

The Space of All Mighty

Qalandar Baba Aulia (R.A)



The Space of All Mighty

Qalandar Baba Aulia

Hazoor Qalandar Baba Auliya (R.A),

He is the majmū'ah-yi kulliyāt (embodiment of universals), the wāfiq-asrār-i Kun Fayyakun (knower of the mysteries of “Be, and it is”), the ḥāmīl-i ‘ilm-i ladunni (Bearer of the divine, esoteric knowledge), Abdāl oḤaqq ḥaṣṣan ukhra Muhammad Azim Barkhiya, Hazoor Qalandar Baba Auliya entrusted the composition of this book to Janab Ali Hussain Sahib. This book was initially published in the Gujarati language.

From Translator Desk

I have exerted my utmost diligence to preserve the original essence throughout the stages of translation. I hereby bequeath this corpus of spiritual knowledge, previously unpublished in the Urdu language, to the present and future progeny of both humankind and jinn.

I remain the lowliest devotee of Huzoor,

Khalid Niaz Owaisi

Forewords

Science confines its inquiry to phenomena that are tangible and empirically verifiable, whereas spirituality is concerned exclusively with inner, experiential realities. Nonetheless, a profound relationship exists between the two, and the evolution of each is, in many respects, contingent upon the other. This interdependence has, until now, remained largely unarticulated.

At times, a writer or thinker envisions a concept century in advance. This vision arises in their consciousness spontaneously. When they articulate it before the world, it is often met with ridicule; some dismiss it outright as the fantasy of a deluded mind. Yet centuries later, when a scientist materializes that very concept, the world is struck with astonishment. Not only that, but the originator of the idea begins to be celebrated. Why is this so? Why is the one who conceives the original thought unable to render it into material form himself? The capacity to generate the initial vision lies with a person dwelling in a distant corner of the world in a bygone age. Space and time—miles and centuries—are these actual realities, or are they merely constructs, illusions devoid of substantive essence?

In sleep, within the domain of dreams, a person walks, sits, eats, works—activities indistinguishable from those performed in waking life. What, then, is the essential difference? Even in the absence of any environmental stimuli, why does an unrelated thought or long-forgotten

individual suddenly come to mind—despite the passage of centuries?

All such phenomena unfold within a framework of natural laws that remain, as yet, unexplored. This modest book, concerned with an entirely novel and unfamiliar subject, is akin to a pebble cast into a body of water; but when its ripples reach the shore, they may awaken contemplation in the mind of a scholar, scientist, or thinker—and thereby initiate a deeper engagement with its contents.

Qalandar Hassan Ukrah Muhammad Azeem Barkhiya

Table of Contents

Forewords.....	5
The Contraction of the Senses	14
Delusion.....	17
Hypnotism	18
Mind.....	21
Space	26
Scenes.....	32
Division of Space	38
The Carbon Lineage.....	43
A singular essence.	43
The Non-Existence of Directions	51
The expanse of Space.....	58
The melancholic vastness of the corporeal realm	64
The Brain	70
The Genesis of Space.....	76
The Unseen.....	92

Youm

Allah the Almighty affirms in the Holy Qur'an that He created the world in six *Youm*. What, then, is the meaning of *Youm*? In its metaphysical essence, *Youm* refers to an illusion—a perceptual construct. It comprises two fundamental dimensions: (*concept*)—the ideational, and (*chromosome*)—the corporeal. These two dimensions unfold into six distinct phases:

1. Perception
2. Thought
3. Concept
4. Motion
5. Action
6. Consequence

The entire movement of the cosmos revolves around this axis.

All beings—animals, plants, rivers, streams, mountains, and the earth—is encompassed within this framework. These entities are composed of diverse currents, which may be understood as electric flows. This current functions as the sustaining force that binds together the mineral, botanical, and animal realms in an interconnected relational order.

This electric current functions within all entities, and its flow constitutes the vitality of all existence. It is this very current that manifests as light—projecting, on one hand, its reflection upon the mind screen through the eye, and on the other, rendering all that appears before the eyes into perceptible images. Although the external scene is observed,

it is in fact perceived upon the screen of the brain; and the visual phenomena we apprehend are themselves expressions of the same electric current through which the act of seeing becomes possible.

This very electric current circulates within the neural cells of the brain, serving as the medium through which thoughts are transmitted from one mind to another. Whether it is a singular concept or a complex constellation of ideas, all are conveyed into the domain of perception through this same electromagnetic flow.

However, the current from which those cells are formed will remain intact and continue to function. The individual's sensory perception will likewise persist in its original state.

This is substantiated by the observation that, upon death, an individual's existence ultimately condenses into a state analogous to a microfilm—an entity imperceptible to human sensory faculties. Despite this transformation, the entirety of the person's perceptual capacities endures: they continue to receive auditory input, provide responses, and maintain visual awareness. However, the specific wavelengths associated with their speech, hearing, and sight operate beyond the threshold of human cognitive and sensory apprehension.

In accordance with the scale of human insight, the frequency of the wavelength associated with thought, hearing, or sight either falls below 20 cycles per second or exceeds 20,000 cycles per second. This signifies that nothing remains stationary: either a phenomenon becomes so minute that it eludes visual perception and transcends the visible wavelength range, or it becomes so vast that it cannot be encompassed within that range.

Wavelength refers to that portion of the electric current which is intelligible to the human intellect, while the portion

that exceeds cognitive comprehension belongs to a different wavelength, which undergoes transformation.

Regarding wavelength, it is noteworthy that the pyramids constructed by the Pharaohs of Egypt—carved from mountains into chambers of varying numbers (one, two, three, four, ten, twenty, etc.)—were all designed with exact geometric precision. Even today, if a structure is built wherein the wavelength frequency remains constant, a corpse placed within it resists decomposition for fifty thousand, one hundred thousand, or even a million years. It neither decays nor does the skin desiccate; instead, it remains in a preserved state.

The intellect is not unitary; rather, it manifests in a dual modality, encompassing an exoteric aspect accessible to conscious awareness and an esoteric aspect beyond conscious cognition. Though indivisible and without discrete parts, the intellect is centered on a pivotal locus, commonly identified as the sixth sense.

The sixth sense constitutes the central locus of the electric current. Each brain cell contains this locus. By “locus,” it is meant that within every brain cell resides a soul (SOUL) or (CONCEPT), which represents the secondary component of this electric current. Within this dimension, there exists an additional component or aspect, identified as the (CHROMOSOME) substance, structured into forty-eight (48) discrete points or circles.

There are three types of chromosomes. The first type, which distinguishes angels from the (soul), lacks sexual desire. It was created alongside the soul in primordial eternity (azal) and will remain with it perpetually. This chromosome, like the soul, is invisible to the ordinary human eye.

The second type of chromosome pertains to the jinn. It includes both sexual desire and reproductive capacity. While

jinn remain imperceptible to the ordinary human eye, the lifespan of this chromosome is finite.

The third chromosome is intrinsic to humans. It exhibits both sexual desire and reproductive functions. Its existence is finite and perceptible; however, upon the departure of the soul, it decomposes and returns to the soil.

In essence, the chromosome may also be characterized as an illusion. Within it, the soul remains hidden, veiled from empirical sight. The perceptual capacity of the chromosome is insufficient to apprehend the soul. However, the gaze of the soul possesses the ability to perceive itself, though this act of perception is inward. Inward perception refers to the capacity to perceive future events—an experiential phenomenon common to all human beings. One such manifestation is the dream: numerous dreams are realized in the future precisely as they appeared during sleep, while many are forgotten. Frequently, dreams appear in forms that elude rational understanding, and often they are perceived in an inverted or symbolic manner. Despite the multiplicity of dream types, the phenomenon remains fundamentally associated with the inner faculty of perception.

Another phenomenon is that of *kabūs* (somnambulism), commonly classified as a disorder. However, in actuality, it does not conform to the conventional definition of illness. The fear associated with it largely stems from the perceived risk of physical harm. A typical case may involve an individual who, while asleep, rises unconsciously, changes clothing, proceeds to the office, unlocks the door with a key, sits at a desk, performs written tasks, returns home, changes again into sleepwear, and resumes sleep—all without any conscious awareness. Upon awakening, the individual retains no recollection of these actions; memory does not retrieve the episode. Nevertheless, the entirety of the event is imprinted upon the internal register of memory. Were it possible to extract a record of that memory, the sequence of

events—from beginning to end—would appear in full. This constitutes a distinct experiential case.

Another experiential mode is inner vision during the waking state, referred to as *meditation (muraqabah)*. When the mind attains a state of sustained cognitive focus in meditation, a range of perceptual phenomena may emerge, often pertaining to future occurrences. Within this meditative state, a distinct form of Divine luminosity—different from *nūr*—becomes perceptible, and it is through this particular light that such visionary content is revealed. The attainment of unwavering mental concentration is a fundamental prerequisite for this experience. This, too, constitutes a form of inner perception.

Another experiential phenomenon involves instances in which an individual, seemingly without conscious intent, is transported from one city to another. Although such occurrences are rare, they are nonetheless documented. Such experience is rooted in the domain of inner perception. At some point in life, many individuals encounter a form of this phenomenon. When pursued intentionally, it requires the gradual attenuation of the physical body's density—a process closely associated with inner visionary states. Through sustained spiritual discipline and meditative practice, the corporeal form becomes increasingly subtle, eventually approaching the immaterial quality of light.

Attaining this state necessitates extensive training and ascetic refinement. Once achieved, the individual—through volitional focus—may traverse vast distances and arrive at any location, irrespective of spatial constraints. The duration of such transference is negligible, occurring within a single second or an infinitesimal fraction of time as registered by human cognition. This, too, constitutes an advanced mode of inner vision. Fundamentally, inner perception emerges through profound cognitive introspection. Such thought processes operate at an exceptional depth, wherein the mind

both functions within and simultaneously experiences those inner strata. As the consciousness descends into these deeper layers, the material body progressively dematerializes, ultimately becoming imperceptible. Within spiritual terminology, this transformative state is referred to as *fath*—denoting unveiling or spiritual conquest.

The Contraction of the Senses

The brain is organized around a primary neural gateway—the *main gate*—which is encircled by multiple subsidiary gates. Closure of this central gateway precipitates the sequential shutdown of the peripheral gates, inducing a progressive diminution of sensory modalities such as auditory, visual, and olfactory functions. This sensory contraction advances to a pathological state, often culminating in neuromuscular paralysis.

In cases where an individual exhibits obstinacy—insisting that only their own viewpoint is valid while systematically rejecting the perspectives of others—a gradual constriction of sensory faculties often ensues. This psychoneurological contraction can be identified through specific symptomatic expressions. The person may experience a persistent distortion or dullness of taste, a diminished appreciation for visual aesthetics, and a marked aversion even to melodious or pleasant sounds, which may provoke irritation or repulsion instead of comfort. These sensory anomalies serve as key indicators of perceptual contraction. Furthermore, this internal constriction is frequently reflected in somatic cues: the complexion becomes pallid, and the natural radiance typically observed on the face diminishes significantly. Regardless of skin tone, the absence of vibrancy or luminosity in facial appearance is a clinical marker of the condition, denoting a deeper dysfunction in the integration of sensory and affective processing.

Therapeutic Protocol:

The prescribed intervention involves reciting:

"أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

upon the index finger, followed by placing the finger against the palate for a few seconds in a manner that ensures contact with the principal neural gateway of the brain. Should residual constriction of the senses remain, a slender elongated instrument is to be prepared. According to a designated procedure, fine needles are to be affixed—each accompanied by the continued recitation of:

"أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"

The simultaneous recitation and needle placement facilitate the dissipation of the condition entirely, restoring the faculties to their normative state. If the mind resolutely intends for the ailment to cease, the illness indeed subsides.

Second Therapeutic Modality:

The human brain comprises approximately two trillion neural cells. Surrounding each primary cognitive gateway are five subsidiary gates, constituting an intricate system involving twelve trillion cells. The principal gateway where *wahm* (conceptual apprehension) originates and is nurtured. Concurrently, an additional gate opens, which constitutes the sensory faculties, and the fourth gate opens through which movement is initiated.

A fourth gateway subsequently engages the faculty of reflective thought, the fifth facilitates the operationalization of volition into action, and the sixth leads to the emergence of a concrete outcome. These six gateways, though sequentially activated, are fundamentally interlinked and represent integrated phases of a singular cognitive mechanism. Within this schema, the gateway of *wahm* serves as the primary axis of cognitive emergence. However, when this principal gate is inhibited or closed, the subsequent gateway—associated with volitional action—assumes primacy, thereby enabling the mind to transition rapidly from ideation to execution without intermediary cognitive

resistance. Thereafter, the fifth gate, which regulates the cognitive process, is activated, precipitating the initiation of action; subsequently, the sixth gate opens, culminating in the manifestation of the resultant effect. These six gates collectively constitute a unified gateway system, wherein the main gate corresponds to *wahm* (conceptual apprehension). Upon closure of this main gate, the secondary gate assumes the function of the main gateway, serving as the locus where action is fostered and from which the outcome is instantaneously derived subsequent to the cognitive process.

Delusion

One must not become ensnared in delusion (doubt), for it engenders psychological instability and inner vacillation.

﴿*Indeed, His command, when He wills a thing, is only that He says to it, 'Be,' and it is.*” (Qur’ān)

The very moment a determination is made, the matter is actualized—such is the ontological law ordained by Allah the Almighty. The ingress to *delusion* must remain decisively closed. Should one place the hand upon an individual’s head and recites:

“Indeed, Allah is over all things fully capable” (Qur’ān)

—eleven times, in three successive rounds—then the cognitive gate of delusion is restrained and closed.

Proximity to delusion must be scrupulously avoided, for it gives rise to epistemological doubt, fosters uncertainty, and expands recursively like proliferating branches. Its progression is unceasing and unchecked. Allah the Almighty detests doubt, particularly that which emerges through the infiltration of delusion.

Concerning delusion, the Prophet (P.B.U.H) stated that Satan circulates through the human being as blood flows through the veins. This implies that *delusion* is interwoven into the very fabric of human physiology. Satan traverses the bloodstream under the guise of *delusion*, permeating the inner currents of corporeal existence. Allah the Almighty declares that Satan is a manifest and unequivocal adversary to mankind.

Hypnotism

Satan launched a deceptive assault upon one of the disciples of Hazrat Junaid Baghdādī (R.A.) in such a manner that, each night, he would appear at the disciple's residence leading a giraffe, proclaiming, "I am an angel, sent to take you to Paradise." Taking hold of the rope around the giraffe's neck, the disciple would be led to a certain location—one that, in reality, was merely a heap of refuse. Under the spell of this induced hypnosis, Satan instructed the disciple to grasp the rope fastened around the neck of what appeared to be a giraffe and would then lead him to a location he proclaimed to be Paradise. In actuality, the site was nothing more than a mound of refuse and debris. The disciple had been placed under a state of hypnotic suggestion by Satan, who manipulated his perceptions—presenting the garbage heap as a celestial domain and offering illusory visions of assorted fruits and delicacies to gratify him. The creature, assumed to be a giraffe, was in fact not a giraffe at all, but a donkey, veiled under the deception of delusion.

One day, the disciple of Hazrat Junaid Baghdadi (R.A.) recounted this extraordinary experience to his master with great enthusiasm. In response, Hazrat Junaid advised him that upon the next visit of the so-called angel (Satan), he should recite a specific Qur'anic verse, but only after having arrived at the purported Paradise. When the disciple subsequently complied and uttered the prescribed verse at the scene, the veil of illusion was lifted, revealing that the creature upon which he was seated was not a giraffe but a donkey, and that the supposed Paradise was merely a heap of refuse.

In the modern era, hypnosis continues to be widely practiced, though susceptibility to its effects varies among individuals. A select subset of persons demonstrates

pronounced responsiveness, allowing medical interventions—including surgical operations—to be conducted under hypnotic anesthesia. Hypnosis denotes a psychological condition wherein the subject's perceptual field is systematically constrained to regard the externally suggested content as the sole continuous and coherent experiential reality.

It is often observed that practitioners, while performing their spectacle, deviate from their established ritual. At such moments, the practitioner's mind enters the specific gate within the ritual's framework that is associated with delusion. (The five gates surrounding a single gate are collectively regarded as one unified gate).

In accordance with the law of creation, initially the gate of delusion (wahn) opens, while the subsequent five gates—those of thought, knowledge, movement, action, and result—remain closed. Practitioners exert intense mental focus to keep these five gates closed, allowing only the gate of delusion to remain open. The nature of this delusion gate is such that it manifests whatever is suggested to it, yet what is perceived is essentially a creation of the mind. Whatever is introduced into the gate of delusion is what the eyes perceive, thereby enabling the phenomenon of hypnosis. When hypnotizing a patient, the practitioner first directs their focus onto a particular object and then proceeds to operate accordingly.

Hypnotism necessitates disciplined practice. For instance, an individual arranges playing cards before them, designating the cards as practitioners while embodying the ritual themselves. When confronted with an ace, the individual is instructed to perceive it as a king. This cognitive fixation directs the observer's attention unilaterally; the absence of blinking leads to sensory contraction and the closure of perceptual gates. Consequently, if the individual's cognition

affirms that the ace is not an ace but a king, their perception will correspondingly manifest exclusively as the king.

Another practice involves constructing an inclined table on which dice are cast with the practitioner concentrating on a specific number. Upon rolling, the dice consistently display the number held in the practitioner's mind. However, this outcome is attainable only through rigorous practice. This method constitutes a secondary exercise within the domains of parapsychology or hypnotism.

The third exercise entails appointing a child as the focal point of the ritual and directing the practitioner's concentrated mental focus upon the child. When the practitioner points toward a woman and asserts that she is the child's mother, the child perceives the woman accordingly. This phenomenon illustrates the intrinsic convergence between hypnosis and parapsychology.

The fourth exercise entails designating an adult as the ritual focus, subjugating their senses, and directing one's mind into the gate of illusion within their consciousness. As a result, the senses become dulled, and the mind concentrates solely on that singular gate, wherein all sensory faculties converge. Henceforth, the ritual subject will act exclusively according to the instructions given.

Mind

The mind operative during the waking state is designated as the conscious mind, whereas the mental activity occurring during sleep is termed the subconscious. Within the realm of the subconscious, the constructs of time and space are entirely negated. Human respiration oscillates between conscious and subconscious states in a manner that sustains awareness within consciousness but not within the subconscious. The knowledge inherent to the subconscious remains inaccessible to the conscious mind. Both consciousness and the subconscious constitute a continuous and uninterrupted field.

Respiration follows a perpetual circular trajectory, completing its cycle within the subconscious. Any disruption of this cyclical motion results in the cessation of life. Ascetic practitioners sustain this cyclical rhythm of respiration within the subconscious while deliberately suspending all activity within the conscious sphere. Through this disciplined regulation, they effectively extend the temporal span of their lives. The greater the restraint of breath, the more empowered the subconscious becomes, gradually diminishing the opacity of the mental veil. In the dream state, this obstruction attenuates to an extent that imaginal forms and visionary experiences begin to manifest.

The deeper the sleep, the more lucid and sharply defined the dream imagery becomes, indicating that the intensity and clarity of perceptual experience are critical to the consolidation of memory. Dreams encoded into memory reside at the upper strata of the subconscious mind. Conversely, less vivid impressions descend below the accessible threshold of the subconscious. Accordingly, some dreams are retained effortlessly, others can be recalled through intentional effort, while certain dreams remain irretrievable despite conscious attempts—these are embedded within the most recessed layers of the subconscious.

Consciousness invariably originates from the unconscious. However, only a limited range of unconscious states can penetrate and register within conscious awareness. Conversely, experiential states that recede from consciousness back into the unconscious become encoded into memory—this mnemonic stratum is termed the subconscious, which is thus a functional and structural subset of the unconscious.

The unconscious comprises the totality of the cosmos, encompassing all temporal dimensions—past, present, and future. It remains imperceptible to human awareness yet contains the complete record of both individual and collective existence. The threshold separating consciousness from the unconscious cannot be transcended without

intentional effort and sustained spiritual or cognitive discipline.

The intensity of ascetic commitment (zuhd) correlates directly with the strength of the unconscious. As Allah the Almighty declares in the Qur'an: "Fasting is for Me, and I alone shall reward it." The pursuit of piety (taqwā), undertaken solely for Allah's sake, vitalizes and empowers the unconscious faculty. The greater the cultivation of taqwā, the more resilient and expansive the unconscious becomes. This principle underlies the spiritual methodology of those adhering to ascetic discipline. Without taqwā, the existential balance of the individual remains vacant; no substantive spiritual attainment is possible.

The succinct divine pronouncement—"Fasting is for Me"—encapsulates a profound injunction toward taqwā, signifying that the degree to which piety is actualized directly influences the vitality and expansion of the unconscious. It is through disciplined embodiment of taqwā that spiritual aspirants acquire inner strength and cognitive depth.

Sleep functions as an imperceptible veil—an ontological enclosure—that envelops the human being from all directions. This veil constitutes the metaphysical barrier between God and the devotee. In truth, human existence unfolds beneath this sheath of sleep, wherein the illusion of wakefulness prevails, though authentic awareness remains absent. To rupture this veil requires sustained spiritual

vigilance and disciplined wakefulness. Through such practice, the shell of sleep gradually dissolves from the inner eye, permitting the emergence of true perception.

Upon emerging from sleep, the individual presumes to be fully awake; however, ontologically, true awakening has not occurred. The individual remains in a latent, somnolent state—not merely with closed eyes, but even through the illusion of open-eyed perception. Here, “open eyes” denote physiological wakefulness, yet this state is often governed by unconscious mechanisms. The qualitative dimensions of this waking state mirror those experienced during sleep—perception, audition, and partial contextual comprehension are present. However, while wakefulness conditions the individual to interpret sensory input within habituated frameworks, the dream state lacks such cognitive training. Consequently, the individual lacks the cultivated reflex to assign meaning, continuity, and interpretive structure to the symbolic data encountered in dreams.

Therefore, phenomena perceived within dreams—both auditory and visual—are frequently regarded as fragmented and dismissed as mere illusions. This denotes that human experience encompasses two distinct modalities of dreaming: one occurring during sleep with closed eyes, and another manifesting during the ostensibly waking state with open eyes. When the unconscious remains dormant, even waking is subsumed under dreaming. Temporality in this condition is illusory, as awareness of time dissolves behind

the veil. In the dream state, the veils attenuate, producing perceptual ambiguity that leads the individual to misconstrue this state as deceptive, despite the simultaneous and uninterrupted presence of diurnal and nocturnal dimensions.

Life resembles a dream—in which time holds no true existence. Yet the human being perceives the motion of space as time. Specifically, within a span of 23 seconds, space undergoes transformation; it is this very process of change that man has termed time. I maintain this because time is contingent upon space, and therefore, each spatial dimension embodies its own distinct temporality.

Space

Scientists define space as a vacuum where Earth's gravitational force is absent. However, the question of where exactly gravity ceases to exist remains a separate and complex matter. It is due to Earth's gravity that even inanimate objects exist, yet something remains unaffected by gravity. Abstract phenomena such as perception (wahma), thought, regret, contemplation, and reflection operate beyond the domain of gravitational influence. Numerous observations support this assertion. For instance, during sleep, while the body continues to breathe under the influence of gravity, the mind becomes detached from it. In dreams, one eats, drinks, walks, and traverses' immense distances instantly. The experiences encountered in this state are inscribed in memory just as vividly as those in wakefulness. This indicates that the mind—its perceptions, hearings, and understandings—functions independently of Earth's gravitational force.

A direct implication of this reflection is that the conventional scientific definition of space—as merely a void where Earth's gravitational force is absent—is incorrect, while the human being remains unbound by Earth's gravitational force across all spatial domains. The human being cannot be reduced solely to the function of respiration; during sleep, for instance, the act of breathing continues, yet the individual remains entirely unaware of it. This suggests that the human being is, in a more profound sense, constituted by cognition, reflection, and conscious attention—that is, by the sensory faculties. These faculties are not merely adjuncts to life; they are its very foundation. It is therefore necessary to delineate this state, for whether situated on Earth or in outer space, the human being transcends the gravitational force of the Earth at the level of consciousness. Further evidence lies in the

observation that if gravity wholly governed the human constitution, death would be impossible. The individual would persist indefinitely, as gravity would encapsulate and preserve every mode of being. In the spiritual cosmology, space is not confined to the notion of a physical vacuum. Rather, space is ontologically pervasive—it is present in all things, intrinsic to all phenomena, and nothing exists outside its domain.

Within the veil of the human mind reside four distinct spaces: the domain of darkness and the space beyond it, as well as the domain of light and its corresponding beyond. These constitute the foundational four spaces. Through the control of sleep or prolonged wakefulness, an individual may acquire the capacity to exert mastery and control over these spatial realms. Such mastery facilitates the perception of phenomena both within the darkness and beyond the veil of light. This transformative process unfolds progressively through extended durations of wakefulness—initially spanning twenty-four hours, then forty-eight, followed by seventy-two, and ultimately surpassing eighty-four hours. Commonly, after approximately seventy-two hours, the individual attains the ability to govern the perceptual domains they intend to command. Consequently, the four spaces disengage from the veil of the mind, becoming distinctly manifest and subject to conscious control. Within these domains, a variety of phenomena emerge, notably including fragmented and discrete visions pertaining to future events, reflecting the non-linear and multifaceted nature of such perceptual experiences.

Gradually, the individual begins to synthesize these fragmented elements, thereby generating meaningful coherence within space. This leads to the discernment of prospective conditions destined to manifest in the future. When the entirety of the mental faculties—comprising the four lobes—are fully activated in conjunction with the visual

apparatus, the auditory spatial domain is also engaged. The integration of these visual and auditory spaces facilitates the simultaneous perception of both sight and sound. Subsequently, the olfactory and gustatory spatial dimensions converge. Upon the unification of these five sensory domains—vision, hearing, olfaction, gustation, and touch—with the sixth cognitive space, the mind apprehends phenomena of considerable temporal distance, pertaining to future occurrences. In instances where the cognitive space remains uninvolved, the amalgamation of the five sensory domains alone engenders the generation of thoughts. The individual's perception of these five spaces constitutes a state designated as Fath. Within this state, the corporeal form diminishes to a mere shadow, becoming emancipated from the limitations imposed by temporal and spatial constraints. It is critical to note that the inclusion of the cognitive space within Fath introduces an element of attenuation, rendering the corporeal body burdened and thus compromising the integrity of the state. The cognition emergent from the confluence of these five spaces transcends conventional thought, representing a form of supra-individual knowledge—termed the knowledge of space. In this condition, the individual's personal volition and discursive reasoning recede from conscious memory, supplanted by cognition derived from the knowledge inherent in space reality, understood as the divine illumination (nūr) of Allah. This experiential knowledge is affirmed by the consensus of the Awliyā' (Friend of Allah), who declare: "We have perceived Allah through Allah, comprehended Allah through Allah, and attained Allah through Allah."

This indicates that the human being possesses an intrinsic knowledge of space (‘ilm al-space), a metaphysical awareness through which the manifestations of Divine Knowledge (tajalliyāt al-‘ilm) become perceptible. When this

space knowledge is actualized—becoming visible to the eye and audible to the ear—the theophanic light (tajallī) of knowledge reveals itself.

The Qur'an states:

“It is not for any human being that Allah should speak to him except through revelation, or from behind a veil, or by sending a messenger who reveals, by His permission, what He wills.”

(Sūrah al-Shūrā 42:51)

These three modalities—revelation (waḥy), the veil (ḥijāb), and the messenger (rasūl)—are ontological modes of spatial consciousness. Each represents a distinct level or stratum of metaphysical space. Even the ḥijāb (veil), traditionally understood as a barrier, is in fact a mode of spatial manifestation, indicating that the Divine discourse is always mediated through the dimensionality of space. All three constitute dimensions of space—and the veil (ḥijāb) too represents a spatial reality.

Divine Revelation (waḥee) may be defined as whereby the veiled reality emerges into perceptual clarity, accompanied by an auditory phenomenon.

Revelation through an angel or messenger indicates that a celestial intermediary becomes manifest and communicates the Divine command by the will of Allah the Almighty. The veil (ḥijāb) refers to an archetypal form or symbolic appearance that presents itself to the consciousness and conveys discourse in a mode that appears as though it were Allah the Almighty speaking—whereas, in essence, it is not the Divine Self, but a veiling medium.

These are the three perceptual domains (spaces) described by Allah the Almighty in the aforementioned verse of the Qur'an. It is essential to note that every individual has been endowed with the capacity to access them. The term bashar

refers specifically to the human being in the form of Adam. What requires attention is that all three modes of communication lie behind the veil—not in front of it. Until the veil is lifted, these modes remain inactive. These forms become manifest only when the human being becomes accustomed to perceiving what lies beyond the veil. The concept of revelation (wahy) should not be narrowly confined to the exclusive experience of Prophets. The Qur’anic text explicitly states: “I revealed to Maryam” and “I revealed to the bee,” the latter of which clearly denotes a non-prophetic entity. This elucidates a broader understanding of revelation encompassing diverse forms beyond prophetic communication. Notably, when revelation was bestowed upon Maryam, it was accompanied by tangible manifestations such as fruits, flowers, and grapes, which served as her means of sustenance. This phenomenon suggests that revelation in a generalized sense may include physical provisions alongside spiritual knowledge. Furthermore, the fact that Maryam was not classified as a Prophet (nabiyah) has been subject to scholarly critique.

The discussion concerns the concept of space (spatial reality), within which all beings—humans, animals, inanimate matter, and plants—are inherently situated. Every entity originates, emerges, moves, and breathes within this spatial continuum. In essence, all remain integrally connected to space, unable to detach their corporeal existence from it. However, there exists a transformative state wherein one shifts from the external, apparent dimension of space toward its inner, esoteric dimension. Regarding this, the Prophet (P.U.H.B.) articulated the imperative:

“Die before death,”

At this stage, the post-mortem dimension unfolds, wherein the human being undergoes a transition from the external, manifest form to the internal, latent state defined as death.

Mastery over this state during life grants access to the esoteric reality ordinarily revealed only subsequent to death. The inner dimension of space encompasses Barzakh, the Resurrection (Ḥashr), Hell (Dūzakh), Paradise (Jannah), and Al-A‘rāf. The directions beyond this spatial realm remain veiled within the phenomenal domain of the Nāṣūt world. For example, while articulation occurs during life, it ceases with death; thus, the source of any posthumous vocalization must pertain to a distinct spatial dimension. Numerous vital processes collectively constitute what is termed ‘life,’ without which the human is reduced to a mere corporeal remnant. These phenomena exemplify the manifold dimensionality inherent within space. Every existent entity—whether arboreal, animal, human, avian, terrestrial, planetary, or cosmic—possesses dimensionality within this spatial continuum, which is apprehended through the synthesis of visual perception and cognitive faculties.

Scenes

Every entity—whether a tree, an animal, a human being, a bird, the earth, a planet, or the cosmic expanse—exists within a dimensional, space framework. Within the cosmos, whatever appears is constituted through the convergence of the space of vision and the space of scenes.

Empirical observation indicates that, in conditions of darkness, certain individuals perceive distinct scenes. These scenes arise from the interaction between the space of vision and the condition of darkness. On occasion, such scenes also appear during states of wakeful consciousness in daylight—an infrequent yet verifiable occurrence. Whether in darkness or illumination, these scenes present themselves as though situated behind a perceptual veil.

These scenes are suspended within affective states such as fear, dread, hope, and longing. When an individual traverses a forest in solitude and experiences an acute awareness of aloneness, a spatial configuration of fear is activated within the visual field. In such a state, scenes may be perceived in darkness that lack any external ontological reality. The space shaped by fear deepens to the extent that the visual forms acquire distinctness and dimensional articulation. Analogously, the space of hope exhibits a similar depth, wherein, during wakeful consciousness and under conditions of light, it discloses scenes marked by clarity and structural definition.

It is the space of hope that engenders generations, gives rise to the growth of trees and foliage, and brings planets and stars into the purview of vision. In comparative terms, the space of hope exhibits a greater ontological and generative potency than that of fear.

When the space of hope is constituted within the mind, the faculty of vision reorients perceptual focus so that blossoms appear upon trees and colors become discernible within fruits. Even in towering trees, floral and foliar forms begin to emerge within the scope of sight. This space is marked by temporal continuity—one that may persist across centuries, endure for years or months, extend for hours, or dissolve within minutes or seconds. In the absence of such continuity within the space of hope, the perceptibility of transformation within the world would be rendered null. In contrast, the space of fear discloses only that which lies beyond the perceptual veil, exerting a profound influence upon the mind such that the entirety of the sensory faculties is redirected toward it. While this condition may also manifest in states of wakefulness, its distinguishing characteristic lies in its temporal continuity. Fear constitutes a space that penetrates the cognitive field, reconfigures the trajectory of vision, and induces a paralysis of the senses. Within this state, all that is contained in the space of fear becomes the exclusive object of perception—one sees it, consumes it, wears it, inhales it, and contemplates it—until the subject becomes entirely subsumed within it.

Upon this subsumption, a singular phenomenon occurs: the space of fear becomes dislocated from the temporal present. Occasionally, this space conveys the individual into the future, and sometimes into the present moment. When it leads into the present, temporal differentiation effectively collapses, leaving only a displacement in spatial coordinates. The shift in location—whether by a thousand or two thousand miles—occurs without altering temporal flow. However, when the space transitions into the past, both temporal and spatial dimensions undergo transformation. The individual may find themselves situated centuries prior—whether one hundred, five hundred, or a thousand

years ago. Similarly, when transported into the future, both time and space coordinates are recalibrated.

The profundity and potency of this space allow an individual to be practically situated in a prior or forthcoming era, fully inhabiting its temporal reality to the extent of experiencing a complete lifespan. For example, one may engage in quotidian activities among people of five centuries past—consuming food and drink, moving within that social milieu, and participating in life events such as marriage. Crucially, such immersion necessitates the maintenance of temporal continuity within the space. Once established, this continuity permits the individual to reside within past or future temporalities for durations extending subjectively from fifty to one hundred years. Nevertheless, upon return, the individual re-enters the exact moment of departure, suggesting that within such spaces, conventional linear temporality is suspended, and that each spatial domain operates according to a distinct temporal framework.

The concept of the space of fear here transcends the ordinary apprehension associated with worldly gain and loss; it should not be conflated with fear grounded in material contingencies. Rather, it denotes the existential fear of the God—an apprehension of an unseen, ineffable power that remains beyond direct sensory apprehension. What is commonly categorized as fear of worldly benefit or detriment is more accurately described as a form of psychological frailty manifesting in response to temporal concerns. Genuine fear, in this context, is the profound apprehension of the unseen metaphysical reality. This particular fear constitutes a distinct ontological space that transports the individual beyond the perceptual veil, unveiling manifold hidden dimensions of existence.

Within the realm of the material world (*nasūt*), the continuity inherent in the space of fear is markedly constrained, whereas the space of hope exhibits a significantly higher

degree of temporal and phenomenological continuity. Memory operates within both these affective-spatial conditions, constituting an autonomous ontological space wherein the inscriptions of all prospective phenomena—those manifesting within the horizons of fear and hope—are encoded. Nevertheless, memory's retrieval capacity is neither exhaustive nor consistent; it occasionally yields spontaneous recollections, while at other times, despite concerted volitional effort, it fails to access certain contents.

This phenomenon arises from the fact that the space of memory does not invariably activate through deliberate volition to reveal all its encoded records. Frequently, when memory's space delves into its deeper strata, it necessitates a substantial and potent stimulus to initiate movement; in the absence of such a catalyst, the memory space remains inert. As a result, not all extant inscriptions are retrieved. Furthermore, the memory space demonstrates significantly greater continuity within the affective condition of hope. This continuity underlies the sequential progression wherein one cognition succeeds another, one event follows a prior occurrence, and one action emerges subsequent to a preceding one in a coherent temporal unfolding.

The mental gating mechanisms function to integrate discrete cognitive acts into unified semantic constructs, thereby producing coherent and contextually acceptable propositions. While each element within memory exists as a distinct record, these gating processes synthesize and organize them into linguistically structured sentences. This integrative capacity underpins the formulation of extended texts, such as books, which conventionally revolve around a central thematic discourse. Despite the presence of multiple thematic records within the spatial dimension of memory, textual works are systematically partitioned into chapters and paragraphs to accommodate this inherent complexity. The brain's gating apparatus concatenates numerous

cognitive units into sentences of finite length, as surpassing this threshold imposes considerable constraints on cognitive processing.

Cognitive gates that generate a state analogous to dukhan (Divine smoke) emit their influence in a diffused, vapor-like manner. This diffusion expands within the mental field to a degree that allows the interpretive faculty of the intellect to access, decipher, and comprehend the encoded memory. Despite its ethereal dispersion, the embedded inscription retains its ontological integrity, persisting in a stabilized, intelligible form within the architecture of consciousness.

Should an individual seek to retrieve a record from memory once, it will be accessible; and should the retrieval be attempted a thousand times, it will likewise be obtained. In instances where memory does not return the record, or the progression of a sentence becomes cognitively strenuous, the mind utilizes syntactic pauses as structural aids to facilitate the sentence's completion. These pauses amplify the operative capacity of memory, enabling it to articulate coherent linguistic structures that it can itself interpret. Moreover, the mnemonic space does not merely engage in retrieval; it continually folds, organizes, and archives the contents of this space, ultimately rendering them in the form of microfilm.

An additional function of the mnemonic space is its ability to instantaneously enlarge the microfilm when necessary, allowing the cognitive gate to decode it in the form of coherent sentences. A further function involves the segmentation of this data into distinct cognitive gates, reversing the sequence of mental processing: from outcome to act, from act to motion, from motion to sensation, from sensation to thought, and from thought to supposition. Upon reaching the stage of supposition, it assumes the form of syntactic pauses, whose sole function is to neutralize the emotional residues of grief or joy.

The fourth function of the mnemonic space entails the systematic transmutation of pause markers and analogous signs through successive cognitive states: from perception (wahm) to conception (khayal), from conception to sensation (ihsas), from sensation to motion (harakat), and from motion to actualization (fayl). This process pertains exclusively to the immediate past—namely, the recent present, encompassing mere seconds prior. Within this context, the pause markers instituted by the mnemonic space signify primarily astonishment, stillness, and silence.

The fifth function of the mnemonic space involves the activation and propagation of prospective cognitions. The sixth function pertains to the emergence of a sixth sense, wherein disparate neural gates within the mental framework integrate to formulate a coherent semantic construct. This construct possesses intrinsic meaning and is designated as the sixth sense. It does not constitute knowledge of the metaphysical or unseen but represents an innate capacity inherent to all humans, manifesting as a unique phenomenon of the mnemonic space.

Division of Space

In the initial act of cosmic creation, it is posited that the Divine first fashioned carbon, which the Qur'ān designates as *dukhan* (Divine smoke). This *dukhan* does not correspond to the perceptible smoke of ordinary experience but signifies an imperceptible, subtle emanation. Had the Divine Creator not fashioned this element known as carbon, it is conceivable that the cosmos would not have manifested; alternatively, the foundational structure of the universe might have been established upon another principle or substance. The specific rationale underlying the selection of carbon as the fundamental constituent of creation, however, resides exclusively within the domain of Divine knowledge.

Carbon's distinct importance derives from its capacity to generate an intricate lattice structure that systematically disperses and entangles all other atomic constituents. This carbon lattice serves as the foundational matrix wherein atoms coalesce; no other elemental atom inherently resists isolation or solitary existence to this extent. The persistence of isolated atoms would preclude the emergence of any coherent cosmic morphology, branching, or structural organization. As the sixth element in the periodic series, carbon uniquely orchestrates the aggregation of disparate atoms into diverse and complex molecular architectures. Moreover, this lattice extends its integrative function to subatomic particles such as electrons and protons, consolidating them within a unified framework. Apart from carbon, there exists no known fundamental agent capable of sustaining the cohesive assembly and structural coherence essential to the universe's ontological fabric.

It is imperative to reiterate, as previously asserted, that an atom fundamentally constitutes a behavior manifested intermittently across space-time and may be conceptualized as an event. Examples include the manifestation of a tree, the formation of a mountain within the natural order, or the existence of a human or animal—each representing discrete occurrences. The rationale behind nature’s exclusive utilization of carbon in the cosmic architecture remains solely within the purview of Divine wisdom. Consequently, innumerable esoteric aspects of creation persist beyond the epistemological reach and cognitive capacities of humanity.

In the current ontological framework, all extant entities are fundamentally predicated upon carbon. In Sufi nomenclature, the atom is termed *Nasma*; nevertheless, I shall adhere to the term “atom” for conceptual clarity, given that *Nasma* is not universally accessible. Upon carbon’s configuration into a lattice structure, the cosmic foundation was instituted, identified in scientific discourse as the nebula. This nebular formation is essentially constituted of carbon. Irrespective of the variety or quantity of constituent atoms, all remain subsumed under the dominion of this carbon lattice.

Emanating from carbon is a Divine luminous emission distinct yet integrally linked, scientifically denominated as the photon. The origin and fundamental nature of both entities are identical; however, their trajectories diverge distinctly. As carbon emanates from the nebula, it sequentially generates various atomic species. These atoms remain indistinguishable from photons until they reach the Andromeda phase, during which they coexist integrally with photons, precluding any differentiation. Beyond the Andromeda phase, atoms and photons become ontologically distinct. In Sufi epistemology, atoms are denoted as *Nasma*, whereas photons are designated as *‘Arid*, signifying transient or accidental phenomena. These terminologies are

introduced here to provide conceptual clarity within the mystical framework, acknowledging that the physical definitions of “photon” and “atom” inadequately capture the metaphysical significances embodied by *‘Ārid* and *Nasma*. Nevertheless, “photon” and “atom” are employed for heuristic purposes. The term *Nasma* corresponds more closely with the notion of the atom. Crucially, up to the Andromeda stage, no epistemological distinction is drawn between atoms and photons.

Among the defining characteristics of photons is their lack of spatial dimension and their propagation at the universal speed limit, enabling them to traverse the cosmos and return to their origin instantaneously, reflecting a unique ontological status within the cosmic order. This characteristic is essentially that of the *‘Ārid*. Although scientific discourse on photons remains inconclusive, it is definitively established within this metaphysical framework that the *‘Ārid*, upon traversing any point in space-time, completes an instantaneous cosmic circuit and returns to its point of origin. The universe is pervasively saturated with photons in immense quantities.

Regarding the *Nasma*, or atom, as it emanates from the nebula, it retains its inherent properties. Consequently, all atoms within the cosmos manifest this behavior, indicating that every atom is fundamentally a subdivision originating from carbon’s structure. The Qur’an uses the term *Dukhān* to denote what is scientifically identified as carbon. Within Sufi discourse, this concept is termed *Rūfān*. This discussion relates to the stratification of space. As carbon gives rise to hundreds of atoms, their individual properties diversify, yet all remain integral links within a singular continuum—whether designated as *Dukhān*, carbon, or *Rūfān*. Collectively, these atoms constitute the fundamental substrate that sustains the entire structure and function of the cosmos.

There exist distinct classifications of 'Āriḍ. Among them, certain categories are essential to note. One such form of 'Āriḍ detaches from carbon and integrates into the nebula. A second category of 'Āriḍ is that which comes into contact with carbon and, upon detachment, undergoes a transformation in its wavelength, proceeding along an alternate trajectory. A third category comprises those forms of 'Āriḍ that repeatedly engage with carbon; their wavelength is likewise distinct, and their path, though separate, remains within the same domain traversed by the first and second categories. A fourth category consists of those 'Āriḍ entities that remain in constant conjunction with carbon, possessing no fixed trajectory of their own, and instead follow the course determined by the movement of carbon itself.

Now, turning to a more refined contemplation of the partitioning of carbon and its corresponding functions: every category of atom that originates from carbon is a manifestation of the same *Nasmā* already delineated. Regardless of their multiplicity—whether they number in the hundreds or beyond—each atom emerges with distinct dimensional properties. These distinctions are not limited merely to dimensionality; rather, each possesses unique behavioral patterns, along with differentiated qualitative states—comprising specific properties and influences.

It must be borne in mind that the convergence of these atoms is contingent upon carbon itself. Carbon, by its intrinsic sensitivity, possesses the capacity to aggregate atoms according to the measure and nature of its attraction, thereby giving rise to distinct configurations. Such assemblages and configurations culminate in complex cosmic structures. As carbon modulates the relationships among atoms, it establishes the basis of the entire cosmos and the diversity within it.

In the metaphysical paradigm discussed, the entity termed *Nasmā* corresponds to the atom, encompassing all its aspects and dimensions as outlined. Within this framework, all cosmic manifestations are intrinsically tied to carbon as their primary origin. The photon (‘*Āriḍ*’) represents a parallel but ontologically distinct phenomenon, essential for cosmic propagation but fundamentally different in substance and function from *Nasmā*. This refined distinction elucidates the fundamental dichotomy between the two essential constituents of cosmic ontology.

The Carbon Lineage

A singular essence.

Carbon possesses such an intricate comprehension of nature's mechanism that it assembles only those atoms from which, if an insect is formed, its entire lineage will likewise be constituted from the very same atoms. This represents one of the fundamental ontological mysteries of nature: the recurrence of mirrored forms within successive generations. Thus, when a bird is brought into existence, it is composed precisely of those atoms' requisite for its ontological structure, and from this composition, a successive lineage of atomic configurations is engendered—wholly contingent upon and governed by a singular carbon paradigm. This ostensibly disputable assertion is inserted here as a critical reminder that the entire discussion fundamentally concerns the ontology of space. Specifically, all qualitative modalities of carbon, its inherent properties, and its diverse forms operate in such a manner that they give rise to the formation of man and his successive lineage, as well as the genesis and perpetuation of trees and plants through their respective progenies. All such forms are nurtured within the framework of space, which itself constitutes dimensionality across their multiple modalities. While these dimensions are intrinsic to atoms and molecules, it is space that orchestrates their aggregation—a process in which carbon functions as an indispensable agent. The atoms and molecules engaged by space and carbon in the initial constitution of man persist as fundamental components in the generation of his subsequent lineage. This reflects an inherent law of nature, the underlying rationale of which eludes definitive explication. An atom fundamentally constitutes a behavioral modality,

and carbon exhibits analogous comportment characteristic of atomic entities. As the sixth element in the periodic sequence, carbon forms a lattice framework within which atomic constituents are spatially confined on one facet, while photons are correspondingly constrained through binding interactions on the opposing facet. It is important to recall the prior assertion that a specific class of photon ('*Arid*') functions in direct conjunction with the carbon lattice. The carbon lattice in conjunction with this photon collectively constitute the witnessing subject (*shāhid*), the object of observation (*mashhūd*), the perceiver (*nazir*), and the approver (*manzūr*). All photon(''*Arid*'') manifest as modalities of witnessing and acceptance. In this context, *mashhūd* and *manzūr* refer to the vacuum or space that functions as the differentiating medium between entities. The residual atoms remain encapsulated within the structural confines of the carbon lattice. The photon(''*Arid*'') manifesting as the lattice structure of the vacuum is itself subsumed within the confines of the carbon lattice. Consequently, the domain of photon(''*Arid*'') that we designate as vacuum or space constitutes exclusively this particular field. In scientific discourse, space is defined as the region beyond the effective reach of Earth's gravitational force, as previously articulated. Within this domain, all varieties of photon(''*Arid*'') accumulate and are constrained within the carbon lattice. It is from the assemblage of these atoms that the formation of mountains, oceans, terrestrial landscapes, architectural structures, flora, fauna, humans, as well as celestial bodies such as stars, planets, and planetary systems occurs. All material entities, whether naturally occurring or anthropogenic, originate from these atomic configurations. The Qur'anic epithet of Allah as *Aḥsan al-Khāliqīn* (the Most Excellent of Creators) denotes the existence of subordinate creators, whose creative activity pertains to the formation and organization of entities composed of humans and atomic structures. The fact is that all atoms are confined within the lattice of carbon, and those

that appear in the form of the spatial void as photons (*Arid*) are likewise bound to this carbonic lattice, for the *Arid* possesses no inherent dimensions. Thus, in accordance with the laws of nature, it manifests in diverse configurations, such that entire lineages of forms are sustained through it. For example, a palace once stood; over time, it deteriorated into ruins. Subsequently, upon those very ruins, another palace emerged. In this way, the continuum of generational transformation persists.

Chromatic phenomena, in this metaphysical framework, arise analogously to the optical dispersion observed when light passes through a prism. Just as the white fabric of a garment appears to change color under prismatic refraction, so too do perceptual forms undergo apparent modulation without any intrinsic alteration in their physical properties. The perceived variance in human form—appearing larger or smaller—is similarly illusory, raising the epistemological question: what certifies the observed dimension as the true measure of a being? In the same manner, the entire array of photons (*'Arid*) suspended in the void (*khala'*) collectively constitute an ontological field. This field, acting as a cosmic prism, refracts latent archetypes into manifested forms, thus giving rise to a diversity of appearances within the matrix of nature. When situated within this field, observers perceive distant objects as diminished in scale, while proximate objects appear comparatively enlarged. Correspondingly, the chromatic qualities of near objects exhibit distinct variations from those of remote entities. This perceptual phenomenon fundamentally arises from the intrinsic properties of space itself. Although conventionally interpreted solely as variations in Divine illumination, It rarely enters cognitive awareness that this field operates analogously to a prism. Whether characterized as illumination, darkness, or an intermediate transitional state, these represent the three fundamental modalities inherent to

prismatic phenomena. The initial state constitutes a condition of heightened luminosity, wherein illumination is substantially predominant. The intermediate state is characterized by a nuanced equilibrium between partial illumination and partial darkness. The tertiary state denotes an advanced degree of darkness, encompassing extensive obscurity. Within this intensified darkness, the spatial magnitude corresponding to the apprehension of imperceptible forces notably amplifies. Conversely, in the intermediate state, the space of fear is confined primarily to the sensory perception of darkness and remains comparatively attenuated. Regardless of fluctuations in luminosity—whether diminished or augmented—the space of hope maintains preeminence. A comprehensive exposition of this phenomenon has been previously articulated. These phenomena primarily manifest in a sequential progression. This progression is interrupted upon the transition into the intermediate or tertiary state, thereby defining a distinct space identified as sleep. Within this domain, the interplay between the witness(*shahid*) and the witnessed(*mashud*), the observer(*nazir*) and the observed(*manzoor*), gives rise to what is conceptualized as thought. It is imperative to recognize that both the observer(*nazir*) and the observed(*manzoor*) constitute complex aggregates of multiple atomic entities. A further manifestation within atomic behavior—characterized by an ellipsoidal configuration—involves the dynamics of an electron. When this electron transcends its defined orbital boundary and is supplanted by an extrinsic electron, a discernible perturbation in perceptual experience ensues. This phenomenon precipitates an expansion of the carbon lattice framework, sustaining a continuous process. The resultant perturbation transmits to cerebral structures, modulating the opening and closing of neural gating mechanisms. Consequently, cognitive states associated with previously active neural gates undergo suppression, while

previously inactive gates become activated, reflecting a dynamic modulation of mental processes. Cognitive fluctuations manifest as dynamic alterations in human thought patterns, characterized by temporal and spatial variability. Thought processes may emerge proximally or distally without adherence to linear temporality. Specific cognitive trajectories initiate from the past and extend to the present, while others progress from past to future or regress retroactively from future to past. Additional patterns reveal thoughts constrained exclusively within past, present, or future temporal domains. These complex variations are modulated by the regulated opening and closing of neural gating mechanisms (GATES), which orchestrate the selective accessibility and inhibition of cognitive contents across temporal dimensions. The sequential activation of cognitive gates, whereby the opening of one gate to a specific thought is swiftly followed by the opening of another gate to an entirely unrelated and antithetical thought, demonstrates a lack of associative continuity between these cognitive events. The temporal interval separating these activations reflects their mutual exclusivity and absence of interrelation. This phenomenon can be attributed to the structural configuration of the carbon lattice, within which photons (*Arid*) maintain extensive **spatial** separations. Certain photons originate from temporal coordinates extending over three millennia prior, notably the epoch of Alexander the Great, while others correspond to the immediate present. Consequently, this extensive photon field encompasses a temporal spectrum from antiquity to the current era, thereby challenging the conventional linear conception of time as an absolute and continuous dimension.

Time is fundamentally a conceptual construct, a perceptual illusion inherently correlated with the spatiotemporal continuum. Concerning the epoch of Alexander the Great, there exists a cohesive space wherein the observer (*shāhid*,

nazir) and the observed (*mashhūd*, *manzūr*) converge, permitting the cognitive apprehension of entities and events that transpired or could have transpired within that temporal domain. This cognitive process is analogous to an artist's creation of a hypothetical persona, which is nonetheless regarded ontologically as a person rather than a mere figment of imagination. When presented with a tangible, flesh-and-blood horse alongside a pictorial depiction of a horse, one categorically identifies both as "horse" without differentiating between the physical entity and its representational image. This conflation arises from the phenomenological properties of space, wherein perceptual and cognitive faculties synthesize sensory inputs into unified objects, rendering both the corporeal and the visual representation as equivalent referents within the spatial-temporal continuum. This phenomenon arises from the ontological function of space, which synthesizes cognitive, perceptual, and tactile dimensions into a unified experiential field. Space, in this context, constitutes the simultaneity of conceptual recognition, visual apprehension, and haptic confirmation. Consequently, when an entity is identified as "a horse," the interlocutor or observer registers no dissonance or epistemic resistance, as these integrated space modalities collectively substantiate the object's identity within phenomenological experience.

The temporal interval separating distinct photons (*Arid*) may range from several millennia to effectively zero. Certain photons function sequentially to bridge disparate cognitive associations. The phenomenon wherein the thought of Alexander the Great abruptly transitions to the conception of an unrelated acquaintance exemplifies this connectivity, often eliciting cognitive dissonance. At times, the spatial interval between two photons encompasses an expanse extending from the epoch of Prophet Noah's (A.S.) deluge to the present temporal juncture—a duration potentially

spanning hundreds of thousands of years. Nonetheless, these photons remain integrally interconnected within the carbon lattice framework. This observation necessitates the conclusion that temporality is not an autonomous dimension but is instead intrinsically linked to spatial parameters. Each spatial locus operates within a unique temporal continuum, underscoring the relativity and contextual dependence of time within the spatiotemporal matrix.

Time, in its essence, lacks ontological substance. The spatial interval traversed over a millennium and that encompassed within a single present moment differ solely by the displacement between two photons (*Ariad*), both embedded within the carbon lattice's spatial manifold. This spatial manifold permeates the neural gates of the brain, where each photon maintains its intrinsic temporal parameter. Despite the antiquity of this temporal measure—potentially spanning millions of years—such durations are inscribed within the photon's structure. As delineated previously, a photon progresses from one spatiotemporal coordinate to another, thereby actualizing a complete cosmic cycle of the universe within that specific locus and instant. Upon intersection with the neural gate, the photon deposits its temporal inscription within the cognitive memory's spatial domain. Consequently, this inscription becomes encoded in the memory's spatial field and, through the faculty of subconscious volition, is subsequently retrieved, effectuating the phenomenon of recollection.

The sun within our planetary system is several billion years old and possesses dual aspects: the observer and the observed. One aspect corresponds to the perception of the mind as it projects onto its cognitive screen. This underpins the initial assertion that the carbon lattice encapsulates the entirety of the cosmos. This pertains exclusively to the domain of memory. It is a significant observation that memory emerges concomitantly with the carbon lattice

structure. One aspect consists of the carbon lattice, while the opposing aspect constitutes the memory space. This naturally leads to the ontological inquiry regarding the essence of the universe, which Khwaja Baqi Billah designated as *Wahdat al-Wujud* (Unity of Being). This concept remains open to critical examination, a matter I have previously addressed to aid in comprehending the doctrine of *Wahdat al-Wujud*.

The Non-Existence of Directions

It is essential to understand that space reality does not contain directions as commonly conceived. Constructs such as north, south, east, west, above, and below are products of human imagination. The Qur'anic expression:

"Neither of the east nor of the west"

serves as a metaphysical negation of directional attributes, suggesting that such orientations are rooted in human conceptual frameworks rather than intrinsic properties of space. The assumption that space is inherently directional reflects a fundamental misapprehension. One might question how a 'arid' simultaneously traverses six directions, thereby engaging with all six dimensions of the cosmos. An illustrative analogy can be found in the mechanism of a radio: one component transmits sound by converting it into electrical waves, while the other receives and reconverts these waves into audible sound—demonstrating a multidirectional dynamic that transcends conventional space coordinates.

The transmitter and receiver do not exist at the same physical location. One operates as a transmission station, while the other functions as a radio receiver. When we speak, the transmission station converts speech into waveforms associated with carbon-based photons. These waves propagate simultaneously in six directions, covering every corner of the cosmos. Thus, no region remains untouched by the influence of the *Arid*. By "influence," what is meant is a record—one that vanishes the moment it is perceived. This record, upon collision with the *Arid* of the receiving set, spreads across the entire universe, allowing it to be heard wherever one desires. In essence, this process does not take place within a single space, but within two distinct spaces:

one for speaking and another for listening. A point of reflection here is that time does not exist within this system. Audibility persists only as long as the space of listening remains unified with the space of speaking. Once the two become separate, hearing ceases. This leads to the conclusion that every individual possesses a distinct listening space. Whether it is one person or a group, collective hearing occurs only when the listening space is shared. Without this shared auditory space, synchronized hearing is not possible. It is further worthy of critical consideration that when the *speaking space* becomes enlarged—that is, when multiple individuals engage in speech simultaneously—it exceeds the perceptual grasp of an individual's or a group's *listening space*. This observation substantiates the proposition that the *space of utterance* and the *space of reception* are inherently discrete phenomena. Their distinction is not merely functional but structural, reflective of a broader principle whereby all perceptual modalities possess their own autonomous space domains.

This space differentiation persists across states of consciousness—whether in sleep or wakefulness. However, in certain conditions, specific perceptual spaces may conjoin. When such a convergence occurs—whether in dreams or in conscious wakefulness—the human subject becomes capable of perceiving realities ordinarily veiled. The phrase *convergence of perceptual spaces* refers to the alignment or integration of the spaces associated with vision, audition, olfaction, gustation, speech, and cognition. This union facilitates a heightened perceptual condition in which the boundaries between the seen and the unseen begin to dissolve.

When these various spaces coalesce, they constitute a unified space that activates the brain's (GATES), allowing observation beyond the veil. In its initial phase, this phenomenon manifests involuntarily and sporadically. Over

time, the individual progressively attains deliberate observation and begins to discern the auditory signals emitted from the activated GATES. Concurrently, the individual gains the capacity to open additional GATES, which articulate coherent sentences that are audibly perceived. Within the perceptual domain, the constituent elements initially present as discrete, but with sustained engagement, they integrate into a continuous experience wherein visual perception is accompanied by corresponding auditory reception. Subsequently, within the carbon-based spatial matrix of the environment, apparitions identified as angels become perceptible. When the carbon concentration diminishes, these entities appear as distinct, individual presences. Their discourse is audibly conveyed to the subject, and the “Javiyah,” functioning as a translator, interprets and renders their communication into the subject’s native language.

It should be noted that the colors perceived in the environment—whether manifested in vegetation, fauna, humans, or soil—are fundamentally the hues of carbon, as previously articulated. The confluence of the carbon and ‘arīdh fields constitutes a form of prism. These colors are not absolute realities but rather phenomena produced by the prism’s refractive properties. In other terms, the field generated through the interplay of carbon and ‘arīdh is permeated with various colors, which correspond to those observed by the perceiver. The existence and variation of these colors depend upon the specific atoms that aggregate within the field, and the dimensionality similarly relates to the quantity and arrangement of these atomic constituents.

For example, the presence of large eyes in an individual signifies a comparatively larger spatial field generated by the carbon and ‘arīdh components within the ocular structure, indicating an increased atomic cluster size. Conversely, smaller eyes correspond to a reduced spatial domain.

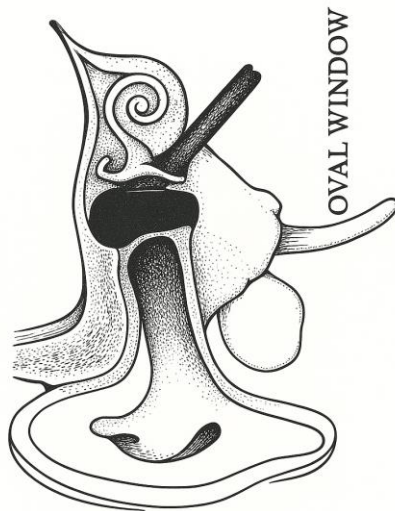
Similarly, the spatial properties of dentition—such as hardness, softness, and size—are directly correlated with the number and arrangement of constituent atoms. The absence of natural teeth alters the gustatory and tactile sensations experienced within the oral cavity. When teeth are entirely prosthetic, the authentic sensory feedback characteristic of natural dentition cannot be fully reproduced. This phenomenon arises because the gingival tissue of natural teeth comprises integrated atomic clusters, whereas prosthetic teeth maintain a partial atomic discontinuity with the gums, thereby generating an interstitial gap. This discontinuity fundamentally compromises the fidelity of sensory perception.

The pathology resides within the tympanic membrane of the ear, where atomic structures assume the morphology of cilia. Should these structures undergo weakening or hypertrophy beyond physiological norms, the vibratory function becomes compromised, leading to partial or complete auditory impairment. This disruption results in the suspension or cessation of the neural encoding processes conducted by the auditory gating mechanisms, thereby preventing the retrieval of auditory records from memory. These records reach the cortical membrane with an intensity insufficient for sensory recognition or linguistic articulation. Individuals manifesting this condition are classified as mute and deaf. Restoration of auditory function may facilitate the reacquisition of speech capabilities. Although the therapeutic intervention presents considerable challenges, it remains within the realm of possibility.

Treatment:

Begin by illustrating a detailed anatomical representation of the ear on a sheet of paper. Precisely excise the section corresponding to the oval window. Subsequently, prepare a slightly larger piece of paper and densely inscribe it with closely spaced dots using a pencil or pen. Position this

perforated paper beneath the excised area and secure it firmly with adhesive. Affix both ear illustrations onto the sheet and enclose them within an envelope. Place this envelope inside a butter paper pouch, sealing it hermetically to form a construct analogous to a sepulcher. This sealed unit is to be positioned beneath the pillow of the mute and deaf individual. The subject should rest their head upon this pillow during sleep or repose. It is posited that, by divine will, this procedure facilitates the restoration of auditory function. The record of the subconscious will manifest as verbal expression. It is important to recognize that these spaces do not correspond to the physical organs such as the ear, nose, hand, or tongue, but rather constitute an unseen Divine luminous shadow, which is perceived in the form of a face.



Dimensions correlate directly with the number of carbon, given that carbon functions as the aggregator of atoms. This is empirically observed in the spatial field of the hand—the Divine luminous carbon-based shadow—whose immobility signifies its integrity; even the detachment of a single hair renders the hand functionally impaired. The intervening void, if it obstructs the propagation of spatial rays, results in cessation of bodily movement and sensory perception. This intermediate entity, termed *Nasmah*, envelops the body within an approximate radius of one foot. When its influence extends to half of the body, the condition is clinically identified as paralysis. This exposition is provided illustratively, independent of Hellenistic pathological discourse.

Whether human, animal, tree, plant, star, or planet, all are fundamentally constituted of carbon, arranged in thousands, and at times, hundreds of thousands of stratified layers.

Even an insect, despite its minuscule size, comprises thousands of such layers, each representing a distinct spatial field encompassing its physical form. The insect perceives and measures temporal intervals with remarkable precision—seconds, minutes, hours, and beyond. This process manifests with acute granularity: at each passing second, the insect advances a subsequent step, such that by the fifth second, its cumulative movement signifies a proportional progression in its temporal existence. The term "second" here denotes the minimal measurable quantum of time. By comparison, the minimal temporal unit experienced by humans is vastly more expansive, owing to the significantly greater aggregation of atoms composing the human spatial field. Extending this perspective, the maximal temporal duration perceivable by a human exceeds the smallest time increments measurable by large organisms such as the whale shark by orders of magnitude. This exemplifies the profound correlation between the

dimensionality of spatial constitution and the granularity of temporal experience.

In the early epochs of Earth's history, dinosaurs constituted colossal organisms whose smallest juveniles required sustenance comparable to that of small elephants. Nevertheless, their extinction ensued as a direct consequence of spatial constraints. Initially, the Earth's available spatial capacity was fully saturated; with the proliferation of the dinosaur population, this spatial resource progressively diminished, culminating in their eventual disappearance. Contemporary observations reveal a parallel phenomenon wherein large fauna face gradual extinction due to the exponential increase in populations of smaller animals and humans. The residual spatial capacity, post-consumption by these smaller entities, sustains a diminishing number of large species, as evidenced by declining populations of elephants, rhinoceroses, and lions. Ultimately, ecological and demographic pressures are predicted to induce a conflict resulting in significant reductions in both human and small animal populations. This is attributable to the intrinsic spatial laws governing ecosystem capacity, whereby exceeding these limits precipitates the natural attrition of oversized populations, mirroring the prehistoric extinction of megafauna.

The expanse of Space

It has been previously established that time does not possess an independent ontological status; rather, it is contingent upon and relational to space. Allah the Almighty has conveyed this concept in the Qur'an through various illustrative examples. These illustrations are not to be construed as metaphorical abstractions lacking validity, but serve as epistemological tools indicating deeper ontological realities. Allah the Exalted states that when Prophet Adam (P.B.U.H.) and Hawwa disobeyed, they became aware of their nakedness. This awareness signifies a transition from a superior spatial dimension to an inferior one—a descent in the gradation of spatial reality.

Furthermore, the Qur'an affirms: "A day with Me is as fifty thousand years," "A day with Me is as ten thousand years," and "A day with Me is as one thousand years." These declarations do not signify a quantification of time per se, but rather express distinctions rooted in spatial frameworks. The references to fifty thousand, ten thousand, and one thousand years are not numerical absolutes but symbolize temporal experience as conditioned by space—that is, they are intrinsically related to differing spatial states.

The Almighty Allah has employed the term "Youm" (day) to delineate the multiplicity of space that emerge from the dynamic interplay of fear and hope, as signified by the contextual usage of this lexical item. In contrast, within the entirety of Surah Al-Qadr, Laylat al-Qadr is allegorically described as having a temporal magnitude equivalent to one thousand months. This expression is metaphorical and should not be interpreted as literal falsehood; rather, it encapsulates profound metaphysical and esoteric truths concealed beneath its veil.

Moreover, the Qur'anic discourse reveals that the Qur'an was revealed during Laylat al-Qadr, yet the actual process of revelation extended over twenty-three years. This temporal duration corresponds to a specific spatial domain—namely, the spatial dimension associated with the Qur'an's descent—which is thus ascribed a magnitude equivalent to twenty-three years. This analogy, while figurative, is not erroneous; rather, it conceals multiple esoteric dimensions. Allah the Almighty declares that the Qur'an was revealed on Laylat al-Qadr, yet its actual revelation spanned twenty-three years. This verse alludes to a distinct spatial-temporal domain within which the Qur'an's revelation transpired, characterized by a duration commensurate with twenty-three years. Thus, the period of twenty-three years is ascribed in relation to the conceptual measure of a single year, reflecting a nuanced dimension of divine temporal-spatial interaction.

Allah Almighty summoned Prophet Musa (P.B.U.H.) for a period explicitly delineated as thirty (30) nights and subsequently retained him upon Mount Sinai for forty (40) nights. This specification pertains solely to the nocturnal temporal-spatial dimension, with the diurnal spatial dimension explicitly excluded from this temporal framework. Furthermore, when the Prophet Muhammad (P.B.U.H.) inquired about the precise timing of the Day of Resurrection, Allah the Almighty provided a response emphasizing its transcendence beyond conventional temporal measures:

“O Messenger, inform them that the appointed time is as brief as the blink of an eye or even less.”

This temporal measure is intrinsically linked to the dimension of space, thereby signifying the negation of time as an independent entity. The ontology of time is dependent upon the magnitude of spatial extension; as spatial expanse increases, the relative duration of time correspondingly diminishes. Consequently, time lacks an autonomous

ontological status and exists solely as a function of spatial parameters.

A critical inquiry arises regarding the ontological correlation between the observer and the observed—the witness (shāhid) and the object of witnessing (*mashhūd*)—in relation to the dimension of spatiality. In this context, the shāhid refers to the visual faculty—the eye—through which perceptual cognition is mediated and external phenomena become manifest to consciousness. Though they are two aspects of the same spatial field, the sensory faculties function in a similar manner. Each operates within its own distinct spatial domain. In the spatial domain of vision, objects in close proximity are perceived with clarity, whereas distant objects appear diminished and faint—or may not be perceived at all. Why is this so? It merits critical reflection that while the expanse of space is immeasurably vast, the temporal dimension—though contingent upon spatiality—is markedly constrained.

For instance, when a newspaper is held in hand, one employs the spatial faculty of sight; upon integrating the spatial faculty of articulation, the text may be rendered audibly through speech. In the absence of vocalization, the act of reading engages solely the spatial faculty associated with visual perception. If the spatial domain of tactile proximity is displaced by a certain distance, the visual faculty registers the characters as indistinct—reduced to minute forms or rendered illegible. With further spatial dissociation, the lexical content dissipates entirely, and the newspaper's surface appears as a blank expanse. Such gradations affirm the differentiated and autonomous nature of sensory spatial domains.

A further illustration may be drawn from the instance wherein the rose itself remains unseen, yet its fragrance becomes perceptible. This signifies the activation of a cerebral gateway linked to the spatial domain of olfaction.

With the opening of this neural threshold, the aroma of the rose becomes manifest, despite the physical absence of the flower from the visible field. All phenomena perceived within the external reality are mediated through the sensorium; should any sensory faculty become impaired, the capacity to apprehend phenomena commonly perceptible to others is diminished or lost. These faculties, in essence, emanate from the inner self, which sustains a direct cognitive correspondence with the brain, thereby enabling the sequential or simultaneous opening of perceptual gates across sensory modalities.

A person can fall asleep with eyes wide open; however, should the cognitive thresholds linked to the inner self remain accessible, the individual transitions into a state of deep, unconscious repose. To ensure the continuity of life during this phase, a providential system activates wherein the veils obscuring the gateways of the inner self are momentarily withdrawn. The two trillion gates expand to twelve trillion, as each individual gate bifurcates into six distinct sub-gates. These sub-gates constitute the fundamental loci of illusion, from which emanate cognition, sensation, motor activity, and resultant effects. Each sub-gate possesses a dual orientation: one directed externally and the other internally, the latter of which becomes activated or opens. Sleep intensifies into a profound state, accompanied by the emergence of dreams. This signifies that the Self holds the capacity to actuate the gates bidirectionally—both anteriorly and posteriorly—revealing the inherently dual nature of each sensory faculty.

When the sensory modalities coalesce, an auxiliary perceptual faculty manifests beyond the perceptual veil, commonly identified as the sixth sense. This faculty is operationally engaged under conditions wherein the individual experiences apprehension or threat, eliciting an innate survival mechanism. In such instances, the Self

actuates the posterior aspect of the gates, thereby disengaging the anterior aspect, reflecting a dynamic modulation of sensory processing in response to existential exigencies.

When Satan beguiled Prophet Adam (A.S.), this ontological shift transpired: the spatial framework associated with Adam was fundamentally altered, concomitant with a transformation in his sensory modalities. Consequently, both Adam and Hawwā experienced the self-awareness of their state of nakedness. Essentially, the Inner Self externalized the concept latent behind the veil into conscious apprehension. This phenomenon resulted from the act of disobedience, which itself occupies a spatial dimension subject to fluctuation—at times contracted and expanded as well. Within the cognitive gates, an idea emerged that we term ‘space,’ though its ontological relation is directly linked to senses, analogous to how time is contingent upon space. Correspondingly, sensory faculties are spatially constituted. Consequently, Prophet Adam (A.S) and Hawwā experienced an awareness of their nakedness, indicative of altered sensory modalities.

Thereafter, the Divine command was issued:

“Descend, all of you.”

This command signifies that the spatial domain into which you have entered is incompatible with the ontological status of Paradise (Jannah). It corresponds to the realm of *nasūt* (the corporeal/material plane). Consequently, the directive to descend denotes a transition into a lower ontological spatial dimension. Prophet Adam (A.S) was thus consigned to the earthly spatial domain, which entails the cognitive realization of their nakedness within the parameters of material existence. Accordingly, this descent reflects their relocation into the spatial order of *nasūt*, the terrestrial realm.

It stands as an ontological truth that the descent of Prophet Adam (A.S) into this diminished spatial dimension was accompanied by profound grief. In response, he turned to repentance and lamentation. It warrants reflection how profound the disparity is between the higher and the lower spatial realms. The serenity once experienced within the spatial configuration of Paradise was withdrawn, supplanted repeatedly by sensations of affliction. Consequently, the phases of youth gave way to senescence, culminating in death—each a manifestation of the ontological shifts intrinsic to the spatial dimension of the corporeal realm (‘ālam al-nāsūt).

Certain interpretations contend that Prophet Ādam (P.B.U.H.), in his prophetic capacity, remained unaffected by the full experiential gravity of these ontological transitions. Such a proposition, however, is not tenable. He endured one sorrow consequent to the descent into the spatial domain of transgression, and a second arising from the rupture with the higher spatial continuum—an estrangement precipitated by his entanglement in error. As a result, he became situated within a spatial stratum corresponding to post-mortem existence. This exemplifies the intrinsic interrelation between spatial perception and the configuration of sensory faculties.

A moth completes the entirety of its life cycle within six hours—a duration that a whale requires nearly a millennium to achieve. This disparity serves as a testament to the spatial determinants of temporal experience. Accordingly, the Qur’an proclaims: “To Allah belongs the East and the West. Whichever way you turn, there is the Face of Allah.” The conceptual framework signified here is that the face of Allah encompasses all spatial dimensions without temporal restriction. This represents the ineffable Divine Presence within the ontological totality of space.

The melancholic vastness of the corporeal realm

The inner self remains perpetually disturbed by deep contemplation and sorrow, while laughter functions merely as a transient mechanism to evade this inner unrest. It is essential to critically examine the underlying cause of this condition, which fundamentally stems from the inhuman nature of our actions. Were our deeds truly aligned with genuine humanity; the current existential condition would differ significantly. A rigorous investigation into these dynamics is imperative to elucidate the essential reality and unveil what lies concealed behind the veil. Continued disregard of this inquiry will inevitably culminate in adverse consequences.

For instance, the prevailing cognitive framework assumes that the world exists in its current state and will perpetuate unchanged. Human beings proceed through life under this assumption, accepting comfort and suffering as concomitant and mutually constitutive phenomena. This rationale often serves to rationalize conscience; however, can genuine tranquility be attained through acts of disobedience, injustice, and inhumanity? Is the conscience truly appeased by such means? Does not this mode of reasoning engender cognitive dissonance within the moral faculty? Do individuals not endeavor to evade the conscience's admonitions? Are not spiritual exertions undertaken to shield oneself from the consuming fire of inner turmoil? Following the suppression or denial of conscience, does the individual remain ontologically unchanged? Is there no transformation within the human condition? Furthermore, does one not seek to obfuscate inhumane conduct through superficial

adornments—manifested as discordance between verbal expression and inner disposition? Moreover, how can one justify deriding others for behaviors one oneself perpetrates? Under what ethical framework does such duplicity hold legitimacy?

This was merely a parenthetical remark arising naturally during the discussion; it was not intended as an objection.

The explanation concerns the lower space, as present within the twelve trillion gates of our brain, yet it simultaneously maintains a connection with the higher space. When a slight illusion occurs, there is a second gate within its depth, followed by a third—both the gates of thought and feeling lie within this depth, while movement, action, and consequence reside in the second depth. In other words, these three gates exist as nested layers within the depth itself.

The ultimate gate converges with the realm of “Kun.” Commonly, illusion is dismissed simply as illusion; however, embedded within its depths are the gates of cognition and perception, each succeeded by another in hierarchical order. Progressing through these layers culminates in an outcome aligned with the supreme realm of “Kun.” Frequently, the admonition to “dismiss this as mere illusion” overlooks the underlying presence of certainty and trust, intrinsically linked and resolved within the exalted domain of “Kun.”

If the process remains unfinished, the subject of our doubt stays unresolved; conversely, upon penetrating deeper, we may dismiss the notion—formerly classified as mere illusion—at the level of cognition, sensation, or subsequent action. A critical reflection reveals that these constitute the primary causes of failure. Doubt cannot be ascribed to the Supreme Realm unless a definitive conclusion is reached. The consummation of the divine command “Kun Fayakun” depends on the completion of this process. Allah the Almighty declares:

“When He intends a thing, He merely commands it to ‘Be,’ and it comes into existence.”

It is critical to observe that the expression “when He intends a thing” signifies intentionality directed toward a singular object, rather than multiple objects simultaneously. The simultaneous emergence of numerous doubts or concepts activates all corresponding gates concurrently, resulting in intrinsic contradictions among the entities involved. Such conflict manifests as certain gates remaining open while others close, precluding any definitive outcome. In this context, the emphasis on command by Allah the Almighty underscores that intentionality must be concentrated exclusively on a singular entity. When the focus is on one object, no opposing force should arise to negate it. The sequential process of affirming followed by negating is thus fundamentally erroneous and stands in opposition to the Quranic paradigm.

The immutable nature of the Divine order, as decreed by Allah the Almighty, admits neither alteration nor suspension. As explicitly stated in the Qur’anic proclamation, “There is no change nor cessation in My Sunnah,” it becomes categorically clear that within existence’s structure, only the Divine ordinance remains eternally operative. Any deviation from this metaphysical principle is inherently destined for failure. This elucidation affirms that between the lower space realm of corporeality and the higher space, there exists intrinsic continuity—a metaphysical alignment and interdependence. The lower space is not autonomous; its constitution is contingent upon the ontological precedence of the higher space. Every instance of lower space reality is ontologically affiliated with a corresponding reality in the higher metaphysical order.

In the Qur’an, Allah the Almighty declares that His divinely appointed guides shall come, and those who adhere to their direction shall be restored to the primordial abode of their

forefathers—namely, Paradise. Implicit within this Divine articulation lies a profound metaphysical principle: that lower space is not merely temporally bound but cosmologically tethered to higher space. The transition from the plane of nāsūt (corporeal world) to the paradisiacal station—whether through ‘Illyyyīn or the precincts of al-Maḥshar—is governed by an ontological pathway marked by relational continuity, spiritual dependency, and metaphysical correspondence.

The realm of Nāsūt corresponds to the lower space dimension, whereas Paradise pertains to the higher space. The disparity between these existential modalities is immense—comparable to the distance between earth and the celestial spheres. As previously indicated, upon transgressing the Divine command, Prophet Ādam (P.B.U.H.) and Hazrat Ḥawwā became consciously aware of their state of bareness.

Certain tiers within the lower space exhibit relative proximity to the higher space—specifically, motion, action, and consequence. These states maintain closer alignment with the higher ontological plane. By contrast, supposition, thought, and emotion remain at a greater existential remove. The final triad is more conducive to the emergence of the space of hope, whereas the initial triad typically gravitates toward the space of doubt. Consequently, upon the occurrence of supposition, one must proceed without delay toward conclusive realization. That which aligns with the higher space affirms the certainty of success. Furthermore, movement, action, and outcome lie in proximity to the domain of certainty, which is inherently linked to the higher space.

Consequently, the lower space is divided into two trajectories: one inclining toward doubt and delusion, and the other ascending toward ḥaqq al-yaqīn (the realization of truth through certainty). Accordingly, within the framework

of Sufism (taṣawwuf), the lower space is classified into three structured degrees.

The stage of movement facilitates entry into the realm of ‘ilm al-yaqīn (knowledge of certainty), while the stage of action culminates in ‘ayn al-yaqīn (experiential certainty), and the stage of result ultimately leads to ḥaqq al-yaqīn (definitive truth of certainty). This triadic progression represents a paramount achievement in the spiritual journey. Conversely, if at the outset one becomes entrenched in doubt or delusion, or stagnates at the level of sensory perception, it incurs divine displeasure. This is due to the immediate closure of the corresponding gates, causing the devotee’s attention to disperse and be diverted, constituting a profound failure in spiritual realization.

Allah Almighty, in the Holy Quran, consistently exhorts believers to engage in deep reflection and contemplation. However, when encountering the narrative of Prophet Adam (A.S.) and his experience in Paradise, profound consideration is often lacking; readers pass over the account without thorough analysis. Allah states:

“O Adam, dwell you and your spouse in Paradise and eat freely therein from wherever you wish, but do not approach this tree, lest you become among the transgressors.” (Quran 2:35)

This verse contains several exegetically significant elements. The injunction “eat freely wherever you desire” (ḥaythu shi'tum) directs attention to the expansive and unrestricted nature of the paradisiacal domain. The specific identity or nature of the forbidden tree is not the principal concern; rather, the phrase underscores the vast space latitude granted within the celestial realm.

Upon disobedience by Prophet Adam (A.S.), an acute awareness of nakedness emerged. As noted, the sensory faculty within Adam’s spatial condition was either dormant

or intermittently active—the precise ontological status of which is not definitively ascertainable. Nonetheless, it is evident that the locus of disobedience corresponded with the activation of this sense, linking the space of transgression to the awakening of sensory awareness. Secondly, the domain of disobedience was so pervasive that it effectively subsumed the lower space; consequently, even after Adam (A.S.) entered the realm of manifest, the influence of disobedience remained operative. This enduring presence is substantiated by the continued manifestation of disobedience within his progeny, demonstrating the persistence of this space condition across generations.

The vastness of the space of disobedience can be inferred from the fact that in the manifest world, every virtue is met with a corresponding vice. When a virtue enters our mind, we often perceive it devoid of pleasure or benefit, appearing as a desolate form. Consequently, we are reluctant even to glance at it. Instead, our attention shifts toward vice, where gratification, interests, and perceived benefits arise. This very aspect becomes attractive to us.

This phenomenon arises from the predominance of the space of disobedience over virtue, wherein the latter remains comparatively subdued. Reflect attentively: even momentary engagement with the benefits inherent within the space of virtue is often averted. This disposition epitomizes the domain of disobedience, which ultimately directs one toward vice. Consequently, the space of disobedience exercises dominance over all forms of the lower space, manifesting a power surpassing any counterpart. It is therefore imperative that, regardless of the minuteness of the space of virtue, it must not be neglected; neglect results in inability to perceive the latent benefits concealed therein. The subtlety of this dynamic is discernible through sensory perception, by which the influence of disobedience becomes manifest.

The Brain

A slight stimulation of a specific neural pathway in the brain can activate the corresponding gate closest to the point of stimulation. This activation triggers a behavioral response, such as laughter, which can persist continuously. In a similar manner, gentle stimulation of the gate associated with the expression of sorrow induces crying, which continues as long as the gate remains open. Certain individuals exhibit spontaneous laughter without apparent cause, reflecting a prevailing affective state. This phenomenon is influenced by the modulation of cognitive processing spaces, which regulate the opening and closing of these neural gates. This phenomenon is exclusive to living systems. It is predicated on the dynamic behavior of electrons within a given spatial domain: when an electron makes a quantum leap away from its nucleus, a subsequent electron advances to occupy the vacated position. This reciprocal electron displacement initiates the modulation of specific neural gates within the space framework—those governing emotional expressions such as crying and laughter, as well as sensory functions including vision and olfaction. The resultant activation of these gates produces observable outcomes, which we categorize as speech, olfaction, laughter, crying, and other related behaviors.

It is significant to observe that the act of recalling a deceased relative frequently induces activation within the neural gates associated with solemnity, resulting in a marked shift toward a serious affective state. Repeated engagement of these gates precipitates a progressive onset of melancholy, which, if sustained, may ultimately manifest as persistent weeping. Empirically, it is common to witness individuals spontaneously recalling memories or thoughts that bear no apparent relation to their immediate surroundings, indicative of this involuntary cognitive and emotional modulation. This

phenomenon arises from the quantum displacement of electrons, wherein one electron leaps outward and another concurrently assumes its former position. Here, the reference is not to the electrons per se but to the behavioral dynamics they represent. The activation of specific neural gates by this behavioral mechanism results in their opening, thereby eliciting the retrieval of associated encoded information or imprints. The individual thus experiences cognitive dissonance, as neither the immediate context nor ongoing discourse provides a rational basis for these recollections. The challenge, therefore, lies in elucidating the underlying causality of such spontaneous and contextually incongruent cognitive activations. You may have encountered reports describing an incident in which a dacoit inflicted a heavy blow to an individual's head, resulting in the immediate onset of unconsciousness. The underlying cause of this loss of consciousness is fundamentally straightforward. The cranial bone exhibits exceptional structural robustness, arguably unparalleled within the human skeletal system. The primary locus of injury is not the osseous tissue itself, but rather the disruption of intracerebral bioelectrical currents. This perturbation impairs the functional integrity of specific neural gating mechanisms, resulting in their temporary cessation of activity. Consequently, the affected individual remains in an unconscious state for the duration of this neurophysiological disturbance. Under such conditions, the application of cranial massage expedites the restoration of consciousness. This phenomenon is attributable to the re-synchronization of intracerebral bioelectrical currents with the external environment, a process accelerated via somatosensory input. This stimulation mitigates the dysfunction of compromised neural gates, thereby facilitating the recovery of cognitive awareness. It is further noteworthy that within the temporal continuum, even the most infinitesimal subdivisions of a second are subject to ongoing dynamic

variations.

A Sufi once articulated that the river he crossed once in his lifetime could never be crossed again, despite residing on its bank and traversing it multiple times daily. This statement conveys an implicit recognition of the ceaseless flux occurring at every infinitesimal moment. Nevertheless, human perception remains fundamentally incapable of apprehending or fully comprehending these incessant transformations. For instance, a tree within one's immediate field of vision undergoes continual growth and regression, both internally and externally. Although the appearance of new leaves serves as an observable indicator of development, the underlying processes driving this growth rarely elicit deliberate contemplation. The fundamental impetus for the tree's growth is rooted in the continuous transformation inherent within space dynamics. Space mediates the transference of creative agency from one locus to another, manifesting perceptibly as the emergence of new buds on the tree. Concurrently, observable phenomena include the senescence and abscission of leaves, which transition from vibrant vitality to desiccation and eventual detachment. This cyclical process—wherein buds develop into leaves that subsequently wither—occurs incessantly at each moment. Collectively, these processes are explicable as direct consequences of the perpetually evolving conditions within space.

The intrinsic reflexivity of space facilitates the continuous translocation of entities from one locus to another, with such transformations occurring even within the most infinitesimal temporal intervals. Crucially, this process is not unidirectional but manifests as a bidirectional interaction simultaneously present within the observer (*shāhid*) and the observed (*mashhūd*), as well as within the cognitive faculties of the mind and throughout the continuum of existence. This reciprocal dynamic precludes any notion of unilateral causality. Consider the phenomenon wherein a pile of

detritus is ignited, initiating combustion and thereby altering its ontological state. Although one might question the causal relationship between the refuse and the fire, the emergence of red flames from the refuse—where no flame existed moments prior—exemplifies this transformative interplay. Ultimately, the refuse is reduced to ash; yet the ontological inquiry persists: from what origin do the flames arise, and to what terminus do they recede? This exemplifies the complex ontogenesis of phenomena, wherein the apparent lack of intrinsic relation between substrate and emergent manifestation underscores the profound dynamics inherent in spatiotemporal transformation.

Throughout the entirety of human existence, these transformations persist incessantly, constituting a fundamentally reciprocal process. This dynamic interaction occurs between the observer (*shāhid*) and the observed (*mashhūd*), precluding any possibility of unilateral causation or one-directional influence.

When a mass of garbage is ignited, it undergoes combustion, resulting in a profound alteration of its ontological state. The question arises: what intrinsic relation exists between the garbage and the emergent fire? Notwithstanding that the flames arise from the garbage at a temporal juncture preceded by no observable fire, this phenomenon challenges conventional notions of causality. Although the garbage ultimately transfigures into ash, the ontological puzzle persists: from what source do the red flames emanate, and to what endpoint do they dissipate? This occurs despite the apparent absence of any inherent or direct correspondence between the refuse and the phenomenon of combustion, thereby underscoring the complexity of transformational processes within the spatiotemporal continuum. The initial ember that sparked the inception of the fire was, in essence, nothing beyond a singular, discrete ignition point, lacking any magnitude beyond its intrinsic sparseness.

Nevertheless, the observer perceives this phenomenon as an expanding conflagration, manifesting as successive layers of flames. At times, entire settlements and habitations are engulfed and reduced to mere ashes. Ontologically, these flames emerge from the space continuum and ultimately remerge within it. Human perception apprehends objects through their dimensionality—length, width, and depth—within space coordinates, yet seldom engages in the metaphysical inquiry into the mechanisms by which such perceptual phenomena arise.

Consider a three-dimensional film devoid of actual physical depth; nevertheless, through the stereoscopic lenses worn by the observer, a perception of space depth emerges, enabling the visualization of a wall's length, breadth, and thickness as concrete dimensions. Upon removal of this perceived depth, the film reduces to a mere two-dimensional image. Further diminution into microfilm form ultimately condenses the representation to a singular particle. Subsequent subdivision of this particle into progressively smaller fragments does not negate the presence of its inherent properties within each fragment. However, as these fragments diminish beyond the threshold of visual detectability, their perceptibility is lost. This, however, does not warrant the conclusion that the particle's existence is nullified. Such a conclusion is untenable, for the particle's existence is validated both through direct observation and its enduring imprint on the cognitive faculty of the observer. Even though it is not visible to us, we cannot deny its existence. If one concentrates on this notion, the concept of space or ether immediately arises, and it becomes evident that nothing can obstruct the movement of space. It also possesses the elasticity whereby every microfilm either diminishes or expands—it never remains in a fixed state. This process continues incessantly. It is for this reason that the generational continuity of all

living beings, vegetation, and inanimate entities persists throughout the cosmos.

A subtle yet illustrative example may further elucidate this concept: as one observes a bud evolving into a fully formed leaf, there is a continual increase in the number of atoms composing it. However, in accordance with the Divine ordinance, once the form reaches its culmination, a gradual diminution of atomic composition ensues. The leaf undergoes a progressive chromatic transformation and sequential physiological changes—not only does its hue alter, but it also contracts. Eventually, it desiccates, detaches from the branch, and through successive diminution and degeneration, it reduces to the scale of a microfilm, ultimately reverting to its primordial state. Combustion is not a necessary condition for this transformation; even in its absence, the entity will inevitably reduce to a microfilm, from which the same morphological configurations will reappear—first as a bud, then as a leaf. The sequential phases of a leaf's ontogenesis remain beyond the perceptual capacity of human sight, which is neither equipped to discern these stages nor to quantify them. These processes elude empirical engagement, as they operate beneath the threshold of optical perception. Human vision is confined to a narrowly defined spectral range, restricted by the parameters of specific wavelengths. A minute deviation—whether by diminution or augmentation—renders the associated space field imperceptible. However, such perceptual limitation does not signify the annihilation of the particle's existence.

The Genesis of Space

Allah the Almighty declares in the Noble Qur'an: "Allah is the Light of the heavens and the earth."

The invocation of the term *ard* (earth) renders any assertion regarding the soil being or having been in a state of decay devoid of interpretive or conceptual significance. The intrinsic nature of the soil is not speculative; rather, it exists precisely as Allah the Almighty has willed and described it.

Drawing attention to the above verse, it becomes evident that space manifests in three distinct categories. The first is that which Allah the Almighty designates as *nūr-e-ardī* (Divine earthly illumination). The second arises when this *nūr-e-ardī* is perceived as Divine illumination; this illumination, as described herein, constitutes an electrical entity that envelops the human being in a sheath-like formation. This sheath possesses an approximate thickness of one foot. The third category pertains to that which Allah the Almighty has identified as the soul (*rūḥ*), a reality that eludes both sensory perception and physical interaction. At the conclusion of the verse, Allah the Almighty affirms that this divine light is neither of the East nor of the West. This negation of space orientation suggests that within the dimensions of space, directionality is absent. All visual perception, therefore, occurs through the medium of the electrical body, indicating that this body serves as an intermediary barrier between human sight and the external object perceived.

At this juncture, our vision simultaneously encompasses three distinct dimensions: the soul (*rūḥ*), the electrical body, and the external object under observation. This delineates that the dimensionality of space intrinsically includes these three components—the soul (*rūḥ*), the electrical body, and what Allah the Almighty designates as *arḍ*. The concept of *arḍ* is not confined to a singular form or scale; it may denote an extensive or diminutive entity, such as a tree, an individual, or the terrestrial ground itself. Interaction with *arḍ* occurs through a spectrum of sensory modalities—tactile, visual, olfactory, auditory, gustatory—and cognitive apprehension. From the perspective of human understanding, *arḍ* manifests in diverse forms, including but not limited to a flower, a butterfly, or a fruit.

A matter warranting profound contemplation is that the electric current enveloping us, which serves as a protective sheath, simultaneously functions as a prism for our perception, thereby obscuring from us the true reality that ought to be revealed. Allah the Almighty has unequivocally stated that His guides will come unto us; should we heed their counsel, act in accordance with their directives, and faithfully follow their guidance, we shall be restored to the homeland of our forebears. This denotes that due to disobedience encountered in the traversal between the higher and lower space realms, we have been ensnared in erroneous conceptions and deceptive illusions, thereby becoming perpetually confined within them. The essential implication is that this prism has begun to distort and

misrepresent our perception, leading us away from authentic reality.

The guides who were sent to us were not truly comprehended in the depth and significance of their message. This failure of recognition, in essence, stemmed from the distortive influence of the prismic nature of space perception. As a result, the soul became veiled from our inner vision. Initially, these idol-like constructs were apprehended merely as superstitions or speculative doubts. However, the prism, through its refractive interference, reconfigured these abstract notions into perceptible forms. As these illusory manifestations advanced closer into the field of our perception, our consciousness correspondingly receded from the domain of ultimate reality. The closer these illusory projections drew toward us, the more profoundly we became estranged from essential reality.

As a consequence of the prism's refractive modulation, perceptual experience renders phenomena as undergoing a scalar expansion—appearing to evolve from minute to magnified states within the field of vision. We witness the apparent dissolution of phenomena, while constructs initially confined to the realm of speculative imagination gradually acquire perceptible and concrete form within sensory cognition. We lack the epistemological acuity to differentiate between these perceptual phenomena and the actual consequences arising from our intentional agency. To elucidate this phenomenon, I (the writer) present the following example: the invention of the telephone—whether credited to an individual or a collective—underwent a

gradual process of development, wherein conceptual abstractions were systematically actualized into material form. Consequently, the contemporary telephone emerged as a concrete manifestation before us. This exemplifies the operative function of the prism, which, through successive experimental phases and refinements, transformed cognitive images and representations into the tangible technological artifact known today. The same principle is evident in the development of television. Despite initial skepticism and ridicule by some, sustained endeavors in this domain gradually facilitated the prism's manifestation of television as a tangible entity before our perception. Although the progression entailed multiple complex stages, it is incontestable that this invention constitutes a cognitive achievement of the human intellect. A parallel can be drawn with the invention of the airplane, which similarly underwent a protracted evolutionary process. Likewise, the atom was revealed to us in its fundamental form through the prism's mediatory function. Countless analogous instances exist, collectively exemplifying this phenomenon.

Historical processes are perpetually transformed under the influence of the prism. A more nuanced understanding of the prism reveals its dual function: it simultaneously discloses corporeal reality—detailing the structural rigidity of the skeletal framework and the specific elasticity inherent in the flesh—and affirms the ontological fact that all entities fundamentally consist of soil, from which a multiplicity of distinct forms are generated. On one hand, the prism may ostensibly diminish the primacy of abstract cognition in one

dimension; concurrently, it enables the crystallization of conceptual constructs extending across temporal spans of decades, centuries, or even millennia. As previously indicated, disciplines such as history and geography constitute derivative branches of this overarching phenomenon. This analysis is strictly grounded in the Qur'anic paradigm; I neither advance nor intend to advance any interpretation beyond this scriptural framework.

In the Qur'an, Allah the Almighty declares that He imparted to Adam the knowledge of the names (*'Ilm al-Asmā'*). Allah the Almighty did not articulate that He bestowed upon Adam soil, trees, mountains, or rivers, nor did He provide detailed narration that He clothed Adam. Rather, the emphasis lies solely on the act of fashioning Adam's form from soil, instilling the soul within him, and imparting to him the knowledge of the names.

Furthermore, in the final verse of Surah Yasin, it is stated:

"His command, when He intends a matter, is only that He says to it, 'Be,' and it is."

Its *Amr* is such that whenever He wills the existence of anything, He merely utters, "Be," and it is brought into being. The mechanism by which this volition effectuates transformation is a process entirely within the knowledge and perception of Allah, yet inaccessible and imperceptible to human understanding.

Allah Almighty has repeatedly enjoined upon us the acts of reflection (*tafakkur*) and deep contemplation (*tadabbur*),

signifying the imperative to integrate Divine Will with the Knowledge of the Names (*‘Ilm al-Asmā’*). This integration transpires through a prism that envelops the soul in the form of a sheath. The explicit ontological implication is that this prism constitutes a veiling layer over the soul, mediating all modes of perception, tactile engagement, cognition, and volitional action. I now present an additional Qur’ānic verse elucidating this concept, wherein Allah Almighty declares:

“Disembark all of you.”

Exegetes traditionally interpret this verse as a directive to descend to the terrestrial realm. While I do not dispute this conventional translation, I propose a more nuanced understanding: that Allah Almighty’s injunction entails a descent into the prism itself—a metaphysical domain rather than the mere physical earth. The explicit absence of the term *ard* in the text implies that, from the Divine vantage point, both the higher and lower realms are concurrently present. The directive to descend specifically pertains to the lower realm, which is ontologically and phenomenologically distinct from the influences emanating from the higher realm.

All astronauts who have ventured into outer space, regardless of the altitude reached, could not survive without a pressure suit; this indicates that the prism imposed its constraints upon them. Should they invoke the absence of oxygen as a justification, I shall not engage in dispute, given that they have the capacity to transport oxygen with them if they so choose.

I intend to emphasize that they remained confined within the prism and were unable to transcend it. However, it is equally evident that those astronauts who were lost had exited this prism, resulting either in the dissolution of their existence or their transition to an unknown realm beyond our knowledge.

An illustrative case of astronauts is presented here; concomitantly, there exist additional exemplars, namely the satellites launched by the United States and Russia, which function within the parameters of this prism while simultaneously enabling telecommunication. Although the comprehensive scope of their operations remains indeterminate, it is unequivocally established that their entire existence is confined within the boundaries of the prism. Transcendence beyond this prism results in the cessation of their manifest existence. In every respect, all entities encompassed within this prism are constrained by intrinsic boundaries ordained by nature; these boundaries are inviolable and impervious to transgression. Artificial satellites inevitably succumb to disintegration within these confines and subsequently descend, their remnants bearing testament to their prior presence. Within the confines of the prism, environmental conditions can be meticulously preserved, as evidenced by the enduring state of the Egyptian pyramids. For example, mummified remains dating back several millennia exhibit remarkable preservation despite exposure to erosive elements such as wind, which ordinarily accelerate decay. Analogously, the temporal trajectory of human life unfolds within this prism: an individual progresses from infancy through successive

ages—ten, fifty years—and ultimately either succumbs to mortality or attains exceptional longevity beyond a century. Conversely, some individuals fail to survive even a single year. Both scenarios transpire within the same prism, underscoring its fundamental capacity to encapsulate continuous transformation. This prism facilitates perpetual, instantaneous change at every moment. A rigorous analysis of these ongoing metamorphoses enables a profound understanding of the earth's historical states across millennial, million-year, and even billion-year timescales.

Geographers and scholars persistently endeavor to estimate these phenomena; however, a unified consensus remains elusive, with only a marginal fraction converging upon a singular theory. These interpretations, shaped by their respective paradigms, are subsequently systematized by what is herein referred to as the prism, which expands numerical scales exponentially—thousands into millions, millions into billions, and billions into trillions. The precise determination of the Himalayas' antiquity, the temporal origin of the Pacific Ocean, and the epoch of continental separation remain indeterminate, all due to the mediating influence of this prism.

Fundamentally, this prism bifurcates the cosmos into at least two distinct realms: the proximal domain, identifiable as soil, and the distal domain, which manifests to human perception as light or luminous phenomena. This dichotomy is affirmed by the Divine declaration in the Qur'an:

“You observe the mountain and presume it to be immobile, while in reality, it is not so.”

This Qur’anic declaration also reflects the prism’s interpretive capacity. It is through this very prism that future discoveries—extraordinary and beyond current comprehension—will unfold and astonish humanity.

The trajectory of human advancement is intricately linked to the structure of this prism. Concerning the segment of the prism that is closest to us, the Qur’ān offers comprehensive exposition across various verses:

“He has constructed seven heavens, one above the other. Do you perceive any disparity in the creation of the Most Merciful? Then return your gaze—do you discern any fissure? Return your gaze yet again; it will return to you humbled and fatigued.”

Allah the Almighty alludes to this very phenomenon—the prism—in the following verse:

“He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your gaze: do you see any rupture? Then return your gaze again and again—your gaze will return to you humbled and fatigued.” (67:3–4)

He also stated:

“I have created seven heavens, one above the other. Do you discern any irregularity in this design?”

Despite such declarations, contemporary understanding remains perplexed by this reality. The term "sky" denotes the furthest limit of human vision—an ontological boundary wherein perception ceases. This cessation, regardless of its physical nature, indicates the presence of a veil—an epistemic limit. One may observe the state of the sky at dusk, deep into the night, past midnight, at dawn, and at noon—each temporal point casting a distinct psychological and sensory impression. This signals that perceptual conditions are in a state of ceaseless flux—by the minute, even by the second.

Yet one must reflect: though the sky undergoes perceptible and continual shifts, the corresponding terrestrial responses do not manifest with equal immediacy. The impression induced by looking toward the heavens often surpasses the influence of earthbound stimuli. This disparity is not without cause. The Earth's axial rotation and its elliptical orbit around the sun—while structurally significant—are cosmologically minor when contrasted with the grander motions of the celestial order. It is these cosmic movements that act upon the prism, shaping human perception and structuring division within the observable universe.

The very prism utilized by human vision and apprehended by the intellect through ocular perception is the same medium through which we experience our existence as mobile and respirating beings. From the moment of birth, this prism facilitates the gradual acquisition of faculties—speech, sight, taste, and smell—culminating in the apex of sensory and cognitive development. Subsequently, a gradual

decline ensues; the very capacities once afforded by the prism begin to deteriorate. The electrical current sustaining the physical body disengages, resulting in death. This cessation does not denote the prism's abandonment. Rather, the prism remains integrally bound to the human condition, sustaining life so long as life itself endures— just as Allah the Almighty declares:

"Do you perceive any incongruity in the creation of the All-Merciful?"

This verse intimates that the exercise of human faculties is neither coincidental nor insignificant. The advancements now commonplace in the contemporary world were absent only a few decades ago. Approximately twenty-five centuries ago, the conception of the atom arose in the mind of a Greek philosopher—a notion that gradually disseminated through intellectual discourse, ultimately resulting in a cascade of discoveries. How many more innovations lie ahead remains unknown. One defining attribute of the prism is this: an individual may access and employ its functions through external faculties, but may equally—and often more profoundly—draw upon its inner dimensions.

It is a notable observation that human beings predominantly prioritize the manifest (*zāhir*) over the latent (*bāṭin*). For example, one may engage cognitive faculties consciously, thereby exercising intellectual agency. These faculties initially existed solely as abstract notions before acquiring concrete manifestation. Likewise, one may operate through the inner self; for example, a concept may materialize into

tangible form after several decades. When empirical causes are involved, the process is categorized as science; conversely, in the absence of such causes, it is attributed to miraculous intervention. Allah the Almighty declares:

"Do you observe any imperfection in the creation of the Most Merciful?"

The term "difference" here denotes the dichotomy between manifest and latent realities. Allah the Almighty explicates this in the Qurānic verse:

"He who created the seven heavens, one above the other."
(Qurān 67:3)

A thorough exegetical reflection reveals its indivisible semantic unity. In its initial segment, Allah affirms the structured creation of the heavens in successive layers, followed by a rhetorical challenge:

"Do you perceive any disparity in the creation of the Most Merciful?"

By conceptualizing the prism as an epistemological framework, one may grasp the full import of this inquiry. The subsequent injunction, "Then gaze again—do you observe any fissure?" implies that any breach would allow for unmediated visual penetration. However, the return of the gaze—"Then look again, your sight will return to you, defeated and fatigued"—signifies the absence of such rupture.

This indicates that the visual faculty apprehends phenomena solely through the mediation of this layered structure, reflecting the composite realities of the heavens. Consequently, vision is not an autonomous faculty, but a delegated projection of the prism's inherent properties, ordained by the Divine Creator.

Allah the Exalted further asserts:

“By the positions of the stars; indeed, it is a profound oath, if you truly comprehend.” (Qurān 56:75-76)

He also states:

“And We have adorned the lowest heaven with lamps.”

This celestial adornment—manifested as stars—possesses a distinct ontological status. The luminous stars observable during the night exemplify this unique metaphysical condition.

In Surah Al-Wāqi‘ah, the divine oath by the setting stars reveals a deeper epistemological dimension:

“I swear by the setting of the stars; truly, this oath is weighty if you realize it.”

In this verse, Allah explicitly references the prism phenomenon. Initially, He swears by the setting of the stars—a seemingly ordinary event—but immediately underscores its profound significance:

“If you were to truly understand, this oath is of great significance.”

This underscores that the prism manifests not only what it conveys but reflects the realities it mediates. Moreover, Allah the Exalted states:

“I have adorned the nearest heaven with stars.”

Thus, when we observe the stars, we perceive not mere points of light but ontological reflections of deeper metaphysical states. It is precisely this phenomenon to which Allah alludes:

“If you were to truly understand, this oath is of great significance.”

The implication is that the cosmic operations of this prism continuously impose epistemic limitations upon human perception. These obstructions arise from the very conditions Allah (Glorified be He) has encoded within the prism—manifest yet rejected by the eye. This cyclic presentation is continually displayed to human vision and perpetually denied. The totality of the terrestrial phenomena perceived by the human eye constitutes but a fragment of these intrinsic qualities. Thus, Allah states:

“If you truly understand, this oath is indeed profound,”

emphasizing that all observable phenomena on Earth are but reflections of divine manifestation permitted through this prism.

Through this prism, Allah dispenses manifold blessings. The detailed exposition of this principle recurs throughout Surah Ar-Rahman, wherein all sensory experiences—sight, smell,

taste, and thought—are understood as reflections emanating from this very prism.

Furthermore, in Surah Ya-Sin (36:12), Allah declares:

"Everything has been enumerated in a Clear Register."

This elucidation pertains to the prism's intricate structure. The concept of the Imam Mubin (Clear Register) denotes the presence of a circumambient, rotating belt encompassing the prism. This belt is influenced by three fundamental motions: the cosmological dynamics of the universe, the Earth's axial rotation, and its longitudinal progression. The synergy of these motions governs the continual flux in our perceptual field and its concomitant phenomena. Consequently, the divine decree of *Kun Fayakun* ("Be, and it is") manifests as an incessant, unfolding reality.

Moreover, Allah declares:

"Who causes the earth to bring forth growth."

He discloses matters unknown to humanity. Numerous domains of knowledge lie latent within the human intellect, awaiting eventual manifestation. These emerge first as abstract notions and, over time—whether brief or prolonged—assume tangible form.

He states:

"And I show them the way from darkness into light."

This phenomenon pertains to the prism, through which such transformations become perceptible. Yet, many remain

veiled in ignorance due to their failure to engage contemplatively with this truth.

Allah the Almighty states that the sun traverses a specific trajectory ordained by the Omniscient. This indicates a profound correlation between the prism and the sun's velocity. The term "Omniscient" highlights the vastness of Divine knowledge, as countless miraculous phenomena unfold through the sun's course. Allah is fully aware of all such manifestations—revealed or hidden—within this celestial process.

Thus, the sun exerts a profound influence upon the human intellect and condition. Cognitive processes such as thinking, perception, hearing, taste, and smell are all modulated by solar effects. This influence, though imperceptible in the external domain, is mediated through the prism.

Allah the Almighty also states:

"I have appointed for the moon its phases, knowledge of which you do not possess. It is akin to an ancient branch."
(36:39)

This "branch" symbolizes the prism, whose Creator is Allah—He alone possessing comprehensive knowledge of all its motions and velocities. Allah further asserts:

"I have established a fixed belt for all entities. Neither can the moon surpass the sun, nor the sun surpass the moon; nor can the night precede the day, nor the day precede the night."

The Unseen

Allah the Almighty proclaims in Surah al-Baqarah:
“They believe in the unseen.”

(Those who have faith without having seen.)

For Allah the Almighty, nothing is unseen. The concept of the unseen pertains to human beings, and within the constitution of human existence lies the delineation of what is unseen. Numerous phenomena have been brought into existence by Allah the Almighty and implanted within the human intellect. Moreover, He has implanted within the hearts of humans a profound disposition and yearning for these realities.

Accordingly, human beings exert considerable effort to actualize these phenomena. Upon attaining the desired outcome, they derive a sense of fulfillment and set a precedent for others to similarly actualize those elements of the unseen—conceptions arising from the realm of imagination—through various means. They persist undaunted, irrespective of the daunting nature of such creations. In addition to the common faculty of reason, Allah bestows upon them a distinctive intellect that orients their focus toward that which He wills to instantiate in form and manifestation.

Ultimately, the sought-after entity is inevitably attained. This entire process exemplifies the manifestations of Allah’s omnipotence, through which, by His divine ordinance, He bestows His bounties. In verse 22, Allah declares:
“Who has made for you the earth as a resting place and the sky as a canopy.”

This denotes that the sky is fashioned as an architectural edifice, imperceptible to ordinary vision, yet an immense and intricate construction within which celestial bodies—stars and planets—move along their prescribed belts. These cosmic belts transcend human comprehension, yet they constitute the very framework that confers structural form to the heavens. The term “edifice” here is employed in an expansive and inclusive sense, encompassing not only the physical universe but also human beings, rivers, mountains, avian creatures, and the entirety of their innate dispositions, necessities, qualities, and states. Collectively, these form the innumerable constituents of Allah’s divine construction. Allah thus proclaims concerning this creation:

“I have made the earth a resting place for it and the sky a structured canopy.”

We seldom contemplate these matters; yet even the slightest reflection reveals that all phenomena are the intricate workmanship of the prism, as previously expounded. Thereafter, Allah the Exalted declares:

“The disobedient sever that which We have commanded to be joined and spread corruption on the earth. They fail to consider that this is to their own detriment; they cause no harm to Me. Were they to reflect, they would recognize that it is their own ruin, even though they seek to undermine the workmanship of the prism.”

In reality, the workmanship does not undergo corruption; it remains in the precise state in which it was initially established.

Further, Allah the Exalted states in verse 31:

“Indeed, I taught Adam the names of all things, then presented them to the angels and said: ‘Inform Me of the names of these, if you are truthful.’ They said: ‘Exalted are You; we possess no knowledge except what You have taught us. Verily, You are the All-Knowing, the All-Wise.’”

Subsequently, Allah says:

“And He taught Adam the names—all of them. Then He presented them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’ They said, ‘Glory be to You! We have no knowledge except what You have taught us. Indeed, You alone are the All-Knowing, the All-Wise.’”

Thereafter, Allah states:

“He said: ‘O Adam, disclose to them their names.’ And when he had disclosed to them their names, He said: ‘Did I not tell you that I know the unseen realms of the heavens and the earth? And I know what you reveal and what you conceal.’”

In these verses, Allah the Almighty expounds upon the metaphysical architecture of the cosmic prism through which He brought into being both the manifest and the unseen dimensions of creation. If this prism devoid of its distinctive ontological property, the entire order of creation would have either remained fully disclosed or entirely concealed. The theological emphasis is encapsulated in the verse:

“And He taught Adam the names—all of them. Then He presented them to the angels.”

Here, the referent is not merely the objects themselves, but their *names*—a designation which, in the metaphysical lexicon, affirms the ontic presence of the prism as the intermediary through which realities are disclosed.

In verse 37, the Qur'an states:

“Then Adam learned from his Lord [certain] words, and He accepted his repentance. Indeed, He is the Accepting of Repentance, the Merciful.”

This verse signifies the transference of sacred knowledge through divine instruction, followed by contemplative reflection and acceptance.

In verse 63, Allah proclaims:

“And [recall] when We took your covenant and raised above you the mount, [saying], ‘Hold firmly to what We have given you and remember what is in it, so that you may become conscious [of Allah].’”

This directive, framed within the cosmic prism’s mechanics, implies an epistemic awakening that demands active remembrance and existential vigilance—realizable only through sustained reflection.

And in verse 66:

“So We made it an exemplary punishment for those who were present and those who succeeded them—and a lesson for the God-conscious.”

The fear embedded within the human condition manifests as a fluctuating state of consciousness—at times contemplating one matter, and at others, entirely different concerns. The individual is apprehensive of what is immediately apparent before him, as well as of the unseen dynamics within the social fabric, fearing what may unfold behind his back. He engages in reflective contemplation, internalizes admonition, and withdraws from that which is morally reprehensible. This dynamic, too, is a reflection of the metaphysical prism. Even

in motion, he remains inwardly vigilant—perpetually aware of what lies ahead and what trails behind.

Verse 115:

"To Allah belongs the East and the West; wherever you turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and All-Knowing."

This verse establishes the transcendence of directions limitations with respect to the Divine. It affirms that divine presence permeates all directions, reflecting Allah's expanse and omniscient nature that encompasses all existence.

Verse 116:

"Whatever is in the heavens and the earth submits to Him, willingly or unwillingly."

Contemplation of this verse elucidates that, through the prism that human orientation is inherently directed toward the heavens, and in the act of prostration, submission is exclusively rendered to Allah.

Verse 117:

"He is the Originator of the heavens and the earth; when He decrees a matter, He only says to it, 'Be,' and it is."

Here, divine creative sovereignty is asserted, emphasizing the immediacy and absolute efficacy of Allah's command in the act of creation and the unfolding of all cosmic phenomena.

The originator of the heavens and the earth alludes to the incessant transformations occurring within the prism at every instant, even within fractional subdivisions thereof. This underscores Allah's omnipotence, whereby all phenomena actualize by His sovereign will. As previously elucidated, human perception registers the head as oriented

skyward, and upon bowing, the inclination is perceived toward the earth. Nevertheless, this phenomenon constitutes the prism's extraordinary nature; the reality diverges from such appearances. As articulated in the Divine discourse, Allah transcends all space orientations—lacking east, west, north, south, above, or below—yet human perception apprehends these directions solely through the mediation of this prism.