*success through cultivation*".

Submission is a victory over primitive barbarism and social and economic inequality. It aims at improving our lot on earth and bettering human conditions so that the earth could become the habitat of righteousness and harmony as a temporary address before the real next life. [6:127] They have deserved the abode of peace at their Lord; He is their Lord and Master, as a reward for their works.