

*Seamless Realities*  
*Continued*



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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 darknesses 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

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا

*Do they not carefully consider the Quran? Then, if he was from other than Allah, they would surely have found in him many inconsistencies.* (interpretation of the meaning of Quran Surah 4: ayah 82)

The question asked at the beginning of this ayah also appears in Surah Muhammad:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

*Do they not carefully study the Quran or, are there locks on some of the hearts?* (interpretation of the meaning of Quran Surah 47: ayah 24)

### Commentaries

**Abdullah Yusuf Ali:** *The unity of the Quran is admittedly greater than that of any other sacred Book. And yet, how can we account for it except through the unity of God's purpose and design? From a mere human point of view, we should have expected much discrepancy because (1) the Messenger who promulgated it was not a learned man or philosopher; (2) it was promulgated (proclaimed / recited) at various times and in various circumstances; (3) it is addressed to all grades of mankind. Yet, when properly understood, its various pieces fit together better than a jig saw puzzle ...*

**Study Quran:** *Although there are different recitations (qira'at) of the Quran, different numberings of the verses and even different legal rulings ... all of these apparent differences are*

*considered to be true in themselves. ... This verse represents one of several challenges the Quran puts to its detractors in order to convince them of its Divine origin.*

*Ibn Katheer argues that one should understand and interpret difficult verses in such a way that they are consistent with those that are clearly understandable.*

*There is a reported incident from the Seerah that the Prophet (saw) became visibly angry when he saw some of his companions arguing loudly using different verses of the Quran against one another. He warned them that previous religious communities had been destroyed by such disputes. Others, however, consider this verse as giving license and encouragement to pondering the Quran in search of its meaning ... and legitimizing the use of analogical reasoning in its interpretation and application.*

**Ibn Katheer:** The interpreted meaning is stated as: **“Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein contradictions in abundance.”**

*Allah commands them to contemplate about the Quran and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allah states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Quran because it is a revelation from the Most Wise, the Worthy of All Praise. Therefore, Quran is the truth coming from the Source of Truth, the True.*

**Hadith:** Behold, my people. This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Book with other parts. **The Quran does not contradict itself.** Rather, it testifies to the Truth of itself ... (Recorded by Ahmad: Book 2; 181)

It is for us to understand that, as the words Quran and Kitaab are mentioned, it is only the Divine word in the original Arabic that is being spoken of. There is no flawless perfection except in what is purely from Allah. Consider this and ponder over the ayaat 1 – 4 from Surah tul Mulk (67), which we used last month and will use again to open the heart of this topic, “Seamless Realities”.

(In our July Study we discussed the seamless realities of:

- (1) Death and Life and the meaning of Death being put as the first existence in Surah 2: ayah 28, Surah 53: ayah 44 and Surah 67: ayah 2
- (2) Humanity – Being created from a single origin, given abundant diversity, multiplicity of geographical origins, languages, colors customs and cultures, but yet retaining an indivisible oneness (tauheed)

This month we begin with Revelation on page 6.)

### 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 تَفَوُّتٍ

فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾  
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ 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

يَا أَيُّهَا 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’aloonah 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 than 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 مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

*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 أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِن أَنبِئُ إِلَّا  
مَا يُوْحَىٰ إِلَيَّ 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 لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى  
النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

*Alif, Laam, Raa. A Book, We brought him down to you so that you might bring humanity out of the darkneses 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 وَكَبَّرَهُ 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.

6. The beautiful lack of contradiction throughout exemplified by this:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا  
تَشْعُرُونَ ﴿١٥٤﴾

*And, do not say for one who is killed on the path of Allah “S/he is dead.” No, s/he is alive, but surely you are not aware.* (interpretation of the meaning of Quran Surah 2: ayah 154)

Then, speaking of Yahya ibnu Zakariyyah (as):

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾

*And Peace is on him the day he was born and the day he will die and the day he will be brought back to life.* (interpretation of the meaning of Quran Surah 19: ayah 15)

#### Duah

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا 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)