"IF THE BOOK IS READ WITH THE SERIOUSNESS AND ATTENTION IT MERITS, IT HAS THE POTENTIAL TO HAVE AS PROFOUND AND FAR-REACHING AN IMPACT ON RELIGION, SOCIETY, GOVERNMENT AND HUMAN RELATIONS AS CHARLES DARWIN’S ORIGIN OF SPECIES EVENTUALLY CAME TO HAVE ON SCIENTIFIC AND SOCIAL THOUGHT NEARLY A CENTURY AND A HALF EARLIER."

ORDER YOUR FREE COPY | READ ONLINE | AVAILABLE FOR KINDLE

ISLAMICSOLUTIONS.COM | NEW LITERATURE FOR A NEW ERA | A VOICE OF CLARITY AND HOPE DRIVING ISLAM HOME TO THE WORLD -- ONE CONCEPT AT A TIME!
Islam Is Easy

If you have wondered why there is so much confusion and frustration among Muslims on so many
different fronts, the explanation is simple: Muslims just don’t get some of Islam’s core concepts
right.

Yes, it is absolutely true that there is so much to unite the Muslims in one solid and cohesive local,
regional and global Ummat, perhaps more so than any other people or nation on earth. And yes, at a
certain level, a basic understanding of their Deen – Islamic way of life – is part of most Muslims’
mental make-up.

Yet, one of the biggest Muslim problems is that Muslims just don’t get it. That means getting some
of the core Islamic concepts right is the greatest challenge facing Muslims in all times and places. As
a result, even non-Muslims have difficulty developing a clear understanding of Islam, meaning, since
many Muslims don’t understand Islam well enough and clearly enough, they are not able to explain
or project Islam to non-Muslims in a clear and persuasive manner.

This is in spite of the fact that the key ideas of Islam are simplicity itself. And we have divine
guarantee that God has made Islam — and the Qur’an — easy and simple for us to understand, to
follow and to put into practice.

Wa Laqad Yassarnal Qurana Liddhikri.

In Aayat after glorious Aayat, Allah emphasizes that he has made the Dhikr – Qur’an and by
extension and implication all things Islamic – easy. Yet Muslims have all kinds of problems getting
some of Islam’s core concepts and ideas right.

Basmalah

Here is some food for thought: Basmalah. It simply means saying Bismillahir Rahmanir Rahim!
Meaning, in the name of Allah the most merciful, the most merciful! Did you ever think about it?
Allah means God.

Allah is the name used for God in the Arabic Bible. So, both Christians and Jews call God Allah in
Arabic, and not just Muslims.

For quite sometime now – how many decades, I don’t know – I have wondered about the correlation
between the two Arabic words Arrahman and Arrahim in the Qur’an and their common English
equivalents used by translators of the Qur’an — and by Muslims in general: the beneficent, the
merciful, the compassionate, the gracious and the rest if any.

Muslims are so happy parading these expressions, but what they don’t bother to explain is why the
repetition. And that is the question I have been asking myself: Why? Why the repetition of Arrahman
and Arrahim?
I don’t know how the English expressions *the beneficent, the merciful, the compassionate, the gracious* are different from one another. As for the Arabic *Arrahman Arrahim*, they are in a class by themselves. They are unlike anything we know – most likely in any language.

They are repeated, in many places as a pair and not even an “*and*” or a “*waaw*” to separate the two. What could be some of the reasons for this extraordinary, some would say strange, or to me miraculous, juxtaposition of two words with more or less the “*same*” meaning?

Synonyms, or even equivalents, of each other, are they? Redundant, would you say – a foretaste of *Jannat* as in *Wa utoo bihi mutashaabihaa*? Or are they oceans and worlds apart? Did you ever think about *Arrahman Arrahim*? How intensely and how frequently did you do so?

Think about them first and we will talk, *Inshallah*.

In the meantime let us all be positive, constructive and focused. And let us be productive, useful and helpful. And let us all be kind, compassionate, nice — and altogether Islamic. For, Islam is all those things. And Islam is everything that is good. For, those are part of the blessings Islam confers on us. And those are the attitudes and behaviors Islam expects of us.

So, I see breathtaking repetition here, even though not one grain of sand or one drop of rain is redundant in the divine scheme of things, each being a unique and special creation of God Almighty.

Yet, repetition hits you in the face as you recite and ponder over and over: *Bismillahir Rahmanir Rahim!* So, “*In the name of Allah, the most merciful, the most merciful,*” that is how I have been translating it for quite some time now, acknowledging the obvious repetition as it meets the eye and quietly marveling at the infinite uniqueness and special meaning that lies buried in each expression.

From an Arabic linguistic point of view, or from the point of view of the various *Tafaaseer*, I am, *Alhamdulillah*, not unaware of the shades of difference in the Arabic usage of those two expressions *Arrahman* and *Arrahim*. I understand full well that entire books can be written explaining the difference between these two expressions in Arabic, in the Qur’an and using the *Ahaadeeth*.

But when it comes to their English translations or equivalents, “*the most merciful*” is where I am at – at least for the time being. For both *Arrahman* and *Arrahim*. I don’t know what other expression to use.

At the same time, I now see, *Alhamdulillah*, things in this repetition that I had not seen before: that this is no ordinary human speech. Human beings don’t write like that.

This is the glorious Qur’an throwing down the gauntlet right from the word “Go!” and alerting its readers that they were now face to face with God’s own word. They were now looking directly at a miracle. This book was going to be unlike anything they had seen or read before.

That is one thing this repetitive statement seems to be saying right at the beginning, before the Qur’an even begins.

**Security Clearance**

But there is something extremely important even before we get to the stage of opening our mouth and saying *Bismillahir Rahmanir Rahim*. And that is, before we get thus far in the Qur’an, we have to go through some major security clearances. One, *Wudu*, assuming we didn’t need *Ghusl*, and assuming of course we had *Iman*.
Wudu of course means washing up; Ghusl means full ritual bathing; and Iman means strong belief in God and all that he requires we believe in.

The other is reading A’oodhu Billah: seeking Allah’s protection from the devil.

Yes, we pretty much invented the concept of safety belts and security clearances – Islam did that is. God of Islam, your God and my God, did. Our Allah did. And how comprehensive and thorough these arrangements are the way Allah taught them to us!

And the way he made them available to all humanity and to all the worlds.

Thus, the first security clearance we must seek is cleaning and protecting the body – and the mind and the soul – from all hostile influences, forces and elements through Ghusl (bathing) and Wudu (washing).

Next comes erecting the impenetrable wall of Allah’s powerful protection around us from all evil and hostility that could flow from the invisible enemy Shaitan – and his many visible minions right here in this world.

It is then that we are allowed the privilege of entering the Qur’an and saying Bismillahir Rahmanir Rahim! – picking it right out of the pages of the Qur’an.

Bismillah! That one word now unlocks the door to the world of worlds that the Qur’an is. To ‘Aalamul Ghaib wash-Shahaadah: to all that we see and all that we don’t.

We are now in direct interface with infinity - in meaning; in complexity; in simplicity; in clarity; in richness; in elegance; in grace; in power; in glory; in majesty; in beauty; in sheer divine light – layers upon layers of light.

Noorun alaa noor!

What we get out of this infinite ocean of light and glory that the Qur’an is, is not a function of the ocean now lapping at our faces and at our souls, it is a function, rather, of the container we bring to it. Buckets and teacups will haul away only what they can hold. And those that have holes in them will leak and lose what they are given.

The Real Miracle

For anyone with eyes to see, these are miracles upon miracles, each more compelling and spell-binding than the other.

The miracles began way back when an unlettered man in a cave in the burning Arabian desert mandated both bathing (Ghusl) and washing (Wudu) with mind-boggling frequency and regularity.

Sallallahu Alaihi wa Sallam!

That was the real and original miracle of all. Then other miracles followed in quick succession, each more impressive and powerful than the other.

Muslim or non-Muslim, humanity must now deal with those miracles: either make sense of them in a worldly sense and explain them away or accept them as divine signs, arguments and evidence beckoning us to come to Allah and believe in His prophet, Sallallahu Alaihi wa Sallam, and His book the Qur’an.
Thus, for anyone with eyes to see, Prophet Muhammad, *Sallallahu Alaihi wa Sallam*, was the greatest miracle of all. And for all the creation of Allah, his presence was the greatest *Rahmat* or mercy of all.

Watch this most amazing confluence of words and expressions in the Qur’an: His sender was *Rabbul ‘Aalameen* – master of the worlds. And he sent him as *Rahmatul-Lil-‘Aalameen* – mercy to the worlds. And the Qur’an, this most amazing book that the Prophet *Rahmatul-Lil-‘Aalameen Sallallahu Alaihi wa Sallam* brought from God *Rabbul ‘Aalameen* – master of the worlds – is *Dhikrul-Lil-‘Aalameen* – something for all the worlds to notice, to pay heed to, to read, to learn, to contemplate, to memorize, to remember, to discuss, to chant, to use and to practice.

If this set of words is not a miracle then what is?

If you were looking for internal evidence, right from the pages of the Qur’an, for the true, divine and revelatory nature of the Qur’an, look no farther. All you need is these three expressions taken together and held against the background of the man Muhammad, *Sallallahu Alaihi wa Sallam*.

And then all you need to do is to ask yourself how a man of that background could possibly have cooked up all by himself these absolutely magical and breathtaking formulations either taken individually, one at a time, or all three taken together as a group?

Only one conclusion emerges: Either he was himself God or he was sent by God. It is part of his *Rahmat* or mercy that instead of proclaiming himself God, he called himself a slave and messenger of God and instead of teaching his followers to call him *Master*, he referred to them as his *Companions*.

And then the miracles get bigger and better as we go deeper in the Qur’an. And the symmetry and consistency of the Qur’anic expressions and *Ayats* on various subjects gets more spell-binding with every new page.

It was this power of the language and meaning of the Qur’an that made many stalwart non-believer masters of original Arabic language and culture during the lifetime of Prophet Muhammad, *Sallallahu Alaihi wa Sallam*, cry out spontaneously, upon hearing the Qur’an, that these words could not be of human making.

With their superior knowledge and intelligence, they were able to see in a flash that there was something or someone way beyond human power, skill, talent or ability speaking through those words and expressions. Their superior courage, honesty and integrity led many of these skeptics and free-thinkers to embrace Islam on the spot.

This is no ordinary human speech, they decreed. *La Ilaaha Illallah, Muhammad Rasulullah*, they declared: there is but one God and Muhammad is his messenger.

That is how Islam marched forward in its early lonely, persecuted days with the unstoppable momentum of a juggernaut.

**Magic Number 114**

We have now entered the world of that Qur’an using the divine code of *Bismillah*. That code is built right into the Qur’an.

At the beginning of the Qur’an, at *Surah Al-Fatihah*, this code of *Bismillah* lets us into the Qur’an. And then, thereafter, the very same code opens for us every one of the 114 *Surhas* of the Qur’an individually. Except *Surah Taubah*, that is, that does not begin with *Bismillahir Rahmanir Rahim*. 
Yet, the tally of 114 is complete, miraculously matching the total number of Surahs in the Qur’an with the total number of Bismillahir-Rahmanir-Rahim. If Surah Taubah does not begin with it, there is an extra Bismillah built right into the text of Surah An-Naml: Surah 27, Aayat 30.

The total is still 114.

If you don’t believe this Qur’an is from God, then what do you think about the computational genius of a man who never went to school? And what do you think of the editing skills of a man 1400 years before computers?

Just the thought that this unlettered man, Sallallahu Alaihi wa Sallam, sitting in an empty cave, in the granite belly of an Arabian rock, 1400 years ago, made up this formula all by himself, and then, Ma’aadhallah, lied about it being from God, is enough to send humanity to eternal damnation – if it weren’t for what is to come: God Almighty’s limitless love, mercy and grace.

For, what follows right at the heels of Bismillah is Ar-Rahman Ar-Rahim. It is this that comes to the rescue of a besodden, befuddled human race, so full of folly, foolishness and arrogance.

**Miracle of Direct Address by God**

We have now come full circle. And – miracle of miracles! – we ended up holding the Qur’an in our frail hands – the same Qur’an that would blow a mountain to bits if its light were to shine upon it. We are now right upon the threshold of that Qur’an.

Once in we cannot turn back. The pull of the Qur’an is far too powerful for those who have what it takes for the magnet to produce effect. For, a magnet does not work on wood or leather. We are pulled deeper and deeper into the Qur’an.

We cannot now turn away from the feast of miracles that is in store for us in the Qur’an – and in the worlds (Al-‘Aalameen) that the Qur’an in turn is about to unlock and throw open for us. It is one wondrous experience after another once we set foot into the miraculous world of the Qur’an.

For people who were clueless about their own world, the Qur’an talks about worlds in plural, as if the Qur’an were addressing not merely the desert-dwellers of 7th-Century Arabia but the scientific community of 21st-Century Europe, America and Asia.

It boggles the mind how anyone can get past this wave upon wave of miracles and still not submit and surrender to God Almighty and declare that this Qur’an could only have come from him, that this Qur’an could not possibly be the product of a human mind.

The wonder of being able to use the code of God’s glorious name – Bismillah! – to unlock the invisible door in that majestic wall that surrounds every Surah of the Qur’an!

The awe and wonder of receiving an introduction of God directly from God himself – simple, elegant, clear, powerful, sweeping and yet precisely targeting the most important concerns, anxieties and insecurities that every human being has: What will become of me?

And then the wonder of all wonders – the wonder of being told by God Almighty himself, in the clearest form of direct address, how merciful, kind, compassionate, loving, forgiving, caring and full of grace he really is!

That he is Ar-Rahman! And that he is Ar-Rahim!!
And being told so directly, in person, and without an intermediary.

In quick and inexorable succession, two superlative expressions of his own choice, driving home from two directions the same central theme of God’s boundless mercy, love, grace and compassion!

Wasn’t Ar-Rahmaan Enough?

I ask myself, wasn’t one of these two glorious attributes of God enough? I mean Arrahman and Arrahim? After all, one-hundredth of one part of God’s love and mercy feeds and sustains every manner and manifestation of love, mercy, compassion, caring, kindness, charity and tenderness on earth from whenever the world began to whenever it will end.

But no, a point had to be made, and made clearly and loudly – for all to know and to hear: the utter and infinite predominance of his Rahmat over all else! While his attributes are infinite in number and scope, he has himself obligated upon himself the attribute of Rahmah or love and mercy.

_Ghalabat rahmatee ghadabee_ is not so much a proclamation of policy or purpose, which it undoubtedly is, as it is a verifiable empirical fact of everyday experience meticulously documented in the Qur’an.

He says so himself in the Qur’an: _Kataba alaa nafsihir rahmah._ Who but God could speak like that? And then reinforces that same message elsewhere with a very slight change. I am saying slight, otherwise it is a huge change: _Kataba rabbukum alaa nafsihir rahmah._

_Banee Aadam_, children of Adam! Blessed are those among them hauled to the gates of the Qur’an, where no one comes without an invitation and in which no one enters without required clearance. Where they are now welcome, in the royal presence of God’s word, in a manner that God’s Rahmat and his Karam saw befitting their true status.

_Banee Aadam_, children of Adam! They are the ones for whom God Almighty created everything on earth, and then put the heavens in place to complete the structure. And then to whom he made the angels prostrate thereafter!

_Banee Aadam_, children of Adam! How God Almighty has honored and exalted them! _Wa laqad karramnaa banee Aadam!_

What a place to be! What a welcome to have! And what a beginning indeed! As someone put it: _Na Mi Danam Chi Manzil Bood Shab Jaayi Ki Man Budam._ Paraphrase: I have no idea where I was last night!

Spread _Salaam_!

And boy did we do it!

_Assalaamu Alaikum! A Greeting from God! What a greeting!_

If Islam had given us – and the world – nothing but this one little gift from God Almighty, it would have sufficed for our joy, success and felicity in this as well as in the next world.

For, that is who he is: _Tabaarakkallah Ahsanul Khaaliqeen!_ The one who showers the most wonderful gift after the most wonderful gift on us! And that is how comprehensive and profound this greeting of _Salaam_ is that comes to us directly from him – _Tahiyyatan Min ‘Indillah!_
What a Rabb! What a master! And what glorious greetings! Unlike any that this world has known or will ever know!

And that is what Islam is: a derivative of that root of Salaam and Silm and Salm. And that is who the Muslims are!

Muslims are those who embody and personify Salaam – no matter how imperfectly so. They are the heralders, harbingers and spreaders of Salaam – no matter how sloppily or reluctantly, meagerly or half-heartedly.

Muslims are the spreaders of all kinds of goodness in this world – in word, deed and thought – on everyone and everything all around them!

Muslims are the ones commissioned by God Almighty, who is As-Salaam, to flood his universe with the message and blessings of his most glorious and blessed name As-Salaam.

Muslims are the walking, talking, living embodiment of that wonderful commandment from Allah’s beloved Rasul, Sallallahu Alaihi wa Sallam: Afshus-Salaaam! Which means go forth and spread Salaam – to the four corners of the earth.

“Spread Salaam!” That is what the Prophet, Sallallahu Alaihi wa Sallam, commanded us to do. And that precisely is what we Muslims, such as we are now and such as we have been in the past, have spent the past 1400 years of our life doing: Spreading Salaam!

Labbaik, Allahumma Labbaik!

Labbaik Allahumma Labbaik!

Yes, dear God Almighty! That we have done. We have spread Salaam throughout the length and breadth of your earth that you created for the children of Adam. Just like your beloved Rasul, Sallallahu Alaihi wa Sallam, commanded us to do.

And we never stopped and we never looked back. Not then, not now.

We may or may not have done much else. Or done it right. But the Salaam part? We did a passing job on that. And you are our witness on that. Because you were there then. And you are here now. You watched us do it. It all happened and continues to happen before your ever-watchful eye.

You saw us and you heard us do it, as you continue to do, even though we ourselves may have been clueless about what we were doing. You saw and heard us fill your earth with Salaam. You were there then, you are there now.

Labbaika ya rasulallah, Labbaik! Sallallahu Alaika wa Sallam, Labbaik!

Yes, Muhammad, Nabiyyallah, yes, Sallallahu Alaika wa Sallam, we did take care of the Salaam part of your commandment. Just as the angels of Allah must have reported to you. That course we stayed, even though we may not have adhered with any great fidelity to a vast multitude of your most beautiful and life-giving Sunnat.

Just like we keep sending Salaam to you round the clock, and the angels keep bringing that gift to you nonstop, from even the worst sinners among us, we also carried forward your mission of mercy and Rahmat to humanity and the worlds by spreading Salaam left, right and center to everyone everywhere.
Following your command, we became the ultimate, and, what is more, the only Salaam People of the world. The only Salaamists this wretched world of ours can boast about to this day. Just like you told us to do.

Afshussalaam is what you said, blessed be your name and blessed be your word, and Afshussalaam is what we did, even some of the worst of us.

What is more, no one, but no one, other than us, does it. Or, in fact, did it, the way we do it. Not to this day.

That is proof positive, if proof were ever needed, of your Risaalat, that you indeed are God’s messenger to this world of ours and to all worlds, whatever and wherever they are. We sinners, such as we are, are proof that you are God’s Rasul on earth. Not that you needed proof, but our continuing to do it, 1400 years after your departure from this world, is as powerful and clinching a proof as there can be.

This old clock has not stopped ticking all these 1400 years, whereas all other clocks atrophied and died leaving behind nothing but shards and rusted shrapnel behind.

**Who but Him?**

How often I have thought and talked about these things! And how long I have researched and analyzed them! Things intervene, one after another. Some good, from our point of view. Some, again from our limited and often warped point of view, not so good.

But all of them, if you ask me, the most wonderful things in fact and in and of themselves. Because they are all from the one who is most wonderful. And wonderful is really what Wonderful does!

Divine attributes. The Most Compassionate, the Most Compassionate! The Most Merciful, the Most Merciful! The Most Loving, Caring and Doting, the Most Loving, Caring and Doting!

**Arrahmanirrahim!**

Did you notice how no “and” – the Arabic letter Wauv (How do you write it in English anyway?) – separates the two glorious names? Not once! Nowhere in the Qur’an!

It is one uninterrupted flow of mercy and love and rahmat! Unbroken by any barriers, no matter how small or big! Not even by a letter from the alphabet! The letter Wauv!

And yet that is what constitutes the biggest separation of all: the separation of human babble from divine speech. Humans seek linguistic excellence in their own rules. God seems to create his own levels of linguistic elegance and expressive profundness by going beyond and above human rules of grammar and lexicon.

**Allahu Akbar!** What a God and how he deals with his world! *Laa Ilaaha Illaa Huwar Rahmanur Rahim!*

If that is who he is, Arrahmanurrahim, then why would you want a God beside him? And even the least among us knows that he is that and much, much more than that! How foolish, rash, ingrate, ignorant and arrogant is it on our part to seek, serve and adore anyone but him?

**Surrounded by Miracles**
All this brings me to that one point I have been trying to make forever: No matter how you look at it, Islam is a miracle! An endless succession of miracles in fact! From top to toe - from the beginning it never had to the end it never shall have - and proclaiming from every treetop that it is so.

But sadly - alas for human arrogance compounded by colossal human ignorance! - only those will see it, as the Bible says, who have eyes. And only those will hear it, as the Qur’an says, who have ears.

And this fact will penetrate only those hearts that are not clogged and sealed with cumulated sin, selfishness, wrongdoing, greed and folly on the one hand and habitual arrogance on the other hand.

Miracles in the sky! We humans are still mostly wedded to look for miracles in the sky.

We either seek them in a sea right here on earth that parts as a Moses, Alaihis Salam, smites it with his mighty staff. Or we look heavenwards for them in the star that is said to have miraculously guided the Wise Men of the East to the baby Jesus, may Allah bless him - and his ever-virgin mother.

And we look heavenward again for the moon to split into two as Muhammad, Sallallahu Alaihis Salam, points a gentle and noble finger at it.

And in doing so, we often miss the myriad miracles with which our own everyday life is teeming. Seldom do we pay heed to the miracles that surround us. In our own everyday life!

Let us take stock of some of them. Let us do an inventory, just like we do of so many things in our life. Let us inventory and document here a handful of miracles in our everyday life, even though I have done this earlier elsewhere.

Let Us Count Our Blessings

Qur’an would like us to do that. Wa in ta’uddoo ni’amatallahi laa tuhsoohaa, it says. Go, inventory Allah’s blessings and you will never be able to complete the count. And then we are asked: Which one of the miracles around us would we deny?

Which ones indeed? So, let us start the count.

The sheer miracle of life! Is there anything more miraculous than human life on earth? See how the earth rotates on its axis to make life on earth possible. And see how that requires water from below and rain from above. And see how the winds do what they must to take the clouds from place to place.

Now you do some of the rest of this counting on your own.

Every intake and exhalation of our breath! What could be a greater miracle than that? And every beat of our heart! Allahu Akbar, what kind of a muscle is the human heart that it keeps on ticking and in most instances only stops at the end of the journey. And how much abuse it takes and still does its job.

And how many miracles does one human heart pack? How many supporting miracle systems does it come with in order to do its job?

And every flick of our finger! How many parts does the human skeleton have? Look at each part individually. And then see how these parts all fitted together. You are telling me you don’t get the picture? How can you not?
Every blink of our eyes! Every twitch of every muscle in our face! Every cell and tissue in our body! Every nail, every hair, every bone, every vein and every artery we are blessed with!

Did we ever consider our mouth? And the role of every taste-bud in our mouth! And what about the structure of our nervous system! Can you imagine a human body without a brain to match? What use is a car without an engine or a computer without an operating system to run it?

Oh, how we take Allah’s blessings for granted! And, alas, how we walk past millions upon millions of miracles and signs of Allah that stare us in the face every moment of our existence on earth.

**MIRACLES NEVER END**

The fact is the miracles in our life never end. I list below some more of them. But I want you to go out on your own and list everything that you think is a miracle in your – our – life. And in our world! So, here are some more miracles in our life.

How about the food we eat. I am not talking about the whole meal. I am talking about each and every individual piece that goes to make the wonderful meal we consume: starting with every grain of barley or wheat or rice and ending never.

And every drop of the water we drink. I don’t mean the whole glassful, but every individual drop and all that is packed in that one single drop.

Go look at every grain of sand in the desert or on the beach! And at every drop of water in the ocean! And at every blade of grass in the meadow or the prairie!

Examine every shimmering leaf in the tree! Every shade of color in a flower! And every note in a bird’s song!

Do all that and then tell me that you know or understand the miracles of God in this world. Or you have figured out his blessings in your own life. Or that you have counted them all.

The fact is that they are puzzling and challenging to specialists and yet rewarding and comforting to commoners. But when all is said and done, a specialist’s – a scientist’s – dream, each one of them.

Armies of philosophers, scholars and scientists have been studying them forever. And they cannot fully fathom them. And yet to a commoner, there are still a million powerful lessons and signs in each one of them – signs that all point to the single divine source of their design, composition and creation.

**That Is Tauhid**

That is what Qur’an calls *Tauhid*. That means how everything everywhere points to one single conclusion: that these things could have come from only one source, God Almighty.

That means to everyone everywhere each one of these things is an ongoing miracle and proof of the power and presence of the creator!

How much more rewarding or comforting can the creation get for those who understand it and see the hand of God behind everything that there is or happens?

And that is what *Tauhid* is: the notion of the oneness of God. *Tauhid* is what the whole thing is about: in thought, in belief and in action! In theory and in reality: God, the one maker and creator and God
the one master, owner and controller.

One God; one creation; one human family; one final message; one last book from him; brought down by one last and final messenger, Muhammad, *Sallallahu Alaihi wa Sallam!*

One formal way of worship; one *Ka'abah* and one direction to face in formal worship; one way to wash yourself ritually; one way to line up and perform your *Salah* or formal prayer.

The list goes on and on and on. And yet at the end everything adds up to Unity – number one.

**Every Aayat a Myriad Miracles**

Not only does the Qur'an contain numerous miracles, every *Aayat* of the Qur'an, as I keep repeating every opportunity I get, is a myriad of miracles in itself. In fact, the Qur'an packs a million miracles in every *Aayat*. That is part of the reason why every passage of the Qur'an is called an *Aayah*. The word *aayat* itself means a miracle, a proof, a sign, a marker.

That is the name – *aayat* – given by the Qur'an itself to its own passages. That is the name God himself uses to describe the passages of his book, The Qur'an. The book that he sent down to his beloved *Rasul, Sallallahu Alaihi wa Sallam*.

Where is the wonder if *that book* is guidance to those who care – *Muttaqueen* – those who fear God? And *that book* is advice and admonishment to all. And it is cure for all that ails the human heart!

What a book, indeed!

Is an *Aayat* really a “Verse” as so many Muslims continue to call it? That is why I have a serious problem with our prevalent use of the word “verses” – taken by Muslim translators of the Qur'an and others from the language of the Bible – to describe the glorious *Aayats* of the Qur'an.

To me, an *Aayah* is an *Aayah* is an *Aayat*. It is his call – God’s I mean. He gets to call his work what he wants.

*Aayat* is a name given by the one whose word the Qur’an is. It is his chosen expression. If you want to continue to call it a “verse,” by all means go ahead and do it. But don’t blame anyone for what happens to us as a consequence. When the consequences of our words and deeds catch up with us.

*Falaa taloomoonee wa loomoo anfusakum*, as the Qur’an says: Blame no one but yourself and hold yourself accountable for what happened.

Yet at the same time, *Aayat* is also a word of the Qur’an that I find so hard to render in one comprehensive English equivalent – just like so many other words that Almighty Allah has used in the Qur’an: *Wudu, Salaah or Zakaah*!

An *Aayat*! Is it a sign? Is it a marker? Or is it a miracle? Or is it really proof? Or is it all of the above? Or is it that an *Aayah* is simply an *Aayah* is an *Aayat*?

END

© 2009 Syed Husain Pasha

Dr. Pasha is an educator and scholar of exceptional talent, training and experience. He can be reached at DrSyedPasha [at] AOL [dot] com or www.IslamicSolutions.com.