

# *Seamless Realities*



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Surely all praise is due to Allah the Omniscient, the Wise; Sustainer of All that Exists. He is the One Who has created everything بِالْحَقِّ (with a foundation of Truth). He taught the Quran and created the human one. Then, He sent the Book down onto the heart of His servant and messenger, Muhammad, so that he would take us from the darkneses into the light, by His permission. And, He is compassionately responsive to His servants. We glorify Him with praise and we seek forgiveness from Him. We ask him for all good and we seek refuge with Him from every evil. Then, we bear witness that there is no god except Allah and we bear witness that Muhammad is His servant and messenger.*

### About the Quran

الم ﴿١﴾  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾  
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ  
وَالْإِنْجِيلَ ﴿٣﴾  
مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ  
عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾

*Alif, Laam, Meem. Allah there is no being to worship (no god) except Him, the Living Source of All Life, the Sustainer of Life. He gradually revealed the Book to you with Truth (and with rights and obligations – 2: 121; 3: 102; 17:26; 30: 38) confirming that which came before him. And, He sent down the Torah and the Injeel before this as guidance for humanity, and He sent the Criterion\*. Surely, those who reject the signs of Allah, there is for them a severe punishment. And, Allah is Exalted in Authority, Possessor of Retribution. (interpretation of the meaning of Quran Surah 3: ayaat 1 - 4)*

There are variations in the division of ayah 3

1. After the word *injeel*
2. After the word *furqaan*. This is Abdullah Yusuf Ali's choice and mine also.

For the opening letters the Study Quran offers:

- *The alif may be the alif of Tauheed or Oneness*

- *The laam may be related to Al Lateef*
- *The meem may indicate the sovereignty of Al Malik*

Considering this, I suggest that as this offering puts all of these letters relating to Allah, the word that immediately follows, the *alif* may represent *anaa*. This is how Allah refers to Himself in various ayaat, i.e. when speaking to Prophet Musaa (as) in Surah 20: ayah 14. Then, I think the *laam* may represent Allah, which is where you rest when connecting these two words, and the *meem* may represent any of His attributes that begins with this letter – Al Majeed, Al Malik, Al Mutakabbir, etc.

As far as the word *nazala*, which appears in two different forms in ayah 3, this indicates the difference in the manner of the revelation of Quran and that of the Torah and Injeel. The first one *nazzala*, with the shaddah – ّ – on the 2<sup>nd</sup> letter, indicates stages of revelation over time, while the latter “*indicates that the Torah and the Gospel were revealed all at once*”. (Study Quran)

The Quranic message confirms the Truths of the preceding Scriptures, but not the faulty interpretations or deliberate distortions. This is an issue with some members of other faith groups who fail to recognize that what they have as a “*Holy Book*” is no longer pure and unadulterated. Revelation is a Seamless Reality, brought out from time to time based on human need.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ  
 لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾  
 يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يُرِيدُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

*Of a certainty, We caused Messengers to be sent before you and We ordained for them wives and descendants. And, it is not for a Messenger to bring a sign, except by permission of Allah. For every period (of time) there is a Book. Allah erases whatever He wills and He establishes and with Him is the Mother of the Book.* (interpretation of the meaning of Quran Surah 13:ayaat 38 – 39)

### Commentary

**Study Quran:** For every term or period of time there is a Book can refer to the fact that God has a fixed term that He has established or every matter that He has determined or to the Quranic theme of the universality of revelation for which see 3: 19, 85; 5: 48; 10:47; 16: 36 ... There are many.

Al Razi explains, “*In accordance with Divine Will, He brings things into existence at one moment and makes them non-existent at another* “ ...

The “*Mother of the Book*” for some refers to the fundamental source of Divine Revelation, from which the Quran and other Divinely revealed Books are transcribed. This is referenced in Surah 85: 22) – *lauhin mahfooz*.

### Seamless Realities

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾  
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ ﴿٢﴾  
الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ

فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾  
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

**Blessed is The One in Whose Hand is the Kingdom and He is a Powerful Determiner over all things. (He is The One Who created death and life that He may test you as to who is more perfect in deeds. And, He is the Exalted in Authority, the Most Forgiving. (He is) The One Who created the seven heavens one above the other. You will not see in the creation of the Compassionate One any lack of perfection. So, return your vision, do you see any cracks or flaws? Then, look back again, your vision will return to you dull and weakened and he will be fatigued.** (interpretation of the meaning of Quran Surah 67: ayaat 1 – 4)

#### Commentary:

**Abdullah Yusuf Ali:** *What do we mean when we bless the Name of God or proclaim (in the optative mood) that the whole Creation should bless the name (attribute) of the Lord? We mean that we recognize and proclaim His beneficence to us ... In our human affairs we sometimes see the separation of Dominion or Power from Goodness or Beneficence; in the Divine Nature we recognize that there is no separation or antitheses.*

*Mulk – Dominion, Lordship, Sovereignty, the Right to carry out His will or to do all that He wills ... Here is beneficence completely identified with Lordship and Power. Note that mulk has a different shade of meaning from malakuut. The latter refers to Lordship in the invisible work, while mulk is the Lordship in the visible world.*

**Death and Life:** *Death is here put before life, and it is created. Death is, therefore, not merely a negative state.*

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

*How can you reject the truth of Allah and you were dead and He gave you life. Then, He will cause you to die, then He will bring you to life (again) and, then, to Him you will return.*  
(interpretation of the meaning of Quran Surah 2: ayah 28)

(Death is also put before life in Surah 53: ayah 44)

*Death, then, is 1) The state before life began, which may be non-existence or existence in some other form; 2.) the state in which Life, as we know it, ceases but existence does not cease.*

**Study Quran:** *God's creation of life and death is often understood as His granting existence to what is non-existent. ... That the mention of death precedes life in this verse can be seen as an indication that God has created death for human beings in relation to this word and life in relation to both this life and the hereafter.*

Thus, death and life are seamless realities as in the creation in entirety. He Who is One – *Al Waahid* – has created everything with the characteristic of *tauheed* (oneness, unity, integrated wholeness).

This could be a deep and detailed study and thesis, but we are only going to look at a few subsets of the mulk and see how Allah has either stated their reality or demonstrated it.

### Humanity

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ  
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

*Oh you human ones, guard your Caring Evolver (in the self), the One Who created you from one imperceptible being and created from her, her mate. And, He scattered from the two of them a great number of men and women. So, guard Allah (in the self), the One by Whom you ask (what is due) by Him and family bonds. Surely Allah is One Watching Over You.*  
(interpretation of the meaning of Quran Surah 4: ayah 1)

### Commentary

**Study Quran:** *The fact that Allah created human beings from a “single soul” is also mentioned in 6:98; 7:189; 39:6. The present verse indicates a progression in human creation from singularity, reflecting the singularity of Allah, to duality, to multiplicity ... The interweaving of*

*masculine and feminine references suggests a reciprocity of the masculine and feminine in human relations and marriage.*

**Abdullah Yusuf Ali:** *Nafs* may mean soul, self, person, living being. I follow the construction suggested by Imam Razi. The particle then would not suggest a portion or a source of something else, but a species, a nature, a similarity. The phrase “*alladhee tasaa’alooona bihi*” – indicates that we ask by the authority and good of Allah for that which is due to us – our mutual rights.

In the Quran human evolution is portrayed; laws, guidance and prohibitions are stated; qasas (narrations) are put forth. Nevertheless, our seamless reality is brought back to us again and again (Surah 5: 105; Surah 6L 60, 108, 164; 10:70 ...). For me the clearest statement of this is:

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ  
بَصِيرٌ

***Neither your creation nor your resurrection is other than as one soul. Truly, Allah is One Who Hears and Sees All.*** (interpretation of the meaning of Quran Surah 31: ayah 28)

### Commentary

**Study Quran:** *Allah only needs to command a thing once and it will be. Likewise, the Resurrection shall be “but a single cry” (36: 53; 79:13). Thus, it is no more difficult for Allah to create all human beings and to resurrect them that it is for Allah to create a single human being.*

**An Enlightening Commentary:** *The origin of skepticism in the principle of resurrection is sometimes the length of time ..., sometimes its origin is ... how can the rotten bones, which have been mixed and scattered be separated from each other? ... how will all those human beings be reckoned? ... Allah answers all of the questions in a single sentence. The Quran implies that raising you after your death is as easy for Him as the creation of one of you.*

In addition, I will contribute that we were created from a single entity, from which all human through time have come. The unifying reality of our origin has not changed. This reality has remained as a core identification of us as human beings. We are one, collective soul.

### Revelation

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ  
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

*Say, We believe in Allah and in what was revealed to us and what was revealed to Ibraheem, Isma'eel, Ishaq and Ya'qoob and the Tribes and in what was given to Musaa and Eesaa and in what the Prophets were given from their Lord. We do not make separations between any of them and, we submit ourselves to Him.* (interpretation of the meaning of Quran Surah 2: ayah 136)

### Commentary

**Abdullah Yusuf Ali:** *Here we have the Creed of Islam: to believe in 1) the One Universal God; 2) the Message to us through Muhammad and the signs (ayaat) ... 3) the Message delivered by other Teachers in the past ... We make no difference between any of them. Their message (in essentials) was one, and that is the basis of Islam.*

(Also see Surah 3: ayah 84)

قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَبِيعٌ إِلَّا  
مَا يُوحَىٰ إِلَىٰ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

*Say, "I am not anyone original amongst the Messengers and I do not know what will be done with me or with you. I only follow what is revealed to me and I am only a clear warner".*  
(interpretation of the meaning of Quran Surah 46: ayah 9)

### Commentary

**Study Quran:** *The statement, "I am not innovation (original) among the Messengers" reaffirms the Quranic position that all revelations contain the same essential message.*

Abdullah Yusuf Ali: *All Prophets have taught the Unity of God and our duty to mankind.*

Look at Surah 26 – Al Shu'araa' where Allah puts forth various Prophets, each bringing the exact same message – ayaat 108; 110; 126; 131; 144; ...

### The Seamless Connection between ayaat and suwar of the Quran

As we know, an ayah is a sign, bringing a special message or messages from Allah to the servant(s). A surah is an "elevated and beautiful edifice, full and complete. One is exalted by reading them and they serve as marks for the beginning and end of the different subjects dealt with in the Quran and each of them contains a complete theme." (Dictionary of the Holy Quran) Each one forms an orb rotating and vibrating with life energy that causes movement, spiritual evolution and intellectual revolution.

الرَّكْتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى  
النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

*Alif, Laam, Raa. A Book, We brought him down to you so that you might bring humanity out of the darknesses into the Light, by permission of their Lord, to the Path of the Exalted in Power, the Wise.* (interpretation of the meaning of Quran Surah 14: ayah 1)

There are connections between all of the suwar, but even more strongly so between the pairs – 1 – 2; 3 – 4; etc.

### 1. Between Al-Faatihah and Al Baqarah

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

*Guide us on the Straight Path* (interpretation of the meaning of Quran Surah 1: ayah 6)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

That is the Book; there is nothing in him to disturb the inner sanctity. (He is) guidance for those *who are actively guarding (the soul)*. (interpretation of the meaning of Quran Surah 2: ayah 2)

### 2. Between Ali ‘Imraan and An-Nisaa

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

**Oh you who are secure in Faith, be steadfast and encourage each other in patient perseverance, and strengthen each other and guard Allah (in yourselves) so that you will be successful.** (interpretation of the meaning of Quran Surah 3: ayah 200)

*(The Arabic appears earlier in this document)*

*Oh you human ones, be protective of your Guardian Evolver, Who created you from a single soul and created from her, her mate ...* (interpretation of the meaning of Quran Surah 4: ayah 1)

The connection here is the exhortation to activate the protective quality of the nafs, to guard against harm that would cause the displeasure of Allah and distancing from Him.

### 3. Between Al-Israa’i (17) and Al-Kahf (18)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَلَمْ يَكُنْ  
لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا ﴿١١١﴾



*And say, “(Al hamdu lillahi), Praise belongs to the One Who has not taken a son and for Whom there is no partner in the Creation and for Whom there is no protector from humiliation. And, magnify Him in the greatest manner.”* (interpretation of the meaning of Quran Surah 17: ayah 111)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١

*(Al hamdu lillahi) Praise belongs to the One Who revealed the book to His servant and did not put in it any crookedness.* (interpretation of the meaning of Quran Surah 18: ayah1)

#### 4. The connection between the beginning and the end of Surah Yunus (10)

الرَّتِّكَ ءَايَاتِ الْكِتَابِ الْحَكِيمِ ۝١

*Alif, Laam, Meem. These are the signs of the Wise Book.* (interpretation of the meaning of Surah 10: ayah 1)

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝١٠٩

*And follow what is revealed to you and be patient until Allah makes a wise judgement. And, He is the best of those who Judge by Wisdom.* (interpretation of the meaning of Quran Surah 10: ayah 109)

This is related to wisdom and the Surah begins with it and ends with it. This is so interesting because Prophet Yunus (as) was taught wisdom and then was returned to the place of his origin, to finish his Prophetic mission

#### 5. The wrapping of Surah 114 into Surah 1

We will discuss this in the Study session, but see what you recognize.

#### Duah

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمَتٌ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ

النَّارِ ۝١٦  
الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝١٧

***Those who say, “Our Lord and Evolver, surely we have believed. Then, forgive our sins for us and save us from the suffering of the Fire.” They are the patient, the truthful, the devoted, the ones who spend (for the sake of Allah) and those who seek forgiveness in the early morning hours.*** (interpretation of the meaning of Quran Surah 3: ayaat 16 – 17)