





حَدَّثَنَا مُسْلِمُ بْنُ أَبِي هَيْمٍ نَاهِيئًا مَا تَقَادَهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزُنْ شَعْبِي مِنْ حَيْثُ وَجَّحَ مِنْ  
النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزُنْ بَرَّةٌ مِنْ حَيْثُ وَجَّحَ مِنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزُنْ ذَرَّةٌ مِنْ حَيْثُ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ ابْنُ مِقْدَادَةَ مَا سَأَلَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِيْمَانٍ مَكَارٍ حَرِيحًا حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ سَمِعَ جَعْفَرَ بْنَ عَوْنٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ  
رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِيْبَةُ فِي بَابِكُمْ تَقْرُونَهَا لَوْ عَلِمْنَا مَعْتَرِ الْيَهُودِ نَزَلَتْ لِأَخِيذَ نَادَكَ الْيَوْمَ عِيدًا قَالَ إِيْبَةُ قَالَ الْيَوْمَ أَهَلَّتْ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ بَعِي  
وَرَضِيَتْ لَكُمْ الْإِسْلَامَ دِينًا فَقَالَ عُمَرُ فَذَكَرَ ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ بِعَرْفَةَ يَوْمَ الْجُمُعَةِ **بَابُ**

الزُّكُوفِ مِنَ الْإِسْلَامِ وَقَوْلِ اللَّهِ وَمَا أُمِرُوا إِلَّا لِيُعْبَدُوا وَاللَّهُ يَخْتَصِرُ لَهُ الَّذِينَ خَفَعُوا إِلَيْهِ **حَدَّثَنَا** إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ أَبِي هَيْمٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ  
طَلْحَةَ بْنَ عَبْدِ اللَّهِ يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ خَيْبَرَ سَمِعَ دَوِيَّ صَوْتَهُ وَلَا يَفْقَهُهُ مَا يَقُولُ حَتَّى نَادَاهُ وَتَسَالَى عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيْكَ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطُوعٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَصِيَامَ رَمَضَانَ قَالَ هَلْ عَلَيْكَ غَيْرُهُ قَالَ لَا إِلَّا أَنْ تَطُوعٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزُّكُوفُ فَقَالَ هَلْ عَلَيْكَ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطُوعٌ قَالَ فَادْبِرْ الرَّجُلُ وَهُوَ يَقُولُ  
وَاللَّهِ لَا أَرِيدُ عَلَى هَذَا وَلَا أَفْتُرُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ أَنْصَدَقْ **بَابُ** **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ

أَحْمَدَ بْنَ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمَجُوفِيَّ نَابِئًا ابْنَ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ  
عَلَيْهَا وَيُفْرَعُ مِنْ دَفْنِهَا فَانه يرجع من الجرح غير طين كل قيراط مثل أحد ومضى عليهما ثم رجع قبل أن تدفن فانه يرجع بقيراط نابعة عثمان المودن **حَدَّثَنَا** عَمْرُو  
عَنْ مُحَمَّدِ بْنِ أَبِي هَيْمٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **بَابُ** **حَدَّثَنَا** عَمْرُو بْنُ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ

وَسَلَّمَ كَلِمَةً خَافَ الْبَقَاؤَ عَلَى نَفْسِهِ مَا مِنْهُمْ أَحَدٌ يَقُولُ أَنَّهُ عَلَى إِيْمَانٍ  
تَقَانًا وَالْعَصَبَانِ مِنْ عَنِي تَوْبَهُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يُصِرُّوْا عَلَى مَا فَعَلُوا  
تَنَبَّأَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبَابُ الْمُؤْمِنِ كَسُوفٍ وَقَتَالَهُ لَعْنَةُ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَحْدِثُ بِلَيْلِهِ الْقَدْرَ فَيَلْجَأُ إِلَى جَارِ جَلَانَ  
لِقَسْوَاهَا فِي السَّبِّ وَالنَّسَبِ وَالْحَمْسِ **بَابُ** **سُؤَالِ**  
سَلَّمَ لَهُ ثُمَّ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ كَرِهْتُمْ أَنْ تَكْفُرُوا بِمَا نَزَلَ مِنَ السَّمَاءِ وَاللَّهُ  
**حَدَّثَنَا** سَدُّدُ بْنُ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ  
بِاللَّهِ وَمَلِيكَتِهِ وَلِقَائِهِ وَبِرَسُولِهِ وَتَوْمِنَ بِالْبَعْتِ قَالَ مَا الْإِسْلَامُ قَالَ  
نَا الْإِحْسَانَ قَالَ الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ تَعْبَادًا تَرَاهُ فَالْمَنْ تَرَاهُ تَرَاهُ  
رَبَّهَا وَإِذَا نَظَرْتَ رَعَاهُ إِلَّا بِاللَّيْلِ فِي الْبَيْتَانِ فِي خَمْسٍ لَا يَعْلَمَنَّ إِلَّا اللَّهُ ثُمَّ  
نَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ لَهُ مِنْ  
اللَّهِ أَنْ عُبِدَ اللَّهُ بِرَبِّهِ خَيْرٌ قَالَ أَخْبَرَنِي أَبُو سُوَيْبَةَ أَنَّ لَوْ قَالَ لَكَ سَأَلْتُكَ  
بِحُطَّةٍ لَدَيْهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَرَعَمَتْ أَنْ لَا وَكَذَلِكَ الْإِيْمَانُ

1  
QUANTUM  
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“In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto everything?” [Qur'an 41:53]

حِينَ تَخْلُطُ سَبَابَتَهُ الْقُلُوبَ لَا يَسْخَطُ أَحَدٌ **بَابُ** **حَدَّثَنَا** إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ  
يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَالُ بَيْنَ الْحَرَامِ بَيْنَ وَبَيْنَهُمَا مَسْتَبْهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ مِنَ النَّبِيِّ السُّبُهَاتِ اسْتَبْرَأَ لِعُرْسِهِ وَدِينِهِ وَمَنْ وَقَعَ  
فِي السُّبُهَاتِ كَرِجَ بَرِيحٍ حَوْلَ الْحَيِّ يُوشِكُ أَنْ يُوَافِقَهُ إِلَّا وَإِنَّ لِكُلِّ مَلِكٍ حَمِيًّا وَإِنَّ حَمِيَّ اللَّهِ حِمَارُهُ الْأَوَانُ فِي الْحَسَدِ مُضَعَّةٌ إِذَا صَلَحَ الْحَسَدُ وَإِذَا فَسَدَتْ فَسَدَ الْحَسَدُ  
لَهُ إِلَّا وَفِي الْقَلْبِ **بَابُ** **حَدَّثَنَا** إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ أَبِي هَيْمٍ نَابِئًا ابْنَ أَبِي الْعَمِيصِ نَابِئًا ابْنَ مَيْسَرَةَ بْنِ مَسْرُوقٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ  
فَقَالَ أَفْعَدْتُمْ حَتَّى أَجْعَلَ لَكُمْ سَهْمًا مِنْ مَالِي فَأَمَّتْ مَعَهُ سَهْمِينَ ثُمَّ قَالَ إِنَّ وَفْدَ عَبْدِ الْعَنَسِ لَمَّا اتَّوَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ الْقَوْمُ مِنَ الْوَقْدِ قَالَ لَوَارِثَةُ قَالَ مَرَجَابُ الْقَوْمِ





## QUANTUM TELEPORTATION AND THE UWAISI TRANSMISSION

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### **Bismillahi Rahmani Raheem**

Scientists are beginning to understand that human consciousness is governed by the same laws of physics that govern the rest of the universe, but advances in quantum (the smallest amount of a physical quantity) mechanics and inner workings of the universe are relatively recent.

“Quantum mechanics tells us that an electron is both a particle and a wave and you can never be certain what it will do. The theory of Relativity tells us that clocks aren’t absolute, distances depend on the observer, and that energy can be converted into matter and back again, these ideas are just the tip of the iceberg”.

“Physicists now use a class of theories called quantum field theories, or QFTs, which were first postulated in the late 1920s and developed over the following decades. QFTs are intriguing, but they take some getting used to. To start, let’s think only about electrons. Everywhere in the universe there is a field called the electron field. A physical electron isn’t the field, but rather a localized vibration



in the field. In fact, every electron in the universe is a similar localized vibration of that single field”.

“Electrons aren’t the only particles to consist of localized vibrations of a field; all particles do. There is a photon field, an up quark field, a gluon field, a muon field; indeed there is a field for every known particle. And, for all of them, the thing that we visualize as a particle is just a localized vibration of that field. Even the recently discovered Higgs boson is like this. The Higgs field interacts with particles and gives them their mass, but it is hard to observe this field directly. Instead, we supply energy to the field in particle collisions and cause it to vibrate. When we say “we’ve discovered the Higgs boson,” you should think “we’ve caused the Higgs field to vibrate and observed the vibrations.””

“This idea gives an entirely different view of how the subatomic world works. Spanning all of space are a great variety of different fields that exist everywhere, just like how a certain spot can simultaneously have a smell, a sound, and a color. What we think of as a particle is simply a vibration of its associated field”.

Light is an electromagnetic wave, an electrical wave that creates a magnetic wave that in turn creates an electrical wave and this goes on, so a photon (a small particle light is made from) is a packet (small portion) of an electromagnetic wave, just like other fields there is an electromagnetic field throughout the universe, all the electromagnetic activity in the brain and body creates an electromagnetic field, just like the universe, scientist have been able to measure the brains field as well as the universes. Light also has a number of special qualities not many other particles have, it doesn’t interact with the Higgs field and because of this it has no Mass, and it is timeless (it doesn’t age, its emission and absorption happen at the same time) so their is light almost as old as the universe out there.

If we understand how Jinn are beings who interact with our consciousness and what our hearts are biologicaly and chemicaly involved with affects them as the laws of physics state they should, which in reality means they Jinn are made from Quantam particles as the ahadith state, we can understand much of their words spoken in ahadith. Hudhayfa ibn Yaman (r.a) said, “One day I saw Satan weeping. I said, ‘O accursed one! What is this wailing and weeping of yours?’ “He said, ‘It is because of two things. One is that the Threshold has opened me up to cursing, and the other is that He has shut me off from the hearts of the faithful. Whenever I aim for the threshold of the heart of a man of faith, I am burned by the fire of awesomeness.” Whenever Shaytan attempts to attack a mans heart, when man opens himself up

emotionally or to matters of the unseen world relating to Iman (faith), Shaytan is burned by the light (electromagnetic wave) of what man is in awe of.

Physicist as early as 1930 were theorising the quantum implications of the subatomic world on the macroworld and the coined phrase “spooky action at a distance” become synonymous with one of the most famous episodes in the history of physics, also dubbed the EPR paradox. This was later named Quantum Entanglement, Entangled particles can become widely separated in space, but even so, the mathematics implies and experiments have shown that a measurement on one particle immediately influences the other, regardless of the distance between them. Entanglement occurs when two particles are so deeply linked that they share the same existence. In the language of quantum mechanics, they are described by the same mathematical relation known as a wavefunction.

This stumped Physicist and was not resolved until 1964, it was resolved by thinking of entanglement as an entirely new kind of phenomenon, which they termed “nonlocal.” The basic idea here is to think about the transfer of information over vast distances, Entanglement allows one particle to instantaneously influence another, and the curious nature of entanglement is the subject of intense focus in labs around the world. Implicit in physicists understanding of quantum mechanics is the understanding that our consciousness is quantum and interacting with particles such as photons on the subatomic level, but this was never explored to any depth until much later in our time because the issue of consciousness was closely related to religion and it was seen as faith and not to be approached. This was a societal bias that emerged from WW2 ideologies that are no longer relevant, because science is objective and impartial, and reality tells us that no aspect of the human body is just faith, it is all subject to the laws in the Universe.

Another phenomena of Quantum Mechanics that is relevant to subatomic particles such as electrons and photons (Light) is the emerging science of Quantum Teleportation (unlike the teleportation of fiction), “In 1998, physicists made the teleportation theory a reality by successfully teleporting a photon, a particle of energy that carries light. The team read the atomic structure (information) of a photon, sent this information across 3.28 feet (about 1 meter) of coaxial cable and created a replica of the photon on the other side. As predicted, the original photon no longer existed once the replica appeared.

“As of 2013, only photons and single atoms (not in the science-fiction sense) have been teleported; molecules have not, nor does this even seem likely in the upcoming years, as the technology remains daunting. Still, their progress is quite impressive, In 2002, researchers tele-

ported a laser beam, in 2006, another team teleported information stored in a laser beam into a cloud of atoms about 1.6 feet (half a meter) away". In April 2011, experimenters reported that they had demonstrated teleportation of wave packets of light up to a bandwidth of 10 MHz. In 2012, another team made a new teleportation record, they teleported a photon 60.3 miles (97 kilometers), 50.3 miles (81 kilometers) farther than the previous record. Just two years later, another team of physicists were able to teleport quantum information through an ordinary optical fiber used for telecommunications, it opens the way for Quantum Internet, it was the first Teleportation to a Solid-State Quantum Memory."

In Quantum teleportation "Matter itself doesn't make this journey, only the information that describes it" although it is too early to make definitive statements regarding its relevance that statement is significant considering the quantum nature of our consciousness and its main function to represent the knowledge and information we have, and essentially who we are, as images in light we see in our mind.

This manner of Quantumly teleporting information is also significant among the people of tasawwuf to something that came to be called the Uwais Transmission, named after the example Allah set with one of his Awliya alive during the prophet's (saws) time and about whom the Prophet (saws) said "Uwais Qarni is the noblest of the Tabieen with Ihsaan." Sayidina Uwais al Qarni (r.a) lived in Yemen during the prophets (saws) time, and Allah would teach him the prophets (saws) sunnah from a distance by directly witnessing matters in the prophets life, although He never met him physically, he was fully aware of his spiritual presence at all times of his life, and it was from this transfer of knowledge from a great distance that scholars called the Uwais Transmission.

Imam Malik said: "Knowledge does not consist in narrating much. Knowledge is but a light which Allah places in the heart."

Ibn Wahb said: "I heard Malik say: "Wisdom and knowledge are a light by which Allah guides whomever He pleases; it does not consist in knowing many things."

Imam Al-Dhahabi (along with many other scholars) similarly said: "[Knowledge (al-`ilm) is] not the profusion of narration but a light which Allah casts into the heart. Its condition is followership (ittiba, akin to a teacher student relationship) and the flight away from egotism (hawa) and innovation (which destroy that light)."

Receiving knowledge in a spiritual manner is well established in the Deen but it is hardly described in this manner, Revelation itself is knowledge received spiritually, Allah would send Ji-

bril (a.s) to spiritually impart knowledge to Rasul Allah (saws), another type of spiritual knowledge is the Dream from Allah which is 1/46 parts prophecy as the prophet (saws) stated.

The “Prophet (saws) said “My Lord came to me in the best form” – the narrator said: “I think he said: ‘in my sleep’” – “and asked me over what did the Highest Assembly (al-mala’u al-a`la) vie (“the angels brought near” according to Ibn al-Athir in al-Nihaya and others); I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, and knowledge of all things between the East and the West came to me.”(Sahih, Tirmidhi)

The Prophet (saws) said: “While I was sleeping, I saw in a dream that a cup full of milk was brought to me, and I drank (from it) until I saw the milk coming out of my nails. Then I gave the remaining milk to `Umar.” The Companions may Allaah be pleased with them asked: ‘What did you interpret it (i.e., this dream) to mean?’ He sallallaahu `alayhi wa sallam ( may Allaah exalt his mention ) replied: “knowledge.” (Bukhaari & Muslim)

People who are cut of from the Deen understand the word interpret only figuratively then disconnect it from having any effect in reality by saying it is symbolism, if their vocabulary isn’t strong enough at this point they begin to think of it as fancy or imagination, if this was the truth then the entire dream from the beginning has no meaning or effect. In reality what occurred is that in the spiritual world the Angels brought the prophet (saws) a cup of milk from Jannah which he drank spiritually, this spiritual drink is like drinking water whose effect is to quench our thirst, except the milk among its effects has the quality of opening the heart, increasing spiritual perception and increasing the understanding we gain from the knowledge we learn (among many other things, see for example Imam Ibn Sireens understanding in his Dictionary). The Angels were not carrying something false and imaginary, or carrying out symbolic acts, this is the world they live in.

The Prophet (may Allaah exalt his mention ) said: “I saw (in a dream) that I had entered Paradise, and there was (in it) a palace or a house. I asked: ‘For whom is this?’ They (the angels) replied: ‘For a man from the Quraysh.’ I was hoping that I was this man, but then it was said to me: ‘This is for `Umar Ibn Al-Khattaab’” The Prophet (may Allaah exalt his mention ) added: “I wanted to enter (this palace) but I remembered your jealousy, O Abu Hafs!” `Umar may Allaah be pleased with him cried upon hearing this and exclaimed: ‘How could I be jealous of you, O Allaah’s Prophet?’ (Bukhaari & Muslim)

Only the symbolism that we ourselves create is imagined and just has the meaning we attach to it, but when we see something from Allah we are literally seeing the spiritual world and like seeing something for the first time we don’t know what it means until it is explained to us.

There is more than one type of truthful dream, some dreams carry a message, in these we see a thing that represents what is occurring in real life which we have to interpret but the dream Rasul Allah (saws) saw wasn't of this kind.

Those types of dreams are obvious to discern and even though it carries symbolic meaning it is still literally the world of Angels, created from Light, who can control this world to show dreams, along with the Jinn. An example is where the Prophet (saws) said: "While I was sleeping, I saw (in a dream) people wearing shirts; some (had shirts) reaching down to their chests, others reaching down to their knees, and others still down to their ankles, each according to the strength of his faith and his knowledge. `Umar was wearing a shirt that was so long that it was dragging (i.e. on the ground)." The people asked: 'How did you interpret this?' The Prophet (may Allaah exalt his mention) replied: "His commitment to the religion." (Bukhaari and Muslim)

The Prophet (may Allaah exalt his mention) said: "In a dream, I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two in a weak manner, and Allaah will excuse his weakness. Then `Umar Ibn Al-Khattaab came and the bucket turned into a very large one in his hands. I have never seen such might in a person in doing such strenuous work. He drank until he quenched his thirst and then gave (water) to all the people, who drank to their satisfaction; then, he watered all their camels that had knelt down in that place." (Bukhaari and Muslim)

This is the manner by which Angels and Jinn can communicate to man's consciousness to pass on the meaning of entire events in a short message, only the dreams from our self are fancy but the quantum world they are seen and created in is nothing but the subatomic world, the nature of which we are only now beginning to study and unravel. The scholars may Allaah have mercy upon them interpreted this dream as follows: "This dream was regarding the durations for which the caliphates of his two companions would last. The era of Abu Bakr may Allaah be pleased with him was a very short one, as it only lasted for two years, during which he was preoccupied with fighting the tribes that had apostatised, as well as other major battles.

The era of `Umar may Allaah be pleased with him was a longer one, and Allaah blessed the Muslims with many victories during it, and a vast number of people accepted Islam in that time. He may Allaah be pleased with him spread justice in the lands he conquered, although the foundation for this was laid by Abu Bakr may Allaah be pleased with him who had paved the way for `Umar, may Allaah be pleased with him."



What we are pointing to is the ‘physics’ and ‘physiology’ of how this Transmission of knowledge occurs. As Allah says in the Quran He revealed the Quran to the prophets (saws) heart (26:192-197), from the knowledge we have the Angels who are made from light would reveal it to the prophets heart, while this is occurring the prophets body would be attuned (8:63) in terms of purity, tahrah and focus to the Angels so he is in a spiritual state similar to theirs. One of the companions said once the prophets (saws) thigh was resting on his when he received revelation and he felt so much pressure he thought his leg was going to break, from this (and many other narrations and verses) we know the unseen world (Ghayb) is connected to the physical world in fact it is the subatomic quantum world and they are one and the same (reality). The Messenger of Allah said: ‘The Angels are created from light (electromagnetic wave), just as the Jinn are created from smokeless fire (some translation have the heat or spark of a smokeless fire) and mankind is created from what you have been told about.’ (Muslim)

The Jinn are created from Heat or spark of a pure fire and the Angels from light, the prophet would also hear something like the ringing of a bell or the buzzing of bees while he was receiving revelation.

So we have to imagine knowledge flowing from the unseen quantum world to the physical world where the human body can discern it and these are part of the characteristics we have to understand to unravel how this occurs. Light is created from photons (an electromagnetic wave), the mind, nervous system, heart and entire body of man generates an electromagnetic field the same kind Angels are created from.

It was because of this reality and connection of light (an electromagnetic wave) with the bodies electromagnetic field, that Ibn ‘Abbas related that the Prophet would say while in prostration: “O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me,” or he said: “Make me light.” (Muslim)

The prophet (saws) used to also recite, “O Allah, place light **in my heart**, and **on my tongue** light, and **in my ears** light and **in my sight** light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place in my soul light. **Magnify** for me light, and **amplify** for me light. Make for me light and make me a light. O Allah, grant me light, and place light **in my nerves**, and **in my body** light and **in my blood** light and **in my hair** light and **in my skin** light”. (Bukhari, (hadith no. 6316) and by Muslim (hadith no. 763)) other narration’s report: “O Allah, make for me a light **in my grave**... and a light **in my bones**”.(Tirmithi (hadith no. 3419)). “**In-**



***crease me in light, increase me in light, increase me in light***”.(Bukhari in Al-'Adab Al-Mufrad (hadith no. 695)). “Grant me light upon light”. (Bukhari, cf. Asqalani in Fathul-Bari 11/118.)

“اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمَنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمَنْ أَمَامِي نُورًا، وَمَنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظَمْ لِي نُورًا، وَعَظْمٌ لِي نُورًا، وَاجْعَلْ لِي نُورًا، وَاجْعَلْنِي نُورًا، اللَّهُمَّ أَعْطِنِي نُورًا، وَاجْعَلْ فِي عَصَبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا، ” [“اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي.. وَنُورًا فِي عِظَامِي”] [“وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَهَبْ لِي نُورًا عَلَى نُورٍ”].

Imam Ali said: “Enlighten the heart with prayers.” This is a literal statement to create Light in the heart with prayer because it is needed for it to function in a healthy manner, for both our body and character, our psychology impacts upon our body physically.

The connection between the bodies electromagnetic field, the heart, mind and prayer occurs because “The Human heart has its own nervous system that is composed of approximately 40,000 neurons. These neurons are connected differently and more elaborately than elsewhere in the body and while they’re capable of detecting circulating chemicals sent from the brain and other organs, they operate independently in their own right. Having it’s own “mini-brain” is the reason why heart transplants work, given the fact that severed nerve connections do not reconnect in a different body. Furthermore, this elaborate nervous centre in the heart has more functions than simply regulating the electrical activities of the heart to keep it pumping. However, it is interesting to note that the heart starts beating in the unborn fetus even before the brain has been formed. Instead of simply pumping blood, it may actually direct and align many systems in the body so that they can function in harmony with one another”.

“The heart communicates with the brain and the rest of the body in three ways documented by scientific evidence: neurologically (through transmissions of nerve impulses), biochemically (through hormones and neurotransmitters), and biophysically (through pressure waves). In addition, growing scientific evidence is showing that the heart may communicate with the brain and body in a fourth way through electromagnetic field interactions. Through these biological communication systems, the heart has a significant influence on the function of our brains and all our Systems. Scientists are discovering that our hearts may actually be the “intelligent force” behind the intuitive thoughts and feelings we all experience”.

“While the heart can be influenced by messages sent from the brain, it doesn’t necessarily obey it all the time. Furthermore, the heart’s “mini-brain” can send its own signals to the



brain and exercise its influence on it. To give one illustration: oxytocin, which is typically referred to as the “love hormone”, has been shown to be released not only from the brain, but also from the heart. Oxytocin is not only important for love and bonding, especially for pregnant and lactating mothers, but it also has roles in social behavior, wound healing, learning, memory, and empathy, it is one hormone that affects a very wide variety of important functions”.

“It’s generally assumed that learning and memory are a central nervous system function, however, due to observations, there is a growing push towards a systemic memory mechanism. In other words, not to limit intelligence functions to the brain. This came from observations in organ transplant patients, specifically heart-transplant recipients. In a study from 2002, researchers published a paper titled *Changes in Heart Transplant Recipients that Parallel the Personalities of their Donors*” in which it was shown that it was possible for recipients of organs to undergo psychological changes that mimicked the Donors behavior.

“O you who believe! answer (the call of) Allah and His Apostle when he calls you to that which gives you life; and know that ***Allah intervenes between man and his heart***, and that to Him you shall be gathered”. (8-24)

The connection between unseen aspects of the heart and its physical role is emphasized is the Prophet Muhammad (saws) words who said: “Truly in the body there is a morsel of flesh which, if it be sound, all the body (in all respects) is sound and which, if it be diseased, all of it is diseased. Truly it is the heart.”

Imam Ali said: “The disease of the heart is worse than the disease of the body.”

Imam Al-Nawawi said: “This hadith was used as proof that the seat of the mind is the heart (al-‘aql fi al-qalb) and not the head.”

Regarding this relationship between the physical aspects of the heart and its unseen aspects, the Prophet Muhammad (saws) said: Verily envy and jealousy [which reside solely in the heart] devour your good deeds just ***like fire devours wood!***, “and none receives admonition save men of understanding”. (2-269), admonition isn’t simply a knowledge we heed, it is related to qualities and character so it is a function of the heart to take admonition and none takes the lessons conveyed by the Divine Book to heart, except for the people of understanding and intellect both of which are functions that reside in the heart. So embodying the Qualities of envy and jealousy destroy the effects of good deeds (such as the light it creates) which



are purifying the heart from the rust of sin just like fire devours wood, “Nay! rather, what they used to do has become like rust upon their hearts.” (83:14).

Kamil ibn Zaid said, “Ali held my hand once, and he walked with me in the direction of the cemetery. When we reached the open desert, he sougled a deep breath before he said to me, “O Kamil ibn Ziyad, hearts are like vessels, the best are exceptionally conscious and vast”. None of this was ever taken as figurative speech rather the similitudes that Allah strikes in the Quran are the reality we live and what the landscape of the unseen spiritual world looks like to Angels and Jinn, “And we strike these similitudes for the people, but none understands them except those who know.” (29:42), those who know, such as Imam al Ghazali, Shaykh Abdul Qadir al Jilani and Imam Ibn Arabi (r.a.h) said the similitudes are the reality of Angels and Jinn.

The Prophet’s Muhammad (saws) said: “There is no heart except it lies between the two fingers of the Merciful. If He wishes, He will set it aright; and if He wishes, He will lead it astray.”

The Prophet Muhammad (saws) also used to say: “Truly, Allah does not look at your outward forms and wealth, but rather at your hearts and your works.”

Imam Ali said: “I am amazed at the heart of man: It possesses the substance of wisdom as well as the opposites contrary to it...for if hope arises in it, it is brought low by covetousness: and if covetousness is aroused in it, greed destroys it. If despair possesses it, self piety kills it: and if it is seized by anger, this is intensified by rage. If it is blessed with contentment, then it forgets to be careful; and if it is filled with fear, then it becomes preoccupied with being cautious. If it feels secure, then it is overcome by vain hopes; and if it is given wealth, then its independence makes it extravagant. If want strikes it, then it is smitten by anxiety. If it is weakened by hunger, then it gives way to exhaustion; and if it goes too far in satisfying its appetites, then its inner becomes clogged up. So all its shortcomings are harmful to it, and all its excesses corrupt it.”

“There are four things that make the heart die: wrong action followed by wrong action, playing around with foolish people, spending a lot of time with women, and sitting with the dead.

Then they asked Imam Ali: ‘And who are the dead, O Commander of the believers?’ He replied: ‘Every slave who follows his desires.’”



Just like the mind the heart has neurons and is the centre of our emotions and intellect, the mind is the centre of knowledge, information and memory, but the heart is the place where decisions are made, the intellect itself is understood in terms of capacity and depth of perception (not what we usually conceive it is), we can have a large amount of information and knowledge and still not be intelligent because our perception and capacity are limited.

We think and analyse but then that takes us to a place where we feel the decision we want to make is most correct feeling based on our knowledge, because of this and what Allah literally said in the Quran regarding man perceiving with his heart that ‘Iyad ibn Khalifa (r.a) said he heard Imam Ali (r.a) say at Siffin, “The intellect is located in the heart. Mercy is located in the liver, Compassion is located in the spleen. The self (nafs) is located in the lungs.”(Adab al Mufrad, Hasan).

Different places in the body have a higher function related to our character and senses, which ultimately connects us to the unseen quantum spiritual world through the bodies various biological systems that are quantumly connected through the fields they generate. Imam Ali said The ego (Nafs) is located in the Lungs, Allah says in the Quran about Evil Jinn who manipulate man through his Ego (Nafs)“Say: “I seek refuge with the Lord of mankind, The King of mankind, The God of mankind, From the evil of the sneaking whisperer, ***Who whispers into the chests of mankind***, From among the Jinn and mankind.”(114:1-6).

Allah said in the Quran about Abu Jahl one of the unbelievers who used to stop the Prophet from praying at the Kaaba: “No! If he does not stop, We will take him ***by the naseyah*** (front of the head), ***a lying, sinful naseyah!***” (96:15-16)

“Why did the Quran describe the front of the head as being lying and sinful? Why didn’t the Quran say that the person himself was lying and sinful? What is the relationship between the front of the head and lying and sinfulness?”

If we look into the frontal lobe of the brain, we will find the prefrontal area of the cerebrum. “The motivation and foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. This is a region of association cortex...In relation to its involvement in motivation, the prefrontal area is also thought to be the functional center for aggression.”

“The act of lying is initiated by the mental activities in the frontal lobes, and their instructions are then carried out by the speech organs during the act of lying. Similarly, sins are planned in the frontal lobes before they are carried out by the eyes, hands, sexual organs, etc”.



A hadith of the Prophet (s.a.w.) mentions that the forehead represents the center of direction and control. He (s.a.w) said, “No distress and grief occurs to anyone who says, ‘Oh Lord, I am your slave and the son of your slaves, **my forehead is in your hands, firm in your ruling, and my destiny from You is just**’”. The hadith indicates that the fate of a man is in his Lord’s hand, it mentions the destiny and the ruling. It explains that the forehead plays a great role in the control and direction of human behavior and we should surrender it to Allah, which is the intention behind the Dua (prayer) and significance of mentioning the forehead in it.

After Allah mentions the “naseyah” has the role of control and direction in mans life, as he singled it out in relation to Abu Jahl’s actions, Allah orders us to perform sujood, (place our foreheads on the ground in prayer) “Then let him call his associates. We will call on the Angels of punishment. Then follow not him, but prostrate yourself and draw nearer to Us.” (Quran 96: 17-19)

This order to perform sujood means we should place our center of will and decision making upon the ground to show acceptance of Allah, and because of this we will draw closer to Him.

“There is no living creature that moves on the earth, but he (Allah) holds its forehead completely.” (Quran 11:56)

Imam Al-Qurtubi said, “That means He directs it as He wishes and prevents it from what He wills.”

Allah mentions that He leads and directs the destiny of creatures that move on earth, by His will, and its responsibility is through their foreheads. Anyone whose heart Allah has cut off from him, like Abu Jahl, He is lead by his evil self through this center in our body, meaning there is imbalance (because one is cut off) between the centers where his decision making is occurring. This is why Allah mentions hardheartedness and the death of the heart, and cutting of the heart as a punishment in the Quran.

Allah says, “Then, after that, your hearts were hardened and became as stones or even worse in hardness.” (2:74). Imam Al-Qurtubi said explaining this verse: “Hardness means rigidness, harshness and stiffness. It is an expression for (hearts) which are devoid of repentance and submissiveness to Allah’s Ayaat (signs and verses).” (Tafsir Al-Qurtubi (1/430)) these punishments are not simply a spiritual act but have physical effects that chemically imbalance a persons character distorting his ability to judge matters as they should be judged, with both the heart



and mind and with Haq (truth) and fairness. Cutting the heart of leads man further astray and into extreme ignorance (Jahaliya) by literally halving mans capacity to judge matters from all perspectives. By similitude a women who is more rational is more balanced and a man who is more emotional is more balanced given their natural disposition, but when either men or women go to extremes in rationality or emotion their judgments make many mistakes, so what of a women or man who have been cut of from their hearts.

“The generation of feelings in the brain seems simply like the activation of neurons biologically. But this is just one side of (what) feelings (are). The activation of independent neurons won’t be connected (apparent) with (in ones) consciousness. To make a feeling come into ones mind, their effects must be known to each other (cumulatively). Therefore, a feeling in the mind relies on collective effects of neurons. Since these effects are depend on neural stimuli transmitted among neural networks, we can describe them as fields, which are themselves functions of the transmitted stimuli”.

With this understanding researchers have hypothesised that because “The formation of the synaptic structure and expression of the functional protein (it has the ability to carry out metabolic processes) help with the formation of memories, and this means that our memories in the brain, although (they) behave like events in the world of cognition (cumulatively our conscious is everything our body is), are basically sets of feelings in the neural space-time (the quantum reality of the neural network in our body). With this understanding, we can regard any kind of field in the world of cognition as superposition of fields of feelings (the net response of fields at a given place and time caused by two or more stimuli, is the sum of the responses), invariance (a system which remains unchanged under some transformation) is therefore kept and fields in the world of cognition are causality connected”.

“The thalamic in the center (of the brain, is involved in sensory and motor signal relay and the regulation of consciousness and sleep) it is connected with fibers down to the spinal cord while the cingulate cortex (receives inputs from the thalamus and the neocortex, and projects to the entorhinal cortex via the cingulum, it is involved with emotion formation and processing, learning, and memory. The combination of these three functions makes the cingulate gyrus highly influential in linking behavioral outcomes to motivation, it) is just connected within the brain. This forms a dual structure of the Limbic system (a network of structures located beneath the cerebral cortex. This system is important because it controls some behaviors that are essential to the life, like finding food, self-preservation, essential motivation and related emotional behaviors), the larger one is a bit like the Papez circuit, (the cingulate cortex projects back to the entorhinal cortex of parahippocampal gyrus, completing a “great” loop



called the Papez circuit. The Papez circuit like many other areas of the limbic system is involved in learning and memory, emotion, and social behavior, although it has a more significant role in memory functions than in emotions,) illustrating the movement of emotions (in the brain)...If we take into account their connections to the cerebral cortex, where memories are stored, we can have an understanding of the anatomical structure of the cognition process”.

From all these systems in mans body we can understand that man is directed by both his heart and mind while there are other centers in his body that affect his character in various ways, and all these are connected by the nervous system and the electromagnetic field generated throughout the body which is synonymous with what we sense and feel around us.

“Electromagnetism is one of the four fundamental interactions of nature, it is responsible for practically all the phenomena encountered in daily life, with the exception of gravity. Ordinary matter takes its form as a result of intermolecular forces between individual molecules in matter. Electromagnetism is also the force which holds electrons and protons together inside atoms, which are the building blocks of molecules. This governs the processes involved in chemistry, which arise from interactions between the electrons orbiting atoms. Electromagnetism manifests as both electric fields and magnetic fields. Both fields are simply different aspects of electromagnetism, and hence are intrinsically related. The theoretical implications of electromagnetism led to the development of special relativity.”

“The electromagnetic force affects everything in the universe because (like gravity) it has an infinite range. It has the ability to attract and repel charges. Since material in solid and liquid forms are made of charges having a unique order, they, too, may be manipulated by this force. It is also responsible for giving things strength, shape, and hardness. the electromagnetic force is approximately  $10^{36}$  times stronger than the earth's gravitational field! That is (to put it in perspective) 1,000,000,000,000,000,000,000,000,000,000,000 times stronger than gravity on Earth! (electromagnetic waves have no mass). If this was not the case, all material would collapse into a black hole! Forces compete, on Earth the electromagnetic force wins”.

In a Hadith Qudsi recorded by the Companion Abu Hurayra, may Allah be pleased with him, the Prophet Muhammad (s) said Allah said: “Allah, Exalted and Mighty is He, loves of His creation the God-fearing, the pure of heart, those who are hidden, and those who are innocent, whose face is dusty, whose hair is unkempt, whose stomach is empty, and who, if he asks permission to enter to the rulers, is not granted it, and if he were to ask for a gentle lady in marriage, he would be refused, and when he leaves the world it does not miss him, and if he

goes out, his going out is not noticed, and if he falls sick, he is not attended to, and if he dies, he is not accompanied to his grave.” They asked him, “O Messenger of Allah, how can we find someone like that?” He, (s), said, “Uwais al-Qarni is such a one.”

Tasawwuf in many ways revolves around the spiritual connection or link that was between the Beloved Prophet (peace & blessings upon him) and Sayidina Uwais Qarni. In Tasawwuf that spiritual connection is known as “Nisbat Uwaisiya”. It is a reality that exists in creation, the ability for Allah’s creatures to influence each other Spiritually whether Angel or Jinn or Human, and is no where more apparent than the influence a parent has in shaping the character of their child, the love a mother has for a child is enough for the child to take from the mother spiritually. In relation to Ihsan (Human Perfection) it becomes more specific to actual qualities possessed by the Prophets or Angels from whom the Awliya have learned and any one of them (prophets and Angels) can pass on qualities to those Allah instructs them to guide.

The Uwaisi form of spiritual transmission in the vocabulary of Tasawwuf was named after Uwais Qarni (r.a), because it refers to the transmission of spiritual knowledge between two individuals without the need for physical proximity and interaction between them, it is a reality of the unseen quantum world present also with Jinn and Angels. Sometimes the Messenger of Allah would turn in the direction of Yemen and say in reference to Sayidina Uwais: “I perceive the fragrance of love from Yemen,” even though Yemen was a great distance away and Love isn’t described as fragrant, He was referring to something present spiritually that he could perceive. Sayidinah Uwais while in Yemen would often hear the Adhan recited in Madina, or sometimes the prophets (saws) speech, or know of events that had unfolded in the prophets (saws) life, Allah taught him the prophets (saws) sunnah in abstention, these are accepted miracles surrounding him, but they revolved around receiving knowledge of Islam from a great distance. Allah loved him and he could not travel to meet the prophet (saws) because he was obliged to look after his elderly mother who had no one else.

Umar said: I heard Allah’s Messenger (may peace be upon him) as saying: There will come to you Uwais b. ‘Amir, of Qarni, a branch (of the tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honour it. Ask him to beg forgiveness for you (from Allah) in case it is possible for you. So he came to Uwais and said.: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj) ; you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the



sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle? (Muslim)

Once the Companions asked the Beloved Prophet: “Has Sayidina Uwais Qarni ever seen you? The Beloved Prophet (peace and blessings upon him) replied: “Not with his physical eyes, but he has seen me with his spiritual eyes.”

Haram ibn Hayyan (r.a) said, “A number of people had spoken to me about Uwais al-Qarni, so hearing that he was then living in Kufah, I went there to find him I found him sitting by the shore of the Tigris, and I recognized him by the description that I had been given of him.” Then I addressed him saying, ‘May Allah have mercy upon you, O Uwais, and forgive you, How are you?’ “Then my voice halted. For I could not speak my heart which was moved with deep gentleness towards him when I saw his state and that he had started weeping. I found myself also weeping. “Then Uwais said to me, ‘May Allah greet you. How are you my brother, ibn Hayyan, and who showed you the way to me?’ “I answered him, ‘It was Allah.’ “He said, ‘There is no God but Allah, praise be to our Lord. If it is the Wish of Allah, a thing is done. So this is Allah’s Wish.’ I said, ‘How did you know my name, and my father’s name? For my name was Haram ibn Hayyan.’ Uwais said, ‘(Allah) The Knower told me, for my soul knows your soul when my self talks to your self.’ For the believers know each other in their love for Allah, even if they never met; and when they come to our resting place, they know each other even if they come from somewhere far distant.

In this form of spiritual transmission, the spirits interact in alam al-arwah (the world of spirits, unseen world or Ghayb) which is beyond alam al-ajsam (the material physical plane). In this manner it is possible to take knowledge from a deceased Shaykh and this is common in dreams when one has seen the Prophets (saws) or the Awliya. Whoever takes knowledge through spirituality from a deceased Master that spiritual connection is as powerful and effective as the physical connection, as if we had been sitting with them in life. We understand the knowledge passed on in the manner of a child who takes on the qualities and impressions of his parents, by taking them to heart (such as their mannerisms) as he spends time with them, eventually he becomes like them. In this similar way a person takes on the perfected qualities and impressions of the Prophet or Wali, although since it is directly from the world of spirits (the unseen world) learning is more immediate, but the body needs be pure (Tahir) free from bad qualities that would distort that transmission of knowledge.

It is as strong as real life because this is directly felt and established in the heart, and the heart directs the mind to interpret the knowledge it has according to how it feels.

It is possible to read the intentions of the mind using electromagnetic signals and it is in this manner regarding the bodies electromagnetic field that Quantum Mechanics such as entanglement and teleportation become relevant.

“A study published in the journal *Current Biology* in February 2007, reports the findings of an experiment on reading people’s intentions. It shows that through brain scans and corresponding computer software designed to correlate specific brain activity with specific thoughts, researchers are able to read people’s intentions with great accuracy. The scientists who performed the study used functional MRI (fMRI or Magnetic Resonance Imaging, that interacts with the minds electromagnetic field to view the brains activity) to monitor subjects’ brain activity while they formed and held an intention. The researchers told each subject that they were about to see a set of two numbers, and they should decide beforehand what they wanted to do with those numbers — either add them or subtract them. There was a several-second delay during which the subjects were supposed to focus on this intention. By clearly separating the intentions from the numbers themselves and the subsequent mathematical action, the researchers sought to isolate the brain activity association with the intended action (“I’m going to add it” or “I’m going to subtract it”) from any brain stimulation resulting from the numbers and the calculations”.

“The brain scans were one part of the study; the other part went on behind the scenes. The researchers had to decide which types of brain activity would indicate which intention in order to establish a computer algorithm that would read the fMRI (functional Magnetic Resonance Imaging) results. Brain patterns are not necessarily localized; sometimes, in order to fully grasp what’s happening, you need to be able to interpret patterns from different parts of the brain simultaneously”.

“Using a combination of the brain scans and the computer software, researchers were able to “guess” whether the subject intended to add or subtract the upcoming numbers with 70 percent accuracy — not a bad success rate for mind reading. Activity patterns in the middle of the prefrontal cortex were different depending on whether the subject intended to add or intended to subtract. The researchers essentially looked around the brain and decided, based on all of the activity they were seeing and especially the patterns of stimulation in the prefrontal cortex, whether the brain was preparing to add or subtract”.



The study also proved some fascinating hypotheses set forth in other experiments that will no doubt lead to some very speedy progress in the area of mind reading using brain scans:

- Freely chosen intentions are stored in the prefrontal cortex.
- Intentions based on external orders are stored in a different part of the brain than those based on internal choice. Intentions based on “following orders” live on the surface of the brain, not deep in the gray matter.
- When intentions are acted upon, the neural activity moves to a slightly different part of the brain, meaning the brain essentially “copies” the intention and transfers it in order to convert it into action.

As science is proving our conscious is quantum and is born out of effects we can describe with quantum mechanics, the depth to which we interact with the quantum world is still being discovered but from what we know now it is becoming clear that through the electromagnetic fields our brain, heart and body generate different centers in the body can communicate with each other, and as we delve further into the quantum world, in reality what our body does has an effect on the world around it which can be sensed by various animals, physics and logic would tell us that our conscious is equipped to sense and interpret other peoples body and conscious states in a fundamental (general) way (many people have a ‘sixth’ sense about other people).

Saydinah Uwais who was a Wali and connected to the spiritual world in a real and conscious manner was able to know specific information, He said “(Allah) The Knower told me, for my soul knows your soul when my self talks to your self” and he was able to hear and listen, the Souls know each other when the Nafs (self) speak (literally after they begin producing (and influencing the) electromagnetic fields of the body, when the self reacts), he didn’t simply say it was a miracle of Allah and left it at that, He (r.a) explained in scientific terms the scholars understand and attributed the ability to specific things we possess. His inner eye was wide awake to the unseen world and nothing clouded his conscious, the veils between him and that world were removed, the prophet (saws) said about him “Uwais Qarni is the noblest of the Tabieen (successors) with Ihsaan (Human Perfection)” and both Sayidina Ali and Umar (r.a.h) were moved by him, that would not have been so had He not been who He was, because after the Prophet (saws) they are among those nearest Him (saws) in perfection.

The sign of the Favour of Allah Almighty and Exalted on his servant is to instruct one of His Awliya to uplift that servant in nearness to Allah. That is why many Awliya who came in previ-

ous times were spiritual guides for those who came after them, through this spiritual (Uwaysi) connection. It is known that many Awliya have been under the guidance and training of prophets and other Awliya that lifted them up in perfection. It was said for example that Rasul Allah (saws) was under the care of one of the Angels who prepared him for prophethood, he would go into seclusion in the cave of hira to meditate and reflect, this guidance doesn't need to be spoken or apparent to the person, the Angel, Prophet or Wali could inspire that person to do acts of Ibadah (worship) and Tahara (purification). The essence of what the Uwais Transmission means is that you are receiving guidance and direction spiritually, and this could occur in many forms, and from time to time Awliya experience inspirations and visions through the spiritual power of their exalted predecessors, to say otherwise is to claim the spirit has no power, but the world of Barzakh is the world of Command over this physical world, as revelation came down through it and revelation is Allah's command in creation.

Imam Ibn al Arabi explains that some souls have freedom in the world of Barzakh, "So all of those things that the human being perceives after death in the Barzakh are only perceived through the (inner) eye (of our mind) and with the light of the form (shape) in which that person exists in (Barzakh) and that is a true perception (the sight of our inner eye is quantum and made of particles). Among the forms there are [a] some who are restricted in their freedom of activity, and [b] others who are unrestricted, such as the spirits of all the prophets and the spirits of the martyrs; among them are [c] those who are able to look at (what goes on in) this world here-below, even while they are in that Abode (of the Barzakh), and [d] those who manifest themselves to the sleeper in that Presence of the Imagination which is in the persons dreaming". (al-Futuh al-Makkiya, Ch.63)

The Prophet Muhammad, upon whom be peace and blessings, would say of him. "I feel the breath of the Merciful, coming to me from Yemen." Shortly before Muhammad died, he directed Umar ibn al-Khattab (r.a) and Ali ibn Abi Talib (r.a) to take his cloak to Uwais and ask him to pray for the forgiveness of my followers (Ummah). The reason for this was to show his companions the very high status of Sayidina Uwais. Sayidina Umar and Ali (Allah be pleased with them) asked the people if there was anyone from Qarni. One man came forward and told them how to find the place. They set out for Qarni. When they arrived, they asked the people where Uwais was. The villagers answered their questions, but were very surprised to see the two prominent Companions asking for an unknown camel shepherd.

When Sayidina Umar and Sayidina Ali (Allah be pleased with them) reached him, they saw Sayidina Uwais saying his prayers. As he finished his prayers, he said, "It is the first time anyone has ever seen me praying. The two men passed on to him the Beloved Prophet's (Peace &



Blessings upon him) message asking Uwais to pray for the forgiveness of the followers of Muhammad. This he did. After a while he said, “Allah has forgiven and rewarded as many of Muhammad’s followers as the hair on the sheep’s of the tribes of Rabia and Mazhar. They asked Sayidina Uwais, “If you loved Muhammad so much, why didn’t you visit him during his life time?” He did not answer, but asked if they took part in the battle of Uhud? And if so, which tooth had Muhammad lost there? Sayidina Umar (Allah be pleased with him) was greatly impressed by this simple person and asked Sayidina Uwais to pray for him. Sayidina Uwais replied, “I pray for the forgiveness of everyone at the end of every prayer. If you keep your faith in Allah and His Messenger Muhammad, you will receive my prayers in your graves.”

The great Saint Uwais al Qarni was presented the blessed cloak of Rasulullah (saws) on the Holy Prophet’s (saws) instruction. It is preserved in Istanbul, Turkey.

## TEACHINGS OF SAYIDINAH UWAIS AL QARNI

“Be such on the path of God, so that no one exists for you but Him.”

“He who recognizes God as a Friend makes friendship with no creature.”

“An aim is required before embarking on an action; therefore, if your aim is to find God and his Prophets, then you will surely reach your aim.”

“Safety is in solitude. True solitude is that there is no room in the heart for thinking of others. Solitude in which the mind is occupied with the thoughts of others is defective.”

“Nothing remains hidden from a person who has recognized God, the Most High.”

“I searched for glory and I found it in humility. I searched for kingdom and I found it in admonishing people (i.e. giving them naseehat, counseling). I searched for culture and found it in truth. I searched for holiness and found it in poverty. I searched for Nisbat and found it in piety. (Nisbat refers to a special relationship of proximity with Allah.)

I searched for honour and I found it in contentment (i.e. contentment with whatever Allah has ordained). I searched for comfort and found it in zuhd (abstinence – renunciation of this passing world of appearances). I searched for independence and found it in tawakkul (trust in Allah).”

“When two people gather to indulge in futility, Satan departs because he has achieved his objective. There is no longer a need for his presence since these two are sufficient to deceive each other. Both are forgetful of God. Keep your heart alert so that aliens (anything other than God) do not gain entry.”

“Hidden invocation is better than visiting and meeting,” because hypocrisy (riya) might enter in the latter two.

“Sleep with the remembrance of death, and rise with the thought that you will not live long.”

Somebody offered Sayidina Qarni some coins. He refused to accept them saying that he has two dirhams, and that was enough. The eager donor said, “but how long will that trifling sum serve you?” he replied, “Assure me first that I shall of a necessity live longer than this moment (duration of life being so uncertain) and I shall accept your gift.” The man became silent.

“And choose a friend who is able to free you from all else (other than God).”

“What is khushu’ (concentration) during Islamic Prayer (Salaat)?”, he was asked. “For you to be so attuned that even if an arrow pierces you, you remain unaware of it.”

“Consider the Qur’an like Sayidina Khidr (the Green Man who taught Musa (a.s)), thy guide in the Path and never forget death. Pray regularly and always.”

“Keep watch over thy heart”



## Notes

Many sources were used in writing this article, evident by the quotation marks, but we have not cited them for spiritual and religious reasons, this work was done fiesabilillah.

