

prayer.

The order in which we learn these steps is very important, for one cannot love someone who is unknown, nor can anyone genuinely serve someone they do not love.

Ideally, however, the steps of knowing, loving and serving should be pursued in parallel, so that even as imperfect human beings, we can always be in the blessed state of knowing a little, loving a little, and serving a little. From there, we can increase our spiritual fitness toward knowing more, loving more and serving more.

In the Qur'an, God speaks and the Prophet Muhammad is the mouthpiece for God's Divine Word. That is, the Qur'an contains none of the Prophet Muhammad's own words, nor his own interpretations. The Qur'an was revealed to the Prophet through the Angel Gabriel, in order to answer questions, to explain, and above all, to guide humans into the way of Truth.

When God speaks in the Qur'an using the pronouns I, Me, or My, in the first-person singular – e.g., “If you remember Me, I will remember you” (2:152) – or We, Us, and Our(s) in the first-person plural – e.g., “We spread out the earth” (15:19) – these figures of speech always indicate that there is only One God. In addition, God also speaks in the Qur'an using the third-person masculine singular, as with He, Him, and His – e.g., “God. There is no god but He; there is no other,” (64:13). Here again, these are God's words, and do not indicate gender in human terms, for God states in the Qur'an that “no one else is like God” (42:11). Thus, God is unique, despite the limitations of human language and grammar.

Daily meditation has long been upheld as the high road to spiritual fitness. But a daily reading of Quranic passages additionally offers a special type of meditation in which God is the speaker, where every word is God's own. As God explains the Divine Natural Law, these passages offer a means of in-depth meditation. When God teaches us how and why we should pray for