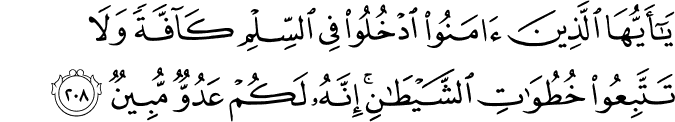
**SUBMISSION TO ALLAH (GOD ALMIGHTY)**



**2:208.** O you who believe! Come in full submission to God, all of you, (without allowing any discord among you due to worldly reasons), and do not follow in the footsteps of Satan, for indeed he is a manifest enemy to you (seeking to seduce you to rebel against God, with glittering promises).

2:162

**2.162**. Abiding therein (in the Fire, the consequence or place of the curse); the punishment will not be lightened for them, nor will they be reprieved.

2:163

**2:163**. (So, O people, refrain from concealing the truths and from disbelieving, and do not seek in vain a source of help and another refuge for yourselves. For) Your God is One God; there is no deity but He, the All-Merciful, the All-Compassionate.126

**126**. This verse marks a conclusion with respect to the topics discussed up to this point. It links all those topics with the Basmalah (In the Name of God, the All-Merciful, the All-Compassionate), which is the seed of Islam and the Opening Chapter (the Fāti h ah , the core of the Book), and the initial verses of this sūrah .

Among his own people, Prophet Muhammad was famous for his trustworthiness even before his proclamation of Prophethood. He was known as al-Amin (the Trustworthy). Like his predecessors, he asked no wage for calling to God.

Prophets never thought of material gain, spiritual reward, or even Paradise—they strove only for God’s good pleasure and to see humanity guided to the truth. Prophet Muhammad was the foremost in this respect. As he devoted his life to humanity’s welfare in this world, he will do so in the Place of Gathering. While everybody else will care only about themselves, he will prostrate before God, pray for the Muslims’ salvation, and intercede with God on behalf of others. [4]

God’s Messenger used to eat with slaves and servants. Once a woman saw him eating and remarked: “He’s eating as if he were a slave.” God’s Messenger responded: “Could there be a better slave than me? I am a slave of God.” [5]

**Submission, Sense, and Reason**

Many people ask how Islam, which requires submission to God, can be in accord with sense and reason. What we must realize here is that these two realities are not mutually exclusive. Islam does mean submission to God, and Islam is indeed in accord with sense and reason.

The principles of Muslim life are set forth in the Qur'an. If they were not, how could we know them? The Qur'an is an uncorrupted revelation of reality. The demonstrations presented therein concerning Divinity require Prophethood, since only Prophets can make the Divine known to humanity. Such demonstrations appeal to reason and sense, as do those concerning death and resurrection. Our intuition of eternity actually arises from eternal life itself. If this were not so, how could we intuit its existence, based upon our limited human knowledge and experience?

I will limit myself to arguing that all matters related to faith in Islam can be demonstrated by reason. Yet such demonstration means little or nothing at the level of truly profound human perception.

By definition, every act of God accords with sense and reason, for He is the All-Wise and the All-Knowing. We are bound to conclude that our best works, when compared to His, are of almost no significance. This world, which He gave us to live in, always will far exceed all that our living can add to it. Moreover, we can add to it only what God allows us to add. Given this, we can deduce that each of God's actions has a definite purpose. This realization is wholly pleasing to sense and reason.

All that we see around us when contemplating the Divine laws so evident in His creation, as well as our inner personal conviction, makes it impossible for us not to believe in God. That belief in God, that sense of His Being, whether in the outer world or within ourselves, inevitably leads us to submit to Him. In this way, a path moving from sense and reason ends in submission. And submission means a willing, intended obedience to God by obeying all His commands and prohibitions.

God has sure reasons for His commands and prohibitions, some of which we can understand. One such reason is that they are for our own individual or collective benefit. Take the five daily prayers, each of which must be prayed during its allotted time. Some benefits are immediately obvious: self-discipline and order, stability of faith and community. The manner of praying also is prescribed for definite reasons. The value of washing certain bodily parts before worship has obvious health and other benefits. Congregational prayer enables and sustains the community's existence. Zakat (the alms-tax) contributes significantly to preserving responsibility and balance between rich and poor people. Fasting has undeniable health benefits. As a further example, the Islamic penal code, (when applied by God-conscious rulers and) if studied in the light of sense and reason, leads to submission to the All-Wise and All-Mighty.

Regarding pilgrimage (hajj), the Qur'an says: Pilgrimage to the House is a duty to God for all who are able to make the journey (3:97). Obeying this command is an act of submission that leads to the experience of hajj, which leads us to contemplate its benefits: a worldwide conference for Muslims, an occasion for us to be together for the sake of God and free of all human and therefore artificial discrimination based on race, sex, color, or level of education.

Whether we start from an act of submission and the use of our sense and reason, or use our sense and reason and then are led to submission, Islam is confirmed, for it is grounded in sense, reason, and submission.(6)

**Is Submission to God in accord with Sense and Reason?**

Many people ask submission to God; can be in accord with sense and reason. What we must realize here is that these two realities are not mutually exclusive.

The demonstrations presented the Holy Book concerning Divinity require Prophethood, since only Prophets can make the Divine known to humanity. Such demonstrations appeal to reason and sense, as do those concerning death and resurrection. Our intuition of eternity actually arises from eternal life itself. If this were not so, how could we intuit its existence, based upon our limited human knowledge and experience?

By definition, every act of God accords with sense and reason, for He is the All-Wise and the All-Knowing. We are bound to conclude that our best works, when compared to His, are of almost no significance. This world, which He gave us to live in, always will far exceed all that our living can add to it. Moreover, we can add to it only what God allows us to add. Given this, we can deduce that each of God's actions has a definite purpose. This realization is wholly pleasing to sense and reason.

All that we see around us when contemplating the Divine laws so evident in His creation, as well as our inner personal conviction, makes it impossible for us not to believe in God. That belief in God, that sense of His Being, whether in the outer world or within ourselves, inevitably leads us to submit to Him. In this way, a path moving from sense and reason ends in submission. And submission means a willing, intended obedience to God by obeying all His commands and prohibitions.

God has sure reasons for His commands and prohibitions, some of which we can understand. One such reason is that they are for our own individual or collective benefit. Take the daily prayers, each of which must be prayed during its allotted time. Some benefits are immediately obvious: self-discipline and order, stability of faith and community. The manner of praying also is prescribed for definite reasons. The value of washing certain bodily parts before worship has obvious health and other benefits. Congregational prayer enables and sustains the community's existence. The alms-tax and charity contributes significantly to preserving responsibility and balance between rich and poor people. Fasting has undeniable health benefits leads to submission to the All-Wise and All-Mighty.

Whether we start from an act of submission and the use of our sense and reason, or use our sense and reason and then are led to submission, submission to God is confirmed, for it is grounded in sense, reason, and submission.(7)

# Total Dependence on Revelation and Submission To God

Although every Prophet was intelligent and endowed with a comprehensive understanding and a pure soul, these play no role in God’s choice of a Prophet. Most Prophets, including Muhammad, were unlettered and therefore were taught by God. Prophet Muhammad, despite his illiteracy, had knowledge of the past and the future, and insight into every branch of knowledge. He did not attend any school or have any human teachers, yet even his enemies admitted (and still do) that he displayed perfect justice in family affairs, perfect competency in state administration, and perfect command of armies.

Prophets were specially brought up by God. To cite an example, the Last Prophet recalled: “I intended twice in my childhood to attend a wedding ceremony. On both occasions, I was overpowered by sleep half-way [and thus was protected against any sin I would later prohibit] [1]; and “While repairing the Ka’ba, prior to my Prophethood, I was carrying stones. As everyone did, I wrapped my garment’s lower part over my shoulder to avoid injury. Part of my thigh was left uncovered. All of a sudden, the angel I had seen several times in my childhood appeared to me in all his majesty. I fell down and fainted. That was the first and last time I uncovered any part of my body that God ordered to be covered.” [2]

Prophets were protected by God against all sins, for they were created for a special purpose. They were protected from going astray, for even a minor deviation could result in humanity’s almost complete deviation.

Prophethood is distinguished by Divine Revelation: And thus have We revealed to you a spirit of Our command. You did not know what the Scripture was, nor what the faith. But We have made it a light whereby We guide whom We will of Our servants. And you, surely you guide unto a straight path (42:52). As a result, Prophets never spoke on their own accord: Nor does he speak of (his own) desire. It is naught but a Revelation revealed (53:3-4).

Prophet Muhammad, particularly when asked about the essentials of belief, would wait for Revelation. Sometimes the polytheists asked him to alter the Qur’an. But as it is a Divine Scripture whose wording and meaning belong completely to God, he would reply, as instructed by God: Say: “It is not for me to alter it of my own accord. I follow nothing, except what is revealed to me” (10:15).

Prophets submitted themselves wholly to God, and fulfilled their mission solely because God commanded them to. They never compromised or deviated from their way in order to achieve success. When confronted with threats or seductive offers, they replied with words similar to those of the Prophet: “If you were even to put the sun in my right hand, and the moon in the left, I will never give up preaching my cause.” He knew that the Qur’an is the Word of God, and so bore all hardship and opposition. [3] [1] Ibn Kathir, Al-Bidaya, 2:350.  
[2] Bukhari, Hajj, 42; Ibn Kathir, Al-Bidaya, 2:350.  
[3] Ibn Hisham, Sira, 2:285.

## Trustworthy and Asked No Wage

Prophets were completely trustworthy and asked no wage for their services. This very important characteristic is mentioned five times in Surat al-Shu’ara’. All Prophets said the same thing: “I am for you a trustworthy Messenger, so serve you God, and obey you me. I ask of you no wage for this; my wage falls only upon the Lord of the Worlds” (26:107–9, 125–27, 143–45, 162–64, 178–80).

Among his own people, Prophet Muhammad was famous for his trustworthiness even before his proclamation of Prophethood. He was known as al-Amin (the Trustworthy). Like his predecessors, he asked no wage for calling to God.

Prophets never thought of material gain, spiritual reward, or even Paradise—they strove only for God’s good pleasure and to see humanity guided to the truth. Prophet Muhammad was the foremost in this respect. As he devoted his life to humanity’s welfare in this world, he will do so in the Place of Gathering. While everybody else will care only about themselves, he will prostrate before God, pray for the Muslims’ salvation, and intercede with God on behalf of others. [1]

Those who intend to spread the perennial values of Islam should follow these practices. Any message based on an impure intention, regardless of eloquence, will have no effect on people. This point is frequently emphasized in the Qur’an: Follow such as ask no wage of you, that are right-guided (36:21).

Imam Busiri expresses the altruism, sincerity, and patience of God’s Messenger in vivid language: “Mountains desired to run on his either side in heaps of gold, but he refused.” The Messenger once said: “A day comes when I am hungry so as to endure it with patience; on another day I am full to praise my Lord, acquiring thus the reward of both patience and praising.”

‘A’isha reported that sometimes was no food was cooked for four successive days in their house. [2] Abu Hurayra also reports: “Once I went into the Prophet’s room. He was praying while seated and groaning. I asked him if he was ill. He replied that he was too hungry to stand. I began to sob bitterly, but he stopped me, saying: “Don’t cry, for one who endures hunger here will be safe from God’s torment in the next.” [3]

One day, he told Gabriel: “It has been several days since someone has lit a fire to cook food in the house of Muhammad’s family An angel appeared and asked: “O Messenger of God, God greets you and asks if you would like to be a Prophet-king or a Prophet-slave?” He turned to Gabriel, who recommended humility. The Prophet raised his voice and replied: “I wish to be a Prophet-slave, who entreats God in hunger one day and thanks Him in satisfaction the next.” [4]

God’s Messenger used to eat with slaves and servants. Once a woman saw him eating and remarked: “He’s eating as if he were a slave.” God’s Messenger responded: “Could there be a better slave than me? I am a slave of God.” [5]

God’s Messenger is, by virtue of being a slave of God, our master and that of creation, as eloquently stated by Ghalib Dada:

**An exalted king, the King of the Messengers, O my Master.  
You are an endless source of help for the helpless, O my Master.  
God honored you by swearing by your life in the Qur’an, O my Master.  
In the Divine Presence, you are the greatest, O my Master.  
You are the beloved, lauded and praised one of God, O my Master.  
Our “eternal” king you are, sent to us by God, O my Master.**

[1] Bukhari, Tawhid, 36; Muslim, Iman, 326.  
[2] Bukhari, Riqaq, 17; Muslim, Zuhd, 28.  
[3] Muttaqi al-Hindi, Kanz al-‘Ummal, 7:199.  
[4] Ibn Hanbal, 2:231; Al-Hindi, 7:191; Haythami, Majma’ al-Zawa’id, 9:18–19.  
[5] Haythami, 9:21.

## Complete Sincerity

Another indispensable characteristic is sincerity, which in this context means “purity of intention, to do everything solely for the sake of God.” We are told to worship God sincerely: They were commanded only to serve God, making the religion His sincerely, men of pure faith, and to perform the prayer, and pay the alms (98:5). God also mentions sincerity as the foremost attribute of the Prophets: And mention in the Book Moses; he was made sincere, and he was a Messenger, a Prophet (19:51).

We worship God only because we are His servants and He has told us to do so. Obeying Him allows us to secure His approval and be rewarded in the Hereafter. Said Nursi, the great twentieth-century Turkish thinker, said: “Do what you do only for God’s sake, start for God’s sake, work for God’s sake, and act within the sphere of God’s good approval.” [1]

God’s Last Prophet worshipped God so sincerely that people could say: “No one can remain as humble as he was at the beginning of his career or quest after attaining its height. Muhammad was an exception to this.” He is so great and sublime that we still stand out of respect for him, although he used to warn his Companions: “When I come upon you, don’t stand up as the Persians do (for their elders).” [2] Although his Companions had complete respect for him, he considered himself a poor slave of God. On the day he conquered Makka, he was the same as when he humbly had begun his mission. At the outset of his mission, he would sit and eat with the poor and slaves. As he entered Makka in triumph, he rode a mule in such deep submission and humility before God that his forehead touched its packsaddle. He was prostrating before God and taking refuge in Him from being a tyrannical, haughty conqueror.

God’s Messenger had one intention: to please God and worship Him sincerely. He worshipped Him at a level of perfect goodness and sincerity, as he himself stated in a famous Tradition: “Perfect goodness or virtue is to worship God as if you were seeing Him, and while you see Him not, yet truly He sees you.” [3] (8)

[1] Bediuzzaman Said Nursi, The Words, The First Word, 5.  
[2] Abu Dawud, Adab, 152; Ibn Hanbal, 5:253.  
[3] Bukhari, Iman, 47; Muslim, Iman, 5:7.

**References**

**(1) 2:208.The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(2) 2:162.The Quran with Annotated Interpretation in Modern English by Ali Unal**

**(3) 2:163.The Quran with Annotated Interpretation in Modern English by Ali Unal**

**[4] Bukhari, Tawhid, 36; Muslim, Iman, 326.**

**[5] Haythami, 9:21.**

**(6) Gulen, Muhammed Fethullah. Questions and Answers, Tughra Books Press, Inc.**

**(7) Gulen, Muhammed Fethullah. Questions and Answers Tughra Books Press, Inc.**

###### **(8)Gulen, Muhammed Fethullah. “The Messenger of God” Tughra Books Press, Inc. May 2005.**