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The Light Of Allah In The  
Heavens and The Earth

The Creation Of The Atom (24:35)  
and The Physics Of Spirituality

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# Introduction

The Book “The Light Of Allah In The Heavens and The Earth: The Creation Of The Atom (24:35) and The Physics Of Spirituality” explains what the unseen world is, what the light of Allah is which He mentions in the verse of light (24:35) and how man through his physiology is connected to the subatomic world and from this his spiritual side is created.

Allah often in the Quran mentions six, seven, nine, twelve or more scientific themes one after the other to draw the bigger picture of life. The Hidden meanings in the Quran relate to the scientific themes Allah is mentioning in each verse and how those topics then scientifically relate to each other to draw the bigger picture of the universe. Because the Quran is Allah’s knowledge of the Universe and every word He uses is deliberate and purposefully phrased, this book goes through these themes to show the deeper side of Allah's words that were hidden until our time of science...“In time We shall make them fully understand Our messages”...(Quran 41:53)

“Allah is He, Who is the only God, the knower of the Unseen and the Observed.”(59:22) it should not be a surprise that what was termed the Unseen, Ghayb, in the old world is the subatomic world, all those extremely small particles that exist in space, and while man is made from atoms and molecules Allah has created an entire Universe of things from the finer particles in space.

So when Allah makes a promise in the Quran that “In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves (their own bodies), so that it will become clear unto them that this [revelation] is indeed the truth.”[Qur'an 41:53], it means just that, eventually it would be possible for man to understand everything about the Universe by understanding the Atoms He is created from, and we are now living at the end of time when Allah promised to mankind that he would

unravel the mysteries of the Universe for them, the prophet (saws) having been shown them earlier.

The book is the result of the work I have done at my website [www.Ghayb.com](http://www.Ghayb.com), it is created from much of the material found there, and as such often refers to content present at the site which elaborates on specific topics being mentioned.



# How The Human Body Learns and The Downward Spiral Of Western Medicine Over The Past 100 Years

The prophet (saws) himself better than anyone understood the physiology of the Human body, how Allah created it and gave it the ability to be inspired, the knowledge Allah gave him is seen today in many verses in the Quran. The prophet (saws) as a person who experienced inspiration and revelation first hand understood both the physical and spiritual side of man's physiology which reflected in many of His (saws) actions and dua (prayers) that He (saws) taught His Ummah (nation). When the Angel Jibril (Gabriel) first came to him He instructed the prophet (saws) to (iqra), "Read! In the Name of your Lord, Who has created (all that exists)".

That is, to Iqra (read) the Ayat (signs) in the Universe in the name of Allah, and the first thing Allah taught Him (saws) was that He "has created man from something that clings (Alaq, the fetus)." Then He told Him (saws) to again "Read!" these Ayat (signs) because "your Lord is the Most Generous" (96: 1-3), meaning He will be generous in revealing the signs to Him (saws), so He (saws) should continue to look for them and study them.

Because this knowledge was new to the prophet (saws), Allah wanted to first focus the prophets (saws) mind on how man was created and from there He would then think about man's complete physiology as He (swt) revealed it to Him (saws) in other verses. The first verses of the Quran were not a warning to mankind but the scientific foundation for everything the prophet (saws) would later instruct man to do in Islam in order to perfect himself, because all actions in the Deen (religion) relate to mans creation and physiology.

It is the foundation of how to perfect the self because every action man takes reflects in his body chemically, psychologically and spiritually, to much of something or to little will push man's psychology and perception in one direction or another and that will warp his view of the world, if he can't perceive properly then he can't know Allah properly, hence this religion is about being balanced.

In this verse Allah ties the ability to be balanced with being just and proper witnesses, "Thus have We made of you a nation justly balanced, that you may be witnesses over the people and the Messenger a witness over yourselves" (al-Baqarah 143).

In the opening verses of the Quran Allah teaches man to ask to be made balanced people, "Guide us to the straight way, the way of those upon whom You have bestowed Your grace, not those whose (portion) is wrath nor those who have gone astray (become unbalanced)" (al-Faatihah 6-7).

Man needed to purify his body so it can be capable and ready to accept Allah's (physical) light in his heart, this is because light or the electromagnetic field is the source for all knowledge we receive through our body and faculties. The Human body through our nervous system and organs such as the heart and brain produce a strong electromagnetic field, in simple terms Light, almost all the great scholars of Islam like Imam Malik who founded the Maliki (ra) madhhab understood and said knowledge is a light Allah places in the heart, this is because there is a physiological process behind gaining knowledge which starts at the subatomic level.

A pure heart free from fault is capable of holding, sensing and understanding a subtle light, some light is visible others invisible, a good example of this was at the battle of the trench, when the muslims were digging the trench a large rock stood in their way from completing it, the prophet (saws) struck the rock three times and each time He saw a flash of light, Salman al farisi (ra) saw the light as did the prophet (saws) who was granted three future victories at that time, He was shown the lands of the Romans, Persians and Yemen in the light, but while Salman noticed these visions vaguely he could not make out what was in the light, (the hadith is related in full at the end of this work).

This has to do with the purity of the heart which reflects in mans physiology, purity and light are terms from 1400 years ago while in modern times science has rewritten the language of knowledge, to put it simply if there is something in the heart that allows it to perceive light then doing harmful actions Allah termed sins would hinder the hearts ability to understand that light, Allah said “Nay, but what they were committing has spread like rust over their hearts.” (83:14), rust stops a machine from working Allah here is likening these harmful acts to rust that stops the heart from perceiving light properly hindering the flow of knowledge, the prophet (saws) explains “When a believer sins there is a black spot on his heart, and if he repents and asks pardon his heart is polished (the act has subatomic consequences); but if he does more it increases ‘til it gains the ascendancy over his heart. That is the rust mentioned by Allah Most High” (Ahmad).

In physics this transmission of information and knowledge through the electromagnetic field (light) is called the coherence of waves, (a field is just a bunch of waves together). When one electromagnetic wave connects with another, if they are in a state of coherence (synchronized, calm and there is no interference) then information can be passed on from one to the other clearly, this is like a mobile phone which also uses the electromagnetic field (light) to communicate, if there is bad reception because of interference with the signal from something (in terms of the human body, a persons bad character or mood or the “rust” that has built up) then you will get drop outs in the information the phone is sending and receiving, if there is a good signal (coherence, produced by good character and self control that creates calmness) then the information is passed on crystal clear.

This is where the entire matter of revelation begins, with Light and the Angels created from Light are charged with giving mankind the revelations of Allah. Imam Malik (as) said “Knowledge does not consist in narrating much. Knowledge is but a light which Allah places in the heart” this is the beginning of knowledge, what we witness of it in our lives is it’s results. Narrations are the end result of receiving knowledge not the beginning which is the light Allah placed in the prophets heart, the source of the prophets (saws) knowledge was revelation passed to him by the light of the Angels who revealed it to his heart, "For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave.” (2:97)

This process of gaining knowledge wasn't something unique to him because the Prophet had a human body that functioned like everyone else, “Say (O Muhammad): I am only a man like you. It has been revealed to me that your Ilaah (God) is One Ilaah (God)” (18:110), “And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals” (21:8), but there is a physiological process in receiving revelation that hasn't been properly understood, “Their Messengers said to them: We are no more than human beings like you” (14:11).

Imam Al-Dhahabi, along with many other scholars, all similarly said, Knowledge (al-`ilm) “is not the profusion of narration but a light which Allah casts into the heart.” From here Imam Dhahabi goes on to explain what all the major scholars understood, that man passes on knowledge that he knows to his students, friends, family, children...etc, through the light (electromagnetic field) of his own heart, knowledge is passed on to the light produced by the heart of the student or child they are teaching in their presence. This is along with the normal manner of communicating, what we sense about the way a person is speaking is because this electromagnetic field exists, which adds depth to the teachers words. A person with a clear heart will be able to take in more of what they are learning and hearing if they can form a coherent link with the teacher, usually achieved through respect and good conduct towards the teacher, something Islam's scholars said is the foundation of learning.

Imam Dhahabi said about the light the heart receives “Its condition is followership”, ittibaa, following someone, akin to a respectful teacher student relationship which is what following the sunnah meant to the companions who received from His (saws) light of prophethood, it was because of the Prophet's light that Madinah the city He lived in was called Madinah al Munawara (the illuminated city) a literal name which meant “The City that is Enlightened”, it referred to the amount of knowledge being passed on through His (saws) light of prophethood which many companions living in the city could sense and see clearly, and when He (saws) died the companions said that light left and the city became darker.

There are many ahadith about the light of prophethood which was something Allah gave to each prophet but for it to work as the light of knowledge there had

to be a physiological basis in the human body for it work on the wider islamic community, this is why light holds a special place in all religions on earth.

Allah in the Quran clearly says He sent the prophet (saws) as a light for people because of this, "O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, And as a summoner unto Allah by His permission, and as a lamp that giveth light." (33:45-46) Just like the lamp creates light the Human body creates light, in this verse Allah said He sent him as a lamp for people whose role was to illuminate them, because physiologically people are guided by the light (electromagnetic field) of people so Allah gave each prophet the light of prophethood to help them reach people.

The Prophet, may Allah's blessings and peace be upon him, said "Allah created His creation in darkness then He sprayed them with His light. Those whom this light reached became rightly guided, while those it did not went astray."(Tirmidhi)

Those who saw the prophet (saws) in the full moon noticed that his blessed face was brighter than the moon (Tirmidhi), and one of his Companions, the Lady Rubayyi', when asked to describe him, said, "My son, had you seen him, you would have seen the sun shining."(Tirmidhi)

Aisha (ra) the prophets wife related how she saw the whole room fill with light one night, then it disappeared, while the Prophet continued to call upon Allah. Then the room was filled with a more powerful light which disappeared after a while. She asked, "What is this light I saw?" he said, "Did you see it. O 'A'isha?" "Yes!" she replied. He said, "I asked my Lord to grant me my nation, so He gave me one third of them, so I praised and thanked Him. Then I asked him for the rest, so He gave me the second third, so I praised and thanked Him. Then I asked Him for the third third, so He gave it to me, so I praised and thanked Him." She said that had she wished to pick up mustard seeds from the floor by this light she could have (Hilya).

This is the basis for the Tariqah's of Tassawwuf and learning from a teacher who has a silsila (genealogy) of teachers that goes back to the prophet (saws), because as the scholars have been saying for 1400 years the silsila (genealogy) of teachers means your are receiving from the light of a teacher who received from



the light of a teacher who, going all the way back, received from the light of the prophet (saws) himself, Allah speaks about this reality in very clear terms in the Quran, in a few places.

The scholars understood the importance of this and preserved this chain of teachers very carefully, today every tariqa (path) of Tassawwuf can recount the lineage of teachers they received their knowledge from all the way to the prophet (saws), usually through Imam Ali (ra) or Sayidina Abu Bakr (ra), the same is true for scholars of the madhhabs of Fiqh and Aqeedah in which it is called Ijaza.

This is what Allah means in the verse “They aim to extinguish Allah's light with their utterances: but Allah has willed to spread His light in all its fullness (until the coming of the hour), however hateful this may be to all who deny the truth”, this expression is Jawmi al-Kamil encompassing of more knowledge, literally the verse is saying they want to extinguish the light of Allah the prophet (saws) is passing on to his students by their bad conduct, the foul things they are saying which destroys the light of knowledge, other translations have “They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it”.(61:8)

“Allah will perfect His light”, Allah’s light is already perfect so this is referring to it’s role and spread on earth that will be perfected, it primarily spreads from teacher to student through the Ijaza of the Madhhabs and the Silsila of the scholars of Tasaawwuf otherwise their is no physical connection back to the prophet (saws) at the heart of this matter and it would be lost.

Allah in the verse refers to revelation as light because of how it will spread on earth, this isn’t frivolous or hollow speech which is beneath Allah, it has significance and purpose, Allah is trying to teach us something by stating the verse in this unique way, and He promised to protect this light as it spreads from person to person until the coming of the hour.

This is why the prophet (saws) said He has left for us his descendants to learn from, the scholars among them carry this light the best which Allah wished for them in the Quran, and that they and Islam will not separate from each other until He meets them all at His reservoir (al Kawthar) on the day of Judgment. He

(saws) said “I am leaving among you something which is very important and should (both) be followed, you will not go astray if you get hold of it after I am gone, one part of it being more important than the other: Allah's Book, which is a rope stretched from Heaven to Earth, and my close relatives (and descendants), who belong to my household. These two (the Quran and my descendants) will not separate from one another till they come down to the reservoir (al Kawthar, on the day of judgment), so consider how you act regarding them after my departure.” (Tirmidhi)

“Allah has willed to spread His light in all it’s fullness” meaning in every manner the light of the heart can spread knowledge and through this means His religion, Allah prepared the way until the hour by saying about the prophet (saws) descendants in the Quran “Allah intends only to remove from you impurity (to cleans their hearts), O people of the [Prophet's] household, and to purify you with [extensive] purification”(33:33), it is significant enough that the last Khalifah the Muslim Ummah (nation) will have, Imam Mahdi (ra), will be a descendant of the prophet (saws) showing how Allah is fulfilling this promise, and only the pagans among the muslims “want to extinguish the light of Allah with their mouths”.

Al-Mahdi (the Mahdi) is an Arabic word which means “The Guided”, the Messenger of Allah (saw) said, “The Mahdi is from us, the people of the (Prophet's) Household. Allah will rectify him in one night.” (Ahmad). There are many ahadith about how Allah preserved the light of Islam and who is responsible for what in history;

Jabir bin Samura said “I heard the Prophet (saws) saying, “There will be twelve Muslim rulers (Allah will send for the muslims after the prophet).” He then said a sentence which I did not hear. My father said, “All of them (those rulers) will be from Quraish (the tribe of the prophet (saws)).” (Sahih Al-Bukhari ) Abu Dawud in his Sunan also reported this Hadith, but added to it “and the whole community will agree on each of them.”

Ibn Umar said Allah's Apostle (saws) said, “This matter (the light of Islam) will remain with Quraish even if only two of them were still existing.” (Sahih Al-Bukhari ), if this wasn’t talking about a spiritual (subatomic) reality Allah placed in

the world then any person who can read a book on Islam would fulfil this role Allah intended, but we are talking about the light of Allah spreading, the prophet (saws) was sent among the tribe of Quraish and they witnessed the light of prophethood directly, a book can't reproduce that.

Abu Huraira said Allah's Messenger (saws) said, (referring to spiritual succession) "The kingship belongs to Quraish, the legal authority (belongs) to the Ansar (people of Madinah), the call to prayer (belongs) to the Abyssinians, and faith (belongs) to Azd (A Tribe in Yemen)." (Tirmidhi), The Prophet beckoned with his hand towards Yemen and said, "Belief (the light of Iman) is there." (Bukhari).

The Messenger of Allah (saws) said: "This matter (the light of Islam) will be in Al-Madina, then in AsSham, then in the Al-Jazirah, then in Iraq, then in Al-Madina (which is today), then in Bayt Al-Maqdis (Jerusalem, with Imam Mahdi). And when it comes to Bayt al-Maqdis, then it will be in its homeland. And it will never go away from a people and afterwards return to them, (the Hour will be established after this time)" (Nuaim bin Hammad's Kitab Al-Fitan)

Allah calls the human body a light in the Quran many times because it produces light, and in fact because of this He called the prophet (saws) a Lamp to illustrate this point literally; "O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, And as a summoner unto Allah by His permission, and as a lamp that giveth light."(33:45-46)

Allah says the body doesn't just produce light it follows the light of other people, the heart perceives the light of others, in this context the prophets (saws) light, "Is he whose bosom Allah hath expanded for the surrender (unto Him), so that he followeth a light from His Lord (as he who disbelieveth) ? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error. (39:22)

"On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them". (57:12)

"On the Day when the hypocritical men and the hypocritical women will say unto those who believe, look on us that we may borrow from your light! It will be said: Go back (to the previous life) and seek for light!" (57:13)

“Now hath come unto you a light from Allah and a plain scripture.” (5:15) light isn’t a metaphor for the Quran, Allah mentions giving muslims two seperate things light and the Quran.

“Then those who believe in him (Muhammad) honor him, help him, and follow the light which is sent down with him: They are the successful.” (7:157)

“O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light”(4:174)

Allah instructs mankind to follow the light He sent down “Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.”(64:8)

Light plays a significant physiological role, mankind will ask Allah to perfect it for them so their bodies can benefit from it, “O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.”(66:8)

Mankind will have their reward and their light in Jannah because strengthening light in the human body enhances a person in every way, this is why it is mentioned next to the reward in Heaven, “And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.” (57:19)

To help mankind Allah made reading the Quran produce a light people can benefit from, “ And thus did We reveal to you an inspired book by Our command (the book is granted something unique by Allah’s command). You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path”(42:52)

When the body is deprived of its ability to produce light this creates torment in the person, “On the same Day, the hypocrites, both men and women, will say to the believers, ‘Wait for us! Let us have some of your light!’ They will be told, ‘Go back and look for a light.’ A wall with a door will be erected between them: inside it lies mercy, outside lies torment.(because their bodies are deprived of light)”(57:13).

The most significant verse in the Quran about this subject is the one in which Allah literally states the heart has the ability to see and gain knowledge, referring to when the prophet (saws) saw Allah, Allah says “And He revealed unto His slave (Muhammad) that which he revealed. The heart did not lie (about) what it saw.” (53:10-11)

From all this we can see light plays an important role not just in gaining knowledge, but being happy and avoiding hardship because increasing light in the human body makes everything easy for man, the prophet (saws) understood this perfectly which reflected in the many acts He (saws) did to increase the light in his body.

Imam Dhahabi, who was Ibn Taymiya’s student, then explains what preserves this light that the heart is taking knowledge through from being destroyed... “Its condition is followership and the flight away from egotism (hawa) and innovation (which destroys that light)”, “They aim to extinguish Allah's light with their (foul) utterances” their ego and pagan innovations.

Imam Ali (ra) understood all this and said “Enlighten the heart with prayers”, meaning prayer causes the heart to create light which helps it sense and translate knowledge, increasing light in the body is the foundation of why we do everything in religion.

In this regard Allah said “Whomsoever Allah desires to guide, He expands his breast (heart) to Islam (so it can easily understand that light); whomsoever He desires to lead astray, He makes his breast narrow, tight, as if he were climbing to heaven (it becomes difficult to perceive the light of religion, even if someone is talking to us about it). So Allah lays abomination upon those who believe not.” (6:15)

The heart produces an electromagnetic field (light) but the chest concentrates it, this is the significance of Allah mentioning the chest in this ayah instead of the heart directly. We can effectively take out the word Islam from this verse and replace it with the word knowledge, “He expands his breast to knowledge”, but Allah mentions Islam because He is referring to a specific type of knowledge that man is given or deprived of as punishment, while the heart is still capable of perceiving other kinds of worldly knowledge. A man can be cut off by Allah and still perceive knowledge but religion is being able to understand wisdom, this is why most irreligious people are also the least wise people and care little for it, whatever standard they think they have it isn't on par with the standard of real morality, to them it's like becoming a priest or some uphill climb they have to take, “He makes his breast narrow, tight, as if he were climbing to heaven”.

If for some it is difficult to see the connection between all these things, all we have to ask is, what does Allah mean by expand a person's chest in relation to Islamic knowledge, and what is in the chest that literally receives that knowledge because it isn't the brain or the lungs, the only receptive organ is the heart.

From here we have to then ask, how is the heart able to receive knowledge because to most people it just pumps blood, but this simple understanding is the old outdated view of western medicine over the past 100 years, that the heart is just a muscle, in fact the heart has very a complex nervous system, it's “electrical wiring and circuitry” which does some very sophisticated things like a computer, because of recent advances in technology that allowed for a closer inspection of that organ science has shown that the heart is like a mini brain.

This state of western medicine over the past century was unfortunate because mankind, most of the world, has always understood the heart had a sophisticated role to play in man's body, but as the west became secularized during the 19th century it attacked religion and used it's pseudo scientific discoveries of the past 100 years to prematurely justify it's Atheism, which now it is moving away from because the science is crystal clear and can't be ignored.

Like the human body all animals produce an electromagnetic field, through it they sense the world around them and hunt other creatures, through it birds can

migrate large distances and navigate the magnetic currents of the earth, most animals have specific organs designed to interpret what they sense or see through the electromagnetic field that their body produces and the human body is closely related to theirs, but perfected as Allah states, “We have indeed created man in the best of moulds”(95:4) the human body is a perfected animal and every creature has an ability to sense through the electromagnetic field our senses are more perfected than theirs because while they focus on locating things we deal with higher realities and gain knowledge.

The electro-magnetic field is made of two things, an electric field and a magnetic field which feed upon each other, both exist because of the electro-magnetic force which is like gravity (but not exactly the same) for small (subatomic) particles.

The electromagnetic force is one of the fundamental forces that the universe relies on, in importance it is second behind gravity, it affects everything in the universe including gravity and is the force behind magnetic fields, electric fields and light. It is also responsible for giving things strength, shape and hardness because it is responsible for how particles are attracted to each other or how they repel each other, just like in magnets.

This force is approximately 10 to the 36 ( $10^{36}$ ) times stronger than the gravity on earth, but it mainly works on the small (quantum) particles, if this force wasn't there everything would collapse into a black hole because particles are no longer being kept apart (repelled), which tells us how significant it is to life and space as well as how widespread it is in the universe.

The electromagnetic force is also responsible for giving us the ability to hold and move things, the electric field (technically it's called the electrostatic field) generated among atoms and molecules near the surface of our hand generates a force field that doesn't allow large objects to pass through our hand, it's also responsible for dirt sticking to our hand, but this is how common and far reaching this force is in the universe, our heart, brain and entire body are governed by it, through it they produce an electromagnetic field that surrounds the entire human body by a distance of 3 to 4 feet which can be measured with scientific instruments.

Animals have specific organs that allow them to interpret or see with these fields, man has his heart and we do more complex things in our body, through them we sense and feel what others want or intend and through them we pass on knowledge, there isn't an organ or cell in the human body that isn't affected by this force.

Science and medicine, with many recent advances over the past decade, have already in our time established what we have known about the human body from the first days of Islam, for example if we hear a second hand conversation from someone, we take less information from what we are told than if we witnessed it ourselves because our body takes input on many more levels from the presence and atmosphere of the people speaking or events unfolding in front of us, if this didn't relate to mans heart and senses than any second hand conversation will do because it is the same words being repeated.

Our body senses through our organs, the heart and it's electro-magnetic field as well as our sense of touch, hearing and smell, the heart is that extra bit of input we all know is there and rely on to judge events. We sense what people are feeling and expressing and the mind which receives all that information from our body translates all these inputs so we can comprehend it.

Most scientists agree that cognition and emotion are distinct functions in the body, mediated by separate but interconnecting neural system's, moreover, communication channels in the brain are hard wired, and linking the mental and emotional systems together are essential for the expression of our full range of mental capacities, meaning our emotions and what we sense and feel are part of mans ability to perceive and understand, they are not useless "women's" emotions as the western view came to be for many years.

It is very significant that the actual number of neural connections in the brain going from the emotional processing areas (centres) to the cognitive (rational) centres in the brain is greater than the number going the other way, meaning the body and brain are hard wired to translate and pay attention to what we sense and feel first then to be rational.



This goes some way to explaining the powerful influence of emotions on thought processes, and the brains receptiveness to emotions, or the bodies input to the brain through our senses, this is why the heart is the seat of the intellect because rational thought comes after what we sense and feel, western psychology has been teaching the opposite of this for well over 100 years with drastic results to society.

Ali ibn Abi Talib said “The seat of reason is the heart (al-`aqlu fi al-qalb)” the prophet (saws) said “Verily, Allah looks not at your bodies nor at your faces but He looks at your hearts.”(Muslim) Allah wouldn’t be looking at the heart if it was just a lump of flesh that pumps blood, the brain would be more deserving of consideration but Allah chose the heart above it because it does something significant for man. Imam al-Nawawi stated that this narration was used as proof that the seat of the mind is the heart and Ibn Hajar similarly adduced the same and Imam Ahmad likewise said “Its seat is the heart”.

Neuroscience has shown that because of the way the body is hardwired that while emotions can easily dispel non emotional thoughts from our awareness, non emotional thoughts do not easily displace emotions from the mental landscape.

In this regard the scholars said the heart is the seat of the intellect not the brain, Imam Ali (r.a) said at Siffin, "The (seat of the) intellect is located in the heart. Mercy is located in the liver, Compassion is located in the spleen. The self (soul) is located in the lungs (these refer to regions in the body that affect these types of emotions).”(Adab al Mufrad, Hasan). Imam Ali (ra) also said: “The (spiritual) disease of the heart is worse than the disease of the body.”

What is emerging from the most recent research is that the human body also has another layer of sensory input on top of our physical senses, and this is the input from mans electromagnetic field produced by the brain and heart. Our body is made from cells which are sensitive to what occurs at the quantum (subatomic) level of the universe because they need light to survive, so the heart and brain through the electromagnetic force are connected to the most basic level of matter, the subatomic world.

When there is coherence within and between the mental and emotional systems of the body, they impact constructively to expand awareness, they also enable the body to work optimally both psychologically and physiologically. In relation to this very point the prophet (saws) on a regular basis used to make dua for Allah to increase him in light (the electromagnetic field) (Bukhari, Muslim and many others). He (saws) would ask Allah to place light in very specific organs of the body because He understood how the body uses and relies on the electromagnetic field (light), these dua are among the most repeated prayers in Islam.

There is no doubt that the prophet (saws) understood the importance of the electromagnetic field (Light) in the body and the significance of keeping it strong. The Prophet (saws) would ask “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 light. O Allaah, 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, Muslim)

“O Allaah, make for me a light in my grave... and a light in my bones.”(Tirmidhi)

“Increase me in light, increase me in light, increase me in light.”(Adab al Mufrad)

“Grant me light upon light.”(Bukhari)

“And make the light greater for me.”(Muslim)

Opposite to the coherence of light is when the mental and emotional systems are out of phase, they lack synchronisation and they interact in a conflicting manner, degenerating the performance of the human body.

Many positive thinking strategies, developed today, “follow the assumption that all emotions follow thought, which occurs first, and so by changing one’s thoughts, we should be able to gain control over our emotions. However, in the last decade, research in neuroscience has made it quite clear that emotional processes operate

at a much higher speed than thoughts, and frequently bypass the mind's linear reasoning process entirely. In other words, emotions do not always follow thought; in many cases, in fact, emotions occur independently of the cognitive system and can significantly bias or colour the cognitive process (in other words how we perceive and gain knowledge) and its output or decision.”

This is completely in line with the Islamic understanding that man reacts after he senses, the brain isn't the starting point of the self and is just sitting there reacting and creating everything we experience as western medicine concluded last century and spread around the world. Mans senses give him input from what is occurring around him and the body is hardwired to process and translate this input, again reinforcing what Imam Ali (ra) and many verses in the Quran indicated, that the seat of the intellect is located in the heart.

Researchers state that “Since the mind and emotions affect a wide range of abilities and responses, mental and emotional coherence (synchronisation) are of the utmost importance. Vision, listening ability, reaction times, mental clarity, problem solving, creativity, and performance in a wide range of tasks are all influenced by the degree of coherence of these two systems at any given time. Because emotions exert such a powerful influence on cognitive processes, emotional incoherence often leads to mental incoherence and is often the root cause of mental problems and stress.”

Allah speaks about the consequences of this in the Quran clearly, “Such are they whose hearts and ears and eyes Allah hath sealed (the heart has a perceptive faculty which can be sealed, when it is), And such are the heedless.” (16:108), when He mentions the heart, He is referring to its cognitive processes, starting from the subatomic level of the Universe and the consequence is complete heedlessness in the person.

In the Quran Allah says many times, He guides man from the subatomic level (ghayb) for example the verse of light (24:35), after Allah explains how His light exists in the Universe by outlining how the Atom comes into existence from the subatomic part of our universe, He says He guides man to Him through this process,

(our book “How Is Allah The Light Of The Heavens and The Earth” explains this in detail).

“Increasing stability in the emotional systems of the body can often bring the mind into a greater sense of peace and clarity”, we achieve stability through the acts of worship we perform because they all impact upon mans body and then self physiologically, Allah mentions this connection very clearly in the Quran when He says, “Then (O people)...prostrate yourself (in prayer first then) draw nearer to Us.” (96:19), nearness is achieved in the heart but it requires a physical act in order to attain it, this is the relationship between prostration and the self coming closer to Allah.

When the mental and emotional systems of the body are in sync (in coherence), we have greater access to our full potential in order to achieve our aims because we are focused.

Research has shown through experimentation with heart rate variability patterns, it’s rhythm as it beats which shapes the electromagnetic field it produces, that our emotional state constantly reflects in the field produced by the heart.

Very literally, our emotions are broadcast through the electromagnetic field produced by the heart like a broadcast tower, for example anger produces a very distinct wave from love, another layer of complexity is added once we consider quantum mechanics and the entanglement of particles, at the quantum level this is how all particles interact with each other to cause all reactions, and the body is certainly entangling quantum particles in it’s vicinity through it’s fields.

Particles are prevalent through out the universe, for example physicists estimate that about 60 billion solar neutrinos, particles created by the sun, pass through a persons fingernail every second, but this is all due to the latest research which is making the old western understanding of science obsolete as they re-evaluate their core beliefs about the body and man ’s psychology.

‘Current (western) scientific knowledge regarding the physiology of emotions has it’s roots in Gaelic medicine. Galen’s influence on scientific thinking persisted well into the 1800s, with the notion that thought’s circulate in the ventricles of the brain, and emotions circulate in the vascular system (circulatory system of the

blood). A person's temperament was determined by four "humors" or secretions in the body: sanguine, choleric, phlegmatic, and melancholic. Modern biochemical research has added much to this inaccurate and simplistic model but the withdrawal from this perspective, that the brain does one thing and the heart another and each part of the body works separately, has been slow and guarded for two reasons: "Old theories do not die easily, and there is an aspect of truth to this view, the thoughts circulating in the ventricles have turned out to be neural electrical activity and the humors are endocrine secretions (the secretion of hormones and other products into the blood)", this view has tied the hands of western society for well over a hundred years slowing any progress because it is still far too simplistic from the actual reality of the human body which is faster and more complex than the world's fastest super computers.

By comparison to what we know today, this is a two-dimensional understanding of the body, while the latest scientific understanding perfectly explains what the pseudo science of the 19th and 20th century attempted to throw out rather than advance, Eastern and Islamic medicine.

There is a deep relationship between emotions and physiology which western science and medicine has deliberately turned away from for the past 100 years, "even ordinary conversations about emotional experiences contain many physiological allusions. So there is no question that emotions are accompanied by a vast array of physiological changes, this is why people often describe emotional experiences in physiological terms, such as "My heart was pounding", "My throat went dry", "My blood ran cold", "My skin crawled", "It was gut wrenching", "and it took my breath away."

In the 1920's physiologist Walter Cannon (erroneously) proposed that the essential mechanism of emotion occurred within the brain, and that bodily responses and other inputs were not needed to fully experience emotions. Much of his research centred on responses that occur in states of hunger or intense emotion (and not normal situations), and led him to propose the "fight or flight response", his views won over the scientific community of the day and shaped western scientific views for decades to come, others simply built upon his original ideas and assumptions. In 1937 James Papez introduced the Papez circuit, and later in 1950 Paul

Macleans suggested the Limbic system of the brain, responsible for emotions, both would later prove flawed and incomplete.

The result of cutting out the body and heart as the centre of emotions would shape the heartless world we now live in today, as many adopted this philosophy around world that emotions ‘were just chemicals’ and ‘it was all in the brain’, the cruelest and most desensitised period in man's history would follow, WW2 and the rise of Capitalism, secularisation of the christian world was the real motivation because they focused on spirituality and secular Atheist needed a “heartless” society to achieve capitalism. As was often the case they looked for scientific proof for their preconceived ideology that man was just a blank slate waiting to be moulded, an ideology that came to be known as Tabula Rasa. Capitalism was the commercialisation of every aspect of life, literally everything was rationalised and stripped of its value then put up for sale and used to make a profit. With this new found belief that “love is a chemical” independent of who the person is, everything was devaluated since nothing had the same meaning any longer, nothing remained sacred in the world of chemicals, not religion, not morality, not women, not chastity, not even the family.

This fatal error and path in western medicine that emotions occurred within the brain alone, ignoring what man already had understood and been studying for millennia would not only shape their understanding of physiology but psychology and psychiatry as well. With the advent of recent advances in technology and the discoveries that came with neuroscience these two fields had to literally throw out the past 100 years of their doctrines and teachings to rewrite the book, this is their history as they teach it. Along with western medicine, psychology and psychiatry were the foundations that secular Atheism came to build itself upon.

The Islamic's worlds fundamental understanding of the human being is now proving true after almost a century of being challenged by premature theories based on incomplete science.

The impact of assuming that emotions were manufactured by the brain alone had a significant impact not just on western medicine but religious and secular beliefs as well, it almost certainly fuelled the evolutionary debate which attempted to

downgrade the significance of Man in the universe in order to promote their likewise flawed theories that he originated from monkeys, despite the fact that still to this day the missing archeological link their theories relied upon hadn't been found, there is still a few hundred thousand years gap in the archeological record between their ancient monkeys that fraudulent scientists have been passing on to the scientific community (see piltdown man and other hoax's designed to shape the views of society) and when they assume Man first appeared on earth.

What is more shameless than the proven hoax's they used to win over the public is the fact Darwin learnt about evolution from historical Islamic text, the religion they know want to rid the world of by using evolution. He came from a family of physicians and educated people and prior to the modern age most of Europe still heavily relied on Islamic text which were widely taught, his family was known for studying them religiously. Much of what He states is directly paraphrased from famous islamic scholars.

While Islam certainly advanced the idea of evolution in creatures through out history (see past issues of the Journal), it was now being used to attack religion through the manipulation of facts.

Evolutionary assumptions were responsible for the rise of secular Atheism which relied on evolution and psychology to prove that man was just another animal, in order to challenge religious perceptions and secularise society through what is by today's standards pseudo science.

What we know today in physics and quantum mechanics alone could debunk many of their beliefs, which is why new fields of science like biophysics are emerging which establish the relationship between man's body and the subatomic universe.

Most medical textbooks are replete with diagrams that illustrate the nervous system sending signals from the brain to the organs in line with the idea that the brain produces emotions alone, this fuelled the over rationalised secular Atheist belief that the brain is doing everything, medical textbooks though do not complete the circuit because they omit the existence of the pathways which carry signals from the body to the brain.

“Remarkably we now know that the heart sends more neural traffic to the brain than the brain sends to the heart.”

Most academic theorists now agree that emotion involves, at the most basic level, stimulus from memory in addition to information from the human body (it's various organs) and the emotional state we are in, and in recent years attempts have been made to determine the correct sequence of these components.

Although even more recently it is now understood that it is indeed possible to have emotional processing in specific brain areas simultaneously with input from the body to the brain, each building on the other to contribute to what we ultimately sense and feel at that moment in time.

It was first observed in the 1970's that input from the heart and cardiovascular system (nervous system etc) significantly affected perception and behaviour, this was the first time Cannon's theories were challenged because it was observed that the heart seemed to behave as if it had a mind of it's own.

Subsequent research also revealed a link between the heart rate response (independent of other parts of the body) to different environmental stimuli, and a person's cognitive attitude to the environment around him. This indicated that the heart's response was not merely a mechanical (or automatic) response due to signals being sent from the brain, it literally thought on it's own, which implied it can react before the brain to situations.

What was more intriguing were the results of simple human reaction time experiments, or reflexes, the heart decelerated during preparation which resulted in faster reflexes, man reacts to what he senses because the electromagnetic field of the body is the first point of contact with the outside world, then man's sight hearing and body follow, most martial artists trained at having “superhuman” reflexes would attest to this while lethargic people would have hardly experienced this, Athletes call this being in the “zone”. This led researchers to propose that the feedback to the brain plays a role in accepting or rejecting what is going on in the environment, very literally the heart was telling the brain to block out the world around it, or tune out so the person could focus, a similar mechanism seen in animals when they hunt.



When the signals from the heart to the brain are compromised by disease, there is less awareness of feeling sensations in the body, evidence now clearly demonstrates that signals from the heart significantly influence the way the brain processes, the signals are not only relayed to the brain so it can balance the body, but they have a separate and specific effect on higher mental processes of the brain related to perception.

This is literally part of the mechanism involved in revelation (wahy), because revelation (knowledge) is revealed to the heart and not the brain.

“In addition to functioning as a sophisticated information processing and encoding centre, the heart is also an endocrine gland, it controls the way our body functions by producing and releasing hormones and neurotransmitters, that travel through out the body to maintain our tissues and organs.”

“So with each beat of our heart it not only pumps blood, but also continually transmits dynamic patterns of neurological, hormonal, pressure, and electromagnetic information to the brain and body. Therefor the multiple inputs from the heart and cardiovascular system to the brain are a major contributor in establishing the dynamics and patterns of the brain.”

The brain familiarises itself with the rhythmic patterns of the heart, whether ordered or disordered, it then regulates the body to keep it's balance and at the same time process emotions and senses.

The systems of the brain operate essentially as a pattern recognition system, it's to simplistic and inaccurate to say it processes singles from the body, the brain in reality processes the complete picture being sent to it by the body rather than just individual signals, this old way of thinking is what limited western medicine and gave rise to many incorrect theories in psychology.

It's like watching a movie, the body is relaying the complete picture to the brain, scene by scene, along with atmospheric effects (feelings) that dramatise the moment, while science and western medicine for a long time assumed the body was sending random and almost unrelated pixels. The incomplete and incorrect understanding of the heart and body inevitably lead to incorrect doctrines that shaped the course of history.

This is where western science fell short in comparison to the Islamic understanding of the human body for more than 100 years, because looking back on western history starting with the dark ages came Europe's enlightenment then it's secularisation, there wasn't a period in western history where they accepted this reality of the heart, until now.

In addition to monitoring and controlling the bodies stability in each moment of time, there are also processes that assess the degree of harmony between the past (moment), what is occurring now, and the projected future, these give rise to more complex emotions like optimism and pessimism, like wise subatomic particles are entangled in more complex ways than just simple reactions, because in the subatomic universe time is a significant factor in how particles behave.

If the body doesn't perceive (or predict) it is going to return to stability this can give rise to fear or anxiety. In simple terms the body is equipped to process and deal with time itself and what arises due to the passing of time, this is one of the more significant ways in which the western understanding of the human body fell short because they looked at the body in a two dimensional manner, completely ignoring the fact that time even exists and how the body deals with it.

If we were to take this a step up, above this simple view of man, in a Hadith Qudsi Allah said, the "Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day" (Bukhari).

Allah created man in His image or likeness, but with human limitations, so that man is capable of knowing Him completely, regarding this mans body must then be capable of understanding and dealing with time. The word for Time used in this Hadith is Dhuhr, in classical Arabic according to the Ullumah (scholars), Dhuhr means the Span of Time, or Time stretched out, so Allah (swt) is saying in regards to knowing His qualities He is "the Span of Time", His qualities are known through the passing of time and the body must be able to quantify and understand through time.

It was because of this Imam Ali (ra) said "The vision of the eye is limited; the vision of the heart transcends all barriers of time and space", this is because the heart gives a complete image (picture) of what it is focused on, and not jus a single

signal that is relayed to the brain in that second, what it does is more complex than that.

One of the ways an emotion is generated is through the comparison of information received from our external senses, such as sight, sound and smell, against those present in our memories, this occurs almost without thinking about it, but it is how the feeling of familiarity in new environments occurs.

With this understanding we can view emotions and thought emerging from an intricate array of interactions, occurring within a complex system that is the body, its main components include the brain, heart, nervous system, and the hormone system.

Although there are many sources for input to the brain, the heart is given particular importance due to the unique degree of inputs and rhythmic patterns that indicate a change in a person's overall emotional state.

Allah mentions the heart in the Quran often teaching us it has a complex role to play in man's body;

“Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.”(22:47)

“Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.”(7:179)

“They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.”(9:87)

“These are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.”(58:22)

“Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.”(16:22)

“Whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.”(64:11)

“Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.”(50:37)

“And obey not him whose heart we have made heedless of Our Remembrance, who followeth his own lust.” (18:28)

“He it is who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith.” (48:4)

“He it is who supporteth thee with His Help and with the believers. And (as for the believers) hath attuned their hearts.” (8: 62-63)

“Say (O Muhammad, to mankind) who is enemy to Gabriel! For he it is who hath revealed (this scripture) to thy heart by God's leave.” (2:97)

“The day when wealth and sons avail not (any man). Save him who bringeth unto Allah a sound heart“ (26: 88-89)

“Whoso is blind in here (this life) will be blind in the Hereafter, and yet further from the road.”(17:22)

(The main source used in writing this was “Heart-Brain Neurodynamics: The Making Of Emotions”)



# Human Physiology and It's Relationship To Baraka

Allah in the Quran explains in many verses how the Universe was created, and in many other verses, in vivid detail, explains how the Universe will be destroyed, and how we will be resurrected when He creates another Universe after this one.

Through the Quran and many Ahadith Allah and his prophet (saws) give a complete picture of not only life, but the larger world around us and the forces in it that impact on us, not simply the quantum forces but, unseen forces like the Jinn or the guidance and help of the Angels.

This picture was made very clear to people living 1400 years ago in a language they could understand, in fact the period before Islam came to be labeled as the Jahaliyah, the days of ignorance by comparison. The scientific language we know today we invented our self as we placed our own labels on everything we discovered in this Universe, which is why we no longer speak the language of the prophets (as).

Hence when man recently discovered the subatomic world, the world with in the Atom, it should be no surprise that Allah who spoke about the entirety of creation in detail not only prepared man for this knowledge but spoke about it at length in the Quran, along with his prophet (saws), using the terminology most appropriate for the people of Arabia during the prophets (saws) time, this same language would hold for the next 1300 years, that as until the modern age that relabeled everything.

In fact Allah made a promise in the Quran to show mankind the subatomic world, also called the Quantum Universe, in which the smallest particles in creation exist by the time we near the Hour.

Allah said “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.” [Qur’an 41:53]

Soon after mankind understood what space was he unraveled the way it exists by studying the smallest particles in it, the subatomic world, hence what Allah promised mankind was fulfilled and in the manner He mentioned, we would learn about space by studying ‘what is within our self, the small particles we are created from.

Once our knowledge of the Universe became more complete we became capable of putting together the picture Allah left for us in the Quran and Sunnah. Allah created Angels from light this is a subatomic particle called the photon, and he created the Jinn from a pure fire that isn’t fueled by anything burning, a pure smokeless flame, this may have seemed hard to understand prior to our time but we now know the sun burns through fusion and is self sustaining, similarly the Jinn are created from a similar fire, from these simple examples and many others Allah mentions in the Quran we can see he was giving us a picture of the subatomic world and the beings He created in it, all from the smallest particles in the Universe.

Allah says in the Quran that it is a source of healing and baraka (light) for mankind, so what does he mean by that, is this something imaginary or real? As it will be shown over the next few chapters the term baraka is a general term that primarily refers to a subatomic substance Allah gives to man, but because it also means something that is a blessing in a persons life, it can have varied meanings in different contexts.

It was narrated that Abu Sa’eed (r.a) said: ‘A group of the companions of the Prophet (peace and blessings of Allaah be upon him) set out on a journey and traveled until they stopped in (the land of) one of the Arab tribes. They asked them for

hospitality but they refused to welcome them. The chief of that tribe was stung by a scorpion and they tried everything but nothing helped them. Some of them said, ‘Why don’t you go to those people who are camped (near us), maybe you will find something with them.’ So they went to them and said, ‘O people, our chief has been stung by a scorpion and we have tried everything but nothing helped him. Can any of you do anything?’ One of them said, Yes, by Allaah, I will recite ruqyah (spiritual healing) for him, but by Allaah we asked you for hospitality and you did not welcome us, so I will not recite ruqyah for you until you give us something in return.’ Then they agreed upon a flock of sheep.’ Then he went and spat drily and recited over him Al-hamdu Lillaahi Rabb il-Aalameen [Surah al-Fatihah].

(The chief) got up as if he was released from a chain and started walking, and there were no signs of sickness on him. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the ruqyah said, ‘Do not divide them until we go to the Prophet (peace and blessings of Allaah be upon him) and tell him what happened, then wait and see what he tells us to do.’ So they went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him what had happened.

The Messenger of Allaah (peace and blessings of Allaah be upon him) asked, ‘How did you know that it (al-Fatiha) is a ruqyah? (Contained spiritual healing)’ Then he added, ‘Abu have done the right thing. Share out (the flock of sheep) and give me a share too.’ And the Messenger of Allaah (peace and blessings of Allaah be upon him) smiled.” (Bukhaari, 2156; Muslim, 2201)

The Spiritual world the Quran calls “ghayb” is the subatomic world, the Quantum Universe, our bodies interact with it all the time. The image we see in our mind during dreams or when we imagine things is created from light and other particles, but how does the body manipulate those particles to create the image, this is one example of how the body influences the subatomic world and its particles, that image in turn influences how we will react, behave and feel, all of this gives us the order of how things operate in turn, first from the image in our mind, what we imagine, to the chemical reactions produced in our body as a result of

what we think, and this is simply one way how the quantum world influences man through his physiology.

Mans nervous system, the human brain and the heart create a very strong electromagnetic field that can be measured 3ft from our body with simple scientific equipment, we use it to sense the world around us and direct our sense perception, because this field is the first thing particles interact with before we notice anything else, a property explained by physics, and it is directly connected to all our perceptive organs, this is another way the human body interacts with the subatomic world and there are many other ways. The very cells in our body rely on light (photon particles) itself to survive and fuel the smallest reactions in our body all driven from the quantum world, that keep us alive, if photons (Light particles) didn't have enough strength to fuel the reactions in our cells we would eventually deteriorate and die.

In the Hadith mentioned earlier, the chief was bitten by a scorpion and was poisoned, the companion of the prophet (saws) spat on the bite then recited surah al fatiha which removed the poison from him, the prophet (saws) then affirmed the fatiha contains healing in it's recitation.

We can ask why doesn't this work for us, why cant we cure anything with a simple recitation, but this is like asking, if we jump why cant we reach space ? a person with knowledge will say this is because of gravity, those who don't know about gravity will stay silent or make something up.

There is something in Islam known as human perfection, Allah taught about this from the earliest revelations, the Prophets where the most perfect of Human beings, they are followed by whoever reaches near to them in the perfection of their character, we sometimes call these people the Awliya (saints). Perfection of a persons character is needed because it means nothing of bad qualities is hindering the Baraka as it cures the person, our body is the tool we use when we recite the Quran. Similarly the companions had the most perfect character after the prophet (saws) they where all Awliyah (friends of Allah).

Bad qualities produce bad chemicals and other consequences in the body which hinders the recitation, it is like a bad reception so our acts are not effective.



The Angels govern this universe from the subatomic world bringing about Allah's will, this is the picture Allah draws for us, and as we can see from what we know about the Quantum Universe they are perfectly capable of it since they are created from light (photons), one of the most commonly found particles in the Universe.

Allah commanded the Angels to prostrate to Adam and in turn to the rest of mankind, or rather those who perfected themselves like the prophets that came after Adam along with the Awliya. This prostration means that they will follow them and do as they will when they reach similar perfection to the Angels, hence when the prophet (saw) says that in the Quran is a spiritual healing, it means that this healing comes from the subatomic world through its recitation and the Angels will bring about its effects for those who perfected their character.

This is why the prophets (saw) could display miracles along with the companions, and the Awliyah of later generations after them as they willed, something Allah promises to grant them in a hadith Qudsi once he chooses to love a person.

But Allah was teaching all of us that the Quran contains healing and baraka not just the prophets or the Awliya, this is because how effective it is depends on our moral character, those who are better people will have greater effect in their ruqyah than those who are evil, and this is in degrees until we reach the prophets whose recitation (ruqya) always worked, while ours improves the situation and lifts parts of its harmful effects.

In fact Allah in the Quran, in reference to all this, says "We send down in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss". Meaning when the fatiha is recited the healing is sent down to us, and because Allah gives it a direction of coming down, we know it is traveling, this is then a quantum substance he is sending down, something made from matter in this Universe, hence the healing is a subatomic matter like the Angels and light.

The words 'sent down' are used to refer to the subatomic universe because the quantum part of the Universe that Angels exist in is the higher one while the physical world, where particles have solidified, is the lowest state of existence and matter.

We know that in this Universe there is visible and invisible light, like ultraviolet light, which is another thing that tells us the unseen world (ghayb) is the same world as invisible light.

Hence Allah is telling us that healing is given to us through the Quantum Universe which our bodies interact with all the time in more ways than we can list here.

If we ask ‘did Allah speak more directly in the Quran regarding Quantum Mechanics, the physics of the Subatomic world’, the answer is a clear yes and in many places, most of us would have read the chapters dedicated to it but never understood the significance or the knowledge Allah was mentioning behind what was being said. Similar to many other verses regarding science in the Quran such as embryology which were not understood until science discovered those areas of knowledge.

Surah Al Qariah is one such surah, Ibn Abbas related that Allah called the Hour al Qariah (the Calamity, surah 101) because it shakes peoples hearts. ioi:i “OH, the sudden calamity! (2) How awesome the sudden calamity! (3) And what could make thee conceive what that sudden calamity will be? (4) [It will occur] on the Day when men will be like moths swarming in confusion...Allah then gives one very specific and vivid image of that Day to show it’s Awesomeness... “and the mountains will be like tufts of wool, like carded wool in terms of the lightness with which it floats [in the air] until it comes to settle upon the earth”(5), (Tafsir al Jalalayn).

The Mountains which are solid rock will literally turn into what looks like fluffy wool then they will float in the air like the clouds are floating today. The image is very clear but the science behind how this would occur could not be understood until Allah’s promise to teach mankind regarding the Quantum Universe was fulfilled.

In the Universe there are four fundamental forces that act on all particles, three of these these forces are what make all the small particles come together to create the matter, physical objects, bodies of water and gas’s we see around us in the world, one of these forces is said to be responsible for 99% of all chemical reac-

tions. It isn't important to know their names to understand this but they are Gravity, the Electromagnetic force, the Strong nuclear force and the Weak nuclear force.

When the Hour sounds these forces will be the first thing that will be affected and come to a stop, the very bonds holding matter together will begin to weaken and eventually cease to exist. Because the rocks that these strong mountains are made from will become like tufts of wool loosely held together, as all the forces holding matter in the Universe are weakened, including gravity, the mountains will come apart and then float in the air like clouds, the reference to tufts of wool is an indication that they will come apart slowly so the particles will remain loosely held together and float.

This exact image is repeated in surah Al Waqiah (The Event) verse 6, "When the earth is shaken with a shaking [severe], (56:5) and the mountains are shattered into [countless] shards, (56:6) so that they become as scattered dust" an eventuality of the process.

Another clear example of Quantum Mechanics, or physics of the subatomic world, is Surah Takwir (Shrouding in Darkness, 81) "WHEN THE SUN is shrouded in darkness, (2) and when the stars lose their light, (3) and when the mountains are made to vanish, (4)"... This is an exact description of what will occur when the fundamental forces in our Universe cease to exist seen in the sun and stars going dark. Allah then gives a very unique picture in verse 6, "and when the seas are set afire (read sujirat or sujirat), [when] they are set alight and become [a mass of] fire" (Tafsir al Jalalayn).

How can water burn when it puts out fire, this is very simple if we think about what water is made from, 2 Hydrogen atoms and one Oxygen atom, H<sub>2</sub>O, if the bonds holding these atoms together become weakened and no longer exist we have Hydrogen gas being released from the sea, which is very flammable and is used today to power many alternative fuelled vehicles, that fire caused by the Hydrogen gas burning will be fuelled by the Oxygen atom no longer bonded to it, fire will follow the source of oxygen (air), so the oceans will literally be on fire.

The most famous sign of the hour in the Sunnah is that of the Sun rising from the west soon after the death of Isa (as), this is the opposite direction it now rises from, for this to occur the earth would have to follow the opposite path in space it is now on, this is the clearest sign that the fundamental forces in the Universe are being altered because the sun is like green tree frogs, which are dying, detecting the state of the environment, the most sensitive species will feel the effects first.

Although this is still theory among physicist they theorise that just as the Universe is expanding, and this is like an elastic band, gravity will eventually cause the expansion to stop and head in the opposite direction, the Universe will contract, and like the Big Bang it is termed the Big Crunch, except that Allah will end this expansion with an eternal event the blowing of the trumpet, before it reaches the point they calculate based on how much energy is present in the universe, the mechanics of how a sound can unravel matter and affect the expansion of the universe is another area of knowledge physics explains. This will occur soon after Allah takes the lives of all believers from the earth, because the purpose that Allah created the Universe for, to know him, will no longer exist.

The Sun unlike the earth isn't a solid body it is a giant Mass of quantum particles, about 75% Hydrogen and 25% Helium along with a small amount of heavier elements, and it is entirely driven by the forces of the subatomic universe, hence this giant Mass which dictates the forces of Gravity in our galaxy is closely aligned to the fundamental forces in the Universe and were anything to occur to them the Sun would experience it first before the earth along with the stars.

The four fundamental forces in the Universe are created by the expansion of the Universe, if we swing our arm fast that movement creates a force of wind around it, in a similar way the forces in the Universe exist because the Universe is expanding (moving).

If something occurs to the expansion of the Universe, like contracting after expanding, it will affect these forces first, and if the Sun reversed it's orbit in space, because it is the largest body affecting gravity in our galaxy, it would cause the planets to all spin around it in the opposite direction, kind of like a water whirl-

pool that now spins the other way causing everything in the water to spin in that direction as well.

The following tafsir (exegesis) to verse 7:40 mentions a unique phenomena and requires more consideration, [7:40] (Lo! they who deny Our revelations) Muhammad (pbuh) and the Qur'an (and scorn them) scorn believing in them, (for them the gates of Heaven will not be opened) to receive their works or souls {nor will they enter the Garden until the camel goeth through the needle's eye) they will not enter Paradise just as a camel cannot pass through the eye of a needle; it is also said that this means: they will not enter Paradise until a (large) rope goes through a needle's eye. (Thus do We requite the guilty) the idolaters. (Tanwir al Miqbas min Tafsir Ibn Abbas)

Here Allah mentions a large camel passing through the eye of a small sowing needle a the prerequisite for the people of Hell (jahanam) being able to escape it, often termed a dark black pit. The examples Allah set's are always related to possible things He created, hence the simile is a balance of things relating to the Laws of Physics in this universe, which means that if the Universe were somehow to allow a camel to pass through the eye of the needle, meaning as it is escaping hell it needs to shrink to this size, then the people of Ja-hanm (hell) would be able to enter paradise.

Allah mentions this verse in a Quran filled with examples of quantum mechanics like the mountains turning into very fine particles, space turing into molten brass (or tanned leather) when the bonds holding matter will begin to weaken and unravel, space will look like molten metal or tanned leather at the time of the hour, or the sun and stars loosing their light which is a unique connection since at the time of the prophet (saws) no one knew what a star was let alone that it relates to our own sun.

Hence this verse (7:40) shouldn't be taken in isolation as something imaginary or a wild oath which isn't in Allah's speech or befitting His majesty, it is another example of Allah speaking about the subatomic universe, in this case, literally the end for matter to shrink in order to escape hell.

We know from previous revelations when Allah showed the prophet Idris (saws) the Universe, like many prophets, He showed him Jahanam (Hell), when Idris (as) described it in physical detail while looking at it from the outside that description matched exactly what is scientifically known when we look at black holes. What isn't commonly known about black holes and what the prophet (saws) mentioned, is that many but not all have a disk of debris around them known as a accretion disk and many others have large plumes, jets of light, coming out of them from the matter they swallow up, they are lightyears in diameter even bigger than our galaxy.

Light when it enters a black hole it can not escape along with any other matter and it is shrunk, Humans and all beings need light to survive, enjoy life and function physically so it isn't hard to understand, as the prophet (saws) mentioned how blackholes are Jahanam (hell), it is a place where no sun can exist while humans need sunlight to thrive, depriving humans of sunlight causes depression and anxiety and many other kinds of suffering.

This verse was revealed regarding the people of Jahanam who scorned the prophet (saws) and the believers (as), blackholes is a place where matter and the laws of Physics are not like everywhere else, this is why Allah employs an unusual simile for people inside Jahanam (hell).

Allah says the doors of Heaven wont open for them until the camel can pass through the eye of the needle, this is a simile for matter being capable of escaping a black hole, the eye of the needle is the crushing force on matter at the entry to the black hole, the camel will shrink if it goes near it, Allah also describes the people of Jahanam as being sealed away for eternity inside it, this is what literally seals them in, the inward crushing force of the black hole which doesn't allow anything to leave.

All of this is Quantum Mechanics, the physics of the subatomic world and it is mentioned very clearly by Allah in the Quran in many places, the Baraka Allah speaks about is the benefit we receive from that world which our body depends on daily to function normally, this is one reason why Allah instructed man to pray five times a day to continually receive that benefit which keeps our heart healthy and

that in turn helps keep the strife and afflictions of the world away from us, something the prophet stated in literal terms.

The Prophet (saws) said: “Trials are presented to the heart (repeatedly) as a mat is woven straw by straw. So, whichever heart absorbs it, a black spot is blotched on it, and whichever heart deflects it, a white dot is spotted on it. (This continues) until hearts become one of two states: a whitened heart that is not harmed by any trial so long as the heavens and the earth remain, or a blackened, deviant heart that knows no good and rejects no evil except what it absorbs of its desires” (Reported by Muslim).

If a person feels something in his heart he lives out (carries out) the actions of that feeling, for example if he falls in love he carries out the actions of a person in love after he starts to feel love, if he is depressed he carries out the actions of a depressed person, the heart that absorbs the trial will live out that trial and be afflicted by it, this is the significance of purifying the heart with prayer, fasting, dhikr and other beneficial things we do in life, they protect a person before the trouble enters into his life.

In this hadith is the understanding that strife and trials created by humans, impact the quantum universe and affect particles their which in turn affect other people around us, many laws in quantum physics can account for this like quantum entanglement which explains how quantum particles are connected together.

All this is why the prophet (saws) used to say that reciting a specific surah will protect someone for a specific number of days, the impact of the recitation only lasts for a length of time protecting the person from a specific type of affliction in the world.

For example if we recite the first three verses of surah al Baqarah, ayat al kursi and the last three verses of this surah and make a habit of reciting them daily, a persons life, property and family will be protected and no evil will come upon them while it is being recited, here we see the prophet (saws) making a distinction between the evil in this world and the trials of life, the trials we face are not always due to effects of evil acts other people carry out.

Reciting the last two verses of Bani Israil is a protection against theft, reciting surah al Ahzab and Saba a person will receive protection from Allah for that entire night, reciting surah al Fath is a protection in times of war and travel, in the Fatiha is a cure for every illness except death, literally man will receive benefit from it against every illness it's effectiveness is according to how clean our character is, reciting surah al Kahf on Friday will protect a person from the fitnah of the Dajjal (Allah's curse be upon him) for that week, there are many more similar examples in the sunnah.

Baraka which in general terms means blessing and refers to what ever benefits us spiritually should be thought of as subatomic particles, it is like a large field made up of quantum particles that depends and only materializes because of our actions. To understand what it looks like, light for example is made of the photon particle, when we turn on a light bulb we don't see a single photon we see a field of light made up of many photons spread out around the room, in a similar way this is how any kind of Baraka exists like a field of light, or a cloud as Ahadith described.

The fact the prophet (saws) gave a time period to the consequences of us reciting parts of the Quran shows how He viewed the effects of the Quran, it is like a medicine whose effects wear off after some time so we need to apply it again in order to receive and maintain it all the time in our life, the following hadith shows the prophet (saws) fully understood the way the quantum Universe worked and much of his advice was so mankind could derive benefit from it.

Al-Bara'bin Azib narrated: A man was reciting Surah Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping. When it was morning, the man came to the Prophet, and told him of that experience. The Prophet said, "That was As-Sakina (the substance of tranquility) which descended because of the Qur'an." (Bukhari)

This companion had firsas, his inner vision was made clear, Allah granted him spiritual vision to see the Sakina that descends when any person recites the Quran, many of us simply feel it when we recite. The Prophet (saws) said beware the vi-



sion of the believer for he sees with the Light of Allah (Tirmidhi), meaning Allah is giving him literal light to see what He wants him to see at that time.

If we understand this we can understand the literalness in Allah's words regarding the Ark, Allah said "Verily! The sign of His kingdom is that there shall come to you At Tabut (The Ark), within it is Sakinah (peace and tranquility) from your Lord and a remnant (relics) of that which Moses and Aaron left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers." (2:248)

We see in this verse that Sakinah, which mean peace and tranquility, is treated like a substance that Allah placed inside the Ark and this is what gave the Ark its benefit to mankind, prayer gives us a similar benefit.

There is literally a whole lot more that can be said on this subject as we delve deeper into it but this is not the scope of this work, this subject matter was included to clarify the chapter regarding the Dajjaal (Allah's curse be upon him), the prophet (saws) said what He will have with him is not a kind of sihr (Dark Magic) but a kind of knowledge from Allah, the prophet (saws) was referring to technology which he will use like sihr (Dark Magic). Theses are advancements in science that will exist in his time, the Dajjaal (Allah's curse be upon him) will literally manipulate the forces of the Universe to create miracles and fool people, to do this you have to control matter from the quantum universe in order to make things appear from thin air.

The Prophet (saws) said "Before (the) appearance of the Dajjaal, a group of people would pave the way (for him), setting up a system to prepare the world for his arrival." we are now living in that system which he will take advantage of to control people.

Regarding all the science and knowledge that the Dajjaal (Allah's curse be upon him) will have with him the Prophet (saws) said "I know more about the powers which the Dajjaal will have than he will know himself" (Muslim), the prophet (saws) understood the technology the Dajjaal (Allah's curse be upon him) would use to do what he does better than him.

In order to understand how the prophet (saws) could know this, we have to understand that Man is an immense vessel than can hold a lot of knowledge and un-

derstanding, we know this from the fact Adam (as) was given the names of literally everything, to see how this is possible we have to understand the role of the heart in mans consciousness.

By similarity we know this is possible for Angels who were created at the beginning of the universe and have not forgotten anything since then, this is the nature of light which Angels are created from and the role of the Human soul is similar in nature. As the scholars said our soul plays a role other than keeping us alive, it is our connection to the unseen world which it is constantly looking at it, and the heart is our connection to the soul itself hence the need to purify the hearts to connect to it more clearly.

The prophet (saws) similarly said about himself “My Lord came to me in the best form” -the narrator said: “I think he said: vin my sleep” – “and asked me over what did the Highest Assembly (al-mala’u al-avla) 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)

All knowledge in the east and west is not all knowledge in the Universe, we must then ask how does Man explain the knowledge we have with us today to desert Arabs living 1400 years ago, this is how we should look at the prophet’s (saws) words, as a person trying to explain to mankind every aspect of this same Universe around us, in a language the Arab tribes could understand.

Allah summed up the entire matter of how the quantum universe or ghayb (the unseen world), is connected to the physical world through our physiology and consciousness in the following hadith Qudsi: Allah almighty said “I am as my servant thinks I am. I am with him when he makes mention of me. If he makes mention of me to himself, I make mention of him to myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to me an arm’s length, I draw near to him a fathom’s length. And if he comes to Me walking, I go to him at speed.” (Muslim)

Our imagination colors our world and we experience the world how we imagine it, bad imaginations lead to all the illnesses of the nafs (self) because we pollute them, while those who know Allah that knowing (Maarifa) will color their world until they see the signs of Allah in the Universe because they know where and how to look, Allah will go to them at speed, this is how Allah created the human body to know him and why He created the universe in this way.

The prophets (as) were given the most knowledge among mankind and the prophet (saws) was instructed to speak to people according to their level of understanding.

Regarding the vision the heart perceives, Imam Ali was asked what is creation, the Universe, Imam Ali replied ‘it is like the dust in the air, it only becomes visible when the light of Allah strikes it’.

It’s amazing that he would use dust as an example, dust in the air becomes visible when sun light hits it, hence dust is the perfect simile for the particles in the Quantum Universe that everything in the unseen world is made from, our heart sees the image made from these particles when a light that we can perceive shines upon it.

Imam Ali also said “Abu think that your self is some insignificant thing and yet in you are all of the cosmos” in Arabic: “tahsibu nafsaka anaka jarmun saghirun, mu fikan Allam al Ak-bar”.

We have to ask our self what prerequisite knowledge did the companions have to be able to come to this conclusion, to say such things, most people throughout history would have looked at such words and said Allahu Allam, only Allah knows, yet the verse regarding this matter is plainly there in the Quran and the companions understood the Quran best, because the prophet (saws) himself taught them, but it took the world nearly 1400 years to perceive it.

They understood what Allah said in these verses, “In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, (in the heart ‘it is like the dust in the air, it only becomes visible (to man) when the light of Allah strikes it’.) so that it

will become clear unto them that this [revelation] is indeed the truth.” [Qur’an 41:53]

Allah in the Quran even explains how, in a single surah, surah al Shams 91, and the prophets companions would have had the best understanding regarding it’s meaning, but that is another topic which we will dedicate another work to Insha Allah.

Allah makes it very clear when all this knowledge would be revealed to mankind, in answer to the non muslims who asked when the Hour will come, Allah replied to their challenge “Man is a creature of haste; [but in time] I shall make obvious to you [the truth of] My messages: do not, then ask me to hasten [it]” (21:37), Allah replied by saying I will not bring the Hour until I first reveal to mankind the meaning of the Quran, that is, everything in the Quran that man could not understand before our time science would eventually uncover, and it is only after this point in time that Allah’s promise of the Hour will come to pass.

In this verse is the affirmation by Allah that everything we have mentioned regarding the Quantum Universe and its relationship to man’s physiology and his consciousness is the crux of the matter, this is the reality behind every single spiritual experience and miracle we have read about in the Quran or Sunnah or even experienced.

Mankind has unravelled the mysteries of space, and since that promise in the Quran is now fulfilled we are seeing the signs the prophet (saws) described as the hour casting it’s shadow over people, and in the very near future, before the Mahdi (ra), we will see another event that will mark it’s nearness being just above mankind’s head as the prophet (saws) stated.

We can use the following simile to understand all we have mentioned, everyday each of us uses a computers operating system, Window’s, Mac or Android, to talk the hardware of the computer, it is the interface between us and the physical parts the computer is made from, in the same way nature is the interface between us and Allah, He uses it and everything in it to talk to us and guid us. The heart sums up the meaning of that picture and translates it into feelings we can interpret with our mind and put words to, as some scholars said the heart is Allah’s riding ani-

mal, because it can sum up the entire Universe (picture) just by looking at it, it doesn't matter how big the picture is, those who purify their hearts receive a clear picture and can interpret it clearly, and those who corrupt their hearts receive a deluded picture that is hard to understand.

In this universe Angels can guide man through the system Allah placed in the human body, Jesus (as) understood this and said the body is a temple, and the prophets received revelation through their hearts, while the Devils can hijack the system (our physiology) like a virus in a computer, when this occurs it then needs to be cleaned to work properly again.

Allah says in the Qur'an:

91:7 Consider the human self, and how it is formed in accordance with what it is meant to be,

91:8 And inspired it (with) what is wrong for it and (what is) right for it.

91:9 To a happy state shall indeed attain he who causes this [self] to grow in purity (Zakaha),

91:10 and truly lost is he who buries it [in darkness].

There is a famous saying by the Great Scholars of Islam, who summed up all of this knowledge in a short expression, they said "Qalb al insan Arsh al Rahman", the human heart is the throne of the Merciful.

The Mulk, the physical world, comes from Alam al Malakut, the Angelic world, or the world of light, and light in the Quran is the simile for subatomic particles.



# What Is the Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars

Regarding the term “Unification of Allah” or “Union with Allah” found in the translations of works on Tasawwuf, Sufism:

“Among the disservices done to Islam by some Western scholars is their tireless insistence that the Sufi term *wusul* (“to arrive, to reach”) be translated as if it meant *ittihad* (“to unify”) with the result that their translations of Sufi works are filled with talk of “union with God,” a rendering that has come to be traditional and authoritative among them, while it is a fallacious conception that the masters of Tasawwuf (sufism) from every age (in history) have taken pains to dissociate themselves, their method, and their students from. So it is perhaps fitting to mention two of the aphorisms of the great Shadhili master Ibn ‘Ata’ Illah, who said: Your reaching Allah is reaching the knowledge of Him, for other than that, Our Lord is too exalted for anything to be joined with Him or for Him to be joined with anything; and He also said, The affirmation of electhood (being selected) does not necessitate a negation of the fact of being human. Election is merely like the rise of the daylight’s sun: it appears on the horizon without being part of it. Sometimes He takes it from you and returns you to your own bounds. For daylight is not from you to yourself, but rather it comes over you. (al-Hikam al-‘Ata ‘iyya wa al-munajat al-ilahiyya (9.24), 59, 66, aphorisms 2\3 and 249)”

The Reason why such expressions, that seem ambiguous and baffling to the laymen and translator, are used by classical scholars in their specialized works is because Allah himself speaks in such a manner in the Quran. Allah uses descriptive imagery to convey ideas that have great depths, so the scholars have done the

same, these works are considered technical works requiring a technical vocabulary, in this manner they are imitating what the prophet said about the Quran;

The Prophet (saws) who was given the revelation of the Quran said “I have been sent with ‘Jawami-al-Kalim’ (the shortest expression having the widest meaning) and have been made victorious with awe, and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand.” Abu Huraira added: Allah’s Apostle has gone, and you people are utilizing those treasures, or digging those treasures out.’(Bukhari)

The Prophet Muhammad (saws) said, Jawami’-al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet.

This means the shortest expression containing the widest amount of knowledge, therefor to convey something using descriptive imagery, to speak of it how it is seen and experienced in peoples lives is Jawami-al-Kalim.

That treasure is the knowledge contained in these expressions we find in the Quran and Sunnah. The reason why expressions which are wrongly translated as “unification with Allah” are used, but rather mean “the Knowledge of Allah” is because the scholars understand how the human conscious perceives the world and gains knowledge, man gains knowledge from all his senses what is wrongly termed unification is rather inner realization of Allah’s “Hand” (or actions) in the moment they are experiencing (“seeing Allah”), so a person gains certainty that what they witnessed is the will of Allah acting in the world (as events are unfolding).

The prophet (saws) himself used a similar expression in the Hadith of Jibril to describe what Ihsan (Human perfection) means.

When Jibril visited the prophet (saws) and the companions (r.a) in the form of a man he sat with them and asked the Prophet (saws) four questions, What is Islam? What is Iman? What is Ihsan? and When is the Hour?

When the prophet (saws) was asked about Ihsan He (saws) said; Ihsan (Human perfection) is “That you worship Allah as if you see Him, for if you don’t see Him then truly He sees you.”

When Jibril (as) went away, the prophet (saws) asked, ‘Umar, do you know who the questioner was?’ Umar said, ‘Allah and His Messenger know best.’ He said, ‘He was Jibril who came to you to teach you your deen.’ (Muslim and Bukhari narrated the hadith and it has a grade Higher than Sahih and that is “Agreed Upon”).

All this relates to knowledge man gains from the unseen world (the quantum world), between our human sight of the physical world and our sight of the inner Unseen world is a Barzakh (barrier or veil) over our perception stopping us from seeing that world of Angels and Jinn and everything else Allah created in it completely; “Behind them lies the intervening (Barzakh) barrier (stretching) to the day of their resurrection” (23:99-100) meaning this veil is only temporary in this Universe and man who was created in Jannah (heaven), naturally has the capacity to see the unseen world if that barrier wasn’t present.

The prophet (saws) said this Barzakh (veil or barrier), which stops us from seeing that world, which exists around us, can be removed when we do certain things. The Prophet (saws) said: “If your hearts were always in the state that they are in during dhikr (a time when the heart is receiving light from Allah), the Angels would come to see you to the point that they would greet you in the middle of the road.” (Muslim).

In other words if we were always receiving light from Allah we could see through the Barzakh (veil), and see the Angels to such an extent they would greet us in the middle of the road, meaning this is how much we would become accustomed to them in our life.

Imam Nawawi in his Sharh Sahih Muslim commented on this hadith saying: “This kind of sight is shown to someone who persists in meditation (muraqaba), reflection (fikir), and anticipation (iqbal) of the next world.”

To “worship Allah as if you see Him” isn’t figurative speech, it is literal, and to explain the manner of this in as a succinct a way as possible and with out using Jawami al Kalim like “Reaching Allah” (or ignorantly “Union with Allah”); many of Islam’s greatest Ullumah, such as Imam al Ghazali, Ibn Arabi, Shaykh Abdul Qadir al Gilani (and others to numerous to name), said that the unseen world which the Jinn and Angels exist in is the world our imagination (our minds eye) looks into



when we imagine something, the quantum universe, but there is a barzakh (barrier) between us and that world preventing us from seeing that world completely.

This barzakh (barrier or veil) has been removed for the Prophets and Awliya so they can see the Jinn and Angels, the veil itself isn't just one veil it is made up of layers of veils and each of these veils is removed as man gains insight and increases in Human Perfection (Ihsan). This continues until he attains Ihsan completely and can "worship Allah as if he sees him".

As if he sees him here means sees the signs of Allah in creation and acts upon them like saydina Khidr did when he taught Musa (as), which Allah mentioned in surah al Kahf (18), with the example of the boy the ship and the wall, each time al Khidr (ra) received knowledge regarding these matters from the Unseen world and Musa (as) who was accustomed to receiving out right revelations could not perceive how al Khidr knew, he was reading the Signs Musa had not yet learned how to read, Allah was rather sending Angels to speak to Musa (as) directly.

The Prophet said: "Ittaqu firasat al-mu'min fa innahu yara bi nurillah", "Beware the vision of the believer, for he sees with the light of Allah," then he recited the verse: "Therein lie portents for those who read the signs" (al-mutawassimin) (15:75) (Tirmidhi)

Allah also said; "Those who strive hard in Us, We shall most surely guide them in our Ways" (29:69) "In everything He (Allah) has a sign which declares that He is One."

Allah states this entire matter very clearly in the Quran, Allah will say on the day of judgment to people: "We have stripped from thee the Veil that covered thee and thy (inner) vision, this day is iron" (50:22)

"Behind them lies the intervening (Barzakh) barrier (stretching) to the day of their resurrection" (23:99-100).

It's interesting that Allah says the barzakh stretches to the day of judgment and not across space, this reference to time rather than location has significance in physics, relating to relativity, time (time dilation), the nature of the barrier (Bar-

zakh) or field between the seen and unseen quantum world, and the nature of how Angels exist in that world.

“Some faces that Day shall be Nadirah (shining and radiant), looking at their Lord” (75:22-23)

“And thus We gave Abraham [his first] insight into [Allah’s] mighty dominion over the heavens and the earth and [this] to the end that he might become one of those who are inwardly sure”. (6:75)

The Sight of Allah’s dominion is with mans inner perception, Allah removes the Barzakh (veil) over mans perception and he then sees the unseen world that others can not.

“Means of insight have now come unto you from your Sustainer [through this Quran]. Whoever, therefore, chooses to see, does so for his own good; and whoever chooses to remain blind, does so to his own hurt. And [say unto the blind of heart]: “I am not your keeper.”(6:104)

The Quran is a means to guide man to this insight Allah gave the prophets, those who achieve Ihsan (Human perfection) Allah removes the Barzakh for them like he did for the prophets (saws), a persons depth of perception into that world is according to his capacity and the perfection of his inner sight.

Imam al Ghazali said perfection of our inner sight can not be achieved until after death, “this day is iron” means we will have certainty with that vision.

“In matters of faith, He has ordained for you that which He had enjoined upon Noah and into which We gave thee [O Muhammad] insight through revelation as well as that which We had enjoined upon Abraham, and Moses, and Jesus: Steadfastly uphold the [true] faith, and do not break up your unity therein. [And even though] that [unity of faith] to which thou callest them appears oppressive to those who are wont to ascribe to other beings or forces (the Jinn and Shayateen) a share in His divinity, Allah draws unto Himself everyone who is willing, and guides unto Himself everyone who turns unto Him”. (42:12-15)

“which We have revealed unto thee”, implying that it was only through revelation that the Prophet Muhammad came to know “that which God had enjoined

upon Noah”. The Prophet gained knowledge through his perception of the unseen world and the revelations Allah gave him from that unseen world.

“This [revelation, then] is a means of insight for mankind, and a guidance and grace unto people who are endowed with inner certainty”.(45:20) it is because man sees with his minds eye that Allah is speaking about inner certainty, more accurately it is mans heart that sees the unseen world as Allah mentions in the Quran literally, but sight is naturally located with the eyes.

When Allah punishes people he deprives them of the insight and guidance that they normally receive from their hearts and He leaves them to go astray accumulating more sins for which their punishment in the end will be more severe, this then is the opposite of receiving insight.

“HAST THOU ever considered [the kind of man] who makes his own desires his deity, and whom Allah has [thereupon] let go astray, knowing [that his mind is closed to all guidance], and whose hearing and heart He has sealed (the hearts perceptive faculty is stopped), and upon whose sight He has placed a veil? (his inner senses) Who, then, could guide him after Allah [has abandoned him]? Will you not, then, bethink yourselves?” (45:23-25)

“For he (the prophet Lot) had truly warned them of Our punishing might; but they stubbornly cast doubt on these warnings, and even demanded that he give up his guests [to them]: whereupon We deprived them of their sight [and thus told them, as it were]: “Taste, then, the suffering which I inflict when My warnings are disregarded!” (54:36-37)

Imam al Ghazali said regarding the verse “We have stripped from thee the Veil that covered thee and thy (inner) vision, this day is iron” (50:22); In that hour (it) shall be said unto (man), “We have stripped from thee the Veil that covered thee and thy (inner) vision, this day is iron” (50:22). Now that covering Veil (on the inner eye) is that of the imagination and fantasy (He “who makes his own desires his deity”, the punishment for this is, “upon whose sight He has placed a veil?”); and therefore the man who has been deluded (blinded in his inner sight) by his own fancies, his false beliefs, and his vain imaginations replies (on that day): “Our Lord!

We have seen Thee and heard Thee! O send us back and we will do good. Verily now we have certainty in knowledge!”

If we understand the physical world and the unseen world are the same Universe and that human consciousness or our imagination is a state of matter, it is created from matter, and made from the small quantum particles (subatomic particles) that exist in the universe like light, It becomes easier to realize that our minds inner sight (imagination) is looking into the quantum unseen world.

If we imagine a brick wall in our mind, we are literally moving and arranging these quantum particles to form that image in our mind, that image of the brick wall is real and made from real substances. From here we can understand how literal statements like “worshipping Allah as if you see him” are.

The Messenger of Allah (saws) said: ‘The angels are created from light (the scholars said it is the same light we see in our mind that shapes the images of our imagination), just as the Jinn are created from smokeless fire (a fire that isn’t fueled by wood burning) and mankind is created from what you have been told about.’ (Muslim))

The Angels are created from the same light we see in our mind so it isn’t too difficult to see how they are charged with being inspiration for mans guidance and the bearers of Allah’s revelation, which the prophets received through their inner perceptive faculties. It also shouldn’t be too difficult to see how the Jinn, who are being tested on earth like mankind can similarly be a source of inspiration for Good or Evil and they influence man through his perceptive faculties whispering to him what they want him to do.

Throughout the body is the nervous system, it is literally the bodies electrical wiring and it is connected to the brain, heart and every other organ in the body, it is this quantum aspect of mans physiology that beings made from quantum particles such as Angels and Jinn can interact with man through, this reality everyone on earth is subject to through out his life just like the Laws of physics.

Our inner perceptive faculty that sees the unseen world is the heart, It was reported from Jabir ibn Abdullah that some angels came to the Prophet while he was sleeping. Some of them said, ”He is sleeping.” Others said, ”His eyes are sleep-

ing but his heart is awake.” Then they said, ”There is an example for this companion of yours.”

One of them said, ”Then set forth an example for him.” Some of them said, ”He is sleeping.” The others said, ”His eyes are sleeping but his heart is awake.” Then they said, ”His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, ”Interpret this example to him so that he may understand it.” Some of them said, ”He is sleeping.” The others said, ”His eyes are sleeping but his heart is awake.” And then they said, ”The house stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).”.”(Bukhari)

“Know that Allah comes between a man and his heart”(8:24)

Revelation was sent down to the heart of the prophet (saws) to perceive, “Which the True Spirit hath brought down, Upon thy heart, that thou mayst be (one) of the warners” (26:193-194)

The heart is our normal perceptive faculty present in all mankind, which Allah guides us through or punishes through, “We have revealed to you as We revealed to Nuh and the Prophets who came after him.” (4:162), we follow the emotions we feel there and they are according to how we sense matters, a study of the hearts nervous system and the neurons present there will show it is a mini brain, built to sense and remember emotions, the hearts role and importance above the brain can be gaged by the fact that in the fetus the heart develops long before the brain does to regulate the body.

Imam Suyuti said “Whomever Allah desires to guide, He expands his breast to Islam, by casting into his heart a light which it [the heart] expands for and accepts, as reported in a hadith; and whomever He, Allah, desires to send astray, He makes his breast narrow”. (6:125, Tafsir al Jalalayn) the heart produces the largest electro-

magnetic field in the body, in literal terms it produces a field of light that can be measured by scientist, this electromagnetic field is produced by almost all living creatures and it is how they sense the world around them. When two waves touch, as physics states, they can become coherent, or synchronies with each other, and a transfer of information occurs between them without hindrance, non coherent waves, that haven't synchronized, transfer information less clearly.

“And whosoever believeth in Allah, He guideth his heart. And Allah is knower of all things.” (64:11)

“And obey not him whose heart we have made heedless of Our Remembrance, who followeth his own lust.” (18:28)

The heart is the faculty that receives information through our senses, Lust muddles the senses so the person can not perceive clearly through his faculties.

It was once said: O Sayyid! A gnostic of high degree used to say, ‘Being a dervish (an ascetic) is to correct the imagination.’ In other words, nothing other than the Real (Haq) should remain in the heart (Otherwise the imagination will only see the lies and false beliefs the evil heart contains). In truth, he spoke well. O Sayyid! Since the veil is nothing but imagination, the veil must be lifted through imagination. Night and day you must dwell in imagining Oneness (Tawhid). (Shaykh Baqi's son, Khwaja Khurd)

Tawhid of the heart here means unattaching the heart from this world, not having any feelings or emotions towards anything in it and only remembering Allah. This lesson Allah has been teaching mankind from the earliest of revelations He sent to man, Allah said “But those will prosper who purify themselves (their inner selves). And glorify the name of their Lord in prayer. No, you prefer the life of this world; But the hereafter is better and more enduring (here Allah is encouraging people to renounce the world). And this is in the books of the earliest revelations. The books of Abraham and Moses. (Surah al Alla 87:14-19)

What is meant by “this day is iron,” (50:22) is that what was veiling our inner sight, the veil (Barzakh) on our imagination, will be lifted on this day (Qiyamah) and our inner eye (Imagination), will from now on be focused and see straight, permanently seeing the unseen world and everything Allah created in it like Heaven,

Hell, the Angels and Jinn, “Some faces that Day shall be Nadirah (shining and radiant), looking at their Lord” (75:22-23).

So what man once thought was imagination, illusion and unreal he will see with his inner eye clearly in front of him and it will be tangible and real to his vision like this world is, it will be solid to his eye as Iron (Hadid). The unseen world, like the Angels, is made from subatomic particles, the particles are smaller than atoms all linked together to create something bigger, like invisible light it is invisible to us, but we will be able to see when Allah lifts the barzakh from our imagination and our lower self won't be present to muddy the picture in our mind creating delusions in us, we will only see what is actually there.

With this understanding of what the unseen world is, Allah described the entire day of judgment with the simple phrase, “this day is iron”, this is “Jawami al Kalim” of everything we have mentioned so far, but Allah in His perfect speech was able to describe it with 3 simple words in arabic.

Allah in Arabic literally uses the word “Hadid” (iron), and this is the descriptive imagery He employs to describe in short sentences what would take pages to teach, which is why the works of the scholars are considered technical works and not easy to understand, they employ much descriptive imagery that requires study in others fields of knowledge (prerequisite knowledge) to know the proper context of it, there is no such thing as actual “Union with god”, translators added this from their preconceived ideas they learnt from elsewhere, outside of islam and hence it is entirely false, most translators in fact are not qualified to translate these works it is like asking a physicist to translate a chemistry textbook.

“Union” is simply a reference to mans perception being directed to what Allah wants it to see at that moment He is acting in creation, in other words seeing His signs as he mentions in the Quran many times. The person witnesses Allah's “hand” in creation and is one of those people “who worships Allah as if he sees Him” because he is following what Allah is showing him, this is the meaning behind the story of Khidr in the Quran who was following what Allah was showing him at each moment.

This entire matter is summed up in a famous hadith Qudsi where Allah literally says when He loves a person he takes control of all his perceptive faculties and guides them to perceive Him in life; The Messenger of Allah (saws) said that Allah (mighty and sublime be He) said: “Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory (extra) works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.” (Bukhari).

After Allah lifts the veil from all of mankind’s sight on the day of Judgment He says about man in the Quran (50:23), “His companion (the Angel which accompanied man through out his life and was right next him) will say: “Here is (your record) ready with me”.

The first thing man will see when the veil from his inner sight is removed is his recording Angel who he was blind to his entire life, yet the prophets (saws) could see them.

The words of the prophet (saws) “That you worship Allah as if you see Him” is a short expression of the reality of Ihsan when it is experienced and achieved, the Prophet (saws) spoke from his own experience with Ihsan to answer Jibril and teach us. When someone begins to practice perfecting his inner self, slowly as he draws closer to Allah, Allah will lift one veil blinding his inner perception after another until his inner sight becomes sharper and he gains more insight and wisdom.

When he reaches Ihsan (Human Perfection) he would be worshiping Allah as if he sees him, the closer he draws nearer to Allah the better he will be able to read and see Allah’s signs in creation.



“We detail Our signs for people who know” (6:97), “On the earth are Signs for those with certainty in Faith”(51:20), “That is, [signs] for the arifun (Awliya, those who have experience with Allah) by which they find evidence for their ma’rifa (gnosis)”(51:20, Tafsir al Tustari). The word “sign” (ayat) appears more than 351 times in the Qur’an instructing people to read the various kinds of signs that Allah has created for us.

The Prophet (Allah bless him and give him peace) said: “We, the Community of Prophets, are the people most severely tried, then others according to the perfection of their faith.”

The Prophet (saws) said, “Many amongst men attained perfection but amongst women none attained perfection except Maryam (Mary), the daughter of ‘Imran, and Asiya, the wife of Fir’aun (Pharaoh). And the superiority of Aishah (the prophet’s wife) to other women is like the superiority of Tharid (an Arabic dish) to other meals.” (Bukhari).

“Ina lilah wa ina ilayhi rajioo



# The Universe and Man In The Quran

It is clear from the prophet Muhammad's (saws) own words that He (saws) understood there is knowledge in everything which needs to be studied and discovered before it can be known, today for mankind science fulfils this role.

The Prophet – praise and peace be upon him – said, “Indeed, knowledge has a branch which resembles a hidden thing (it needs to be discovered); no one grasps it except those who know Allah.” Allah in the Quran speaks about all aspects of creation, but much of it was beyond the understanding of the desert Arabs living 1400 years ago, Allah says: “And we strike these similitudes for the people, but none understands them except those who know.” (29:42).

Regarding this the prophet (saws) said, “Indeed, there is an external meaning and an internal meaning to the Qur’an, a scope and a point.” Ali, pointing to his breast, said, “Indeed, herein lies abundant knowledge; would that there were some to (comprehend and) transmit it.”

It was because not every person was capable of understanding science that the prophet (saws) said, “We prophets were ordered to communicate with everyone according to his ability to understand.” This is because there was a danger in trying to teach people science they would not be able to prove for another 1400 years, so the prophet (saws) warned, “No one has ever recited a prophetic quotation to a people which their minds have failed to grasp without it being a temptation for them.”

The prophet taught the scientific meanings behind specific verses to the companions who could grasp them and they understood the dangers of trying to teach

knowledge that could not be visually proven. Allah said in the Quran, "It is Allah who has created the seven heavens and of (the) earth, their like (meaning the other planets); and between them the Command descends (the Laws of Physics governing space)" (65:12). Ibn Abbas (r.a) said about this verse, "Were I to relate its interpretation you would stone me" or "you would have said, 'He is an unbeliever'".

Abu Hurrah similarly said, "I have received from the Prophet of Allah two things (types of knowledge), one of which I have made public. Were I to divulge the other, this throat would be cut." The prophet (saws) said, "Abu-Bakr has excelled you not by excessive fasting and much prayer, but by a secret which rests in his chest." His ability to understand science and everything the prophet (saws) taught him about the universe and Allah.

Allah said in the Quran "Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9)

### **Tafsir Surah Ar-Rahman (55)**

(Allah) Most Gracious! (1) It is He Who has taught the Qur'an. (2) created man: (3) and taught him speech (and Intelligence) (4) The sun and the moon follow (defined) courses (in space); (5) And the Stars and the trees are in obedience. (6) And the Firmament (space) He has (formed and) raised high, and set up its balance, (7) In order that ye may not transgress (due) balance (on earth). (8) So establish measure with justice and fall not short in the balance. (9)

Allah, al Rahman, in the first verses tied three topics together, He tied the knowledge that is in the Quran with the creation of man, and then the speech He (swt) taught him. The knowledge in the Quran, is related to the creation of man in how man is given knowledge by Allah, which is through revelation and inspiration received in man's heart, this is related to his speech because man speaks according to what is placed in his heart, so in Allah teaching and inspiring the Quran He is teaching man new types of speech that man did not have. When we look at how these things work in the human body, as Imam Malik said, "Knowledge is a light placed in the heart by Allah", this is a physiological statement about the role of the heart to learn from the the electromagnetic field which is the scientific name for

light. Allah gives man knowledge according to what He is doing in life, so this light is the source of speech taught to man by Allah, (we have explained in detail in our other works how the body uses light through the nervous system of the heart and brain to shape our consciousness).

The sun and the moon and the path they are on is tied to all of this because Allah inspires man's self through the influence of these celestial bodies in space on earth's atmosphere, this is a process that begins at the subatomic level because the sun and moon exert electromagnetic fields on our planet which affect the planet from the subatomic level, ultimately they inspire and influence both man and what he speaks because our ecosystem is part of a bigger picture and it shapes what our day will look like.

By simile the trees of earth are numerous and countless like the stars, this is their relationship in this picture Allah is painting for us, in this verse Allah is mentioning the most distant thing from us in space, the stars, and the closest thing to us on earth, the trees, in relation to the greater context of the surah, this is because He is drawing a picture of how the ecosystem of outer space and the ecosystem of earth are connected through subatomic fields like the electromagnetic forces of the sun hitting the earth, all these objects Allah is mentioning are influencing each other and ultimately us.

Allah says, after referring to how the sun and the moon influence man through their defined paths in space which shape our seasons and days, that it is not just them that do this with their subatomic fields, but both the stars and the trees have a role to play. This is because He mentioned their obedience to him in the verse, meaning their role in the balance that Allah set up in space, they are part of the greater ecosystem and He uses them to inspire man from the subatomic level of the Universe. The stars are each like our sun ending out rays of light and influencing us at night when the sun is least active, while the trees are crucial to life on earth and its atmosphere, they are the last piece in this puzzle and in contrast to the sun and moon one of the smallest part in it that has a significant influence on our planet.

This picture of space and earth needed to first be drawn because it leads to what is in the next verses, where Allah talks about how He created space and placed a balance and harmony in it, Allah then says the depth of space and its balance is directly related to the balance on earth, “the Firmament (space) He has raised high, and set up its balance (this was done) In order that ye may not transgress (the due) balance” on earth, meaning they are connected to each other. Allah is saying the order we see in space through the movement of the sun and moon it is also present on earth in its atmosphere and ecosystem that the trees help create and maintain.

Allah is teaching us that the balance He placed in the Universe and on earth in their ecosystems create a balance in man's self who lives in them, because the surah begins by teaching us about the ways in which man is inspired in life and learns knowledge. So inspiration and mans speech being mentioned together is a reference to his psychology and state of mind, hence the order and balance that exist in space and nature is why man can feel harmony and be at peace with the earth and its natural ecosystem, Allah is connecting mans nature to the ecosystem he lives in and informing him about what influences it because it influences him.

Allah then warns that if man destroys the balance in nature it will cause his self to become unbalanced, because the balance that exists in nature no longer exists so it can not help man's self stay balanced as he lives his life, if we live in the city we feel our lives are chaotic if we live close to nature we feel at peace all because of the environment we live in that shapes our day. This is why after mentioning the balance in space, in the next verse Allah warns man about destroying the balance that exists on earth, "and fall not short in the balance".

These verses first required man to learn knowledge of the universe in order to understand them because they were intended for a time when man would have the ability to destroy the balance on earth.

Method – How This Tafsir Was Written: This tafsir was written according to the themes of each verse which outlined the topics Allah was mentioning, this then made the picture Allah was drawing for us very clear. Allah taught the Quran through revelation which was revealed to mans heart, how man is able to receive

revelation in scientific terms I have written about in detail elsewhere, but understanding the how makes the connection between each verse very clear and the larger picture obvious. Allah in these verses goes from talking about giving man revelation to teaching him speech because this knowledge relates to how each person is inspired in his everyday life by various sources, his daily inspiration is the source of what he chooses to speak about to others.

This is related to the sun and moon because Allah in surah al shams (91) explains how He inspires man through them, but in this surah He talks about how the ecosystem of space is connected to the ecosystem of earth, the trees essentially create our ecosystem for us through the oxygen they produce and atmosphere they clean. The subtext of the Quran here is how this influence occurs through the subatomic part of our universe, it's forces and particles, Allah explains in the verse of light (24:35) more directly that He inspires mankind through these means.

After then drawing this picture for us Allah tells us the important lesson we should learn, that if we ruin the ecosystem of earth we will imbalance man in his life and self permanently, we will not only ruin how he is inspired each day and the source of his peace in life we will reduce his intelligence which we will see and witness in his speech and vocabulary as it degrades. This is because if the ecosystem that Allah created to keep man balanced, at peace and in harmony with the universe can no longer function in this role man will suffer psychologically and spiritually, which will decrease his intellectual capacity, intelligence and speech, all these are related to each other physiologically, the most obvious way is in mans breadth of knowledge and capacity for things in life.

Mankind has witnessed all this already, with the dumbing down of man over the past one hundred years as he destroyed the earth, we witnessed this in the way language has changed during this time, linguists, historians and academics have all attested to this change in their works. We no longer have the capacity to speak as our grandfathers and their fathers once did with the same breadth and vocabulary, we have shortened our sentences because our mental capacity lacks the strength it once had, and man gains his strength from nature.

## **Tafsir Surah al Shams (The Sun; 91)**

In General each of the objects in space, the sun, the moon and earth, generate their own gravity and subatomic fields such as magnetic and electrical fields, on top of this each object is affected by the gravity and subatomic fields of the objects near it, this is the ecosystem of space.

The fields in space have a real affect on life here on earth and are needed so we can survive, for example High tide occurs when a body of water is facing the moon above it and the moon is pulling the water toward it with its gravity. High tide also occurs when an ocean is facing directly away from the moon, which is now on the opposite side of the earth, and the moon is pulling the mass of the Earth away from the water towards it.

The Earth itself affects other bodies in space with the fields and forces it creates like they affect us. Our entire planet is enveloped in a giant bubble of magnetism, which springs from the molten dynamo (Lava rotation) in the Earth's hot core and its rotation in space.

The sun also has an impact on us, the sun creates giant solar winds, “the solar wind is a stream of plasma released from the upper atmosphere of the Sun, this wind (made of electrons and protons) streams off of the Sun in all directions at speeds of about 400 km/s (about 1 million miles per hour), it can vary between 800 to 300 km/s.

These wind speed variations buffet the Earth's giant magnetic field that surrounds it and can produce storms in the Earth's magnetic bubble, all creatures on earth can sense the earth's magnetic bubble and get their sense of direction from it, it is part of life, so anything that affects it affects us.

“Out in space, the solar wind presses against the earth's magnetic bubble and stretches it, creating a long tail in the downwind direction, making the earth's magnetic bubble look like the tail of a comet. The Earth's magnetic tail is so great it extends well beyond the orbit of the Moon and once a month, when the Moon is full it orbits through it. This can have consequences on the moon ranging from lunar ‘dust storms’ to electrostatic discharges”.

Researchers have scientifically shown that historically, bursts of human creativity correlate with solar activity. The periods of greatest levels of human flourishing and creativity in science and the arts recorded in history were clearly shown to occur during peaks of solar activity.

Solar Activity was mapped by the Sun's solar cycle which lasts for 11 years, in 1610 the first European observations of Sunspots were made, the number of sunspots indicates how much solar activity there is, in simple terms how strong the sun is shining. From that time continuous daily observations were started at the Zurich Observatory in 1849 and earlier observations have been used to extend the records back to 1610. Monthly averages (updated monthly) of the sunspot numbers show that the number of sunspots visible on the sun increases and decreases with an approximate 11-year cycle, the peak of solar activity by the sun is roughly in the middle of the cycle (and weakest at the start and end of the 11 year period). Solar activity first affects the fields surrounding the earth, the ionosphere (upper regions of the atmosphere) then life on earth through the electromagnetic field that all creatures on earth produce and sense through.

The increase in solar activity in simple terms is an increase in energy which the Lataif (sensitive points) in the human body are receptive to (Issue #5 of the Journal is about the Lataif of Islam, which are similar to acupuncture points in the nervous system), they open the heart to deeper states of perception and creativity (it is clear from ahadith the prophet (saw) knew about the role of energy in the body and man's nervous system and used both, an in depth explanation is given in the journal). It was discovered that this increased solar activity increased creativity and inspiration in humans which was witnessed by the creative endeavors of mankind during the peak period in the sun's solar cycle.

The Lataif al Sita (the six points of Lataif) in the body deal with man's body and psychology from his soul first and their role is to open the heart to greater depths, it is because of this that when ever Allah grants prophet hood to someone he says to them "Alam Nashrah Laka Sadrak" we expanded thy breast meaning the depth of the heart. Ultimately the heart is expanded so it can finally perceive (the word here is synonymous with sustenance) from the Arsh (throne) of Allah as the prophets (as) did whose role is to allow the Universe to know Allah.



By simile, the human soul also possesses “vital organs” like the physical body through which it acquires its knowledge, "food" and energy. In simple terms the soul performs various roles for the Human body all relating to how man learns and gains knowledge from his environment and experiences in life helping him grow as a person. Allah says “By the soul and how He fashioned it (sawwaha)” (97:1) Allah took an oath by the soul and said it can be moulded and changed, “Yet for all thou didst know, [O Muhammad,] he might perhaps have grown in spirit”(80:3).

According to Allah in the Qur’an, the “soul” has two universal dimensions it can turn to. The first dimension is called “fujoor” (Immorality) and the second one is called “taqwa” (morality); Immorality is the lower reality of the “Nafs” (self), “Man has been created weak” (4:28). Morality is the higher reality of the “Soul”, “And how He inspired it (the soul) with its Fujoor (Immorality) and its Ta’qwa (morality)” (91:8)

In relation to this Allah said “To a happy state shall indeed attain he who causes it (the soul) to grow, and truly lost is he who buries it [in darkness]”(91:9-10) the person doesn't allow the soul to experience good in life, the soul of man knows good through Allah and knows evil through the self (nafs) and Allah said in surah al shams He inspired the soul to recognise what is evil and good in life through the ecosystem that exists in space and on earth and the cycles they create.

Allah says: “BY the sun and its radiant brightness, By the moon as it reflects the sun! (It reflects the suns solar activity at night) BY the day as it reveals the (sun to the) world, By the night as it veils it darkly! (The day and night cycle is the period of increased and decreased solar activity) BY the sky and its wondrous make (the atmosphere is created because of the earth’s magnetic field shielding it from the sun and space creating it's own independent cycles that affect us), By the earth and all its expanse! (The expanse of the earth is affected by gravity, it creates the atmosphere and different weather patterns that exist around the world) BY the Soul (which is made from subatomic particles, as all things are), and how it is formed (from these particles) in accordance with what it is meant to be (it is subject to the Laws of physics and because it is subatomic...and Allah tied this subject to the previous verses...it is affected by the ecosystem and fields in space and on earth), And

inspired it (through the quantum universe, the particles and forces that exist there, all of which are the context of this surah) with what is wrong for it and right for it. To a happy state shall indeed attain he who causes this [self] to grow in purity (human flourishing and creativity is part of this process), and truly lost is he who buries it [in darkness].

TO [THIS] TRUTH (that previous civilizations already knew) gave the lie, in their overweening arrogance, [the tribe of] Thamud”(91:1-11).

“A large variety of animals possess a magnetic sense. Migratory birds use magnetic clues (in addition to light polarization, star signs and position of the sun) to find their way south in fall and north in spring. Salamanders and frogs use the magnetic field for orientation when they have to find the direction of the nearest shore quickly, e.g., when they sense danger”. Many creatures like sharks, bats, homing pigeons have dedicated organs to sense and in reality see with the electromagnetic field.

If one thinks about how magnetic fields can be perceived in principle, three mechanisms immediately come to mind: Mechanical Reception - This is the principle behind a compass needle. A magnetic field exerts a torque on a ferromagnetic material. Electric Induction - Movement in a magnetic field (this can occur because of the sun) will result in an induced electric field. Many creatures can sense and perceive electric and magnetic fields with high accuracy. Man’s body is similar in this way because both the heart and brain produce an electrical and magnetic field, called the electromagnetic field, and these organs are the centers of mans sensory perception.

Chemical Reception - Chemical reactions that involve transitions between different spin states can be influenced by magnetic fields, so that one of the possible products (outcomes) in a chemical reaction is favored due to the influence of the magnetic field. In other words the magnetic field can influence chemical reactions in the body, or rather the body will produce chemical reactions according to the field, and scientists think a chemical compass exists in many animals.

When we consider Quantum Mechanics, which is the physics of particles smaller than an atom, other mechanisms based on the laws of physics can be enu-

merated such as the coherence of waves, when waves are in sync and pass on information from one to the other, and quantum entanglement, because of this law particles can affect each other over great distances. In the Human Body, our electromagnetic field will interact with other fields around it and our perceptive organs will be influenced by sensing the world around us. Scientist are beginning to realize that human consciousness (the self or nafs) is a state of matter, it is made from matter like a Liquid, Solid or Gas is, but from subatomic particles and like them it is subject to the same laws of physics that govern the rest of the universe.

What we know as consciousness is the result of the bodies interaction with the universe around it on all levels from the subatomic to the physical world, because the brain and our nervous system are a distributed parallel processing system (like a computer CPU with multiple CPU's), it can compute multiple things at the same time and act on each simultaneously, so consciousness (the self or nafs) is born out of the sum of those interactions in the body, including what it can sense at the quantum level.

Who we are is what our body has recorded from the results and effects of our actions in life, the Prophet (saws) said “Your body has a right over you”(Bukhair), and Allah said on the day of judgment, “This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.” (36:65) meaning we will be judged according to the different parts of our body, Allah breaks down the human body into it's various parts and will judge us by them because our self is a result of the various parts of our body. The term earn is unique because it is akin to the term record in this context, how we use our body is how it will be molded and shaped as we age.

It is very significant that it was in Surah al Shams (The Sun) that Allah took one of the most important oaths in the Quran, only less important than the oath He took by the prophets (saws) own soul. The intent of the verses is to consider the things been sworn by in greater detail and how they relate to each other in context to the soul and self, Allah then mentions that this relationship the Tribe of Thamud (7:73) which the Prophet Saleh (saws) was sent to guide, knew of, lied about it, and ignored the reality between the things Allah swore by, consequently they where destroyed because of their evil.

‘Their depth of knowledge regarding the celestial bodies and their effect on humans shouldn't be surprising since nearly all ancient cultures around the world had an advanced understanding of these celestial bodies and their effects on the human self, this reflected in their religion and the elaborate structures they constructed and left behind in perfect alignment with the celestial bodies that marked their elaborate movements through the sky, meaning they understood how the movement of the stars, sun and moon affected humans on earth and what it meant. Allah in surah al Rahman (55) affirms the influence of the stars on humans, we should keep in mind that when it comes to subatomic particles distance is not an obstacle or relevant, particles can influence each other over great distances in space.

But some took to worshiping these objects in space instead of Allah because they saw them as the source of inspiration, power and influence on human life, which Allah condemned because He was their creator and said that through them He inspired the soul (with conscience of) what is wrong for it and (what is) right for it (91:8).

[This tafsir was taken from Issue #5 of The Islamic Journal, as with the tafsir of surah al Rahman it was written according to the themes of each verse.]

### **Tafsir Surah al Takwir (81)**

Ibn Umar reported that the Prophet said, ‘Whoever wishes to behold the Resurrection (the end of the universe) as if he were seeing it with his own eyes should read: “When the sun is folded away” [81:1] (begins the process of turning into a black hole as it folds in on itself), “When the heaven is split open” [82:1] (matter unravels and everything becomes small particles, the subatomic world is made bare, as the expression in the verse says), “and When the heaven is rent asunder” [84:1] (torn apart as the forces holding it together weaken and eventually disappear altogether). (Tafsir al Tustari)

Allah similarly said in the Quran "THEN THE SUN is shrouded in darkness (it's reaction that creates light stops and turns it into a black hole, which is how the light of the sun is shrouded), and when the stars lose their light (do the same as our

sun), and when the mountains are made to vanish (as matter falls apart and disintegrates because the forces holding them have ceased to exist), and when she-camels big with young, about to give birth, are left untended, and when all beasts are gathered together, and when the seas are set on fire (as H<sub>2</sub>O becomes a hydrogen fire fuelled by the oxygen atom), and when all human beings are coupled [with their deeds]", and when (on the day of resurrection) the girl-child that was buried alive is made to ask for what crime she had been slain, and when the scrolls [of men's deeds] are unfolded, and when heaven is laid bare (for all to see it's ghayb, what was once unseen in it), and when the blazing fire [of hell] is kindled bright (in this new creation), and when paradise is brought into view: [on that Day] every human being will come to know what he has prepared [for himself]." (81:1-14)

These verses are speaking of events that will occur when the trumpet is first blown, up to the day of resurrection. When the Trumpet is blown, Allah will stop the forces in the Universe from acting, gravity will no longer exist and the forces that make subatomic particles create Atoms weaken and fission out so that even the strong mountains will vanish as the Atoms they are made from vanish, these forces are the electromagnetic force, the strong nuclear force and weak nuclear force.

The universe will no longer expand or contract by this point in time, the speed at which the universe is moving will stop, and everything in it will be affected by it, so the Sun will become dark because it can no longer create light by its fission reaction, the stars will also do the same, and all will vanish.

As the bonds between molecules and atoms have no effect solid matter will become like dust, and when the seas are set on fire as the bonds between (H<sub>2</sub>O) hydrogen and oxygen no longer exist, the hydrogen gas will burn as it is fuelled by the oxygen (air).

“and when the heaven is stripped off, torn away from its place, just as the skin of a sheep is stripped off;” (Tafsir al Jalalayn) as it vanishes like the mountains, Allah says about these forces in the universe which will stop working when the trumpet is blown, “Allah keeps a firm hold on the heavens and earth (the particles in them are held together by forces, very literally) preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is

Most Forbearing (this act is a quality of Allah's forbearance), Ever-Forgiving (placing forgiveness for man in every part of creation, a subtle reference to how forgiveness is tied into creation from the fabric of what it is made of).” (31:45)

As Imam al Ghazali explained this is Allah’s figurative speech in the Quran, Allah doesn’t literally have a hand holding space, the forces of the universe are honoured with being called His hand because of how crucial they are to all life in the universe, and because they are crucial to life and act as a direct agent of His will when He decrees something they are given the honorific of being called His hold on creation and His Hand.

In the verse of light (24:35) Allah explains how He is the Light of the heavens and the earth (the Universe) with a simile for how His light exists in the Universe, in the Verse He calls all subatomic particles His light because they represent His complete will by moulding themselves into what He decrees. Just as everything proclaims His will by obeying His command is the meaning of the verse “There is nothing that does not proclaim His Praise (obey's His will)” (17:46) (Foundations of Islamic Belief, Imam al Ghazali).

The simile Allah gives in the verse of Light is of the Atom and how subatomic particles are created, behaving according to His will and are then used by Allah to guide man in life (this is explained in detail in my book *The Light Of Allah In The Heavens and The Earth*).

Allah honours these particles by calling them His light in the heavens and the earth because it was from them He created everything as He willed it, in this simile He makes specific mention of these forces calling them the oil of the Lamp (Atom), then in verse 31:45 He mentions how the entire Universe is being held by Him through them because these forces are what keep all Atoms and objects together, even literally saying in the Quran they prevent everything from vanishing away.

As the Quran describes in many verses everything will disintegrate and turn to “dust” eventually disappearing when the trumpet is blown because Allah will no longer hold the Universe together it's forces will slowly disappear.

These forces are likened to Allah's actions in the universe because they only exist because of the expansion of the Universe and Allah said He is the one expanding it, ascribing the process to himself;

“And it is We Who have constructed the heaven (Universe) with might, and verily, it is We Who are steadily expanding it”. (Qur'an, 51:47)

In the verse of Light Allah mentions that these forces (oil) are produced by the Universe so they exist through Him because He is expanding it, hence in the language of the Arabs living 1400 years this is an accurate characterisation.

Elsewhere Allah gives another description of the day the Universe will end, “Assuredly, what ye are promised must come to pass. Then when the stars become dim; and the sky is torn apart; When the mountains are scattered (to the winds) as dust, (70:7-10). This theme of matter coming apart is repeated often in the Quran and is central to Allah’s description of events on that day.

[This was taken from Issue #3 of The Islamic Journal, the tafsir was written according to the theme and context of each verse.]

### **Tafsir Surah al Nun (68)**

This tafsir is also mentioned on the "Who Was al Khidr" page and has greater context there. The muqataat letters of the Quran are the letters that some surah's begin with, Alif Lam Mim etc, it can be established with ease from ahadith what the letter nun (pronounced noon) means, which is Allah’s name for space, in terms of quantum mechanics and the subatomic world it refers to the outer most layer of space. The first volume of Imam Tabari’s History which deals with the creation of the universe gives clear examples of the prophet’s names for deeper regions (or depths) of the subatomic world, insha allah i will be writing about this in the future in a book i intend to call “The Prophet’s (s) Understanding of Space”.

To give a simple example i will be mentioning in this work of how understanding one thing opens up the understanding of many verses in the Quran. Allah in

Surah (chapter) 68 says, “Nun. By the pen and what they inscribe, You are not, [O Muhammad], by the favor of your Lord, a madman.”(68:1-2), Allah here is defending the prophet (saws) from the accusation of madness levelled at him by the pagans. So then why does Allah take an oath by the letter nun and the pen and what it writes to prove that the prophet (saws) is not mad?

A person who has no understanding of the "nun" or the pen would think this statement proves the opposite, because it doesn't seem to make sense.

Ahadith say one of the first things Allah created in the Universe was the Nun, which tells us that the "nun" is important to the Universe. If we start with the nun, and the understanding that Allah means space (this is understood from ahadith), combine this with the deeper understanding that the pen, which the prophet (saws) often called a light and an intellect to describe what it is, as the scholars explained, the pen was created from the same type of light as our intellect (imagination), Allah commanded the Pen when he created it to inscribe the future of all things Allah would create from the beginning of the Universe to it's end.

These are the three things being mentioned in this verse, space, the first intellect Allah created and the predestined future of all things.

It then becomes obvious what these things have to do with madness and defending the prophet (saws). They accused the prophet's (saws) mind of not perceiving clearly and being mad, so Allah swore by the very things that make up a humans mind and the perfect archetypes they come from that the prophet (saws) wasn't mad.

Mans imagination manipulates subatomic particles to create the image we see in our mind and dreams, these particles exist at the most outer layer of space (or the subatomic world). Allah swore by the outer most layer of space itself (the nun) which is made from these particles and other matter. Then He swore by the first intellect He created (the pen) which saw the entire universe and wrote down it's future, the human mind is an archetype of this intellect (pen), Allah says “all (things) have We registered in a prototype (Imam in arabic, the Imam is someone copied in prayer, literally Allah creates things from archetypes, Man was created in Allah's image, DNA is another perfect example of this), the archetypal Book”(36:12).



Man's intellect (similar to the pen) gathers information then attempts to forecast what should be occurring in the future, the future is something man's intellect is always trying to discover. Allah then swore by the most certain thing in the universe relating to the intellect of man and what it does, and that is the sealed fate of all things which the first intellect (the Pen) saw and recorded.

The conclusion is, that a mind which has certainty of what is going to occur, like the pen, can never be mad, this is the relationship between the nun, the pen and what it inscribes in relation to madness and the prophet's (saw) mind.

It is a tremendous standard for the prophet's mind to be compared to, because they are perfect at what they do, which Allah states clearly in the next verses (68:4) "And lo! thou art of a tremendous nature."

For more information on this subject Issue #5 of The Islamic Journal quotes the Hadith on the "nun" (pronounced noon) in full along with a detailed explanation, in the section on Ahadith about life on other worlds. This issue also discusses what Islam says about the subatomic depth of space.



# How Is Allah The Light Of The Heavens and The Earth

One of the most famous and eloquent verses in the Quran is the verse of Light, in it Allah says; “Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, [it’s Olive is] neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things”. (Qur’an 24:35)

Many classical tafsir’s (explanations) have been given for this verse, called the verse of Light, by the scholars, most of which can be said to be the spiritual significance of Allah’s words, the verse, just as it begins, is regarding the Light of Allah in the Heavens and the Earth. Allah though did not intend for it to be understood by mankind until the end of time, our time, because this was a promise by Allah in the Quran to the non muslims, that in time he would unravel the secrets of the universe for them, regarding which this verse speaks in very clear terms, the science itself was the thing missing from mans understanding 1400 years ago, and as man gained knowledge of the inner workings of space the promise of Allah to open this knowledge was fulfilled.

“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...”[Qur'an 41:53]

The prophet (saws) himself understood the meaning of the verse because as it is clearly shown in many narrations He had in depth knowledge of space, it’s ex-

pansion, the heavenly bodies, their rotation as well as the rotation of the stars and galaxies and the unraveling of it All towards the end of time.

The Sun and Earth follow a specific path, the earth is tilted on an angle as it rotates, and from our perspective “In winter, the sun is relatively low in the sky with its lowest arc through the sky on the winter solstice, on December 21st. In summer, the sun travels a high path through the sky and is at its highest angle on the summer solstice, on June 21st.” this is why to the North and South poles of the earth see extended days and nights lasting for months at a time, the sun is either continuously high in their sky or extremely low.

Hence the summer solstice marks a hemisphere's longest Days, while the Winter Solstice marks a hemispheres longest nights. “As a hemisphere is tilted away from the sun, the length of a day becomes shorter. As it is tilted towards the sun, the length of a day becomes longer”.

Abu Dharr al Ghifari related, “I walked hand in hand with the prophet around evening until the sun was about to set. We did not stop looking at it until it had set. I asked the Messenger of Allah where does it set?...

The Prophet (saws), in a lengthy answer, said regarding the movement of the sun and its path in space... “Every day and night the sun has a new place where it rises and a new place where it sets. (The prophet understood the earth was round and how the sun travels around it as well as what space looked like. He intrinsically said that the sun doesn't set in the same place, and its orbit around the earth is always changing. Then referring to our perspective of it and this path which creates the summer and winter solstice, He said) The interval between them from beginning to end is longest for the day in summer and shortest in winter. This is (meant by) Allah's word: “The Lord of the two easts (marking the extremes where the sun rises from on the horizon in relation to the winter and summer solstice) and the lord of the two wests (marking the two extremes on the horizon where the sun sets to in relation to the winter and summer solstice)”(55:17), meaning the last (position) of the sun here (on one side of the horizon) and the last there (on the other side of the horizon)... (referring now to the stars which he understood were other suns, said) All the other stars are suspended (floating) from Heaven (space) as

lamps are from mosques (meaning there is more space above them, like the ceiling above the lamp), and circulate together with the heaven praising and sanctifying Allah with prayer (prayer is obedience to Allah, hence their orbit is their obedience and prayer, this is the prophets explanation).

The Prophet then said: If you wish to have this made clear, look to the circulation of the sphere alternately here and there. It is the circulation of Heaven (The circulation of the Galaxy in the greater Universe) and the circulation of all the stars together with it except those five (it is significant that the prophet (saws) not only understood the stars move and orbit but the heavens (space) as well, both with each other which is the milky way with all the stars contained in it). Their (referring to space and the stars) circulation today is what you see and that is their prayer. Their circulation to the day of resurrection (the day when the Universe will end) is as quick as the circulation of a mill because of the Dangers and tremors of the Day of Resurrection (here the prophet (saws) ties their circulation and speed along with the expansion of the Universe to the end of the Universe, this has deeper scientific implications relating to the expansion which causes the circulation, He (saws) understood this as well because the Quran mentioned the expansion specifically). This is meant by Allah's word: "On a day when the heaven sways to and fro and the mountains move (the day when the end of the Universe will first begin, its sway refers to the circulation of the stars on that day and hence the expansion will alter and stop, the mountains will move when the fundamental forces like gravity, holding all matter together, solids, liquids and gas's, will begin to unravel and cease to exist, physics explains that these forces themselves only exist because of the Universes expansion). Woe on that day unto those who declare false (the Devine message). (52:9-11). (History of al Tabari vol 1, Pg 235-236).

The Quran elsewhere describes the Mountains turning into dust, which will look like tufts of wool as they float by like the clouds, a description of matter coming apart, gravity coming to a slow end and the earth completely unraveling all of which will occur because the expansion will come to a stop. From here the hadith goes on to describe the spiritual existence of the sun and how the Angels are responsible for governing creation by Allah's command, and how the unseen world, which is the old manner of saying the subatomic universe, is connected to the

physical world and impacts it, to understand the depths of these descriptions we have to understand the works of scholars like Imam al Ghazali and Imam Ibn Arabi who wrote about Barzakh (the unseen world) and the nature of its existence in this Universe, it isn't the scope of this work to explain this topic, so we have only quoted the relevant parts.

Mankind's time in creation, from his first days on earth, is a journey to discover and know Allah through all He created, this is done by what he can achieve in nearness to Him. Beginning with the prophet Adam (as) and ending with the prophet Muhammad (saws), each prophet brought Mankind a step closer to knowing Allah through out our existence in time. This is because each one of them earned with Allah what the previous prophet had not. In relation to this Allah said He would not have created this Universe if it wasn't for mankind, the Ullumah (scholars) explained this specifically meant that if it wasn't for Muhammad (saws), because He is the person who earned for mankind the nearness to Allah that He wished for mankind, Allah would not have created creation otherwise.

In the Surah of the Star (Najm) Allah said regarding the Prophet (saws), “By the Star when it goes down (sets on the horizon), Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him: He was taught by one (Jibril) Mighty in Power, Endued with Wisdom: for he appeared (in stately form); While he was in the highest part of the horizon (The prophet asked Jibril to show him his true form, he appeared on the horizon of the earth covering the sky from east to west): Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer (the significance of this is similar to when Allah revealed himself to the mountain for Musa, the mountain crumbled and Musa fell unconscious, it was reported that the prophet similarly fell unconscious when Jibril came close, which can be understood as a simile between the effect of the Angels Light and the Light of Allah); So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey, [The Prophet's] own heart did not distort what he saw (of revelation and Jibril). Are you going to dispute with him what he saw with his own eyes? A second time he saw him (Jibril on his night of ascension into Jannah): by the lote tree beyond which none may pass (the tree is called the Lote tree of the

Furthest limit, because of its nearness to Allah) near the Garden of Restfulness, when the tree was covered in nameless [splendor]. His sight (even at this nearness to Allah) never wavered, nor was it too bold, and he saw some of the greatest signs of his Lord. (He understood what the Universe was)” (53:1-18).

The Prophet (saws) when he gained the capacity (inner perfection) to travel to Jannah He was taken to it, He (saws) kept traveling through Jannah, from one level to another, until He (saws) finally reached the Lote tree of the furthest limit, then He saw Allah directly and spoke to him, Allah revealed to him some of his greatest signs in the Universe, meaning he gave him knowledge of the Universe.

Abu Dharr asked the Messenger of Allah about his sighting his Lord. The Prophet (saws) said: “I saw the Light only”. Prior to this point in time He (saws) was not capable of handling the true form of Jibril (Musnad) when He approached him a distance of two bows length just as Musa was not capable of Handling the light of Allah when He revealed it to the mountain, but before this journey to Jannah Jibril (Gabriel) came to the Prophet (saws) and opened his chest and washed his heart with Zam Zam water, it was an operation that had to be done so he could travel on this journey, ZamZam is water from Jannah (Heaven), then he emptied from a container something else to wash his heart with, to increase the prophet’s (saws) wisdom as well as the strength of his Iman (inner sight, it can also mean faith), this gave him the capacity for the Journey and to handle the sight of Allah’s light.

Here we see material things being used to benefit man on a spiritual journey, which shows how the unseen world is connected to the physical one, it isn’t something magic or unexplainable, Allah himself promised to explain it all by the time man nears the hour, and it is in our time that science began to understand what the universe is and what the subatomic world (the subatomic universe) is.

To emphasize the significance of the Lote Tree of Furthest Limit, the commentators said it is a Tree that sits beside the throne of Allah which no Angel or being can pass, beneath which the rivers of Jannah begin to flow, it was understood that these rivers are a source of Happiness in Jannah most likely due to their origin beneath the Tree. The significance of this location can be gained from the saying of

the scholars that what ever Allah does below his Throne He does through the causes of creation, the Laws of the Universe, but what ever He does above the throne He does with His command of “Be”, it is done instantly and is the moment it first comes into creation. The Lote tree is the limit, the last point, that created beings can reach in nearness to Allah. The prophet (saws) reached this limit and saw the Light of Allah.

If we ask what is significant of coming this close to Allah, the prophet (saws) himself said regarding the literal light of Allah, “Allah hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain (meaning they are physical and can be removed so people can see Allah’s light), then would the splendors of His Aspect surely consume everyone who apprehended Him with his sight” (Imam al Ghazali, Mishqat al Anwar), the prophet was capable of reaching the nearest possible place in creation to Allah, the light that He saw was one of the very last of these 70,000 veils and it is significant in physics that he mentioned veils of light and darkness because we now know that Dark matter and Dark energy, the stuff the blackness of space is made from is physical, it isn’t simply empty space, in fact most of the Universe is made from these two substances, so the prophet was saying if Allah removed these veils and we saw His light within the depths of the subatomic universe people would be consumed (annihilated) just by his splendor.

The veil’s are the forms subatomic particles have come to take, in the physical world they make up the world and universe around us but Atoms are made of smaller particles and they are made up of even smaller particles, hence the prophet (saws) said if Allah took away these forms (veils) one after the other to a depth of 70,000 forms, some ahadith have 700 or 7000 veils, then man could see the splendor of Allah’s light, if he had the capacity like the prophet (saws).

This capacity is determined by the purity of the heart to remain free from fault and sin, just as what we do causes the human body to create chemicals, eventually that act will impact the human body on a subatomic level, and the acts which have the worst impact at this level of the universe Allah called sins, and some, are worse than others.

And as Allah praised His heart in the Quran during his Isra wal Miraj (ascension to heaven), His inner sight, because of his perfection did not swerve nor was it over bold and bewildered by the amazements that the Lote Tree was covered in.

Allah was saying that the prophet's inner perfection His degree of inner purity and His strength of character, was not distracted by the things found in the upmost limits of Jannah (heaven), that would overwhelm others in their joy and wonderment of them, his focus was entirely on Allah despite all these things around him, and this is a testament to how He (saw) lived his life before hand because had He had any bad habits, or distractions, He could to have withstood this nearness to Allah or been able to complete the Journey.

All of this was part of Allah's plan for mankind, as He revealed Himself to His creation over time, the prophet's were those being's charged with knowing Him when He revealed Himself to his creation, even more so than the Angels.

Each Prophet in his life time would draw closer to Allah than the previous Prophets who had come before him and Allah would reveal to him what those before him did not receive, then mankind would have a share in knowing Allah and his universe because of and through the prophets achievements, at times marked by advances in knowledge that mankind would begin to perceive and discover at others by the achievements that the Awliyah (saintly men) would gain.

Each prophet would "build" on what the previous prophet had achieved, "and that which the Prophets received from their Lord. We make no distinction between any of them (they each benefited from the previous prophets work and Allah did not discriminate because the earlier prophets received the reward for the work of later prophets who learnt from them), and unto Him we have surrendered." (2:136).

Evidence for this advancement in knowing Allah can be found in the verse "Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect" (59:12) The Quran explains the Quran, and the simulated for this verse is when Allah spoke to Musa (as) directly. When Allah sent previous revelations this was not their case, that they could crum-



ble the mountain, because they represented the knowledge Allah was revealing to Man up to that point in time, and the extent to which Allah was showing himself to the universe, it was only when Allah spoke to Musa directly and revealed himself to the mountain, crumbling at the sight of Allah, that this marked the point when Allah wanted us to know Him through the universe to such an extent by seeing him.

Had it not been for Musa (as) Allah would not have sent the Quran with this quality, Allah says in the Quran that the Quran itself would have achieved this, the mountain would have crumbled “for fear of Allah” after being exposed to the light of it’s revelation. This then is the extent of His Light, that Allah revealed with the Quran and He often refers to the Quran as a light He granted mankind.

What is the difference between the mountain and mankind, mankind can handle the light of Allah in his self, the human soul is something Allah gave us from himself and He created it in His own image so it can understand His “image”, the mountain which represents the largest strongest thing mankind knew of at that time does not have this capacity so Allah was teaching his prophets the significance of His light by saying to the prophets (saws) it’s force (light) would have crumbled the mountain while the human body can process that light to understand his knowledge.

Implicit in the fact that the mountain did crumble when Allah revealed his light is the fact we are talking about material things and not something imaginary that can’t exist, and if it is material then science can comprehend it.

Imam al Ghazali as well as many other scholars often spoke about the significance of that light in inspiring man and the knowledge they would gain through it, this was seen clearly throughout Islamic history. With the establishment of the Islamic Khalifa the world saw the most advanced Empire up to that point in time, it was solely responsible for spreading knowledge from east to west lifting Europe from it’s slump and putting mankind on a path of scientific discovery by spreading methodologies like the scientific method which all science today is based upon.

Allah stated the reality of the matter, “Man shall have nothing but what he strives for” (53:39), Hence the Islamic Empire even though it was relatively still ad-

vanced in knowledge, was eventually overtaken when other parts of the world it had lifted, endeavored more than it in acquiring knowledge and achieving what they aimed for.

Muhammad (saws) reached the Lote tree of the furthest Limit, this doesn't simply represent a distance it represents a degree and extent in knowing Allah, "and he saw some of the greatest signs of his Lord", He kept approaching until He saw one the last veils Allah veiled himself with, He then spoke to Him directly.

Unlike previous revelations, Allah revealed in the Quran the full extent of His qualities because that is what our prophet (saws) achieved and this would be the last revelation that Mankind would see and need before the end. Hence the Quran it self would have cleft the mountain apart because it contains a more complete picture of Allah's qualities and knowledge.

Because of this all of mankind, whom the prophet (saws) was sent to, has a share in what He achieved, just like mankind had a share in what previous prophets achieved during and after their lifetimes. His achievement signaled mankind's ability to draw even closer in knowing Allah's attributes through what He created, and that is the entire Universe, seen through our increase in knowledge and Allah's promise in the Quran to reveal it's mysteries to us, in time.

This is what is significance about the verse "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..."[Qur'an 41:53], not only would mankind come to understand the Universe, but Man's physiology as well, religion was sent to perfect human character by regulating what is good or harmful for man, all through his physiology which is his link to knowing Allah hence man by the end would come to know and understand the entire picture of the universe.

It is even stated in Ahadith that by the time of the Dajjaal (Antichrist, Allah's curse be upon him) man will know how to bring a person back to life, indicating we will even understand how the soul interacts with the body.

The connection, between the two extremes being mentioned in the verse together, was that in order to understand the vastness of space we had to first under-

stand the microscopic world, which eventually lead to our knowledge of the subatomic or subatomic world (ghayb).

If Muhammad (saws) had not reached the utmost part of the unseen horizon in Jannah (Heaven), the lote tree of the furthest limit, Allah would not have granted that to mankind, and if mankind was not capable of reaching that nearness to Allah by the time of the last messenger, through their achievements on earth, He would not have created the Universe to begin with (2:29), because it would not have been capable of knowing Him through all that He wished to reveal of Himself, in creation.

Allah said to Adam (as) had it not been for Muhammad (saws) i would not have created you, and it was through Muhammad (saws) that Allah forgave Adam (as), when He committed His mistake and was seeking repentance He looked at the Throne of Allah and saw Muhammad's (saws) name written on it, He then asked forgiveness by His rank with Allah, so Allah forgave him.

The verse of light is a similitude for how Allah guides mankind to know him through the unseen world, He ends the example He gave mankind in this verse with this exact statement, "Allah guides to His light whom He wills", and the unseen world (Ghayb) is the subatomic Universe.

This understanding is clearly indicated by many scholars like Imam al Ghazali, Imam Ibn Arabi and Imam Suyuti (among many others) all of whom said that our imagination is made from matter, the imagination is what we see in our mind and because the word imagination is synonymous with unreal we think it is not real, but the image itself is made up of particles like light and so the scholars understood this was the ghayb, unseen world and that it was made from matter.

Imam al Ghazali even went as far as to say that Angels are made from the same light our intellect is made from, something indicated by Ahadith regarding their creation at the first moments of the Universe, so in this is another clear example of how the unseen world (ghayb) is the subatomic universe and the verse of light explains this clearly through everything that it mentions and specifically by what Allah chose to end the verse with.

In literal terms Allah begins the verse of light (24:35) by saying He is the literal light of the heavens and the earth, He then strikes a similitude for how He is the Light of the Universe, the similitude though is not in relation to His “existence” only the “light of His splendor” that represents him and from which all creation is made, minds can not comprehend him and there is nothing like him.

The prophet (saws) said regarding the literal light of Allah, “Allah hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splendors of His Aspect surely consume everyone who apprehended Him with his sight” (Imam al Ghazali, Mishqat al Anwar), some ahadith read seven hundred veils others read seventy thousand veils.

It is significant that Darkness is mentioned along with Light as a veil of Allah, usually darkness, even the darkness of space, is perceived as a color and not a substance or veil, hence this Hadith is saying the dark matter of space is also a veil of Allah, had Allah removed His veil in space, rather than on earth as He did for Musa it would be the dark matter of space being unraveled instead.

Ibn `Umar narrated that the Prophet (saws) said: "Allah the Exalted created creation in a darkness (fi zulmatin) (Hence the First veil of Allah is darkness); then He cast upon them from His Light (And his second veil is Light). Whoever was touched by that Light, he is guided, and whoever was missed by it is misguided. Therefore I say that the Pen is dry (and all is) in Allah's foreknowledge." (Narrated by Tirmidhi, Ahmad, Tabarani, al-Hakim and Bayhaqi )

We know this is literal because when He removed that veil for the Prophet Musa (as) the mountain crumbled to dust hence Allah is referring to a subatomic depth in the Universe.

Imam Suyuti writes in his tafsir to verse, 7:143, “And when Moses came at Our appointed time, that is, the time at which We had promised to speak to him, and his Lord spoke with him, without any intermediary, with speech which he heard from all directions, he said, ‘My Lord! Show me, Yourself, that I may behold You!’ Said He, ‘You shall not see Me, that is to say, you do not have the power to see me, the use of this expression [lan tarānī, ‘you shall not see Me’, instead of lan urā, ‘I shall not be seen’], implies that it is possible to see Allah, exalted be He; but be-

hold the mountain, which is stronger than you are, and if it remains, stays fixed, in its place, then you shall see Me', that is, [then] you shall remain fixed [able] to see Me, otherwise, you will not have the capacity [for it]. And when his Lord revealed Himself, that is, [when] He manifested of His Light the equivalent of half a nail of (the) little finger (by similitude to the human body, but even this much is only an allusion and not an indication of Allah's totality), as stated in one hadith verified by al-Hakim, to the mountain He leveled it to the ground (read dakkan or dakkā'a, meaning madkūkan) and Moses fell down senseless, having lost consciousness at the awesomeness of what he had seen. And when he recovered his senses he said, 'Glory be to You!, in Your transcendence. I repent to You, for having asked You what I was not commanded [to ask], and I am the first of the believers', of my time" (Tarsir al Jalalayn).

The Mountain was stronger than Musa (as), what Allah was referring to in terms of strength is the heart, it means the Heart's firmness in relation to the firmness of the Mountain would have wavered at the sight of Allah's light and crumbled, this is how a comparison to the solid state of the mountain can be made with the human body, through similar qualities. When the prophet Muhammad (saws) saw Allah, Allah said about him that his heart did not waver, this was its firmness like a mountain is firm, nor was it over bold, meaning it didn't move to want anything, it stayed focused on Allah.

Allah said regarding the mountains "And the earth We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)" (50:7), Allah said to Musa (as) when He wished to see Him "but look at that mountain: if it remains standing firm, you will see Me" (7:143) while Allah said regarding the prophet Muhammad (saws) when He saw Allah "His sight (of the spiritual world comes from the heart and it) never wavered (remained firm), nor was it too bold, and He saw some of the greatest signs of his Lord (in the Universe)." (53:17-18).

The prophet (saws) said every person on earth when they are born Allah places a small black dot inside their heart, referring to the "subatomic" part's (aspects) of man's body, and through the permission of Allah this allows the shaytan (devils) to influence man, this is the test of Allah in this life to see which of us is best in Deed

“He Who created Death and Life, that He may try which of you is best in deed” (67:2). That black spot was removed from the prophets (saws) heart when He was young and it was washed with Zam Zam water, this was the first time Jibril (Gabriel) performed a heart operation on him, hence from the start of His life Allah wanted His character to remain firm and it was never shaken or caused to waver by any shaytan (devil). His heart was washed a second time when he was older just before He ascended to Allah, this is how the Prophet’s (saws) heart was firmer than the mountain of Musa (as) when He reached the Lote tree of the Furthest Limit and saw the Light of Allah directly.

“and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.” (2:136), it will be Isa (Jesus) when He returns who will benefit from the prophets work and lead mankind in their last period on earth, through him the earth will receive more than it ever did before, but upon his death soon after Allah will take religion itself from earth along with the lives of every believer, and the hour will only come upon the worst of people who know nothing of Allah.

Allah created what is within the Universe from light and this is stated in many narration's, Light is a simile for subatomic particles because light itself is one of the only visible subatomic particles in the Universe, when the veils of the subatomic world are removed, meaning the forms that the subatomic particles have taken are unraveled, His Light of the Heavens and the Earth (nur al samawati wal ard) mentioned at the beginning of the verse of light, no longer takes on the form of these particles.

The particles are made of smaller particles, this is the same from the smallest one in an increasing hierarchy until we reach the Atom, so at a depth equivalent to what is intended by 70,000 veils, if we were to stare at Allah’s splendor that exists beyond it, it would consume us completely.

In relation to what Allah revealed of himself in the Universe, the heart of Man is the only thing that can encompass the qualities of Allah because it is the part of us that senses the subatomic world around us, we can see this through it’s physiology and it’s role in the nervous system of the body, hence Allah said in the Quran,

that when the veils upon man's vision are removed on the day of judgment, "Some faces that Day shall be Nadirah (shining and radiant), looking at their Lord" (75:22-23), the Hearts will be allowed to see Him, meaning they won't crumble like the mountain at that time.

Allah in a Hadith Qudsi said: "My earth and My heaven (My Universe) do not encompass Me, but the heart of My servant who has faith does encompass Me." (Ihya Ullum al Deen, Imam al Ghazali), Allah created the universe to represent his qualities but the Universe can not know or represent all his qualities, while the heart of Man can know all of His qualities.

The heart can perceive the qualities of things, and the quality of anything is a summation of its nature, the way it is, the heart encompasses what it looks at in terms of qualities we can perceive and understand, this influences man's inner vision (his imagination) because man's heart through emotions influence man's mind and what he perceives of things.

Allah said the example of his light in the Universe is like a niche, a crevasse or something similar to a hole in the middle of a wall. In this hole is a lamp, the lamp is in glass, the glass is like a pearly white star, lit from the blessed oil of a blessed olive tree, the fruit of this tree is neither of the east or of the west, and it is fueling itself, whose oil would almost glow even if untouched by fire. This light has a depth and it is light upon light, through this reality in creation Allah guides whom He wills, and Allah presents examples for people, and Allah is Knowing of all things.

The Prophet (saws) said, "Indeed, there is an external meaning and an internal meaning to the Qur'an, a scope and a point." `Ali, pointing to his breast, said, "Indeed, herein lies abundant knowledge; would that there were some to (comprehend and) transmit it." The Prophet also said, "We prophets were ordered to communicate with everyone according to his ability to understand.", and "Indeed, knowledge has a branch which resembles a hidden thing; no one grasps it except those who know Allah." He also said, "If you only knew what I know, you would laugh a little and weep much."

It is significant that Allah ends the verse by saying, “and Allah presents examples for the people, and Allah is Knowing of all things” here Allah is directly connecting the example He just set with His knowing of all things in existence, this is a rule in the Tafsir (exegesis) of the Quran, that any two things are connected when mentioned together like this because Allah often uses descriptive imagery to convey an idea followed by a statement regarding it’s significance or nature, in other words the example He set in the verse of light relates to knowing all things in existence, and all things in existence are made from particles, Allah’s light before it takes on form physically.

The verse of Light is the literal representation of the subatomic world and the manner by which subatomic particles exist.

Physics has discovered that this Universe is made up of small particles called atom’s and these atoms are made up of even smaller particles and they in turn are made up of even smaller particle’s and this goes on and on.

Physics has also discovered that each of these particles exists in different fields spread out through space at each level (or deth), layered one upon the other, a more accurate description would be to say the fields are within each other spread throughout space since we are going deeper into the subatomic world.

There are also forces, very similar to gravity, acting at each level of these particles, they act upon them to bring them together to make up the larger particle’s until we reach the Atom, once matter forms solids, gas’s and liquids that is when the force of Gravity influences them.

This is how something small makes up something larger and eventually in this hierarchy atoms come together to make molecules and molecules and compounds come together to make up the world around us, but before this occurs particles are called Light in the Quran because that is the most descriptive term for a people living 1400 years ago, and Allah said He is the Light of the Heavens and the earth.

Allah’s Light has always been understood as a simile, and in fact he begins the verse of Light by saying “the example of His light is like a niche”, hence his light is structured like a niche in which is a lamp so from the start we know we are reading about an example of something that exists in the Universe.



So Allah is teaching us his light isn't simply what we know about light by observing it, that simply it shines and allows us to see, He is saying there is an inner structure to it, and this verse describes that inner structure.

His light has an inner structure that is like a niche in which is a lamp, the light or particle is like a lamp that is in a glass, and it shines like a pearly white star in the night sky.

From here Allah tells us what it is made of, it is lit from a blessed tree, the tree is a simile for the hierarchy of particles in the Universe, the lamp is lit by Oil that fuels it, the tree is like an Olive tree that produces oil that lights the Lamp (the machinery of the universe). Olive oil comes from Olives hence Ibn Abbas (ra) and Imam Suyuti (among others) both said the words “neither of the east or of the west” refers to the trees Olive, the fruit it bears.

Hence Allah is telling us He isn't talking about literal fruit, but the example of something (the fruit) that this Hierarchy (tree) produces, from which it's oil (the forces) come from that fuels the Lamp which is the simile for His light.

Allah goes on to say the Oil would glow even if it isn't touched by fire, meaning this isn't normal oil that glows or burns because of fire, it glows or burns by itself, because this is how the Universe is created to work.

Allah is again reinforcing the point He isn't talking about normal Oil but a simile for oil from which we would know it's meaning by understanding it's role. Real oil allows the lamp to burn hence the oil from the blessed tree allows the Light to glow or fuel the reactions in the Universe.

Allah then tells us the example for this Light is “Light upon Light”, showing us it's complexity because a normal lamp is not light upon light, it is simply the light coming from the fire that is burning, so the light or particles have depth in space.

Allah then says He guides to His light whom he wills, this proclamation is connected to the example of the Universe because Allah in His next words encapsulates and concludes the entire verse with the words “Allah presents examples for the people, and Allah is Knowing of all things” hence Allah guiding people to his light is part of the simile for his light in the universe, then the verse ends.

The verse begins by asserting that “Allah is the Light of the heavens (the Universe) and the earth” - The simile of the Particle is Light, both are subatomic substances.

Allah then says “the example of his light is like a niche”, light is the particle existing in the field around it, this is like a sea of similar particles together, physics has discovered that particles in space become a “solid” particle, round, only when they interact with something, normally though they are all together like a sea wave spread out in space. A niche is like a crevasse in the middle of a wall, and the wall is the similitude of the field particles exists in, spread out in space as if a wall.

“Within which is a lamp”, the particle itself, “the lamp is within glass”, the particle creating its own outer shell or field as it spins, or becomes a round particle.

“The glass as if it were a pearly [white] star”, its shine is caused by its excitation that causes it to react to other things around it, as well as want to make up larger particles in the universe.

“Lit from the blessed oil”, particles are created (Lit) from the fundamental forces (Oil) of the Universe, “of a blessed olive tree” the tree is the hierarchy of particles and essentially the Universe itself.

The Olive, (particle), of the Tree “is neither of the east or of the west”, the fruit the tree bears, is the source for the Oil (ibn Abbas), this is the process by which the Hierarchy of particles create larger particles, as the verse explains the fruit is not from any direction we know the east or the west they are created from the depths of subatomic space. The smaller particles create the force’s (similar to gravity) that cause larger particles to come together in a hierarchy of particles until we reach Atom’s.

“Whose oil would almost glow even if unattached by fire”, the forces don't have a source causing them to react (glow or burn) like normal fire or anything else we know. The reaction comes from the way the Universe is created (the Tree) and its expansion, which causes or drives the reaction’s, basically the movement and expansion of the Universe creates what is in the Universe.

The particle has depth in space, and it is like “light upon light” layered on top of or within each other, each particle created from smaller particles in an ongoing hierarchy.

Through this reality of space “Allah guides to His light whom He wills”, through this blessed Tree Allah guides man to Him.

As Man’s consciousness and imagination is a state of matter, like a solid or liquid is made from matter, it too is made of subatomic particles, it is born from the very same laws that govern this Universe and Allah guides man through it to Himself, “Those who strive hard in Us, We shall most surely guide them in our Ways” (29:69), this is the significance of the verse of light to the nature of man and how Allah guides him, this is why Allah mentioned this at the end of the verse He was saying man is guided to him through the subatomic universe and this is what that Universe looks like.

“Allah presents examples for the people and Allah is Knowing of all things”, this is the simile of the Universe, how it works and how Allah guides man through his own self and physiology, Allah is the light of the heavens and the earth that we should connect our self to.

Allah said “Consider the human self, and how it is formed in accordance with what it is meant to be, And inspired it (with) what is wrong for it and (what is) right for it. To a happy state shall indeed attain he who causes this [self] to grow in purity (Zakaha), and truly lost is he who buries it [in darkness].” (91:7-10)

The fact this similitude for the Universe exists in the Quran is mentioned by Allah elsewhere, “We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious” (18:54)

The Prophet (saws) said “Allah the Exalted created creation in a darkness (fi zulmatin)”, Hence the First veil of Allah is Darkness, “then He cast upon them from His Light” And His second veil is Light, the Particles, “Allah hath Seventy Thousand Veils of Light and Darkness, were He to withdraw their curtain (remove their form), then would the splendors of His Aspect surely consume everyone who apprehended Him with his sight”.

Because we are talking about the first moments of the Universe in this narration the statement “Whoever was touched by that Light, he is guided, and whoever was missed by it is misguided” is referring (among other roles particles and His light have) to Allah decreeing the fate of every single particle in the Universe, from the first moments of its creation up to the time of each person’s life then what he will receive in life. The Prophet (saws) said, “The first thing created by Allah was the pen (from light, mentioned indirectly in other narration's), then, He ordered it to write, so it wrote everything that will happen till the Day of Judgment.” (narrated by Tirmidhi, Abu-Dawud, and Ahmad)... The pen can only write that fate after Allah has decreed it, or ‘the Light is cast’, “Therefore I say that the Pen is dry (and all is) in Allah's foreknowledge” right down to every particle in existence, this is the knowledge that was given to the pen to write.

This refers to the fate of man in relation to the Laws of Physics, the Laws governing the Universe, because this was the time the Laws of the Universe were being created, so Allah asked the Pen to record that fate, but his creatures were still given free will to act as they chose, which isn’t a contradiction rather we are lacking the picture the prophet (saws) was describing.

Man is fated by the consequences of these Laws in life but he still has the ability to choose his path within the boundary of these Laws. Imam Ali (ra) asked the prophet (saws) about fate and free will, are we acting only according to what is written or can we choose, the prophet (saws) replied it is between the two, the Laws governing the universe fates man to act according to what is fated through them but then we decide and make choices in life that fate others by these same laws.

When Imam Ali (ra) himself was asked about fate and if we can exercise free will the Imam said “You have the ability (only) by the will of Allah, While He has it independently. If he endows you with it that is His favor. If He takes it away from you, that means He is testing you. In any case, you should remember that what ever He bestows on you, He is still its owner. If He enables you to do a thing, that is still Within his power.”

“then He cast upon them from His Light” because this is occurring at the first moments of the Universe Allah here is referring to the moment in time particles

first took on form from His light, this is the second “veil of form” Allah’s light took, the first being the Darkness of the Universe, hence from the first moment the hierarchy of particles took form in the Universe that is when Allah decreed the fate of all things He created from them, He then asked the pen to record their fate.

It becomes obvious that, as the hadith is stating, the “Big Bang” began in Darkness, this is also a reference to the role of Dark matter and Dark Energy at the beginning of the Universe, after this Allah created the Particles (Light) of the Universe then they became fated as Allah willed.

In physics this is not unlike what physicists are saying about the quantum entanglement of particles at the first moments of the Big Bang. Quantum entanglement is a law in physics, just like gravity is a Law. Quantum Entanglement means that multiple particles can link (entangle) together in space, because of the link, if we measure the nature of one particle we can know the nature of the other particles connected to it as well, but the matter doesn’t stop their, because of this connection if we influence on of these particles the connection they have will then change the state of the other particle as well to match what we changed, what is more impressive is that distance between the particles is not a factor, one particle can be on earth and the other on the moon or even the other side of space and they will still be connected and influence each other, Quantum entanglement is now a well established law in physics.

It may not be obvious at first but this property of all particles, as physicist are realizing, is what drives all reactions in space at the deeper levels, it cause all the chemical reactions we know about in chemistry and all the biological reactions we know about in biology.

We have to keep in mind that because we are looking deeper into subatomic space we re looking at what allows chemical reaction to occur in the first pace, and it is literally what moves the Universe because they think that all particles were entangled together at the first moments of the Big Bang and that this drives the underlying causes behind things on a grand scale, they are today taking advantage of this law by building quantum computers which allow them to calculate any-

thing very quickly because they can do many calculations at the same time, the linked particles do the work at the same time, while normal computers have to do things in a specific order.

In the hadith the prophet (saws) mentions this entanglement in the terminology of the Arabs living 1400 years ago, “then He cast upon them from His Light. Whoever was touched by that Light, he is guided, and whoever was missed by it is misguided”, this is a reference to entanglement because even though he was talking about humans the prophet (saws) was referring to a point in time when the universe first began and almost nothing existed.

Allah at the end of the verse of light speaks about inspiring man through the Universe, through its subatomic matter, the celestial bodies such as the Sun and the Moon produce the strongest fields in space, this influence upon man and their connection to him is mentioned in other parts of the Quran, such as surah al Shams (the Sun), and relate to how Allah guides man through the subatomic universe;

Allah speaking about the subatomic effects of these bodies on human consciousness, say’s “BY the sun and its radiant brightness, By the moon as it reflects the sun! BY the day as it reveals the (sun to the) world, By the night as it veils it darkly! BY the sky and its wondrous make, By the earth and all its expanse! BY the human self, and how it is formed in accordance with what it is meant to be, And inspired it (with conscience of) what is wrong for it and (what is) right for it. To a happy state shall indeed attain he who causes this [self] to grow in purity (Zakaha), and truly lost is he who buries it [in darkness]. TO [THIS] TRUTH gave the lie, in their overweening arrogance, [the tribe of] Thamud”(91:1-11).

In this verse Allah refers to the Sun’s brightness, its solar activity (its radiation and solar flares) that the Moon reflects, then the cycle of day and night or the cycle of increased and decreased solar activity that affects the earth’s atmosphere in this cycle (“the sky and its wondrous make”), and how these effects occur all over the earth and its expanse, Allah then directly connects this to the Human self (or soul) who through the subatomic aspects of man’s physiology is influenced by this, because of Quantum entanglement, man is influenced through them, all the fields

and atmospheric cycles on earth are influenced by what is occurring in space and this cycle has the ability to lift man up or depress him.

We only need to consider how differently we feel during the day from the night, or through different weather cycles or atmospheric pressure, the earth is a giant system that is connected to each other which is then influenced by what is occurring in space. All of this impacts mans consciousness and self to set his mood and influence his character, just as Allah knows the fate of every particle in existence he can inspire man through what to us seems chaos which is only our lake of ability to follow each particles path, and as it has been scientifically observed and recorded for the past few hundred years that when the sun is at it's solar peak, every 11 years, man goes through periods of increased inspiration witnessed through his endeavors on earth and when it is at it's lowest man experiences periods of decreased inspiration seen by less significant activity as recored in history and then correlated to these periods by scientists.

Because Allah was referring to the self directly in relation to these things He was more specifically referring to the subatomic nature of Man and it's deeper connection with the subatomic fields that exist in the Universe than the weather on earth.

This inspiration through the subatomic universe Allah decreed from the first moments of the Universe, He similarly inspires man through the subatomic bodies such as Heaven and Hell and subatomic beings like the Angels and Jinn.

This entire reality of man being moved by the Universe and the bodies in it the tribe of Thamud, who Allah destroyed, knew about but refused to accept that He was behind this inspiration through these celestial objects. This is something which many ancient civilizations came to realize and similarly worshiped for this very fact, erecting elaborate structures in order to follow their complex movements and maintain a spiritual connection to them, but because they refused to acknowledge their creator who was the actual being responsible for inspiring man, they were destroyed.

The fact that the Soul is subatomic and made of matter is mentioned indirectly in the Quran, when a person dies it is only their body that dies while their soul re-

main's, Allah says in the Quran "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord"(3:169), Allah here literally says the souls are being provided sustenance (rizq) by Him, He tied the nature of the soul's existence to the material world, requiring sustenance, and hence it is made subatomic particles. Another fact pointing to this is that Angels who we know are "subatomic" beings because they are made from Light are the ones charged with removing the souls from the bodies, they literally interact with it picking up and taking it to its final place, hence this is an example of one subatomic matter interacting with another.

This relates to the surah of the Sun because the word Nafs (self) in the verse can have two different meanings depending on context, one is self the other is soul, some translators of the Quran translate verse seven as "By the Soul, and the proportion and order given to it" meaning the influence of the subatomic world on Human character is through the soul, something all scholars agree with. All scholars agree that the soul is our connection to the unseen world (ghayb), and it is the function of the heart to look at the soul, take inspiration from it and then guide man, in the case of a sound and pure heart, or his heart can corrupt him in the case of a diseased dark heart used to committing acts that fill it with darkness.

Mans heart can be corrupt or pure, listening or ignoring, or as Allah says be a heart of Kufr (disbelief) a hear that is Kufr can not accept the light of Allah in it, an explanation given by the scholars, literally it means when the heart is filled with dark matter it can't accept light, we don't intend the dark mater of the universe here but a matter that rejects light. The meaning of the word Kufr is too cover something up, hide it and lie about it, hence Kufr is the literal act of covering up the truth (inspiration) that is being shown to the heart in the literal sense, all of which refers to subatomic matter similar to how the image in our mind is made from particles, this is another example of how the terminology Allah chooses is descriptive in literal terms of what is occurring, the word Kufr literally draws a picture of the physical act of disbelief as it is occurring in the human body.

But because Quantum mechanics is a recent science scholars have not made that connection between the subatomic universe and the unseen world (ghayb) the heart retrieves inspiration from.



Another clear example of subatomic physics is the verse “And you threw not (O Muhammad) when you threw, but it was Allah who threw”(8:17), the prophet (saws) at the battle of badr threw pebbles at the enemy, who at some distance away, in a symbolic gesture, they were arranged in their ranks opposite the muslims at the time and Allah made those small pebbles hit the faces of every enemy in their ranks. The significance isn't the multiplication of the pebbles, Allah has often multiplied food before for numerous prophets (as), but rather Allah made a point of revealing a verse regarding the matter and He highlighted the act of throwing and said it was His entirely. If we can imagine Allah's light in the subatomic world at the end of the hierarchy of subatomic particles, Allah was literally saying He acted through the subatomic Universe and through the prophets (saws) action of throwing saying He (swt) was the one who threw.

Many scholars have written commentaries regarding this fact and the point that Allah nullified the prophet (saws) entirely in this act.

Allah elsewhere in the Quran talks about the first moments of creation, the big bang, the expansion of the universe and many other things all relating to physics and the cosmology of space, as well as it's eventual destruction in graphic and vivid detail from which we can see the physics of the Universe at play.

A newly emerging field in science is Quantum Biology or Biophysics, which is outlining how the Human body interacts with the subatomic world and relies on it. One such example is the quantum mechanics basis of vision, how sight works on a subatomic level, photoreceptors in the eye interact with the electromagnetic field that the body produces and is all around us allowing us to see, current outdated models of vision completely ignore the subatomic effects at the neural level.

Light is made from particles called photons, light is also an electro magnetic wave, a wave created from a magnetic wave that creates an electric wave which again creates a magnetic, this process is how light travels through space, when these particles are together we call the light we see the electromagnetic field. The human body through the brain and heart produce their own electro-magnetic field which scientists can measure and even picture through MRI machines, literally the

human body creates its own light which is another reason why Light mentioned in the religious sense is a simile for the particles of space.

We see light when photons, the particle light is made from, of an appropriate (specific) wavelength reach the photoreceptor cells in the retinas of our eyes. The energy from the photon is converted into chemical energy via a process in the body called photo-transduction, which sends an electrochemical signal to the visual cortex, the photons are absorbed by a chemical called retinal, which isomerizes the atoms.

One of the Bodies main roles is to convert one form of energy into another, this is the most significant manner by which the body interacts with the subatomic universe. Our body is using “metabolic energy” (chemical energy) converted and derived from the last meal we ate, energy is constantly flowing in the body and it changes forms as it passes between one system and another. For example if we take our “metabolic energy” and rub our hands together, we have turned it into “mechanical energy” (the sum of, potential energy and kinetic energy), our hands will then heat up and that is “mechanical energy” being turned into heat or “thermal energy”, in fact every cell in our body relies on the light in the universe to feel the reactions occurring in them.

The Law of “Conservation of Energy” states that energy cannot be created or destroyed; however, it can be transformed or transferred, and the Universe is full of energy we use on daily basis, which the prophet understood entirely, seen in many of his actions, or sunnah.

Science is interested in how each of these processes occurs at the molecular and subatomic level, how one atom interacts with another atom to pass energy along and to trace that process in every step detailing the forces at work.

Light is broadly of two kinds, visible and invisible light, invisible light or Photons are in fact one of the most common particles in the Universe. We only see light when its wavelength is roughly between 400nm and 700nm in length because that is the length our eye receptors pick up. We can think of this in terms of a wave of light that is condensed to a specific length in space, anything outside this range is invisible to us. There is a relationship between how short or long a wave is

and the amount of energy it has, short waves have higher energy, all the energy is condensed into a smaller area and long waves have less energy, all the energy is spread out over a larger area. Hence radiation has short waves with a lot of energy while radio has long waves with less energy.

The energy from the photon is converted into chemical energy by the body, Isomerization occurs and “it is a matter of nudging a chemical from one structural form to another, without actually changing the chemical formula. Molecules, have energy levels just like electrons in atoms, and in order to effect this change in the retinal via photo-excitation, the photon has to have enough energy to cause a transition between the isomers” this is why some type of light can cause the reaction while other types can’t, this is all a matter of Quantum mechanics.

One ramification from Quantum mechanics is the understanding of how humans experience vision’s in front of them, and in other instances mirages, we understand that they occur but only now can science explain how. If we can imagine the Angel Jibril (as) coming to the prophet (saws), His body is made from Light, Photons, and essentially vision is a matter of providing the energy necessary to cause the reaction in the human body and eye to occur, in turn the image in our minds eye, our imagination, is connected to our physical vision and relies on it.

In normal vision light bounces off the objects around us and this is how we see the world from a normal source of light, hence there is no reason why the human body cannot see in other ways if the source of light is from something else, it is all a matter of physics.

If we understand that human consciousness is a state of matter and subatomic (a finite structure) and that our inner eye (sight), what we understand as our imagination, are particles looking into the subatomic world; Imam al Ghazali said regarding events on the day of judgment: “In that hour (it) shall be said unto (man), We have stripped from thee the Veil that covered thee and thy (inner) vision, this day is iron” (50:22).

Meaning the veil stopping us from seeing the things Allah created from subatomic matter will be removed from our inner sight and we will see the subatomic world completely, we will see both the physical world and the subatomic world to-

gether in front of us, a world in which beings made from subatomic particles exist, the Angels from light and the Jinn from thermal energy, Allah on the day of judgment has removed the veils He placed on our sight in this world, and will say to mankind ‘this day is iron’, meaning that ephemeral image from the subatomic world can now be seen as solid as steel.

Imam al Ghazali continues, “Now that covering Veil (on the inner eye) is that of the imagination and fantasy (what deluded man in life and distorted his imagination); and therefore the man who has been deluded by his own fancies, his false beliefs, and his vain imaginations (this is the distortion (veil) on our inner sight), replies: "Our Lord! We have seen Thee and heard Thee! O send us back and we will do good. Verily now we have certainty in knowledge!”

Different types of human actions produce different chemical reactions in the body, which in turn impacts mans perception and that image accordingly. A scholar once said: O Sayyid! (Master) A gnostic of high degree used to say, ‘Being a dervish (an ascetic) is to correct the imagination.’ In other words, nothing other than the Real (Haq) should remain in the heart. In truth, he spoke well. O Sayyid! Since the veil is nothing but imagination, the veil must be lifted through imagination. Night and day you must dwell in imagining Oneness (Shaykh Baqi's son, Khwaja Khurd). Tawhid or oneness, in this context is to focus your inner sight so it isn't split between the thing's you desire, love and chase after, the term unity is sometimes translated incorrectly in this context, it essentially means that relying on Allah focus's the inner self and imagination to perceive were his signs are in creation.

Allah says about this in the Quran “We detail our signs for people who understand” (6:98), meaning knowledge and understanding are required to perceive the signs because our understanding directs our perception to them.

“Thus do We explain the signs in detail! Perchance they may turn (unto us)”.  
(7:174)

“And He shows you always his signs (they are always present for people to perceive); Then which of the signs of Allah will you deny?”(40:81)

About the universe the Quran says “Our Lord you have not created this without purpose! Glory be to thee! Give us salvation from the penalty of the fire.”(3:190-1)

Imam al Ghazali continues, (If the imagination leads to something real then...) “Perhaps you will say, we see those who are Possessed of intelligence making mistakes (how can that vision be accurate and real) nevertheless, I reply, their imaginative and fantastic faculties often pass judgements and form convictions which they think are the judgements of intelligence. The error is therefore to be attributed to those lower faculties (of man, what we see is real because it’s created from particles but our judgment relies on the self which makes false interpretations and allusions). But when the intelligence is separated from the deceptions of fantasy and imagination (that produce false images), error on its part is inconceivable; it sees things as they are [Angels who are made of subatomic particles, Light, don’t have imagination, it is only part of our physiology, they only see what is real, the prophets and Awliya have achieved something similar to them). This separation is, however difficult, and only attains perfection after death. Then is (our) error (in life) unveiled, and then are (the) mysteries brought to light, and each one meets the weal (a sound, healthy, or prosperous state ) or the woe which he has already laid up for himself (through his actions in life), and "beholds a Book (of accounts), which reckons each venial (small) and mortal sin, without omitting a single one” (Imam al Ghazali, Mishkat al Anwar).

If we consider our physiology which contains an imagination, the Angels which don’t have an imagination and the Jinn who are somewhere between the two, having a limited imagination while experiencing this world from almost the subatomic level of light that Angels experience it from, we can understand our nature in comparison to theirs. Both Jinn and Angels are made of small particles the same particles as our imagination and both are described as ‘beings who inspire man’ to good or bad through his self, his “subatomic imagination”, this is a complete picture of the world we live in and everything we experience in life, mans inner self is connected to the subatomic universe and his imagination is manipulated by the Jinn or guided by the Angels.

The Angels don't have an imagination because they exist in the subatomic world, the place of the imagination and are made from its particles, there is nothing to inspire them except Allah and the things He granted them, like the preserved tablet (Lawh al Mahfuz) from which they take instructions and govern things.

If we consider how the subatomic Universe is an inner universe whose depth is immeasurable we can understand that the Angels exist at the most fundamental (deepest) depths of the Universe that a being can exist, while the Jinn exist between us and the Angels on this earth, above the level of Atoms but they are not made from physical matter.

Essentially this is the same difference between Light made from photons and Fire made by the reactions between atoms, Angels are created from Light a subatomic particle, while the Jinn are created from Thermal Energy, Heat or fire, a mixture of particles that are larger than the Atom and humans by comparison are made from compounds and molecules. In their existence the Jinn are similar to sound waves moving around us while Angels are like the speed of light.

Imam Ali said "The vision of the eye is limited; the vision of the heart transcends all barriers of time and space".

If the Imagination is made from subatomic particles then it is subject to the laws of Quantum mechanics, Laws like Quantum entanglement, Quantum teleportation and Quantum superposition, Laws which explain how the vision of the heart transcends both time and space, the heart's emotions and what it senses encompasses what the mind knows and shapes the ultimate image it sees, something that is established physiologically.

Imam al Ghazali explained that, "while the intelligence of men does truly see, the things it sees are not all upon the same plane (from a single source). Its knowledge is in some cases, given (pre conceived), that is, present in the intelligence (and this can be explained by) the axiomatic truths (sayings) that 'a thing cannot be both with and without an origin' (a beginning); or 'existent and non-existent'. This is the meaning of the Prophets (saws) words, "Beware the vision of the believer, for he sees with the light of Allah," (the origin of his sight is the 'light' of Allah, con-

trast this to vision from a deluded imagination) then he recited the verse: “Therein lie portents for those who read the signs” (al-mutawassimin)” (15:75) (Tirmidhi).

Essentially everything we imagine has an origin and existence even false images and thoughts, our experience of the world comes from the superposition of our preconceived knowledge, sounds we hear, images we see and what we feel, our senses all superimposed on top of each other to make up our experience, if one of our senses is weak or mistaken then that entire experience is flawed and can become deluded, while the Angels whose sight is perfect and senses are always exact, their perfect attributes stop them from having an imagination.

If imagination is likened to a sense of wonder about the world then they are not in need of it they always see the matter exactly as it is, they are only limited by the amount of knowledge they possess, as they said to Allah: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise". While Allah said in reply to them “Did I not say unto you, ‘Verily, I alone know the hidden reality of the heavens and the earth (referring to physics itself), and know all that you bring into the open and all that you would conceal?’”(2:31-33)

The words of Allah ‘all that the angels would bring into the open or conceal’ is a reference to their actions and role in the universe at the subatomic level going to the physical one this is the bringing into the open (the physical world) and the concealment (going into the subatomic world), Allah gave them the decisions to make about how things move between the two and in relation to this role Allah referred to the laws of Physics behind the heavens and the earth, the “hidden reality of the heavens and the earth”, regarding which the Angels understood that ‘they have no knowledge except what Allah has imparted to them’.

These verses were a response to the Angels question to Allah regarding Adam’s Human nature, his heart and imagination specifically. “Behold, thy Lord said to the angels: “I will create a vicegerent on earth.” They said: “Wilt Thou place therein one who will make mischief therein and shed blood? (A reference to mans nature and his delusion in this place because man had not been placed on earth yet, hence they understood him from his physiology and the knowledge they had

from witnessing his creation) - whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not.”(2:30)

Allah then “imparted unto Adam the names of all things”, just like any prophet would receive revelation in his heart, Allah revealed to Adam the names of everything in creation to his heart, except this was not revelation like verses in the Quran to be revealed to people for guidance, He was the first man, it was a gift an ability given to Adam, we know this because Allah wanted to show this ability to the Angels to prove something to them regarding Mankind’s vice-regency on earth, it is a faculty he would need and rely on whilst He lived there, and Allah was teaching the Angels a lesson regarding it.

The significance of this ability is stated by Imam Ali when he said “The vision of the eye is limited; the vision of the heart transcends all barriers of time and space”, this is the ability of the heart to connect to anything in Allah’s creation, as the scholars explained, it is also a reference to Quantum entanglement and how subatomic particles can connect with each other regardless of distance, and what it means that Allah placed in Adams heart the names of everything, through these names the heart has the ability to see anything Allah created when focused upon it, which is something mankind inherited through Adam, and in part this is why Allah placed a Barzakh (veil) over mans inner vision in this life, to test his character on earth through faith, which He will lift on the day of judgment, “Behind them lies the intervening (Barzakh) barrier (stretching) to the day of their resurrection” (23:99-100) this is why ‘the man who (is) deluded by his own fancies, his false beliefs, and his vain imaginations will say to Allah after faith is no longer required’: “Our Lord! We have seen Thee and heard Thee! O send us back and we will do good. Verily now we have certainty in knowledge!”.

On a subatomic level Physics terms this ability of particles ‘Quantum Entanglement’, were two particles can be connected to each other (entangled) irrelevant of distance and considering the vastness of space irrelevant of the time normally required to travel to it’s location, something Imam Ali (ra) understood from experience and considering what he witnessed.



This is a well established law being used in Quantum Computers and eventually we may even see things like Quantum Television. At the moment Science can entangle up to around 12 particles together, these particles share information and copy the state of the original particle they are entangled to. The image we see in the mind entangles much more than that, the Law of Quantum Entanglement states that distance and speed is not relevant, hence the heart and imagination can see distant things, we should keep in mind that we are essentially talking about subatomic particles coming together to form an image of something, or more precisely to give us ‘information’ regarding it, this the term used by physicist for entangled particles sharing the same state regardless of distance.

Allah after giving Adam (as) the ability to name and hence know all things in creation, decided to test the Angels, to show them they did not have the same capacity as Adam (as), He said to the Angels “Declare unto Me the names of these [things], if what you say is true” a reference to their statement that Mankind would forget Allah, “whilst we do celebrate Thy praises and glorify Thy holy (name)”, because He couldn’t see in such a place, while Allah said “I will create a vicegerent (Allah’s representative) on earth” meaning not only won’t He be cut off from Me, but because of his ability to know distance things with his heart, He is giving him the responsibility of being His vicegerent and representative on earth.

This ability would come to be most clearly displayed in the Prophets (as) and Awliyah all of whom received visions from Allah, many seeing the Arsh (throne) of Allah or Jannah (Heaven) from earth. The vice-regency of Man was over all other creatures on earth and most significantly this referred to the Jinn who lived on earth, Allah asked the Jinn along with the Angels to prostrate to Adam, this meant they were tasked with helping him on earth, lending them their ability and strength.

The Angels hadn’t yet seen what Allah meant so they wondered how Man could be Allah’s representative in such a place if He couldn’t even see Allah and would eventually cause trouble, from this we can see they similarly understood the nature of the place He was being sent to and it’s effects on his character. Allah created Adam in the best state possible then placed him in the lowest place in existence, earth, “We created man in the finest state then reduced him to the lowest of

the low” (95:4-5), we can understand how earth is the lowest of the low if we consider the spectrum of matter from subatomic particles to the physical world.

Physical matter is the lowest state of matter while the subatomic (spiritual) world is higher than it. This can be understood from the fact that Hell is a much far worse place than earth, and more deserving of being called low, in it exist the lowest states of existence that a human can reach, through it’s punishment, yet it exists in the subatomic Universe along with Jannah (Heaven) and Allah did not label it as Low or the Lowest of the Low. The physical world is the furthest place from the particles of the subatomic Universe, that Allah describes him self with, often referring to his light. Matter in our world has solidified, mixed and formed Solids, Liquids and Gas’s, they are no longer in their purest form, while most things Allah created are still subatomic and invisible to us.

Allah asked the Angels to identify the things He was showing them but their hearts where not able to having no prior experience and no imagination to connect them to it, because they could not name or know anything they replied “Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise”.

Hence the scholars, who wrote about this in their works, understood from this verse that the Angels don’t have an imagination, or a heart like mans, that allows them to know and see distant things that they have never encountered before, it is the faculty of the human heart to transcend time and space in order to know and see instantly, and it is his state of Human perfection (Ihsan) that determines the clarity of his perception.

We can think of it this way, the sight of our eyes depends on the laws governing Light, how light bounces of objects and then travels to us determines the distance we see things at, so then how does the imagination see distance or see things at a distance when what it sees is envisioned by the self inside man, in part the law of Quantum entanglement explains how how these particles are arranged rather than depending on being bounced of an object in the physical world, and this law states particles can be entangled at great distances thus giving man vision of some-

thing at a great distance, it is in this very manner that scientist speculate birds can navigate great distances during migration.

Allah in order to establish the matter firmly in front of the Angels said “O Adam, convey unto them the names of these [things]” that they couldn’t name, Adam then named them, He was able to know and name things He had never seen or encountered before, at a time Allah had not yet placed a Barzakh (veil) over His vision.

The Barzakh isn’t something impenetrable in this life, rather it is the natural state of things, man can perceive through it as he rids himself of his delusions and persists in remembering Allah, akin to continuously cleansing the heart of rust that builds upon it, this is the significance of prayer for the heart, it allows it to receive more light so it can perceive more clearly.

“And as soon as [Adam] had conveyed unto them their names, [Allah] said [to the Angels]: “Did I not say unto you, ‘Verily, I alone know the hidden reality of the heavens and the earth (referring the matter back to physics, explaining to the Angels why this is), and know all that you bring into the open and all that you would conceal?’”(2:31-33) speaking about the Angels own capacity in the Universe in relation to their role, the work they do.

Allah said to the Angels ‘Adam won’t be cut of’ because He knows the Laws of Physics, the Laws governing the Universe, “Verily, I alone know the hidden reality”, there is in fact an entire structure to the subatomic Universe, that our physiology interacts with, which we are steadily discovering.

In relation to this the Prophet (saws) said: “Trials are presented to the heart (repeatedly) as a mat is woven straw by straw. So, whichever heart absorbs it, a black spot is blotched on it, and whichever heart deflects it, a white dot is spotted on it. (This continues) until hearts become one of two states: a whitened heart that is not harmed by any trial so long as the heavens and the earth remain (implying the Laws governing the Universe), or a blackened, deviant heart that knows no good and rejects no evil except what it absorbs of its desires” (Muslim).

“so long as the heavens and the earth remain” is a reference to the Laws governing this Universe because it is explicitly stated that in the next life, after Allah destroy’s the Universe He will bring about another creation, it will be governed by different Laws, there won’t be any Sun’s or an Earth or the cycle of death and life, man will have a more direct connection with the subatomic universe to sustain him.

“except what it absorbs of its desires” It is through desire that man comes to harm, and in fact desires invite trials into our lives. This speaks to the entanglement of particles and ultimately matters in a complicated manner, as particles are only the building blocks of mans consciousness. The trials being shown to mans heart are created by other people and man is absorbing them through his desire, while we at the same time we create trials that others sense, absorb then experience. This may seem surprising or difficult at first but physicists, referring to the subatomic world, are all coming to the conclusion that Quantum entanglement is the driving force behind the Universe and the arrow of time itself, something now being suggested in number of research papers.

It is well established in Physics now, through experiments, that Time and Space are interwoven together in a mesh that is termed by physicist ‘Space-Time’, adding the tangible (4th) dimension of Time to our Universe.

“Since the birth of thermodynamics in the 1850s, the only known approach for calculating the spread of energy (that would for example break an egg) was to formulate statistical distributions (guess the spread of energy) of the unknown trajectories of particles (moving in random directions), and show that, over time, the “ignorance” smeared things out (sarcastically speaking “hoped the maths worked itself out”). Now, physicists are unmasking a more fundamental source for the arrow of time: Energy disperses and objects equilibrate (become one with there larger surroundings, an example is a cup of coffee calling to room temperature), they say (this is) because of the way elementary particles become intertwined when they interact — a strange effect called “Quantum entanglement” and because space is connected with time entanglement drives time forward in space.

“Finally, we can understand why a cup of coffee equilibrates in a room, Entanglement builds up between the state (temperature) of the coffee cup and the state (temperature) of the room.”

“The tendency of coffee, and everything else, to reach equilibrium is “very intuitive”, But when it comes to explaining why it happens (at the subatomic level), this is the first time it has been derived on firm grounds by considering a microscopic theory. It is the loss of information through Quantum entanglement (information here refers to the information the particle is keeping to maintain a “hot state”, and then cooling as other particles at room temperature pass on the information they have to the hotter particles)... rather than a subjective lack of human knowledge, that drives a cup of coffee into equilibrium with the surrounding room. The room eventually equilibrates with the outside environment, and the environment drifts even more slowly toward equilibrium with the rest of the universe”.

It shouldn't be surprising that every aspect of man is subject to the laws of Physics and the fact that mans consciousness is subatomic explains that the self entangles particles through actions man carries out in life and when a group of people engage in similar actions in a city that has a more substantive impact that influences others.

Many other narrations and verses speak about this, the Messenger (saws) said: “If oppression or evil becomes widespread on Earth (the following is conditioned on oppression becoming widespread), the one who witnesses it and rejects it (in his heart) will be as if he were absent and whoever is absent at the time of the oppression but consents to it (in his self or heart) or is silent about it, it will be as if he witnessed it (i.e. participated in it)” (Abu Dawwud, Baihaqi), Allah created the Universe to show his qualities so He similarly said in the Quran “nor are we going to destroy a city except when its members (all intentionally) practice oppression” [28:59].

The Prophet not only understood this matter and the effects of how things are connected to each other in a subatomic manner He advised people regarding it in very literal terms, the Prophet Muhammad (saws) said: “No one of you should

fear people when he speaks the truth or addresses oppression because his saying will never make him near to his Ajal (appointed lifespan, i.e bring forward the cause of his death) nor will it distant him from his Rizq (livelihood, i.e distance him from his livelihood).”(Baihaqi, Ibn Najar) Meaning that Allah has decreed that speaking out against oppression won't hurry the cause of a persons death or distance him from the source of his wealth, the prophet advised that “No one of you should keep silent about the truth out of fear of the people”, if death or poverty occur it is because of other matters that Allah has decreed. There are many more sayings of the prophet (saws) like this all relating to the entanglement of matters and fate, which is the greater picture being painted through Quantum entanglement.

Allah said: "IS THEN - HE who was dead [in spirit, blind in his heart] and whom We thereupon gave life, and for whom We set up a light whereby he might see his way among men like one [who is lost] in deep darkness, out of which he cannot emerge? In this way the evil deeds of the disbelievers are made to seem alluring to them” (6:122) the darkness in their hearts makes their evil pleasing to them, this delusion is the punishment of Allah causing them to persist in their evil so it becomes their doom in the afterlife.

Mans heart through the nervous system and man's electrical impulses naturally produces light, it is much stronger than the brains, this is the electromagnetic field by which man's consciousness is guided, sees and senses the world around it, but when Allah wants to guide a person he adds to that light to show him what He wants to show him, this is why Allah (mighty and sublime be He) said...“When I love him (My servant) I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it” (Bukhari).

It was because of this that Allah addressed the Angels regarding Adam, while Angels have strength and capacity and move were they wish and know what they wish after traveling to it, Adam can know them with out having to travel to them in order to investigate them, to show them this Allah brought Adam in front of the Angels and in a single moment asked him to name things he had not seen before,

while in contrast Allah described the Angels as the ones who move things about in the Universe and despite this they could not match Adam in his Knowing.

It was after this point that Allah said “And behold, We said to the angels: “Bow down to Adam” and they bowed down” (2:34) if this matter wasn’t significant and related to the Angels entire manner of existence Allah would not have asked them this, they are the ones responsible for carrying out Allah’s decrees, and Allah had just shown them something greater than them.

By simile we can say that Angels do all the work, traveling from one place to another in order to know everything and earn it, while Adam was given knowledge of it instantly in his heart, this is revelation to the prophets (saws) and inspiration to the Awliya, the prostration was because Adam surpassed them in knowing Allah and his creation, his heart knew the names of everything including all of Allah’s attributes.

Allah described man’s heart in the following way specifically in relation to this point, Allah said: “My earth and My heaven (My Universe) do not encompass Me, but the heart of My servant who has faith does encompass Me” because the Universe is Allah revealing His qualities to creation and He had just given man the ability to hold it in his sight.

Axiomatic truths or ‘sayings’ of wisdom can inspire the imagination to see images, so then how is that image the turth, how does the mechanism of imagination work, what is the difference between real and false inspiration and what is the role of the Quran in this matter?...Imam al Ghazali regarding these questions said;

“There are many other true propositions (than those mentioned earlier by the imam, that guide the imagination to see, but) some (are) necessary, some contingent (subject to chance), and some impossible. Other propositions, again, do not find the intelligence invariably (in every case or on every occasion) with them, when they recur to it (the mind), but (we) have to shake it up, arouse it (the imagination), strike flint on steel (we need to inspire it), in order to elicit its spark (the image). Instances of such propositions are (then) the theorems of speculation, to apprehend which the intelligence has to be aroused by the dialectic of the philosophers”.

To see the image you now need to speculate, so the entire matter has become delusion as you are adding to the original sense of it from your self. Imagine looking at a tree and every time you describe it with words it changes to take on the shape of your description, by the end the image is what you described and not the original tree, the essence of the matter is that what the mind sees is based on something real but our “description of life” alters it. This is what is known as the self (nafs) and the prophet (saws) said we have to purify this nafs (self) to decrease the delusions in us so our judgment becomes accurate and is then based upon something straight and not crooked.

In relation to this the prophet (saws) said treat women kindly, for woman was created from a bent rib, and the most crooked part of the rib is the top part, so treat women kindly”(Bukhari), this is seen in women’s emotions which makes it hard for them to see matter straight, these emotions are necessary so man can know mercy and compassion in life through women, it was because of this difficulty that the prophet (saws) advised they should be treated with kindness.

Imam al Ghazali continues, “Thus it is when the light of philosophy (first) dawns (here the imam is only referring to how the mind sees) that man sees actually, after (the clouded mind) having before (only) seen potentially (when man gains the capacity to understand philosophical or more accurately theoretical thought, that is when the mind first opens up). Now the greatest of philosophies (that opens up the mind to see) is the word of Allah in general, and the Quran in particular”.

The majority of Islamic scholars, including Imam al Ghazali who wrote the famous “Incoherence of the Philosophers”, were all against the use of Philosophy to ascertain the truth of any matter, because it is the delusion of the mind, hence in this old translation of his work ‘Mishqat al Anwar’ the use of the word philosophy is a simile and limited in scope, the Imam is rather referring to the minds ability to entertain theoretical thought which is more grounded in fact than speculation because the mind is pondering things that exist rather than fancy.

Imam al Ghazali is stating that this is the similitude of the Qur'an to the ideational mechanism (formation of ideas) of philosophy to form images in the mind. The origin of Philosophical thought itself is conjecture and speculation and draws



the mind to images from the self. While the Quran is the literal word of the Creator regarding what is actually there, what he created. The difference being pure speculation verse an image that is grounded in reality, even if the self distorts it. The Qur'an directs the mind to the things Allah himself created in the manner He created them, like Heaven and Hell, a person's ability to see them is based upon the perfection of his character (Ihsan). If you say to someone look at that tree, you have directed his sight to that tree which he can now remember at will, this is the example of the Quran, if you say imagine a tree, He creates in his mind the distorted image of a tree, this is the example of philosophy and speculation.

The scholars said that both Heaven and Hell are bodies in the subatomic universe that exert an influence on mans mind and consciousness, something similar to gravity, which affects and directs the self, there are many other examples of the unseen world influencing the physical world, mostly through the self, which perceives that level of creation.

All we have mentioned is clearly explained in the famous Hadith of Harithah, the Prophet, may Allah bless him and grant him peace, asked him, "Harithah, how are you this morning?" He said, "This morning I have become a true mu'min" (A person who has believed). He said, "Think about what you are saying! Because every statement has a reality". He said, "Messenger of Allah, my self dislikes the world, so that it is sleepless at night and thirsty in the day, and it is as if I am gazing upon the Throne of my Lord appearing, and it is as if I am gazing upon the people of the Garden in the Garden and how they visit each other in it, and it is as if I am gazing upon the people of the Fire and how they howl in it". He said, "You have seen, so remain firm. [You are] a slave whom Allah has illuminated the iman in his heart" (Meaning Allah has illumined the Light of his Heart so he can see). (Tabarani, Suyuti, al-Haythami, al-Askari, Ibn al-Mubarak, Abd al-Razzaq, Bayhaqi and Imam Abu Hanifa, among others.)

Imam al Ghazali continues, "Therefore the verses of the Quran, in relation to intelligence, have the value of sunlight in relation to eyesight, to wit, it is by this sunlight that the act of seeing is accomplished. And therefore the Quran is most properly of all called Light, just as the light of the sun is called light. The Quran, then, is represented to us by the sun, and the intelligence by the Light of the Eye,

and hereby we understand the meaning of the verse, which said: “So believe in Allah, in His Messenger, and in the light We have sent down”(64:8) and again (Allah said); “convincing proof has come to you from your Lord, and We have sent a clear light down to you.”(4:174)

“You have now realized that there are two kinds of eye, an external and an internal; that the former belongs to one world, the World of Sense, and that internal vision belongs to another world altogether, the World of the Realm Celestial (i.e heavenly, or the invisible subatomic world); and that each of these two eyes has a sun and a light whereby its seeing is perfected; and that one of these suns is external, the other internal, the former belonging to the seen world, which is an object of sense perception, and the other internal, belonging to the world of the Realm Celestial (invisible subatomic world), namely the Quran, and other books Allah revealed”.

“If, then, this has been disclosed to you thoroughly and entirely, then one of the doors of this Realm Celestial (the invisible world) has been opened unto you. In that world there are marvels, in comparison with which this world of sight is utterly condemned. He who never fares to that world, but allows the limitations of life in this lower world of sense to settle upon him (this life traps him), is still a brute beast, an excommunicate from that which constitutes us men; gone astray is he more than any brute beast, for to the brute are not vouchered the wings of flight, on which to fly away unto that invisible world. “Such men,” the Qur’an says, “are cattle, nay, are yet further astray!” (Imam al Ghazali, Mishqat al Anwar).

The Quran described itself as Light in a number of places but what Allah means by light isn’t metaphorical it is intended in the literal sense because He connected it to His light and it has a role to play. Allah says in the Quran “They aim to extinguish Allah's light with their utterances: but Allah has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth”, other translations have “They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it”.(61:8)

Imam Suyuti in his tafsir to this verse says “some have read this in the form of a genitive annexation” a noun being the possessor of another noun (a word used

to identify any of a class or group of people, places, or things, or to name a specific one of these things). The Light in this verse is referring to the same thing in multiple roles of efficacy, Allah's light as the Quran.

Keeping in the mind what Allah meant by His light in the Verse of light, therefore Light in this verse is literal and referring to Light, or particles in the subatomic world acting to fulfill Allah's decree, and the Quran is the physical mechanism by which that light is given to people when they recite it or act upon it.

The verse was revealed as a rebuttal to accusations against the revelations of the Quran, but the Quran is being named and referred to in its role as a source of light in the literal sense. A light for the Human being in his soul, mind, heart and body, his physiology.

This is a reference to the Quran's role in producing light through man's physiology, as man recites it, acts upon it and through Allah granting it to him. The heart and mind produce light regularly, we need it to survive, but when man prays or acts in the way of Allah, that light is increased and effects the world around him on a subatomic level, keeping in mind every aspect of man has a consequence on every level of creation and is subject to the laws of physics, so in this verse Allah is referring to the subatomic world entirely, otherwise the efficacy (the ability to produce a desired result) of Allah's promise would be non-existent, "Allah will perfect His light" in the world.

The prophet (saws) understood that Allah adds to a person light and this is established in a number of places, He (saws) would often pray and ask Allah for light in specific organs of the body including his blood, nerves and bones, because He (saws) understood the body required it, this understanding is also seen in His (saws) specific statement to Haritha "[You are] a slave whom Allah has illuminated the iman in his heart", Iman (faith) in his heart is the light already present in a person, iman isn't to believe in something without seeing it internally, this definition would negate the need of light often highlighted in Islam, in the context of this Hadith it was a reference to Haritha's inner sight or imagination, so the Prophet (saws) literally said to Him 'You are a slave whom Allah has illuminated his imagination' with His light because they were talking about Allah granting spiritual sight.

“Allah will perfect His light” ... Allah’s light is already perfect so this is referring to it’s role on earth, as it was revealed with each verse of the Quran, that will be perfected. This means Allah will perfect what his light will do on earth as it spreads, so His Will and Qadr (decree) will come about in creation.

In fact the last verse of the Quran which Allah revealed before the prophets (saws) death reads, “This Day, I have perfected your Deen for you, completed My favor (Ni’mati) upon you, and chosen for you Islam as the System of Life” (5:3), Were the thing Allah perfected and the favor (Ni’ma) he gave mankind are separate from the System of Life He asked them to live by.

This is because Allah in calling revelation Light instead of simply the Quran, as is often the case befitting His knowledge, is referring to multiple levels (or roles) of the single thing in relation to it’s full existence in life. For Example fish need water to survive but at the same time we could talk about waters chemical composition, H<sub>2</sub>O, and how it reacts with other chemicals, or how the earth and vegetation derive nourishment from it, or how it can be used as a fuel source if we separate Hydrogen gas from it, Water has a number of roles on earth so does the Quran and Allah’s light.

This is because the Light of Allah that is spreading on earth and whose role is being perfected, essentially affecting peoples fate on earth, is tied to each point in time Allah revealed a verse in the Quran, over it’s 23 year period of revelation, if we can imagine Allah sending down light each time a verse was revealed, and in fact Allah in the Quran took an oath by the greatness of this matter in very literal terms.

Allah said “Nay, I swear by the revelation of the Qur'an in installments (nujuman), a mighty oath, if you only knew – that this is truly a noble Quran, in a protected Record that only the purified can touch, sent down from the Lord of all beings” (56:75-77)

“Nay, I swear (fa-lā uqsimu: lā is extra) by the revelation of the Qur'an in installments” - Fa La is used at the beginning of an oath when the oath is a negation. Fala! I swear, ‘The matter is not as you people have claimed’, referring to the pagans of Makkah, whose claims it was negating (Ibn Kathir).

Allah's phrasing in the Quran, Nujuman, in arabic means the setting places of the stars, on the Horizon, in one context and parts or installments in another context, in fact many exegesis (Tafsir) debate which the verse is referring to. But when Allah uses a term that contains similar meanings in this manner, in the Quran, He is tying multiple things together because the matter could have been stated more directly and literally. The verse is regarding the Quran being sent down from Jannah (Heaven) in installments, this is the heavenly significance of the description. Visually this is likened to the setting places of the stars on the horizon, in their many locations, if we consider the role of the light of Allah this is referring to varied roles each verse has, like the varied setting places of the stars.

Elsewhere Allah says in verse 3:3 that He sent down the Qur'an (in truth) from between His hands. The significance of What Allah has in his hands is mentioned in surah al Mulk (67:1) "Blessed be He in Whose hands is (the) Dominion (the Universe); and He over all things hath Power".

At the same time that the Angels are taking revelation (specific verses) from the preserved tablet (Lawh al Mahfuth) to the prophet (saws), this is "protected Record that only the purified can touch", Allah is perfecting it's light in the Universe, this is the tremendousness of each time Allah revealed a verse to mankind, He was changing things in the Universe with each verse's revelation "Allah has willed to spread His light in all its fullness", "a mighty oath, if you only knew".

Islam on earth and throughout History was the role of that ni'ma (sustenance) and light , in other words so that Islam spread as Allah willed for all future generation's, Allah decreed ahead of time how His Light and Ni'ma will interact with everything on Earth and the Universe so that nothing hinders it, this is the comprehensiveness of Allah's words in the Quran "a mighty oath, if you only knew".

These verses are all an example of how multiple verse's in the Quran can be connected to each other in their specific phrasing, as well as the topics and knowledge they contain, and why the scholars when they understood this about the nature of the Quran made it a rule in Tafsir (exegesis) that "the Quran explains the Quran".

Allah said on the day that the last revelation was sent down, He had finished perfecting the role of His Light on earth, and completed his favor upon us, the word in arabic for favor is ni'mati, which is a literal reference to giving sustenance in the common usage of the word. A mother breast feeding a child is giving that child ni'ma, sustenance, so the Quran is a ni'ma for man, something that helps man from the unseen world, from the subatomic aspects of this Universe.

All of this is an indication that what Allah means by the Unseen world, Ghayb, is the subatomic world and many things in the Deen, that once seemed impossible to some, can be easily comprehended after we come to this realization as Imam al Ghazali tried to indicate in his work 'Mishkat al Anwar'.

Allah spoke to mankind about the Physics of the Universe and its subatomic nature often and very clearly, "Allah is He, Who is the only God, the knower of the Unseen and the Observed."(59:22).

After the fatiha, the opening chapter of the Quran these are Allah's very next words, they are a mission statement for who the Quran is for, "Alif.Lam.Mim. This is the Book; in it is sure guidance, without doubt, to those who fear Allah, (and) Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them." (2:1-3)



# The Depth Of The Heart Is The Depth Of The Subatomic Universe and It Ends With The Arsh Of Allah

Allah promises in the Quran “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.” [Qur’an 41:53]

The universe Allah spoke about in the Quran is the same universe science is discovering today, no one knows it better than Him, hence He is the one who can make the promise (41:53) to show it to mankind before the hour is established and He did this by speaking about it in the Quran first, hence the knowledge of the Universe is already with us but only those with understanding of science can see, “And we strike these similitudes for the people, but no one understands them except those who know.” (29:42).

The Heart has many roles in the human body the simplest of which is to pump blood, Allah refers to it by different names in the Quran for which it must have specific physiological process’s beyond the pumping of blood in order to carry out these roles;

- Fuad, Af’idah: the heart engrossed or inflamed in emotion, this is it’s role of sensing and reacting with happiness, sadness, lust, frustration, anger or regret, this term is used 25 times to refer to the heart in the Quran.

- Sadr (chest), Sudur: Allah calls the heart by the name for the chest, it is the place where shaytan (the Jinn) tries to gain access to influence man, the term is used 25 times in the Quran in this context.

- Lubb, Albab: the innermost place where the light of tawhid (oneness or wholeness or completeness) resides, which is always used with “the people of” albab, meaning the people of understanding or intellect, the term is used 16 times in the Quran in this context.

In relation to this Allah says “Know that Allah intervenes between man and his heart”(8:24), this is a physical description referring to mans physiology because the heart is a physical organ that creates spiritual experiences in man, so there must be more complexity to the heart.

Allah directly puts things like knowledge, revelation, tranquility (sakina), peace (salam) in mans heart to guide and help him, the Prophet (Allah bless him and give him peace) has said, “Verily the hearts of mankind, all of them, are between two fingers of the All-merciful like one single heart, which He turns whither He wills” (Muslim) Hence the heart must be capable of directing man in his life, an organ that just pumps blood is not capable of that so there must be more to the heart, recent advances in science have shown the heart has a very complex role in the body.

The first verse in the Quran is “In the Name of Allah, the Most Merciful and Compassionate” Imam Ibn al-'Arabi says it is the predicate of a subject omitted in ellipse (intended in the subtext), as is frequent in the Qur'an, and its full meaning is “(The origin and appearance of the world are but) In [in virtue of, because of] the Name of Allah, the Most Merciful and Compassionate” (al-Futuhat al-Makkiyya (7), 1.102) because the universe was created from His light (particles) and our world appeared from the subatomic.

Both tranquility (sakina) and peace (salam) are subatomic substances that Allah mentions this way in the Quran, He for instance placed both in the Ark (Tabut) He gave to the Jews.

“Their prophet said to them, ‘The sign of his authority will be that the Ark [of the Covenant] will come to you. In it there will be [the gift of] tranquillity (Sakina) from your Lord and relics of the followers of Moses and Aaron, carried by the angels. There is a sign in this for you if you believe.’”(2:248), “Every single thing is perishing” because all particles can unravel to nothingness just like they formed, “except His face” (Qur'an 28:88) the face being an Arabic metaphor for what is



most distinctive of someone, the person himself; here, the Being of Allah the originator of everything from His light.

If the heart just pumped blood how does it receive tranquility (sakina) and how is belief located in it, “It is He who sent down tranquility into the hearts of the believers, that they may add belief to their belief.” (48:4) the simple answer is found in the Light (electromagnetic field) the heart produces which is connected to its very intricate nervous system that is almost like a miniature brain in complexity and role.

Because all these matters refer to the subatomic part of our body and the universe Allah can say “And we are nearer to him than his jugular vein”(Qaf:16) which is another physical description, He can also say that He is the “light of the heavens and the earth” (24:35) He is all light (particles) that the heart perceives because all subatomic particles directly represent His will, this is what verse 24:35 means and it is also stated in a hadith Qudsi indirectly in which Allah says “I am Time” and time as physics teaches is created from the interactions of subatomic particles (quantum entanglement). Because light is an electromagnetic field and it is made from photons and the photon is the carrier of the electromagnetic force (Chi) He can also say He guides man’s heart to Him because the heart creates light (an electromagnetic field) and Allah places light in the heart as guidance, “Allah guides to His light whom He pleases”(24:35) the prophet (saws) used to pray “O Allah, place light in my heart”, these are the reasons behind that prayer.

“The Quran’s role in the soul’s transformation is implicit in the accounts of the Prophet’s ascent (miraj) to Allah, the “Night Journey,” to which reference is made in 17:1: Glory be to Him Who carried His servant by night. Laylat al-isra, “the Night of the Journey,” or al-miraj, “the Ascent,” was understood as the fulfilment of laylat al-qadr, “the Night of Power” (97:1-3, a reference to subatomic power). Having brought the Divine Word down to the Prophet on the Night of Power (when the effects of ghayb are increased), Gabriel took him up to meet Allah on the Night of the Journey. He could encounter Allah precisely because “His character was the Quran,” which had descended into his soul and transmuted it into a luminous lamp (33:46) in answer to his prayer, “Make me into a light.”(Muslim) The Quran itself, after all, is the light (64:8), revealed by the Light of the heavens and

the earth (14:35) to bring forth mankind out of darkness into light (14:1)” and so light (particles in this context) is the medium by which mankind is guided.

‘Matter and energy are equivalent and can be transmuted through the equation  $E = mc^2$ ; that is, energy (in ergs) is equal to mass in grams times the speed of light squared, in centimeters per second. In other words matter is just condensed energy, if you can get enough energy into one place (generally light or kinetic energy), then you’ll get a (mostly random) variety of particles popping out. This accounts for the vast energy released by small amounts of matter in nuclear explosions, but it also means that staggering amounts of energy are required to create even the tiniest particles of matter.’ Hence there is a clear relationship between every cell and atom in the body and the subatomic universe and what happens there influences every part of us directly.

Allah expands the chest, meaning opens the heart, to Islam, “Those whom Allah willeth to guide,- He expands their chest (heart) to Islam” (6:125), due to this opening man can then perceive deeper because guidance requires wisdom and wisdom requires depth. This opening is the essence of Tawhid, oneness with Allah, the light of the heart is connected with the light of Allah and through quantum entanglement with the rest of the universe. It is because light (particles) is the medium for tawhid that many sufi scholars often described tawhid in physical terms, and why translators often made the mistake of calling it unity with Allah. Being one with Allah means being the same as Him while unity with Allah means joining with Him, an impossible thing. Tawhid is the unity of man’s light with the Light Allah places in the heart, “It is He who sent down tranquility (a light) into the hearts of the believers, that they may add belief (light) to their belief (light).” (48:4), “so that he has received faith (light) from Allah” (39:22).

Tawhid can only be achieved when nothing else is in the heart of man but Allah, it means you experience the world through the Quran, Allah’s words, this is the true aim of saying Allahu Akbar, Allah is greater than everything else in mans heart, not verbally but literally, this is why Tawhid is called oneness it results in the self being the same as Allah in opinion.

Oneness with Allah is not an abstract or intangible idea, through subatomic particles it is physiologically literal and physical, “Allah is the light (particles) of the heavens and the earth” and He “guides to His light (particles) whom He pleases” (24:35). 1400 years ago Light was the name given to all particles by Allah because it could be understood by people of that time, Imam Abd al-Razzaq narrates that Jabir (May Allah be pleased with him) said: “I said: O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things”. He said: “O Jabir, the first thing Allah created was the light of your Prophet (the light of prophethood) from His light (particles), and that light (particles) remained (“turned”) in the midst of His Power for as long as He wished (this is the first moments of the big bang), and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth or a sun or a moon or a jinn or a man.

And when Allah wished to create creation, he divided that Light (particles) into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne (Arsh, the outer most subatomic layer of the created universe, sidrat al muntaha), and then he divided the fourth [part] into four [other] parts and from the first he created the bearer of the Throne, from the second the Kursi (Footstool, a subatomic layer just beneath the Arsh), from the third the rest of the angels.

Then He divided the fourth into four other parts and created from the first the heavens (space), and from the second the earth (planets), and from the third the Paradise and the Fire, and then he divided the fourth into four parts and created from the first the Light in the believers visions, and from the second the light of their hearts which is knowledge of Allah, and from the third the light of their inner harmony (‘Uns) which is Tawhid (that) ‘There is no god but Allah and Muhammad is the Messenger of Allah...”. (Abd al-Razzaq (d. 211) narrates it in his *Mu-sannaf* according to Qastallani in *al-Mawahib al-laduniyya* (1:55) and Zarqani in his *Sharh al-mawahib* (1:56 of the Matba`a al-`amira edition in Cairo).

Here the prophet (saws) speaks about three different kinds of light in the human body that man relies on, the light of the believers vision is different from the light of the heart and this is different from the light of their Tawhid, (Uns) their in-

ner light, it is very significant that the harmony of electromagnetic waves is called the coherence of waves, when there is coherence between waves (light) they can clearly communicate with each other, coherence is the name for Tawhid in physics.

The Prophet (saws) said, while pointing to his heart; “God-wariness is right here” (al-taqwa hahuna), if the heart wasn’t a perceptive faculty then it could not be aware of Allah, it is because of this that mens hearts will be judged “The day on which property will not avail, nor sons; except him who comes to Allah with a sound heart.” (26:88-9)

“but he who opens up his breast to unbelief, that is, [he who] opens it up and expands it [with unbelief]... upon such shall be wrath from Allah, and there is a great chastisement for them.”(Tafsir al Jalalayn, 16:109), the one’s who fail are those who bury their souls in darkness, they open the heart to perceive greater evil.

So then what is depth in relation to the heart, if we take the words literally the physical depth of the heart means we reach the other side of it which has no relevance, but because we know the heart is a vessel containing light which is a subatomic particle and light is used to pass on knowledge by Allah the depth we are referring to is subatomic depth. When Allah expands the breast He allows the heart to connect with deeper subatomic depths and this allows it to gather information from a wider number of sources (influences).

We know this because the qualities people display when Allah expands their chest (heart) are wisdom and sagaciousness and by definition these are the people who consider the widest amount of knowledge before judging anything, just like the prophet was “a walking Quran” they embody the physical attributes Allah gave them, “He gives wisdom to whomever He wills, and whoever is given wisdom has been given tremendous good” (Qur'an 2:269).

Hard heartedness is the root of all sin and sin is the root of all illness, the spiritual heart is affected by sin and the physical heart is affected by the spiritual heart.

Imam Tustari said “Allah does no open the heart of a servant if it still contains three things, loving to remain (in this world), love of wealth, and concern about tomorrow.” The prophet (saws) said “What I fear most for my community, is that

they follow their desires and have long hopes” because of what these things do to the heart.

The Imam also said in his Tafsir “the nafs (self) has seven celestial veils (hujub samawiyyah) and seven earthly veils (hujub ardiyyah)”, things that cover the nafs, in relation to mans character a veil is something that covers our inner perception about things, it makes us in varying degrees delusional, the imam then explained “when ever man buries his nafs (self) in earth upon earth (ardan ardan), (lowers his esteem and ego), his heart (qalb) is raised up heaven upon Heaven (sama’an sama’an). And when he (completely) buries the nafs (ego) under the ground (tahta at tara), the heart reaches the throne” (Arsh, in it’s perception and the sustenance it receives).

In a number of verses Allah talks about the opening of the heart, which is a subatomic description referring to the heart opening up to the unseen world (quantum universe) and being influenced by it; “Is one whose heart Allah has opened to Islam, so that he has received faith (the heart is given light) from Allah, (not better than one hard-hearted)? Woe to those whose hearts are hardened against the remembrance of Allah! (because they can’t receive that light) they are manifestly wandering (this life in error)! (39:22), making bad choices because their judgment isn’t sound, their perception is not complete, and they are ill-informed.

The remembrance of Allah opens the heart and stops it from becoming hard (becoming shallow) which leads to depravity, “Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many of them became depraved?.” (57:16)

Allah says in the Quran “AND [know, O men, that] whether you keep your beliefs secret or state them openly, He has full knowledge indeed of all that is in [your] hearts.”(67:13) Allah doesn’t simply know our thoughts He created the causes (asbab) in the universe that can make them known because He has creatures that record them which use these systems in the universe, this is the nature of

the Universe what ever Allah says He can do has scientific reasons behind it's existence, the underlying science behind what is in the heart is light (the electromagnetic field), the subatomic part of the universe and it's particles and Angels are made of the same matter.

Ibn 'Abbas (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down as one complete good deed, and if he thinks of it then does it, Allah will write it down as one bad deed." (Bukhari, Muslim)

Al-Hafiz Ibn Hajar said in Fath al-Bari, "This indicates that the angel can see what is in the heart of the human being" because Angels are created from light and it is their place to know and record.

Imam Ibn Arabi said "Sound knowledge is not given by reflection, nor by what the rational thinkers establish by means of their reflective ability. Sound knowledge is only that which Allah throws into the heart of the knower (Allah himself literally places it there, and) it is (a) divine light for which Allah singles out any of his servants whom He will, whether Angels, Messenger, Prophet, friend, or a person of faith. He who has no unveiling (from Allah) has no knowledge." Meaning through light (the electromagnetic field) Allah gives knowledge to all his creatures from Angels to men.

If we keep in mind that every thing occurs because of scientific causes in the universe, and Allah does things through the systems in the Universe, Allah then connects what is within mans heart with what occurs in the world "If Allah knows [any] good in your hearts, He will give you better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful." (Quran 8:70) Allah doesn't look at the hearts then walks somewhere to bring us what He wants, He moves the universe from the deepest subatomic depths until we are given what He

wants for us. The foundation for everything are subatomic particles, which is why the verse began with what is in the heart, and everything around us is made of them. The basis for any two things being connected regardless of distance is a Law in physics (quantum mechanics) called quantum entanglement, particles can connect with each other regardless of distance in space and physicist now believe this law which begins with just two small particles, on a cosmological scale is the driving force behind the entire universe shaping it's evolution, the direction of it's change.

Allah explains this in another verse, “Whatever misfortune befalls you is for what your very hands have earned, and He pardons much” (Qur'an 42:30) misfortune is a situation we fall into not a rock hitting us in the head, if we think of the many parts of any situation we fall into in life then some very complex things are occurring to bring it about which Allah is saying the bad of it comes together because of the evil we commit, quantum entanglement is the basis for this it's building blocks, “what your very hands have earned” in the universe.

“[O MEN!] We have now bestowed upon you from on high a divine writ (the Quran) containing all that you ought to bear in mind (it speaks about all knowledge relevant to the self) will you not, then, use your reason?” [Qur'an 21;10] Will you not then study the matter and think, see how these subjects are connected, Allah gave us the blueprint, we need to see how it fits together and works.

“They know but the outer surface of this world's life, but of the End of things they are heedless.” [Qur'an 30:7] They only know the material world but people are unaware of the impact their actions have in the universe. To state the matter succinctly the end of things means the end result of your actions, that is the impact our actions have on the subatomic world which is the end of things since actions are done in the physical world then impact our surroundings in every level of the universe. Every advice Allah ever gave about our behaviour and how to act is because what we do has spiritual consequences, since ghayb the spiritual world is the subatomic part of our universe it means our actions impact the subatomic world and it harms us and others.

Our bodies rely on subatomic particles, our consciousness which is made from these particles along with our heart which creates the electromagnetic field we sense the world through are tuned into the subatomic part of the universe all the time. What occurs there impacts our organs, brain and self directly. We can't change the physical world with a thought but we can manipulate subatomic particles with our imagination with ease, so our body through our self and actions is always affecting that part of the universe directly and indirectly. This means as we act we impact the world sub atomically and what others do impacts on us as well. Hence Allah is teaching us in the verse that bad actions come back to harm us spiritually (sub atomicly) in a language people can understand, and we should be aware of it, other religions called this Karma and Allah speaks about it in many verses in the Quran.

Allah does everything through the universe and what occurs in it are described by the laws of Physics, He calls these laws in the Quran His commands which descend through subatomic space. In many verses Allah speaks about the creation of the universe and the laws of physics that govern it in a language Arabs living 1400 years ago could understand;

“VERILY, your Sustainer is Allah, who has created the heavens and the earth in six aeons (periods), and is established on the throne of His almightiness (this is explained later in the chapter), with the sun and the moon and the stars subservient to His command (the Laws of physics): oh, verily, His is all creation and all command (all laws of physics). Hallowed is Allah, the Sustainer of all the worlds! (planets in the Universe)” (7:54)

“It is Allah Who created the seven heavens and of the earth, it's like (the other planets). The command (laws of physics) comes forth (lit. descends in arabic) between them (through subatomic space) so that perhaps you would know that Allah is Powerful over everything and that Allah, truly, enclosed everything in Knowledge.” (65:12) This is probably the most significant verse regarding the laws of physics, that it descends to the physical world from the spiritual is the most accurate scientific description possible that is only in our lifetime being understood and proven. In the earlier verse Allah mentions the Throne in relation to these laws, the throne is situated at sidrat al muntaha, the deepest subatomic depth and it is



created from the first particles to exist in the universe, as later particles came to be created the many laws of physics came into existence along with them, literally the laws of physics descend from the deepest subatomic depths to the physical world, the command comes forth through subatomic space.

Keeping in mind the verse of light where He says He guides man through the subatomic universe and surah al Shams where He says He uses subatomic forces to achieve this, Allah says about these laws “To thee (Muhammad) We sent the scripture (Qur'an) in truth confirming the scriptures that came before it, and guarding it in safety. Say: Whoever is the enemy of Jibreel -- for surely he revealed it to your heart by Allah's command (Laws)...”(2:97) using the laws of physics, because the heart receives everything from ghayb (the subatomic universe) through the laws of physics. Once properly understood this verse establishes how man is inspired and how he receives revelation.

Christianity similar to Karma teaches we reap what one sows (Galatians 6:7), Chinese Taoism teaches “There are no special doors for calamity and happiness (in men's lot); they come as men themselves call them. Their recompenses follow good and evil as the shadow follows the substance” the shadow is the subatomic world that follows what is occurring in the physical world. While Allah similarly says "Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved."(2:286) If we can't understand the science behind this then we can understand the warning and take heed.

Verse 30:7 is literally talking about how the universe works and the subatomic part of space, Allah sets the context for this verse very clearly in the next verse, “Have they never learned to think for themselves? Allah has not created the heavens and the earth and all that is between them (the subatomic part of the universe) without [an inner] truth and a term (for it's end) set [by Him]: and yet, behold, there are many people who stubbornly deny the truth that they are destined to meet their Sustainer!” (30:8).

Allah in hadith Qudsi said “I am Time”, physicists believe time is born out of the quantum entanglement of particles, when Allah says He is something in the Universe, and keeping in mind time is something created while He is not, it is be-

cause it's nature is encompassing of everything and quantum entanglement is the driving force behind every action in the Universe shaping it's direction, and direction by definition is time.

Time as many assume is something that is meant to be intangible and abstract but it is created by “physical” matter, every moment of time occurs because of how particles are entangled together creating literally everything that is occurring, from chemical reactions to electricity to the atmosphere, the fabric of space and time are woven together because in physics the arrow of time is the direction of matter in the universe, the quantum entanglement of particles shapes the direction of all matter and creates time.

Allah said, the “Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day”, the direction of the universe is the passing of the night and the day and they are created because of the forces in the universe, which is what “in My hand” means.

The soul directs the heart and the heart influences the mind creating our intellect which is our ability to understand based on the knowledge we can perceive into things, the act of sensing *ghayb* the unknown about something. Imam al Ghazali further elaborates on this, “The images supplied by the imagination hold together the knowledge supplied by the intellect.” (Imam al Ghazali, *Mishkat al Anwar*) and from here we can trace entire physiological processes in the body that bring this about.

The Prophet (saws) said “There is a knowledge like the form of a hidden thing, known to none save those who know Allah.” (Imam al Ghazali, *Mishqat al Anwar*), the form of a hidden thing refers to knowledge that is inspired into man from *ghayb* (the unseen) when he looks into something, commonly called insight, the invisible things our heart has the ability to perceive about this world are the things that exist in *ghayb* (the subatomic world) about the nature of things, it exists as a hidden thing because “Allah has encompassed (in *ghayb*) all things in knowledge” (65:12).

In other words Allah's knowledge is the knowledge gained from the subatomic universe because the prophet related the matter to the people who know Allah,

and Allah said about them “Those whom Allah willeth to guide,- He expands their chest (heart) to Islam” (6:125) He gives them the ability to see deeper, Allah’s knowledge (light) is “neither of the East nor of the West” (24:35) because that depth is a subatomic depth.

All knowledge comes from Allah, it flows from the light of Allah which is beyond the Arsh (throne), He created the Universe from His light which are the subatomic particles and encompassed all He created with His Knowledge of it (65:12). The Arsh (throne) allows creation to know Allah because that is where He Istiwa (established) Himself for us while the Kursi allows creation to gain knowledge about everything because Ibn Abbas (ra) said: "His Kursi is His knowledge (kursiyyuhu `ilmuhu) (Bukhari), and man gains Allah’s knowledge through his self and heart, these are the roles of the Arsh and Kursi in the Universe.

The Arsh exists at the deepest most subatomic depth called sidrat al muntaha (the furthest limit) in the Quran (53:14) while the Kursi (footstool) is closer to us, it’s distance sub atomically is as a footstool in relation to a throne (Arsh), this is why it is called al Kursi, the footstool because of it’s role and location in relation to the Arsh of Allah not because it resembles a footstool.

Ayat al Kursi explains this reality of both the Arsh (Throne) and the Kursi (footstool) very clearly; “Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them (death) and that which is behind them (this life), while they encompass nothing of His knowledge save what He will. His Kursi (footstool) encompasses the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.” (2:255)

We can say much about this verse which the prophet (saws) said contains the greatest name of Allah, meaning it explains His greatest Quality in understanding it. The expression “He knoweth that which is in front of them (death) and that which is behind them (this life)” is the expression used to explain the Barzakh, a subatomic veil (field) stoping man from seeing ghayb (the unseen), mentioned in the Quran; referring to the dead Allah says “Behind them (in this life) lies the inter-

vening barrier (Barzakh, stretching until) to the day of their resurrection” (23:99-100) stopping the souls from returning to this world.

“(He knoweth that which is in front of them) in front of the angels regarding the matter of the Hereafter (death) and who is to intercede (and that which is behind them) of the life of this world”(Tanwir al Miqbas min Tafsir Ibn Abbas 2:255)

What the verse is referring to is the subatomic world (ghayb) that the souls of the dead go to in relation to the physical world because that is the context in relation to the Kursi (footstool), it exists subatomically. The main theme is about Allah’s knowledge which the verse teaches encompasses all that exists, none can gain that knowledge except by Allah’s leave, Allah then relates all these qualities He is mentioning in the verse to the Kursi which He says encompasses space and earth, this literally means it is spread out through the entire universe and earth. We usually assume everything relating to the unseen world like Heaven, Hell, and everything that exists in it exists in space above us because that is where it all begins and everything is distant from us, but Allah is saying something very different about His Kursi and by extension His Arsh, they cover the entire earth existing around us.

If we ask the simple question that if the Kursi covers the earth why can’t we see it and where is it; understanding that it is something which exists sub-atomically at a depth near the Arsh (sidrat al Muntaha) will explain how it can encompass the entire earth and space and can’t be seen, from Here we know the Arsh is larger than the Kursi and of a similar nature which also tells us the Arsh encompasses the heavens and the earth sub-atomically, and while the Kursi relates to His knowledge as Ibn Abbas (ra) said, and ayat al Kursi explained, the Arsh relates to His qualities directly as Allah explains in the Quran, man gains knowledge (al Kursi) to Know Allah (al Arsh) these are their roles, gaining knowledge is the stepping-stone (Kursi/footstool) to knowing Allah hence it’s name.

“He is never weary of preserving them”, all matter in the universe is held together by forces Allah calls His hold on creation, this verse is the clearest indication that both the Kursi and Arsh are subatomic fields similar to the Higgs field which gives all particles their Mass. “Allah is the One who holds the heavens and

the Earth (the universe), lest they cease to exist. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving.” (35:41) This verse refers directly to the subatomic forces that hold all particles together, if they stopped everything would vanish, this is what is directly preserving the Arsh and Kursi and “He is never weary of preserving them”.

“His Kursi is His knowledge”, man gains knowledge through His heart and Allah “encompassed all things in knowledge” (65:12) this is the explanation about the Kursi preferred by the Imams of the Salaf such as Sufyan al-Thawri, al-Bukhari, al-Tabari, al-Bayhaqi, and others. This means the Kursi is the thing responsible for gathering all the elements of knowledge in the heart of man from subatomic space so He can gain knowledge through his self, while the Arsh is responsible for gathering all the elements in man’s heart responsible for knowing Allah.

“Gravity in a three-dimensional volume (an object) can be described by quantum mechanics on a two-dimensional surface surrounding the volume (object) (think particles are relatively flat to solid matter so gravity is treated in objects layer by layer of particles in the object). In particular, the three dimensions of the volume should emerge from the two dimensions of the surface.” Presently it is believed quantum entanglement, which is a subatomic "information carrier", decides how the particles of all physical objects shape or create the object layer by layer, almost like a 3d printer prints the object layer by layer. Even though we are in the process of establishing this, it is very significant Islamically because Allah states that He literally surrounds all things in Knowledge (65:12) which means every particle, and knowledge here does not mean words in a book it is a reference to how things come to be created.

“It is Allah Who created the seven heavens and of the earth, it’s like. The command (laws of physics) comes forth between them (subatomic space) so that perhaps you would know that Allah is Powerful over everything and that Allah, truly, enclosed everything in Knowledge.” (65:12), after Allah mentions the laws of physics and subatomic space He then explains how everything is enclosed in knowledge, the term here relates to the laws of the universe just mentioned in the verse

and refers to how objects form since the verse begins with Allah creating the universe, the context of the entire verse.

Quantum entanglement, which is the entanglement of subatomic particles with each other, projects data on the two dimensional surface of all objects and shapes how they form from the subatomic to the physical, this allows for the computation of energy density which is a source of gravitational interactions, this method is emerging as a possible way to unify general relativity with quantum mechanics and explains how things are created, by simile it is like DNA that defines the shape of the body but for subatomic particles. (This is explained in detail in our book “Ibn Arabi On Imagination and The Creation Of The Universe”, in the chapter with the same name.)

Quantum entanglement is very significant to many verses in the Quran because it is the underlying law in physics at the heart of much of what Allah said. It is believed that it creates time and Allah says He is time, when Allah says He is something it means it is encompassing of all His qualities, translators often translate verse 65:12 as “enclosed everything in His knowledge” and Allah says elsewhere in the Quran His Kursi surrounds all things, “His Kursi (footstool) encompasses the heavens and the earth”(2:255), the Kursi is a subatomic field in space like the Higgs field, the companions explained that His Kursi is His knowledge hence it has a role in quantum entanglement and the data it projects onto objects shaping how they form.

Imam Tabari writes that many Companions (Allah be well pleased with them) and students of the Companions (Allah be well pleased with them) held the opinion that the word Kursi in this verse refers to the Knowledge of Allah Most High, meaning that His Knowledge encompasses all that is the heavens and the earth. Ibn Kathir writes that “Abdullah bin Abbas (Allah be well pleased with him) narrates that the meaning of the word Kursi in this verse is the Knowledge of Allah Most High, and His Knowledge encompasses the earth”, hence the purpose of the Kursi is to allow Allah’s creatures to gain knowledge about His universe.

Mans consciousness is connected to the subatomic part of the universe through the heart more directly than any other part of his body. We feel before we think

and that should tell us we sense before we see, our senses direct our mind shaping our personality.

The miracle of the prophet (saws) was the opening of science for mankind, which we have elaborated on in previous articles of the Journal, it is because of this fact and the Kursi is Allah's knowledge that the prophet (saws) said "On the Day of Resurrection your Prophet shall be brought and shall be made to sit in front of Allah the Almighty, on His Kursi." (Abd Allah ibn Salam by Ibn Abi `Asim in al-Sunna (p. 351 #786) and al-Tabari in his Tafsir (8:100))

Imam al Ghazali further explains the unseen world: The Real Light is Allah; and the name "light" is otherwise only predicated metaphorically (light is a simile for particles)... you must know that the word light is employed with a threefold signification... "Light" as Physical Light; as the Eye (that sees); (and) as Intelligence (our imagination, which is made from more than just light)... You have now realized that there are two kinds of eye, an external and an internal; that the former belongs to one world, the World of Sense, and that internal vision belongs to another world altogether, the heavenly World (subatomic); and that each of these two eyes has a sun and a light whereby its seeing is perfected; and that one of these suns is external (the sun in space), the other internal (it's sun is the Quran which is a light for the intellect)... If then this has been disclosed to you thoroughly and entirely, then one of the doors of the heavenly realm (Ghayb) has been opened unto you. In that world there are marvels, in comparison with which this world of sight is utterly condemned; For this reason the latter is called the World of Spirit (world of subatomic particles), or the World of Light (particles), in contrast with the World Beneath (the physical world), the World of Matter and of Darkness. (Mishkat al Anwar)

Illness is a manifestation of imbalance or lack of ch'i (energy) within the body, this is the top down approach to healing the body and self from our most subtle (Lataif) parts down to our physical organs. Unlike acupuncture from China the Islamic Lataif (subtle aspect of the body) deal with an even higher part of mans physiology relating to his psychology that is created from the subatomic world, but unlike modern psychology which has a myopic world view, Islam treats man from the absolute origins of his self and what influences them.

Allah teaches us about what influences our self from the subatomic world in the Quran in many places like surah al Rahman (55), al Shams (91), the verse of light (24:35), al Nun (68), al Najm (53) and indirectly in surah al Takwir (81). Two of these things are the Arsh and Kursi, other subatomic forces are the sun's electromagnetic field (solar activity), the moon that reflects the sun's light and earth's gravity and atmosphere, all specifically mentioned by Allah as being responsible for inspiring the soul in surah al shams (91).

The picture Allah is painting for us in the Quran is that every subatomic field or force influences man's nature, a person need only take a flash light and shine it on their skin to feel the effect of photons hitting us, today there are clinics that conduct light (photon) therapy to treat depression, bipolar disease and other psychological disorders because increasing light (photons) is a natural antidepressant, in fact shining a soft natural light like an LED light on a person's head, face and shoulders will make you feel the tension is lifting from your body because every cell in the body naturally takes in light and uses it, (we have written a tafsir to surah al shams on our website).

If we understand that our consciousness is created from different parts of the body, the different senses and the organs responsible for them, all giving input to the brain at the same time to make up who we are and how we experience the world, then we can understand that while acupuncture is closely related to the physical body the Lataif of Islam are closely related to man's psychology as it comes about through his Chi meridians (centres of the nervous system), and it primarily revolves around the connection between the soul and the self through the heart, in other words the connection between the subatomic and the physical.

The human soul is the highest part of man's consciousness because it is responsible for inspiring man with what it experiences (sees) in the unseen world, it plays an important role in who man is as an individual it doesn't just give him life, this is why Allah said in surah al shams (the sun); (7) And inspired it (the soul with conscience of) what is wrong for it and (what is) right for it. (8) He is indeed successful who causeth it to grow, (9) And he is indeed a failure who stunteth it. (10), meaning the soul receives inspiration from the subatomic part of the universe and the



person who causes it to grow, nourishes it with good acts and their light succeeds and the person who stunts it with evil fails.

So the soul expands with good acts meaning it is able to sense deeper sub-atomically and shrinks with evil making the person become shallow, his soul is not being nourished. The soul needs to sense deeper sub-atomically to gain more insight about this universe because our actions in the physical world affect the subatomic world to its deepest depths, our acts shape its atmosphere (quantum entanglement establishes this occurs) and this is something Allah mentions in the Quran. The prophet Luqman (saw) said referring to mans actions, “If there be (but) the weight of a mustard-seed (the grain is a simile for the smallest subatomic particle) and it were (hidden) in a rock (the name is a simile Allah and the prophet gave to a subatomic depth), or in the heavens (space) or on earth, Allah will bring it forth: for Allah understands the (most) subtle mysteries (a reference to the subtle subatomic part of our universe), (and) is well-acquainted (with them).”(31:16)

The companions understood the rock wasn't in space or on earth, which the verse affirms, but was referring to a subatomic depth because the verse mentions the rock as something separate from both space and earth, and the prophet (saw) said this in a number of ahadith. “Whatever misfortune befalls you is for what your very hands have earned, and He pardons much” (42:30) In other words the verse is saying Allah will hold us to account for the most subtlest impact our actions have on this universe down to its subtlest subatomic depths because “Allah understands the (most) subtle mysteries” and our actions bring about the situations we find ourselves in, in life, (our book “Ibn Arabi On Imagination and The Creation Of The Universe” discusses the prophets knowledge of subatomic space and quotes these ahadith).

It is because the heart is connected to the subatomic world and gains its insights from it that Allah said in the Quran that the Angel Jibril who is made from light revealed the Quran from the unseen world (the subatomic universe) to the physical one through the prophets heart, the heart is focused on the soul and the soul is constantly experiencing what is happening in the unseen world, because it is made from subatomic matter.

Our physical world is affected by what occurs on the subatomic level all the time, for example if we go to the beach our body can be burnt by the sun's ultra violet (U.V) rays, so we need sun screen to protect us, those U.V rays are basically invisible light and part of the quantum universe, visible light has a longer wavelength and less energy while U.V light has a shorter wavelength but more energy which is why it burns.

Man is capable of seeing the unseen world normally, Allah created Adam (ra) with this ability and he saw Jannah (heaven) and everything in it clearly but a veil was placed over mans inner vision on earth, the physical part of the universe. When we see the unseen world the imagination shows man the spiritual world while his eyes the physical world, they both work at the same time. An example of this in life is a mirage which we see in front of us but it is our imagination showing something that we created from our lower self. Allah lifts the veils only for people who get rid of their lower self so it is impossible for them to see delusions, Imam Tustari said "Allah does not open the heart of a servant if it still contains three things, loving to remain (in this world), love of wealth, and concern about tomorrow" because these things are the basis for man's delusions especially having long hopes, which is why the prophet (saws) said "What I fear most for my community, is that they follow their desires and have long hopes".

Imam Ibn Arabi called the universe the imagination of Allah because He created it from subatomic particles like we imagine something, this is how we are created in Allah's image, our mind imagines by arranging subatomic particles to make the image we see in our mind or dreams, the difference is the universe is the world Allah shaped from these particles, it isn't a temporary.

It should become clear by now the subatomic world is the canvas our imagination uses to shape our world, what we think with our mind bears fruit there and we shape the subatomic world with it, with evil or good, the prophet (saws) affirmed this when He (saws) said "every statement has a reality" and our reality is how the subatomic world around us is shaped by us, this too is something the prophet (saws) affirmed in ahadith when He visited Jannah the place we are most pure and connected with the subatomic world; The Messenger of Allah (saws) said, "I met Ibrahim (saws) on the Night of Ascension (Al-Asra), and he said to

me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)." (At- Tirmidhi).

Allah says "Is the reward of goodness anything other than goodness?" (55:60) but because of our lack of purity many of our thoughts don't have significant impact but specific statements are worth everything and the key is purity in the self because it means nothing is blocking our influence over the subatomic world. The Messenger of Allah (saws) said: "Purity is half of (our) iman (faith, inner light). (Saying) 'Al-hamdu lillah (all praise and gratitude belong to Allah)' fills the scales (of our deeds), and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (all praise and gratitude belong to Allah)' fill that which is between heaven and earth." (Muslim) all of these are allusions to subatomic realities because we can simply ask what is filling the entire sky, it isn't sound and it isn't our thoughts it's the light of saying the things.

Regarding the impact of the subatomic world on us the prophet (saws) said "Belief (the light of Iman) is seventy and some branches (it appears through our acts in seventy or so ways). Its lowest branch is the removal of harm from the road while its highest is to say: There is no god but Allah. (A person gains real belief in Allah)" (Muslim)

The prophet (saws) said "Allaah created Adam in His image" (Bukhair), The Messenger of Allah (peace and blessings of Allah be upon him) said: "When any one of you fights his brother, let him avoid the face, for Allah created Adam in His image." (Muslim) this isn't because Adam has a face like Allah, man's mind, intellect and imagination are what the prophet (saws) is referring to.

In Jannah (heaven) our imagination at this time acts like our eyes seeing the invisible world, almost like an image superimposed on the physical world that our two eyes are seeing. Our inner sight sees only what is actually there since the lower self can't control our imagination because it is no longer there, so when the veils are removed it becomes almost impossible for the imagination to create false im-

ages, our imagination is completely focused on what it sees because nothing is hindering its sight hence it can't "wonder" because it is held in place.

When Allah took Adam (ra) out from heaven, He placed a barzakh (veil or field) over his vision so he couldn't see the unseen world any longer, and asked for faith (Iman) of mankind, this was Allah's test on earth because Adam wronged himself in Jannah while He (ra) could still see, the test at the same time is meant to train our hearts to trust Allah while facing deception and delusion, so we suffer the imagination in this world not the next.

We only have partial vision of the unseen world it is this veil (or field in physics) that stops mankind from seeing the unseen world with our physical eyes, but the heart can still see because the imagination is created by the mind not the heart.

Allah says "(But the unbelievers will persist) until when death comes to one of them he will say: "O Lord, send me back again, That I may do some good I did not do (in the world)." Not so. These are only words he utters. Behind them (the life they came from) lies the intervening barrier (Barzakh, stretching until) to the day of their resurrection" (23:99-100)

On the day of judgment Allah will remove this Barzakh (veil) from space and He will say to mankind on that day "We have stripped from thee the Veil that covered thee and thy (inner) vision, this day is iron" (50:22), meaning the subtle world you saw with your imagination will be seen clearly like solid iron. (We have explained this in detail in our books "Allah Is The Light Of The Heavens and The Earth" and "Who Was Al Khidr").

Imam al Ghazali and many of the scholars said about this matter; "when the intelligence is separated from the deceptions of phantasy and imagination (delusion), error on its part is inconceivable; it sees things as they are. This separation is, however, difficult, and only attains perfection after death. Then is error unveiled, and then are mysteries brought to light, and each one meets the weal (a healthy state) or the woe which he has already laid up for himself (through his own actions), and "beholds a Book, which reckons each venial (small) and each mortal sin, without omitting a single one". In that hour it shall be said unto him: "We have stripped from thee the Veil that covered thee and thy vision this day is iron."

Now that covering Veil is that of the imagination and phantasy; and therefore the man who has been deluded by his own fancies, his false beliefs, and his vain imaginations, replies: "Our Lord! We have seen Thee and heard Thee! O send us back and we will do good. Verily now we have certain knowledge!" (Mishqat al Anwar).

Imam Ibn al Arabi explains "It is to something like this reality (our world) that each human being goes to in their sleep and after their death", meaning the world we see in our sleep is the same one we go to after death this is the subatomic part our universe. Imam al Ghazali identified the unseen world (ghayb) as the world our imagination looks at when we imagine something but a deluded self can't see it properly because fantasy is a veil that distorts the vision the particles of the heart create.

Our dreams are made from subatomic particles we arrange to create it, but what we see is created inside the subatomic universe that Allah created, in this part of the universe He placed countless creatures on other planets as well as Angels throughout space whose number is only known to Allah, this is the picture of the universe we have to piece together from everything Allah said.

It's because there is a relationship between the physical world and the unseen world that the science of Lataif attempts to help man understand the unseen forces in the universe that affect his psychology through his physiology.

That there is a physical relationship between man's body and ghayb (the subatomic world) was the understanding of Imam Ibn Arabi, Imam al Ghazali and many other scholars of Islam, this is what Ibn Taymiyah objected to (see Issue#4 of the Journal) when he debated with Ibn Ata Allah. He couldn't understand that science was the basis for the scholars words and was the basis for all Imam Ibn Arabi's works who He disagreed with.

Essentially Ibn Taymiya looked at physics and physiology with the mind of a lawyer (faqih) and said it was wrong and impermissible because law can't explain it, this was the world 600 years ago if you hadn't studied physics then it may as well not have existed. He even labeled the sciences behind it a Bidah (a reprehensible innovation), if that was truly the case with Allah then all scientific discoveries are Bidah but the universe is nothing but science waiting to be discovered, Imam

Ibn Arabi and like him Imam al Ghazali employed science to understand religion so it shouldn't be surprising that their detractors were the lawyers not trained in science.

It may be surprising to some but most sects in Islam that deviated in Aqeedah, Islamic creed, did so because they held wrong beliefs in physics. In Islam Aqeedah is the science that deals with physics because physics explains the universe, the nature of what Allah created, so modern physics and medicine have long since solved the arguments posed by Aqeedah, it was part of Allah's plan to show mankind what Space and physiology were, mentioned in verse 41:53 and it would turn out that it was the Ashari and Maturidi schools of Aqeedah, that the majority of Muslims follow, that are in line with modern physics, even quantum mechanics. (Our book "Who Was al Khidr" discusses Physics and Aqeedah and our Book "Al Fiqh al Akbar: An Accurate Translation" covers the history of Aqeedah in more detail).

Man was created in the best of forms, he was given a unique soul which Allah honored above all other creations by likening it to His own self in the Quran, this is because it would have the responsibility of knowing Allah completely, so it must be capable of understanding everything in the universe completely which is why Allah created man with His two hands having the complete spectrum of matter in him "in the best of moulds"(94:5) and "in the image of Allah".

The soul or Ruh of every person is a created reflection (it carries a likeness as Allah said) of the Divine Attributes, but with human limitations, this is how we are capable of knowing and understanding Allah, and it originates in Alam al Amar (the Realm of Command), the deepest part of our subatomic universe this is why the depth of the heart ends with the Arsh of Allah at sidrat al muntaha (the deepest limit to the universe).

The scholars separated the creation of the universe into its components in order to simplify these teachings, the realm of command is one component, the realm of the Angels is another and the human realm is another. These are simply the pre-modern terms for the physical and subatomic, the realm of the Angels is the quantum universe (subatomic world), the earthly realm is the physical universe,

and the realm of command are the Laws of physics or laws of Allah governing creation, the Arsh (throne) of Allah is the limit of the created universe, the Laws (commands) of Allah have a realm (location or origin) because the scholars understood that what ever Allah does beneath his Arsh (throne) He does through the causes (laws) in the universe, and what ever Allah does above the throne He does with His command of “Be” (or Kun) and it occurs instantly, all commands or Laws originate (or began) from there hence the soul originates from there and it is one of the commands (Laws) of Allah.

The name Arsh (throne) is an honorific for what it is and what it does, it isn't an actual throne. As the prophet (saws) said ‘the throne of Allah is the largest thing Allah ever created’, it surrounds the universe and sub atomically it exists everywhere in it, the heart with the help of the soul can perceive to the depths of the Arsh (throne) which our prophet (saws) consciously achieved, then Allah took Him (saws) on His night journey (Isra wal Miraj) to show Him (saws) that universe and praised him for reaching the furthest limit of creation (sidrat al muntaha).

“And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.” (17:85)

Imam Suyuti said regarding this verse “And of knowledge you have not been given except a little’, relative to His knowledge, exalted be He.”(Tafsir al Jalalayn 17:85).

Each person's soul began and is created from the Realm of Command, and because it is also made from matter all living souls require sustenance something to nourish it so it grows. Allah is the sustainer of everything as the human body grows from an infant to an adult the soul grows with it, when the body dies the soul persists, the souls of people going to Jannah (heaven) after death will be white with a beautiful musk smell from the light they nourished it with in life, while the souls of the people going to Jahanam (hell) will be black having a foul smell to it from the evil they buried it in during life, from this and other things Allah has said we know our actions in life shape the soul and change it.

Allah said “Think not of those who are slain in Allah's way as dead. Nay, they live (their souls live), finding their sustenance in the presence of their Lord”

(3:169), as the prophet (saws) explained it was a gift to Martyrs that when they died Allah kept their souls alive in Jannah receiving sustenance from Allah until the hour, this isn't the case with normal people their souls experience the life after death in the grave, not Jannah (heaven).

Imam Suyuti said "The following was revealed regarding martyrs: Count not those who were slain (read qutilu or qutilu) in Allah's way, that is, for the sake of His religion, as dead, but rather, that they are, living with their Lord, their spirits inside green birds that take wing freely wherever they wish in Paradise, as reported in a hadith; provided for [by Him]." (Tafsir al-Jalalayn 3:169).

Allah is the light of the Heavens and the Earth, the food of the soul for living people is the Light of Allah, which it acquires from the Realm of Command through our actions in life, our actions in life bring the light of Allah to earth which nourishes the soul and heart, so does the knowledge we learn and the Quran whose status and function in the spiritual (subatomic) world is like the sun for the mind, the Quran is referred to as a light by Allah many times, "O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light" (4:174) through it the light of the heart and soul are nourished and grow until death.

Notes:

On the Hadith of Ibn Abbas that he said: "His Kursi is His knowledge" (kursiyyuhu `ilmuhu). (Bukhari)

Narrated marfu from the Prophet by Sufyan al-Thawri with a sound chain according to Ibn Hajar in Fath al-Bari (1959 ed. 8:199) and al-Tabarani in al-Sunna; and mawquf from Ibn `Abbas by al-Tabari with three sound chains in his Tafsir (3:9-11), al-Mawardi in his Tafsir (1:908), al-Suyuti in al-Durr al-Manthur (1:327), al-Shawkani in Fath al-Qadir (1:245), and others. Al-Tabari chooses it as the most correct explanation: "The external wording of the Qur'an indicates the correctness of the report from Ibn `Abbas that it [the kursî] is His `ilm... and the original sense of al-kursî is al-`ilm." Also narrated in "suspended" form (mu`allaq) by al-Bukhari in his Sahih from Sa`id ibn Jubayr (Book of Tafsir, chapter on the saying of Allah Most High: {And if you go in fear, then (pray) standing or on horseback})



(2:239). Its chains are documented by Ibn Hajar in Taghliq al-Ta`liq (2/4:185-186) where he shows that Sufyan al-Thawri, `Abd al-Rahman ibn Mahdi, and Waki` narrated it marfû` from the Prophet , although in the Fath he declares the mawqûf version from Ibn `Abbas more likely.

On the Hadith of Jabir that Allah created the universe from His Light;

It is certain that what Allah meant by light are particles by simile because a number of sources indicate this like the verse of light which begins with the words “the simile for His light” then goes on to explain how Atoms and particles come into existence. In the hadith of Jabir there is something very unique that only future discoveries in physics can prove.

At the moment we don't know what photons, the “particle” light is made of are created from, by definition it is simply energy, meaning like one of the building blocks of other particles called elementary particles but isn't an actual particle, protons and electrons are not elementary particles because they are made of smaller particles. Because  $E = mc^2$ , matter is just energy condensed, light is energy and energy creates particles.

Im certain that Allah meant particles when he used the term light in the hadith of Jabir because light is an elementary particle but in the Hadith Allah divides Light a number of times to create everything so the light mentioned here is no longer elementary, He then uses it to create space and the earth which are made from the many particles we know about but continues to use the term light, because it is a simile, instead of something else for physical matter such as the earth.

Particles are created from smaller particles, if we go back to beginning of the universe when this step by step process was occurring; “We don't know what happened in the very early stages of the Big Bang because we have no experimentally tested theory that takes us back that far. However, courtesy of the LHC (Large Hadron collider) we have an experimentally tested theory that takes us back to a time (in the creation of the universe) called the electroweak epoch, and we can use this theory to answer the question (was the universe created literally from Light, photons) in the negative.”

“Electromagnetism is a low energy effective theory. It works below energies of somewhere around a teraelectron volt, but above that energy it has to be replaced by a unified theory of the electromagnetic and weak forces (these are two of the three subatomic forces in the universe) called (somewhat obviously) the electroweak theory. The discovery that proved this (not that anyone seriously doubted it) was the discovery of the Higgs Boson at the LHC in 2013”, in other words photons (light) could not have existed at the very beginning of the universe.

“The electroweak theory tells us that during the electroweak epoch (at this stage in the formation of particles from smaller particles) there were four massless vector bosons (particles). At low energies these become the (particles) Z, W<sup>+</sup>, W<sup>-</sup>, and the photon (that light is made of), but above the electroweak transition (before this period) the four bosons were indistinguishable.”

This is exactly as the hadith of Jabir states, Allah divided that light (particle) into four lights but before it was divided they were indistinguishable, as one particle.



# Related Material

## Seeing Allah

The Prophet (saws) said: "When the people of Paradise enter Paradise Allah will say to them, 'Do you need something more?' They will say, have you not whitened our faces? Have you not entered us into Paradise and protected us from Hell? Then Allah will remove the veil. Looking at their Lord will be more lovely to them than anything else given to them. And then the Prophet (saws) recited this verse: "For those who have done good is the best and even more (i.e. having the honor of glancing at the Countenance of Allah (swt))"(10:26)

Imams Bukhari and Muslim narrated on the authority of Abu Hurairah that the companions said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" The Prophet (saws) said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Apostle". He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Apostle". He said, "So you will see Him, like that."

Our inner sight will see him as easily as our eyes see the Sun and the Moon.

The Prophet (saws) while mentioning the Antichrist (Allah's curse be upon him) said: "Know that none of you shall see Allah until his death. The word **كفر** (disbelief) would be written between his two eyes" (Tirmidhi, Sahih).

The Ullumah (scholars) differed regarding the Prophet Muhammad's (saws) vision of Allah on his Isra wal Miraj (the night he was taken to Heaven), did he look

at his Lord on the night of his ascension or not? because the narration of Ibn Abbas (r.a) said that the Prophet (saws) saw his Lord, while Aisha (r.a) the prophets (saws) wife said He did not.

The most correct opinion is that the Prophet (saws) saw only the light, this is a Veil as narrated in Sahih Muslim from Abu Dharr, that he asked the Messenger of Allah about his seeing his Lord, the Prophet (saws) said: "I saw the Light only".

This explains Aisha's answer that he did not see Allah (swt), she meant He did not see him directly without a veil and what Ibn Abbas said that He did see him, referring to Allah from behind a veil. Ibn Abbas (ra) is considered one of the most knowledgeable companions regarding the Quran. There is another narration from Abu Dharr, who said: 'I asked the Messenger of Allah, did you see your Lord? He said: 'He is a Light, how could I see Him?'

Light here is more than likely referring to it's comprehensive meaning, its role to illuminate both the physical world and the mind, because in the prophets words is the understanding that there is no shape to see, as Allah has no form not even light, He isn't bound by His creation and what He created Himself in it.

There are other Ahadith which establish that Light is the Veil of Allah and not Allah himself, the Prophet (saws) said: "Verily the Exalted and Mighty Allah does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. If He withdraws it (the veil), the splendor of His countenance would consume His creation as far as His sight reaches".

Imam Nawawi said: "Know that all the people of Sunnah believe that seeing Allah is logically possible and they have agreed that it will happen in the life of the Hereafter".

### **The Splendour Of Allah and The Perfection Of Man**

The prophet (saws) said regarding the literal light of Allah, "Allah hath Seventy Thousand Veils of Light and Darkness: were He to withdraw their curtain, then would the splendors of His Aspect surely consume everyone who apprehended

Him with his sight” (Imam al Ghazali, Mishqat al Anwar), some ahadith read seven hundred veils others read seventy thousand.

If we were to stare at that splendor it would consume us completely, but as Imam Suyuti said if Musa (as) had the capacity to stare at that splendor He would not have been rendered unconscious, hence the hadith is referring to mankind capacity and not the few people in it who were given the ability to draw very near to Allah.

Had the Light of Allah been likened to fire and Allah revealed it to creation, removed all the veils, as is the nature of fire and anything else that burns indiscriminately, it would have destroyed every thing in it's path without thought.

But we are talking about a quantum Light that represents Allah whose splendor consumes, our capacity to be able to handle staring at it is then tied to our physiology and its quantum aspects. It is mentioned in number of ahadith that the first thing Allah created was the Light of the Intellect, this is the same type of light we see in our mind or intellect, hence it's name, Allah also called this Light the Pen, and in other narration's He similarly said the first thing He created was the Pen, which He then commanded to write everything that will be, the fate of everything in creation.

We can understand from our own intellects and imagination how a Light can be called a Pen, a writing tool or an instrument of Knowledge and commanded to record, it isn't to dissimilar to our own intellect, minds and memory and as we know from science light has the capacity to store knowledge.

This Light, that is like the light of our intellects, is one of the most primordial substances in the universe and hence one of the closest things in creation to the Light of Allah itself.

In this relationship is the understanding regarding the Light of Allah and how Man's consciousness could potentially look at the splendor of Allah and not be consumed, Allah's light is not indiscriminate it represents Him and the first thing He created with it in the Universe was the light of the intellect, the light of our imagination and from that Light he created the Angels those who know his creation most intimately through knowledge of it, hence looking at the Light of Allah

with knowledge will allow us to see through it and not be consumed as our understanding process's it.

Allah granted the Pen His knowledge of everything that will be which it wrote, hence through mans intellect could Man have the capacity to stare at Allah's splendor.

Allah similarly advised in the Quran regarding His knowledge "in a protected Record that only the purified can touch" Allah didn't simply say the Angels, He specifically mentioned the Purified, it is without doubt that Angels are purified and Allah was not bringing this into question, He, as many scholars understood, was rather referring to More than a single type of being by simile to the purity of the Angels, because both Mankind and Jinn can reach their level of Perfection they can receive knowledge from the preserved tablet through the Angels, among mankind we know these people as prophets among Jinn Allah gave them the honorific of being called Angels

which he did so in the Quran until they fell from that state (status) of perfection.

Science tells us that around us chemical and physical reactions occur in consequence to our actions in the world but that is a false image of the world because it isn't an image at all, it is a limited assumption about what is occurring in the world that makes us view entirely from a materialist level. It is limited because it is something written in a book about a limited number of reactions observed in a laboratory, it isn't the full description of what is literally happening in front of us, so we superimpose that generalization on to the world and stop there based on assumptions.

Quantum beings control the world from the Quantum level not the physical and chemical level, hence Allah created the Angels from light and not flesh and it is the quantum aspects of the human body that connects with them, the heart brain and the nervous system which is connected to the bodies major centers, together these faculties all make up mans consciousness and how he perceives the world around him.

In this life the prophets lead mankind in the purity of their hearts, that allowed them to connect to the Angels who were pure light and were given knowledge because of it, in this fact is the understanding that bad acts have bad quantum effects, physiologically stopping man from connecting with the Angels, while keeping the heart clean results in beneficial reactions in the Quantum world. This is famously stated by the prophet (saws) who said “When the believer commits sin, a black spot (essentially in the quantum world) appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the raan (like a rust) which Allah mentions in His Book: ‘Nay! But on their hearts is the Raan (like a rust covering the heart because of sins and evil deeds) which they used to earn’.” (Tirmithi, Sahih).

In this verse is clearest example of Allah talking about how our actions impact us on a quantum level, He is explaining in clear terms that bad acts harm the body “quantumly” and this will effect our perception of the world twisting our point of view.

This process is the same with every human, but Allah removed this from the prophets heart when He was young so it would always remain focused on light, only the prophet (saws) could handle such a degree of perfection other people would have crumbled under the pressure of always being this perfect, which is a “physical” (Literal) necessity to be in Allah’s presence at the nearness Allah intended for him, reaching the Lote Tree of the furthest limit.

Mankind will be granted perfection when they enter Heaven, Allah will say to mankind on that day Oh “soul at peace return to your Lord well pleased and well pleasing; go in among My servants (the Angels); and into My Garden” (89:29-30), Mankind will be commanded to enter among the throngs of Angels to be raised to their level of perfection by them after which they will receive knowledge as the prophets (as) received it, and it will be after this point that Allah will reveal his countenance to Mankind in Jannah (Heaven) when they are capable of receiving it.

The Prophet (saws) himself reached the Lote tree of the Furthest limit in regards to the splendor of Allah, meaning no human will be capable of approaching closer than this in this life, this is the extent to which the veils between Allah and his creation were removed because of the Prophet Muhammad (saws).

This nearness as Allah stated in Surah al Najm is relevant to the heart, “Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire (His inner self is perfected)” this refers to the heart's quality of not deviating and remaining straight, the prophet's heart did not swerve or falsify what it saw because it was pure and Allah praised him for it in the Quran.

The heart is like a container that is filled with emotions and knowledge, at the same time it is the thing that produces the strongest electromagnetic field in the body, Man's light, this field our consciousness along with every quantum part of our body interacts with it including the Soul. The heart as the scholars explained is the window between this world and ghayb (the unseen world) and it is the seat of the soul, the heart is always looking into the quantum world (ghayb).

Therefore if man's character is perfected and on top of that free from every past and future fault it will be possible for mankind to see Allah.

This is understood from the fact that Musa (as), who was already perfect, was still not able to see Allah's light, but if we are as the prophet Muhammad (saws) was, whose future and past faults were all forgiven for him when he became a prophet, meaning his future and past were clear of anything that wavers in man's heart then it could encompass Allah's qualities more perfectly with knowledge.

This is tied to the fact that Allah is the first and the Last in time, He was at the beginning of time and will be at its end. So to encompass everything that Allah revealed of himself through out time the heart has to be spotless from its first moments in time to its last.

We can understand this from the fact that all of this is earned from Allah through what we achieve in our character, and what Allah grants man relates to specific qualities a person has earned, if Man is as Muhammad (saws) was, free from past and future faults, then Allah will grant him according to that quality, which we will be given upon entering Jannah (Heaven).



Allah in a hadith Qudsi specifically stated 'He is Time', hence Time is a quality of His to be known by the hearts, He also said He is the First and the Last, both qualities relating to the flow of time which He wished for us to know.

Prophets are by their nature sinless, from their first to their last, this is how Allah chose them from Mankind, but some make decisions which turn out to be incorrect or rather less than the utmost perfect choice regarding that matter, while not a sin. Each prophet had similar short sighted choices in life, these in comparison to us are not much in our sight, but in relation to the utmost perfected qualities, are an indication of something less than the most perfect among them, and that is the prophet Muhammad (saws).

This is indicated in the hadith regarding the intercession for mankind on the day of judgment, each prophet will be asked to intercede for mankind in turn and each will name a fault of theirs in life saying they are not worthy of it, Isa (as) will remain silent when He is asked and not accept the responsibility, but the prophet Muhammad (saws) will accept the request of Mankind to intercede.

On the authority of Anas (may Allah be pleased with him) who reported that the Prophet (saws) said:

The believers will gather together on the Day of Resurrection and will say: Should we not ask [someone] to intercede for us with our Lord? So they will come to Adam and will say: You are the Father of mankind; Allah created you with His hand He made His angels bow down to you and He taught you the names of everything, so intercede for us with you Lord so that He may give us relief from this place where we are. And he will say: I am not in a position [to do that] - and he will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of the earth (mankind). So they will come to him and he will say: I am not in a position [to do that] - and he will mention his having requested something of his Lord about which he had no [proper] knowledge (Quran Chapter 11 Verses 45-46), and he will feel ashamed and will say: Go to the Friend of the Merciful (Abraham).

So they will come to him and he will say: I am not in a position [to do that]. Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. So they will come to him and he will say: I am not in a position [to do that] - and he will mention the taking of a life for other than a life (Quran Chapter 28 Verses 15-16), and he will feel ashamed in the sight of his Lord and will say: Go to Jesus, Allah's servant and messenger, Allah's word and spirit. So they will come to him and he will say: I am not in a position [to do that]. Go to Muhammad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted.

So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and HE will set me a limit [as to the number of people], so I shall admit them into Paradise. Then I shall return to Him, and when I shall see my Lord [I shall bow down] as before. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: There remains in Hell-fire only those whom the Quran has confined and who must be there for eternity. There shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a barley-corn; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a grain of wheat; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing an atom. (Bukhari also by Muslim, at-Tirmidhi, and Ibn Majah).

The most perfect among Mankind earned the nearest place to Allah and He will be granted the right to intercede for All generations of mankind who Believed there is no God other than Allah, there will remain in hell only those who disbelieved in Allah entirely.

## **The Heart and The Brain**

The ability for man to be guided by his heart is established by research and human physiology, the heart has its own special nervous system, “the heart has a complex intrinsic nervous system that is sufficiently sophisticated to qualify as a "little brain" in its own right. The heart’s brain is an intricate network of several types of neurons, neurotransmitters, proteins and support cells like those found in the brain proper. Its elaborate circuitry enables it to act independently of the cranial brain – to learn, remember, and even feel and sense”. When we feel love it can take on a life of its own leading us by our senses and what we feel, overruling what we think.

The hearts nervous system is composed of approximately 40,000 neurons, the type of neurons in the heart are the same type responsible for memory in the brain, in essence emotional memory is connected to intellectual memory in the brain. The Hearts rhythms directly impact physical and mental performance, the hearts signals especially affect the brain centers involved in social and situational awareness, the capacity to care, and the ability to self-manage. Regarding unborn infants, because of the hearts independence in the womb, the heart forms in the human body first and begins to regulate systems and life before the brain, a mother’s brainwaves can synchronize to her baby’s heart beat. Man’s heart senses life before his brain knows it and research is showing life in the womb is critical for later development. The heart in fact sends far more information to the brain than the brain to the heart.

“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 (the heart knows what to do without the brain). Furthermore, this elaborate nervous centre in the heart has more functions than simply regulating the electrical activities of the heart to keep it pumping”.

Researchers describe the brain and nervous system as a distributed parallel processing system, it can compute multiple things at the same time and act on

each simultaneously, it consists of separate but interacting groups of neuronal processing center's distributed throughout the entire body.”

The heart communicates with the brain and the rest of the body in four ways documented by scientific evidence: neurologically through transmissions of nerve impulses, biochemically through hormones and neurotransmitters, biophysically through pressure waves, and in addition, scientific evidence is beginning to show that the heart communicates with the brain through electromagnetic field interactions. Through these biological communication systems, the heart has a significant influence on the functions of our brain and body.

The human body produces an electromagnetic field which it depends on for life, this is produced through the brain, nervous system, heart and other organs and it affects every cell in the body. An electro-magnetic field is a physical field produced by electrically charged objects and affects the behavior of other charged objects in the vicinity of the field, so the heart can affect the brain and other parts of the body that are similarly generating this field (they are charged objects).

The Heart, generates by far the largest rhythmic electromagnetic field in the body, which is even stronger than the brain's, “Compared to the electro-magnetic field produced by the brain, the electrical component of the heart's electromagnetic field is about sixty times greater in amplitude (strength) and it permeates every cell of the body. The heart's magnetic component is also approximately five thousand times stronger than the brain's magnetic field and can be detected several feet away from the body with sensitive magnetometers.” Different laboratories have detected the electromagnetic field of the heart on a more sensitive quantum level from about 8 to 10 feet away, but using magnetometers it can be detected at 3 to 4 ft.

Researchers have discovered “that our emotions affect the heart's electromagnetic field, which influences people around us, at both physiological and psychological levels”.

## **The Quantum Universe**

The world around us is primarily made from three particles: protons, neutrons, and electrons. Protons and neutrons form the nuclei of atoms, and electrons glue everything together and create chemicals and materials, along with the photon and the neutrino, these particles are essentially the main Particles of the Universe, these particles interact via the four fundamental forces of nature.

Quantum theory is used to describe the (micro) subatomic world of atoms and other particles such as light (photons), while the General Theory of Relativity is used to describe the larger (macro) physical world we live in.

The term Standard Model is used by physicist concerning the fundamental forces in the Universe, the Electromagnetic force (essentially the force of light) and the Weak, and Strong nuclear interactions, which mediate the dynamics of the known quantum particles. Gravity is the other major force in the Universe but it only acts on the (larger) physical world and not the quantum world in any substantial manner.

Keeping in mind the verse of light (24:35) this is the “oil” that comes from the “blessed tree”, the hierarchy of quantum particles, Gravity and the Electromagnetic force have an infinite range in the Universe while the weak and Strong nuclear force have a very limited range, (10-14 m and 10-15m respectively).

“Our best understanding of how these particles and three of the forces are related to each other is encapsulated in the Standard Model of particle physics. Developed in the early 1970s, it has successfully explained almost all experimental results and precisely predicted a wide variety of phenomena. Over time and through many experiments, the Standard Model has become established as a well-tested physics theory”.

### **All Particles Are Excitations of Fields**

Allah says “the example of his light is like a niche”, the light is the particle existing in the field around it. A niche is like a crevasse in the middle of a wall, and the wall is the similitude of the field it exists in, which is spread out in space, as if a wall.

“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”. What was previously taught in schools was how a single electron looked like on its own, and not how it actually existed in the Universe.

“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”.

## **Matter and Particles**

“of a blessed olive tree” the tree is the hierarchy of particles and essentially the Universe itself.

Protons, neutrons, and electrons are made of even smaller particles, these particles occur in two types called quarks and leptons, each of these two groups consists

of six particles, which are related to each other in pairs, physicists term them “generations”, similar to Human generations.

The most stable particles are closest to the physical world and make up the first generation, whereas the less stable particles belong to the second and third generations (those deeper in subatomic space). All stable matter in the universe is made from particles that belong to the first generation; any less stable particles quickly decay to the next most stable level (generation), physicist have given them strange and unintuitive names.

Quarks can exist in all three generations – the “up quark” and the “down quark” form the first generation, followed by the “charm quark” and “strange quark” in the second generation, then the “top quark” and “bottom quark” in the third generation. Quarks also come in three different “colors” and only mix together to form colorless (and invisible) objects in the Universe.

Leptons can also exist in all three generations – the “electron” and the “electron neutrino”, the “muon” and the “muon neutrino”, and the “tau” and the “tau neutrino”. The electron, the muon and the tau all have an electric charge and a sizable mass, whereas the neutrinos are electrically neutral and have very little mass”.

### **Forces and The Particles That Cary Them**

“Lit from the blessed oil”, particles are created (Lit) from the fundamental forces (Oil) of the Universe, “There are four fundamental forces at work in the universe: the Strong Force, the Weak Force, the Electromagnetic Force, and the Gravitational Force.

They work over different ranges and have different strengths. Gravity is the weakest force but it has an infinite range. The Electromagnetic Force also has infinite range but is many times stronger than Gravity. The Weak and Strong Forces are effective only over a very short range and dominate only at the level of subatomic particles.

Despite its name, the Weak force is much stronger than Gravity but it is indeed the weakest of the other three. The Strong Force, as the name suggests, is the strongest of all four fundamental interactions.

Three of these fundamental forces result from the exchange of “force-carrier” particles, which belong to a broader group called “bosons”.

The larger Particles of matter transfer discrete amounts of energy by exchanging bosons with each other. Each fundamental force has its own corresponding boson – the Strong Force is carried by the “gluon”, the Electromagnetic Force is carried by the “photon” (Light), and the Weak Force is carried by the “W and Z bosons”.

It is theorized that the “graviton” should be the corresponding “force-carrying” particle of gravity, but this is still a theory as the particle hasn't been discovered yet.

The Standard Model includes the Electromagnetic, Strong and Weak Forces and all their carrier particles, and explains how these forces act on all of the Particles that make up matter. However, the most familiar force in our everyday lives, Gravity, is not part of the Standard Model, fitting gravity comfortably into this framework has proved to be a difficult challenge because gravity acts on large objects like planets and we are discussing the very small subatomic particles, so its influence on that world is very weak and almost negligible, it's influence on the Quantum world is still being investigated.

### **From Elementary Particles To Atoms**

“The Atom is a basic unit of matter that consists of a dense central nucleus surrounded by a cloud of negatively charged electrons. The atomic nucleus contains a mix of positively charged protons and electrically neutral neutrons (except in the case of hydrogen-1, which is the only stable nuclide with no neutrons).

The electrons of an atom are bound to the nucleus by the electromagnetic force. Likewise, a group of atoms can remain bound to each other by chemical bonds based on the same force, forming a molecule.

An atom containing an equal number of protons and electrons is electrically neutral, otherwise it is positively or negatively charged and is known as an ion.



An atom is classified according to the number of protons and neutrons in its nucleus: the number of protons determines the chemical element, and the number of neutrons determines the isotope (forms) of the element”.

“The Electron is a subatomic particle with a negative elementary electric charge. Electrons belong to the first generation of the lepton particle family, and are generally thought to be elementary particles”.

“The Proton is a subatomic particle with the symbol  $p$  or  $p^+$  and a positive electric charge of 1 elementary charge. One or more protons are present in the nucleus of each atom. In the Standard Model of particle physics, the proton is a hadron (a composite particle made of quarks held together by the strong force), and like the neutron, is composed of three kinds of quarks”.

“A Quark is an elementary particle and a fundamental constituent of matter. Quarks combine to form composite particles called hadrons, the most stable of which are protons and neutrons, the components of atomic nuclei”.

“A Lepton is an elementary, particle that does not undergo strong interactions. The best known of all leptons is the electron, which governs nearly all chemistry and is directly tied to all chemical properties. Two main classes of leptons exist: charged leptons (also known as the electron-like leptons), and neutral leptons (better known as neutrinos). Charged leptons can combine with other particles to form various composite particles such as atoms and positronium, while neutrinos rarely interact with anything, and are consequently rarely observed”.

The Antiparticle is the oppositely charged particle, corresponding with most kinds of particles, they have the same mass of normal particles but the opposite charge. “For example the antiparticle of the electron, that is negatively charged, is the positively charged electron, which is termed the positron, it is produced naturally in certain types of radioactive decay. The Neutrino a massless uncharged particle, which travels at the speed of light, spins anti-clockwise, it has an anti particle called the anti-neutrino that spins clockwise”.



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