

وَمَا لَكُمْ لَا تَقْتُلُونَ فِي سَبِيلِ
اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الَّتِي كَفَرْنَا لَهَا أَفْئِدَةٌ مُضْمَرَةٌ

WHY THE SUBATOMIC WORLD IS IMPORTANT TO EVERYTHING IN THE QURAN

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Understanding Space, is a Tafsir to the Quran because Allah promised 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 [the microscopic world], so that it will become clear unto them that this [revelation] is indeed the truth.” [Qur’an 41:53]

This work answers one of the most important questions in Islam, where does our spirituality come from...what is it and what causes it.

Allah taught this to mankind 1400 years ago in a vocabulary the world could understand but the world witnessed great change in a very short span of time and we lost our link to the past, our language.

The Quran is for all generations of muslims right to the Hour, it is also a guide to the none muslims because the promise above was made to them in the time of the prophet (saws), hence mankind’s understanding of the universe is fulfilling that promise. Allah purposefully spoke about the science behind the universe in the Quran. Otherwise how can man see this revelation is the truth, if what He establishes with science is irrelevant to the Quran, while the aim of it’s discovery is to prove; “That this [revelation] is the truth”.

He assured the Ummah of this when He said “We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude”(18:54)

This work will show that when Allah talks about spirituality He is talking about the subatomic world, in a language Arabs could understand, it surrounds the entire body and it’s effects we feel through our senses influencing our mind and consciousness.

Allah taught us this in surah al Shams (91) “By the sun and it’s radiant brightness...And inspired it (the self with conscience of) what is wrong for it and (what is) right for it. He is indeed success-



ful who causeth it to grow,” He taught about the universe in the verse of light (24:35) and in Surah al Takwir how the “ecosystem” of space is connected to the ecosystem of the earth through subatomic fields like the sun’s rays and how man is connected to both through his physiology, which was the lesson He taught to the Angels when He first showed them Man (2:31-33), that the subatomic and its forces’s is man’s spirituality and how he will come to know Allah in a place that would other wise corrupt him.

This work is comprised of three chapters then a supplementary section that briefly elaborates on various points in the work. The work was originally three separate articles which i wrote on this subject, so some repetition in quotes occurs but they are few.

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1

ISLAM'S MAJOR SCHOLARS ON HOW THE UNIVERSE WAS CREATED FROM SUBATOMIC SPACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

In the works of scholars throughout Islamic history, such as Imam al Ghazali and Imam Ibn al Arabi, they have spoken about and elaborated on the subatomic Universe. All muslim scholars read the same Quran, studied the same Sunnah, Hadith literature along with the Seerah (biography of the prophet) to draw knowledge from. The Ash'ari and Maturidi Aqeedah speak about the nature of the subatomic world to varying depths, but some scholars took this further and conceptualized the entire quantum structure of the universe from the Quran and Sunnah.

In the vocabulary of the Quran and Sunnah and the literature of the scholars the subatomic world has (compared to our time) a unique vocabulary we need to learn before we can understand what is being said.

To help explain these difficult ideas Imam Jalal al Deen Rumi often used poetry to teach people complex ideas about Allah, Islam and the Universe, He said:

"Dont feel sad you have the entire universe inside you" (the subatomic world and it's particles)

"Stop atcing small you are the universe in estactic motion" (Quantum mechanics).

"Love is the bridge between you and everything else" (Quantum entanglement).

"Love is the energizing elixer of the universe the cause and effect of all harmonies" (Quantum entanglement through the coherence of waves, in space all particles exist as subatomic waves).

"Love is the religion and the universe is the book" (through our physiology man is connected to the universe and impacts it).

Subatomic particles are the ink of Allah and He imagined (created) the universe how He wished with them, because of this the prophet (saws) called space the inkwell (that these particles, or ink, exist in).

Imam Ibn al Arabi said about this, using a similar vocabulary; "The reality of imagination is transmutation (tabaddul: transformation as the particles create things) in every state and manifestation (zuhur) in every form (they take). There is no true being which does not accept (or undergo) transmutation except Allah; so there is nothing that possesses Real Being (al-wujud al-muhaqqaq) except Allah (what is our true form if we loose it once we die). As for that which is other than Allah, that is imaginal existence (temporary). So when Allah manifests Himself within this imaginal existence (this universe). He only appears in keeping with its reality, not in His Essence ("dhat", He appears according to our limits only), which possesses true Being. This is what is meant by Allah's words, "Everything is perishing except His Face" (28:88), i.e., except His Essence, since no state in the cosmos continues to endure. whether it be engendered (created and given form) or divine. . . . Hence, everything but Allah's Essence undergoes transformation (istihala), rapid or slow; everything but Allah's Essence is intervening imagination and vanishing shadow (by comparison). Therefore no engendered existent in this world, (or) in the next, and in whatsoever is between them, neither spirit (Jinn, Angel), nor soul, nor anything other than Allah's Essence, remains in a single state; on the contrary, it is transmuted from one form to another constantly and forever: imagination (the forms particles have taken) is nothing but this, (and this universe is nothing but Allah's imagination)" (Futuh al Makiyah).

Imam al Ghazali in his work "The Niche Of Lights" (Mishqat al Anwar) similarly says; "all (lights or particles) rise to the Light of Lights (Allah's light which created the first subatomic particle), the Origin and Fountainhead of lights (particles), and that is ALLAH, only and alone; and that all other lights (par-

ticles) are borrowed from Him, and that His alone is real light (everything has taken form from Him); and that everything is from His light (formed by His will), nay, He is everything, nay, HE IS THAT HE is, none but He has ipseity or heity at all, save by metaphor (we take our qualities physical and otherwise from Him). Therefore there is no (true) light but He, while all other lights (forms) are only lights (particles formed) from the Aspect which accompanies Him, not from themselves. Thus the aspect and face of everything faces to Him and turns in His direction; and "whithersoever they turn themselves there is the Face of Allah." (This work was translated by a christian hence it's difficult wording, once we realise the essence of this subject is that everything is created from subatomic particles, and they came from Allah's light and took the qualities (shape) He gave them the entire discussion becomes much simpler to understand, for example the Imam next says "So, then, there is no divinity but HE; for "divinity" is an expression by which is connoted that towards which all faces are directed", meaning all qualities we take on, in every respect to us, originate from Him Hence Allah is the Divine and the originator of everything we are).

Imam Ibn al Arabi calls the imagination (act of creating) of Allah by names well-known to those familiar with the Imams teachings. Perhaps the most famous is the "Breath of the All-Merciful" (nafas al-rahman) mentioned in verse 32:9, it is a reference to the cloud (of particles) the prophet (saws) spoke about which Allah extracted and created the universe from, literally it is a field (cloud) of subatomic particles that everything was made from at the beginning of the universe.

Abdallah ibn. mas'ud and some (other) companions of the messenger of Allah said commenting on: "He is the one who created for you all that is on earth. then he stretched out straight toward the heaven and fashioned it into seven heavens." Allah's throne (sidrat al Muntaha, the furthest limit of subatomic space) was upon the water (a simile for an ocean of particles). he had not created anything except what he created before the water (this subatomic depth). when he wanted to create the creation, he brought forth smoke (the cloud in other translations) from the water (this is a simile for the process particles were undergoing when the Universe was being created, the simile for Arabs 1400 years ago is of steam coming from water, being used to create space). the smoke (cloud) rose above the water and hovered loftily over it (particles were forming other particles), he therefore called it "heaven"(Heaven is the subatomic part of our universe), then he dried out the water (physical matter was formed), and thus made it one earth." (Tabari)

The Prophet (saws) teaching about subatomic depths said; (each statement here is a simile) Allah's Messenger (saws) was asked "what is below the earth, and he said "water" (the subatomic oceans or depths); it was said "then, what is below water?" He said "darkness" (Dark matter and energy, the blackness of space); it was said "what is below the darkness?" He said "wind" (the Kursi which is the second last subatomic depth); it was said "what is below the wind?" He said "soil" (the Arsh, it is called soil because just like the gourd beneath our feet, it is the foundation (outer boundary) of the universe, sidrat al muntaha); it was said "what is below soil?" He said "knowledge of creatures discontinues at the knowledge of the Creator." (Tabari)...this hadith can be understood easily if we start with

the soil and work backwards, Knowledge of creatures stops at the Arsh, it is the limit, so here soil can't be anything else and as is commonly understood by the scholars, what is before the Arsh is the Kursi, footstool, it gets this name because in distance it is like a footstool to a throne. We can explain what the other similes are because we have compared them to other ahadith that explain more, this is just summation in this present work.

Imam Ibn Arabi says: "The cosmos (universe) in the state of its existence is nothing but the forms that are received by the Cloud (of particles) and that become manifest within it."

Hence the breath of Allah mentioned in the verse is Allah's command to subatomic particles to take the forms He commanded, in this verse the context is the human soul.

In the vocabulary of the scholars of Aqeedah the subatomic forces holding all particles together are called Aradh (translated vaguely as the accidents that act upon particles), Imam Ibn Arabi said about this... "So if you look at the reality of the cosmos (space), you will see it as a vanishing accident (aradh, in this context it means "incidental characteristics" or temporary qualities particles have taken, think particles fields affected by forces to form matter). . . , while the fixed substance is the Cloud (the subatomic field, solid matter is temporary, vanishes, when it's form is destroyed, but the smallest subatomic particles, the cloud, is more lasting), which is none other than the Breath of the All-Merciful. All the forms that become manifest in the cosmos are accidents (have taken form) within the cosmos and may vanish; they are the possible existents (al-mumkinat) and are related to the Cloud as forms are related to a mirror [when different objects are placed in front of it, it reflects different forms]" (Futuh al Makiyah).

The term Accident (aradh) is one taken from Islamic physics directly, Islamic scholars who were also physicists called the smallest indivisible particle, the first particle to exist in the universe, 'Al-Jawhar Al-Fard', the unique essence.

The scholars understood the subtle words of Allah in the Quran better than us, Allah says about His breath in the Quran directing people to what it is referring to;

32:6 Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,

32:7 Who made all things good which He created, and He began the creation of man from clay;

32:8 Then He made His offspring come into existence from an extract (sperm) of insignificant fluid;

32:9 Then He fashioned him and breathed into him of His (Own) Spirit; and appointed for you hearing and sight and hearts (that take advantage of this soul). Small thanks give ye!

Allah begins the passage about the creation of man by mentioning He is the knower of the visible and invisible in this universe, the visible is the physical matter we are created from and the invisible is the subatomic particles everything comes from, the invisible is most relevant to the verse "and

breathed into him of His (Own) Spirit” because the soul is entirely made from subatomic particles, while the visible here is a reference to clay.

Allah created the soul after He created the universe and He created everything in it from subatomic particles as the prophet (saws) said in many ahadith.

Imam Suhrawardi

Imam Shihab al-Din al-Suhrawardi (d.1193, Imam al Ghazali d.1111), was a Shafi'i Sunni scholar and more than likely followed the Ashari Aqeedah as he speaks about the Aradh (accidents) and Jawhar (particles, often translated as substances) in his works.

In 1183, Imam Suhrawardi arrived in Aleppo (Syria), the year Salah al Deen (d.1193) conquered the city and handed it's governance over to his son al-Zahir (d.1216), who the Imam befriended. In 1186, he completed his most significant work, “Kitab Hikmat al-Ishraq”. Hikmat al Ishraq literally means the “Wisdom of Illumination”, referring to the light or particles Allah created the Universe from, mentioned in the Quran and Sunnah. The title of the work gives the literal intention behind the Imam's work because in Islam wisdom is from Allah alone, “And whosoever is granted wisdom is indeed granted abundant good”(2:269).

The Imams work teaches similar ideas to what Imam al Ghazali teaches about the structure of the universe and what Imam al Suyuti (d.1505) said Angels are, in relation to their role in this universe, Imam Suhrawardi's work because of it's technical nature only found limited acceptance, like any physics textbook it is only read by it's students. The only similarity between these scholars, besides coming to similar conclusions about the universe, is that each scholar followed the Shafii Madhhab of Fiqh (Legal School of Thought), meaning they would have employed the same rules (Usul) for interpretation and applied the same Usul al Fiqh (Principles of Jurisprudence) to the Quran and Sunnah, they all practiced Tasawwuf, and followed the same Ashari Aqeedah.

The prophet (saws) said about this matter, “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, the Niche Of Lights).

As the hadith indicates if we begin with the splendour of Allah, Imam Suhrawardi taught that all the universe is a successive outflow from the original Light of Allah, Light of Lights (Nur al-Anwar). The fundamentals of his teachings is pure light (particles), that unfolds from the Light of Allah in a descending order of ever-diminishing intensity in relation to Allah's splendour, and through complex interaction, gives rise to a "horizontal" array of other lights (particles). In other words, as the hadith of Jabir states (mentioned in the note on the subatomic world) Allah began creation with a single particle then divided it into other particles, He would create four particles at the same subatomic depth, this what the Imam meant by horizontal, then in a vertical direction, meaning at a subatomic depth

closer to us, Allah took the fourth particle and created four other particles from it, Allah did this repeatedly until the physical universe was created.

In the Niche of Lights (Mishqat al Anwar), Imam al-Ghazali (d.1111) discussed this using the Qur'anic terminology of light, whereas Imam Suhrawardi, in his Wisdom of Illumination, according to western academics who could not trace his Islamic sources said, He "developed a truly original light ontology", in other words he proposed a unique structure to the subatomic nature of the universe, more accurately He was one of the first people to speak about subatomic space and quantum mechanics as some Authors on this subject noted.

Allah says about the first moments of creation, "And the heaven We created with might, and indeed We are (its) expander." (Quran 51:47), "Have those who disbelieved not considered that the heavens and the earth were a joined entity, then We separated them, and made from water every living thing? Then will they not believe?" (Quran 21:30)

"In verse (21:30), the Arabic words ratq and fataq are used (for matter being joined). The word ratq can be translated into "entity" "sewn to" "joined together" or "closed up". The meaning of these translations all circulate around something that is mixed and that has a separate and distinct existence. The verb fataq is translated into "We unstitched" "We clove them asunder" "We separated" or "We have opened them". These meanings imply that something comes into being by an action of splitting or tearing apart."

From the first particles later particles were forced into existence by the changing conditions present in the early universe, as the verse states the matter that both heaven (space) and earth are made from where a joined entity (particle) then they were torn from this entity as other particles were created and the universe formed. Solid matter represented by the earth in this verse, came from subatomic matter represented by the heavens, which many ahadith on this subject indicate, this is how they were joined then separated, this is what that expression means, the physical was torn from the heavenly in the vocabulary of the Arabs.

In this verse is another confirmation that what is meant by Heaven is the subatomic part of the universe, it is the ghayb, unseen, Allah often speaks about.

Today physicists have coined the term the big bang, the universe came into being from a singularity, implied in this is the idea that we can trace the origins of matter and particles by their earlier states in the universe, as they developed from then to the forms we know today.

The Imam explained that 'while light always remains in itself identical, its proximity (depth as we go deeper into the subatomic universe) or distance from the Light of Allah (its origin) determines the ontic (real) light reality (nature) of all beings. Light (particles) operate through the activities of dominion (the way the particles that come from each other interact with each other) of the higher 'triumphal' or

‘victorial’ lights, as well as the desire of the lower lights (later particles) for the higher (first) ones, operating at all levels and hierarchies of the universe.’

‘Reality (the subatomic) proceeds from the Light of Lights (Allah’s light) and unfolds via the First Light (the first particle) and all the subsequent (generations of) lights (particles) whose exponential interactions bring about the existence of all entities. As each new (generation of) light (particle) interacts with other existing lights (particles), more light (particles) and dark substances (dark matter and energy) are generated. Light (particles) produce both immaterial (subatomic fields) and substantial lights (particles), such as immaterial intellects (Angels), human and animal souls.’

‘Light (particles) also produces dusky substances, such as bodies. Light (particles) can generate both luminous accidents (Aradh), such as those in immaterial lights (subatomic fields), physical lights (particles formed from the field) or rays, and dark accidents (dark energy), whether it be in immaterial lights or in bodies.’ (this is an amazing comment, literally the scholar said as physics says, particles can act as force carriers, Aradh).

With the notion of intensity of light, Imam Suhrawardi then develops his two-fold process of light (particle) production. A vertical hierarchy (the subatomic world unfolding to the physical one) and a horizontal hierarchy (different subatomic particles being created at specific subatomic depths) of pure immaterial light structure (subatomic fields, termed) his “Illuminationist” quantum physics. From the Light of Lights (Allah’s light) proceeds a first vertical hierarchy of lights (particles) from which is created a Second Light (generation of particles), and from which the all-encompassing barzakh, unseen subatomic world is (first) created, from the Second level of lights (particles) a Third Light level (generation) of lights (particles) is created, and the Second (level of) barzakh (the word here refers to subatomic depth, the Imam understood the unseen, ghayb, was the subatomic). The vertical hierarchy (generation) of lights (particles) interacts with a horizontal hierarchy (generation) of lights’. (In physics the first particles to exist act as the subatomic forces that create larger particles, light is the electromagnetic force it is responsible for it, and other boson particles similar size to light particles carry the other two subatomic forces we know of. This is why physicists today are looking for one of the first particles in the universe, they think is responsible for the force of gravity).

‘Out of the interaction of the vertical and the horizontal lights (particles), the bodies of the lower physical world are generated. These horizontal or vertical lights are all structurally interrelated.’

‘The two dimensional hierarchy of lights introduces a new non linear notion of subatomic causation. The multiplication of subatomic entities serves to increase the ontological distance that exists between the Light of Lights (Allah’s light) and the sublunar world (the physical world that resulted from it), while simultaneously providing a greater holistic view of reality, since light lies at its core.’ (Meaning as each subatomic depth is created it creates distance from Allah’s light which is the point of origin, the boundary of the universe or the lowest subatomic depth, this distance kept increasing until we reached the physical world).

The scholars of Islam were very close in describing the universe to modern physics, which shows just how much they understood from the Quran and the prophets (saws) words, this isn't surprising since Allah said "We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude"(18:54), without the benefit of modern equipment it is difficult to be entirely accurate, even in our time, but the major components are all there.

When Allah talks about spirituality He is talking about the subatomic world, in a language Arabs could understand, it surrounds the entire body and its effects we feel through our senses. Everything is made from something even our thoughts, imagination and dreams, they are all made from subatomic particles, and all these are the medium through which we experience spirituality, no one was more clear on this point than Imam al Ghazali who often repeated it in his major work *Ihya Ulum al Deen* (the revival of religious sciences) and wrote an entire separate work to explain it, *The Niche Of Lights* (*Mishkat al Anwar*).

Many of Islam's Major scholars understood this but before our time it was an understanding difficult to teach. Imam Ibn Arabi, Imam Suyuti, Imam Rumi and many more all wrote on this subject it is the key to understanding the depth of their works and spirituality itself. Our spirituality is governed by the Laws of this universe, this was the lesson Allah taught His Angels when they objected to Adam being made Khalifah on earth. The Angels objected on the basis of humanity becoming corrupted, while Allah replied to them by literally saying 'You don't know the science behind their spirituality, but I do'.

"And He imparted unto Adam the names of all things [the ability to know the unseen]; then He brought them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true."

They replied [unable to name anything]: "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."

Said He: "O Adam, convey unto them the names of these [things you have not seen before]." And as soon as [Adam] had conveyed unto them their names, [Allah] said: "Did I not say unto you, `Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal'?" [how you move things in the universe] (2:31-33).

Allah says to his Angels who live in the Unseen part of our world and already see what is veiled to us, "Did I not say unto you, `Verily, I alone know the hidden reality", *Ghayb al Samawati wal Ard*, "of the Heavens and the Earth", in other words how the heavens and the earth work and the laws they run by, which are the basis for Man's spirituality and ability to know the unseen better than you Angels, Allah was referring to a type of *Ghayb* (the Unseen laws of the universe) the Angels could not see, these are the Laws of the Heavens (subatomic world) and the Earth (physical world) with which He created them.

This is the area of knowledge we need to learn, in order to understand mans spirituality and every verse of the Quran that is till a mystery to us today. Understanding space and how it works is a tafsir to the Quran that unlocks it;

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 [the microscopic and subatomic], So that it will become clear unto them that this [revelation] is indeed the truth.” [Qur'an 41:53]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



2

WHAT THE SUBATOMIC WORLD LOOKS LIKE AND WHY IT IS IMPORTANT TO EVERYTHING IN THE QURAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

We know different foods have different affects on our body, this is the simple science everybody knows, but Allah in the Quran teaches us about spiritual harms and benefits that affect our body and psychology, so then what is spirituality how can something we don't really see or know where it comes from affect us physically to change how our body behaves. This isn't a mystery if we understand that our body is affected by everything right down to the subatomic world, the basic building blocks of all things and our body relies on one subatomic particle specifically to make it run properly just like plants and trees, it is light or photons, once we realise Allah is talking about the larger subatomic effects of the universe on us we can then understand this is the spirituality Allah was teaching

us about, stated in the language of Arabs living 1400 years ago, and almost every verse in the Quran is based upon this understanding.

The Verse Of Light (24:35)

Light is made of subatomic particles, Allah says in the Verse Of Light (24:35): “Allah is the Light (particles) of the heavens and the earth. The example of His light (particle) is like a niche within which is a lamp (particle), the lamp is within glass (the Atom), the glass as if it were a pearly [white] star lit (created) from [the oil of] a blessed olive tree, [it's Olive], (the fruit or particles it bears, is) neither of the east nor of the west (it is subatomic), whose oil would almost glow even if untouched by fire. Light (particles) upon light (particles). Allah guides to His light (particles) whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things”. (Qur'an 24:35)

Allah begins this verse by saying it is a simile “Allah is the Light of the heavens and the earth. The example of His light is like”, the simile Allah is describing in the verse is how Atoms and all subatomic particles are created, light is a subatomic particle called the photon, “The example of His light is like” other subatomic particles.

Allah (swt) says by simile He is the particles of the Heavens and earth because Allah created the entire universe from them, this is the same as saying Allah is light which is just another type of subatomic particle. Light is Honoured because we see and are guided by it, but His qualities are represented by everything He created.

All matter and particles in the universe are held together by subatomic forces, Allah calls His hold on creation; “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), these forces, similar to gravity, keep all subatomic particles together and if they stopped matter would unravel, disintegrate and vanish away.

These forces in the verse of light He (swt) calls the oil that fuels the lamp (Atom) “a pearly [white] star lit (created) from [the oil of] a blessed olive tree” the tree is the hierarchy of subatomic particles, each particle is created from smaller subatomic particles, hence by simile the olive tree in the Quran is like a family tree, each person (particle) comes from an earlier generation of parents (particles) and we call this the family tree. Amazingly the terminology of the Quran is the exact terminology physicists are using today to describe this hierarchy of subatomic particles.

The Prophet (saws) Said The Universe Was Created From Subatomic Particles

We know Allah uses light as a simile for all subatomic particles in the Quran, we also know when Allah created the universe He created everything from them and through science we know that the universe was created from the subatomic part first then to our physical world, the prophet (saws) spoke about the first subatomic particle and the creation of the rest of the universe from it;

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 (particle) remained (“turned”) in the midst of His Power (forces in the universe) for as long as He wished (this is the first period of creation after 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 (particle) into four parts (particles) and from the first (particle) made the Pen, from the second (particle) the Tablet, from the third (particle) the Throne (Arsh, the outer most subatomic layer of the created universe, sidrat al muntaha), and then he divided the fourth (particle) into four [other] parts (particles) and from the first (particle) he created the bearer of the Throne, from the second (particle) the Kursi (Footstool, a subatomic layer beneath the Arsh, closer to us in distance), from the third (particle) the rest of the angels.

Then He divided the fourth (particle) into four other parts (particles) and created from the first (particle) the heavens (space), and from the second (particle) the earth (planets), and from the third (particle) the Paradise and the Fire, and then he divided the fourth (particle) into four parts (particles) and created from the first (particle) the Light in the believers visions (the light the brain creates), and from the second the light of their hearts (the light the heart creates) which is knowledge of Allah, and from the third the light of their inner harmony (‘Uns, the light inside the heart) 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 Musannaf 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).

At the moment we don’t know what photons, the “particle” light is made of are created from, it is one of the smallest and first particles created just after the beginning of the universe, and we haven't looked that deep sub atomically.

Because energy equals mass times the speed of light squared, $E = mc^2$, all matter in our world is just energy condensed into small packets we call atoms and they make up our world.

In the Hadith Allah divides the first particle he created a number of times to create everything else, that particle or light is called the light of prophethood as the prophet (saws) said “the first thing Allah created was my light”, Allah sent it with every prophet (as) as proof of their prophethood which people could see shining from their faces, it is the oldest light in the universe, Allah then uses the particles created from it to create everything else, space, the planets and the entire universe and finally the three different lights in the human body, produced by our brain and heart.

If we go back to the beginning of the universe when this step by step process was occurring, we will see that physics says exactly what the Hadith of Jabir says about how our universe was created;

A question was asked if the universe was created from light (photons)...“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 (giant) 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 (a point in time before Allah finished dividing particles), and we can use this theory to answer the question (was the universe created literally from only Light, photons) in the negative.”

At the beginning of the universe the forces that act on all matter, the electromagnetic force, strong nuclear force, weak nuclear force and gravity, came from one single force, over time it separated into four, light which carries the electromagnetic force could not have existed right at the start of the universe because of this.

The prophet (saws) affirmed this, He (saws) said “Allah the Exalted created creation in a darkness (fi zulmatin), then He cast upon them from His Light.” (Tirmidhi)

Photons (light) could not have existed at the very beginning of the universe because the level of energy present would not have allowed the particle to exist; “Electromagnetism (responsible for light) 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 called (somewhat obviously) the electroweak theory (these are two of the three subatomic forces in the subatomic universe, if we go deep enough subatomically they combine into one force, they have to be separate for light to exist). The discovery that proved this was the discovery of the (particle the) Higgs Boson at the LHC in 2013”.

“The electroweak theory tells us that during the electroweak epoch (at this stage in the creation of particles from smaller particles) there were four massless vector bosons (four particles, exactly as the Hadith of Jabir says). At low energies these become the (particles) Z, W⁺, W⁻ (physicists have weird names for stuff), and the photon (light, the fourth particle), but above the electroweak transition (before the particle was divided) the four bosons (particles) were indistinguishable (they were one particle, exactly as the hadith says).”

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

Why The Subatomic Part Of The Universe Is Important To The Quran

Allah taught the prophet (saws) in this verse that He designed space, it was made in a specific order, “And He [it is who] applied His design to the skies (Space), which were [yet but] smoke (loose particles); and He [it is who] said to them and to the earth (planets), “Come [into being, form], both of you, willingly or unwillingly!” – to which both responded, “We do come in obedience (matter obeyed Allah’s laws).”(41:12) Imam Ibn Arabi explained, matter obeyed the command of Allah, his designs, in a similar way to how matter (particles) obeys our own mind to create the dreams and images we see in

our self or imagine, in this is the understanding of how man was created in Allah's image, so understand.

We are created in Allah's image, Allah imagined the universe and everything in it into existence, when we consider the mind, imagining is the act of creating in this respect and for Allah the particles of the universe are His ink which He used to create all life and space, in fact the prophet (saws) uses this very terminology, He (saws) calls space the inkwell because it contains Allah's ink, subatomic particles.

The prophet (saws) said, "The first thing Allah created (in the universe) was the pen, then He created the 'Nun' (space) which is an inkwell (for particles). This is what Allah stated (in sura 68:1) 'Nun (space) and the Pen.' And He said to it, 'Write'. So the pen wrote all that will be until judgment day. Then Allah created the Nun (our space, which is the outer most part of subatomic space) above the waters (the subatomic depths, water is a simile for a deep ocean, of subatomic depths) and He pressed the earth into it's back." (Imam Qurtubi) This last part is amazing because the Earth creates gravity by bending space around it which is why the prophet (saws) said the earth is pressed into space.

In this verse Allah taught the prophet (saws) about the subatomic depths, it is layered has regions and that each served a role in the universe, "And He [it is who] decreed that they become seven heavens (strata, layers) in two aeons (the subatomic depth has seven layers), and imparted unto each heaven (depth) its function (because the verse begins with matter before it forms the layers of subatomic space, it's function means the Laws of physics and quantum mechanics). And We adorned the skies (space) nearest to the earth with lights (the stars), and made them secure: such is the ordaining of the Almighty, the All-Knowing." (41:13)

This verse is talking about the creation of the universe, which was created from the subatomic part first, this is why heavens here refers to subatomic depth and the verse ends with the space we see in our sky, it was created last, Allah then mentions He imparted onto each subatomic depth it's function, it's role in creating matter and the universe. After speaking about subatomic space, it tells mankind beyond the stars that we see in our sky, which are an immense number, there is another entire universe of stars beyond it we have not seen, it is a direct reference to galaxies beyond our milky way that make up our night sky, man 1400 years ago had no idea what space let alone the stars were or of anything beyond them.

"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)

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 light 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 everything will disintegrate), 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 H₂O, water, becomes a hydrogen gas fire fuelled by the oxygen atom no longer attached to it), 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, in understanding how matter will vanish is the understanding of the physics of subatomic space, quantum mechanics. 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 particles create Atoms will weaken and fissile 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.

In the verse of light (24:35) He (swt) calls them the oil that creates particles, Allah then 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).

At the heart of everything in the Quran is the spiritual life of man, it is the basis for every advice and every command, at the heart of this is light and Allah placing light in the human body and as we know light is a subatomic particle.

This is the famous Dua Of Light; the Prophet (saws) often prayed in Sujood, “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 (the human heart creates a large electromagnetic field that surrounds our body). 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)

“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.” (Bukhari, adab al mufrad)

“Grant me light upon light.” (Bukhari)

From this very specific prayer that asked for light in mans organs directly, we can see that the prophet (saws) understood the bodies electromagnetic field (light), and that how the subatomic world interacts with the human body is important to everything we do in religion because this was a regular prayer he relied on, there is no other kind of light the prophet (saws) was referring to but subatomic light.

Allah taught His prophet (saws) in surah al Shams (91) about this relationship: “BY the sun and its radiant brightness (it’s light, electromagnetic field and solar activity), 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 that we experience, a cycle of increased energy and decreased energy) 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 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 inspired it (through 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 (the soul is connected with the self through the heart and it’s nervous system), and truly lost is he who buries it [in darkness].”(Surah al Shams)

And it was in Surah al Rahman (The Merciful, 55) that Allah taught His prophet (saws) there is a relationship between what is happening in space and what is happening in the human body, the forces of the objects in space like the sun and moon all affect earth and man through the subatomic universe, the sun’s rays are subatomic rays.

Allah said the balance He placed in the Universe (the firmament) is connected with both the balance He placed on earth and within man, it is one continuous ecosystem from the stars and vastness of space to the physiology of man, He then advised don't transgress the balance on earth and establish the balance in society through justice;

“(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 (to His laws, these are the two most distant ecosystems being connected in one verse by the laws of the universe to illustrate this point). (6) And the Firmament

(space) He has (formed and) raised high, and set up its balance (ecosystem), (7) (Literally) In order that ye may not transgress (due) balance (on earth). (8) So establish (on earth) measure with justice and fall not short in the balance (of society). (55:1-9).

The prophet (saws) wasn't praying for a magical light that Allah wasn't the creator of and doesn't have a basis in Allah's universe, we need to understand the role of light in the human body because it is significant to shaping who he is and how he stays alive. Allah didn't create anything that would be beyond our grasp of understanding or mention anything in the Quran we would never comprehend, He (swt) promised to reveal everything in the religion to mankind before the end:

“In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves (everything within us), so that it will become clear unto them that this [revelation] is indeed the truth.” [Qur'an 41:53]

In fact so many of these secrets will eventually be known by science, that by the time of the Dajjal (Allah's curse be upon him) mankind will know how to resurrect people from the dead;

Al-Mughirah ibn Shubah said The Prophet (pbuh) said: “People will follow the Dajjal like swarms of bees, and he will kill a young man and bring him back to life. This is not a kind of magic; it will be something real (technology and science) with which Allah will test His servants at the end of time. Many will be led astray (by it), and many will be guided by it (knowing he is tricking people, using science to fake miracles). Those who doubt (that he is fooling them) will disbelieve, but those who believe (he is fooling people with science) will be strengthened in their faith.” (Ibn Majah, Ibn Khuzaymah, and Al-Hakim).

Because the prophet (saws) was given the keys to all knowledge (science) except the five kinds He (saws) mentioned, which relate to foretelling the future, He (saws) said, “I know more about what the Dajjal has with him than he himself knows.” this tells us science is the basis for the prophets (saws) words and everything He (saws) was teaching. Everything we don't understand in the Quran we can understand it with knowledge and science, Allah said it would not be beyond us (41:53).

“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) Man is too argumentative to see this is the truth, it is referring to simple things in science but to them the possibilities are endless, even what we know as fact today can be unraveled with an argument, but Allah promised He would keep revealing the science behind His religion...“until it will be manifest unto them that it is the Truth.”(41:53), a process that will continue until the hour.

Allah also said “And we strike these similitudes (in the Quran) for the people, but no one understands them except those who (already) know, (have knowledge).” (29:42), it takes science to understand deeper science, mankind has been unraveling the Wisdom in the Quran for 1400 years and will continue to do so.

The Heart and The Brain

“Increase me in light, increase me in light, increase me in light.” (Bukhari, adab al mufrad)

Light is an electromagnetic field, it is made of an electric field that creates a magnetic field that in turn creates an electric field...and on and on...this is how light travels in space. Every single cell in the body relies on light which is made of a particle called the photon, a small electromagnetic packet. This is where our body gets the extra energy it needs to fuel every chemical reaction in the body, the other place is food. If a person didn't receive sunlight for a long time they would go into a depression, the body will go into a slump, our body needs light to function at it's best which is why in His (saws) role as a prophet (saws), the person responsible for perfectly guiding mankind, He (saws) understood how the body worked and what it needed, this is why He (saws) prayed “Increase me in light, increase me in light, increase me in light” referring to every kind of light (particle) the body uses, in the heart, brain and organs, not simply sun light because Allah taught that every subatomic particle is a kind of light to desert arabs 1400 years ago.

Because of their importance the prophet (saws) said at the end of the hadith of Jabir there are three types of light in the human body Allah uses to guide man, science has shown this, the bodies organs create a strong electromagnetic field (light), one type is created by the brain and we imagine and dream with it, the other by the heart which surrounds the body and we sense the world through it and the prophet (saws) said there is another inside the heart responsible for harmony (tawheed or coherence) with other lights (particles).

Allah “created from the first (light) the Light in the believers visions (the light of the brain), and from the second the light of their hearts which is knowledge of Allah (the light created by the heart that surrounds the body, we sense the world with it and instinctively gather information from our surroundings), and from the third the light of their inner harmony (‘Uns’, the most inner light inside the heart) which is Tawhid (unity, harmony) ‘There is no god but Allah and Muhammad is the Messenger of Allah...’. Tawheed in terms of physics is what allows the heart to connect with the light of Allah in the universe around us and be at one with it “Allah guides to His light (particles in the universe) whom He wills” (24:35), this is the language of science 1400 years ago, today physics calls this the coherence of waves (particles), it is when particles are in sync with each that information can be passed from one to the other with clarity, very literally coherence in physics is Tawheed, oneness.

“Say, Whoever is an enemy to Gabriel (who is made of light)- it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad]” (2:97).

The signals our nervous system receive from the heart and brain work because of subatomic particles, this system in the body is the basis for mans spirituality and his connection to the Ghayb (unseen) Allah mentions in the Quran so often, ghayb the unseen is the subatomic world.

The major scholars of Islam understood Ghayb, the unseen of this universe we connect our hearts to in the following way; “It should be kept in mind that ghayba or absence means basically the same as the Qur'anic term ghayb, which is commonly translated as "unseen" or "invisible", but which can better be translated as "absent". The absent is contrasted with shahada (to witness), which is usually translated in this context as "visible", but which in other contexts is usually translated as "witnessing" or "witnessed". The universe, in Qur'anic terms, has two basic worlds (parts) or presences (that is, hadra) - the absent and the witnessed. Allah (in the Quran says He) is "Knower of the absent and the witnessed" ('âlim al-ghayb wa'l-shahâda, 59:22), whereas human beings know only the witnessed. As for the "absent", human beings must have "faith" (îmân) in it (that it exists and affects their lives), as the Qur'an asserts repeatedly. The later tradition usually differentiates between two sorts of absent domain. One is the spiritual world (Ghayb or the subatomic), created by Allah, and the other is Allah Himself, often called (in the vocabulary of the scholars) "the absent of the absent" (ghayb al-ghayb) or the "absolutely Absent" (al-ghayb al-mutlaq).”

“In short, the spiritual world and Allah Himself are absent from the perception of human beings (except to those He reveals it to, “This is of the tidings of the Unseen which we reveal to you. You did not know it before this, nor your people.” (11:49)). The goal is for people to perceive them as present (in their lives). This vision of the absent things can be called hudûr or presence, and the only way to achieve it is by way of "faith in the absent" (al-îmân bi'l-ghayb), which is the sine qua non (essential) of everything Islamic.”

There is an emerging field of science that covers the interactions between the human body and the subatomic world, it is called biophysics, mans spirituality is inseparable from his physiology, “In time We shall make them fully understand Our messages [that are] within themselves” (41:53).

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 because the heart acts on it's own.

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 of the brain in the womb, the childs heart can form first and begin to regulate systems and life before the brain is even created, a mothers

brainwaves can even synchronise to her baby's heart beat, in the language of the old world this is the ability of one person to spiritual connect with another.

Through the electromagnetic field (light) of the heart man's heart senses life and the world before his brain even knows it, and research is showing this "spiritual" life in the womb is critical for later development. The heart is so active in how we perceive the world it in fact sends far more information to the brain than the brain to the heart.

"These neurone (in the heart) 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, like a computer but far more powerful than the best supercomputers, 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 (the hearts subatomic field communicates with the brains subatomic field). 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 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.

As the prophet (saws) said the brain has it's own light and the heart has it's own light. 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 electro-magnetic field is about sixty times greater in amplitude (strength) and it permeates every cell of the body.

The heart's magnetic component is 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 level from about 8 to 10 feet away.

Researchers have discovered "that our emotions affect the heart's electromagnetic field, which influences people around us, at both physiological and psychological levels", our emotions are literally broadcast into the field like a broadcast tower and other people sense them through their field.

The Verse Of Light Explained

The verse begins by asserting that "Allah is the Light of the heavens (the Universe) and the earth" - The simile for the Particles in this verse is Light, both are subatomic matter.

In space all particles exist in fields that extend across space, so there is a proton field, electron field, Higgs Boson field, there is a large field in space for every particle.

Allah says "the example of his light is like a niche", a niche is a small hole in the middle of a large wall, so light here is the particle existing in the field around it, the field is made of a sea of similar particles, physics has discovered that particles in space become a "round" particle only when they interact with something, normally though they are like waves in an ocean spread out in space. A niche is a crevasse in the middle of a wall, and the wall is the similitude for the particles spread out in space as if a wall.

"Within which is a lamp", the particles in the Atom, "the lamp is within glass" the Atom itself, because the verse is talking about every kind of particle it is a simile, if we use the Atom (glass), it is created from the proton and electron (lamp) as they spin. When we start with the Proton it becomes the Glass and the particles it is created from become the lamp and so on as we look at smaller and smaller particles.

"The glass (particle) as if it were a pearly [white] star", stars are pointed they are not round hence the pearl or shine of the star is equivalent to the particle reacting to what is around it, the particle "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 fuel source causing them to react (glow or burn) like normal fire. The reaction comes from the way the Universe is created (the Tree) and it's 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. Allah created the universe light (particle) upon light (particle), but from our perspective we start with the Atom and then look within it.

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

Man's soul, consciousness and imagination is a state of matter (made of matter), like a solid or liquid is made from matter, it to is made of subatomic particles, it is created by the very same laws of physics (quantum mechanics) 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 (similitudes) 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 (particles) of the heavens and the earth that we should connect our inner 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)

From Sub Atomic Particles To The Known Universe

<https://youtu.be/lbMhyoIRM2Y>

This clip illustrates what the subatomic world looks like in relation to the universe. in the clip they mention Quantum foam (also referred to as space-time foam), it is a concept in quantum mechanics (the physics of the subatomic world) devised by physicists in 1955. The foam is supposed to be conceptualized as the foundation of the fabric of the universe, it's outer limit.

What they call Quantum foam in this Video Allah calls His Arsh (throne), it is Sidrat al Muntaha, the furthest limit to the universe, it's outer boundary at the lowest subatomic depth which Allah mentioned in surah al Najm (53).

“by the Lote-tree of the Ultimate Boundary (sidrat al muntaha), when he (the prophet) was carried on the night journey [up] through the heavens — this [lote-tree] is a (giant) nabk thorn-tree [that lies] to the right of the Throne (to the right of how the prophet approached it), [the tree] beyond which no angel or any other being (can) pass (but our prophet (saws) was given permission to go beyond it and this universe on that night)” (Tafsir al Jalalayn)

“(By the lote tree of the utmost boundary) at which point every close angel (to Allah) and sent prophet stops (except Muhammad (saws)); it is also said that this means: the knowledge (about the universe) of every close angel and sent prophet and firm-footed scholar stops at this point” (Tanwir al Miqbas Min Tafsir Ibn Abbas)

The prophet (saws) said “The earth compared to the lowest heaven (our solar system) is like a ring in a desert. The lowest heaven (our solar system) compared to the one above it (the galaxy) is like a ring in a desert. Similar are all the heavens compared to the one above it all the way to the seventh heaven. The seventh heaven compared to the ‘Al-Kursi’ (the footstool) is like a ring in a desert and the ‘Al-Kursi’ compared to the ‘Arsh’ (throne) is also like that.”

In regards to the Kursi and Arsh this is a general description to help the desert Arabs understand them, they don't simply exit past the seventh heaven, as Allah mentions in ayat al Kursi (2:255) they exist on earth as well, “His Kursi (footstool) extends over the heavens and the earth” (this is explained in detail in other works we have written).

Allah's Messenger (may Peace Be Upon Him) said: “The seven heavens are no more in comparison to the Kursi (footstool) than seven dirhams set in a shield.” Abu Zarr (ra) said: "I heard Allah's Messenger (may Peace Be Upon Him) say: "The Kursi is no more in comparison to the Arsh (Throne) than an iron ring thrown in a vast desert.”

The Subatomic Universe

The Prophet (saws) said “Allah hath Seventy Thousand Veils of Light (the particles of space) and Darkness (the blackness of space), were He to withdraw their curtain (remove the form dark matter and particles have taken), then would the splendors of His Aspect surely consume everyone who apprehended Him with his sight” (Imam Ghazali). He (saws) also said “Allah the Exalted created creation in a darkness (fi zulmatin)”, Hence the First veil of Allah is Darkness (Dark matter and Dark energy, the blackness of space), “then He cast upon them from His Light” And His second veil is Light, the particles of the 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 mechanics (the physics of subatomic particles) and its theories are 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 sun planets, stars, galaxies...etc.

The term Standard Model (of the universe) is used by physicist concerning the fundamental forces in the Universe, these are 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, things like the sun and planets and not the subatomic world, in any substantial manner.

Keeping in mind the verse of light (24:35), these forces are the “oil” that comes from the “blessed tree” (the hierarchy of particles). Forces like Gravity and the Electromagnetic force have an infinite range in the Universe while the weak and Strong nuclear force have a very limited range, (10-14m 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”, a niche is like a crevasse in the middle of a wall, and the wall is the similitude of the field the particle 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 is how a single electron looked on its own, and not how it actually existed in space.

“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,” (particle) 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”.

These fields start at the level of protons, electrons, neutrons...etc and are layered deep into the subatomic universe, “Light upon Light” exactly as Allah says in the verse.

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 as we go deeper sub atomically, 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 as we go back in our ancestor tree.

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 probably due to sci fi culture.

Quarks can exist in all three generations the 1st, 2nd and 3rd – 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 1st, 2nd and 3rd – the “electron” and the “electron neutrino” in the 1st generation, the “muon” and the “muon neutrino” in the 2nd generation, and the “tau” and the “tau neutrino” in the 3rd generation.

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 Carry 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 forces.

Three of these fundamental forces result from the exchange of “force-carrier” particles, which belong to a broader group called “bosons”, these can be thought of like small semi temporary particles.

The large 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 it 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 this 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 (centre) nucleus: the number of protons determines the chemical element, and the number of neutrons determines the isotope (forms) of the element”.

“The Electron belongs to the first generation of the lepton particle family”.

“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”.

“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”.

There also exist something called an Antiparticle, it the same types of particle as everything mentioned above but it is oppositely charged to them. Basically 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”.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- The complete Tafsir to Surah al Shams (91) and Surah al Rahman (55) can be read [Here](#).
- The complete Tafsir to the Verse Of Light (24:35) can be read [Here](#).
- If any are interested in the prophet's (saws) knowledge of the universe and how he explained it was created from subatomic particles to His (saws) companions then they should read the [following work](#).

يَعْلَمُ أَنَّكَ تَقُومُ رَدِي مِنْ تَلِي اللَّيْلِ وَنِصْفِهِ وَثَلَاثِهِ وَطَائِفَةَ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يَقْدِرُ اللَّيْلَ وَالنَّهَارَ
 عِلْمَ أَنْ لَنْ نَخْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ يَسِيئَ لَكُمْ مِنْكُمْ مَرْضِيًّا وَأَخْرَجَ
 يَضْرِبُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ وَأَخْرَجُوا يَتَّقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرَبُوا اللَّهَ قَرُوبًا حَسَنًا وَمَا تَقَدَّمُوا لِيَخْرِجَكُمْ مِنْ خَيْرِ تَجَدُّدِهِ عِنْدَ
 اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَسْتَسْتَفِرُّ وَاللَّهُ إِنْ أَلَّفَ عَفْوًا وَرَزَّحِيمًا

سورة المدثر ستة وخمسون آية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكْبُرُ وَثِيَابُكَ فَطَهِّرْ وَالرِّجْزَ فَاهْجُرْ وَلَا تَمْسَسْكَ
 لُجُجُ الْكَافِرِينَ فَاصْبِرْ فَإِذَا نَقَرْنَا فِي النَّاقُورِ فَذَلِكَ يَوْمٌ لَيْسَ لِلْكَافِرِينَ فِيهِ غَيْرُ سِيرٍ

3

THE DEPTH OF THE HEART IS THE DEPTH OF THE SUBATOMIC UNIVERSE AND IT ENDS WITH THE ARSH OF ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

This article is taken from the 5th issue of The Islamic Journal, in places it is fairly advanced and uses a deep understanding of physics to describe the universe, although in as simple language as possible. Because the article is taken from the 5th issue of the Journal it assumes you have read the other Journals in some places, one such piece of information needed here is the fact that in the verse of light (24:35) Allah uses the term light as a simile for all subatomic particles, He states the verse is a simile at the start of the verse; "Allah is the Light of the heavens and the earth. The example of His light is like"... the verse goes on to describe how subatomic particles are created, these particles are called His light because He guides man's heart through them, Angels who are created from light revealed the Quran to the prophets (saws) heart, the heart has a sophisticated nervous system that re-

lies on light (the electromagnetic field) and it relays everything to the brain through the nervous system. He also calls them His light because Allah created the entire universe from these particles and all His qualities are represented by the things created from them... which is everything and every part of us including our thoughts, consciousness and soul.

In the article i have spoken about what the Arsh (Throne) of Allah is and what the Kursi (footstool) is, a number of people have asked about this so we felt the matter should be explained here as well, our understanding is based of physics and the fact Allah is trying to teach us about every aspect of this universe through the prophet (saws), we only need to understand how the language of 1400 years ago is used to describe the universe. Man is only discovering what Allah had already taught his prophet (saws) and He promised to show this knowledge to mankind at large when they had the capacity to understand it.

"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]

As i also related previously to those who asked, not long after we understood this matter and wrote about it in the journal, the prophet (saws) visited us in a dream with another prophet (as) and affirmed our understanding of the Arsh of Allah, after which i was blessed to see it.

While i have no reservation about this subject since we have permission to speak about it, we should note in other places in the article we have mentioned matters still considered theory in physics in relation to time and quantum entanglement, a well established law that governs subatomic particles, they are direct in their explanations of the universe and we found them in line with the Quran and ahadith.

Another point that may seem foreign to people is the science of the Lataif al sita, the six subtle points in the human body, in short this is the Islamic Equivalent to acupuncture which relies on the nervous system to cure the human body, the prophet (saws) said "seek knowledge even unto china". Here are articles we have written about the Lataif of Islam;

1. [The Acupuncture Of Asia The Lataif Of Islam and Their Origin](#)
2. [The Islamic Lataif, Chinese Meridians, and Buhdist and Hindu Chakras and Their Basis In Islamic Law.](#)
3. [The Lataif Of Islam](#)

If any are interested in the prophet's (saws) knowledge of the universe and how he explained it was created from subatomic particles to His (saws) companions then they should read the [following work](#):

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

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, therefore the science 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 processes beyond the pumping of blood in order to carry out these roles;

- Fuad, Af'idah: the heart engrossed or inflamed in emotion, this is its 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 man's 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 man's 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-Futuhāt 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 Musannaf 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 inner 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 Jala-layn, 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 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.” 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 man's 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 its 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 its existence, the underlying science behind what is in the heart is light (the electromagnetic field), the subatomic part of the universe and its 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.

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 because 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. All matter and particles in the universe are held together by forces Allah calls His hold on creation “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), these forces similar to gravity keep all subatomic particles together if they stopped matter would disintegrate and vanish away.

The Human soul always experiences what is occurring sub atomically, it 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 process’s 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, its 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 its 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) stopping man from seeing ghayb (the unseen), mentioned in the Quran; referring to the dead Allah says “Behind them (in this life) lies the intervening 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 ex-

plains in the Quran, man gains knowledge (al Kursi) to Know Allah (al Arsh) these are their roles, gaining knowledge is the steppingstone (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 Sa-laf 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.”

Quantum entanglement is the entanglement of subatomic particles with each other, it is a subatomic “information carrier”, if we think about a heater heating a room the hot particles from the heater make contact with the cold particles of the room, they then entangle with each other and quantum entanglement carries the information (state) of the hot particle and tells the cold particle to become like it, hot, in this way a room is heated as the cold particles slowly copy the state of the hot particles, quantum entanglement does this for every single type of reaction in the universe it is how all particles interact with each other, essentially it is how everything occurs.

Presently it is believed quantum entanglement 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, not just because entanglement passes on information, the entanglement of all particles in a region like a giant spider web creates an atmosphere that influences what occurs sub atomically. Even though we are in the process of establishing all 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 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 suns light and earths 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 mans 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 persons 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 mans 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 it's deepest depths, our acts shape it's 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 it's 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 it's 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 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 to us 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”(Bukhari), 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 images, our imagination is completely focused on what it sees because nothing is hindering it’s 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 sus-

tainer 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 quttilu) 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.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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, it is like one of the building blocks of other particles which are called elementary particles, 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+,W-, 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.



4

RELATED SUBJECTS EXPLAINED

1) The Hadith Of Jabir and The Forces Of The Universe:

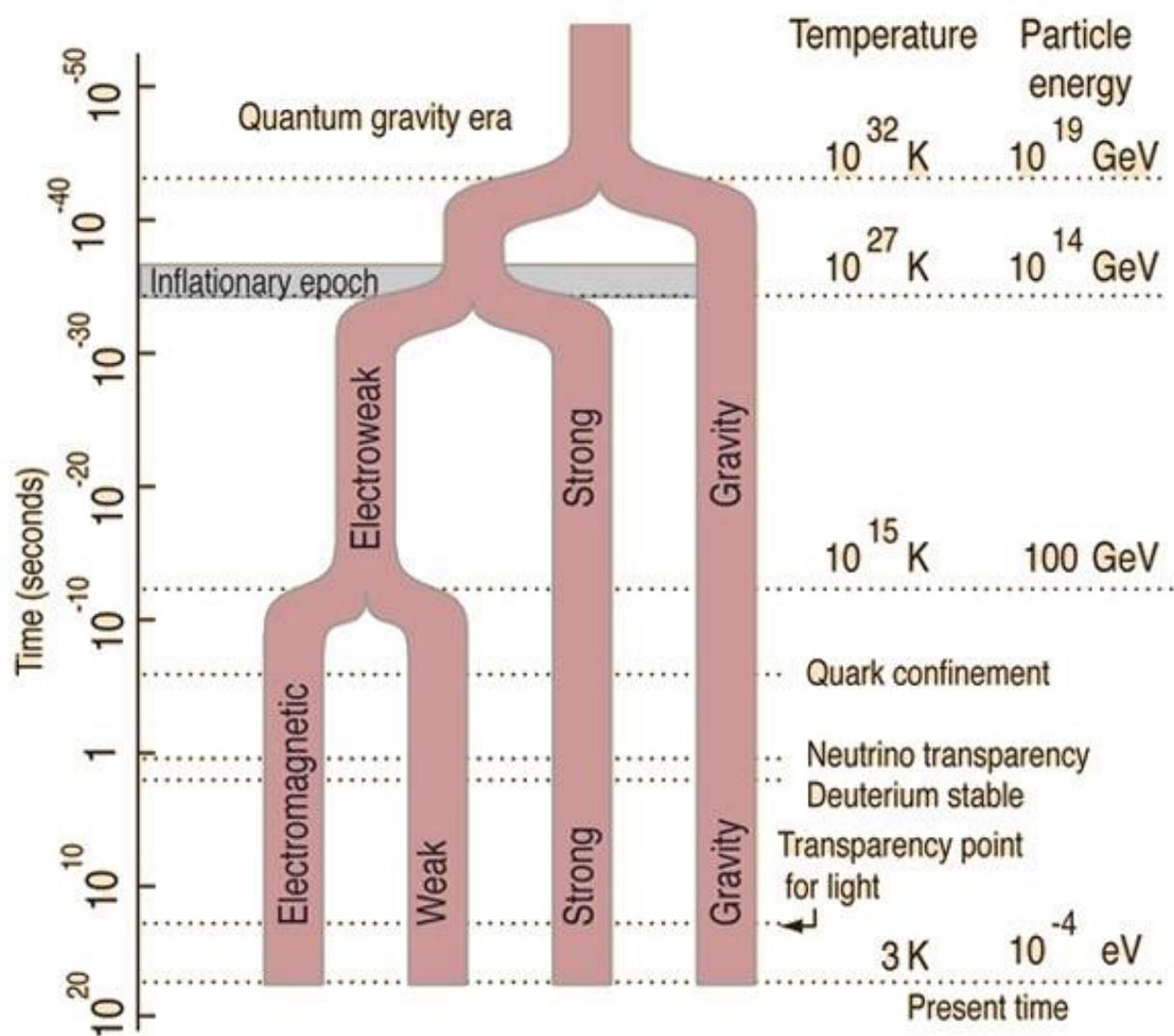
At the beginning of the universe the forces that act on all matter, the electromagnetic force, strong nuclear force, weak nuclear force and gravity, came from one single force, over time it separated into four, light which carries the electromagnetic force could not have existed right at the start of the universe because of this. The weak and electromagnetic fundamental forces seem very different in the present relatively low temperature universe. But when the universe was much hotter so that the equilibrium thermal energy was on the order of 100 GeV, these forces may have appeared to be essentially identical - part of the same unified "electroweak" force. But since the exchange particle for the electromagnetic part is the massless photon (light) and the exchange particles for the weak interaction (force) are the massive W and Z particles, the symmetry was spontaneously broken when the available energy dropped below about 80 GeV and the weak and electromagnetic forces take on a distinctly different look. The model is that at an even higher temperature, there was symmetry or unifi-

cation with the strong interaction (force), the grand unification (of these forces). And higher still, the gravity force may join to show the four fundamental forces to be a single unified force.

Below is an attempt to illustrate the "spontaneous symmetry breaking" which is presumed to have separated the original force into the four forces, which we see operating in the present, low temperature universe. Proposed energies and temperatures associated with each of the symmetry breaks are shown along with a modeling of the time elapsed in the big bang model.

Modeling of the "Big Bang" expansion of the universe at earlier and earlier times has led to the use of the "Planck time" of 10^{-43} seconds (an extremely small unit of time) as a proposed interval during which all the fundamental forces were unified into a single force. The Diagram Below begins at the top, which is the beginning of the universe.....

Source: <http://hyperphysics.phy-astr.gsu.edu/hbase/astro/unify.html>



2) Isma`il al-Haqqi in his Tafsir ruh al-bayan (23:70) said: "There has come to you a Light from Allah and a Book that makes all things manifest: It is said that the meaning of the former is the Messenger, Blessings and peace upon him, and the latter is the Qur'an... The Messenger is called a Light because the first thing which Allah brought forth from the darkness of oblivion with the light of His power was the light of Muhammad (the light of prophethood that was given to all prophets), Blessings and

peace upon him, as he (the Prophet) said: The first thing Allah created is my light (the light of prophethood seen on his face)."

Allah created the universe from the first subatomic particle in the universe, this particle the prophet (saws) called the light of prophethood, it is the oldest light in the universe and every prophet was blessed with it as a sign of their prophethood, people would see it shining from their blessed faces. [for greater context see the article this is in response to]

Ibn `Umar narrated that the Prophet said: "Allah the Exalted created creation in a darkness (fi zulmatin); 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. Therefore I say that the Pen is dry (and all is) in Allah's foreknowledge."

Mankind was created much later than this, what is meant by cast upon THEM from His light, is the affirmation that the first light Allah created was the light of prophethood, and that after the universe had been created from subatomic particles, who ever received from this first light in the universe in their lifetime is guided, which is the light of prophethood, but that this matter was decided at the beginning of the universe when it was created for all creation not just mankind, hence the prophet (saws) pointed at the Pen and said it has stopped writing and it's ink is dry.

3) Gravity: (This section is brainstorming ideas based on science, it is included because it helps conceptualize all these things together)...Gravity is the bending of space by a large Mass like the earth around it, the larger the Mass the greater the bending and force of gravity on the planet, but gravity is only significant on things larger than the Atom it doesn't do anything or much on subatomic particles. Right now physicists are looking for a particle that carries the gravity force, they've called it the graviton, if gravity is the amount of bending of space by a planet and it also exists sub atomically in the form of a particle, the particle must be one of the first created in the universe and when enough of them are together like when space is bent like a wafer they act as a force in that location.

The Higgs boson particle and field discovered in 2012 (in Ahadith the prophet (saws) calls this field "the Angel" that supports the universe, physicists call it the God particle) should have made our universe collapse less than one second after it began expanding outward from the Big Bang.

On November 17, 2014, researchers described how the curvature of spacetime – in effect, gravity – provided the stability needed for the universe to survive expansion in that early period. The team investigated the interaction between the Higgs particles and gravity, taking into account how it would vary with energy. They show that even a small interaction would have been enough to stabilize the universe from collapsing back to nothing, within a second after the Big Bang.

"The Standard Model of particle physics, which scientists use to explain elementary particles and their interactions, has so far not provided an answer to why the universe did not collapse following the Big Bang."

"Our research investigates the last unknown parameter in the Standard Model – the interaction between the Higgs particle and gravity. This parameter cannot be measured in particle accelerator experiments, but it has a big effect on the Higgs instability during inflation [a faster-than-light expansion just after the Big Bang]. Even a relatively small value is enough to explain the survival of the universe without any new physics!"

"Our aim is to measure the interaction between gravity and the Higgs field using cosmological data. If we are able to do that, we will have supplied the last unknown number in the Standard Model of particle physics and be closer to answering fundamental questions about how we are all here."

Source: [Spacetime Curvature and the Higgs Stability During Inflation](#)

4) The Prophets (saws) knowledge of Subatomic space, as He (saws) taught it to His (saws) companions;

Abdallah ibn. mas'ud and some (other) companions of the messenger of Allah said commenting on (the verse): "He is the one who created for you all that is on earth. then he stretched out straight toward the heaven and fashioned it into seven heavens." Allah's throne was upon the water (a simile for a sea of particles). he had not created anything except what he created before the water (this subatomic depth). when he wanted to create the creation, he brought forth smoke from the water (this is a simile for the process particles were undergoing when the Universe was being created, the simile is of steam (particles) being extracted from water used to create space, in physics this is the later particles being created from the first subatomic fields that are like ocean's in space). the smoke rose above the water (subatomic field) and hovered loftily over it (particles were forming other particles), he therefore called it "heaven"(from this "water" subatomic space or heaven was created), then he dried out the water (all matter was formed), and thus made it one earth, (we know the prophet (saws) is using a simile here for subatomic particles, so dried out doesn't mean the water vanished it means it was used to create solid matter, the end journey for every subatomic particle, just like drying out is the end journey for all water evaporating).

He split it (the one earth) and made it into seven earths (strata, layers or levels, as the scholars explained. These are the layers from the Atom to solid objects, think molecules, compounds and chemicals, seven layers before we reach trees and plants etc,) on sunday and monday. He created the earth upon a (big) fish (Gravity, space bending around a planet, explained in other Ahadith), that being the fish (nun) mentioned by Allah in the Quran: "nun. by the pen." (Nun is the most outer layer of subatomic space, gravity is space bending around a planet or large Mass) the fish was in the water (subatomic depths), the water (this is a separate simile, different from the first water mentioned) was upon the back of a rock, (a deeper subatomic layer, this is a simile for something monolithic made of one or few types of material like a rock, more than likely a reference to quarks; Atoms are made from electrons, protons (the water or sea of similar particles) and they are made from one type of smaller

particle called quarks, which are almost monolithic like a rock in comparison to what Atoms are made from).

The rock was upon the back of an angel (a simile; Angels govern the Universe and carry out what Allah decrees, this simile is likely a reference to that quality, so this region is responsible for many of the major Laws the Universe relies on or something significantly related to the forces of the universe that govern all matter, they are Gravity the electromagnetic force, strong force and weak force. Boson particles (a group of particles) are responsible for all the forces of the universe and light, which Angels are made from is a Boson particle responsible for the electromagnetic force, hence the name of this depth is "the Angel"). So it is also a reference to the Higgs field that gives most particles their Mass and all particles are governed or behave according to their Mass, which dictates what particles are formed later on).

The angel was upon a (bigger) rock; (something that is more monolithic, made almost of one type of substance, large here could mean a single particle that makes wider connections with other particles, it doesn't mean larger in size. For the Higgs particle to exist it needs something to stabilise it otherwise it only exists temporarily this bigger rock, deeper subatomic layer, may stabilise the Higgs field).

The big rock - the one mentioned by (the prophet) Luqman (in the Quran) was in the wind (a deeper subatomic layer mentioned in other Ahadith, the rock is), neither in heaven nor on the earth; (because it is a reference to subatomic space which isn't in either. This statement is a quote from the verse "O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock (in subatomic space), or (anywhere) in the heavens or on earth (so here we have three separate locations for the rock, and it isn't in space or earth), Allah will bring it forth (from subatomic space): for Allah understands the finest (most subtle) mysteries, (and) is well-acquainted (with them)."31:16, the wording in this verse is identical to every other verse that mentions an atoms weight of good or an atoms weight of evil, meaning the rock is a reference to subatomic particles, as Ibn Masud is saying in this hadith).

The fish (Gravity, the bending of space around earth) moved and became agitated (gravity was affecting the earth when it was first created). as a result, the earth quacked (had many earth quakes soon after it was created), whereupon He firmly, anchored the mountains on it, and it was stable (here is a reference to gravity affecting the earth then mountains were formed to stabilise it from Gravities effects, as modern geology states). This is stated in Allah's word that he made for the earth "firmly anchored (mountains), lest it should shake you up." (the Hadith is taken from The History of al-Tabari: Volume 1, (on the creation of the universe) pp. 218-220) Source:

<http://ghayb.com/.../the-prophets-knowledge-of-subatomic.../>

5) Angels are made from light and light is made from photons, a Boson particle responsible for the electromagnetic force that all life relies on to exist, this force stops all matter from passing through each other and it is why we can grab objects, if it didn't exist all matter would collapse into a black hole; Each fundamental force in the universe has its own corresponding boson – the Strong nuclear Force is carried by the “gluon” particle, the Electromagnetic Force is carried by the “photon” (Light), and the Weak Force is carried by the “W and Z bosons”, to this list we can now add the Higgs Boson particle responsible for giving other particles their Mass....All these Bosons the prophet (saw) called "The Angel" that supports the universe in the hadith we mentioned earlier because Angels are made from light (a boson particle) and they support creation from subatomic space.

6) The Angels govern this universe from its subatomic parts, but they can't change the laws it runs by, so they work within the framework of the physics of subatomic space (quantum mechanics), which they learnt about over time just like us, Allah mentions this process of learning in the Quran;

Man is connected to the universe through His heart, physiology, and the laws that govern subatomic particles, which can do some fantastic things, Allah wanted to place someone that would represent Him on earth but the Angels objected to man because He would cause trouble...“And He taught Adam the names, that is, the names of things named, all of them, by placing knowledge of them into his heart; then He presented them (some of these things He taught Adam about)...the majority of which concerned intellectual beings, to the angels and said, to them in reproach (a challenge against their objections), ‘Now tell Me, inform Me, the names of these, things named, if you speak truly’, in your claim that I would not create anything more knowledgeable than you (Angels), or that you are more deserving of this vicegerency (responsibility).” (Tafsir al Jalalayn)

Allah teaches his Angels after they couldn't name anything He showed them, and who live in the Unseen part of our Universe and see what is veiled to us, “Did I not say unto you, Verily, I alone know the hidden reality”, Ghayb al Samawati wal Ard, “of the Heavens and the Earth”, in other words how the heavens and the earth work and the laws they run by, Allah was referring to a type of Ghayb (Unseen) the Angels could not see which are the Laws of space and Earth (the universe)...When the Angels couldn't name anything Allah said “O Adam, convey unto them the names of these [things].” And as soon as [Adam] had conveyed unto them their names, [Allah] said: “Did I not say unto you, ‘Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all that you would conceal?’”(2:31-33) which is the work of the Angels, to bring things into the open (our world) from Ghayb (the subatomic) or to push it back into it so it doesn't harm Man.

At that time, in response to Allah informing them about Man's vice-regency, the Angels in objecting referred to their understanding of Man's nature on earth which would become corrupted, this revolves around man's heart, but in reply to them Allah referred to the Nature of the Universe it is connected to when He Answered them regarding Man, saying to the Angels there is a connection between man's physiology, his body, that you are objecting about and the laws of this Universe, which you haven't learnt yet, Ghayb al Samawati wal Ard, a different kind of Ghayb you don't see. What this connection

is, lies in what Allah had granted Adam at that time, the names of all things, which as the scholars explained connects Him to all things (sub atomically), it allows him to come to know everything He studies (placed in front of Him).

Today physicists call the ability of particles to connect with distant things quantum entanglement, and they believe all particles were entangled at the beginning of the universe which shaped how the universe formed, in the verse above Allah says He connected Adams heart (the place of light, a particle) to all things He created so He could name them as Allah placed them in front of him...Similarly in other Ahadith the prophet (saws) said Allah decided man's fate in this way when He first created light (particles).

Ibn `Umar narrated that the Prophet said: "Allah the Exalted created creation in a darkness (fi zulmatin); then He cast upon them from His Light (before mankind was created). Whoever was touched by that Light (fated it should reach Him, just as entanglement (fate) shaped the universe), 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 Bayhkqi)...very literally quantum entanglement is fate in the old language.

Taken from: <http://ghayb.com/.../mans-place-in-the-universe-and-how.../>

7) Quantum Mechanics The Physics Behind Spiritual Experiences: The prophets (saws) and the Saints (ra) have reported many experiences to us, nothing is magical because even Angels are made of something and subject to Allah's laws, and they are the ones responsible for what we experience. How this is possible is all a matter of Physics even seeing a vision from Allah is done through how the universe works....Here is an article outlining some fantastic qualities of subatomic particles, the stuff our dreams are made of; [Scientists teleport quantum information across the room](#)

See Also

- [Quantum entanglement isn't only spooky, you can't avoid it](#)
- [Quantum "spooky action at a distance" travels at least 10,000 times faster than light](#)

Why So Fast: (This is also Brain Storming and just my thoughts) So far i have two thoughts on the matter, the first is the force carrier particles used to transfer information from larger particles to other particles are from those first created in the universe, hence they are smaller than light and travel faster than light. When the universe was first created it initially expanded faster than light (physicists generally believe this), what is expanding is matter or particles, that is the point in time when these particles would have been created, before Boson particles (like light) which are responsible for the fundamental forces of the universe that create everything. The second is a bit more fantastic; what we are measuring and observing is time dilation, the flow of time being different subatomically than in the physical world (this is mentioned in the Quran three or four times). Time was created with the uni-

verse so our flow of time, the rate at which it ticks at was created as the universe formed, presently physicists believe quantum entanglement is responsible for time, and because space and time are entangled, if we bend space we bend (alter the flow) of time, the earth does this now to create gravity, so does the sun, gravity is just the bending of space-time by the earth. Hence the deeper we go subatomicly the building blocks of time don't exist like they do for us, so the flow of time is different the deeper you go, remember Allah is not bound by the universe and is timeless. So these particles are not bound by time like we are because they exist at the edge of the universe, Allah in the Quran calls this sidrat al muntaha (the furthest limit of the universe) and it is near the Arsh that is the boundary of the entire universe, only Allah's splendour (as the Hadith states) is above it, and knowledge of created beings ends here, as the prophet (saws) said.

Where Is This Mentioned In The Quran: technically it is mentioned more than four times, twice in one place, and another event multiple times. The first two are mentioned in the story of Sulaiman, the Ifreet (strongest type of Jinn) said he will bring him the throne of Bilquees from Yemen to Jerusalem faster than He can stand up, His scribe Asif Ibn Barkhiya said He can bring it faster than He can blink, the exact term is faster than his sight can return to Him, meaning faster than the time it takes for light to travel from His eye to His brain. Both speeds are faster than light, and this isn't counting for created beings traveling this fast, or the movement of their bodies, it is one thing to travel fast another for your body to move the same way when doing something, so time dilation is very real in this story. The second place in the Quran mentions it very literally, "the Angels travel to Allah in a day whose length is 50,000 years by your reckoning", travel to Allah means travel from earth to the Arsh, throne of Allah, or the edge of the universe, the verse was referring to Jibril (if i remember) so the verse wasn't saying Angels visited the earth once and never came back in our life time. The other place it is mentioned is in the story of Isra wal Miraj, the prophet traveled to Jerusalem, then to the Arsh of Allah and back in a single night....All these examples are of things occurring faster than light, and as Imam Ali (ra) said the vision of the Heart isn't limited by time...the vision of the eye is because light is limited by the speed of light as it bounces off the objects we are seeing.

Black Holes; Black Holes as physicists believe cause time dilation, they bend space and time to infinity (a large number) because the amount of gravity they create by this bending is immense, literally they believe time in a black hole almost doesn't exist.

It is Amazing how the prophet (saws) taught physics to his companions.....Imam Ali (ra) said "The vision of the eye is limited; the vision of the heart transcends all barriers of time and space" (quantum entanglement)

Imam Ali (ra) was once asked what is creation (the universe) ? He (ra) said "It is like the dust (particles) in the air, it only becomes visible when the light of Allah strikes it"....In other words space or the universe is created from subatomic particles (dust) and the subatomic world can only be seen when Allah places an electromagnetic field (light) in a persons heart so His inner sight can see it with his

electromagnetic field (light of the body, the light in our mind, our imagination)...Physics explains how this works.

8) Time Dilation (the flow of time being different in various locations): i mentioned this in earlier comments here it is with less physics involved...The prophet (saws) said that after the universe ends "The earth will be changed to another earth and so will be the heavens. Then He will unfold, even out, spread, and then extend it, like the extending of tanned leather... You will see therein nothing crooked or curved. Then Allah will drive out (resurrect) the creation with one driving (resurrection), and they will be like they were the first time: whoever was inside of it will be inside of it (this is mankind), and whoever was on it will be on it (Angels and Jinn)." (Ibn Kathir) When the prophet (saws) went on His miraj He went from being in the universe to being on it, the physical world is in the universe, while subatomic particles that Angels are made from are on the universe. As you go deeper sub atomically you are going further above the created universe, this is the perspective of heaven the spiritual world looking down on the lower physical world. Allah isn't bound by the universe and is timeless. When the universe was created it created time, so it is bound to it, what affects the universe affects time and the rate it flows at (this is proven in physics), in the physical world, the lower world, we experience time as we know it because all the physical building blocks it needs to exist are here (Physics says time needs Mass to exist), but as you leave it to go above the universe you go to a part of it where these physical building blocks don't exist so the flow of time is different, the closer you near the Arsh, the throne of Allah the more timeless you become (and Allah is completely timeless), because that is the deepest subatomic point, the place least inside the universe at it's boundary. This is how the prophet (saws) could travel to Jerusalem and then to the Arsh (Throne) at the edge of the Universe in a single night and come back while we experienced time normally on earth, in His (saws) words He (saws) was on the universe at that time while we where in it.

A side Note: Ive seen physicists get confused by this subject because they confuse which time dilation we are referring to. This is related to gravitational time dilation created by the universe not time dilation based of two people traveling at different speeds, that is dilation based of observation not the universe and we are referring to the later.

9) What Is Outside The Universe: If some are wondering how can there be an end or limit to the universe...well besides Allah mentioning it in the Quran (sidrat al muntaha) and it is a point of Islamic Aqeedah we must believe in that creation isn't infinite...our universe is made of subatomic particles, when it began it started with just one type of particle then it split and multiplied to create everything afterwards, these particles make up the universe itself in the various shapes, objects and forms they have taken, outside the universe is the place where these particles don't exist and neither does time because time and the universe are made by these particles....Here is what the prophet (saws) said is outside the universe, He (saws) said "Allah hath Seventy Thousand Veils of Light and Darkness (subatomic particles and the darkness of space): were He to withdraw their curtain (remove the forms they

have taken), then would the splendours of His Aspect surely consume everyone who apprehended Him with his sight.”(Imam Ghazali).

10)The Prophet (saws) Teaching About Subatomic Depths: (each statement is a simile in this hadith) Allah’s Messenger (saws) was asked “what is below the earth, and he said “water” (the subatomic oceans or depths); it was said “then, what is below water?” He said “darkness” (Dark matter and energy, the blackness of space); it was said “what is below the darkness?” He said “wind” (the Kursi which is the second last subatomic depth); it was said “what is below the wind?” He said “soil” (the Arsh, it is called soil because just like the gourd beneath our feet, it is the foundation (outer boundary) of the universe); it was said “what is below soil?” He said “knowledge of creatures discontinues at the knowledge of the Creator.” (Tabari)...this hadith can be understood easily if we start with the soil and work backwards, Knowledge of creatures stops at the Arsh, it is the limit, so here soil can't be anything else. We can explain what the other similes are because we have compared them to other ahadith that explain more, this is just summation and the prophet (saws) has given different similes for the same things elsewhere that have more detail.

11) Why Is The Kursi Called The Wind: (see the last post, this answer is based of research and extensive study) Allah says in ayat al Kursi (2:255) the Kursi is related to His knowledge, the companions like Ibn Abbas (ra) said "His Kursi is His Knowledge" (Bukhari), Allah in the Quran says He "surrounds ALL things in Knowledge" (65:12) and in ayat al Kursi He says His Kursi is stretched through out the heavens and earth, the entire universe. The wind is something that is everywhere on earth and it blows freely shaping life like an invisible force we need to live, this is it's simile sub atomically. In the subatomic part of the universe there is one thing that is responsible for everything we have mentioned about the Kursi, it surrounds everything, is responsible for knowledge (information) around everything, it shapes the universe gently like the wind and is needed for it to exist, it is Quantum Entanglement. Entanglement is every where, it spreads information from one particle to another and connects them all together like a giant web through out the universe. It decided through the spread of information or knowledge how the universe formed and was shaped from the beginning, and how anything is created and shaped in the physical world, all the trees, plants, rocks, animals, life itself. Therefore the Kursi which is Allah's knowledge allows quantum entanglement to occur, it is the subatomic field responsible for it....Moreover when Allah said in the Quran He surrounds ALL things in knowledge (65:12) that verse was talking about the creation of the universe, literally what created it (Quantum entanglement); "Allah is He Who created seven heavens (the subatomic layers, depths), and of the earth the like of them (the other planets); through the midst of them (between earth and space i.e sub atomically) descends His Command (laws of physics, quantum mechanics), that you may know that Allah has power over all things and that Allah indeed encompasses all things in knowledge (quantum entanglement is responsible for this).(65:12) "His Kursi is His Knowledge" (Ibn Abbas).

This Article Helps Explain This: [How spacetime is built by quantum entanglement](#)

Introduciton: A collaboration of physicists and a mathematician has made a significant step toward unifying general relativity and quantum mechanics by explaining how spacetime emerges from quantum entanglement in a more fundamental theory.

12) The Prophet's (saws) Metaphors In Ahadith About Space: In some narrations the prophet (saws) says the Earth is on the back of a fish or whale (essentially the same thing) and this whale is swimming in the water, which is a simile for the earth floating in space. He (saws) also calls the fish the Nun mentioned in the Quran in Surah al Nun and explains it is an inkwell (space is an inkwell for subatomic particles, the ink of Allah). In ahadith we also have an explanation for what the seven earths are seven strata (layers) of miniature-ism as we look at our world through a microscope, think cells, compounds, molecules, seven earths refers to microscopic organisms or life forms, this is because in ahadith (sub atomic) space is said to be after the seventh strata of earth, the final microscopic size before Atoms. We also have a unique statement saying that every planet in the universe not just ours is one the back of the whale, meaning they are all floating in space (which is the sea by simile) this besides the fact no one understood 1400 years ago Mars was a planet like earth and space was filled with them.....Imam Qurtubi related that Mujahid related that the 'Nun' (space) is the whale that is underneath the seventh earth. Likewise, it was also narrated from Mukatil, Murrah Al-Hamdani, Ata' Al-Kharasani, Al Suddi and Al-Kalbi who all said, "Nun is the whale upon which all the earths (planets) are placed."

The Prophet (saws) said: "The angels were created from light, the jinn from smokeless fire (energy passing between particles, electricity), and Adam from what was described to you (in the Qur'an)."

13) The Seven Earths: The seven earths are seven strata (levels) of miniature-ism as we look at our world through a microscope, think cells, compounds, molecules, Seven earths refers to microscopic organisms or life forms, which is why the word earth is used each level is a different world with unique life forms.....The prophet (saws) said "Whoever usurps even one span of land of somebody, his neck will be encircled with it down the seven earths" (Bukhari, Muslim). It was understood by the scholars that seven earths doesn't mean seven planets in space, it means seven regions or strata of this earth.

Ubayy ibn Ka'b related; In regard to the words of Allah, the Exalted and Glorious, "Your Lord brought forth their offspring from the loins of the children of Adam." (7:172) Ubayy said: He gathered them and paired them then fashioned them and endowed them with the power of speech and they began to speak. He then made an agreement and covenant with them. He made them bear witness about themselves (saying) Am I not your Lord. They said: Yes. He said: I call to witness seven heavens and seven earths regarding you ...(Ahmad). Once it is understood that the seven earths are the microscopic worlds and the seven Heavens are the subatomic worlds we know how they can be witnesses against us and what kind of witnessing Allah is referring to. If we throw a ball into the air our actions don't affect space, but through our actions everyday in life we impact the world around us from the microscopic down to the subatomic. Allah affirms this in the Quran literally...The prophet (saws) said The big rock - the one mentioned by luqman (in the Quran) was in the wind, neither in heaven nor on

the earth (because it is a reference to subatomic space which isn't in either. This statement is a quote from the verse "O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock (in subatomic space), or (anywhere) in the heavens or on earth (so here we have three separate locations for the rock, space, earth and the subatomic), Allah will bring it forth: for Allah understands the finest (most subtle) mysteries, (and) is well-acquainted (with the subatomic)."31:16.(Hadith is quoted earlier)...Hence "his neck will be encircled with it down the seven earths" means this crime impacts this world to the bottom of the microscopic world.

14) Science In The Language Of Religion 1400 Years Ago: AbuSa'id al-Khudri said Allah's Messenger (peace be upon him) said that Moses asked his Lord to teach him something with which to make mention of Him or to supplicate Him, and was told to say, "There is no god but Allah." He replied to his Lord that all His servants said this, but he wanted something particularly for himself, and He said, "Moses, were the seven heavens (subatomic) and their inhabitants, apart from me, and the seven earths (microscopic worlds) put on one side of a balance and 'There is no god but Allah' on the other, 'There is no god but Allah' would outweigh them."...meaning this phrase impacts this universe to the lowest subatomic depths, to the Arsh itself.

15) Seeking Protection From Evil In A City: Ata ibn abi Marwan states from his father that Ka'b took an oath by the One who opened up the sea for Moses that Suhaib related to him that whenever the Messenger of Allah sallallahu alehi wasallam saw a city which he wished to enter, he would say: "O Allah, Lord of the seven heavens (the subatomic) and what they shade, Lord of the seven earths (the microscopic) and what they carry, Lord of the satans and those that they misguide, Lord of the winds and what they blow away, I ask of You for the good of this city and the good of its inhabitants and the good of what is in it. I seek refuge in You from its evil and the evil of its inhabitants and the evil of what is in it." (an-Nasa'i, ibn Hibban, and al-Hakim.) The prophet (saws) sought protection not just from the evil people do, but the effects of their evil which affects the atmosphere of a city and who ever enters it, this is clear from the last words of the Dua where He (saws) mentioned good and evil present in three separate things "I seek refuge in You from its evil (the city, it's overall atmosphere) and the evil of its inhabitants (actions of people) and the evil of what is in it"(specific locations of evil), this is the reason behind mentioning the subatomic and microscopic in this dua because they are related to the effects peoples actions have on the universe...not just evil but good was well.....The Prophet Muhammad (saw) said: "Do not enter houses or cities of the oppressors except if you are keen to get what they will get." (Ahmad)

16) We Are Connected To The Subatomic: the wording is slightly different from the earlier hadith but it is a similar dua. Khalid b. Walid reported that once he suffered from insomnia. The Prophet, peace be upon him, said to him, "Shall I teach you words that will make you go to sleep when you say them? Say, 'O Allah, the Lord of the seven heavens (the subatomic) and whatever they cover, Lord of the earths (microscopic) and whatever they contain, Creator of devils and whomever they mislead, be my protector from the evil of all Your creatures lest some of them may hasten with insolence

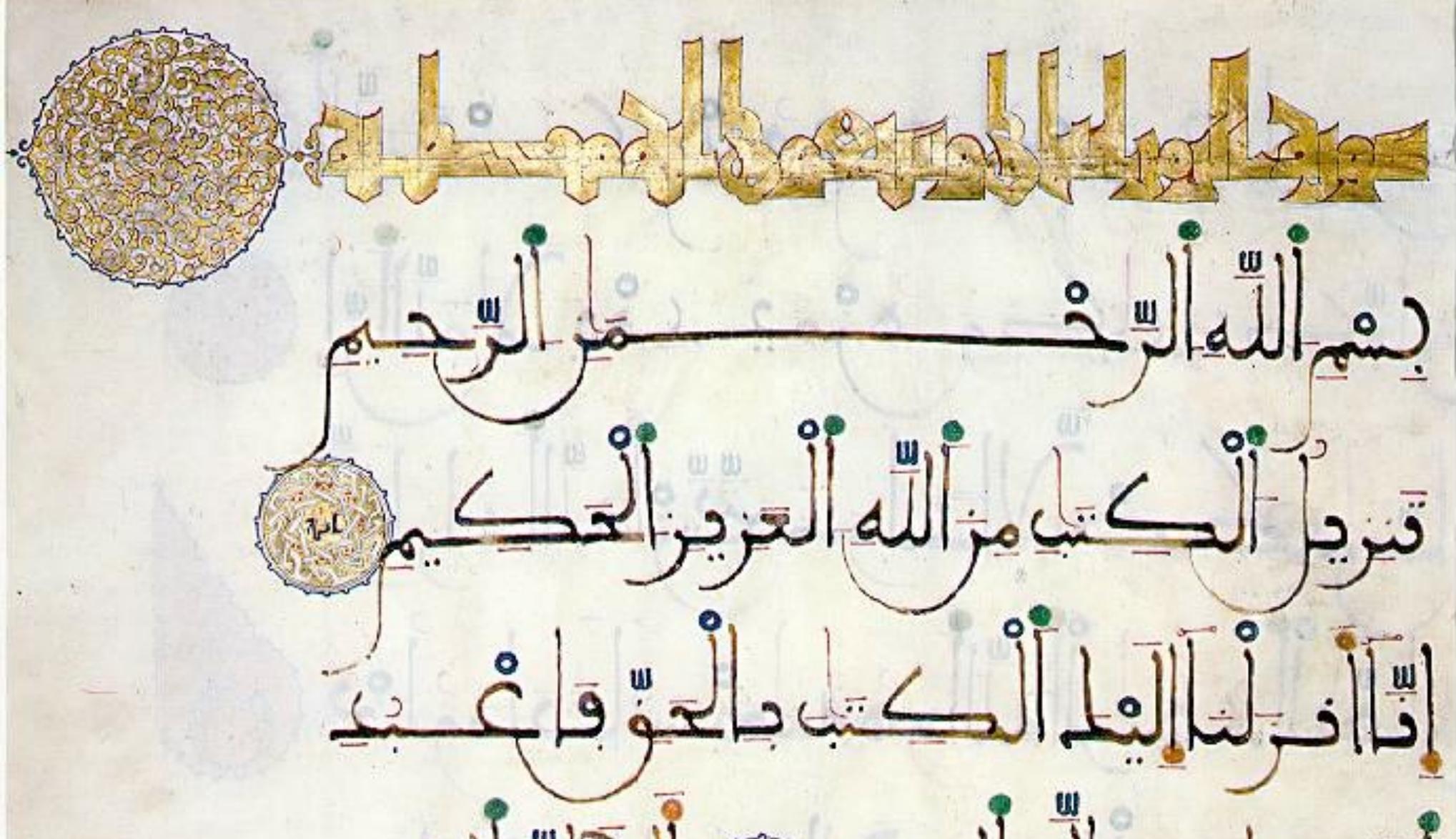
against me or transgress the bounds. Honored is he who is in Your protection and blessed be Your name, there is no god except You'." (At-Tabrani in his Al-Kahir and Al-Awsat.) How does this Dua about the subatomic and microscopic help someone like Khalid sleep, it is because our dreams and consciousness are made of subatomic particles and sensitive to the microscopic and subatomic world, this Dua about this subject helps clear what is affecting us from this part of the universe...this is the context of the words and their connection to the human body.

17) The Prophet (saws) on Microscopic Creatures: This hadith suffers from translation issues it was translated by a non muslim, the descriptions are simile's and when size is mentioned this is relative to humans if they were there or if something from there was brought into our world to affect it; Muhammad ibn 'Abd Allah al-Kisa'i ... There are seven earths (the microscopic world). The first is called Ramaka, beneath which is the Barren Wind, which can be bridled by no fewer than seventy thousand angels (Angels are made of subatomic particles). With this wind Allah destroyed the people of Ad (The power of the wind that destroyed them was from here). The inhabitants of Ramaka are a nation called Muwashshim, upon whom is everlasting torment and divine retribution. The second earth is called Khalada, wherein are the implements of torture for the inhabitants of Hell. There dwells a nation called Tamis, whose food is their own flesh and whose drink is their own blood (Dust mites in comparison eat the flesh of people). The third earth is called Arqa, wherein dwell mulelike eagles with spearlike tails. On each tail are three hundred and sixty poisonous quills. Were even one quill placed on the face of the earth, the entire universe would pass away (this is something unique that affects the subatomic universe). The inhabitants thereof are a nation called Qays, who eat dirt (the ground under them) and drink mothers' milk. The fourth earth is called Haraba, wherein dwell the snakes of Hell, which are as large as mountains. Each snake has fangs like tall palm trees, and if they were to strike the hugest mountain with their fangs it would be leveled to the ground. The inhabitants of this earth are a nation called Jilla, and they have no eyes, hands or feet but have wings like bats and die only of old age (microscopic organisms are like this). The fifth earth is called Maltham, wherein stones of sulphur hang around the necks of infidels. When the fire is kindled the fuel is placed on their breasts, and the flames leap up onto their faces, as He hath said: The fire whose fuel is men and stones (2:24), and Fire shall cover their faces (14:50) (so this clearly shows that size here is the microscopic, because people are mentioned and these creatures will attack people in Hell and affect their bodies, this is more than likely referring to Hell in the grave meaning when a person is underground, these are the "snakes" and "creatures" that torment those people). The inhabitants are a nation called Hajla, who are numerous and who eat each other (microscopic creatures feeding of each other). The sixth earth is called Sijjin. Here are the registers of the people of Hell (evil actions register here), and their works are vile, as He hath said: Verily the register of the actions of the wicked is surely Sijjin (83:7). Herein dwells a nation called Qatat, who are shaped like birds and worship God truly. The seventh earth is called Ajiba and is the habitation of Ibis (I think it means Iblis?, He is a Jinn who lived in Heaven, the subatomic with the Angels, until Allah cast him out, i think this is a reference to subtlety of his body in relation to Angels who are subatomic, of Light, not that he is microscopic). There dwells a nation called Khasum, who are BLACK and short, with claws like lions. It is they who will be given

dominion over Gog and Magog, who will be destroyed by them (In Ahadith Allah will send a disease to attack the necks of these people and kill them all, so here is another indication this hadith is referring to the microscopic part of our world)... (Tales of the Prophets-Qisas al-anbiya, trans. Wheeler M. Thackston Jr. [Great Books of the Islamic World, Inc., Distributed by Kazi Publications; Chicago, IL 1997], pp. 8-9) R.E Ibis (Allah's curse be upon him), Jinn are made of compound elements unlike the Angels who are made of one particle the photon, the scholars said the bodies of the Jinn were created from electricity, a "smokeless fire", Hence his mention in this Hadith about the microscopic world, and not the subatomic.

"In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves (the microscopic world), so that it will become clear unto them that this [revelation] is indeed the truth." [Qur'an 41:53]

18) Heaven Is The Subatomic Part Of Our Universe: Abdallah ibn. mas'ud and some (other) companions of the messenger of Allah said commenting on: "He is the one who created for you all that is on earth. then he stretched out straight toward the heaven and fashioned it into seven heavens." Allah's throne (sidrat al Muntaha, the furthest limit of subatomic space) was upon the water (a simile for a sea of particles). he had not created anything except what he created before the water (this subatomic depth). when he wanted to create the creation, he brought forth smoke (the cloud in other translations) from the water (this is a simile for the process particles were undergoing when the Universe was being created, the simile for Arabs 1400 years ago is of steam coming from water, being used to create space). the smoke (cloud) rose above the water and hovered loftily over it (particles were forming other particles), he therefore called it "heaven"(Heaven is the subatomic part of our universe), then he dried out the water (physical matter was formed), and thus made it one earth." (Tabari)



IN DEPTH DISCUSSIONS

The History Of Physics In Islam and To What Depth Did The Scholars Explain Our Universe

In Islam there are Madhabs of Fiqh (school of thought relating to Law), Madhabs of Aqeedah (relating to creed and theology) and Madhabs of Tasawwuf (relating to Ihsan, Human perfection and development), this is the same division of knowledge in religion outlined in the hadith of Jirbil (as). Scholars choose from different schools relating to each subject to specialize in.

In Islamic intellectual history, we encounter several conceptions of nature, which differ from each other because they arose out of different perspectives of viewing and understanding nature and the universe, belonging to different regions of the world through out history. These different conceptions arose in an Islamic Empire that spanned the world from central and north Africa all the way to China and spoke many languages.

The most well-known of these, and also the earliest to have been formulated, was the body of work associated with the theologians (mutakallimun) of the Ash'ari school (Madhhab of Aqeedah). It

has been often referred to as the atomistic conception of the universe, since it emphasizes the discontinuous and atomistic character of matter, space, and time.

In Arabic “Kalam” means speech (or a collection of words). However it also means “dialogue” and this is the meaning which was intended for Islamic Kalam in this respect, the same word is elsewhere used for philosophy but it was the schools of Aqeedah that banned the use of philosophy as a method of proving science.

Classically Kalam was considered to form the foundation of jurisprudence, or “Fiqh”, which constitute the base for Islamic “Shari’a”. Kalam dealt with problems related to the Divine attributes, the resurrection of the dead, questions related to the Divine knowledge, will and power, the question of the creation or the Eternity of the World and the question of Causality, these subjects lead to the question of Man’s Free Will.

Kalam investigated the same basic concepts that are the subjects of present-day physics, like space, time, matter, force, speed, heat, colors, smells (gases) and the like.

Although the question of the universe was dealt with by the scholars of Aqeedah, this is unlike modern times where a person specialized in one area of knowledge and not much else. The Islamic Islamic scholars whose works stood out the most and where relied upon where the most brilliant in the Islamic Ummah, they reached the highest levels of scholarship and where given the title of Mujtahid, they where polymaths (a person whose expertise spans a significant number of different sciences), hence when it is said the schools of Aqeedah dealt with physics we should understand these scholars mastered many fields of Science such as Physic, Mathematics, Law and Language in an attempt to understand the universe.

The resources of Kalam are quite different from those of the classical natural philosophy including the philosophy of the Greeks. Mutakallimun considered the Qur’an as the prime source for their knowledge about the world, it gave them the primary injunctions they set out to prove through their works. This is the main reason why we find that Kalam concepts are different in meaning and implications from their counter part in the Greek and Indian philosophy whose basis is entirely something else.

For example: the Qur’an stipulates that the world was created by Allah some finite time in the past, accordingly the Scholars developed an entire body of knowledge regarding creation of the world and generated their own understanding of substances (Jawaher or particles) and the accidents (A’radh in arabic, which is equivalent to the fundamental forces in quantum physics). If Allah designed the world according to his own will, having full control over the world, nature was understood as being composed of unstable and ever changing events. This requirement generated the concept of “accidents” (forces) causing change in the world, discreteness of natural structures applies not only to physical or material bodies but to space, time, motion, energy (heat) and all other properties of matter.

The Scholars said that all entities in the world are composed of a finite number of a fundamental component called Jawhar **جوهر** (particle) that are non-divisible (referring in the general sense to the first and smallest non devisable particle Allah created) and have no parts. The Jawhar is rather an abstract entity that does not acquire its physical properties unless occupied by a character called 'Aradh **عرض** (accident, the forces). These accidents (forces) are ever-changing characters. This was expressed by saying **العرض لايبقى زمانين أو أنين**. that no accident can persist for two successive moments (in time, this is exactly like quantum field theory, a particle cant exist unless a force acts upon the field it comes from). Discreteness applies not only to material bodies but to space, time, motion, energy (heat) and all other properties of matter.

Because Allah is The absolutely able Creator of the world and because He is alive and ever acting **قيوم** , therefore the world has to be re-created (sustained at) every moment (in these discrete times). The Scholars proposed that the world is in a state of continuous creation, i.e., that once it is created in these discrete (very finite) moments it is immediately annihilated, meaning it is dependent on a sustainer.

[translators often use the word re-create but sustained is more accurate if they knew the specific verse in the Quran and the modern physics that explains it, as is often the case with this subject philosophy students rather than scientests do the translating. This is the verse scholars relied upon “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), it refers to the fundamental forces of the universe, if they ceased to exist all matter would disintegrate. The annihilation is understood crudely by many people and stated in simple terms, while historically Islamic Theology was the domain of theoretical physics because logically that was the area of knowledge in Islam that dealt with the universe.]

Allah set the image firm in the scholars minds from the first days of Islam, if the mountains are made of Jawhar (substances, particles), standing firm as large rocks, they will pass like clouds (of particles) when Allah orders the trumpet blown, therefor matter is being held together by a force that will no longer exist at that moment.

Imam Suyuti the Mujadid of his time and an Ash'ari wrote in his tafsir (commentary) to verse 27:88 “And you see the mountains, you notice them, at the moment of the Blast, supposing them to be still, stationary in their place, because of their tremendous size, while they drift like passing clouds, [like the drifting of the] rain when it is blown around by the wind, in other words, they [the mountains] will be drifting in like manner until they [eventually] fall to the ground, whereby they are flattened before becoming like [tufts of] 'wool' [cf. Q. 101:5] and then 'scattered dust' [cf. Q. 56:6]”(Tafsir al Jalalayn, 27:88).

The mountains which are firm in the ground will first be uprooted as dust (gravity and the fundamental forces no longer exist), then they will begin to float (“when the hills are uprooted from their spots”, *Tanwir al Miqbas min Tafsir Ibn Abbas*: 56:6) then pass like the clouds of “scattered dust” (56:6). The idea of matter itself being made of small particles is firmly established in the Quran, and that these substances in their current form will one day no longer exist in this manner and change will occur was made vividly clear.

If time is discrete, something not all theologians spoke about or agreed with, then Allah’s act of sustaining it from moment to moment means that it is sustained for a moment then when that is finished that moment needs to be sustained again, (time is born from entanglement, and entanglement occurs because of motion) there is no limit to how finite a time this occurs on (because of this today we have Planck time) the image of this discreteness to time is seen in the verse, “You did not throw, when you threw, but Allah threw” (8:17).

Allah in the Quran challenges mankind to see this discreteness, “Blessed is He in Whose hand is the Sovereignty (of the universe), and, He is Able to do all things. Who hath created life and death that He may try which of you is best in conduct; and He is the Mighty, the Forgiving, Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault (flaw) in the Beneficent One’s creation; then look again: Canst thou see any rifts? (67:1-3)

The scholars of Islam used science to explain the Quran, not philosophy, in his work, *Risalah fi istih-san al-khaud fi’l-kalam*, Imam al-Ash’ari replied to questions regarding motion, rest, body accident (forces), atom, and space by saying that “the Prophet (saws) wasn’t unaware of all these things. Moreover, one can find the general principles (usul) underlying these physical issues and problems explicitly mentioned in the Quran and the hadiths”.

The Scholars associated this action of re-creation after annihilation (the universe being continuously sustained) with the *Aradh* (the accident or forces) rather than with the *Jawhar* (the substance or particles), meaning they believed as the verse indicates the forces are holding matter together not the particles.

By such a process they attributed the act of the universe being sustained, to the forces acting on the substances (*Jawhar*), and thus through this manner Allah is the continuous sustainer of the Universe. The discussions in Imam al Ashari’s lifetime were not merely scientific, but involved issues that clearly touched upon religious beliefs, they necessitated the active participation of the religious scholars. And answers to these problems were deduced from the general principles contained in the Quran and the Hadiths. The first volume of Imam Tabari’s history contains the statements of the prophet and the companions on the creation of the universe from subatomic particles, and the Hadith of Jabir explains the entire process, these are some of the sources the scholars relied upon.

Imam al-Ashari quotes both the Quran and Ahadith to establish that Allah asks man to study these signs in the universe. For example, he quotes the following Quranic passage to show that there is a

scriptural basis for the definition of Aradh (accident) as “that which cannot endure, but perishes in the second instant of its coming-to-be”, Allah says “Ye look for the transient things (arad) of this world, but Allah looketh to the Hereafter (8:67).

The Ash’ari’s called the existence of indivisible particles “al-juz’ alladhi lam yatajazza’”, literally meaning “the part that cannot be divided” (which came to be inaccurately termed the atom by early English translations). These particles are the most fundamental units that could exist, and out of which the whole world is created.

The First major characteristic of the Ash’ari Jawhar is that they are devoid of size or magnitude (kaam), and are completely homogeneous, in fact a closer look at their description will show that the word atom is inadequate, because there are types and it is impossible to think water is made from the same atoms as dirt indicating the general nature of the discussion which they understood in more complex terms. Being devoid of size or magnitude in other words means, they are entities without length or breadth, but which combine to form bodies possessing dimensions, this is exactly the case with subatomic particles, we know today they exist as waves in giant fields stretched across space with no magnitude or size until a force acts upon this field to create the particle. They therefore differ from the atoms of Leucippus and Democritus or those of Epicurus in Greek philosophy, which are always presented as having magnitude.

The Second main characteristic of the Ash’ari atoms is that they are determinate or finite in number. Thus, in opposition to all schools of Greek atomists, who believed in the infinite divisibility of matter, and who maintained that atoms are infinite in number, the Ash’ari school rejected the infinity of atoms on the basis of the Quranic verse: ‘And He counteth all things by number’ (Chapter LXXII, verse 28), meaning at some point this divisibility will stop and “the part that cannot be divided” is the smallest particle (Jawhar).

The Third important characteristic of the Ash’ari particle is that they are perishable by nature. The Ash’ari’s maintain that the particle (Jawhar) cannot endure two instants of time. At every moment of time the particle (Jawhar) comes into being, and pass out of existence (This is not unlike Quantum field theory, all particles are excitations of fields and the Higgs Boson was observed by exciting the Higgs field, the particle was observed momentarily then it went back into the field, In the words of Imam al-Baqillani, the accident “perishes in the second instant of its coming-to-be.”). Each atom’s duration (baqa’) is instantaneous. Its momentary existence is made possible ultimately through Allah’s supervision upon it through the accident (Aradh, force) of duration, which, like all other accidents, is perishable.

Ash’ari Theology has remained to this day the dominant Sunni school of theology and the other being the Maturidi school.

The Scholars On The Hadith Of Jabir

Imam Qastalani (may Allah be well pleased with him) has reproduced this Hadith in the commentary of Sahih Bukhari (Sharahe Sahih Bukhari) and given the reference of Imam Abd ar-Razaq's (may Allah be well pleased with him) book al-Musannaf. Many Great imam's have quoted this Hadith and have given the reference of Imam Abd ar-Razaq's (may Allah be well pleased with him) book al-Musannaf.

Excerpted from The Encyclopedia of Islamic Doctrine, Shaykh Muhammad Hisham Kabbani (The List is Alphabetical).

`Abd al-Haqq al-Dihlawi (d. 1052) the Indian hadith scholar cites it as evidence in Madarij al-nubuwwa (in Persian, 2:2 of the Maktaba al-nuriyya edition in Sakhore) and says it is is sahih (sound and authentic).

`Abd al-Hayy al-Lucknawi (d. 1304) the Indian hadith scholar cites it in his al-Athar al-marfu`a fi al-akhbar al-mawdu`a (p. 33-34 of the Lahore edition) and says: "The primacy (awwaliyya) of the Muhammadan light (al-nur al-muhammadi) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."

`Abd al-Razzaq (d. 211) narrates it in his Musannaf 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). There is no doubt as to the reliability of `Abd al-Razzaq as a narrator. Bukhari took 120 narrations from him, Muslim 400.

`Abidin (Ahmad al-Shami d. 1320), the son of the Hanafi scholar Ibn `Abidin, cites the hadith as evidence in his commentary on Ibn Hajar al-Haytami's poem al-Ni`mat al-kubra `ala al-`alamin. Nabahani cites it in his Jawahir al-bihar (3:354).

`Ajluni (Isma`il ibn Muhammad d. 1162) in his Kashf al-khafa' (1:265 of the Maktabat al-Ghazali edition in Beirut) narrates the hadith in its entirety from Qastallani in his Mawahib.

Alusi (al-Sayyid Mahmud) in his commentary of Qur'an entitled Ruh al-ma`ani (17:105 of the Beirut edition) said: "The Prophet's being a mercy to all is linked to the fact that he is the intermediary of the divine outpouring over all contingencies [i.e. all created things without exception], from the very beginnings (wasitat al-fayd al-ilahi `ala al-mumkinat `ala hasab al-qawabil), and that is why his light was the first of all things created, as stated in the report that "The first thing Allah created was the light of your Prophet, O Jabir," and also cited is: "Allah is the Giver and I am the Distributor." [See al-Qasim #261.] The Sufis — may Allah sanctify their secrets — have more to say on that chapter." Alusi also cites the hadith of Jabir as evidence in another passage of Ruh al-ma`ani (8:71).

Bakri (Sayyid Abu al-Hasan Ahmad ibn `Abd Allah, d. 3rd c.) in his book al-Anwar fi mawlid al-nabi Muhammad `alayhi al-salat wa al-salam (p. 5 of the Najaf edition) cites the following hadith from `Ali:

“Allah was and there was nothing with Him, and the first thing which He created was the light of His Beloved, before He created water, or the Throne, or the Footstool, or the Tablet, or the Pen, or Paradise, or the Fire, or the Veils and the Clouds, or Adam and Eve, by four thousand years.”

Bayhaqi (d. 458) narrates it with a different wording in *Dala'il al-nubuwwa* according to Zarqani in his *Sharh al-mawahib* (1:56 of the *Matba'a al-'amira* in Cairo) and Diyarbakri in *Tarikh al-khamis* (1:20).

Diyarbakri (Husayn ibn Muhammad d. 966): He begins his 1,000-page history entitled *Tarikh al-khamis fi ahwal anfas nafis* with the words: “Praise be to Allah Who created the Light of His Prophet before everything else,” which is enough to disprove al-Ghumari’s exaggerated claim that “anyone who reads it will be convinced that the hadith is a lie.” Then Diyarbakri cites the hadith as evidence (1:19 of the *Mu'assasat Sha'ban* edition in Beirut).

Fasi (Muhammad ibn Ahmad d. 1052) cites it as evidence in *Matali' al-masarrat* (p. 210, 221 of the *Matba'a al-tazziyya* edition) and says: “These narrations indicate his primacy (*awwaliyya*) and priority over all other creations, and also the fact that he is their cause (*sabab*).”

Ghumari (‘Abd Allah) in his *Irshad al-talib al-najib ila ma fi al-mawlid al-nabawi min al-akadhib* (p. 9-12 of the *Dar al-furqan* edition), commenting on Suyuti’s words (quoted below) whereby the hadith has no reliable chain: “This shows great laxity on the part of Suyuti, which I thought him to be above. First, the hadith is not present in ‘Abd al-Razzaq’s *Musannaf*, nor in any of the books of hadith. Secondly : the hadith has no chain of transmission to begin with. Thirdly: he has not mentioned the rest of the hadith. It is mentioned in Diyarbakri’s *Tarikh*, and anyone who reads it will be convinced that the hadith is a lie about the Messenger of Allah.” This exaggerated conclusion is disproved by the fact that Diyarbakri himself does not consider it a lie since he cites the hadith in the first words of his book.

Gilani (Shaykh ‘Abd al-Qadir, d. 561) in his book *Sirr al-asrar fi ma yahtaju ilayh al-abrar* (p. 12-14 of the Lahore edition) said: “Know that since Allah first created the soul of Muhammad *sallallahu ‘alayhi wa sallam* from the light of His beauty, as He said: I created Muhammad from the light of My Face, and as the Prophet said: The first thing Allah created is my soul, and the first thing Allah created is the Pen, and the first thing Allah created is the intellect — what is meant by all this is one and the same thing, and that is the *haqiqah muhammadiyah*. However, it was named a light because it is completely purified from darkness, as Allah said: There has come to you from Allah a Light and a manifest Book. It was also named an intellect because it is the cause for the transmission of knowledge, and the pen is its medium in the world of letters. The Muhammadan soul (*al-ruh al-muhammadiyah*) is therefore the quintessence of all created things and the first of them and their origin, as the Prophet said: I am from Allah and the believers are from me, and Allah created all souls from me in the spiritual world and He did so in the best form. It is the name of the totality of mankind in that primordial world, and after its creation by four thousand years, Allah created the Throne from the light of Muhammad himself *sallallahu ‘alayhi wa sallam*, and from it the rest of creation.” This book has now been

translated by Shaykh Tosun Bayrak al-Jerrahi as *The Secret of Secrets* (Cambridge: Islamic Texts Society, 1994).

Halabi (ʿAli ibn Burhan al-Din, d. 1044) cites it as evidence in his *Sira* (1:31 of the Maktaba Islamiyya edition in Beirut) and then states: “It provides evidence that he is the root of everything that exists (in creation) and Allah knows best.”

Haqqi (Ismaʿil, d. 1137) cites it as evidence in his *Tafsir* entitled *Ruh al-bayan* and says: “Know, O person of understanding, that the first thing Allah created is the light of your Prophet... and he is the cause for the existence of everything that was brought to existence, and the mercy from Allah upon all creatures... and without him the higher and the lower worlds would not have been created.” Yusuf al-Nabahani mentions it in his *Jawahir al-bihar* (p. 1125).

Haytami (Ahmad ibn Hajar d. 974) states in his *Fatawa hadithiyya* (p. 247 of the Baba edition in Cairo) that ʿAbd al-Razzaq narrated it, and cites it in his poem on the Prophet’s birth entitled *al-Ni`mat al-kubra`ala al-`alamin* (p. 3).

Ibn al-Hajj al-Abdari (Muhammad ibn Muhammad d. 736) in his book *al-Madkhal* (2:34 of the *Dar al-kitab al-`arabi* in Beirut) cites it from al-Khatib Abu al-Rabi` Muhammad ibn al-Layth’s book *Shifa’ al-sudur* in which the latter says: “The first thing Allah created is the light of Muhammad, blessings and peace upon him, and that light came and prostrated before Allah. Allah divided it into four parts and created from the first part the Throne, from the second the Pen, from the third the Tablet, and then similarly He subdivided the fourth part into parts and created the rest of creation. Therefore the light of the Throne is from the light of the Prophet, the light of the Pen is from the light of the Prophet, the light of the Tablet is from the light of the Prophet, the light of day, the light of knowledge, the light of the sun and the moon, and the light of vision and sight are all from the light of the Prophet.”

Ismaʿil al-Dihlawi (Shah Muhammad, d. 1246), one of the leaders of the Wahhabi-influenced Deobandi school in the Indo-Pakistani Subcontinent in one of his booklets entitled *Yek rawzah* (p. 11 of the Malan edition) says: “As indicated by the narration: The first thing Allah created was my Light.”

Jamal (Sulayman d. 1204) cites it as evidence in his commentary on Busiri entitled *al-Futuhat al-ahmadiyya bi al-minah al-muhammadiyya* (p. 6 of the Hijazi edition in Cairo).

Gangowhi (Rashid Ahmad) a leader of the Wahhabi-influenced Deobandi school of India and Pakistan in his *Fatawa rashidiyya* (p. 157 of the Karachi edition) said that the hadith was “not found in the authentic collections, but Shaykh ʿAbd al-Haqq (al-Dihlawi) cited it on the basis that it had some grounding of authenticity.” Actually Shaykh ʿAbd al-Haqq not only cited it but he said it was sound (*sahih*).

Jili (ʿAbd al-Karim, b. 766) in his *Namus al-a`zam wa al-qamus al-aqdam fi ma`rifat qadar al-bani sal-lallahu `alayhi wa sallam* cites it as evidence. Nabahani relates it in his *Jawahir al-bihar* (see below).

Kharputi (ʿUmar ibn Ahmad, d. 1299) in his commentary on Busiri entitled *Sharh qasidat al-burda* (p. 73 of the Karachi edition).

Maliki al-Hasani (Muhammad ibn ʿAlawi) in his commentary on ʿAli al-Qari’s book of the Mawlid entitled *Hashiyat al-Mawrid al-rawi fi al-mawlid al-nabawi* (p. 40) said: “The chain of Jabir is sound without contest, but the scholars have differed concerning the text of the hadith due to its peculiarity. Bayhaqi also narrated the hadith with some differences.” Then he quoted several narrations establishing the light of the Prophet.

Nabahani (Yusuf ibn Ismaʿil) cites it as evidence in *al-Anwar al-muhammadiyya* (p. 13), in his *Jawahir al-bihar* (p. 1125 or 4:220 of the Baba edition in Cairo), and in his *Hujjat Allah ʿala al-ʿalamin* (p. 28).

Nabulusi (ʿAbd al-Ghani d. 1143) says in his *Hadiqa al-nadiyya* (2:375 of the Maktaba al-nuriyya edition in Faysalabad): “The Prophet is the universal leader of all, and how could he not be when all things were created out of his light as has been stated in the sound hadith.”

Nisaburi (Nizamuddin ibn Hasan, d. 728) cites it as evidence in elucidation of the verse: “And I was ordered to be the first of the Muslims” (39:12) in his *Tafsir* entitled *Gharaʿib al-Qurʿan* (8:66 of the Baba edition in Cairo).

Qari (Mulla ʿAli ibn Sultan, d. 1014) cites it in full in his book *al-Mawlid al-rawi fi al-mawlid al-nabawi* (p. 40), edited by Sayyid Muhammad ʿAlawi al-Maliki. He also said in his *Sharh al-Shifa*, in commenting upon the Prophet’s title “as a Lamp spreading Light” (33: 46): “Muhammad... is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets... *sirajan muniran* means a luminous sun, because of His saying: “He hath placed therein a great lamp and a moon giving light” (25:61). There is in this verse an indication that the sun is the highest of the material lights and that other lights are outpourings from it: similarly the Prophet is the highest of the spiritual lights and other lights are derived from him by virtue of his mediating connection and pivotal rank in the overall sphere of creation. This is also inferred from the tradition: “The first thing Allah created is my light.”” (*Sharh al-Shifa* 1:505)

Qastallani (Ahmad ibn Muhammad, d. 923) narrates it in his *al-Mawahib al-laduniyya* (1:55 of the edition accompanied by Zarqani’s commentary).

Rifaʿi (Yusuf al-Sayyid Hashim) cites it as evidence in *Adillat Ahl al-Sunna wa al-Jamaʿa al-musamma al-radd al-muhkam al-maniʿ* (p. 22): ʿAbd al-Razzaq narrated it.

Suyuti in *al-Hawi li al-fatawi*, in the explanation of Sura al-Muddaththir: “It has no reliable chain”; and in *Takhrij ahadith sharh al-mawaqif*: “I did not find it in that wording.”

Thanwi (Ashraf ʿAli), a leader of the Wahhabi-influenced Deobandi school in the Indian Subcontinent, in his book *Nashr al-tib* (in Urdu, p. 6 and 215 of the Lahore edition) cites it as evidence on the authority of ʿAbd al-Razzaq, and relies upon it.

Zarqani in Sharh al-mawahib cites it (1:56 of the Matba`a al-`amira edition in Cairo) and refers it to `Abd al-Razzaq's narration in his Musannaf.

Zahir (Ihsan Ilahi), a leader of the Wahhabi-influenced Deobandi school and declared enemy of the Barelwi school of Ahl al-Sunna in Lahore, India, in his book Hadiyyat al-mahdi (p. 56 of the Sialkut edition) says: "Allah began His creation with the Muhammadan light (al-nur al-muhammadi), then He created the Throne over the water, then He created the wind, then He created the Nun and the Pen and the Tablet, then He created the Intellect. The Muhammadan Light is therefore a primary substance for the creation of the heavens and the earth and what is in them... As for what has come to us in the hadith: The first thing which Allah created is the Pen; and: The first thing which Allah created is the Intellect: what is meant by it is a relative primacy."

Shaykh Hisham Kabbani has located a complete manuscript of the Musannaf of Ibn Abdur Razzaq, the printed editions are only partial prints not all volumes are published and suffer from manuscript tampering by salafi's and their like.

لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥) ذُو مِرَّةٍ فَاسْتَوَىٰ (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتَمُرُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥) إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَىٰ (١٦) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧) لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (١٨)

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