

BUNDLE OF SECRETS-I

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I

Islam; to obey, to surrender, and to turn towards Allah.

Becoming a Muslim and embracing Islam means obeying Allah, the Glorious and Majestic, and accepting the teachings of our Prophet (peace and blessings be upon him) regarding religion. In short, it is about becoming a friend of Allah, the Glorious and Majestic.

Knowing well the weaknesses of His creation, Allah, the Glorious and Majestic, declared: "Truly, it is in the remembrance of Allah that hearts find peace." (Ra'd 13:28). With this, He informed His servants of the true solutions and remedies.

A person should hold themselves accountable before death, seek the wisdom and purpose of their existence in this world, and fulfill their spiritual and emotional needs as guided by Allah. Otherwise, neither the spiritual decline one experiences nor societal unrest and moral corruption can be prevented.

First and foremost, a Muslim is a servant to humanity. They assist anyone in need to the best of their ability. Feeding the hungry, clothing the naked, teaching the ignorant, protecting the oppressed, standing against the oppressor's tyranny, and offering good counsel to all are duties of a Muslim. By fulfilling these responsibilities, a Muslim serves in this way and, in doing so, secures their hereafter.

The Prophet Muhammad (peace and blessings be upon him) said, "The best of people is the one who is most beneficial to others," emphasizing the importance of being a person of service. Being devoted to service also requires embracing a cause. This cause is to live Islam in its most beautiful form and to facilitate its practice by others. This is achieved by enjoining good and forbidding evil.

We live in a polarized world where faith and disbelief are in constant conflict. As believers who wish to act with awareness and understanding of service, if we are sincere in our cause, we must clearly define our position. To support and appear aligned with both sides is a contradiction, first and foremost. Moreover, it is a sign of hypocrisy. A person's exterior should align with their interior. Even if it comes at a cost, we must clearly define our stance on matters of faith. Those who serve Islam will undoubtedly not be equated with those who waste their time.

II

The Divine wished to see the manifestations of His beautiful names; thus, He created the universe as a mirror. However, no single part of this created universe was able to fully reflect the form of the Divine, nor was it capable of doing so. Therefore, Allah created Adam, or the Perfect Human (Insan al-Kamil), with His two hands. Because Adam was created with both hands, he attained the right to possess a form. By being created in accordance with the Divine Form, he was also granted the status of Khalifa (Vicegerent).

In this way, Adam was prioritized with the quality of being created with both hands, embodying all the dimensions of the word "form." He appeared with two forms, a necessary attribute for the Khalifa. This duality refers to the form of the Divine (Haqq) and the form of creation (khalq).

"The believer encompasses both the form of the universe and the Divine, thereby encompassing the Divine within himself. No single part of the universe was created in the form of the Divine." (Futuhāt, IV:8). "Adam was created with two hands; thus, he attained form and encompassed all truths of the universe within himself. The universe seeks the Divine Names, and undoubtedly, all the Divine Names are gathered within Adam." (Futuhāt, I:263).

"The vicegerency is unique to Adam among all beings in the universe because Allah created him in His form. A vicegerent must reflect the form of the One he represents; otherwise, those represented would not recognize him as their vicegerent." (Futuhāt, I:263).

“Man, by his very nature, is capable of form. Once a form is granted to him, he does not reject it. A vicegerent is essentially a bearer of form.” (Futuhat, IV:85).

Ibn Arabi further elaborates: “Know that Allah created Adam in His own form (or in the form of His attributes). From the expression 'His form,' we understand that the pronoun refers to the form of Adam’s belief in his Lord. Man imagines, conceptualizes, or envisions this form, and then worships it, saying, 'This is my Lord.' Allah has endowed humanity with the capacity to depict, and for this reason, He created man as a being encompassing all truths of the universe.”

A person’s belief in their Lord reflects their conceptualization of Him, and this conceptualization remains within the framework of the truths encompassing the universe. However, the Divine Form imagined by a person must perfectly and completely reflect their humanity without imposing any restrictions or limitations on the Divine. Otherwise, any exclusion of a particular quality would result in limiting the Divine.

“Whoever defines and limits their Creator inevitably reflects their own nature and limitations upon Him. This is why Allah, through the Prophet, commanded: ‘Worship Allah as though you see Him.’” (Futuhat). This act of “seeing” implies a comparison or representation. In another hadith, it is said, “Allah is in the heart of the one who prays,” and in the Qur’an: “Wherever you turn, there is the face of Allah.” (Qur’an 2:115). The “face” represents the essence and reality of a thing.

“Everything other than Allah appears according to the form of its Creator. Therefore, Allah manifests Himself in the created world, and the universe becomes a complete manifestation of the Divine.” (Futuhat, III:11). From this complete manifestation, Allah distilled and summarized the universe, naming this summary Adam, declaring that He created him in His form.

The Perfect Human (Insan al-Kamil) is the servant whom Allah entrusted with dominion over all realms, to whom He granted the reins and keys of the universe, created with both hands in the image of both the universe and the Divine, and honored with the title of Khalifa. Allah breathed His spirit into Adam, granting him a rational soul (nafs al-natiqa), and made him the locus of divine perfection and

the Muhammadan Light.

“The universe is created in the form of the Divine, and the Perfect Human reflects the form of both the universe and the Divine.” (Futuhāt, IV:21).

“The Perfect Human is one who combines the truths of the universe with the truths of the Divine. These truths enable him to be the vicegerent of Allah.” (Futuhāt, III:437).

Because the Perfect Human embodies the truths of all realities, he acts as a bridge (barzakh) and mirror between the Divine and the universe. In the mirror of the Perfect Human, Allah sees His own form. This means that all Divine Names are manifested in him.

“The Perfect Human is the reflection of the Divine form and encompasses all Divine Names. Allah did not create him in vain but created him solely to reflect His form. Because all truths were taught to him, the Divine Form finds its perfection in him.” (Futuhāt, III:391).

Thus, the Perfect Human becomes a connecting reality, a locus of manifestation for the Names of the Divine, and a mirror reflecting the unity of Allah and the universe. He is the spirit of the universe, and through him, Allah executes His will upon creation. Every age has its Perfect Human, the true inheritor of the Prophet and the Complete Vicegerent, who holds the reins of all existence.

III

Surah Al-Ikhlās: A Unified Perspective on Tawhīd, Quantum Mechanics, and Modern Science

Surah Al-Ikhlās is regarded as a profound encapsulation of the Islamic belief in Tawhīd (the oneness of Allah), expressing His absolute unity, infinity, and uniqueness. Its four concise verses convey deep metaphysical truths in a simple manner, while also resonating with concepts found in quantum mechanics and modern scientific theories. This evaluation explores the principles of Tawhīd in

Surah Al-Ikhlâs, connecting them with quantum theories and scientific insights.

"Say: He is Allah, the One (Ahad)"

The opening verse declares Allah as "Ahad," emphasizing His singular and unparalleled essence. This "oneness" is not a numerical unit but rather a profound and indivisible unity. The term "Ahad" implies that Allah is not composed of parts or dependent on components. This aligns with the holistic nature of quantum mechanics, which reveals that even the smallest particles of the universe are interconnected and form an indivisible system. Beneath the apparent structure of particles lies a unified energy field.

The concept of "Ahad" reflects the idea of cosmic unity, akin to quantum entanglement. Entanglement demonstrates that two or more particles remain intrinsically linked regardless of distance, functioning as parts of a single system. This interconnectedness offers a metaphor for Allah's oneness and the holistic nature of creation, pointing to a divine singularity encompassing all existence.

"Allah is Al-Samad (The Eternal Refuge)"

The second verse, "Allah is Al-Samad," signifies Allah's completeness, independence, and His role as the sustainer of all existence. This quality highlights that all creation depends on Him, while He remains utterly self-sufficient. This idea can be paralleled with quantum field theory, which posits the existence of an underlying energy field permeating the universe. Every particle arises as a fluctuation within this quantum field, just as all existence emanates from Allah.

Scientifically, all entities in the universe are interconnected and exist within a constant exchange of energy. The concept of Al-Samad resonates with this reality, illustrating how everything depends on a source that itself requires no sustenance. In the quantum paradigm, just as all phenomena rely on an underlying field, the dependence of creation on Allah reflects a similar relationship of ultimate dependence on a sustaining force.

"He neither begets nor is born"

This verse affirms that Allah is beyond lineage, generation, or causation. He is

uncreated and unbounded by the chain of cause and effect. Similarly, quantum mechanics defies classical notions of causality, introducing a reality governed by probabilities and potentials rather than deterministic origins.

The quantum vacuum, seemingly "nothingness," is a source of energy fluctuations that manifest as particles and matter. This principle mirrors the independence and self-subsistence of Allah, who is free from origins or dependencies. Just as the vacuum produces existence without external causation, Allah's nature transcends causality, embodying absolute existence without need of a source.

"And there is none comparable to Him"

The final verse underscores Allah's uniqueness and the impossibility of comparison to anything in creation. This ultimate singularity mirrors quantum principles, where no two particles are entirely identical. Each entity possesses unique characteristics, even at the most fundamental levels of existence.

Quantum entanglement and superposition reveal the uniqueness and interconnectedness of every particle in the cosmos. This serves as a metaphor for Allah's unparalleled and infinite nature, whose essence is beyond any analogy or equivalence. Just as every particle embodies a unique manifestation of reality, Allah's uniqueness transcends the entirety of creation.

The Unified Vision: Tawhid and Quantum Mechanics

Surah Al-Ikhlās articulates a profound vision of Allah's unity and the interconnectedness of all existence, resonating with the holistic worldview presented by quantum mechanics. Quantum physics demonstrates that at the deepest levels, particles are manifestations of a unified field, existing in a web of interrelation influenced by observation and interaction. Similarly, Surah Al-Ikhlās portrays the universe as a unified whole, dependent entirely on Allah, the ultimate reality.

The "Ahad" of Surah Al-Ikhlās corresponds to the indivisible unity underlying the cosmos, while "Al-Samad" parallels the sustaining quantum field. The assertion

that Allah "neither begets nor is born" aligns with the causality-defying nature of quantum phenomena, and His incomparability echoes the uniqueness of each entity within the universe.

Surah Al-Ikhlās provides a metaphysical framework that bridges Islamic Tawhīd with the interconnected and probabilistic realities unveiled by modern science. It offers a perspective where the absolute unity and independence of Allah are reflected in the cosmic unity observed in quantum mechanics. By contemplating the Quranic verses through the lens of quantum theory, we gain a deeper appreciation of both the metaphysical truths of Tawhīd and the intricate workings of the universe.

Allah's oneness as expressed in Surah Al-Ikhlās encapsulates the essence of a unified reality, presenting a harmonious worldview where metaphysics and science converge to reveal the ultimate interconnectedness of existence.

IV

We are swimming in the ocean of meanings, that is, in the ocean of divine names (asma). Wherever we look, we are face-to-face with His countenance. Every entity is created in accordance with its purpose of existence and fashioned upon the best of forms (ahseni takvim). Each entity swims in its own ocean of meaning. The divine names are granted as a gift from the dimension of Lordship (Rububiyyah), out of His mercy and grace.

In this ocean of individual frequencies composed of these names, a human being, with the firing of their brain neurons, brings forth new groups of divine names moment by moment. In other words, they continuously create their own face (vech) within their personal ocean of meaning.

As Allah willed to be known through His specific Lordship names (Rabbi Has), humanity embarks on a journey toward Allah by finding a path through these names. On this journey, humans sail through the ocean of meaning—sometimes battling waves, at other times diving to discover pearls and corals—traversing the

moment in time, and delving into the depths of the eternal ocean.

What a beautiful journey this is, this quest toward one's essence!

“To Allah belong the East and the West. So wherever you turn, there is the Face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.” (Surah Al-Baqarah, 115)

“He released the two seas, meeting side by side. Between them is a barrier they do not transgress. So, which of the favors of your Lord would you deny? From both emerge pearl and coral. So, which of the favors of your Lord would you deny?” (Surah Ar-Rahman, 19–23)

The energy center known as the third eye, located behind the forehead (the forehead chakra), governs the compositions of divine names in the brain. A human being aspiring to become truly human must first direct themselves to their Lord with trust (tawakkul) through their specific divine name (Rabbi Has). Being upright also necessitates this.

“I have truly put my trust in Allah, my Lord and your Lord. There is no living creature but He holds it by its forelock. Surely, my Lord is on the straight path.” (Surah Hud, 56)

Allah has created humanity with the most appropriate equipment and compositions of names suited to their purpose.

“Say: Everyone acts according to their disposition. Your Lord knows best who is on the right path.” (Surah Al-Isra, 84)

Thus, every human inevitably turns toward their Lord through their inherent composition of names. Awareness, intentional devotion, remembrance (dhikr), worship, and other practices can enhance this capacity proportionate to an individual's ability and aptitude. This is especially achieved by controlling one's thoughts. (Focus and perspective, or “gaze,” can also be addressed in this context.)

The essence of the matter is that all living beings (all structures that glorify Allah are alive, even if they seem inanimate to us) are under Allah's control and are not

left neglected.

“Does man think that he will be left neglected?” (Surah Al-Qiyamah, 36)

On the other hand, the human being, by turning to their heart, submitting to it, and surrendering, can achieve their perfection on the path of spiritual purification (sayr-u suluk), with Allah's permission.

The brain is the locus where the compositions of divine names manifest. Through the triggering of neurons, new names are constantly activated and transformed into actions. This occurs through the forces (angels) known as “melk.” The brain's connection to its Lord reflects Lordship (Rububiyyah).

The heart, on the other hand, is the central point of the Divine Essence referred to as HU. The name Allah, by its nature of divinity (uluhiyyah), encompasses all names. The heart beats directed toward Allah. When the central point signified by the name Allah is opened, a person perceives Allah beyond sensory perception, sees beyond vision, and knows beyond knowledge.

In this context, the heart serves as the main control center.

“Beware! There is a piece of flesh in the body that, if it is sound, the entire body will be sound; and if it is corrupt, the entire body will be corrupt. Beware, it is the heart!” (Hadith)

If the heart directs itself toward the brain with Muhammadan projection and Muhammadan consciousness, the divine names will be realized in their essence to the extent of this orientation. Thus, the heart observes the universe through this projection and perspective.

The sun is the heart; the planets are subordinate to it. They continue their orbit around it.

Anas ibn Malik (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said:

“A person's faith will not be upright until their heart is upright. Their heart will not be upright until their tongue is upright.”

Multiplicity (kathrat) is perceived through the data of divine names in the brain. The brain itself is a composition of divine names and acts as a frequency analyzer that brings forth the names.

Through its holographic structure, the brain enables the manifestation of Lordship in humans. The divine names are revealed through the triggering of neurons. Their outward expression is facilitated by the forces known as angels through Allah's knowledge and power.

“And He taught Adam all the names. Then He showed them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’ They said, ‘Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise.’ He said, ‘O Adam, inform them of their names.’ And when he had informed them of their names, He said, ‘Did I not tell you that I know the unseen aspects of the heavens and the earth? And I know what you reveal and what you have concealed.’” (Surah Al-Baqarah, 31–33)

The brain's function as a frequency analyzer allows it to process incoming data, frequencies (the divine names in Allah's knowledge), and their interaction with its established structure. These names regulate the body's hormones and chemistry, leading to corresponding actions. This way, the existing names continuously present new aspects.

This introduction sets the stage for a significant point: The brain, with its structure, acts as a veil for humans.

V

What does it mean to be veiling or concealing? What do we mean by this? It refers to being constantly veiled because one cannot see the whole picture. It signifies evaluating events and circumstances solely through the lens of the manifested Divine Names (Asma al-Husna) available to the individual, while remaining unaware of the greater perspective. Because the person cannot grasp

the wisdom behind the scenes or comprehend the entire reality, they effectively obscure the truth.

To elaborate, when a person is inclined toward specific Divine Names and unable to perceive others, they perceive those unacknowledged Names as invalid or irrelevant. This leads to inner conflict. In such cases, the mind acts as a veil, preventing one from seeing the whole. Consequently, we constantly make judgments based on multiplicity—assessing from the perspective of plurality rather than oneness. Due to this perception of multiplicity, we fail to recognize unity (Ahadiyya), oneness (Wahdaniyya), and interconnectedness. As a result, the wisdom of existence remains hidden from us.

Even the angels, by their very nature, could not fully comprehend the truth of all Divine Names and confessed their limitations before Allah. They could not grasp the secret of Adam or the wisdom behind his creation. However, they immediately submitted and obeyed the Divine Command:

"When We said to the angels, 'Prostrate yourselves to Adam,' they all prostrated except Iblis, who refused, became arrogant, and was one of the disbelievers."
(Surah Al-Baqarah, 34)

One critical point here is the role of the heart in this process. By creating humanity as His vicegerent, Allah perfected His creation and said:

"I do not fit into the heavens and the earth, but I fit into the heart of a believer."

Allah, the One (Ahad), manifests in the heart in all His aspects. True unity (Tawhid) can only be experienced there—it is hidden within. Although you cannot fully define or name it, you witness this wholeness with a sense of spiritual pleasure. It does not veil you; instead, it draws you closer. Through a holistic vision and the Muhammadan projection, you can perceive and experience this unity.

The essence lies in balance—observing the Divine (Haq) in creation and creation in the Divine. Those who achieve this balance perceive oneness in multiplicity (Wahdat in Kasrat) and multiplicity in oneness. To be among the people of

Tawhid, the people of unity, requires this realization. May we be among them, InshaAllah. Ameen.

Everything begins with thought. However, during this process, intrusive voices, whispers, or thoughts that seem to belong to you might arise. Everything comes to life through sound. Pay attention to these sounds—where are they coming from? What level are they calling you to? The thoughts generated by these sounds activate certain Divine Names or groups of Names within you, leading to actions and their inevitable results.

If the outcomes are unsatisfactory, complaints and blame soon follow. But instead, reflect: whose voice did you listen to that led to this?

"Whatever misfortune befalls you is because of what your own hands have done, yet He pardons much." (Surah Ash-Shura, 30)

Your thoughts are your prayers. Your prayers shape your destiny. Therefore, be mindful of your thoughts and align them with sincere intentions.

In my book Quantum Sufism, I emphasized that you are responsible for your thoughts. While we are not directly held accountable for our thoughts, the actions resulting from them are indeed our responsibility. Over time, thoughts become patterns that shape our lives. As Rumi said:

"You are what you think."

The neural pathways we activate in our brains determine the actions that arise. The saying, "You reap what you sow," points to this reality. According to the laws of Allah (Sunnatullah), the Divine Name Al-Hasib (The Reckoner) meets us after every deed, and the consequences unfold accordingly. Whatever remains in our inner thoughts and intentions ultimately manifests outwardly.

Therefore, reading, learning, questioning, and striving to understand Allah and His system are crucial. As the Messenger of Allah (peace be upon him) warned:

"The one whose two days are equal is at a loss."

You interpret and give meaning to others according to the Divine Names within

you. Similarly, every being evaluates others to the extent of the Divine Names they possess.

Whomever you focus on, you tune into their frequency. Negative energies or low-vibration individuals lower your frequency, while aligning yourself with high-frequency saints (awliya) elevates you.

This universal principle of reflection works throughout creation. The natural instinct is to respond to evil with evil. But if you transform this reflection into goodness, you initiate infinite positive ripples. The greatest transformers in this sense are perfected humans (Insan al-Kamil).

Each Divine Name broadcasts its potential vibrational waves, and you embody as much of it as you recognize. The quantum field is composed of infinite vibrational waves—esoteric Divine Names waiting to be observed. Every manifestation occurs within this framework. Holographic structures, aligned with their similar frequencies, perceive, attract, and shape their realities.

Everything we encounter—the people and situations in our lives—is designed to bring out the Divine Names within us. Simultaneously, we become instruments of destiny for others in this same process.

As Seyda Muhammad al-Khani (may Allah sanctify his secret) said:

"Remembrance removes the sense of estrangement between the servant and Allah."

Recite your dhikr and prayers abundantly, but always seek guidance from qualified spiritual mentors regarding your specific litanies. Divine Names are like medicine—each affects every soul differently.

Rahmani contemplation (divine reflection) opens mental blockages and neural connections, while Zulmani (demonic) reflection blocks them. Over time, this leads to spiritual blindness in this world and the next.

Every word of remembrance or Divine Name carries a unique vibrational frequency. Modern neuroscience and brain research validate this phenomenon,

which active practitioners of dhikr can directly experience. Thus, no matter how many times one says "God," the vibrational resonance of "Allah" cannot be achieved. Those seeking deeper truths should first grasp the difference between "Allah" and "God."

In the grand system of creation, all interactions are interconnected. "Ya Habir" (The All-Aware) ensures that everything is aware of and responsive to one another. Nothing exists independently.

The heart serves as the ultimate communicator. Those who resonate at a singular frequency within the heart perceive each other clearly, without form. This is the language of the heart, where the eyes see, the ears hear, and the heart understands.

May we remain vigilant of our thoughts, and may our hearts become vessels of Divine oneness.

VI

The Star Treatise

Praise be to the Great and Exalted Allah, who manifests infinite revelations. Infinite blessings and peace be upon His beloved Prophet Muhammad (PBUH), his family, his household, and his companions. May He bring relief to all hearts illuminated by the light of the sun.

We begin our words with the sun, the pivot of all celestial spheres. From the celestial sphere of the sun, which is a manifestation of the name An-Nur (The Light), we offer enlightenment, relief, and love to all. Allah, the one who spreads and expands all perception through the meaning of His name An-Nur, established the station of Idris (AS) on the 17th level and elevated him to the highest ranks. These ranks are so exalted that, with the sacred support received from the angels, Idris was raised to the uppermost degrees of the celestial layers. He was granted a station. The celestial sphere, whose spirituality derives from Gabriel, reflects the name Idris. In this way, it bears a revelatory character. All manifestations that

nourish the intellect with the influence of Mercury descend to the earth from this sphere. Thanks to the spirituality of the sun, rays of understanding, perception, and comprehension are spread.

Verses from the Star Treatise

The sun's celestial sphere illuminates everyone from the 17th dimension.

It is a manifestation of light, brightening radiant hearts.

Idris (AS) dwells in this station, imbued with Gabriel's spirituality.

He reflects the form of intellect; his element is earth.

Commands descend and rise between them;

Their number is 174, and the sun is their clock.

They say, "The Ever-Living, the Sustainer!"

Its essence is gold.

Allah, who created the seven heavens,

Encompasses everything and teaches speech.

He bestowed Idris with the knowledge of the seven heavens,

Elevating him to the essence of the 17th station.

Ascend from the 17th Isra to the Mi'raj,

From Masjid al-Aqsa to the seven heavens,
Through Sidrat al-Muntaha to the ultimate ascent,
Attain the 17th station of the Mi'raj.

Reflection on Divine Majesty

Allah, the Generous, who grants the Qur'an,
The Sovereign who sends angels from the celestial spheres,
The One who taught writing by the pen,
And instructed scholars through the celestial orbs—
All praise is due to Him.

They find their way by the stars, and the star is of pure light.
Under Gabriel's guidance, it is laden with the manifestation of the name Al-Hadi
(The Guide).
While the moon is in Cancer and at its zenith, conjoined with Jupiter,
It aspires to this task with its nurturing aspect.

As decreed in Surah At-Talaq (65:12),
Commands descend continuously from the 12 constellations;
While the sun shines like gold, its clock ticks 174.
Ya Hayy, Ya Qayyum! — bringing life and sustenance.

Allah, who created the seven heavens,

Encompasses everything in His omniscience.

Idris (AS) is mentioned in the Qur'an, and this remembrance serves as a reminder.

Therefore, O noble reader, remember Prophet Idris (AS).

Indeed, he was a truthful prophet and was raised to exalted ranks.

“And mention in the Book (the story of) Idris: Verily he was a man of truth and a prophet. And We raised him to a high station.” (Surah Maryam, 19:56-57)

The renowned Sufi master Muhyiddin ibn Arabi, in his work *Fusus al-Hikam*, reflects on the sacred wisdom of the name Idris, saying:

“There are two types of exaltation: one is spatial, and the other is positional, that is, the elevation of rank and status. Spatial elevation aligns with the meaning of the verse: ‘We raised him to a high station.’ The highest of places is the millstone around which the celestial spheres revolve, and that is the solar sphere. The spiritual station of Idris (AS) resides there. Beneath it are seven spheres, and above it are seven as well. As for the exaltation of rank, it is specific to us—meaning those who follow the Muhammadan path. The Most High said, ‘You are the highest.’ Allah is with you in this exaltation. He is exalted, free from dependence on space, yet He is not beyond positional exaltation. By saying, ‘We raised him to a high station,’ Allah attributes the quality of loftiness to a place.”

The knowledge of the seven heavens resides with Idris (AS). In Surah At-Talaq, verse 12, there is knowledge of the seven heavens, the 12 constellations, and the 12 houses. This surah, composed of 12 verses and 147 words, contains references to the spirituality of Prophet Idris (AS).

“It is Allah who created seven heavens and of the earth, the like thereof. His command descends among them so that you may know that Allah is over all

things competent and that Allah has encompassed all things in knowledge.”
(Surah At-Talaq, 65:12)

This verse, revealed in Medina, manifests the attributes of Jamal (Divine Beauty) and brings glad tidings, marking it as one to be deeply appreciated for its profound significance.