
Issue #5

The Islamic Journal



SunnahMuakada.wordpress.com
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Bismillahi rahmani raheem

Assalamu Alaikum,

The Islamic Journal is a unique Journal in that it doesn't follow the usual methods of other academic journals. It came about as a result of a book I was writing called "The Knowledge Behind The Terminology and Concepts in Tassawwuf and It's Origin", the title is as descriptive as possible because the book was written in the same style as classical islamic texts, a single document without any chapter's since they were a later invention which hindered the flow of the book.

That book looked into the Islamic science of Ihsan, Human perfection, were it's terminology and concepts came from, what they mean and the knowledge and science they were based on. I started researching the subject some five or so years ago and it resulted in a book whose current length is over 300,000 words not counting research notes.

Towards the end of the book I realized that the scientific subjects, at the heart of Islam, needed to be looked into further because i had learned some interesting things which needed to be investigated, so the book was put on hold as i looked at more research papers to gain deeper knowledge.

The work was done entirely feesabilillah, and because of that I wanted to share what I already understood rather than having it sitting there, so I decided to write a separate book with a smaller scope entitled “Who Was al Khidr”, the prophet Khidr (ra) was the perfect role model for the topic because his story in the Quran is the essence of what a muslim is trying to achieve. The book was about how man gains knowledge from the world around him through his physiology (mans body and senses), essentially how Maarifa (gnosis) works from its scientific aspects, a subject at the heart of this Journal but not its entire scope.

The original book was the heart of all my research and this second book represented its end product, but I felt it was too technical for many people so this resulted in me writing three introductory works on the subject to ease people into its context, the first was “Human Physiology and Its Relationship To Baraka”, “What is The Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars”, and “How Is Allah The Light Of The Heavens and The Earth”.

These works were only finished recently and are the reason why I decided to put this Journal together. The Book itself was 80% complete when I put it on hold, but because of its large scope I needed to do more work on connecting its many topics together, but this would take almost another year given its length so I came

to realize the best way to present the book would be to create a Journal and present all the information through this medium, in small bites rather than a giant book that people would find hard to read from cover to cover.

Because of how the original book was written, each article has a title that wasn't originally there and created simply for this Journal, which I have tried to make as descriptive as possible, the Journal should also be read in order starting from the first edition, although some articles within could be understood out of sequence others in the later editions may not as they require prerequisite knowledge as they build upon prior information that would have already been explained.

So before reading this work one should read my other work “The Light Of Allah In The Heavens and The Earth”, which combines the three articles I mentioned earlier, into one book that explains what the Light of Allah is in relation to modern science and the universe. All of the books mentioned can be downloaded from my website, SunnahMuakada.wordpress.com from the books section.

This won't be necessary for the earlier editions of the journal but eventually it will cover deeper knowledge regarding the unseen world (ghayb) which in today's language is called the subatomic world or the Quantum Universe, discussing topics like what Allah's Arsh (throne) is, what Allah's Kursi (footstool) is, many verses in

the Quran mention them and ahadith even explain them, but they were not understood by the early scholars of Islam who didn't have the scientific understanding of the Universe we have, hence they declared them unknowable, but Allah reveals things to mankind so they can be known and surpassingly the Quran itself explains what they are once we understand the knowledge that has been missing from man for 1400 years.

The prophet (saws) himself understood the subatomic world and the quantum universe, this is clearly indicated by many ahadith found in the History of Tabari, the first volume begins with the creation of the universe and what the prophet (saws) said about it, but how do you explain that knowledge to desert Arabs except in their vocabulary, hence while we have the prophets (saws) words, we were missing his understanding of space.

His understanding of space is outlined in the work "How Is Allah The Light Of The Heavens and The Earth", in it you will find a very significant hadith mentioned by Imam Tabari which shows that the prophet (saws) not only understood the rotation of the earth, sun and moon, but the rotation of the Stars and Galaxy itself and how this is related to the expansion of the universe.

Allah said regarding the prophet Muhammad (saws) when He saw Him on Isra wal Miraj, the night He was taken into Heaven, "His sight (of the spiritual world) never wavered, nor was it too bold,

and He saw some of the greatest signs of his Lord (in the Universe)." (53:17-18).

"Allah is He, Who is the only God, the knower of the Unseen and the Observed."(59:22) it then should not be a surprise that the Unseen is the subatomic world, all those extremely small particles that exist in space, and while man is made from atoms and molecules Allah has created an entire Universe of things from the finer particles in space, the most significant of this creation are the Angels, created from a single type of particle, in contrast to man, the Photon more commonly known as Light.

So when Allah makes a promise in the Quran that "In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth." [Qur'an 41:53], it means just that, eventually it would be possible for man to understand everything about the Universe, and we are now living at the end of time when Allah promised to mankind that he would unravel the mysteries of the Universe for them, the prophet (saws) having been shown them earlier.

All of this relates to how man gain's knowledge through his physiology, something Allah mentions in clear terms in Surah al Shams (91) in the Quran, but man before our time could not understand the relationship between the things being mentioned.

The Islamic journal will present the result of my research into this subject, each edition will be a part of the original Book, slightly changed and split into articles so it can be read independently as much as possible.

Jazak Allah Khairan, wa Ramadan Kareem wa Mubaraak.

Sayyid Rami al Rifai

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

The History of the Lataif of Islam begins with Shaykh najmudin Kubra (12/13century) but it's origins begin with the prophet (saws) himself who better than anyone understood the physiology of the Human body and how Allah created it. The prophet (saws) understood both the physical and spiritual side of man's physiology which reflected in many of His (saws) actions and dua (prayers) that He (saws) taught to His Ummah. When the Angel Jibril (ra) first came to him He instructed the prophet (saws) to (iqra), "Read! In the Name of your Lord, Who has created (all that exists)".

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

be generous in revealing the signs to Him (saws), so He (saws) should continue to look for them and study them.

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

Man needed to purify his body so it can be capable and ready to accept Allah's (physical) light in his heart, this is because light or the electromagnetic field is the source for all knowledge we receive through our body and faculties. The Human body through our nervous system and organs such as the heart and brain produce a strong electromagnetic field, in simple terms Light.

A pure heart free from fault is capable of holding, sensing and understanding a subtle light, some light is visible others are not, a good example of this is the battle of the trench, when the muslims were digging the trench a large rock stood in their way from completing it, the prophet stuck the rock three times and each time He saw a flash of light, Salman al farisi (ra) saw the light as did the prophet (saws) but he could not make out what was in the light

while the prophet (saws), because of his purity could, (the hadith is related in full at the end of this work).

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

This is where the entire matter of revelation begins, with Light and the Angels created from Light charged with giving mankind the revelations of Allah. Imam Malik said "Knowledge does not consist in narrating much. Knowledge is but a light which Allah places in the heart", narrations are the end result of receiving knowledge not the beginning which is the light placed in the heart, the source of the prophets (saws) knowledge was revelation and the light Allah placed in his heart every time He sent Him verses from the Quran. "For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave." (2:97)

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

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

Allah in the Quran clearly says He sent the prophet (saws) as a light for people because of this "O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, as a caller to Allah by His leave and as an illuminating lamp,"(33:45) Just like the lamp creates light the Human body creates light, in this verse Allah said He sent him as a lamp for people whose role was to illuminate them, because physiologically people are guided by the light (electromagnetic field) of people.

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

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

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

praised and thanked Him. Then I asked Him for the third third, so He gave it to me, so I praised and thanked Him." She said that had she wished to pick up mustard seeds from the floor by this light she could have.(Hilya)

This is the basis for the Tariqah's of Tassawwuf and learning from a teacher who has a silsila (genealogy) of teachers that goes back to the prophet (saws), because as they have been saying for 1400 years the silsila (genealogy) of teachers means you are receiving from the light of a teacher who received from the light of a teacher who, going all the way back, received from the light of the prophet (saws) himself, Allah speaks about this in very clear terms in the Quran in a few places.

The scholars understood the importance of this and preserved this chain of teachers very carefully, today every tariqa (path) of Tassawwuf can recount the lineage of teachers they received their knowledge from all the way to the prophet (saws), usually through Imam Ali (ra) or Sayidina Abu Bakr (ra).

This is what Allah means in the verse "They aim to extinguish Allah's light with their utterances: but Allah has willed to spread His light in all its fullness (until the coming of the hour), however hateful this may be to all who deny the truth", this expression is Jawmi al-Kamil encompassing of more knowledge, other translations have "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it".(61:8) "Allah will perfect His light", Allah's light is already

perfect so this is referring to it's role on earth that will be perfected.

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

This is why the prophet (saws) said He has left for us his descendants to learn from and that they and Islam will not separate from each other until He meets them all at His reservoir (al Kawthar) on the day of Judgment. He (saws) said "I am leaving among you something which is very important and should (both) be followed, you will not go astray if you get hold of it after I am gone, one part of it being more important than the other: Allah's Book, which is a rope stretched from Heaven to Earth, and my close relatives (and descendants), who belong to my household. These two (the Quran and my descendants) will not separate from one another till they come down to the reservoir (al Kawthar, on the day of judgment), so consider how you act regarding them after my departure." (Tirmidhi)

"Allah has willed to spread His light in all it's fullness" meaning in every manner light can spread knowledge and through it his religion, Allah prepared the way until the hour by saying about the prophet (saws) descendants in the Quran "Allah intends only to re-

move from you impurity, O people of the [Prophet's] household, and to purify you with [extensive] purification"(33:33), it is significant enough that the last Khalifah of the Muslim Ummah (nation), Imam Mahdi (ra), will be a descendant of the prophet (saws) showing how Allah is fulfilling this promise, and only the pagans "want to extinguish the light of Allah with their mouths".

Imam Dhahabi, who was Ibn Taymiya's student, then explains what preserves this light that the heart is taking knowledge through from being destroyed, seen most keenly in the teacher student relationship... "Its condition is followership and the flight away from egotism (hawa) and innovation (which destroy that light)."

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

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

This is the significance of Allah mentioning the chest in this ayah, because we can effectively take out the word Islam from this verse

and replace it with the word knowledge, “He expands his breast to knowledge”, but Allah mentions Islam because He is referring to a specific type of knowledge that man is given or deprived of as punishment, while the heart is still capable of perceiving other kinds of worldly knowledge.

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

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

This state of western medicine over the past century was unfortunate because mankind has always understood the heart had a sophisticated role to play, but as the west became secularized during the 19th century it attacked religion and used it's pseudo scientific discoveries of the past 100 years to prematurely justify it's Athe-

ism, which now it is moving away from because the science is crystal clear and can't be ignored.

Like the human body all animals produce an electromagnetic field, through it they sense the world around them and hunt other creatures, through it birds can migrate large distances and navigate the magnetic currents of the earth, most animals have specific organs designed to interpret what they sense or see through the electromagnetic field that their body produces and the human body is closely related to theirs but perfected, as Allah states.

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

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

This force is approximately 10 to the 36 (10^{36}) times stronger than the gravity on earth, but it mainly works on the small (quantum) particles, if this force wasn't there everything would collapse into a black hole because particles are no longer being kept apart

(repelled) from each other, which tells us how significant it is to life and space, as well as how widespread it is.

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

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

Science and medicine, with many recent advances over the past decade, have already in our time established what we have known about the human body from the first days of Islam, for example if we hear a second hand conversation from someone, we take less information from what we are told than if we witnessed it ourselves because our body takes input on many more levels from the presence and atmosphere of the people speaking or events unfolding in

front of us, if this didn't relate to man's heart and senses than any second hand conversation will do.

This is because our body senses, through our organs, heart and its electro-magnetic field, what those people are feeling and expressing, and the mind which receives all that information from our body translates all these inputs so we can comprehend it.

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

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

This goes some way to explaining the powerful influence of emotions on thought processes, and the brain's receptiveness to emotions, or the body's input to the brain through its senses, this is why the heart is the seat of the intellect because rational thought

comes after what we sense and feel, western psychology has been teaching the opposite of this for well over 100 years with drastic results to society.

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

In this regard the scholars said the heart is the seat of the intellect not the brain, Imam Ali (r.a) said at Siffin, "The (seat of the) intellect is located in the heart. Mercy is located in the liver, Compassion is located in the spleen. The self (soul) is located in the lungs (these refer to regions in the body that affect these types of emotions)." (Adab al Mufrad, Hasan). Imam Ali (ra) also said: "The (spiritual) disease of the heart is worse than the disease of the body." Imam Al-Nawawi said: "This hadith was used as proof that the seat of the mind (intellect) is the heart (al-'aql fi al-qalb) and not the head."

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

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

There is no doubt that the prophet (saws) understood the importance of the electromagnetic field (Light) in the body and the significance of keeping it strong. The Prophet (saws) would ask "O Allah, place light in my heart, and on my tongue light, and in my ears light and in my sight light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place in my soul light. Magnify for me light, and amplify for me light. Make for me light, and make me light. O Allaah, grant me light, and place light in my nerves, and in my body light and in my blood light and in my hair light and in my skin light." (Bukhari, Muslim)

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

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

“Grant me light upon light.”(Bukhari)

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

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

Many positive thinking strategies, developed today, “follow the assumption that all emotions follow thought, which occurs first, and so by changing one’s thoughts, we should be able to gain control over our emotions. However, in the last decade, research in neuroscience has made it quite clear that emotional processes operate at a much higher speed than thoughts, and frequently bypass the mind’s linear reasoning process entirely. In other words, emotions do not always follow thought; in many cases, in fact, emotions occur independently of the cognitive system and can significantly bias or colour the cognitive process (in other words how we perceive and gain knowledge) and it’s output or decision.”

This is completely in line with the Islamic understanding that man reacts after he senses, the brain isn’t the starting point of the self and is just sitting there reacting and creating everything we experience, as western medicine concluded and spread around the world. Mans senses give him input from what is occurring around him and the body is hardwired to process and translate this input,

again reinforcing what Imam Ali (ra) and many verses in the Quran indicated, that the seat of the intellect is located in the heart.

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

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

In the Quran Allah says many times, He guides man from the quantum level, for example the verse of light, after Allah explains how His light exists in the Universe by outlining how the Atom comes into existence from the quantum universe, He says He guides man to Him through this process, (our book “How Is Allah The Light Of The Heavens and The Earth” explains this in detail).

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

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

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

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

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

‘Current (western) scientific knowledge regarding the physiology of emotions has it's roots in Gaelic medicine. Galen's influence on scientific thinking persisted well into the 1800s, with the notion that thought's circulate in the ventricles of the brain, and emotions circulate in the vascular system (circulatory system of the blood). A persons temperament was determined by four “humors” or secretions in the body: sanguine, choleric, phlegmatic, and melancholic. Modern biochemical research has added much to this inaccurate and simplistic model but the withdraw from this perspective, that the brain does one thing and the heart another and each part of the body woks separately, has been slow, and guarded for two reasons: “Old theories do not die easily, and there is an aspect of truth to this view, the thoughts circulating in the ventricles have turned out to be neural electrical activity and the humors are endocrine secretions (the secretion of hormones and other products into the blood)”’.

By comparison to what we know today, this is a two dimensional understanding of the body, while the latest scientific understanding perfectly explains what the pseudo science of the 19th and

20th century attempted to throw out rather than advance, Eastern and Islamic medicine.

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

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

Cutting out the heart as the centre of emotions in the body would shape the heartless world we live in today, as many adopted the phi-

losophy around world that emotions were just chemicals, the cruellest period in man's history would follow, WW2 and the rise of Capitalism, which was the commercialization of every aspect of life, literally everything was up for sale and used to make a profit. With this new found belief everything was devaluated since nothing had the same meaning any longer, nothing remained sacred in the world of chemicals, not even the family.

This fatal error and path in western medicine, that emotions occurred within the brain alone ignoring what man already had understood for millennia, would not only shape their understanding of physiology but psychology and psychiatry as well who similarly with the advent of recent advances in technology, and the discoveries that came with them (seen clearly in neuroscience) had to literally throw out the past 100 years of their doctrines and teachings. They likewise were the foundations that secular Atheism built itself upon.

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

The impact of assuming that emotions were manufactured by the brain alone had a significant impact not just on western medicine but religious and secular beliefs as well, it almost certainly fuelled the evolutionary debate which attempted to downgrade the significance of Man in the universe in order to promote their likewise flawed theories that he originated from monkeys, despite the fact

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

While Islam certainly advanced the idea of evolution in creatures through out history (see past issues of the Journal), which Darwin almost certainly took from as Islamic medicine and knowledge dominated the pre-modern world, it was now being used to attack religion through the manipulation of facts.

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

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

Most medical textbooks are replete with diagrams that illustrate the nervous system sending signals from the brain to the organs in line with the idea that the brain produces emotions alone, this fur-

elled the over rationalised secular Atheist belief that the brain is doing everything, medical textbooks though do not complete the circuit because they omit the existence of the pathways which carry signals from the body to the brain.

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

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

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

It was first observed in the 1970's that input from the heart and cardiovascular system (nervous system etc) significantly affected perception and behaviour, this was the first time Cannon's theories were challenged (not that long ago) because it was observed that the heart seemed to behave as if it had a mind of it's own.

Subsequent research also revealed a link between the heart rate response (independent of other parts of the body) to different environmental stimuli, and a person's cognitive attitude to the environ-

ment around him. This indicated that the heart's response was not merely a mechanical (or automatic) response due to signals being sent from the brain, it literally thought on its own.

What was more intriguing were the results of simple human reaction time experiments, or reflexes, the heart decelerated during preparation which resulted in faster reflexes. This led researchers to propose that the feedback to the brain plays a role in accepting or rejecting what is going on in the environment, very literally the heart was telling the brain to block out the world around it, or tune out, so the person could focus, a similar mechanism seen in animals when they hunt.

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

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

“In addition to functioning as a sophisticated information processing and encoding centre, the heart is also an endocrine gland, it controls the way our body functions by producing and releasing

hormones and neurotransmitters, that travel through out the body to maintain our tissues and organs.”

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

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

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

It's like watching a movie, the body is relaying the complete picture, scene by scene, along with atmospheric effects (feelings) that dramatise it, while science and medicine for a long time assumed it was sending random and almost unrelated pixels.

This is where western science fell short in comparison to the Islamic understanding of the human body for more than 100 years,

because looking back on western history after Europe's enlightenment came it's secularisation and there wasn't a period in western history where they accepted this reality, until now.

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

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

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

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

With this understanding Imam Ali (ra) said "The vision of the eye is limited; the vision of the heart transcends all barriers of time and space", this is because the heart gives a complete image (picture) of what it is focused on, and not just a single signal that is relayed to the brain in that second, what it does is more complex than that.

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

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

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

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

What Is The Difference Between The Lataif, Chinese Meridians, and Buddhist and Hindu Chakras

The Origins of the Lataif in Islam lie in medicine and science, it originated with the work of Imam Kubra in the twelfth century regarding dream and vision interpretation, as his work and tariqa spread through the muslim world it also influenced the teaching of the Buddhist, Chinese and Hindu religions.

This subject has always been at the core of islam since it's first days, beginning with the prophet (saws) himself who would teach the companions how to interpret dreams and visions, then after the companions the famous and highly respected Tabi'i scholar Imam Ibn Sireen, who was born in 33 AH (653AD) during the rule of Uthman ibn Affan (ra), wrote a famous book on dream and vision interpretation which survives to this day, it has been translated into english. The Imam himself was a zahid (ascetic) the equivalent among the tabiin (first generation of muslims) to what later was termed sufi.

It is difficult to say what specifically advanced this knowledge in Islam but a look at the Islamic world during the 12th and 13th century will tell us this was the period of Islam's golden age of scientific and social discovery, besides making countless discoveries of their own, the Muslim world took outdated knowledge from all areas of the world it spread to and advanced it to a level never seen before, this began with scholars whose people converted to Islam in these lands, so they began the work of advancing their own traditions and areas such as Persia began to lead the world in science.

All of this comes under the Shariah Laws of Urf (custom and culture) in fiqh, and it is impermissible to make tahrim (declare a thing haram) simply because of its origin because Islam accepts peoples cultures and backgrounds, it was something Allah himself created and He stated this in the Quran in very clear terms, "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things, meaning all cultures)." (49:12)

This is relevant today because some heretical sects denounce entire fields of science because they come from a region of the world they are racist against, which is another evil Allah condemns in the

Quran. They contradict many of the prophet (saws) instructions, the Prophet (saws) instructed that we should “seek knowledge even unto China” (al-Munawi cites al-Dhahabi’s Talkhis in which he said it is a widely reported narration, some of its chains are weak, and some are sound), the prophet (saws) also said " The Search of Knowledge is an obligation laid on every Muslim” (Ibn Majah and Baihaqi).

The Messenger of Allah acknowledge in the 7th century that China was an advanced society and had knowledge about this world we should seek. As a result of the Islamic age of scientific discovery, which Allah himself promised his prophet (saws) to bring about, it was responsible for taking Europe out from the Dark ages and feeling it’s enlightenment as well as helping China and Asia recover from the mongols.

The Prophet (saws) said “I have been sent with ‘Jawami-al-Kalim’ (the shortest expression with the widest meaning) and have been made victorious with awe, and while I was sleeping, I saw that the keys of the treasures (knowledge) of the world (also meaning that knowledge present among other nations) were placed in my hand." Abu Huraira added: Allah's Apostle has gone, and you people are utilizing those treasures (knowledge), or digging those treasures out (making use of old knowledge).’(Bukhari)

The Messenger of Allah (saws) said: “Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red (Roman empire, where the Greek sciences were taken from) and the white (Persian empire, where over 200 of Islam’s greatest scholars would come from). I asked my Lord that my Ummah is not to be destroyed by a universal drought, and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muhammad! When I issue a decree it is not reversed. I have granted for your Ummah that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power even if they gather against them from all the regions.’” Or he said: “Among the regions. But some of them will destroy others, and some will capture others.” (Tirmidhi)

Allah also says in the Quran “To thee (Muhammad) We sent the scripture (Qur'an) in truth confirming the scripture that came before it, and guarding it in safety. Say: Whoever is the enemy of Jibreel -- for surely he revealed it to your heart by Allah's command...”(2:97)

Abu Hurairah (ra) also narrated:”We were sitting in the company of Allah's Apostle (saw) when Surat al-Jum`a was revealed to him

and when he recited amongst them, (those who were sitting with the prophet) said 'Allah's Messenger?' but Allah's Apostle (saw) made no reply, until he was questioned once, twice or thrice, and there was amongst us Salman the Persian. Allah's Apostle (saw) placed his hand on Salman and then said: "Even if faith were near the Pleiades (in Persia), a man from amongst these would surely find it (referring to knowledge of the religion)." Persia became a great centre for knowledge and many of the world's great scholars came from there like Imam al Ghazali, Imam Abu Dawwud, Imam Bukhari, Ibn Sina, Ibn Haytham one could name well over 200 prominent and well known Islamic figures (Scholars, Scientists, Philosophers, and Physicians) in world history that came from Persia.

It is also significant that the Greeks such as Plato followed and revived the teachings of a prophet of Allah sent earlier to the Persians called Zoroaster (a Greek translation of his name from Plato's work). Allah in the Quran recognizes the Zoroastrians (Majus in the Quran) as people who believed in Allah mentioning them with the Jews and Christians: "Verily, those who believe and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is over all things a Witness". (22:17).

The Lataif of Islam don't resemble anything from other religions or cultures, 'any automatic reference to the Hindu concept of koshas is inappropriate and the alluring association of the Lataif Sitta with the Tantric esoteric physiology is deluding. The central mythic power defining the Hindu Tantra, Kundalini Shakti, has no equivalent in Sufism'. Some have also likened it to Jewish traditions, besides the fact both religions are revealed from the same source and Allah stating the zuhd (asceticism) He taught in Islam He likewise revealed it in the scriptures of Abraham and Moses, it is highly unlikely considering that the Jewish understanding of physiology would have certainly developed from and under the Islamic Khalifah during Islam's golden age. The Jews were largely persecuted around the world through history, except in Islamic lands and every time they were exiled their texts were destroyed, so scientific advancement among the tribes would have been slow and mostly borrowed from Muslims.

Others have likened the Lataif to Hindu Chakras, while the definitions may resemble each other that is were the similarity ends because the Chakras are located in entirely different locations on the body and deal with different things than the Lataif.

Chakras and Acupuncture meridians are closely related, in old terms 'meridians carry the life force (energy) that vitalizes all life forms and allows them to flourish and grow', today we call this the

nervous system. Different cultures call this life force by different names: Chi in Chinese medicine, subtle (Lataif) energy in Islam, Spirit, Prana in Hindu and vital energy to name just a few but it is all referring to the same thing.

Chi and Lataif energy in the language of physics is the electromagnetic force that governs this universe and the fields created because of it, the electric, magnetic and electromagnetic fields.

There are only four fundamental forces in the Universe, three of them are responsible for why everything occurs from chemical reactions to electricity to magnetism, the other one is gravity but it is ruled out because it doesn't relate to this subject, they are the strong nuclear force and the weak nuclear force and likewise they don't relate to this subject, while the electromagnetic force is a perfect fit considering what it does and the major role it plays in life.

It is responsible for the electromagnetic field that the heart, brain and other organs produce and surrounds the human body, and it is responsible for electricity and magnetism. The electro-magnetic force also surrounds every single Atom in the Universe and dictates, similar to how magnetism works, its attraction and repulsion to other Atoms, when this is considered on a larger human scale, the electromagnetic force decides the strength, shape and hardness of objects, as physics states because it is responsible for stopping things from passing through each other like they are

ghosts, if it was to stop everything would collapse into a black hole.

It is also significant that the magnetic component of the electromagnetic field the heart generates is far stronger than the electrical component, which is significant to the attraction and repulsion of particles, the heart's rhythm also affects this.

It goes without saying that martial arts masters who learnt to manipulate this force flowing through the body displayed abilities relating to strength, hardness and the manipulation of objects (shape).

Above all else Allah mentions this force in the Quran in the verse of light clearly, stating that He uses it to guide all people, this is a basis in Islam for the scholars using the Lataif points to similarly guide and purify people.

“Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, [it's Olive is] neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things”.

(Qur'an 24:35) (we have explained this verse in detail in our work "Allah Is The Light Of The Heavens and The Earth")

This verse describes how the Atom comes into existence and how Allah guides man through the forces and energy of the universe that our body uses and creates to survive. All atoms along with the particles they are made from and the particles they are made from right down to the smallest particle are created because of the four fundamental forces in the Universe, the electromagnetic force (Chi) being one of them.

In the Quran Allah, in a language Arabs living 1400 years ago could understand, calls the Atom a lamp and the forces that create it He calls the Oil that is fueling the lamp, He then tells us this is His light in the Universe through which people and their hearts are guided.

The verse begins by asserting that "Allah is the Light of the heavens (the Universe) and the earth" then Allah gives an example for how His light exists. The simile for the Atom and the smaller particles it is made from in this verse is Light, both are quantum substances. Allah then says "the example of his light is like a niche", a niche is like a crevasse in the middle of a wall, and as physics teaches the wall is a similitude for the field particles exists in, spread out in space as if a wall.

"Within which is a lamp", the Atom or particle itself, "the lamp is within glass", the Atom creating its own outer shell or field as it spins or vibrates.

"The glass as if it were a pearly [white] star", it's outer shell that looks like a star when it shines, this is caused by its excitation that makes it react to other particles and forces around it, as well as want to join other particles to make up larger particles in the universe.

Next Allah talks about the four fundamental forces in the Universe, one of which is Chi (Lataif or subtle energy) also called the electromagnetic force, "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, starting with the Atom down to the smallest one, essentially the tree is the Universe itself.

The example of the tree is similar to a family tree and the older generations going all the way back to our ancestors, just like the Atom and the particles (older generations) going back to it's ancestor or the smallest particle it came from, (the full explanation of the verse is in our work "Allah Is The Light Of The Heavens and The Earth").

The particle has depth within space and isn't from the direction of the east or west, it comes from within the Atom and it is like "light upon light" layered, one particle existing within another particle, each one created from smaller particles in an ever ongoing hierarchy like a family tree, we come from our parents and our parents come from theirs.

Through this reality of space "Allah guides to His light whom He wills", through this blessed Tree, or the quantum universe, Allah guides man to Him.

This is the basis for the Lataif (subtle energy) and Chi in the Quran, another clear example is given is Surah al Shams (91) where Allah talks about the celestial bodies like the sun, moon and the earth and says He guides man through the fields they generate, the electro-magnetic fields of the sun which create it's solar activity and the earth that is surrounded by a magnetic field protecting it from the sun and creating it's atmosphere, all of which exist because of the electro-magnetic force.

Allah speaking about the quantum effects of these bodies on human consciousness, say's "BY the sun and its radiant brightness (It's solar activity created by the electromagnetic force), By the moon as it reflects the sun! (It reflects the suns solar activity and protects the earth) 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 pe-

riod of increased and decreased electromagnetic activity which humans experience) BY the sky and its wondrous make (the sky and atmosphere is created because of the earth's magnetic field shielding it from the sun), By the earth and all its expanse! (The expanse of the earth creates the atmosphere and different weather that exist around the world) BY the Soul (which is made from quantum particles), and how it is formed (from these particles) in accordance with what it is meant to be (subject to the Laws of physics, the pen wrote down what would occur according to the Laws Allah placed in the Universe which are set, mans freewill acts within the boundaries of these laws), And inspired it (through the quantum universe, the particles and forces that exist there, 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]. TO [THIS] TRUTH (that previous civilizations already knew) gave the lie, in their overweening arrogance, [the tribe of] Thamud"(91:1-11).

Previous civilizations understood man is guided through the celestial bodies and built massive structure which they left behind because of this, like the pyramids and stone henge, the tribe of Thamud had knowledge of all this but denied their creator and worshipped the stars and made up gods instead.

Because Man's consciousness and imagination is made of matter, like solids and liquids are made from matter, the image in our head is made from subatomic particles, particles smaller than the atom, our imagination is created from the very same laws of physics that govern this Universe and create these particles, Allah says He guides man through them 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 in relation to the nature of man and how Allah guides people to him, this is why Allah mentioned guidance at the end of the verse. He is saying man is guided to him through the quantum universe and the verse of light explains what that Universe looks like.

"Allah presents examples for the people and Allah is Knowing of all things", this is the simile for the Universe, how it works and how Allah guides man through the forces of the universe and from within his own self and physiology just like the Lataif of Islam teaches, Allah is the light of the heavens and the earth, that we should connect our self to.

The science behind the Lataif Allah promised to reveal how it works in the Quran to the later generations of Mankind, even specifying that man would need to know how his self is connected to the quantum universe to have certainty (al Yaqeen) that Islam is the truth, "In time We shall make them fully understand Our mes-

sages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth. [Still,] is it not enough [for them to know] that thy Sustainer is witness unto everything?"[Qur'an 41:53]

Allah made a connection between the the highest regions of space and what is with in man, this is the quantum universe, the subatomic world, we understood space by understanding what atoms are made from, the connection between atoms, space and the self is how they relate to each other in the body and the science behind the Lataif deals with this, which Allah is alluding to here, 'what they perceive within themselves', this science found acceptance and consensus (Ijma) among Islam's scholars and spread through out the earth.

"[O MEN!] We have now bestowed upon you from on high a divine writ (the Quran) containing all that you ought to bear in mind (it speaks about all future knowledge relevant to the self) will you not, then, use your reason?"[Qur'an 21:10]

"They know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware."[Qur'an 30:7]

Similar to electricity, the Lataif energy (Chi) is invisible to the human eye. However, in Chinese medicine experienced Chinese doc-

tors can feel and trace these pathways of energy with their hands, the electromagnetic force surrounds every Atom in our hands and because of the electromagnetic field our body generates this is possible, Chinese scholars have also mapped these meridian (Lataif or Chakra) lines and many charts are available. With this understanding, acupuncture and the science of Lataif were developed to balance Chi in the body, today we know if something affects mans nervous system his body will become sick.

We can think of these acupuncture meridians (pathways) as streams or rivers flowing with energy. It is like a river that provides life-giving water to its surrounding areas, these channels distribute revitalizing energy to the surrounding area of the body. Today we call this the nervous system and we can be certain they are the same because physics tells us energy in the air follows the flow of the river, the path of least resistance or the path that already exists in the body and the nervous system is the most physical path, while particles (energy) are not they are subtle (latif) floating through the air. Mans nervous system and organs which generate the bodies electromagnetic field influence and manipulate them, so they flow following the same paths going to and from each organ in the body.

Acupuncture is a method of touching and using ch'i, the electromagnetic force, and the energy created by it whether it is the elec-

tromagnetic field, electricity (including static) or magnetism which our body also uses, all these types of energies are created by this single force.

These channels are called meridians and they are mapped on the surface of the body. Along the meridian lines there are acupuncture points, also called Lataif points, places where we know that we can contact the ch'i to work creatively with the body and its healing process. Acupuncture uses the points relating to healing the body from physical illness while the Lataif of islam use the points related to mans consensus and self, the points most closely connected to the soul.

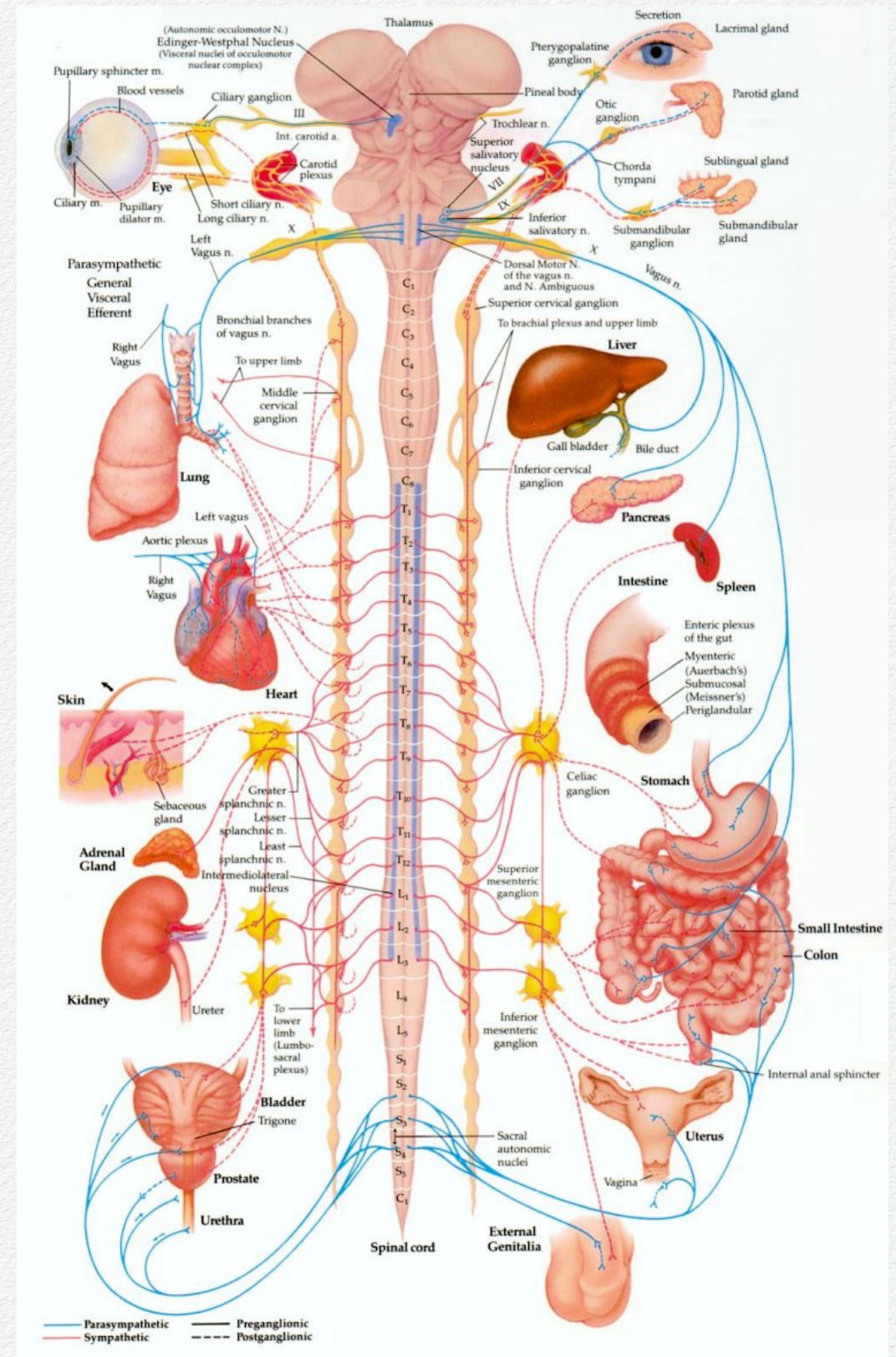
Generally people seek acupuncture treatment when they are ill because Chi is connected to the nervous system and because the nervous system is connected to our organs we can heal the body and various organs using it.

Unlike the Meridians used in Chinese medicine the Lataif of Islam are located near the center of the chest where the soul is centered. Listed below are the twelve primary energy meridians, and the main emotions linked with them used in Chinese medicine:

1. Lung meridian; grief, intolerance
2. Large intestine meridian; guilt

3. Stomach meridian; disgust, greed
4. Spleen meridian; worry, anxiety about the future
5. Heart meridian; joy, anger
6. Small intestine meridian; insecurity, sadness
7. Bladder meridian; fright, impatient, restless
8. Kidney meridian; fear, indecision
9. Pericardium/circulation-sex; hurt, extreme joy, jealousy, regret
10. Triple warmer/thyroid meridian; hopelessness, depression, despair
11. Gall bladder meridian; rage, wrath
12. Liver meridian; anger, unhappiness

The Buddhist and Hindu Chakras are similar to meridians, there are many chakras (centers of energy) in the body but in the Hindu tradition there are seven that are considered the most important. This may at first seem like different opinions coming from different religions, but one look at the location of these seven chakras tells us a different story. Unlike the Lataif of Islam which are located near the center of the chest or the Meridians of Chinese



medicine which are located in the various organs in the body the Hindu Chakras are located in a vertical line starting at the head and going directly down the body, to many this may seem unrealistic because no organs in the body are located in such a vertical way, but it is perfectly accurate if we think about the spinal cord and its role.

When every Organ in the body wants to send a signal through the nervous system to the brain, including the heart, it sends it through the spinal cord, so along this cord at various locations on it are chakra points associated with each organ, below is a picture of the nervous system and how every organ sends a signal to the brain through the spinal chord, as well as the different locations along the spinal chord, exactly like the Chakra points.

It then becomes clear that each tradition treated the body from a different part of the Chi/Meridian/Lataif system that exists in the human body, while others focused on healing physical illness, Islam focused on the workings (“psychology”) of the self which centered around the heart and through that the rest of the body would be healed, this is because the prophet (saw) said “Truly in the body there is a morsel of flesh which, if it be sound, all the body is (spiritually and physically) sound and which, if it be diseased, all of it (spiritually and physically) is diseased. Truly it is the heart”, so Islamic scholars focused on the heart and the soul attached to it,

which is the most top down approach to healing and helping man of all these systems.

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

The Heart has many roles and Allah refers to it by different names 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.
- 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.
- Lubb, Albab: the innermost place where the light of tawhid (oneness or wholeness or completeness) resides, which is always used

with "the folk of" albab, meaning the people of understanding or intellect, the term is used 16 times in the Quran in this context.

In relation to these Allah says "Know that Allah intervenes between man and his heart"(8:24), Allah directly puts things in mans heart to guide him, which is a physical description referring to mans physiology, because of this Allah can say "And we are nearer to him than his jugular vein"(Qaf:16) which is another physical description to his closeness.

Allah expands the chest, opens the heart, to Islam, "Those whom Allah willeth to guide,- He expands their chest (heart) to Islam" (6:125), meaning they can perceive deeper because guidance requires wisdom and wisdom requires depth, "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 God, and there is a great chastisement for them."(Tafsir al Jalalayn,16:109), the one's who fail are those who bury their souls in darkness.

Hard heartedness is the root of Allah 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.”

In a number of verse Allah talks about the opening of the heart, which is a physical description referring to the heart opening up to the unseen world (quantum universe) taking in either good or evil influences from it; “Is one whose heart Allah has opened to Islam, so that he has (in literal terms) received faith from Allah, (not better than one hard-hearted)? Woe to those whose hearts are hardened against the remembrance of Allah! (they physically can’t receive guidance) 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 ill-informed.

The remembrance of Allah opens the heart and stops it from closing or becoming hard 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 are [now] depraved?.” (57:16)

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.

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 Lataif (subtle aspect of the body) deal with an even higher part of mans physiology relating to his psychology, but unlike modern psychology which has a myopic world view, Islam treats man from the absolute origins of his self.

If we understand that our consciousness is created from different parts, the different senses of the body 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 (centers of the nervous system), and it primarily revolves around the connection between the soul and the self through the heart, the human soul is the highest

part of man and his consciousness, and plays an important role in who he is as an individual it doesn't just give him life.

This is why Allah said in the Quran that the Angel Jibril revealed the Quran from the unseen world (the quantum 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 quantum world because it is made from quantum matter.

Our physical world is affected by what occurs on the subatomic level of the universe 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, so it can burn.

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. When we see the unseen world the imagination shows man the image of the world in front of him both spiritually and physically at the same time, a mirage is something our mind creates by arranging quantum particles to make the image we see in front of us, the difference is the unseen world is the one Allah created from these particles not our imagination, so in Jannah

(heaven) our imagination at this time acts like our eyes seeing the invisible world, but with ease because we will be helped by Allah removing the veil over our eyes.

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) from mankind, this was his test on earth because Adam wronged himself in Jannah while he (ra) could see, the test at the same time is meant to train our hearts to trust Allah, this is the meaning of faith.

It is this veil (or field in physics) that stops mankind from seeing that world, but the heart in this world was created to see it with help, and the heart influences mans imagination.

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 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 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 said regarding this matter, along with many of Islam’s scholars who similarly wrote about this and said the same things in their works;

“when the intelligence is separated from the deceptions of the phantasy and the imagination, 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 the 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!"

The unseen world, *ghayb*, is the quantum universe they are one and the same thing, Imam al ghazali identified it as the world our

imagination looks at when we imagine something but a deluded self can’t see it properly, Imam Ibn al Arabi explains “It is to something like this reality (our world) that each human being goes in their sleep and after their death”, meaning the world we see in our sleep is the same one we go to after death.

Rather than being made from physical matter that is created from Atoms and what ever is larger than them, that world of dreams is created from all the particles that are smaller than the Atoms, for example Angels are created from light a particle smaller than the Atom and they live in that aspect of the universe, that is likewise created from particles smaller than the Atom.

Our heart perceives it and senses it through the electromagnetic force that governs all Atoms and particles, it’s because there is a relationship, between the physical world and the unseen world, that the science of *Lataif* attempts to help a person through the forces in the universe because it is part of mans physiology.

This understanding of Imam Ibn Arabi is what Ibn Taymiyah objected to (see Issue#4 of the Journal), he couldn’t understand this science which was the basis for all Imam Ibn Arabi’s works, essentially Ibn Taymiya looked at physics and physiology with the mind of a lawyer (*faqih*) and said it was wrong and impermissible, He even labeled this science a *Bidah* (a reprehensible innovation), if that was truly the case with Allah then all scientific discoveries are

Bidah because it is nothing but science that Imam Ibn Arabi was talking about, while Ibn Taymiya was just a Lawyer (Faqih). This is just like the church in Medieval Europe, they banned science itself and scientific development in Europe calling it bid and the work of the devil because they couldn't understand it yet, this backwardness of theirs resulted in most of them dying from the Black death because they refused to accept Islamic medicine which would have prevented the disease from spreading to such an extent.

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 talks about the nature of what Allah created, the universe, so modern physics and physiology have long since solved these arguments that Ibn Taymiya held which we have explained here, it was part of Allah's plan to show mankind what Space and physiology were, mentioned in verse 41:53. 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, while Ibn Taymiya's earlier Hashwiya (the sect he followed) beliefs such as the Universe being infinite without limit are completely at odds with modern science. Had the Hashwiya Aqeedah been sound and had any basis they would have understood that "Sideart al Muntaha", the furthest limit, is a limit to the

Universe Allah created. (Our book "Who Was al Khidr" discusses Physics and Aqeedah in depth).

Ibn Taymiya did not study Aqeedah with any qualified scholar in order to gain a Ijaza (qualification), which would have covered things like physics, as the mujadid of his time Shaykh al Islam Taqi al Din al Subki (d.756AH) wrote, Ibn Taymiya initially adopted the Aqeedah of the heretical sect called the Hashwiyya which some Hanbali scholars adopted, after his release from prison as his student Imam Dhahabi wrote he left them and adopted the Ashari Aqeedah which is one of the two main Aqeedah schools of Islam. (Our Book "Al Fiqh al Akbar: An Accurate Translation" covers this in more detail).

Man was created in the best of forms, he was given a unique soul which Allah honored above all his other creations by likening it to His own self in the Quran, this is because it would have the responsibility of knowing Allah completely. 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).

[Realm doesn't not mean parallel universe which is against Islamic belief and physics. Allah is one and His creations reflect His qualities so they are unique, parallel universes along with the possibility

of time travel would render life meaningless which is not the point of creation. Notwithstanding the trick of relativity, Physics has established the impossibility of real time travel because the particles the world is created from travel in time with us, so a future universe can't exist until the present has ended, quantum entanglement explains this in more detail.]

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, 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) 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, this is the realm of Command.

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) 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), in simple terms by simile the Arsh (throne) is like the outer layer of the Universe and the deepest part of the subatomic universe, (this is in line with the prophets (saws) speech and expression).

"They ask thee concerning the Soul). Say: "The Soul (comes into being) by command of my Lord (meaning from the realm of command were all commands begin): of knowledge it is only a little that is communicated to you, (O men!)" (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 quantum matter all living souls require sustenance, something to nourish it so it grows, 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 darkness 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], with the fruits of Paradise.”(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, the knowledge we learn and the Quran, whose status and function in the spiritual

world is like that of the sun for the mind, the Quran is referred to as a light by Allah many times, through it the soul is nourished and grows until death.

The Lataif Of Islam

The Lataif al Sita (the six points of Lataif) in the body deal with mans body from his soul, and their role is to open the heart to greater depths, ultimately so it can finally perceive (in other words receive sustenance) from the Arsh (throne) of Allah as the prophets (as) did, they bring man closer to Allah and have the dual function of healing the body because if the heart is sound the rest of the body is sound.

By simile, the human soul also possesses “vital organs” like the physical body; through which it acquires its knowledge, food and energy. In simple terms the soul performs various roles for the Human body all relating to how man learns and gains knowledge from his environment and experiences in life which serve to help him grow as a person.

“By the soul and how He fashioned it (sawwaha)” (97:1) Allah took an oath by the soul and said it can be moulded and changed, “Yet

for all thou didst know, [O Muhammad,] he might perhaps have grown in spirit”(80:3).

According to Allah in the Qur'an, the “soul” has two universal dimensions it can turn to. The first dimension is called “fujoor” (Immorality) and the second one is called “taqwa” (morality);

- Immorality is the lower reality of the “Nafs” (self), “Man has been created weak” (4:28)
- Morality is the higher reality of the “Soul”, “And how He inspired it (the soul) with its Fujoor (Immorality) and its Ta’qwa (morality)” (91:8)

In relation to this Allah said “To a happy state shall indeed attain he who causes it (the soul) to grow, and truly lost is he who buries it [in darkness]”(91:9-10), in the verse Allah uses the word nafs (self or ego) in arabic, but because this word can also refer to the soul in specific contexts, scholars understood Allah meant the soul in this verse because the evil self (nafs) is from our actions in life while only good comes from Allah, the soul of man knows good through Allah and knows evil through the self (nafs), Allah inspired the soul to recognize what is evil in life.

When Allah does this in the Quran, calls one thing by another name He is connecting the two things together, Allah was referring

to soul's higher morality and the human's self's immorality as they function together in the same body, because even though we are referring to them here separately in the body they work together as a part of a whole.

“IS THEN -HE who was dead [in spirit] and whom We thereupon gave (his soul) life (through morality), and for whom We set up a (literal) light whereby he might see his way among men - [is then he] like one [who is lost] in darkness deep, out of which he cannot emerge?” (Al-Anam: 122), the prophet (saws) said “The similitude of someone who remembers his Lord and someone who does not is like that of the living and the dead.”(Bukhari)

This is why Allah said “Whoever turns away from my remembrance will have a wretched life”, because his body won't be capable of living life to its fullest, his heart is narrow in what it is experiencing from life. Allah said this clearly in another verse “Whosoever turns away from my message, verily for him is a life narrowed down, and we shall raise him up blind on the day of judgment (as a consequence)”(20:124) all this occurs because we deprive the heart from the moral life and this is its connection to what nourishes it to grow, while bad actions bury it in darkness.

The part of us connected with the spiritual world is called Lataif (singular Latifah) meaning subtlety, scholars of various Sufi Orders (tariqah's) have associated the Lataif with specific areas of the hu-

man body and there are five major Lataif points that Islamic scholars work with (even though the body contains more), they serve to open up the heart to the depths of the unseen world which will result in a person gaining wisdom and becoming sagacious in his nature, the depth of the unseen world ends with the person's heart receiving (knowledge, guidance, wisdom) from beneath the Arsh (throne) of Allah as the prophet (saws) did.

Before the prophet (saws) reached this depth in his heart, as a prophet, he had to first gain knowledge to understand the deeper knowledge that is with Allah. The Prophet (saws) said “My Lord came to me in the best form” - the narrator said: "I think he said: 'in my sleep'" - "and asked me over what did the Highest Assembly (al-mala'u al-a`la) vie [i.e. "the angels brought near" according to Ibn al-Athir in al-Nihaya and others, these are the Angels closest to the Arsh (throne)]; I said I did not know, so He put His hand between my shoulders (in his chest so the heart could benefit), and I felt its coolness in my innermost, and knowledge of all things between the East and the West came to me.” (this knowledge was required to understand them) (Sahih, Tirmidhi)

The opening of the heart can occur to any person, this is how Harithah (ra) could see Heaven and Hell, the opening of his heart reached the Arsh until he could see it with his inner vision, as the prophet (saws) said, Allah illuminated his heart so it could see

these things. But Harithah (ra) before hand placed the knowledge of them in his heart with his faith in them then Allah illuminated this faith.

The Prophet (saws) asked, “Harithah, how are you this morning?” He said, “This morning I have become a true mu’min” (A person who has believed). He said, “Think about what you are saying! Because every statement has a reality” (every statement shapes your reality). He said, “Messenger of Allah, my self dislikes the world, so that it is sleepless at night and thirsty in the day, and it is as if I am gazing upon the Throne of my Lord appearing (he sees them with his inner vision rather than his eyes), and it is as if I am gazing upon the people of the Garden in the Garden and how they visit each other in it, and it is as if I am gazing upon the people of the Fire and how they howl in it”. He said, “You have seen, so remain firm. [You are] a slave whom Allah has illuminated the iman (faith) in his heart”. (Meaning Allah gave his heart a light so it can see the depths of the unseen world, up to the Arsh (throne) with his iman (faith). Faith is the light we place in our heart through our own self, “every statement has a reality” or creates the light of faith in the heart. Allah gave him a light to guide his iman (faith) because of his practices in life, which Harithah (ra) mentions at the beginning of the hadith). (Tabarani, Suyuti, al-Haythami, al-Askari, Ibn al-Mubarak, Abd al-Razzaq, Bayhaqi and Imam Abu Hanifa, Ibn Rajab, among others.)

Large electrical towers generate a strong electromagnetic field which affects the area around it, this is why it isn’t safe for children to live under strong power lines, they can develop cancer and other nervous system related illness later in life as a consequence.

Through it’s own electrical wiring (the nerveous system) the Human body also generates an electromagnetic field that is safe for us which surrounds the entire body, this is the non physical part of our body, the pre-modern term for this field is the human bodies aura or light and scientifically this is absolutely accurate because light is an electromagnetic field. In Chinese this energy is called Chi, in Japanese it is called Ki, in Hindi it is called Prana and in Arabic it is called Qudra, many scholars have written about the human bodies light which the prophet (saws) often spoke of, asking Allah to regulate the light in his body for him and to increase it for him.

Ibn Abbas (r.a) related that the Prophet would say while in prostration: “O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me,” or he said: “Make me light.” (Meaning the entire body)(Muslim)

This clearly shows the prophets (saws) understanding of how light or the electromagnetic field surrounding the body plays an impor-

tant role in mans perception through his senses, because He (saws) asks for it in specific faculties and for Allah to increase the light that surrounds the human body, showing He (saws) clearly knew about the electromagnetic field of the body (or Chi), this is one of the reasons He (saws) said “seek knowledge even unto China” because China was famous for how it healed the body through acupuncture, a knowledge it discovered thousands of years ago and developed over the ages as scientific discoveries increased.

Many scholars through history similarly made this connection from the prophets (saws) prayers for light, which are many and amongst the most famous and often repeated prayers by muslims today.

Light in ancient terms is then a form of energy, when the flow of energy in the body is disturbed or insufficient this affects a persons health adversely because light is directly connected with the nervous system which is connected with all our organs, so maintaining a positive energy flow in the body is essential to a persons health because it allows the body heal itself. If we don't maintain the balance of our body this will create problems, thus dealing with the source of disease is the focal point of Lataif treatment.

While the body generates it's own energy it also takes it in from it's surroundings at the same time, Allah spoke about this in Surah al Shams (91) and said he guides man through the fields generated

by the sun, moon and earth and are present in earths atmosphere (sky). The human body requires light from the sun to survive which each cell in our body uses to drive the chemical reactions in us that in turn drive the reactions in the rest of the body.

The Lataif are the points of maximum energy intake and are very important focal points of balance within the energy system of the body, they also serve as an important part of mans perception through his heart which the prophet (saws), through his dua was careful to look after, considering this was vital to his role as a prophet (saws) charged with reading Allah's signs in the Universe.

Through prayer and mediation these focal points generate energy and take in more energy from the atmosphere and universe, so then depending on the illness a person focuses on a specific Lataif point needed to cure that sickness.

Allah in the Quran affirms in many places man can be physically healed through his spiritual faculties, “And (Allah) shall heal the breast of the believers.” (9:14)

“We send down (through) the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.”(17:82), the proclamation “send down” is a direct reference to the unseen world, which is the quantum universe and all

quantum particles in it like light as well as the various forms of energy.

“Mankind, a teaching from your Lord has now come to you, (it is) a healing for (the diseases) in [your] hearts, and guidance and mercy for the believers.”(10:57), the Quran is called a healing for mankind because through it’s recitation and contemplation our body and our psychology, a person generates energy and receives energy, in these verse Allah is saying a specific type of energy or light from him that heals the believers and causes oppressors loss.

“And when I am ill, it is He Who cures me.”(26:80)

“(Declare O Muhammad) It (the Quran) is a Guidance and a Healing to those who believe.” (41:44) here again the Quran, a book, is called a healing for the physical and spiritual illness of man, this is because the human body is a complete system connected and interwoven together from our physical organs to our spiritual systems to our psychological disposition.

The First Latifah point is called Qalb (Heart): “O Allah, place light in my heart”, this spiritual faculty is located within the physical heart, the heart is our connection to the soul and it perceives what the soul perceives and relays that knowledge to the rest of the body. Its main function is Zikr, the remembrance and knowledge of Allah. Its strength increases one’s capacity for Allah’s Zikr (re-

membrance) and opens up ones spiritual hearing. When man first begins to work on himself, this latifah opens and he begins to contemplate his own actions and gain understanding of the world of Jinn because there existence is the lowest spiritual existence, just above our physical existence on earth.

The surah associated with first level (or depth of the heart) is surah al Shams (91), Allah inspires the soul to know what is right and wrong for it, this is the foundation of man’s spiritual reality and the lataif, through them the body is equipped to receive spiritual guidance.

This point is very important because it shapes a persons reality or how we perceive and experience the world. Allah in a hadith Qudsi said “I am as my servant thinks I am, I am with him whenever He remembers me: If He thinks of Me, I think of Him; if He mentions Me in a gathering, I mention him in a gathering even better than it. If He draws near to Me a hand’s span, I draw near to him an arm’s length; If he draws near to Me an arm’s length, I draw closer to him by two arms length; and if he comes to Me walking, I go to him running.” (Bukhari, Muslim)

This is the speed by which Allah changes a person’s reality as He remembers him. Because Allah has no need of travel, and doesn’t have a body and isn’t in creation, this refers to mans perception of Him and how he sees the world, the closer he comes to Allah by

remembering Him the faster Allah changes his reality so he can see (perceive) Him, the prophet (saws) said Ihsan (human perfection) is to worship Allah as if you see Him which is the highest form of worship.

Allah says “He is with you, wherever you are” (57:4), “And we are nearer to him than his jugular vein”(50:16) Allah in the second verse wants man to consider his physiology and think about How He is close to us through it.

From all this we can extrapolate the effect from how man views the world with his health and body and the importance of this Latifah point.

The Second Latifah is called Sir (secret) or Ruh (Soul): The site of this Latifah, which is a faculty of the human soul, is on the right side of the chest at the same level as the Qalb (heart), Imam Ali said the soul is located or centered in the lungs. The primary function of this latifah is concentration towards Allah, when man opens his heart to this depth, he gains knowledge of Alam al Araf (The Unseen world, surah al Araf which means ‘the heights’ has a similar name), this is at the depth of the unseen world that the soul exists in after death, it then becomes easier to see those who have died in our dreams and visions.

Allah opens mans spiritual vision and he is able to see things from the unseen world, like the Jinn or visions in his sleep, we sometimes have dreams but don’t see them clearly or remember them when we wake up, when a person opens his heart those visions are easier to see and remember.

The Third Latifah is called Sir al Sir (secret of the secret) or just Sirri (Secret): This is located above the Qalb (heart) and functions to make possible Kashf (unveiling) from the unseen world, unveiling means the person’s ability to see through the veil (Barzakh) that hinders man’s ability to see the unseen world. This depth of the heart is where Allah records His commands for the individual in similitude (at the same time) as what is present in Lawh al Mahfouz (the preserved tablet) that Angels take mans fate from.

At this depth of the unseen world man is aquatinted with ‘Alam al misl’, the Allegorical realm (realm here just refers to a depth and not another world), dreams are allegorical representations of what is occurring in the unseen world, the quantum universe, events in life take on forms in the unseen world sometimes we see them in our dreams or visions.

A perfect example of this is the prophet’s (saws) night journey as He (saws) travelled from makkah to madinah Allah showed the prophet the reality of people on earth, as their actions took on form in the spiritual world. One example as He (saws) was travel-

ing with Jibril (as), the prophet (saws) saw people who in front of them had excellent meats disposed in pots and also putrid, foul meat, and they would eat from the foul meat and not touch the good meat. He (saws) said What is this O Jibril? He replied: These are the men from your community who had an excellent, lawful wife at home and who would go and see a foul woman and spend the night with her; and the women who would leave her excellent, lawful husband to go and see a foul man and spend the night with him. (The connection between the physical world and the unseen world and it's literal relationship with dreams and allegory is discussed in the next section).

The Soul latifah is sometimes instead called Sir (secret) and this Latif is instead called Sir as Sir (the secret of the secret) by different sufi tariqah's. Allah says the soul is a Sir (secret) from him, and the Quran is where much of the terminology originated from, it is an encompassing term that relays both it's name and function at the same time, that Sir al Sir is a greater depth, than the Sir Latifah.

Another reason this Latifah point is important is because it allows a person to properly see the unseen world and receive knowledge and experience from it, dreams are one type of Kashf (unveiling) from the unseen world, through dreams we gain both knowledge, experience and feelings because the soul is giving information to the heart and the heart is giving information to the body which it

is physically reacting to, this is how dreams have physical consequences on the body, we live out the dream just like we live out real life.

The prophets and saintly men (Awliya) experience other kinds of unveilings (Kashf) such as visions whilst they are awake, Imam Kubra wrote books to help explain the meaning of these visions, which come from deeper within the unseen quantum universe rather than our immediate surroundings that influence normal dreams.

The prophet (saws) said "who ever sees me in a dream will see me whilst awake; the Shaytan (devil) can not take on my form" (Bukhari) this means if a person saw the prophet (saws) in a dream the prophet (saws) will visit that person when he is awake (or rather his soul). The hadith was meant for people after His (saws) death because He (saws) reassured people that shaytan who can imitate people can not take his form, which would have been pointless in his lifetime because He (saws) was protected and the reassurance unnecessary for people who see Him (saws) everyday. Most people who can't see the unseen world their soul will see the prophet regardless and benefit from his presence because like the Quran He (saws) is a sun for the soul which Allah called a light, Allah likewise called the prophet (saws) a light in the Quran.

This is a role Allah gave his prophet (saws), many scholars who had been given visions of the unseen world reported seeing Him (saws) whilst awake because they had purified their hearts enough to see that world.

As the majority of scholars throughout history believe, the prophet's (saws) are alive in their graves, just like the Quran says martyrs are alive in Jannah (heaven), and they can travel because when the prophet (saws) went on His (saws) night journey (Isra wal Miraj) He (saws) visited them and saw them in their graves, then when He (saws) travelled to Jannah (heaven) He (saws) again saw the prophets who had left their graves and were in different levels of Jannah having different roles in each level. The scholars deduced they had roles after death from the fact that each level of Jannah corresponds to a nearness to Allah (and a deeper depth in the quantum universe) until we reach the Arsh (throne) of Allah (which is the furthest limit or depth into quantum space), so these level of Jannah were not their final destination (or reward) because each prophet (as) is deserving of the highest part of Jannah (Heaven).

The Fourth Latifah is called Khaffi (Hidden): This is located above the soul Latifah and functions to perceive the presence of Allah and the beginning of perfecting the soul, it also represents intuition.

“Behold he cried to his lord in secret (Khafiya)”(19:3), the names for these points refer to the unseen world and the deeper a person can sense into it, what is hidden by Allah is deeper than what is secret, as He mentioned in the Quran.

The end of the unseen world and the created universe in the Quran is called “Sidrat al Muntaha”, the furthest limit (depth), this is where Allah's Arsh (throne) is, no being can pass the Arsh or know what is there and this is the significance of the prophet (saws) reaching Sidrat al Muntaha on the night of his ascension into Jannah (al Isra wal Miraj).

If we can imagine looking into the atom that is one type of depth in space, another is going into Jannah (heaven) which is spread out in the universe, each level of Jannah (heaven) requires that the heart is connected to a deeper level of the subatomic world (or atom) so it can experience what is there in each level of heaven, otherwise it will be blind to it even if it visits it.

“So did (Allah) convey the inspiration to His Servant- (Allah conveyed) what He (meant) to convey. The (Prophet's) heart in no way falsified that which he saw.” (53:10-11) It was capable of seeing the deepest part and Allah said this was significant, had the prophet (saws) not been able to see, the heart would have swerved and the imagination would have made up something because it was overwhelmed, “Near the Lote-tree beyond which none may pass...(His)

sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, (He saw) the Greatest!" (53:14,17-18)

In the Quran Allah praises the quality of His heart for being capable of perceiving what Allah had created at this depth of creation.

This Journey was a journey of the heart, the prophet (saws) saw the physical world and unseen world together with his inner sight. It was from everything that was recorded about this Journey, which can't be related here, that the scholars understood the significance of the Lataif in Islam, uneducated people will simply say Allah gave the prophet (saws) "something" to be capable of going on this Journey, but "something" isn't a scientific explanation, on the other hand the scholars deduced the science behind the human body that allowed Him (saws) to see on this night, this is the science behind the Lataif. (The complete account of the night journey can be read in the article entitled "The Collated Ahadith Of Isra Wal Miraj" at my blog).

The scholars understood the events of the night journey along with the verses relating to it at a deeper level than us and took from it knowledge about the human soul and self, things occur because of (Asbab) laws Allah placed in the Universe, it is just a matter of knowing them and the science behind them.

"Your Lord is Allah, who created the heavens and earth in six Aeon (periods), then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to be subservient to His command (the laws of the Universe, e.g. physics); all creation and command (Laws) belong to Him. Exalted is Allah, Lord of all the worlds!" (we see in space) (7:54)

The Fifth Latifah is called Akhfa (The most Hidden): This is located in the middle of the chest, at the centre of the first four Lataif and makes it possible for the Ruh (soul) to perceive the closeness of Allah, Who is closer to us than our own selves.

The name comes from the verse "What is secret and what is more hidden (Akhfa)"(20:7) to hide something in the unseen world is to take it deeper into it, from verse 20:7 we can see why many of the Lataif were named this way because they refer to deeper levels of the heart as it perceives deeper into the unseen world, "What is secret and what is more hidden (Akhfa)"(20:7).

When all the lataif are receptive we gather information with greater depth and can understand a more complex picture of life.

This is the meaning behind the hadith in which Allah places His hand in the prophets (saws) chest to allow his heart to know and perceive all knowledge on earth so he can understand the conversa-

tion of the Angels near the Arsh (throne), a wide array of knowledge was required so He (saws) could put together the more complex picture of life needed to understand the conversation of the highest Angels.

By reaching this point the person begins to understand how the universe works, from its hidden realities to its manifest laws and can complete the picture of how things exist, He understands the meaning of “for you we have revealed whatever is in the earth and the heavens”, this center is associated with deep perception and is only accessible to a person who has developed the others, at this point a person is called a sage.

In the Quran Allah says He established Himself on the Arsh (throne), which is an allusion to something because Allah has no form or body and isn't in creation, but the Arsh (throne) is, so if we consider the Arsh (throne) we know it has a location and it is at the furthest limit past all the levels of Jannah, Allah saying He established himself on the Arsh means He is associating it with Him directly, hence this point is called the most Hidden, the deepest.

The naming convention used for the Lataif is in line with how people in the old world often named things, using simple and descriptive terms, for example the old name for Syria is Sham which simply means the land on the north, while Yemen means the land on the right.

These five Lataif are the basis for the Tariqa (path of tassawwuf) and its teachings, which scholars use to purify a person, they are the levels of the heart as it penetrates (perceives) deeper into the unseen world (ghayb) through its connection to the soul, the inner sight of the prophet Muhammad (saws) penetrated the deepest of any prophet into that world, Allah then connected this feat with the perfection of His (saws) heart by praising it in the Quran.

Unlike acupuncture points which deal with energy as it flows through the body then connects to the heart and soul, the lataif begin with the heart and deal with how it penetrates into the unseen world, a top down approach to healing and helping the body.

The word quantum comes from the latin word quantus which means quantity or “how much”, today it is used to refer to a universe filled with small subatomic particles in space that are created from even smaller particles, this smallness doesn't end except at the Arsh (throne) of Allah.

What Allah is teaching man is that space isn't empty He has created an entire universe of things from quantum particles which we can't see, Human's are unique in that they are physical creatures with intelligence, while other intelligent creatures are not physical, like the Jinn made from thermal energy (fire) and Angels made from photons (Light) and the Buraq which the prophet (saws) rode

on in his night journey, (the article at my blog “The Ahadith Regarding Life On Other Worlds” elaborates on this subject further).

Allah said to Satan, “What prevented thee from falling prostrate before that which I created with My two hands?” (38:76). Everything other than Adam had been created with one hand, meaning it doesn’t bare the completeness of Adam who in him has the full spectrum of matter and is physical, unique among Allah’s intelligent creatures because of this.

The prophet (saws) spoke about the depths of the Unseen world (quantum world) directly and likewise gave names for each depth, but they were descriptive of their role in space (and physics) not the heart, Imam Tabari records them in the first volume of his Tarikh (history) which deals with the creation of the universe. (Insha Allah we will write about the prophets (saws) knowledge of space in a future work).

Each Lataif is associated with the perfection of one of our senses, the Heart Latifah is associated with hearing, the Soul (or Sir) Latifah with vision, the Sir (or Sir al Sir) is associated with touch, the Khafa Latifah smell and the Akhfa Latifah with taste. Allah mentions this in a hadith Qudsi where He takes hold of man’s senses, literally saying they are His senses, in order to guide him and love him, when He loves him that is when He grants him miracles;

The prophet (saws) said “Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory (extra) works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.” (Bukhari).

The Prophet understood the importance of purifying the body and opening the heart so Allah could guide the body by taking hold of all of man’s senses, like his hearing and sight, which is why He (saws) asked for increased light in his faculties because it would result in a keen perception and awareness of the unseen world, “O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me,” in other words strengthen and increase the electromagnetic field surrounding and in the body so that ‘I am always in a perfect state’.

Imam Tustari said in his Tafsir ‘the nafs (self) has seven celestial veils (hujub samawiyyah) and seven earthly veils (hujub ardiyyah)’, things that cover the nafs, in relation to mans character a veil means we no longer see (our inner eye is covered by a veil), 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’ (in it’s perception and sustenance).

That is, the heart’s sense and perception into the unseen world reaches the deepest subatomic depths, this can occur because the soul exists at the deepest subatomic depths and the veils between the heart and soul are removed as the ego is overcome.

Imam al Ghazali said regarding this matter; “when the intelligence is separated from the deceptions of the phantasy and the imagination, error on its part is inconceivable; it sees things as they are... Now that covering Veil is that of the imagination and the phantasy (mans ego creates his phantasies and this is a veil).

Imam Tustari meant there are seven types of earthy matters and seven types of heavenly matters that veil (delude) the nafs (ego).

When Allah said the soul is a secret from Him this refers to it’s origin from above the Arsh, it is created from the most subtle substance, as well as a hidden secret that not even the Angels know about it’s nature because they are only responsible for what is below the Arsh (throne). Allah also said He himself blew (or breathed) the soul into man’s body and said this was from His own essence, again referring to it’s origin because Allah only associated what is above the Arsh (throne) with himself and not creation.

Allah “the most gracious “Istawa” (is established) on the Throne (Arsh)” (20:5), “He fashioned him (man) in due proportion, and breathed into him something of His (own) spirit. And He gave you (the faculties of) hearing and sight and feeling (meaning because it is of His own essence this is how we are able to experience life as we know it, while other creatures like Angels experience life differently): little thanks do ye give!”(32:9), breathed means when the soul is placed inside man, Allah associated it with Him with the action of breathing and with what is above the Arsh (throne).

Allah also said “When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye (Angels) down in obeisance unto him.” Imam Suyuti said regarding this verse in his tafsir “So, when I have proportioned him, completed him, and breathed, caused to flow, of My Spirit in him, so that he becomes a living thing — the annexation of ‘the Spirit’ to him is a conferring of

honor upon Adam” (15:29) in the Unseen world this honor befitting Allah is represented by a location and that is the Arsh which he Istawa, established Himself upon.

This is how the scholars of Islam explained the unseen world exists, the Angels have no self (nafs), while we use the term honor to raise something in ourself, so in the unseen world it is raised literally to an honorable place.

This is how Allah honors something when He is the one doing it, because the Arsh is the most honorable place which He established Himself upon, this (Istiwa) is a simile that gives sense and meaning to other verses in the Quran, Allah associated Himself with the Arsh (throne) through acts we can perceive from their description, these acts He mentions in the Quran by saying He established himself or did something with His hand, or His foot, or His shin or He breathed, the scholars explained these are referring to qualities of His He is acting through while the reference to a hand or foot or breathing is a reference to proximity with Him, in terms of the Unseen world that proximity refers to the Arsh and what is above it, so when Allah does something with His hand it means the veils between Allah and creation have been removed and He is bringing that thing about Himself through the Qualities associated with the Hand, which may refer to power or beauty or another quality that man does with his Hand because the hand is some-

thing Allah gave to man while He doesn't have a hand, the meaning depends on the context.

When Allah says He breathed mans soul into him this means the human body is given life by the soul directly by Allah and the causes (absorb) from creation are minimal. When He says that He breathed of His own soul into man it means the Human soul has a likeness to Allah but with Human limitations. In relation to the La-taif this all means that mans soul can perceive it's origin above the Arsh (throne) when the heart opens up to that depth, which the law of quantum entanglement established is possible since mans soul has already been there (i.e it is entangled).

This how the prophet (saws) was capable of traveling to “sidrat al muntaha’ (the furthest limit) to see what was there, other creatures of Allah don't have such a capacity and are incapable of handling this journey. His heart (saws) opened up completely and through it He (saws) was capable of perceiving the unseen world to that depth.

“The heart of man is called the “true essence of a human being” (al Jurjani), containing “all levels of inner being” (al Hakeem al Tirmidhi), and for the prophets (saws) it is the place of revelation. Concerning mans ability to perceive and know Allah (Taqwa) the prophet (saws) said while pointing to his heart “God-wariness is

right here” (al taqwa hahuna), this is its role to have the capability of knowing Allah fully.

The following two lataif points exist elsewhere in the body and have separate roles not directly relating to the heart and soul, but man’s physiology and self.

The Sixth Latifah is called Nafs (self or ego): This Latifah is located at the center of the forehead, below the starting of the hair (some place it slightly lower), and functions to purify the human soul. Man’s struggle against his ego purifies the soul from being buried in darkness and helps it grow.

Allah’s universe and what He created is vast, man could dedicate his life to learning and knowing anything in it, this struggle and its results, help give the soul direction, know what to perceive in the Universe, and by the end of man’s life each person’s soul is unique because his life was unique, this will then decide what his after life will look like. Man will be given according to the light Allah grants the soul, and the next creation will revolve around the human soul and what it knows, wants and achieved, this is the Jannah (Heaven) Allah promised.

The prophet (saws) said about the people of Jannah “Their Lord will say to them, 'I have removed from you the provision (need) of worship (in order to know Him), and I have made your bodies to

rest (they no longer need to work in any way). Long it is that you have tired your bodies for Me and now you have come to My Mercy and Generosity, so ask me whatever you please and hope from Me: I will give you all of your wishes, for I will not reward you today in proportion to your deeds, but rather in proportion to My Mercy, My Generosity My Exaltedness, My High Place, and the Greatness of My Affair.” (The Greatness of his existence and nature, in relation to us) (Ibn kathir)

In this life the laws of physics govern how things work and how people receive things, while in this hadith Allah has removed many of these laws and replaced it with a Universe that is governed by a different set of laws where man’s body no longer needs to work to get anything he wants, and he no longer needs to worship to know Allah, everything will be granted according to what we have earned in this life, the extent of it is according to Allah’s greatness, and the soul is key to what we are and what we will be, we shape our soul in this life.

Allah mentions this Lataif point in the Quran in relation to Abu Jahl who was trying to stop the prophet (saws) from praying at the Kaaba, “No! If he does not stop, We shall drag him by his forehead, his lying, sinful forehead.” (96:15-16), the ego (nafs) is the center of sin and lying in the body, and Allah located it here. Some sufi Tariqa’s place this point below the naval, some say because below

the naval is the birth canal of life for man but this is limited to women, or because they state that food is the source of evil for the nafs, but in terms of mans physiology this isn't correct, the fact is that food is not part of mans physiology, and the part of the brain behind the forehead is responsible for lying and sin (wrong acts) in the body, as well as man's sense of direction in life, in religious terms his fate all these are not located beneath the naval, so the nafs has a higher role to play more significant than the place where food is stored.

But these tariqa's are correct in that below the naval is a source for evil, even in modern terms we have the saying "gut feeling", "what does your gut tell you" etc, which is a reference to waswasa (whispering) of the Jinn, and evil Jinn deriving influence and power over a person from what he ate, but these are not part of man's physiology they are external things, and because this is a matter of science there are different opinions on the subject.

Together with the five previous Lataif all these are commonly known as the Lataif al Sita (the six Lataif). The following latifah point is another that some Sufi Tariqa's count as well.

The Seventh Latifah is called Sultan al-Azkar (the leader of remembrance): This Latifah is located at the top centre of the head and serves to absorb the Barakah (blessing) from Allah into the entire

body, so that every cell resonates with Zikr (barakah of remembrance), (in some tariqa's this Latifa is instead called Qalibi).

Allah sends down light into a persons heart, as well as other things like peace (Salam) and tranquility (Sakina), so there has to be a physiological way for the body to receive them, when it descends this Lataif benefits from Allah's blessings, "He it is who sent down tranquility into the hearts of the faithful" (48:4)

There are many things in the unseen world we don't know about yet but which the scholars have considered with depth, it is clear that this world and the unseen world (ghahb) are one and the same universe, we live in the physical world while most of Allah's creation lives in the quantum depths of the universe, the vastness of space attests to this we only think it's empty while Allah has filled it with creatures of a different nature, it's more reasonable to assume that because most of matter in the universe is subatomic not physical most creatures in the universe would be created from them, and in the prophets (saws) words we are in the universe while they are on it.

The prophet (saws) said about the creation on the day of judgment "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

(the universe), 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, and they will be like they were the first time: whoever was inside of it will be inside of it, and whoever was on it will be on it.”(Ibn Kathir).

In the speech of the prophet (saws) the physical world is in the universe, because the smaller particles come together to make Atoms and they make the solids, liquids and gas's, while the Quantum world and everything created from quantum particles is on it.

It's significant to know that quantum particles are so small, much smaller than atoms, and while quantum creatures are created from small particles their size can be greater than planets, many Angels have been reported to be these sizes. Quantum particles pass through everything in space including the earth itself like it wasn't even there, in fact there are about 60 billion neutrinos passing through a persons fingernail every single second.

Usayd bin Hudayr narrated:...that while he was reciting 'al-Baqarah' at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then, he stopped reciting, and the horse became quiet, too. He started reciting again, and the horse was startled and troubled once again. Then, he stopped reciting, and his son, Yahya, was

beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it (any longer, the thing that startled the horse). The next morning he informed the Prophet who said: "Recite, O Ibn Hudayr! Recite, O Ibn Hudayr!" Ibn Hudayr replied: "O Messenger of Allah! My son, Yahya, was near the horse, and I was afraid that it might trample him, so, I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps (lights), and I went out in order not to see it." The Prophet said: "Do you know what that was?" Ibn Hudayr replied: "No." The Prophet said: "Those were Angels who came near you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning for the people to have seen it, as it would not have disappeared.”(‘Sahih al-Bukhari'; # 5018)

The Colors Associated With The Lataif, How Mans Actions Affect The Universe and How The Universe Affects Man

Shaykh Najm-ud-din Kubra (12/13. centuries C.E.), the founder of the Kubrawiyya tariqah, his body of work was about visionary experiences, interpreting visions comes under the science of dream interpretation in Islam which scholars like Ibn Sirin (ra) specialized in, Shaykh Kuba's books about interpreting dreams and visions became the "trademark" of the Lataif system, that of associating the colors of each season, Winter, Autumn (fall), Spring and Summer with each Lataif point, and the levels of spiritual advancement in the heart.

Understanding what influences man's perception in the world is part of the science of dream interpretation which is why the most obvious influence upon mans life, the four seasons are important, it is likely the Imam didn't assign different spiritual "organs" or fac-

ulties to various parts of the body and this was a later development.

For instance, in the Naqshbandi tariqah the colors associated with the Lataif points are as follows: Nafs (self) is blue, Qalb (heart) is yellow, Sir (or soul) is red, Sir al Sir (or Sirr) is white, Khafi is black and Akhfa in the centre of the chest is green.

Among his spiritual descendants in the Kubrawiyya tariqah, Ala-ud-din Semnani (13/14. century C.E.) outlined the system in which correspondence between the prophets, lataif points and colors was established. Because the understanding of the Lataif and how they worked relied on the science available to man, there is no unanimity regarding the nature of the lataif, or their respective order. For instance, Imam Semnani places the latifah sir (secret) below and before the latifah soul in the levels of the heart, where others reverse the order, but this is a technical point.

The colors associated with the Lataif have to do with the state of the world in relation to the changing seasons, as the environment changes so does mans perception of the world with them, Allah mentions this in surah al Shams (91) as a factor for man's inspiration.

Allah at the end of the verse of light speaks about inspiring man through the Universe, through it's quantum matter and the electro-

magnetic fields that exist in space. The celestial bodies such as the Sun and the Moon produce the strongest fields in space, this influence upon man relates to how Allah guides man through the quantum universe;

Allah speaking about the quantum effects of these bodies on human consciousness connects all of them together in an oath He takes regarding this truth, and say's "BY the sun and its radiant brightness, By the moon as it reflects the sun! BY the day as it reveals the (sun to the) world (the effects of the sun are seen in the day), By the night as it veils it darkly! (The night that stops the effects of the sun on man creating a cycle of increased and decreased influence upon man) BY the sky and its wondrous make (by the atmosphere and the fields present in it which decide the seasons and weather), By the earth and all its expanse! BY the human self, and how it is formed in accordance with what it is meant to be, And inspired it (through these things with conscience of) what is wrong for it and (what is) right for it. To a happy state shall indeed attain he who causes this [self] to grow in purity (Zakaha), and truly lost is he who buries it [in darkness]. TO [THIS] TRUTH gave the lie, in their overweening arrogance, [the tribe of] Thamud"(91:1-11).

In this verse Allah refers to the Sun's brightness, it's solar activity, it's radiation, solar flares and it's electromagnetic field that affects the entire solar system which the Moon reflects, then the cycle of

day and night or the cycle of increased and decreased solar activity that affects the earth's atmosphere creating many effects in the atmosphere (besides weather) like the temperature dropping and increasing, "the sky and its wondrous make" which creates the four seasons on earth, and how these things affect all the earth ("it's expanse"), Allah then directly connects this to the Human soul who through the quantum aspects of man's physiology is influenced by these fields, because of quantum entanglement man is influenced through them, (my book "Who Was Al Khidr" discusses this in more detail, it can be downloaded at my blog).

All the fields and atmospheric cycles (the four seasons) on earth are influenced by what is occurring in space and this cycle creates a change in man which people who know the science of dream interpretation have to factor in when interpreting dreams or visions.

We only need to consider how differently we feel during the day from the night, or through different weather cycles or temperatures, earths atmosphere is made of many systems connected to each other which are also influenced by what is occurring in space.

All of this impacts on mans consciousness and shapes his self, it's been scientifically observed and recorded for the past few hundred years that when the sun is at it's solar peak in it's cycle, every 11 years, man goes through periods of increased inspiration witnessed through his endeavors on earth and when it's at it's lowest man ex-

periences periods of decreased inspiration, witnessed by less significant activity as recored in history and then correlated (compared) to these periods of solar activity by scientists.

In the science of dream interpretation it is key to interpret a persons dream based on the society and culture he comes from because that is the origin of his psychology, so any symbolism in the dream is associated with that persons surroundings because this is where his influences in life come from.

Imam Kubra's body of work was primarily regarding dream interpretation, He associated the colors traditional used for each of the four seasons with each Latifah point because the change in cycles through out the year is the change in the self Allah wants each person to experience. This is stated very clearly and often in the Quran each time Allah mentions the weather and the wisdom behind it, so from here we have to contemplate what Allah wants each person to experience in the change of seasons.

“It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.” (7:57)

Here Allah says he sends the winds like heralds of glad tidings racing before his mercy, the mercy is the bounty Allah sends when he brings the earth back to life and gives man crops to live from, Allah then likens what is occurring on earth to what man will experience when he is resurrected. From these kinds of examples in the Quran the science of dream and vision interpretation developed because these are the symbols Allah himself used.

In this verse Allah clearly says He uses the weather and atmosphere to shape peoples perception “It is He Who shows you the lightning, as a fear and a hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!”(13:12)

Allah often uses the weather to teach people and guide their view of life “The life of this world is like the rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.”(10:24)

In this verse Allah uses the example of the flood to teach the reality of justice in the universe, “He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The

stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood—the froth disappears, but what is of benefit to man stays behind—this is how God makes illustrations.”(13:17), to many this may seem like a figure of speech that as the froth disappears truth will stay, but Allah never uses empty figures of speech to illustrate anything He uses speech that always reflects what is occurring in creation.

In the world Angels truth is a physical thing because our actions impact the subatomic world which they see the result of, and falsehood is a physical thing that also manifests because of peoples actions, this is how the physical world and dream world are connected, because the dream world and the unseen world (ghayb) is the quantum universe we shape it just like we shape our dreams.

Every type of expression in the Quran is a description of what is actually occurring in the universe this how the Quran has depth, “the froth disappears, but what is of benefit to man stays”.

Once we understand that our imagination shapes the quantum universe just like our body can create entire locations in our dreams from particles, we can understand how our actions in life likewise shape quantum parts of the world around us every moment during the day. This is the world Angels exist in see and act in, we can see in this verse that Allah is teaching man quantum mechanics, in this

instance the reality of truth and falsehoods as they manifest in the atmosphere from the consequences of our actions, “The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way Allah illustrates truth and falsehood—the froth disappears, but what is of benefit to man stays behind”.

Our mind entangles (arranges) particles to create the images we see in our head but this is only the beginning of the matter, our actions through our body and the way it interacts with the quantum part of the world also do the same thing and it has a wider affect on our surroundings, which is cumulative in a society. This is stated very clearly in what Allah and his prophet (saws) said are the consequences of oppression (zulm) on society, “And fear oppression, which affecteth not only those of you who do wrong (but rather befalls on both the wrong-doers and the wronged): and know that Allah is strict in punishment.”(8:25)

“but rather befalls on both the wrong-doers and the wronged”(meaning it's affects fall on all in society) (Tanwirr al Miqbas Min Tafsir ibn Abbas, 8:25), and Allah advises “remain not (after knowing) in the company of such evildoing folk” (6:68), the prophet (saws) said “if oppression or evil becomes widespread on Earth, the one who witnesses it and rejects it will be as if he were absent (meaning he didn't allow it's quantum effects into his heart

and self), and whoever is absent at the time of the oppression but consents to it or is silent about it (makes no effort to reject it in his body), it will be as if he witnessed it.” (it’s quantum effects will harm him), (Abu Dawwud, Baihaqi).

The prophet (saws) warned his Ummah and said “Do not enter houses or cities of the oppressors if you are keen to get what they will get.” (Ahmad) we shouldn’t even enter the city or pass through it, this is the extent to which the evil quantum effects of oppression should be avoided, this advice was always taken literally and in this manner by muslims, that simply being in the same atmosphere and city as the oppressor will harm us.

If we understand that what Allah wants manifests in the universe from the unseen world (subatomic world) to the physical world then we can understand how the universe works and the deeper meanings of the verses in the Quran, it was because the classical scholars understood this connection in literal terms they could explain the Quran much deeper than we could, today we lack depth and erroneously simplify things.

The teachings of Imam Kubra’s tariqa were eventually taken over and advanced by the Naqshbandi Tariqa that came after them, according to their teachings when we go from the season of Summer to fall (Autumn) red is associated with this change in seasons be-

cause in the hight of life, seen in summer, the coming of fall is a preparation for the state of death seen in winter.

This change in nature is meant to teach us that everything on earth is moving and changing within the same reality, everyone will experience the change in seasons together so all of our realities together will experience this change in life. Red is a preparation for death symbolic with war and the forces of dying, Yellow which represents summer has the reality of the hight of life, and the excitement of life these are the traditional colors in relation to the seasons and self as it is influenced by life during these times.

If a person advances spiritually, which isn’t the case for everyone, selflessness is part of that process so black is the color of selflessness, because black isn’t a color it is the absence of color, it means no more existence (ego or nafs). In the color spectrum the human eye only sees the color reflected out at us from what we are looking at, the rest of the colors in the light spectrum, which look like a rainbow, are absorbed in so a red object only shines the color red and a blue object only shines the color blue, light has all the colors in it (all the time).

If we see the a yellow object this color is reflected at us while the rest of the colors are absorbed in, but when we get to black it means all the colors are absorbed in, so black is the absence of color and isn’t a color itself.

In relation to the self black represents the nothingness of the self, or the ego being purified. In the changing of the seasons from fall (Autumn), where all the trees are turning red and dying, coming to winter has the reality of death because that is the reality of nature at this time.

Allah uses the analogy of death in relation to winter or a dead land in the Quran often, the scholars understood from the science of dream and vision interpretation that, from how the world is always changing, not just in the seasons but also during the hours of the day this impacts man's psychology and self, which is seen very clearly in the times for the five daily prayers, the Jumaah (Friday congregational) prayer and any other special day or period Allah has made significant for Muslims.

This change in the self and how we perceive the world, because it occurs physiologically means man and his self are connected to the world physically, so anything that occurs in the world will affect his body and self physically, for example one night of the year Allah marks apart from any other night, it is called the night of power in the Quran (Laylat al Qadr), the Quran says this night is better for man than 1000 months, Allah didn't call this night the night of merit where He simply records extra rewards for actions, He made a point of calling it the night of Power because in the unseen world power means acts have an increased effect, so whatever we do in

this night its effects are multiplied, which relates to the Lataif since they are the place in man's body most receptive to change in the unseen world.

Allah tries to teach man through what is occurring in the world and this reflects in the type of dreams he has. White is the color of winter because it has to do with the preservation of life, in Autumn red is the color because that is when things are dying, but in winter whatever is left tries to preserve itself through the cold months so it can reach spring.

In winter Allah is teaching mankind to preserve during this season, preservation is related to resurrection which will occur after winter passes, white then refers to preservation and resurrection. White is symbolic of the purity of death, it means you have passed death (Autumn), and winter is fall moving onto spring where the earth comes back to life, so now we are in the ritual purity of white, this is why people are traditionally buried in white it symbolizes the purity after the moment of death occurs.

Green is the color of spring, and spring is the reality of resurrection, Allah shows with spring and the water that falls from the sky everything is resurrected, as Ahadith state this is how mankind will be resurrected on the day of judgment Allah will grow our bodies from the ground like plants then place the souls in them to bring them back to life. From spring we move towards the reality

of summer, which is yellow, the colors have an importance relating to life, yellow has to do with the significance of knowledge and the height of this earthly life.

Because black has to do with the state of annihilation and selflessness, black is the highest spiritual point, it means to enter the presence of Allah with no characteristic with no identity to be nothing except what Allah wills, 'annihilated in Allah's will'.

Allah in the Quran mentions the annihilation of the self in His will, it is the height of what a prophet can achieve, He (saws) said about the prophet (saws) "Nor does he speak from his own desire" (53:3) the prophet (saws) achieved this in the most complete manner of any prophet which is why He (saws) reached the furthest limit of nearness to Allah (Sidrat al Muntaha), the closer you are to Allah means the more selfless you are, and the more you embody His will means the more you know His Will and Him.

Aisha (ra) the prophet's (saws) wife said the prophet (saws) was a walking Quran, "Nor does he speak from his own desire, It is not but a revelation revealed"(53:3-4).

If we consider how Allah inspires man through the celestial bodies, the planets as they move are reflective of different changing realities in the universe and everything in the universe moves like clock

work, the seasons are another reflection of reality changing on earth and so are the hours of the day.

These changes in the world around us are not just visual they also reflect a change in the unseen world (the quantum universe), which is why some days are more significant than others, the night of power means that these changes in the universe have brought a night in which there is increased power in the universe, so the cycles we see on earth reflect periods of increased or decreased power and there are many days that reflect this truth like Friday, or the day of Arafah, or Ashura, or the 10 blessed days of Muharram, or the days of Eid, each month has its unique days.

Acts done on Friday are not the same as acts done on any other day, the prophet (saws) said this many times.

The prophet (saws) said "the best day in the sight of Allah is Friday, the day of congregation." (Bayhaqi), if something is special with Allah then its benefit will reflect in creation for mankind. Allah singled out Friday and chose to do many things in it, the prophet (saws) "The best day on which the sun rises is Friday. It is the day Adam was created. It is the day Adam entered the Heavenly Gardens, the day when he was expelled from it and also the day he died. Friday is the day on which resurrection will take place." (Muslim) And "In it is an hour in which no one will pray to Allah except that Allah will hear his prayer." (Tirmidhi), "this hour

is sought during the last hour after Asr”(Abu Dawwud), meaning the last hour of Maghreb before sunset.

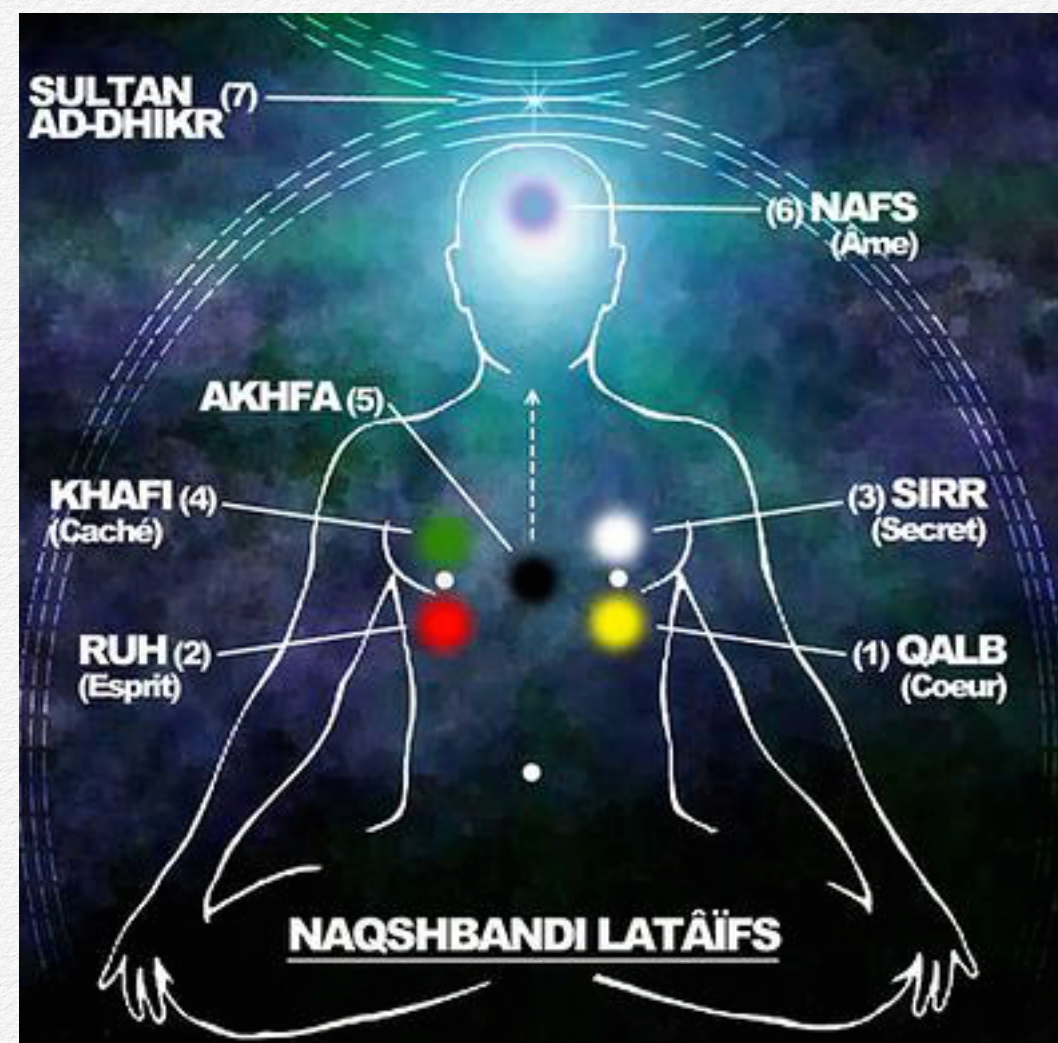
Our sinful acts affect our body and the world around us, so when Allah says He is forgiving these sins it means He has created something which will wipe out these negative effects from creation, “the froth disappears, but what is of benefit to man stays behind” (13:17).

The scholars said the Qalb (heart) Latifah is the most affected by maghreb, the sunset prayer, the Akhfah latifah in the chest by the Isha (night) prayer, the one above the heart, Sir, by the fajr (morning) prayer.

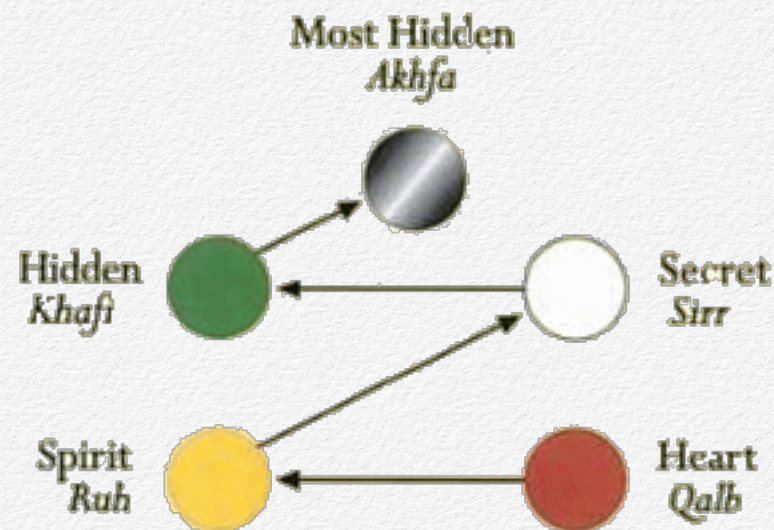
As the hours of the day change each one is more active at this time, Allah mentions this in surah al Shams (91) He inspires man through the day and night cycles, night and day are periods of increased and decreased solar activity on earth, “BY the day as it reveals the (sun to the) world” the powerful effects of the sun are seen in the day, “By the night as it veils it darkly!” then night stops the effects of the sun on man.

The morning prayer is when the sun first shines, it’s effects steadily increase until we reach the noon prayer which is the height of it’s affects, they then decrease until the mid afternoon prayer and die out slowly by the sunset prayer, the night prayer marks the begin-

ning of the darkest part the of night. Because all of this change is reflected in the what is occurring in the atmosphere our body also experiences this change through the Lataif points in the body, since (in simple terms) they are sensitive to changes in the amount of energy present in the atmosphere.



[The points are drawn parallel to each other and not necessarily in the exact spot to the inch.]



[Each Latifah is most active during a specific time of day corresponding to the five prayers starting with Fajr (dawn) prayer, which the Heart Latifa is most active during and ending with the Akhfa Latifah most active during the Isha (night) prayer, this is a daily cycle man goes through.]

The First latifah, Qalb represents the shallowest point in the depths of the heart, this steadily increases during the day as the sun rises and we experience the events of the day, when it sets it is deepest in the nothingness of night when the Akhfa Latifah is most active, not because there is increased energy in the atmosphere but because that point is the most receptive (capable of perception) during times of little energy.

As we move from one Latifah point to another, beginning with the Qalb Latifah which marks the fajr prayer, they eventually draw two triangles facing each other as you follow them during the day, from the Qalb Latifah to the Akhfa Latifa and back again as we reach the fajr prayer each morning.

From Isha (the night prayer) to fajr (the morning prayer) you pass the color black or the Akhfa point in the center of the chest, selflessness is represented by the nothingness of night, which is the state of death, Allah takes the souls of the believers while they sleep and returns them before they awake this is the nothingness man experiences at night “Allah takes the souls of the dead and the souls of the living while they sleep– He keeps hold of those whose death He has ordained and sends the others back until their appointed time– there truly are signs in this for those who reflect.” (39:42)

That is why the morning prayer before the sun rises is the most powerful it is the birth canal of the day, the prophet (saws) said “Two rakah of prayer before the (obligatory) fajr prayer are better than the world and whatever is in it.”(Muslim), there is also a chapter in the Quran named after this prayer.

“So perform the prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Quran at dawn – dawn recitation is always witnessed (by the Angels, their

presence means increased “energy” because they are made from Light) and during the night wake up and pray, as an extra offering of your own, so that your Lord may raise you to a [highly] praised status.”(17:78-80)

Praying at night is so powerful that its effects are similar to performing the major or minor pilgrimage, the prophet (saws) said “Whoever prays the morning prayer in congregation (the prophet (saws) said praying in congregation increases the effects of prayer 25 times) then he sits remembering Allah until the sun rises and prays two Rakahs (Duha) will have a reward similar to the Hajj and Umrah pilgrimage”(Tirmidhi), the prophet was charged with reading the signs (Ayat) of Allah in the universe that means understanding the effects of worship upon man, this is the terminology He (saws) used to convey what was occurring to desert Arabs living 1400 years ago, in terms of reward but the scholars and fuqaha (jurists) among companions understood the scientific merit of His (saws) words perfectly which is reflected in what they wrote and how they acted based on their understanding.

There are many examples of the companions holding back information they understood from the prophet (saws) because the people they were speaking to didn't have the capacity to understand it, the world was different back then. “A man asked Ibn ‘Abbas [about the verse], “and of the earth the like thereof”, back then they had

no idea of space and other planets so how can you prove what you are saying, Ibn Abbas (ra) replied, “what will save you from disbelieving if I inform you?”, He (ra) said “ “Had I narrated to you its explanation, you would have disbelieved, and your disbelief is your denial of it.” (tafsir of Al’Imad ibn Kathir)

The prophet (saws) was never speaking in terms of a lifeless merit system that Allah employed for performing these acts, this matter, Islam, is not about accounting, or recording the worth of deeds in a book as some took to thinking in our time.

Allah begins surah al Fajr (89) by taking an oath by the time of the morning prayer and mentions other significant periods of time. Imam Suyuti said in his Tafsir about this surah, “By the dawn, that is to say, [by] the dawn of each day, and [by] the ten nights, the [first] ten nights of (the month of) Dhu’l-Hijja, and [by] the even, the pair, and the odd (read watr or witr, two [alternative] forms), the single, and [by] the night in motion, falling or receding”(89:1-4)

Literally the motion of the night as it decreases in power, and the Akhfah is less active, then the sun (dawn) breaks the darkness, this is the significance of the motion of the night to man and his self.

Allah takes an Oath in relation to these things and then says “Have you [Prophet] considered how your Lord dealt with [the people] of

Ad, of Iram, [which is the city] of lofty pillars, whose like has never been made in any land, and the Thamud, who hewed into the rocks in the valley, and the mighty and powerful Pharaoh?”

What is significant about these tribes in relation to the things Allah swore by? Allah himself asks “is this oath strong enough for a rational person?”(89:5)... “[The nature of] man is that”(89:15).

While surah al Fajr (Dawn) talks about the night and man's self, we know Surah al Shams (sun) talks about the sun and man's self, Allah said “TO [THIS] TRUTH gave the lie, in their overweening arrogance, [the tribe of] Thamud”(91:11), we also know Pharaoh and the Egyptians worshiped the sun, the planets and the stars and understood these effects erecting great monuments that mimicked their heavenly movement, the great Pyramids in Egypt for example were found to be in perfect alignment with Orion's belt in the sky, and like the tribe of Thamud the Egyptians did not accept Allah as the creator of everything.

So in surah al Fajr (89) we see another example of Allah teaching man about effects of the Universe on man's self through the subatomic parts of his physiology, in this surah the nothingness of the night as its effects break with dawn, and the uniqueness of specific times of the year, the first 10 nights of Dhul Hijja the month of pilgrimage, as well as the periods between prayers each day.

“it is also said that the Even refers to all prayers which are made of an even number of units: two or four units of prayer-the morning, noon, mid afternoon and night prayers-while the Odd refers to the prayers which consists of an odd number of units of prayer such as the sunset and Witr prayers (prayed after isha)”(Tanwir al Miqbas min Tafsir Ibn Abbas, 89:3)

The night starts with the latifah of maghreb (after sunset) which is two fingers below the left nipple, then as the night increases you pass to the latifah of Isha, located in the center of the chest, the time for Isha is the darkest part of the night which is why that Latifa is represented by black, then the night and its activity move towards fajr (dawn) which represents new life because it is the birth of the day.

Then Dhur (noon) is the apex of the day and also represents the apex of your life during this period, from the point of Dhur onwards now that day is dying, so by the salat al Asr, the mid day prayer, it's a state of remembrance for the death of that day. As we trace the Lataif, from Asr it is going to pass a death point (through the center of the chest) to maghreb which is the setting of the sun.

That is why the two most powerful prayers are the fajr, the rising of life with the sun, and the Asr prayer the setting period of the sun or death of the day. The prophet (saws) himself connected the significance of these two prayers together, the prophet (saws) said

“Whoever performs the two ‘cold’ prayers (Fajr and Asr, cold is a reference to the state of the sun, it decline while it is setting and the cold of night before it rises) shall enter Jannah (Heaven)”(bukhari, muslim), He (saws) also said “the person who performs prayer before the sun rises and before it sets shall never enter the fire.”(Muslim) telling us how effective they are at protecting man, the protection is it’s effects on the body and how that influences a person life.

The effects of missing the Asr prayer are so catastrophic on a person’s physiology and state the prophet (saws) said “He who misses his Asr prayer is as if he lost his wife, children and all his wealth.”(Muslim) the prophet (saws) saw the Asr prayers effects on man and this was it’s equivalent in terms His (saws) community could understand 1400 years ago, in another narration He (saws) said ‘the person who misses it his actions are rendered worthless’, they have no effect (efficacy) in life (mishkat, p60).

Allah in the Quran also takes an oath by the time period of Asr, the surah (chapter) named after it also speaks about the worth of mans actions “By the Asr, Verily Man is in (a state of) loss, Except such as have Faith, and do righteous deeds, and (join together) in teaching the Truth, and Patience and Constancy.”(103:1-3)

As many scholars pointed out this chapter is one of the most significant in the Quran because Allah goes from mentioning the physics of the universe, to the physiology of man, to the way he has to live his life, encompassing everything these areas of knowledge mean in simple statements, a perfect example of Jawam al Kamil. It’s meaning is so encompassing of many different areas of knowledge and science that many scholars believed as Imam Shafii (ra) said ‘if only this surah had been revealed, it would have been enough for the guidance of mankind’.

Allah said the Human body is always in a state of loss in this universe, but it is in a state of gain for people who spread the truth, in other words create an atmosphere of Haq (justice and truth) in society, and practice being patient and have perseverance. This was the reality of the Muslim Empire, it saw gain through the first 1000 years of it’s time on earth as it set up a community based on truth and Haq (justice), through which the rest of mankind benefited from this golden age, then it began to experience a period of decline over the past 400 years as injustice spread more than ever when the last khalifa, the Ottomans began to chase after wealth, power and territory.

The prophet (saws) understood this perfectly, the connection between mans personal actions in life, and in a community, and the state of man while living in a society, as well as how that societies

actions impact the world (universe). Man is connected to the quantum universe through his physiology and his actions impact and shape the spiritual world we live in which then shapes society in an ongoing cycle.

The prophet (saws) said about how societies actions impact the quantum universe, and how the quantum universe impacts us in life, “O emigrants, five things are such that if you are involved in them, may Allah not cause you to be involved in them, then the punishment of Allah will descend upon you (descend means the punishment will come from the quantum universe). The nation that is openly involved in zina (fornication) will become afflicted by plague and other such diseases that were never heard of before. Those that cheat in measuring, will be afflicted by poverty, hardship and oppression. Those that default in the paying of zakat (charity), will be afflicted by drought. Had it not been for the animals, not a drop of rain would have fallen. Those that transgress the bounds of Allah and his prophet (saws), will be overcome by the enemy. As for those that legislate unjustly, they will be involved in internecine (destructive to both sides) fighting.”

We should always remember that Allah does things through the universe, the laws that govern it is the system He put in place to represent His will, so when the prophet (saws) says Allah will afflict people with a punishment because of their actions, it means

their actions impact the world Allah controls, so that the world harms them (or becomes harmful for them), this is the balance Allah set up in the Universe mentioned often in the Quran;

“And the Firmament (space) He has raised high, and He has set up the Balance”(55:7)

He then let mankind know about this balance that He created in the Universe, “It is Allah Who has sent down the Book in Truth, and the Balance” (42:17)

“We sent our messengers with Clear Signs and sent down with them the Book and the Balance, that men may stand forth in justice; and We sent down Iron, in which is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him and His messengers in the Unseen: For Allah is Full of Strength, Exalted in Might.”(57:25)

What is significant about this verse is the fact that Allah in it's themes connects the balance of the Universe with Iron being sent down to earth, Iron can only be created in a sun almost entirely through quantum reactions, He then mentions Irons use in war to create justice and a just society through struggle, in this way Allah connects the balance in the universe with man creating justice on earth and then says, man in this struggle is helping Allah and His

messenger (saws) in the Unseen world (ghayb), in other words what man does Helps Allah in the quantum universe (unseen).

This is the clearest verse stating mans actions affect the Universe and the Universe affects man, and clearly through the quantum universe mankind can help Allah but creating an atmosphere of justice in a society which is moral, Ibn Abbas (ra) said: ‘They help Him even though they do not see Him’.

Because of these realities in the quantum universe, empires go through a period of increase and then eventually a decline, the prophet (saws) prayed for his Ummah because of His (saws) knowledge regarding this matter, the prophet (saws) said “I hope my community will not fail to maintain their position in the sight of their lord if he delays them half a day. Sa’d (the narrator) was asked How long is half a day? He said it is five hundred years.”(Abu dawwud)

He (saws) also said “Allah will not fail to detain this community for less than half a day”(Dawwud), the prophet knew his community would be given a day (1000 years) in which to thrive, this is mentioned clearly in the Ahadith about Imam Mahdi (ra), but Allah would then detain them on earth for another half day before the end, the prophet (saws) feared they would loose their position with Allah because the increasing corruption in the world would become to much for them to handle and maintain the balance in the Universe.

These dua (prayers) are in relation to Islam’s time on earth and Imam Mahdi (ra), because at the end of this period of decline, mankind would face the worst oppression the world has ever experienced, which Allah will need to rectify.

Imam Mahdi (ra) will appear and spread justice like oppression was deliberately spread around the world, the prophet (saws) said “If there was only one day (1000 years) left in this world, Allah will lengthen it (meaning detain the Ummah by half a day, 500 years) so that He could send during it a man who is from me or from my family; his name is the same as my name and his fathers name is the same as my fathers name.” In another narration “Allah would send a man who will be from my family to fill it (this world) with Justice as it was filled with injustice” (currently we are in the year 1436 AH, if we consider Isa (as) return before the end and his stay on earth then we are not long before the major events of the end begin).

After the Islamic religious Empire declined no other Empire established justice on earth for humanity and man, they were each secularized and sought their own wealth and power, which eventually by our time created the worst kind of oppression the world had ever faced.

The connection between mankinds actions upon the earth is also stated clearly in a number of verses in the Quran, remembering

that Allah does things through the universe He says “And whatever calamity befalls you, it is due to your own doings and Allah forgives many of your shortcomings”(42:30), this means there has to be a system in the universe that brings this about, and indeed this is clearly seen through quantum mechanics and how the quantum universe is connected through the many systems (in chemistry, biology, physics etc) that exist.

The wrong actions of man have evil effects on the universe, in the next verse Allah mentioning water is not a figure of speech because when it was revealed mankind had hardly sailed the seas, “Corruption has spread on water and land due to the doings of mankind. In order that Allah make them taste the penalty of some of their doings. Perhaps they may retract.”(30:41), in the last half of the verse Allah is explaining why He let corruption, or evil effects, from man's actions spread on water and land, this explanation would not have been necessary if it was referring to sailing because it would have been stating the obvious, that man spreads corruption wherever he goes, but Allah went out of His way to say He was responsible for allowing it to spread not man which is then a reference to the Universe.

The prophet (saws) said “O Ali whatever calamity befalls you; illness, affliction or any worldly calamity; it is the earning of your own hand.” Here the prophet is saying our bad actions will result

in punishment manifesting from them in different forms, man impacts the subatomic universe which is made from small particles but they will eventually impact the world as they interact with the many systems in it.

These effects occur to such an extent that the minutest things the prophet (saws) attributed to the quantum universe, Imam Hassan said the prophet (saws) said “By him in whose control is my life! Any scratch, twitching of veins, slipping of the foot or a flying stone suddenly striking the body; all are due to the committing of sins.”

Those among the companions who had the capacity to understand these matters spoke about these things, Imam Hussain once fell ill, people came to pay him a visit and expressed their condolences. He replied “what is achieved by condolences? This is due to some sin I have committed.”

Once Asthma bint Abu Bakr (ra) experienced a headache. She exclaimed “this is due to my sins”.

Man's actions shape society and the actions of society affect the world, the world in turn then affects society. Again keeping in mind Allah does things through the Universe, in this regard the prophet (saws) said “The nation that has taken to fornication and interest (usury) should await the chastisement of Allah”. He (saws)

also said “The nation that is involved in misappropriation of trust (embezzlement), Allah will fill their hearts with terror for their enemies. The nation that is engaged in fornication, will experience great numbers of death. The nation that cheats in measure, will have their sustenance curtailed. The nation that legislates against the truth and justice, will experience great bloodshed and the nation that breaks it’s contracts will be punished by the enemy.”(Mishkaat).

Everything in the universe is connected to each other through many systems that exist in nature from the larger physical world to the finite quantum universe, nothing exists independently of anything else “There is not a creature that moves on the earth whose provision is not Allah’s concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record”(accounted for) (11:6).

Every particle is accounted for by Allah, “And with Him (Allah) are the Keys of the Unseen (quantum universe). No one knows them (what opens knowledge of the unseen) except for Him (Allah). And He (Allah) knows all that is on the land and all that is in the seas and there is not even a single leaf that falls except that He has full knowledge of it and there is also not a grain hidden in the darkness (or depths) of the Earth (literally every single particle the earth is made from), nor anything that is wet or dry, except that (all of

these) are preserved in a Clear Book.” (recorded and accounted for)(6:59).

“And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.”(10:61)

Scientists call the reactions between Atoms and particles chaos because they can’t follow the path they are taking in space, but here Allah is teaching man they are not beyond His knowledge to know each one of them, “Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record”(34:3). Allah guides man through the Unseen and the Quran is for those who believe in the the quantum universe, “He is the Knower of the Unseen”(72:26), “This is the book whereof there is no doubt, a guidance unto those who ward off (evil and) who believe in the unseen”(the subatomic universe)(2:2-3).

Allah said the human soul is by the His command, meaning Allah associated the Laws governing the universe which are also by His command with the human soul, because this also means the souls origin is from the deepest depth of the quantum universe, like the

Laws that begin there, it means the soul is affected by and affects matter through all Laws in the Universe.

The soul which is connected to the heart and man's body affects particles from the most basic level in the universe to bring about what Allah fated for man as well as man's will in life, this is how man has the most free will of all of Allah's creatures who live and experience life through the subatomic parts of the universe, but has the least power among them, man's will (by means of his soul) begins to affect creation from a deeper level than even their existence.

This fact, that what man does resonates to the deepest depths of the quantum universe is mentioned in the Quran, "O my son!" (said Luqman, referring to man's actions), "If there be (but) the weight of a mustard-seed (a simile for the smallest grain/particle visible to man) and it were (hidden) in a rock, or in the heavens or on earth, Allah will bring it forth: for Allah understands the (most) subtle mysteries (a reference to the subtle subatomic universe), (and) is well-acquainted (with them)." 31:16, the wording in this verse is very similar to every verse that mentions an atom's weight of good or evil in the Quran, according to Ibn Masud (ra) and many of the companions of the prophet (saws) the rock is a reference to a depth in the subatomic universe, this is seen in the phrasing "and it were (hidden) in a rock, or in the heavens or on earth",

because the earth and heaven are mentioned as a place for the seed to be after the rock is mentioned, we can understand the rock is a reference to something not on earth or in space, (see the Hadith of Ibn Masud (ra) in the section on Ahadith about life on other worlds,) so the verse is saying even if man's actions have an effect at this depth in the subatomic universe, whether good or evil, Man will see it and be accounted for it.

"So whoever does an atom's weight of good (or smaller) will see it, And whoever does an atom's weight of evil (or smaller) will see it." (99:7-8)

The Angels who have the most power of Allah's creatures have the least free will, Jinn have less power than them but greater free will and man has the most freewill but the least power.

Man who was created in Allah's image is a miniature copy of how the universe exists and brings things about because his heart begins affecting what is in the universe around him from the deepest particles in space, we see this all the time with our dreams, our mind arranges particles to create an entire world we see and experience almost as real as this one.

We have to then ask, what degree of control over matter does the body require to create a world we can walk and live in that is often populated by people animals and other creatures, this is almost

bringing something to life and is similar to what Allah can actually do.

Imam Ibn al Arabi elaborated on man's reality saying: So if you have understood, I have explained to you what is meant by "man". Look at his grandeur through the Most Beautiful Names (qualities of Allah, he embodies), and the fact that they seek him (Allah's other beings the Jinn and Angels who were both asked to prostrate to him, which means to follow his will) Through their seeking him (and their requiring his existence) you will come to understand his majesty, and through his appearance through them (as the Angels and Jinn support Him), you will understand his lowliness (because of his reliance). So understand!

From this it is understood that he is a copy of the two forms Allah, and the Universe. (Imam Ibn al Arabi's summary of his work *al Fusus al Ahkam*).

Man is a copy of the two forms Allah and the universe, but with human limitations.

"It is Allah who has given you the night in which to rest and the day in which to see. Allah is truly bountiful to people, but most people do not give thanks. Such is Allah your Lord, the Creator of all things: there is no god but Him. How can you be so deluded?

This is how deluded those who deny Allah's messages are."(40:61-63)

Allah in the next verses then goes on to connect the earth and its atmosphere to man's physiology and compare it to other worlds in space, all of it is a reference to quantum mechanics and how everything depends on each other for sustenance, "It is Allah who has given you the earth for a dwelling place and the sky (its atmosphere) for a canopy. (From here Allah connects the earth and its atmosphere to man's physiology, man's body is physical but in his body are systems that rely on the quantum universe) He shaped you, formed you well, and provided you with good things (because Allah is talking about the way man is created, his internal structure, this is a reference to not just food but the quantum sustenance of the body man gets from the atmosphere that Allah mentioned earlier). Such is Allah your Lord, so glory be to Him, the Lord of the Worlds" (all the worlds in space that can't sustain man like the earth) (40:64)

Other worlds in space can't sustain life like earth this is the contrast in this verse, there atmosphere's and distance from the sun are too destructive for man's body.

Building upon these building blocks of life and reality that man finds himself in, is how Allah shapes man's perception through the world and what is in it, this is why visions and true dreams are rep-

representative of what is occurring in the quantum universe and how the Lataif system is used to open man's heart to what is there.

If the Qalb (heart) Latifah opens, through Allah's order, it will fix all the Lataif points in the body because it is the seed of energy for the body, it will then begin to nourish the entire body so it returns to health.

In the old days teachers of tasawwuf would give students different adhkar to recite and they would go and work on themselves, but that time it doesn't exist anymore, people are too busy with world affairs and world distractions, what's important now is the reality of the mirror, or mirroring, the prophet (saws) said "Each of you is a mirror for his brother. If he sees something bad, let him remove it for him", it means keeping the company of the shaykh and the shaykhs that kept the company of the shaykhs before them because they are opening a reality of mirrors back to the prophet (saws) since they constantly work at perfecting themselves and maintain the prophetic character.

The prophet (saws) said "The allies of Allah are those who remind you of Allah when you see them", Allah also said about this reality "the believers are nothing but brothers" (al hujuraat:10) and brothers have similar character because they are raised in the same family.

This means if you sit in the presence of a mirror long enough it's going to reflect its reality upon you. What the mashayikh (scholars) ask from a student is to do the dhikr (remembrance of Allah) to polish our mirror, the heart, the prophet (saws) said "For everything there is a polish and the polish for the hearts is the dhikr (remembrance) of Allah", the more a person recites the more they polish the heart, as you polish the heart you take on the reflection of the master/teacher, so keeping their company, keeping our practices, keeping our chanting, polishing the heart so that they can begin to reflect their perfection onto us.

The responsibility after the prophets (saws) death, Allah left to His (saws) descendants because they would be the ones to most closely mirror the prophetic character, having come from the same family, it is estimated that about 80% of Islam's greatest scholars through history were descendants of the prophet (saws), this reality the prophet (saws) was given knowledge of and advised His (saws) ummah regarding it, He (saws) said "I am leaving among you something which is very important and should (both) be followed, you will not go astray if you get hold of it after I am gone, one part of it being more important than the other: Allah's Book, which is a rope stretched from Heaven to Earth, and my close relatives (Ahl al Bayt), who belong to my household. These two will not separate from one another (meaning the chain of mirrors will remain intact) till they come down to the reservoir (al Kawthar, on the day of

judgment), so consider how you act regarding them after my departure.” (Tirmidhi)

Allah likewise revealed in the Qruan that Tahara (purification of the self) would always be tied to the prophets descendants, among them you will find the most purified people and they will teach others how to purify themselves, “Allah intends only to remove from you impurity, O people of the [Prophet's] household, and to purify you with [extensive] purification”(33:33) this is where the science of Tassawwuf (purification) came from, the prophets (saws) descendants, Allah purified and guided many among them and they purified and guided the Ummah through the knowledge they learnt and developed, Tasawwuf (Sufism).

When we polish and polish the heart, and we seek out the knowledge of the Lataif they begin to dress us from that reality, so by studying one of their subjects or going into that understanding you begin to open the soul to ask Allah from those presence (this is holistic term), and the person (his character) begins to be dressed through those realities that mirror the prophetic character (reality).

Everything in the sufi tradition is based on these Lataif, that you go from yellow to red and pass black then to the white and then green and the ocean of blue (nafs, the self) that's all encompassing you, it means everything in our life is going to be understood and

reflected in these Lataif points, from the seasons in the year to the time of day, to the reality of each of the prophets.

The Prophets Associated With The Lataif and What They Mean

Every prophet has a reality, a character or personality, this is because Allah began revealing himself to mankind with the prophet Adam (as) and finished revealing him self through history with sayidinah Muhammad (saws). The prophets embodied specific qualities and through these qualities that mirror the qualities of Allah they are the leaders of creation.

In the levels of the Heart we have sayidinah Adam (as) as the role model for the first opening because He was the first man and Allah began teaching mankind from this depth. Saidinah Nuh (as) who was mankind's second start is the role model for the second depth, Ibrahim (as) was Allah's beloved is for the third, Musa (as) who Allah spoke to is for the fourth, Isa (as) was Allah's word and spirit from him is for the fifth and the master of all openings of the heart is sayidinah Muhammad (as) who reached Sidrat al Muntaha having the benefit of what past prophets achieved, Allah said we make no distinction between any of them.

The scholars have a saying "Shamsun Dinah, wa Qamarun Norah", The sun is light and the moon it's reflection. All Light is a divine light because Allah said He is the light of heavens and the earth in the verse of light and then explained how He uses all light and particles in the universe to guide man to him, what grants someone Allah's satisfaction (Ridah) is the Ridah (satisfaction) being placed next to the Diya, brightness of a person's faith, the prophet (saws) said to Harithah "you are a slave whom Allah has illuminated the iman (faith) in your heart".

Allah is satisfied (Ridah) with the prophets and has granted them an eternal light befitting their qualities, embodying it, as a result they are always like shining suns. This is what it means to be a prophet (as), the sun never stops shining and so they are always Allah's representatives for the rest of creation even after death.

"Have you not seen how Allah created seven heavens, one upon another, and set the moon therein for a light and the sun for a lamp?" (71:16) Here Allah calls the sun a lamp, since its light is self-generating, but He also calls the moon a light, since it reflects the light of the sun. He also says: "... and We appointed a blazing lamp ..." (78:13) The sun's light being extremely hot, and, "Blessed is He who has set in the sky constellations and has set among them

a lamp and an illuminating moon,"(25:61) emphasizing that the moon's light is light with little heat because He de-emphasised the sun by calling it by a lesser role it plays, that of a lamp or a light by which to see. When Allah says to His Prophet: " O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, as a caller to Allah by His leave and as an illuminating lamp,"(33:45 - 46) we are to understand that He made the Prophet's light powerful like the sun's, yet cool and gentle like the moon's.

In one verse Allah calls the moon illuminating and in another the sun a lamp but with the prophet (saws) He combines both qualities for his light, because it is powerful like the sun, gentle like the moons but a reflection of Allah's light, just like the moon's light is a reflection of the sun's light.

Each star in the sky is a sun, its light reaches earth even from a great distance, this is the simile Allah has presented for the light of the prophets (as), and in previous scriptures Allah mentions the same thing about the prophet Ibrahim's (as) light saying his light is like the suns.

In this way the prophet's (saws) are role models for mankind even after death, their lights reaching mankind to guide them no matter the distance or place, and specific prophets are masters of the opening of the heart for each Lataif point, because each point represents a reality a person is experiencing and they are the guides of

all realities mankind will experience, this is also what it means to be a prophet whose sunnah (example) man should imitate.

If we understand a simple rule then we can also understand some of the most complex things Islam's scholars have ever said, we should understand that the emotions and senses we have about everyday life and the thing we encounter can only be felt because of everything in everyday life, while everything we feel about the spiritual world can only be felt because of everything in the spiritual world, if they didn't exist in the spiritual world then we can't know them or feel them.

The scholars understood this and said the Quran is like a sun for the mind it connects us (our body) with the objects in the spiritual world, a deluded self can't see properly what he is connected to while a perfected self like the prophets sees clearly. Physics explains this with the laws of quantum mechanics like quantum entanglement, because in the quantum universe distance is no longer relevant, this is what Imam Ali meant when He (ra) said "The vision of the eye is limited; the vision of the heart transcends all barriers of time and space".

For example if we are looking at a building in front of us we can see it only because there is light bouncing off it at that moment hitting our eye. If the heart is given vision of Jannah (heaven) which is not physically in front of us and the light around us isn't bouncing

of it then how does the heart see something that is a great distance away, Imam Ali understood the physics of the hearts vision and said distance for the heart is not relevant, it can see no matter how far the object is.

This is something possible in physics because the heart uses quantum particles to see and sense and for them distance is not relevant they can be entangled (connected) to an object on the other side of the universe.

In basic terms we use visible light to see the physical world while the heart uses “invisible light” to see the invisible world. This is what Imam Ali (ra) meant when he replied to a question about creation and the unseen world, He (ra) said “It is like the dust in the air, it only becomes visible when the light of Allah strikes it”, when the heart receives invisible light it sees the invisible world (quantum universe), the light of Allah as Allah explains in the verse of light are all subatomic particles.

The Universe only looks empty to us, void of life but Imam Ali (ra) explained, we can only see the real universe with the light of Allah, while the prophet (saws) said the first level of Jannah (Heaven) begins where earths atmosphere ends, our space and solar system, so what we imagine is inside Jannah (heaven) is just there above us but we can't see it.

Harithah (ra) said to the Prophet, may Allah bless him and grant him peace, He could see the Throne of Allah, the people of the Garden in the Garden, how they visit each other in it, and the people of the Fire and how they howl in it. The prophet explained to him you are ‘a slave whom Allah has illuminated the iman (faith) in your heart’, in other words Allah gave him (invisible) light to see what is in the quantum part of the universe.

The prophet (saws) said “who ever recites surah al Kahf (chapter 18) on Friday it will illuminate him with light from one Friday to the next”(Hakim, sahih), in other narrations the prophet (saws) explains what the light of surah al Kahf does.

Allah is teaching us to open our hearts through everything we do in islam so can we bring the light He gave the prophets (as) into our heart, this is part of the mechanism Allah placed in the unseen world by which Islam remains alive in peoples hearts. Allah asked the Ummah to search for the science behind everything in the Quran, which they did, this is part of that knowledge.

One of the clearest examples of all this is the life of Sayidina Uwais al Qarni (ra) who learnt Islam entirely from a distance in Yemen while the prophet (saws) was still alive in Madinah, (our book “Quantum Teleportation and The Uwaisi Transmission” explains this in more detail).

Just like Friday the day of Ashurah in the month of Muharram is one of the most important days in creation, and it is closely tied with the Lataif points and which prophet is associated with each point.

This reality that each prophet has a role to play in the unseen world is most clearly seen in the prophet's (saws) night journey (Isra wal miraj), the prophet (saws) before going to Jannah (heaven) saw each prophet in their graves, then when He entered Jannah he saw them in different levels of Jannah despite the fact they will each be granted the highest level of Jannah (heaven) in the next life.

He (saws) saw Adam (as) in the first Jannah, to the right and left of Adam (as) the prophet (saws) saw large multitude of people. When Adam (as) looked to his right He (as) would laugh when He (as) looked to his left He (as) would cry. Adam (as) was looking at his descendants, to his right were the people destined for Jannah to his left were the people destined for Jahanam (hell).

In the Second Heaven the prophet (saws) saw Isa (as) and Yahya (as) (who were cousins), their mothers were sisters, the prophets made dua for him (saws). In the third Heaven the prophet (saws) saw Yusuf (as) who was handsome, Allah bestowed half of beauty on Yusuf, he also made dua for him (saws). The prophet (saws) then saw Idris (as) in the fourth heaven he also made dua for him (saws).

In the fifth heaven He (saws) saw Harun (as) the brother of Musa (as). In the sixth Heaven He (saws) saw Musa (as) and He (as) also made dua for him, (The full account of this night can be read in the article "The Collated Ahadith Of Isra Wal Miraj" at my blog).

The Prophet (saws) finally saw Ibrahim (as) in the seventh Heaven, He (saws) saw Him (as) with his back against bayt al Mamur, the frequented house which the angels visit to pray in. To the inhabitants of the skies al Bayt al Mamur is like the Kaaba is to us.

Every prophet has a reality Allah asked their community to emulate, because Allah taught us about these prophets in the Quran He directed mankind towards them. Starting with Sayidinah Adam (as) who was sent from paradise because of a mistake, Allah teaches us that He (ra) was saved on the day of Ashurah, this happened after 40 years on earth of crying and repenting to Allah. He (ra) was forgiven on this day so this was the first tawbah (repentance) for mankind and through it Allah accepted humanity, hence this day is very significant for mankind.

When we move from the Qalb latifah to the Sir latifah at the level of the Sir, we begin to be inspired by Sayidinah Nuh (as), a person will be given a task in their life which we have to complete no matter what anybody says, every test is going to come to us to take us off our path, to make us distracted from our path, this is the whole example of sayidinah Nuh (as) who spent 40 years building a ship

on a mountain with no rain, while his people harassed and antagonized him and attempted to harm him trying to stop him from completing his task. Sayidiah Nuh (as) teaches that this is the ship of faith, Allah will give everyone a task that you have to do in your life, maybe no body understands why you are doing it but your doing it to complete your faith, to perfect it.

Sayidiah Nuh (as) was saved on the day of Ashura, His (as) ship was saved from the flood of ignorance and was granted dock, which means a new reality, it means that ship that we build is the new reality and heart of the soul. We continually ask Allah for forgiveness and once we are saved we should keep our self saved, Allah will grant our soul ease and salvation on Ashurah because this is the day for it in the prophet's lives.

Sayidiah Ibrahim (as) then begins to inspire at the level of the Sir al Sir, when Allah grants safety to people and brings them to the shores of safety then at this time we must know we are moving towards Allah's light, "Allah guides whom He wills to His Light"(24:35). Nimrod built a giant fire to destroy Sayidiah Ibrahim (as), Allah saved him from this fire on the day of Ashurah. Sayidiah Ibrahim (as) has the Quality of Khalil Allah (the friend of Allah). This opening of the heart is the beginning of the friendship with Allah, Allah commanded the fire to be cool and a source of salam, peace for Ibrahim, "O fire be coolness and peace for

Ibrahim"(21:69), the word Islam comes from the word salam (peace) and it means to achieve inner peace, the fire of the self (desires, passion, anger, hate) are controlled resulting in the calmness of peace, this is the beginning of inner peace, "O soul at peace, return to your Lord"(27:30).

Sayidiah Musa's (as) light begins to influence at the level of Khafi, the fires are now controlled their root cause being anger, the prophet Musa (as) was saved from the Anger of Pharaoh on the day of Ashura. The tortures of Pharaoh are unimaginable, it means that everyone has a difficulty, the light of Musa (as) will inspire in the heart that you have to leave the difficulties that will destroy you, whether people or situations. Allah called Musa (as) to him and spoke to him directly, at this level a person will be given an intimate dialogue with Allah, but you have to leave your ignorance, Allah said to Musa (as) approach the burning tree but take off your shoes first, the prophet's (as) shoes were made from the hide of a donkey, an ignorant animal. The Light of the prophet Musa (as) teaches that if you want to enter into that Divine presence you should loose all those bad characteristics and ignorance completely.

Sayidiah Isa (as) light begins to inspire at the level Akhfa and teaches that shaytan doesn't leave us alone he is relentless in his attacks, his light will show new ways we are being attacked from, it

will show us how we are going to be betrayed from people we know, the prophet Isa (as) was betrayed by one of his companions for a bag of coins so Allah had to raise him to heaven because of it on the day of Ashurah. Allah is saying to man with the light of Isa (as) I am raising you, your soul, to my presence so don't care about those who betray you, it is from this point that man begins to have experiences directly from the presence of Allah, every person's experience is unique to him and his life, sayidina Isa's (ra) light begins to teach us this is the end of your association with this world you will turn to the affairs of the next one because this is the opening of the soul for man as Allah grants it its maghfira, forgiveness and acceptance.

Each of the prophets (as) in their lives was a master of the realities and what people experience with each level of opening in the heart, we can see this from their life's stories. But After this point the light of Muhammad (saws) begins to affect a person who was the master of All these realities, his life's story was the most complete of All the prophets experiencing everything they previously experienced, from the life of a common person to life as a leader of a community, to a prophet who went to war.

The prophet (saws) was the seal of their perfection, the last prophet Allah would send. Allah granted the prophet Hijrah, migration, and He entered Madina on the day of Ashura, Madinah is the

city of Light, many scholars experience visions from Allah during this month of Muharram especially in its 10 blessed days in which Ashura occurs.

The prophet's (saws) light teaches migration from this earthly life to Allah's city of light, Allah raises a person and grants him the presence of the prophet Muhammad (saws), the prophet (saws) said "who ever sees me in a dream will see me whilst awake; the Shaytan (devil) can not take on my form" (Bukhari). The prophets opened for mankind new states and realities because through time Allah revealed more of himself to creation, this can be witnessed in the steady increase in knowledge and technology from the first days of man as he noticed new things about the universe.

The prophet (saws) is in the highest state that can be reached in creation and his light guides those who reach it, Allah revealed it to the rest of mankind during his period on earth. "In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth." [Qur'an 41:53] the prophet (saws) was shown the greatest signs of His lord and it took mankind 1400 years to catch up to his knowledge.

A person who reaches human perfection in our time is then walking the same path (sunnah) as him reaching the same places, each

according to his capacity, the prophets open up the path and mankind follows, each according to what he earns, the prophet earned the highest place with Allah and through this Allah said “And we sent you not, except as a mercy for all the worlds (in the universe)”(21:107) He was a guide for all of creation because through him Allah would open up the understanding of all creation so his job was to guide the entire Universe regardless of how vast it is.

This is an allusion to how far his light will reach because a prophet can't be responsible for all creatures in the universe when he has never seen them, which is why it can't simply mean he would guide them just by teaching those on earth during his lifetime.

Because He (saws) has passed away this is how He is also a mercy for people after his time, the life of the soul after death is much different than this life, if we can imagine the power of the angels who are made from light and the speed of light they move at (which is just the beginning of their speed and strength) and the soul that is similar because they carry it after death to its final destination, the prophet (saws) said “there is not one of you (referring to all Muslims after his time) who sends greetings upon me except that Allah returns my soul to my body and I return his greeting. (Time, distance and speed are no longer an issue or relevant)”(Abu Dawwud, sahih)

Allah in the Quran said He exalted the prophet's Zikr (remembrance), “And exalted for you your Zikr” (94:4), Allah is exalted above His creatures, He exists in a way we don't, and in the Quran Allah says He has likewise exalted the remembrance of the prophet (saws) similar to His exaltedness, this is the reality of being exalted by Allah because He is linking it to His qualities, it isn't the same as praising a king because this is Allah that is doing it and none are exalted the same way He is, which is in literal terms.

In a Hadith Qudsi the prophet (saws) said “Allah the almighty said, ‘Pride is My cloak and greatness is My Robe, and he who competes with Me in respect of either of them, I shall cast into the hell fire’ (meaning none are allowed to approach the exaltedness of Allah). (Abu Dawwud)

Umar (ra) said regarding the exalted nature of the prophets remembrance, “Dua (prayer) is suspended between (the) heaven and earth and none of it is taken up until you send blessings upon your prophet (saws)”(Tirmidhi, sahih), the prophet's remembrance is given similar status to Allah's eternal qualities affecting all Muslims after His (saws) death so that nothing is accepted from us until we send blessings upon the prophet (saws).

Ubayy ibn Ka'b said regarding this matter, “I said Messenger of Allah (saws), I send blessings upon you a great deal, how much of my prayer (dua) should be for you? He said: “Whatever you wish.”

I said, one quarter? He said, “Whatever you wish, and if you do more it is better for you.” I said Half? He said, “Whatever you wish, and if you do more it is better for you.” I said Two Thirds? He said, “Whatever you wish, and if you do more it is better for you.”

I said, should I make all my dua for you? The prophet (saws) replied, “Then your concerns will be taken care of and your sins will be forgiven.” (Tirmidhi, sahih)

The light of the prophet Muhammad (saws) trains us in how to sacrifice ourself for that reality the prophet (saws) reached because it is so high.

How The Celestial Bodies In Space Affect Man On Earth Through His Physiology

In General each of the objects in space, the sun, the moon and earth, generate their own quantum fields, on top of this each object is affected by gravity and they in turn affect each other through gravity and the quantum fields they create.

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

The Earth itself affects other bodies in space with the fields and forces it creates like they affect us. Our entire planet is enveloped in a giant bubble of magnetism, which springs from the molten dy-

namo (Lava rotation) in the Earth's hot core and its rotation in space.

The sun also has an impact on us, the sun creates giant solar winds, “the solar wind is a stream of plasma released from the upper atmosphere of the Sun, this wind (made of electrons and protons) streams off of the Sun in all directions at speeds of about 400 km/s (about 1 million miles per hour), it can vary between 800 to 300 km/s. These wind speed variations buffet the Earth's giant magnetic field that surrounds it and can produce storms in the Earth's magnetic bubble”, all creatures on earth can sense the earth magnetic bubble and get their sense of direction from it, it is part of life, so anything that affects it affects us.

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

Researchers have scientifically shown, that historically, bursts of human creativity correlate with solar activity. The periods of greatest levels of human flourishing and creativity in science and the

arts recorded in history were clearly shown to occur during solar activity (Solar wind) peaks.

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

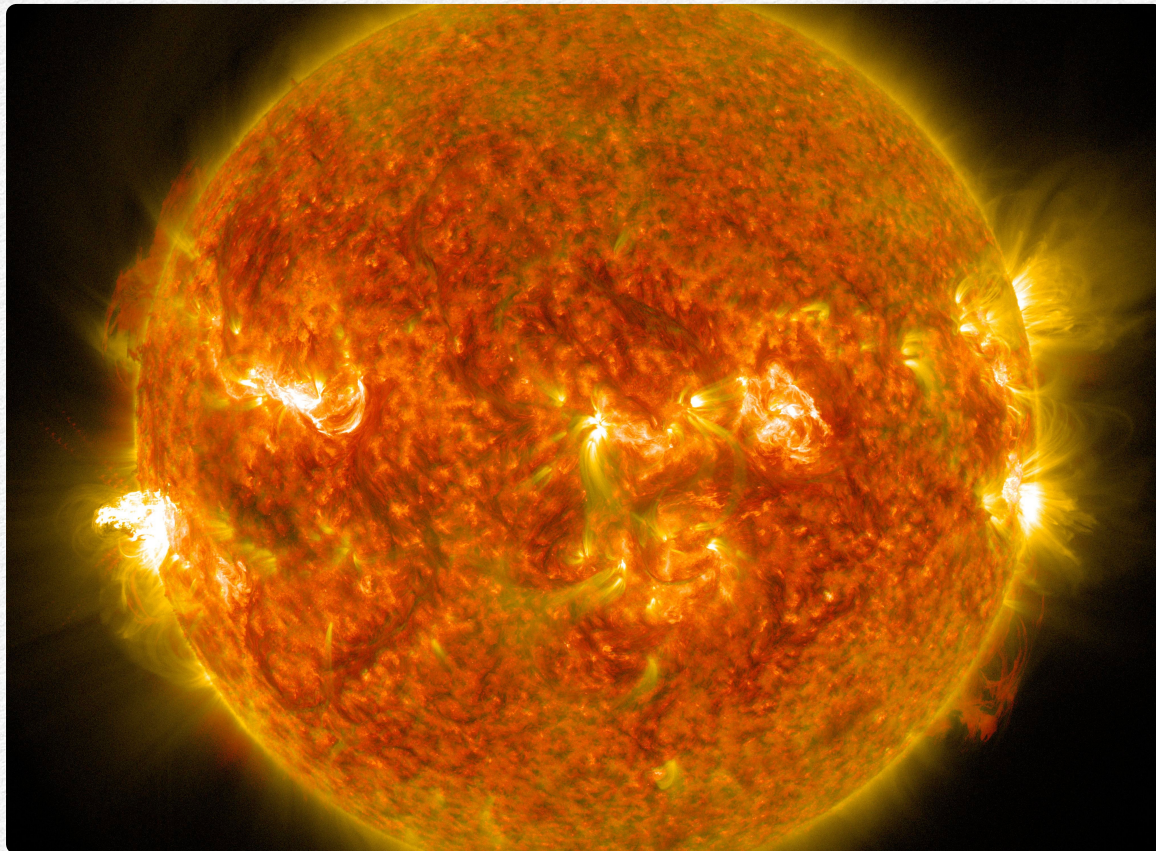
The increase in solar activity in simple terms is an increase in energy which the Lataif in the human body are receptive to, they open the heart to deeper states of perception and creativity. It was discovered that this increased solar activity increased creativity and inspiration in humans which was witnessed by the creative endeavors of mankind during these periods.

All of this is just as Allah mentioned in surah al Shams (91), he inspires man through the sun's brightness, the moon as it reflects the sun, the day that reveals the sun's peak brightness to the world and the night that covers it, the earth's atmosphere created by its magnetic bubble which is affected by the sun, and the earth and its vastness affected by gravity in space.

“BY the sun and its radiant brightness, By the moon as it reflects the sun! (It reflects the sun's 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, a cycle that humans experience very relevant to the Lataif) 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), By the earth and all its expanse! (The expanse of the earth is affected by gravity, it creates the atmosphere and different weather that exist around the world) BY the Soul (which is made from quantum particles), and how it is formed (from these particles) in accordance with what it is meant to be (subject to the Laws of physics), And inspired it (through the quantum universe, the particles and forces that exist there, 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 (Zakaha), and truly lost is he who buries it [in darkness]. TO [THIS] TRUTH (that previous civilizations al-

ready new) gave the lie, in their overweening arrogance, [the tribe of] Thamud”(91:1-11).

Solar Dynamics Observatory Captures Images of a Late Summer Flare



On Aug. 24, 2014, the sun emitted a mid-level solar flare, peaking at 8:16 a.m. EDT. NASA's Solar Dynamics Observatory captured images of the flare, which erupted on the left side of the sun. Solar flares are powerful bursts of radiation. Harmful radiation from a flare cannot pass through Earth's atmosphere to physically harm humans on the ground, however -- when intense enough -- they can disturb the atmosphere in the layer where GPS and communications signals travel. This flare is classified as an M5 flare. M-class flares are ten times less powerful than the most intense flares, called X-class flares.

• • •

[This photograph taken by astronauts is of an aurora covering the Earth.]





[An Astronaut's View from Space.]

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

If one thinks about how magnetic fields can be perceived in principle, three mechanisms immediately come to mind:

Mechanical Reception - This is the principle behind a compass needle. A magnetic field exerts a torque on a ferromagnetic material.

Electric Induction - Movement in a magnetic field (this can occur because of the sun) will result in an induced electric field. Many creatures can sense and perceive electric and magnetic fields with high accuracy. Man's body is similar in this way because both the heart and brain produce an electrical and magnetic fields, called the electromagnetic field, and they are the centers of man's sensory perception.

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

When we consider Quantum Mechanics other mechanisms based on the laws of physics can be enumerated such as the coherence of waves.

In the Human Body, its electromagnetic field will interact with other fields around it and its perceptive organs will be influenced

by it sensing the world around them. Scientist are beginning to realize that human consciousness is a state of matter, like a Liquid, Solid or Gas but only Quantum and is subject to the same laws of physics that govern the rest of the universe.

What we know as consciousness is the result of the bodies interaction with the universe around it on all levels, because the brain and nervous system are a distributed parallel processing system (like a computer CPU with multiple cores computing), it can compute multiple things at the same time and act on each simultaneously, so consciousness is born out of the sum of those interactions.

Who we are is what our body has recorded from the results and effects of our actions in life, the Prophet (saws) said “Your body has a right over you”(Bukhair), and Allah said on the day of judgment, “This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.” (36:65) meaning we will be judged according to the different parts of our body.

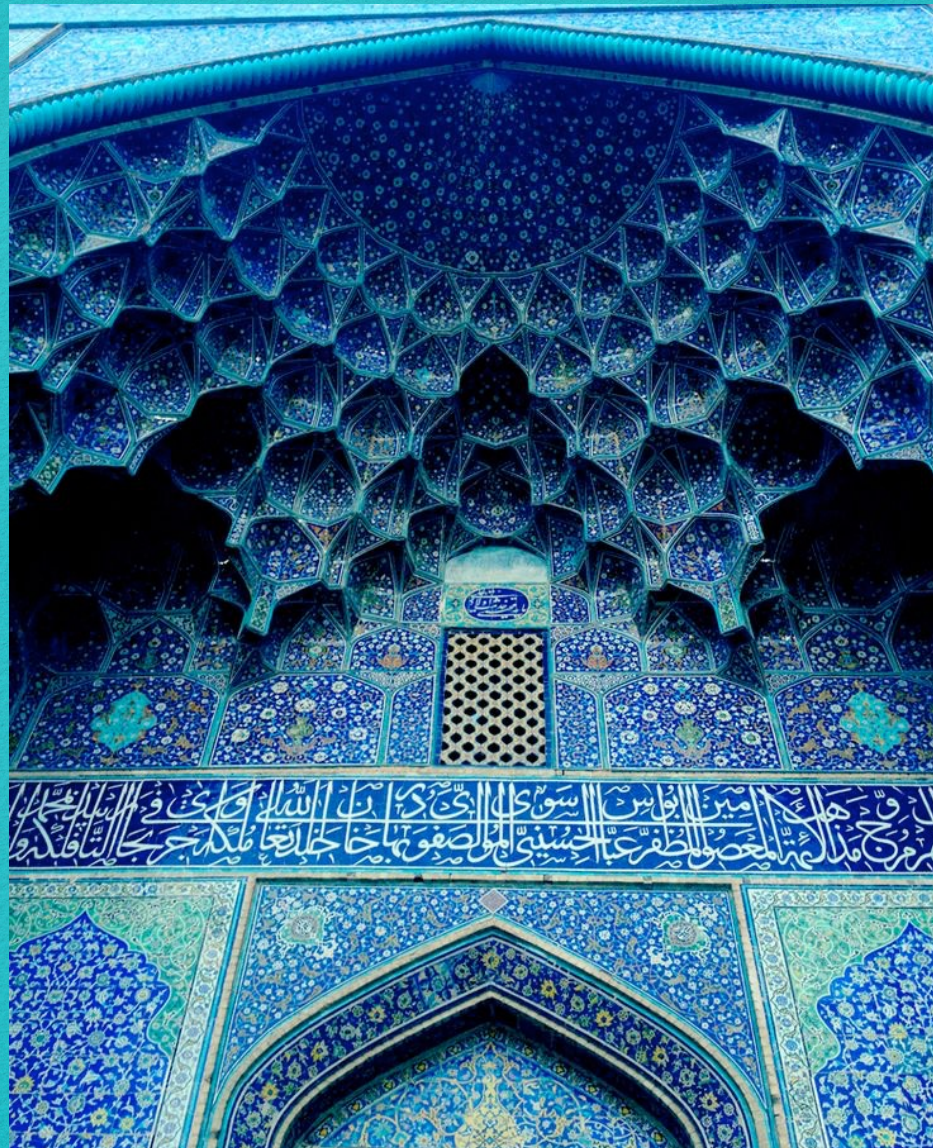
It is very significant that it was in Surah al Shams (The Sun) that Allah took one of the most significant oaths in the Quran, only less important than the oath he took by the prophets (saws) own soul. The intent of the verse is to consider the things been sworn by in greater detail and how they relate to each other, Allah then mentions that this relationship the Tribe of Thamud (7:73) which

the Prophet Saleh (saws) was sent to guide, lied about it, and ignored the reality between the things Allah swore by, and Himself, consequently they where destroyed because of their evil.

‘Their depth of knowledge regarding the celestial bodies and their effect on humans shouldn't be surprising since nearly all ancient cultures around the world had an advanced understanding of these celestial bodies and their effects on the human self, reflected in their religion and the elaborate structures they constructed and left behind in perfect alignment with the celestial bodies that marked their elaborate movements through the sky. Some took to worshiping them instead of Allah as they saw them as the source of inspiration, power and influence on human life, which Allah condemned because He was their creator and said that through them He inspired the soul (with conscience of) what is wrong for it and (what is) right for it (91:8).’

Related Material

The Islamic Journal



The Three Stations Of The Deen, Islam, Iman, Ihsan and It's Nine Degrees

The Three Stations of the Deen

by Shaykh al-Islam Ibrahim Niasse (ra) (Interpreted from the Arabic)

In the Name of Allah, The Most Gracious, The Most Merciful

May the peace and blessings of Allah be upon His Noble Prophet Muhammad (SAWS), the Best of Creation and also upon his Companions—the Stars of Guidance. All praise and thanks belongs to Allah—The Source of Peace (As-Salaam), The Granter of Security (Al-Mu'min), The Bountiful Doer of Good (Al-Muhsin). Glorified and Exalted is He—The King (Al-Malik), The Acceptor of Repentance (At-Tawaab), The Most Merciful (Ar-Rahim), The Watcher (Ar-Raqib), The Protector (Al-Muhaiman).

May the peace and blessings of Allah be upon the Straight Path (Sirat al-Mustaqim), the Consciously Aware (At-Taqi), the Pure (An-Naqi), the Truthful (As-Sadiq), the Sincere (Al-Mukhlis), the One Attributed with Perfect Character (Al-Mutakhaliq bi'l Khuluq al-Azim), the Observer (Al-Muraqib), the Witness (Al-Mushahid), the Source of the Most Perfect Gnosis ('Ain al-Ma'arif al-Aqwam), the Slave and the Master (Al-'Abd As-Sayyid), the One Attributed with the Quality of the Greatest Mastery (Al-Mutasafa bi Sifat as-Sayyid al-A'zam).

May the complete and perfect satisfaction of Allah be upon the Helper of Truth with Truth (Nasir al-Haqq bi'l Haqq), the Guide to the Straight Path (Al-Hadat ila Sirat al-Mustaqim), and also upon his Family. May it be according to his true reality and indeed, his degree is extremely great (Haqq Qadrihi wa Miqdarihi'l Azim).

To my beloved Habib, Umar ibn Malik, I have received your cordial letter and your flawless speech which contains your question concerning the three (3) stations of the Deen and the reality of its corresponding degrees. Although the knower of Allah, Sidi Ubaida ibn Anbuja has spoken at length on the subject in his book "Al-Mizab", I was unable to find convincing proofs in that, so I am going to respond with what has come to my mind:

There is no god but Allah! The stations of the Deen are three(3): Al-Islam, Al-Iman & Al-Ihsan. Al-Islam is to bear witness by saying “La ilaha il Allah”, Al-Iman is to know “La ilaha il Allah”, and Al-Ihsan is to act in conformity to “La ilaha il Allah”. So it is to speak, to know and to act in accordance with the Noble Word (Kalima Sharifa). The first station is Al-Islam and that is for one to speak in “Hadrat an-Nasut” accordingly. The second station is Al-Iman and that is to possess the knowledge of the oral statement. The third station is Al-Ihsan and that is for ones behavior to be (totally consumed in its meaning). These are the different stations of the Deen and they all revolve around “La ilaha il Allah”.

As for the three (3) corresponding degrees to each station, they are:

THE FIRST STATION OF THE DEEN IS AL-ISLAM:

The First Degree Of Al-Islam Is Repentance (Tawba):

That is to (firstly) abandon ingratitude for the blessings of Allah (Kufr an-Ni'mat), for every blessing is due gratitude and thanksgiving to the Bestower. The opposite of gratitude is unbelief (Didu Shukr Kufr). The Ulama among the Sufi's have said it is to abandon every base characteristic for every sublime attribute. However, I say the reality of base characteristics for the common person (Al-'Amm) is to leave off the religious obligations (Al-Fara'id) and to

commit acts which are prohibited (Al-Muharamat), but for the spiritually elite (Al-Khass) it is to leave the praiseworthy deeds (Al-Fada'il) and to do what is disliked (Al-Makruhat). For the elite of the elite (Khass al-Khass), it is to turn away from the Divine Presence and that is heedlessness or forgetfulness (Al-Ghafa), and this repentance is the reality of Tawba—which is to kill one's ego—as Allah Ta'ala says, “So repent to your Creator and kill yourselves, that is better for you with your Creator.” (2:54). The reality of killing one's ego is to not see any action or spiritual state or station as belonging to the “self”—and that is repentance from repentance! “Verily, Allah loves those who turn to Him in repentance.”(2:222), meaning to repent from repentance!

The Second Degree Of Al-Islam Is Righteousness (Al-Istiqama):

That is to travel upon the Straight Path without any crookedness or swerving in your Suluk. Allah has described the Straight Path in Surah Al-An'am by enumerating ten(10) qualities: “Say: ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded

you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah, This He commands you, that you may remember. And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun.”(6:151-153).

So, the Straight Path is to act in accordance with these ten (10) things and most important among them is: to avoid ascribing any partners to Allah; to avoid killing anyone without just cause; to avoid abortion of one's child due to fear of poverty; to abandon Al-Fawahish—inwardly and outwardly; and so on. The righteousness (Al-Istiqama) of the common person is to stand upright upon this Straight Path. For the spiritually elite (Al-Khass), the Straight Path is the Messenger of Allah himself (SAWS) and annihilation in him and love for him and his character. It is to emulate his beautiful characteristics—outwardly and inwardly—and busy oneself with his remembrance and sending prayers and salutations upon him with every breath. That is the righteousness described by Allah in His saying, “Lo! Those who say, ‘Our Lord is Allah’, and afterward are

upright, the angels descend upon them, saying: ‘Fear not nor grieve, but hear good tidings of the paradise which you are promised.”(41:30).

The righteousness (Al-Istiqama) of the elite of the elite (Khass al-Khass) is;

The Third Degree Of Al-Islam Is Conscious Awareness Of Allah (Taqwa):

The (basic meaning of Taqwa for the common person) is to obey the commands and avoid the prohibitions of Allah—outwardly and inwardly—in public and in secret. The conscious awareness of the elite (Al-Khass) is to remember Him and to never forget Him, to obey Him and to never disobey Him. Allah Ta’ala says, “O you who believe! Fear Allah as He should be feared.”(3:102), and this is the degree for the spiritually elite (Al-Khass). To the common believers He says, “Fear Allah as much as you can.”(64:16). The conscious awareness of the elite of the elite (Khass al-Khass) is to think of Allah in every moment. This spiritual state is the station of an Arif and the Unique Cardinal Pole (Qutb al-Fard al-Jami’). This is the state which Allah alludes to in His saying, “Verily, Allah loves the Muttaqun.”(3:76).

THE SECOND STATION OF THE DEEN IS AL-IMAN:

The First Degree Of Iman (Faith) Is Truthfulness (As-Sidq):

Truthfulness is to act with piety in seeking the Countenance of Allah, as He says, “True piety does not consist in turning your faces towards the East or the West, but truly pious is he who believes in Allah and the Last Day; and the Angels, and Revelation, and the Prophets; and spends his substance—however much he himself may cherish it—upon his near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the freeing of human beings from bondage; and is constant in prayer, and pays the Zakat; and [truly pious are] they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they who are conscious of Allah.”(2:177). This is the Sidq of the common person (Al-‘Amm).

The truthfulness of the spiritually elite (Al-Khass) is to have Sidq in loving the Exalted Divine Essence (Ad-Dhat al-‘Aliyya), meaning that nothing in existence is more important than being connected (Wusul) with this Exalted Divine Essence. It means that His Name is more beloved than any other name, His Word is more beloved than any other word, His satisfaction and pleasure is more beloved than anyone else, and His Beloved is more dear than any other loved one. This is the Sidq of the spiritually elite (Al-Khass), as Al-

lah says, “Fear Allah and be with the Saadiqin.”(9:119). The person who has achieved this station will never allow his/her thoughts to be with anything other than what is the Will of Allah. “This is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”(57:21).

The truthfulness of the elite of the elite (Khass al-Khass) is to affirm everything which has been conveyed to the Presence of Prophethood (Hadrat an-Nubuwa) from the Divine Presence (Hadrat al-Ilahiyya)—either from knowledge, spiritual states, secrets, good conduct, or spiritual realities. Whosoever attains this station of Sidq has attained the utmost degree of truthfulness.

The Second Degree Of Iman (Faith) Is Sincerity (Al-Ikhlās):

Sincerity is to perform every act of obedience and to avoid every prohibition only seeking the Noble Countenance of Allah. If you do not find in yourself any conceit, desire for repute, or showing off (in doing the above), this is the Sidq of the common people (Al-‘Amm). The Sincerity of the spiritually elite (Al-Khass) is to act in obedience without any desire for reward and to avoid the prohibitions without any fear of punishment and to have no desire to achieve some spiritual station, but rather to only act in worshipful service and yearning (Al-‘Ubudiyya wa Shawq). Worshipful service is to act without any ulterior cause or reason, but only because Allah is a God Who deserves to be worshipped and you are a servant

who ought to render service. So act in accordance with this and see yourself as deserving of nothing! This, along with witnessing the blessing of being His servant, and that all (good) actions are from Him to you, as a bounty and grace, is enough for the sincere person.

The sincerity of the elite of the elite (Khash al-Khash) is to dispel the entirety of creation in your dealing with the Truth—and your ego is from among the created beings! The people of this degree see that all actions are from Allah, to Allah and by Allah! They see nothing as coming from themselves or for themselves! You must know that Allah loves those with sincerity!

The Third Degree Of Iman (Faith) Is Stillness And Tranquility (Tu'manina):

This is the calmness and serenity of the heart which is independent of everything except Allah and it now lives in Allah (Baqā bil-lah). This is achieved when the heart does not turn to what will (perceivably) benefit the ego or turn from what will (perceivably) harm it, rather it is when the Nafs has completely submitted itself before Allah—in words and deeds! The tongue of the one in this state will say, “Allahuma ‘Alayka Mu’awwali” (O Allah! I have complete dependence upon You!) This is the meaning of Tu'manina and it is not possible except for the spiritually elite (Al-Khash).

The Tu'manina of the elite of the elite (Khash al-Khash) is their absolute conviction that there is nothing in existence except Allah! The heart of this person does not rest except in Him and it does not resort to anyone but Him! It is this heart which Allah addresses in His saying, “O Nafs at rest and peace! Return to your Lord, well-pleased and well-pleasing! Enter among My servants, enter My Garden!” (89:27-30).

THE THIRD STATION OF THE DEEN IS AL-IHSAN:

The First Degree Of Spiritual Perfection Is To Observe Allah In Everything (Al-Muraqaba):

Al-Muraqaba is to have perpetual presence of heart & mind with Allah, along with absolute cognizance that He is aware and knowledgeable of the servant—and this observation never leaves the mind of the servant. The person at this degree sees the Realities from behind a thin veil (Hijab Raqiq), and gains an understanding of things from direct experiential knowledge of “tasting”, and may speak words which a person who is not at this degree will not understand. But still this person gains direct experiential knowledge from behind a thin veil, and does not yet have the experience of direct witnessing. This is the observation of the spiritually elite (Al-Khash) before they have direct witnessing (Mushahada). The observation after direct witnessing is the degree of Muraqaba of the elite of the elite (Khash al-Khash). The direct witnessing (of Re-

ality) with every breath is the spiritual station of the Men of Allah (Ar-Rijal) and it is the result of Divine Gnosis (Ma'rifa).

The Second Degree Of Spiritual Perfection Is Direct Witnessing (Mushahada):

Direct Witnessing is to see Reality by means of the Real—with ocular perception—without any doubt or skepticism or delusion, as nothing remains (of the servant) except the Truth, by the Truth, in the Truth. Not even a single hair remains with the servant (at this degree), because they have been completely annihilated to themselves and to other-ness (Al-Ghayr wa'l Ghayriyya). The tongue of the one in this state will say, “Nothing remains except Allah, nothing at all!” as there remains no name, no description, no form, and no limitation. This ocular perception (Ru'ya) takes place without any “how” (Kayf), “definition” (Tahdid), “union” (Itihad), “direction” (Jihat), “comparison” (Muqabila), “beginning” (Ibtida'a), “connection” (Itisal), or “separation” (Infisal). There is no “remembrance” (Dhikr), “remembered” (Dhakir) or “one remembering” (Madhkur). “Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.”(17:81).

This degree (of direct witnessing) is lower than the degree of spiritual illumination (Fath) and everything before this degree is not the Fath—but it is the door to Divine Gnosis (Ma'rifa). Every 'Arif is spiritually illuminated (Maftuh), but the opposite is not the case!

The Third Degree Of Spiritual Perfection Is Divine Gnosis (Ma'rifa):

Divine Gnosis is the steady fixation and firm establishment of the spirit in the Presence of Direct Witnessing, along with complete annihilation and continuation in Allah (Fana at-Tam wa'l Baqa Bil-lah). Divine Gnosis (Ma'rifa) is the last station of the Deen and repentance (Tawba) is the first, but Tawba is better than Ma'rifa because Gnosis is the result of repentance—although the reality of repentance is repentance from repentance—and this is not possible without Ma'rifa!

This is what was alluded to by Shaykh al-Khatm Ahmad al-Tijani(RA) when he said, “I did not achieve the degree of repentance.”, meaning that he was repentant from seeing his Tawba. As long as the servant sees himself in the act of repentance, he has not achieved the (real) degree of Tawba!

This is an abridged explanation of the Three Stations of the Deen and if I were to continue giving details on the subject I would need to write a whole book. As I mentioned before, the reality of Al-Islam is (to say) “La ilaha il Allah”; the reality of Al-Iman is “So know! La ilaha il Allah.”(47:19); the reality of Al-Ihsan is “Say: ‘Al-lah!’ Then leave them to play in their vain discussions.”(6:91).

The Presence (Hadrat) of Shaykh al-Tijani(RA) is the Station of Al-Islam, the Presence of the Messenger(SAWS) is the Station of Al-Iman, and the Presence of Allah is the Station of Al-Ihsan. “Until your Lord is the highest degree.”

APPENDIX:

Commentary on the Three Stations of the Deen and its Nine Corresponding Degrees:

1.) The reality of repentance (Tawba) is to repent from repentance. “Know that Allah accepts repentance from His servants and takes the Sadaqa, and that Allah Alone is the One Who forgives and accepts repentance, the Most Merciful.”(9:104).

2.) The reality of righteousness (Al-Istiqama) is subsistence/ continuation after extinction (Baqaa ba'da Fana). “Verily, Allah commands that which He wills.”(5:1).

3.) The reality of conscious awareness (Taqwa) is to totally focus ones thoughts on Allah Alone. “That is because Allah, He is the Absolute Reality.”(31:30).

4.) The reality of truthfulness (Sidq) is to make ones direction and destination only to Allah. “Everything will perish except His Face.”(28:88).

5.) The reality of sincerity (Ikhlas) is to recognize that all actions are not from you, to you, or for you. “Indeed, you are guiding to a Straight Path—the Path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end return to Allah.”(42:53); “His is the Dominion, and to Him belongs all the praises and thanks, and He is Able to do all things.”(64:1).

6.) The reality of stillness and tranquility (Tu'manina) is not to hope for something to cease which exists, nor to desire something which is non-existent. “Truly, Allah knows and you know not.”(16:74); “He cannot be questioned as to what He does, while they will be questioned.”(21:23).

7.) The reality of observing Allah in everything (Muraqaba) is to perpetually attach ones heart to (the Presence of) Allah. “Verily, your Lord is Ever Watchful (over them).”(89:14); “And whatever work you are engaged in or whatever portion of the Qur'an you recite, and whatever actions the people are doing, We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom on the earth or in the heavens. Nor what is less than that or what is greater than that, except it is in a Clear Record.”(10:61); “And indeed We have created

man and We know what his own self whispers to him. And We are nearer to him than his jugular vein.”(50:16); “Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three except He is their fourth—nor of five but He is their sixth—nor of less than that or more but He is with them wherever they may be.”(58:7).

8.) The reality of direct witnessing (Mushahada) is see the Truth with ocular perception. “And to Allah belong the East and the West, so wherever you turn there is the Face of Allah.”(2:115).

9.) The reality of Divine Gnosis (Ma’rifa) is to (continuously) witness the Perfect Divine Essence. “There is nothing like Him.”(42:11).

The Light Of The Prophet

by Dr. Mostafa al-Badawi

"Allah is the light of the heavens and the earth . . . "[1] The Light is one of the ninety-nine Beautiful Names of Allah. Light is that by which things become known. Things may exist in the dark, but they cannot be seen. Light may be physical, such as the light of the sun or the moon, or intelligible, like the light of the intellect. The latter is that which illuminates the darkness of ignorance with the light of knowledge. Total darkness is non-existence, thus light is that which brings created beings out of non-existence into existence. It is the creative act of Allah and this is one of the meanings of "Allah is the light of the heavens and the earth . . . " The other meaning is that every light in the universe is but a reflection of His mercy, every knowledge a reflection of His knowledge and so on. "Allah created His creation in darkness," said the Prophet, may Allah's blessings and peace be upon him, "then He sprayed them with

His light. Those whom this light reached became rightly guided, while those it did not went astray."[2] And he also said, as recorded by Muslim, "Allah, August and Majestic is He, wrote the destinies of creation fifty thousand years before He created the Heavens and the earth. His throne was on the water. Among what He wrote in the Remembrance, which is the Mother of the Book, was: Muhammad is the Seal of the Prophets."

The Mother of the Book is the source of all knowledge, including the Divine Scriptures. It is the essential knowledge of Allah before He created creation. This is why it is said to have been written fifty thousand years before the creation of the cosmos, a symbolic number, since without stars and planets there cannot be days and years as we understand them. Allah conceived His creation in the darkness of non-existence, then with the light of His creative act brought them out into existence. Thus the First Light was created, a being appearing against the dark background of non-existence. "The first thing that Allah created was the Intellect,"[3] said the Prophet, may Allah's blessings and peace be upon him. He also said, "The first thing that Allah created was the Pen," which amounts to the same thing, since the first intellect is the primordial light in its passive aspect as recipient of the knowledge of what is to be, while the Pen is the primordial light in its active aspect of writing this knowledge on the Guarded Tablet at Allah's

command. "The first thing that Allah created was the Pen and He said to it: Write! So it wrote what is to be forever." [4] From this First light all of creation, with all its varied forms and meanings till the end of time unfolds.

This primordial light is what is called the Light of the Prophet, may Allah's blessings and peace be upon him, since he is the created being who received the major share of it.

This light was also the origin of the lights of all other Divine Messengers, of the angels, then of all other beings. This is how the Prophet, may Allah's blessings and peace be upon him, could say, "I was a Prophet when Adam was still between spirit and body." [5] The power of this light made the Prophet's radiation so powerful, once he appeared on earth, that Allah calls him in the Qur'an "an illuminating lamp." Allah describes the sun and the moon in the Qur'an in like manner explaining what He means when He says that He made the Prophet "an illuminating lamp". He says, Exalted is He:

"Have you not seen how Allah created seven heavens, one upon another, and set the moon therein for a light and the sun for a lamp?" [6] Here he calls the sun a lamp, since its light is self generating, but He calls the moon a light, since it but reflects the light of the sun. He also says: "... and We appointed a blazing lamp ... [7] The sun's light being extremely hot, and, "Blessed is He who

has set in the sky constellations and has set among them a lamp and an illuminating moon," [8] emphasizing that the moon's light is light with little heat. When He says to His Prophet: "O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, as a caller to Allah by His leave and as an illuminating lamp," [9] we are to understand that He made the Prophet's light powerful like the sun's, yet cool and gentle like the moon's.

Some of the Prophet's Companions were given to see this light as even brighter than both the sun and moon, for when they walked with him they noticed that he cast no shadow on the ground. [10] Those who saw him in the full moon noticed that his blessed face was brighter than the moon, [11] and one of his Companions, the Lady Rubayyi', when asked to describe him, said, "My son, had you seen him, you would have seen the sun shining." [12]

The light of the Prophet shone at all levels, it filled the material, intermediary, and spiritual worlds, dispelled the darkness of ignorance and disbelief, and is destined to shine across the ages till the end of time.

That this light was physical as well as spiritual was borne witness to most amply by those who saw him. The Lady A'isha related how she saw the whole room fill with light one night, then it disappeared, while the Prophet continued to call upon his Lord. Then the room was filled with a more powerful light which disappeared

after a while. She asked, "What is this light I saw?" he said, "Did you see it. O 'A'isha?" "Yes!" she replied. He said, "I asked my Lord to grant me my nation, so He gave me one third of them, so I praised and thanked Him. Then I asked him for the rest, so He gave me the second third, so I praised and thanked Him. Then I asked Him for the third third, so He gave it to me, so I praised and thanked Him." She said that had she wished to pick up mustard seeds from the floor by this light she could have.[13] In the famous description of Hind ibn Abi Hala, the Prophet's stepson from the Lady Khadija, "He was dignified and awe inspiring, radiant like the radiance of the moon on the night it is full..."[14] Ibn 'Abbas described how he saw light shining from between his front teeth.[15] Abu Qursafa, as a boy, went to swear allegiance to the Prophet, together with his mother and her sister. When they returned home they told him, "My son, we have never seen the like of this man, nor anyone better looking, cleaner dressed, or gentler in his speech; and we saw as if light came out of his mouth." [16]

The Companion, Anas ibn Malik, may Allah be pleased with him, described how, when the Prophet, may Allah's blessings and peace be upon him, first entered Madina, everything in Madina became illuminated, then how, when he died and was buried in 'A'isha's house, the light disappeared. The phenomenon was so sudden that the Companions were taken aback and began to doubt whether they had really seen it at all.[17] This was only the light that radi-

ated from his blessed body, for Madina itself remained the city of Light. Ab? Hurayra related how they were once praying the night prayer of 'isha' with the Prophet, may Allah's blessings and peace be upon him, and how the Prophet's two grandsons, Hasan and Husayn climbed onto his back when he went into prostration. When he was done, he placed one of them on his right and the other on his left. Abu Hurayra asked him, "Shall I take them to their mother?" he replied, "No".

Then a flashing light appeared from the sky, at which he said, "go to your mother." The light remained until they reached their house.[18] On another occasion, Anas said that, he accompanied the Prophet, may Allah's blessings and peace be upon him, into the mosque where they saw a group of people with their hands raised, calling upon Allah. "Do you see in their hands what I see?" the Prophet asked. "What is in their hands?" Anas replied. "There is light in their hands," replied the Prophet. "Ask Allah the Exalted to show it to me," said Anas. At the Prophet's request, Allah showed it to him.[19] Another Companion, 'Amr al-Aslami, said that once they were with the Messenger of Allah, may Allah's blessings and peace be upon him, on a very dark night and lost sight of each other. Suddenly 'Amr's fingers shone forth with light so that they were able to round up their mounts and gather again.

The light did not subside until they had finished gathering.[20] As for Abu 'Abs, he used to pray all the ritual prayers with the Prophet, then walk back to his dwelling, at Bani Haritha, a few miles from the mosque. One dark rainy night, as he left the mosque, his staff was made to shine forth with light, so that he was able to walk safely back home.[21] On another occasion, two of the Prophet's well known Companions, Usayd ibn Hudayr and 'Abbad ibn Bishr, left the Prophet's house late on a dark night. The tip of the staff of one of them lit up like a lamp and they were able to walk. When they came to the place where they usually separated, the tip of the other staff lit up as well.[22] Another Companion, al-Tufayl ibn 'Amr al-Dawsi, related how, after his first visit to the Prophet, when he accepted Islam and was about to return to his tribe, he asked the Prophet for a sign to show to his tribesmen, at which a light shone forth from his forehead. He exclaimed, "Not here, O Messenger of Allah, they will think it a curse!" So the Prophet moved the light to the tip of al-Tufayl's whip. He returned to his tribe with this sign and most of them accepted Islam.[23]

Ka'b ibn Zuhayr was a man from Muzayna, a highly talented poet who used his talent against the Prophet and his companions. Once Macca had been conquered, Ka'b became a fugitive, aware that the Prophet had ordered him executed. His brother, Bujayr, was a Muslim. He sent Ka'b a message that he could only save his life if

he came to the Prophet repentant. Eventually Ka'b agreed to this and came to Madina. The Prophet forgave him, accepted his allegiance, and gave him permission to recite the poem Ka'b had composed in his praise. When he came to the passage,

The Messenger is a light that illuminates An Indian blade, a sword of Allah, drawn the Prophet took his mantle, his burda, off his shoulders and put it on Ka'b's, signalling his approval. The best swords of the time were Indian and the connection between the sword and light is that the Arabs signalled the way by standing on a rise and brandishing their swords in the sun so that they flashed like mirrors.[24]

The light of the Prophet, may Allah's blessings and peace be upon him, manifested itself in his parents before and during his birth. His biographers have recorded that his father's forehead shone with a light that a certain woman from Quraysh noticed. She knew that the appearance of the Prophet of the End of Time was imminent and felt that 'Abdallah's forehead signalled his being the father. She offered herself to him, but he refused. Soon 'Abdallah married Amina and, once she became pregnant with the Prophet, the light vanished from his forehead. He met the same woman again and, noticing she no longer wanted him, asked her why. She replied that he no longer carried that light on his forehead.[25]

As for the Lady Amina, when she became pregnant, she saw in a dream-vision that a light came out of her that lit the land as far north as Syria.[26] She was also told in her dream that she was pregnant with the master of this nation and the sign of that would be that when she gave birth to him she would see a light coming out with him that would shine over Bosra in Syria. "When this happens", she was told, "call him Muhammad!"[27] "I conceived him," she said, "and suffered no pain until delivery. When he came out of me, a light came out with him that illuminated everything from East to West..."[28] She also said, "I saw the night I gave birth to him a light that illuminated the palaces of Syria so that I saw them." [29] The Prophet later confirmed this, saying, "My mother saw, when she gave birth to me, a light that illuminated the palaces of Bosra." [30] This event is also a very clear indication of the spiritual rank of the Lady Amina, for to see the palaces of Bosra in Syria from Macca demands the spiritual vision of sanctity. Later, the Prophet's uncle, 'Abbas, praised him with a poem, on his return from the Tabuk expedition, saying:

You, when you were born, the earth was lit And with your light so was the sky
When his wet-nurse, Halima al-Sa'dia, first saw him,
she laid her hand on him and he smiled. "When he smiled," she said, "a light appeared from his mouth that rose to the sky." [32]

Some of the hadiths we have quoted here have strong chains of transmission, others have weaker ones. However, we must remember that even the chain considered weakest by Muslim traditionists, is quite acceptable as historical proof to any professional historian on this planet, being far stronger and better authenticated than other ancient sources he works with. It is also well known that weak traditions strengthen each other so as to become acceptable. This is why those we have quoted here have been accepted by leading scholars such as Ibn Kathir, Suyuti?, Qadi 'Iyad, Bayhaqi, and others.

Commenting on the verse of Qur'an, "There has come to you a light from Allah and a clear Book," [33] the well-known scholar al-Alusi says that the light in question is no other than the Prophet, may Allah's blessings and peace be upon him. He quotes the Follower, Qatada, as an authoritative source for this opinion, as well as other well known scholars, pointing out that this is the most logical interpretation of the construction of the verse, Then he also quotes those whose opinion differs from his in that they believe that both the light and the Book refer to the Qur'an. This he does because real Muslim scholars, as opposed to pretenders and impostors, always quote, along with their own opinions, the contrary opinions of other reputable scholars, so weighing both in the most objective manner. Qadi 'Iyad, the famous author of al-Shifa',

is of the same opinion as al-Alusi, an opinion, an opinion shared by other famous commentators such as Tabari and Qurtubi.

Although the Prophet's light is the most powerful in the universe, since he is the nearest created being to Allah, it is not the only one. Angels are made of light, the Qur'an is light, the spirits of human beings are light, faith is light, knowledge is light, the sun, the moon, and the stars are also lights. The light of each human being depends upon his faith, knowledge, and virtue. Thus the most powerful lights are those of Divine Messengers, then those of Prophets, saints, virtuous believers, and finally those of sinful believers. This is the hierarchy of human beings. Both the first and the last are human, all have lights, and all are slaves of Allah, but the distance between the top of the pyramid and its bottom is so great that those at the bottom, in Paradise, will see those at the top as distant as, in this world, we see the stars at night.[34]

References:

1. Qur'an (24:35).
2. Tirmidhi.
3. Tirmidhi.
4. Tabarani and Abu Nu'aym.
5. Tirmidhi, Ahmad, Hakim and Bukhari in Tarikh.
6. Qur'an (71:16)
7. Qur'an (78:13)
8. Qur'an (25:61)
9. Qur'an (33:45 - 46)
10. al-Hakim al-Tirmidhi
11. Tirmidhi
12. Tirmidhi
13. Abu Nu'aym in Hilia
14. Tirmidhi in Shama'il, Bayhaqi, Tabarani, and ibn Sa'd.
15. Tirmidhi in Shama'il, Darimi, Bayhaqi, Tabarani, and ibn Asakir.
16. Tabarani.
17. Ahmad and ibn Majah.
18. Ahmad, Hakim, and Bazar.
19. Bukhari in Tarikh, Bayhaqi and Abu Nu'aym.
20. Bukhari in Tarikh, Bayhaqi and Tabarani.
21. Bayhaqi.

22. Bukhari

23. Ibn Hisham.

24. Ibn Ishaq

The Life Of The Prophet In His Grave

The prophet (saws) said "Allah has defended (made it impermissible for) the earth from consuming the bodies of Prophets". ("inn-Allaha qad Harrama `ala al-arDi an ta'kula ajasad al-anbiya'.")

Another version in Ibn Maja has this addition:

"And the Prophet of Allah is alive and provided for."

A sound (sahih) tradition related by: Ahmad in his Musnad, Ibn Abi Shaybah in the Musannaf, Abu Dawud in the Sunan, Nisa'i in his Sunan, Ibn Majah in his Sunan, Darimi in his Musnad, Ibn Khuzaymah in his Sahih, ibn Hibban in his Sahih, Hakim in the Mustadrak, Tabarani in his Kabir, Bayhaqi in Hayat al-anbiya', Suyuti in Anba' al-adkhiya, Dhahabi who confirmed Hakim's grading, and Nawawi in the Adhkar.

The prophet (saws) said "The Prophets are alive in their graves, praying to their Lord". ("al-anbiya'u aHya'un fi quburihim yuSal-lun")

Imam Suyuti adds: "The life of the Prophet, may Allah bless him and give him peace, in his grave, and [also] that of the rest of the prophets is known to us as definitive knowledge ('ilman qat'iyyan)."

A sound (sahih) tradition related by: al-Bazzar, Abu Ya'la, al-Bayhaqi, Abu Nu'aym, Ibn 'Asakir, al-Haythami, al-Suyuti.

The Prophet (saws) said "(The night I was enraptured to my Lord) I saw Musa standing in prayer in his grave". ("(laylata usra bi) marartu `ala Musa wa huwa qa'imun yu-Salli fi qabrihi")

Imam Nawawi said in his explanation of this hadith: "The work of the next world is all dhikr and du'a" (Sharh Saheeh Muslim 1/73/267).

A sound (sahih) tradition related by Muslim, Nasa'i, and Bayhaqi.

The Prophet (saws) said "No-one greets me except Allah has returned my soul to me so that I can return his salam". ("ma min aHadin yusallimu alayya illa radda ilayy-Allahu ruHi Hatta arudda alayhi al-salam"). (Abu Dawud with a sound (saheeh) chain).

This hadith has been adduced by the scholars as the legal proof for the validity of visiting and greeting the Prophet.

Imam Sakhawi, Imam Ibn Hajar al-Asqalani's student, said: "As for us (Muslims) we believe and we confirm that he is alive and provided for in his grave" (al-qawl al-badee p. 161).

The prophet (saws) said "My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if see other than that I will ask forgiveness of him (for you)."

Another version through Aws ibn Aws adds: "The actions of human beings are shown to me every Thursday on the night of (i.e. preceding) Friday." (Fath al bari).

Qadi Iyad cites it, Imam Suyuti said in his "Manahil al-safa fi takhrij ahadith al-shifa": "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn `Abd Allah al-Mazni, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (sahih) chain."

The Prophet (saws) said "Whoever invokes blessings on me at my grave, I hear him, and whoever invokes blessings on me from afar, I am informed about it." (Man Salla `alayya `inda qabri sami`tuhi, wa man Salla `alayya na'iyani bullighuhi)

Ibn Hajar says in Fath al Bari 6:379: "Abu al-Shaykh cites it with a good chain (sanad jayyid)," and Bayhaqi mentions it in Hayat al-anbiya with "ublightuhi" in the end.

The prophet (saws) said "Whoever visits my grave, it becomes incumbent upon me to intercede for him." ("Man zara qabri wajabat lahu shafa`ati."), Narrated by al-Bayhaqi, Tabarani, and Ibn Khuzaymah in his Sahih.

Dawud ibn Salih says: "[The Umayyad Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet . He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet , not to a stone. I heard the Prophet say: Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it."

Ahmad 5:422, Hakim (Mustadrak 4:515); both the latter and al-Dhahabi said it was sahih. It is thus cited by as-Subki (Shifa' as-siqam p. 126), Ibn Taymiyya (al-Muntaqa 2:261f.), and al-Haythami (al-Zawa'id 4:2).

The Ahadith Regarding Life On Other Worlds

The following are excerpts from the article found at my blog, which is much lengthier;

Bismillahi Rahmani Raheem

The original title of this work, “**Reprimanding Men For Denying The Athar of Ibn Abbas**” is an investigation into the authenticity of the Hadith of Ibn Abbas (r.a) in which he says “Allah is He who created seven heavens, and of the earth the like thereof” (65:12) as “Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an ‘Isa like your ‘Isa”.

While it is an excellent work on Hadith verification I retitled it for it's wider interest, that is the existence of life on other worlds. Before one reads the work we should clarify so as to eliminate confusion what is meant by “In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and a ‘Isa like your ‘Isa”. This hadith is not talking about a parallel universe, or a clone of every prophet (saws) existing on other worlds, we have to consider the nature of lan-

guage 1400 years ago to understand it in the context of what we know about mankind from the Quran and Sunnah.

The Messenger of Allah (saws) is absolutely unique in his creation, for him on the day of judgment is the Maqam al Mahmood mentioned in the Quran which only one created being of Allah can be given, this rank is the eventual intercession for all creation. Adam (as) and mankind are also unique in their creation, we are Allah's final and greatest creation and our existence in this world is also unique. Allah created Adam and Eve in Heaven but brought them down to the lowest of the low our earth, meaning the world we live in is unique in its nature and existence to us. Even if at this point other beings exist on other worlds the nature of their existence is not the same as us, for example the Jinn who we share this world with don't exist on the lowest of the low, they rather exist in the spiritual world (quantum part of the universe) on this earth a step above the lowest of the low which is the physical state of matter and existence on this earth.

Allah's creations are all unique, He doesn't repeat them and He created them in many forms to know Him in those forms and the worlds they exist on. The Jinn know Allah from their manner of existence, the Angels know Allah from their manner of existence and we know Allah from our kind of existence, all unique from each other in our perspective on life.

As a creation we are the highest of Allah's creations, He created us with His own hands and blew into us of his own essence, which means our soul has a lioness to His existence but with human limitations, our soul is unique to us, the manner of the human souls creation is greater than the creation of the Angels and this entire

universe because of its ability to know Allah better than any other creation.

So what did Rasul Allah (saws) mean by “In every earth is a prophet like your Prophet, an Adam like your Adam”, He (saws) was saying when Allah placed creatures on other planets Allah began them with an Adam, the first of their kind, then from among them he chose prophets (saws) like he chose prophets from among mankind, what is significant in the prophets (saws) words is that he said like our prophets (saws) meaning each of these prophets where similar archetypes to our Prophets (saws), in the role they played among their people, among them there was an Ibrahim who was a close friend to Allah, a Musa who was loved like Musa, and a Isa (as) who performed the same role as Isa (as) for his people, He dressed them with qualities befitting there kind of existence, just like the Angels have qualities we do not have and the Jinn have qualities we do not have.

It is mentioned in the Mustadrak of Hafiz Abu ‘Abdullah al-Hakim:

Ahmad ibn Ya’qub al-Thaqafi narrated to us ... from Ibn ‘Abbas [that] he said in regards to His (Exalted is He) statement “and of the earth the like thereof”: “Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an ‘Isa like your ‘Isa.” This is a hadith with a *sahih isnad*.

‘Ubaydullah narrated to us ... Ibn ‘Abbas [that] he said: “In every earth is the like of Ibrahim.” This hadith is [*sahih*] according to the criteria of Al-Bukhari and Muslim.

It is mentioned in al-Durr al-Manthur of Al-Suyuti:

Ibn Abi Hatim, Al-Hakim who authenticated it (*sahhabahu*) ... Ibn ‘Abbas [that he said]: “Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an ‘Isa like your ‘Isa.” Al-Bayhaqi said: its *isnad* is *sahih*, but at the same time it is *shadh* (isolated), as I do not know of one who followed up Abu l-Duha on this.

It is mentioned in Ajwiba li ‘l-As’ilah by Al-Zurqani:

Questions 45 and 46: Does the earth have seven strata like the heaven, and are there creations of Allah therein? Answer: Allah said, “and of the earth the like thereof” and He said in another verse, “Do you not see how Allah created seven heavens in strata?” (71:15), so it is understood that it is the strata that are meant in the first verse, even if they are not mentioned [explicitly], so the likeness of the earth is in this [manner]. Ibn Hajr said: this is proven by what Ibn Jarir narrated from Ibn ‘Abbas who said in regards to “and of the earth the like thereof”, “in every earth is the like of Ibrahim and the like of whatever is on earth.” This is how he transmitted it in summary-form (*mukhtasaran*), and its *isnad* is *sahih*. Al-Hakim and Al-Bayhaqi transmitted it in extended-form (*mutawwalan*) and its wording is “Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an ‘Isa like your ‘Isa.” Al-Bayhaqi said: Its *isnad* is *sahih*, although it is at the same time *shadh*.

My note: The commentators on this hadith understood that this earth has seven layers which would mean we are on the top most

part of it and the other creations are underneath the ground, but this is not so because modern science can explain more clearly what is meant by strata, and this knowledge and science the scholars did not have. The reason why this can't be the case is because we are the only physical creation of Allah with our level of intelligence, and we are in the lowest of the low, meaning the lowest state of existence, the physical one, so this excludes the idea that beneath the earth is another kind of creation in a lower state than us.

To understand what is meant by strata which means layers or levels, we have to look at the existence of the Jinn on this earth and where they exist, we are in the lowest state of matter, the physical state and they are a step above it in a higher strata (of matter) sharing the same earth, but Allah never said they exist in the lowest of the low only us. The Jinn are made of fire which is thermal energy not physical matter like the human body, we can imagine them like the wind blowing around us but made of finer (quantum) particles, they live in the quantum part of the universe made of subatomic particles, the strata they live in is the closest to us before matter and particles become physical or solid which is why Allah never said they are in the lowest of the low.

So what is meant by strata is that Allah has created creatures that exist in levels or strata of the quantum universe, higher than the Jinn, like the buraq the prophet (saws) rode on during his night journey, and there are seven higher layers or strata that other creatures can exist in, like the Jinn. Seven earths should more properly be considered seven types of planets that can sustain life forms living in these strata, the life forms are lessor than Angels, which can live in cold space and the highest levels (strata) of the quantum uni-

verse, all the way in the depths of sidrat al muntaha, the furthest limit the subatomic universe.

These are the creatures the prophet (saws) said, where on the universe, while we are living in it; 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." (This is the Angels, Jinn, Buraq and the other creatures living in one of the seven strata on other planets).

Planets like mars and venus may seem empty but as ahadith indicate creatures live there on a higher level of the quantum universe than the jinn.

We have many ahadith that speak about the seven earths but we should understand that they came to us along with their explanations through companions and other people who didn't have an understanding of the universe, while the prophet (saws) did, so some explanations from them may not be correct it is just their understanding of what was said, (end of note).

It is mentioned in the 16th chapter of Akam al-Marjan fi Ahkam al-Jann by Qadi Badr al-Din al-Shibli al-Hanafi, the student of Al-Dhahabi and Al-Mizzi:

The majority of the 'ulama, successors and predecessors, believed that there was never a messenger from the jinn (this is because we

are Allah's Khalifah's on this earth, so the Jinn can never take this position). Ibn Jarir said: Ibn Humayd narrated to us: Yahya ibn Wadih narrated to us: 'Ubayd ibn Sulayman narrated to us: he said: Al-Dahhak was asked about the jinn, whether [or not] there was a prophet amongst them before the mission of the Prophet (Allah bless him and grant him peace)? He replied: Have you not heard the statement of Allah, "O ye assembly of jinn and humankind! Came there not unto you messengers of your own who recounted unto you My signs and warned you of the meeting of this day of yours?" (6:130), meaning by that messengers from mankind and messengers from the jinn. Ibn Hazm said: A prophet from mankind was never sent to the jinn before our Prophet (Allah bless him and grant him peace), and [before him] prophets would be sent to their people. He said: we know with certainty that they would warn [each other], so [the view] that prophets from themselves came to them is a sound [opinion].

I say: that which al-Dahhak said is proven by what Al-Hakim narrated, where he said: Ahmad ibn Ya'qub al-Thaqafi narrated to us: 'Ubayd ibn Ghannam narrated to us: 'Ali ibn Hakim narrated to us: Sharik narrated to us: from 'Ata: from Abu l-Duha: from Ibn 'Abbas [that] he said in regards to His (Exalted is He) statement "and of the earth the like thereof": "Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an 'Isa like your 'Isa." Our teacher Al-Dhahabi said its *isnad* is *hasan*. I say: it has a corroborative report (*shahid*). Al-Hakim said: 'Abdullah ibn al-Hasan narrated to us: Ibrahim ibn al-Husayn narrated to us: Adam narrated to us: Shu'bah narrated to us: from 'Amr ibn Murrah: from Abu l-Duha: from Ibn 'Abbas [that] he said in regards to His (Exalted is He) statement, "He created seven heavens, and of the earth the like thereof": "in every earth is the like of Ibrahim". Our

teacher, Al-Dhahabi said: this hadith is [*sahih*] according to the criteria of Al-Bukhari and Muslim, and its narrators are imams.

My note: the messengers to the Jinn were never prophets, they would listen to the human prophets and then teach their kind, these the messengers referred to in the verse. Imam Suyuti in his tafsir said "O assembly of jinn and mankind, did not messengers come to you from among you, that is, from among both of your number — which holds true in the case of mankind [since messengers came from among them], or [by 'messengers' if the jinn are meant] those messengers among the jinn who are their warners, the ones who listen to the speech of the [human] messengers and convey it to their kind — to recount to you My signs and to warn you of the encounter of this Day of yours?' They shall say, 'We bear witness against ourselves', that [all] this was conveyed to us. Allah, exalted be He, says: And the life of this world deluded them, and so they did not believe. And they bear witness against themselves that they were disbelievers." (6:130) (end of note)

It is mentioned in the tafsir of Muhammad ibn 'Ali al-Shawkani called Fath al-Qadir:

[My note: Here we see multitude of opinions on the seven earths, but most are not accurate because they understood the words according to what they knew of the world and universe during their time, and each scholar come from a different period in history.]

"Allah is He who created seven heavens, and of the earth the like thereof" i.e. He created of the earth the like of them i.e. seven. The modality of the strata of the earth has been disputed. Al-Qurtubi said in his *tafsir*: they were differed over, according to two views: first, and this is the view of the majority, they are seven

strata each above the other, and between each earth and the next earth is the distance that is between the heaven and the earth, and in every earth are inhabitants from Allah's creation. Al-Dahhak said that they are layered one on top of the other without separation unlike the heavens. The first is sounder because the reports in Al-Tirmidhi, Al-Nasa'i and others indicate this.

"The command descends between them" (65:12), the command is revelation. Mujahid said: the command descends from the seven heavens to the seven earths.

[My note: This is probably the clearest answer and indication of what the seven earths are, because the levels of Jannah heaven are in the depths of the quantum universe ending with the Arsh of Allah which is the furthest limit, before the command of Allah reaches the physical world it passes the seven (strata) earths, or the seven layers of quantum space that other life forms exist in.]

Al-Hasan [al-Basri] said: between every heaven and earth. 'Abd ibn Humayd and ibn al-Mundhir transmitted through the route of Sa'id ibn Jubayr from Ibn 'Abbas that a man asked him [about the verse], "Allah is He who created seven heavens, and of the earth the like thereof" and Ibn 'Abbas said, "what will save you from disbelieving if I inform you?" Ibn Jarir, Ibn Abi Hatim, Al-Hakim and Al-Bayhaqi in *Al-Shu'ab* transmitted through the route of Abu l-Duha from Ibn 'Abbas [that] he said in regards to His (Exalted is He) statement "and of the earth the like thereof": "Seven earths: in every earth is a prophet like your prophet, an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim and an 'Isa like your 'Isa." Al-Bayhaqi said: this *isnad* is *sahih* and it is *shadhb* at the same time, I do not know of one who followed up Abu l-Duha on this. End

It is mentioned in Fath al-Bari by Hafiz ibn Hajr al-Asqalani:

Al-Dawudi said in regards to His (Exalted is He) statement, "and of the earth the like thereof": "In it is an indication that the earths are one on top of the other, and it was transmitted from some scholastic theologians (*mutakallimin*) that the likeness is specifically in regards to number, and that the seven are juxtaposed [i.e. not separated by a large distance]; Ibn al-Tin related from some of them that the earth is one. He said: this is rejected by the Qur'an and Sunnah.

I say: probably this [the view that the earth is one] is the view of juxtaposition, for otherwise it will be in clear opposition [to the Qur'an and Sunnah]. The apparent view is proven by that which Ibn Jarir narrated through the route of Shu'bah from 'Amr ibn Mura'rah from Abu l-Duha from Ibn 'Abbas [that] he said with regards to His (Exalted is He) statement "and of the earth the like thereof": "in every earth is the like of Ibrahim, and the like of whatever is on the earth of creation." This is how he transmitted it in summary-form and its *isnad* is *sahih*. Al-Bayhaqi transmitted it through the route of 'Ata from Abu l-Duha in extended-form and its wording is: "Seven earths: in every earth is an Adam like your Adam, a Nuh like your Nuh, an Ibrahim like your Ibrahim, an 'Isa like your 'Isa and a prophet like your Prophet." Al-Bayhaqi said its *isnad* is *sahih*, although it is *shadhb*. The apparent [meaning] of His (Exalted is He) statement, "and of the earth the like thereof," refutes the view of the astronomers that there is no distance between one earth and another earth. Ahmad and Al-Tirmidhi narrated from the hadith of Abu Hurayrah in *marfu'* form: "between one heaven and the [next] heaven is five hundred years and be-

tween one earth and the [next] earth is five hundred years.” Ishaq ibn Rahwayh and Al-Bazzar transmitted it from the hadith of Abu Dharr in like manner. End, in summary-form.

Ponder over the speech of these luminaries, and the strength of the cited *athar* will become clear to you. It has been narrated in summary-form and in extended-form and one corroborates the other and strongly supports it. As for the summary-form, Al-Hakim said about it, “this hadith is [*sahih*] according to the criteria of Al-Bukhari and Muslim,” and Al-Dhahabi agreed with him. Al-’Asqalani ruled that its *isnad* is *sahih*. Al-Zurqani and Al-Shibli remained silent about it. As for the extended-form, Al-Hakim ruled it to be *sahih* and Al-Dhahabi agreed with him, although he faulted it with being *shadh*, but you will soon learn that here this [i.e. being *shadh*] is not a faulty defect (*illa*); Al-Suyuti remained silent about it and Al-Dhahabi ruled it to be *hasan*, and Al-Shibli remained silent about as did Al-Suyuti in *Laqat al-Marjan fi Akhbar al-Jann*. Of that which attests to it being acceptable as proof is that Al-’Asqalani, Al-Shibli and Al-Suyuti mentioned it in the context of proof, so let that be understood.

Its Conflict with a Hadith

[My note: This section would probably cause confusion to many because they would take the words literally, before explaining them we should mention that insha Allah these ahadith will be the subject of a future book I intend to write called “The Prophets Knowledge Of Space” the core research has been done so through our research we have come to know what the prophet (saws) meant by the following statements.]

From these [reasons] is the statement of some of the scholars that the cited *athar* (of Ibn Abbas) conflicts with what Abu Ya’la transmitted from Jabir that Allah’s Messenger (Allah bless him and grant him peace) was asked about what is below the earth, and he said “water”; it was said “then, what is below water?” He said “darkness”; it was said “what is below the darkness?” He said “wind”; it was said “what is below the wind?” He said “soil”; it was said “what is below soil?” He said “knowledge of creatures discontinues at the knowledge of the Creator.”

[My note: It becomes obvious from reading the commentary on these narrations that most took these words literally, some didn’t wish to comment like Ibn Abbas (ra) and others understood something deeper from them. Imam Tabari dedicates the first volume of his history to what the prophet (saws) said regarding the creation of the universe, it becomes very clear after studying His (saws) words and understanding that the unseen world is the subatomic part of the universe, that these terms, water, wind and darkness are similes for the strata and further depths, that Allah created in the universe, these terms are there equivalent (simile) in the language of the Arabs 1400 years ago.

“what is below the earth, and he said “water”, water in this narration is the simile for space and the first strata (quantum depth) of the universe. The phrase “below” is the simile for subatomic depth, “What is below water?” He said “darkness” this is the second depth of the quantum universe, then comes wind and soil, then what for us proves the entire matter, the prophet (saws) said “knowledge of creatures discontinues at the knowledge of the Creator”.

If not even the Angels know then we can never be talking about a physical depth in this earth, rather what the prophet (saws) meant by the simile of soil is the depth that reaches and includes the Arsh (throne) of Allah, because only after the Arsh does the Angels knowledge of space and the universe ends. In fact soil is probably the simile for the Arsh because the aim of the hadith is to describe these depths in functional and common terms. With the other narration's found in Imam Tabari's History (and elsewhere) we can draw a clearer picture because the prophet (saws) uses descriptive terms that have better scientific relevance in our time. (end of note)]

Thus, this *marfu'* hadith confirms that the knowledge of what is below the soil is withheld from people, so how can the report of Ibn 'Abbas be reliable? The invalidity of this [argument] is not hidden to you, since this *marfu'* hadith, after [accepting] the authenticity of its *sanad* and its safety from defects, does not supply but [the information] that the knowledge of creation stops at what is beneath the soil, which is an expression about what is below the earths. This was explicated by the imams of Tafsir.

Muhyi al-Sunnah al-Baghawi said in *Ma'alim al-Tanzil*: Ibn 'Abbas said, "Indeed the earths are on the back of a fish, and the fish is in the sea, and the sea is on a green rock, which is on the horn of a bull, and the bull is upon soil and what is below the soil is not known but to Allah."

My note: This saying is a hadith, similar Ahadith are found in Imam Tabari's history. It may at first seem more difficult to understand than the other narrations, but in fact it is even more clear once we see the nature of the simile. If a person wanted to explain to desert Arabs that the earth is floating in a vast space what

would be the best simile to use that everybody can understand, 'the earth is on the back of a fish, which is swimming in an ocean', swimming is the equivalent of the earth floating in space and the fish is what is crying it or making it float, and the equivalent of space on earth are the oceans we know. In fact Allah in the Quran says the earth is like a Ship sailing in the seas. But because from here on in the narration we are talking about a subatomic depth the next part is more difficult and can only be known with science, the prophet (saws) knew all this and explained it for the people who would come after the companions, the prophet (saws) in his last sermon said "All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O! Allah that I have conveyed your message to your people."

"what is below the earth, and he said "water" which is space, the fish in the other narration is gravity (or for physicists the curvature of space time, which is why gravity is the fish and water is space and it's subatomic depths), from here in the narration the depths of the subatomic universe begin while gravity the fish is no longer relevant in these depths; it was said "then, what is below water?" He said "darkness" the darkness of the space we see is the simile for the depths of the subatomic universe; it was said "what is below the darkness?" He said "wind" a simile for the different particle fields that exist subatomicly at different depths; it was said "what is below the wind?" He said "soil" which is the last depth of the known Universe and this is the Arsh, throne of Allah; it was said "what is below soil?" He said "knowledge of creatures discontinues at the knowledge of the Creator."

The Hadith in it's simile is telling us about the role of the different depths in subatomic space, the Arsh is called soil because like soil is the ground beneath our feet, it is the ground for the universe, this is because the Arsh is the outer limit of all that exists, for us if the ground disappeared we would be lost in space and so for the universe if the Arsh disappeared the universe would disappear into nothingness. This end to the universe Allah alludes to in the Quran often, when the trumpet is blown the forces holding the universe will dissolve over time and disappear, the universe will then disintegrate and slowly disappear to nothingness.

A technical note: space and time are interwoven together, basically the universe creates time as it expands and the universe is just made of particles, physicists now call space, space-time because this is more accurate. On earth the speed of gravity is 9.8 meters/second, gravity IS the bending of the outer most layer of space by the earth. Space to us looks empty but is actually made of invisible particles, the earth as it floats because of it's mass bends space and these particles around it, this bending causes gravity to be a specific speed on earth, 'the earth is on the back of a fish (gravity) which is in water (space)' and so this fish is gravity, on the moon gravity is 1.6 m/s, it is less than 9.8 m/s because it has a different mass than earth so it bends the outer most layer of particles (space) less than earth does.

Another technical note: When scientists realized space and time are intertwined they said, then time must flow differently in space because the earth bends space and time with it's mass, they sent a satellite into space to measure the flow of time in comparison to earth and found that it was slightly different. The Gravity created by the planets, slows time down, so they realized that time flows

faster in space the farther you are from a source of gravity like a planet or sun (end of note).

This Note is required for the following Hadith: The Higgs field is an energy field that exists everywhere in space at the deepest level in the subatomic world scientist have discovered so far. The field is made from a particle called the Higgs Boson, which the field uses to continuously interact with other larger particles, as larger particles pass through the field they are given Mass, in plain words this field decides the mass of subatomic particles, and the mass of an object dictates how it moves and behaves in space.

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 was upon the water. he had not created anything except what he created before the water. 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 coming from water being used to space). the smoke rose above the water and hovered loftily over it. he therefore called it "heaven"(from the substance whose simile is water quantum space or heaven was created). then he dried out the water, and thus made it one earth (we know the prophet (saws) is using a simile here for subatomic particles, because every one knows from cooking that water evaporates when heated it is doesn't dry out and leave anything behind). He split it and made it into seven earths on sunday and monday. He created the earth upon a (big) fish (hut in Arabic), that being the fish (nun) mentioned by Allah in the qur'an: "nun. by the pen." (Nun is the most outer layer of space and gravity is space-time bending around a

planet or sun) the fish was in the water (space). the water was upon the back of a (small) rock (a simile for something monolithic, more than likely a reference to quarks).

The rock was upon the back of an angel (angels govern the Universe, this simile may be a reference to that, this region may be responsible for many of the major Laws the Universe relies on or something significantly related to them. It may be a reference to the Higgs field because it gives all particles their mass and all particles are governed or behave according to their Mass). The angel was upon a (big) rock (something larger that is also monolithic, made of one type of substance, it may also be that the size of the rock may be a reference to the Higgs field which gives particles their Mass, because “big” is a simile with Mass, it is possible that either depth refer to the higgs field. We would expect the fish, the water, the rock, the angel and the big rock to be spread out equally in space and the Universe, the difference only being depth). The big rock - the one mentioned by Luqman - was in the wind, neither in heaven nor on the earth (this 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, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest (most subtle) mysteries, (and) is well-acquainted (with them).”^{31:16}, the wording in this verse is very similar to every verse that mentions an atom's weight of good or evil, meaning the rock is a reference to the subatomic world, like Ibn Masud is saying in this hadith). The fish (gravity) moved and became agitated. as a result, the earth quaked (had earth quakes when 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 Gravity's 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 history of al-tabari: general introduction and from the creation to the flood, volume 1, pp. 218-220)

The Varying Opinions about the Creatures on the other Earths

There is also no doubt that in every earth of these earths is a creation and a world. [This] was clarified by a group of verifiers, but of them were those who consigned its details to the knowledge of Allah (Exalted is He), like Al-Shihab al-Khufaji in *Harwashi Tafsir al-Baydawi* and Sayyid al-Jurjani in *Sharh al-Mawaqif* and Ibn Abi Jumrah in *Sharh Mukhtasar Sahih al-Bukhari*.

And of them are those who ruled that the strata below are abodes of the jinn according to what is mentioned in some reports, like Al-Shibli, Al-Zurqani, Al-Halabi and Al-Qastallani.

And of them are those who mentioned that every stratum has a different [intelligent] species, as in *Bada'i al-Duhur* and others.

[My note: The Messenger of Allah (saws) said “I was brought the Buraq, a long white beast, slightly bigger than a donkey (in height ?) but smaller than a mule which when trotting, would place it's next step as far as it's eyesight could see. I mounted it until I reached al Quds, jerusalem. There I tied it up to the same ring used by the prophets.”(Bukhari and Muslim) Al buraq is referred to indirectly in the Quran (17:1), it had two wings and a human like face, it's creation was non physical like the Jinn which is how it could move this way, the meaning of buraq in arabic is Beam, a beam of light or light sent out, not unlike the speed of light or a beam of light as it travels, other narration's say Jibril (as) brought

the Buraq for the prophet (saws) from the planet (or Jannah) of the Buraq and that before Him (saws) Ibrahim also rode the Buraq.]

Wahb ibn Munabbih (ra) who was a tabii said (according to his understanding of the many narrations): When Allah created the earth, it was one stratum and He split it and transformed it into seven, as He did with the heavens, and made between one stratum and the [next] stratum the distance of five hundred years. The name of the highest stratum is Adim, the second Basit, the third Thaql, the fourth Batikh, the fifth Janb, the sixth Masikah, the seventh Al-Thura. (Keeping in mind Jinn, who are not physical, come in very strange shapes many like those pictured in UFO films, some reported to even look like the sphinx or even the statues depicting hindu gods.) The inhabitants of the second earth are peoples called Al-Tamas and their food is (a product) from their flesh and their drink is from their blood. The inhabitants of the third are peoples whose faces are like the faces of the children of Adam, their mouths are like the mouths of dogs (not unlike egyptian gods), their hands are like the hands of the children of Adam, their legs are like the legs of cows, and hair like the wool of sheep cover their bodies which [function] as clothing for them. The inhabitants of the fourth are peoples called Al-Hulham; they have no eyes or feet, but they have wings. The fifth of them are people like mules and they have tails, each tail is around three hundred cubits. The sixth of them are peoples called Al-Huthum and they have black bodies and have claws like the claws of predatory animals. The seventh contains the abode of Iblis and his armies.

(My Note: it may be that the Jinn live in a higher strata than the other creatures, or that the jinn can live in any strata if they can handle that kind of existence at this depth, because in the Quran Iblis (satan) at one point earned with Allah the rank of an Angel

and Allah called him by this rank in the Quran, and the Angels live in the highest strata and beyond up to the Arsh (throne). In this is also the understanding of what christians incorrectly term fallen Angels, or Jinn who once had a high rank but fell to a lower one. In other words lived in the highest strata but now exist in the lowest most base and animalistic one, nearest to our physical existence. (end of note))

The verifiable truth in this subject that is closest to the truth, is to say: there is no doubt about the existence of creatures in all the strata as proven by the narrations, and as for its particular [type], which species they have and in which form and shape, that is con- signed to the knowledge of Allah (Exalted is He), and the *athar* of Ibn 'Abbas proves that there are Adams like our Adam and Proph- ets like our Prophet therein.

The Prophets (saws) ability To Perceive What Allah Granted Him In Light

The Prophets (saws) ability to perceive what Allah granted him in Light

It was narrated from Abu Sukainah, a man from among the Muharirin, that a man among the Companions of the the Prophet (saws) said:

"When the Prophet (saws) commanded them to dig the trench (Al-Khandaq), there was a (big) rock in their way preventing them from digging. The Messenger of Allah (saws) stood, picked up a pickaxe, put his Rida' (upper garment) at the edge of the ditch and (recited the verse): 'And the Word of your Lord (Allah's promise) has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' [6:115] One-third of the rock broke off while Salman Al-Farisi (the persian) was standing there watching, and there was a flash of light when the Messenger of Allah (saws) struck (the rock). Then he struck it

again and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. Ans He is the All-Hearer, the All-Knower' And another third of the rock broke off and there was another flash of light, which Salman saw. Then he struck (the rock) a third time and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allah (saws) came out, picked up his Rida' (garment) and sat down.

Salman said: 'O Messenger of Allah, Each time you struck the rock there was a flash of light.' The Messenger of Allah (saws) said to him: 'O Salman, did you see that?' He said: 'Yes, by the One Who sent you with the truth, O Messenger of Allah.' He said: 'When I struck the first blow, the cities of Kisra (persia) and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their land as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah (saws) prayed for that. (Then he said:) 'Then I struck the second blow and the cities of Caesar (the Roman Empire) and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their lands as spoils of war,

and to destroy their lands at our hands.' So the Messenger of Allah (saws) prayed for that. (Then he said:) 'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allah (saws) said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.'". (Nasai, Hasan)

The Prophet (saws) first questioned if Salamn (r.a) had the ability to see the flash of light, which means it wasn't a normal light, he answered yes but couldn't perceive more than that about it while the prophet (saws) because of his heart could see what was in the light in more detail.

The Market Places Of Paradise

Sa'eed bin Al-Musayyab said that he met Abu Hurairah and Abu Hurairah said:

“I supplicate Allah to bring you and I together in the marketplace of Paradise,” Sa'eed said: “Is there a marketplace there?” He said: “Yes. The Messenger of Allah (saws) told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allah. His Throne will be shown to them and He will appear to them (the veils will be removed) in one of the gardens of Paradise.

Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them.” Abu Hurairah said: “I said: ‘O

Messenger of Allah, will we see our Lord?’ He said: ‘Yes. Do you dispute that you see the sun and the moon on the night when it is full?’ (meaning it’s simlie is like seeing the sun in the sky) We said: ‘No.’ He said: ‘Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allah does not speak face to face, until He will say to a man among you: “Do you not remember, O so-and-so, the day you did such and such?” And He will remind him of some of his sins in this world.

He will say: “O Lord, have You not forgiven me?” He will say: “Yes, it is by the vastness of My forgiveness that You have reached the position you are in.” While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: “Get up and go to the honor that has been prepared for you, and take whatever you desire.” So we will go to a marketplace surrounded by the angels, in which there will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man. Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees

on him. He will not finish the last of his conversation before better clothes appear on him (the one of lower status). That is because no one should be sad there.” “He said: ‘Then we will go back to our homes where we will be met by our wives, and they will say: ‘Welcome. You have come looking more handsome and with a better fragrance than when you left us.’ And we will say: ‘Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.’” (Ibn Maja)

Any comments or suggestions can be sent to:

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