

ETHER- SECRET MATTER

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Ether is a state of matter that cannot be perceived by the five senses of man, called "aether" by the ancient Stoics and theosophists of today. It is accepted that it has a lower density, a higher vibrational speed, and is more subtle and fluid compared to the solid, liquid and gaseous states. The origin of the term ether is based on the term written as aether or aiether in ancient initiations. In ancient Greek, "aether" is derived from the word "aitho", meaning "fiery, bright and subtler than air", and does not refer to a physical space. Aether was used in ancient esoteric teachings to describe the state of matter called ether and the first substantial state known as "primordial matter" (materia prima). In the 1800s, some physicists called the "absolute frame of observation" "ether" for historical reasons. However, this is only a conceptual name and is different from the concept of ether in ancient Greece. Later, with Albert Einstein's theory of special relativity, it was understood that there was no absolute observation frame. In short, ether or aether was accepted as a fourth state of matter that could not be perceived. Within the framework of theosophy, in Shamanism and many other belief systems, concepts such as "seven heavens", "nine heavens" and "twelve heavens" are interpreted as indicating the successive degrees of this fourth state of matter.

Theosophy uses the term "planetary chain" for this gradation, and suggests that there are twelve gradations in the Solar System, but the Earth planetary chain consists of only seven gradations. Similarly, humans claim to consist of a total of seven bodies, with their bodies gradually becoming subtler between their physical body and their soul. The concept of ether was attempted to be explained by Christiaan Huygens in 1678, and he developed the ether theory to explain the wave model of light. He tried to explain the refraction and diffraction events of light with the wave model and brought the existence of the ether to the fore. The ether is defined as a subtle, active and fluid substance that is found in the universe and pervades everywhere but does not produce noise. It is thought to be a medium that mediates the propagation of energy forms such as electricity, light and heat. Initially, physicists did not accept the existence of the ether substance. However, in 1818, Augustin-Jean Fresnel suggested that the ether affects the motion of matter. In 1845, George Stokes suggested that the ether drifts within or around matter. The ether was defined as a theoretical universal substance believed to serve as a medium for the transmission of energy. Electromagnetic waves (such as light and X-rays) and sound waves are transmitted by elastic media such as air. The ether was conceived as a weightless, transparent, frictionless and chemically or physically undetectable entity that permeates all matter and space.

The relationship between the texture of matter and space and the ether substance has been an important part of human thought throughout history. Especially in the late 19th century, there have been intense discussions in the scientific community on the nature and properties of the ether

substance. In this context, the statements in the famous *Nature* journal published in 1883 are remarkable: "The ether is generally called a fluid or a liquid and is likened to a gel in terms of its solidity. However, none of these names are appropriate. These concepts describe molecular groups and therefore cannot be compared with the ether." In the history of this explanation, it was emphasized that there was an uncertainty in understanding the nature of the ether based on the current knowledge. However, with the better understanding of the nature of light and the structure of matter, the ether theory encountered various difficulties. The Michelson-Morley experiment conducted in 1887 was specifically designed to detect the movement of the Earth in the ether, but it was seen that such an effect did not exist.

Although ether theories have been used to explain gravity since the 17th century, they have not been as popular as theories explaining the propagation of light. The luminiferous ether, called the luminiferous ether, was theorized to be the emission of electromagnetic radiation. However, sophisticated experiments conducted in the late 1800s, such as the Michelson-Morley experiment to understand the motion of the earth, failed. Albert Einstein's theory of special relativity, proposed in 1905, could produce the same mathematical equations regardless of the existence of the ether. This showed many physicists that the luminiferous ether would not be usable in modern scientific contexts. Abraham Michelson pioneered experimental research to determine the existence of the ether. Michelson was a young physicist who had retired from his naval service and became the first American to receive the Nobel Prize in science. He began this research alone in the 1880s, and was joined in 1887 by chemistry professor Edward Williams Morley. Physicists believed that the earth moving through a still ether would create an ether wind, similar to the air current felt during the motion of an airplane. According to this theory, the ether that filled space was motionless and our world was moving in this motionless ether in a similar way to a marble in a bowl of water. In such an environment, it was expected that the currents resulting from the presence of the ether would cause changes in the speed of light.

Therefore, the existence of the ether could be experimentally proven by measuring this change in the speed of light. Michelson used a device he invented called an interferometer to test this theory. This device was capable of measuring the phase difference between light waves very precisely. In the experiment, the light coming from a light source was split into two using a half-silvered mirror positioned at a 45-degree angle. It was expected that these separated speeds of light would be different because one of them was moving in the direction of the earth's motion and the other was moving on an axis perpendicular to this direction. However, no difference was found between the two speeds of light as a result of the experiments. The experiment was repeated many times at different hours and seasons, but the result did not change. No deviation was observed in the speed of light. This unexpected result of the experiment seriously questioned the concept of the ether. According to the results of the experiment, either the world was not moving or the ether was moving in the same way as the world. However, since the movement of the world was accepted as an indisputable fact, believing that the ether was moving with the world was not considered a satisfactory explanation in the scientific community.

As a result, the Michelson-Morley experiment became known as the "most famous failed experiment" in the history of physics. Michelson, however, was not satisfied with this result and continued his work on

this subject until his death in 1931. These findings started a great debate in the physics community. While some scientists continued to defend the existence of the ether, others claimed that the concept of the ether should be abandoned completely. However, with the level of scientific knowledge at the time, it did not seem possible to reach a definitive conclusion about the ether. The Michelson-Morley experiment went down in history as a critical turning point that both questioned the existence of the ether and contributed to the development of modern physics. Following this experiment, Einstein's theory of special relativity provided a framework that would eliminate the physical necessity of the concept of the ether. Modern physics continues to develop new insights from the unexpected results of the Michelson-Morley experiment.

H. C. Dudley, in his article titled "Ether: The Fifth Element Rediscovered" published in *Science Digest*, emphasizes important points that were overlooked during the Michelson-Morley experiment. According to Dudley, Michelson's main goal was to measure the speed of the Earth in the ether as it moves around the Sun. However, there were many factors that were unknown or not taken into account during the design and implementation of this experiment. First of all, it was assumed that the Earth's motion was in only one direction. However, as is known today, the Earth performs more than one motion simultaneously. While the Earth rotates on its own axis, it follows an orbit around the Sun; at the same time, the Solar System moves within the Galaxy, and the Galaxy is in dynamic motion with other galaxies. None of these complex motions were included in the theoretical framework of the Michelson-Morley experiment.

Furthermore, the possibility that the ether wind of the interferometer used in the experiment would not move in the same plane as the instrument was not taken into account. The ether could be moving at a right angle to the plane of the instrument, which could cause deviations in the measurements. Another limitation of the experiment is that it was carried out based on the classical mechanics paradigm of the pre-1900s. Dudley states that Michelson was right in his hunch, because these points that were ignored in the design of the experiment caused the results to be inadequate and misleading. Although the concept of the ether was largely abandoned in scientific circles after the Michelson-Morley experiment, some physicists have reconsidered this concept. For example, Paul Dirac, a Nobel Prize-winning physicist from Florida State University, proposed a new understanding of the ether. Dirac proposed that the ether was a sea of electrons that covered the entire universe and moved randomly. This approach opened the door to the re-evaluation of the ether in the context of quantum mechanics and elementary particle physics.

Similarly, in 1959, French physicist Victor de Broglie proposed that the ether was composed of "leptons" and possibly neutrinos. While leptons are in the class of small-mass and subatomic particles, neutrinos are notable for being almost massless and uncharged. These proposals can be considered as attempts to reinterpret the concept of the ether within the context of modern physics by removing it from the boundaries of classical physics. The ether substance is a concept that has been discussed in the world of physics for many years but has largely fallen off the agenda with the rise of modern physics theories. However, when viewed from a historical perspective, the neglect of the ether concept has led to important turning points in the advancement of science. In this process, we see that the idea of the ether was not completely abandoned, but rather reinterpreted and became a part of contemporary

physics theories. Names such as Albert Einstein and Nobel Prize-winning physicists have both deepened the discussions on the ether and placed the concept in a broader context.

Until the end of the 19th century, gravitational phenomena were modeled using the ether. Although scientists such as Isaac Newton, Bernhard Riemann and Lord Kelvin proposed different models, the most well-known formulations were realized by Le Sage's theory of gravity. However, none of these theories agree with the current scientific community. With Albert Einstein's theory of special relativity in 1905 and its acceptance by the scientific community, the ether hypothesis was abandoned. Einstein argued that the speed of light and any electromagnetic wave were universal constants and therefore stated that the concept of the ether was unnecessary. Since the results of the Michelson-Morley experiment could not provide direct evidence for the existence of the ether, this led scientists of the period to think that this concept should be abandoned. However, Albert Einstein reconsidered the concept of the ether with his Special Theory of Relativity, which he published in 1905. Einstein did not deny the existence of the ether; On the contrary, he stated that the Michelson-Morley experiment did not show the absence of the ether, but the untrackability of motion relative to the ether.

According to Einstein, the ether was not an absolute reference point, but a fundamental component of the space-time structure. In a speech he gave at the University of Leyden in 1920, Einstein made the following statements: "Without the ether, it is impossible to grasp the structure of space-time. The propagation of light and general gravitation are also unthinkable without the ether." These statements show that Einstein evaluated the concept of the ether in a new context, rather than completely removing it from scientific discourse. In particular, the Theory of General Relativity revealed that space was not an empty nothingness, but rather an object with physical properties. According to Einstein, features such as the ability of space to bend and twist, expand and contract indicate the existence of a "space fabric" or ether. Nobel Prize-winning physicist Frank Wilczek states that the concept of the ether, far from being completely erased from the world of physics, has become a fundamental component of modern theoretical physics. According to Wilczek, current physical theories such as Superstring Theory attempt to explain the properties and nature of the ether.

These theories re-evaluate the ether in a quantum physical context, different from classical mechanics. According to Wilczek's interpretation, the ether can be seen as the fundamental building block of existence and the source of all other elements, evoking the definition of the "fifth element" in ancient understanding. One of the reasons why the secret of the ether substance cannot be solved is that the concept of the ether is considered in a completely material context. American quantum physicist Arthur Zajonc criticizes the materialist perspective on the ether in his work titled 'The Common History of Light and Consciousness'. According to Zajonc, the medium that enables the transmission of light waves does not have a material nature. This idea suggests that the ether should not be considered as a perceptible substance in the physical world, but rather as a non-physical reality. Zajonc draws attention to the following questions: "If light is a wave, what is the medium that enables this oscillation? How do light waves communicate between photons? Given that this communication must exceed the speed of light, what could be the intermediary medium?" Zajonc's statements have brought to the agenda the need to re-question the physical reality of the ether. For example, experimental findings that electromagnetic waves can exceed the speed of light in some special environments have led us to think that the ether

may indicate a reality beyond the concept of speed. This situation is an important issue that can even open up the Theory of Relativity, one of the fundamental pillars of physics, to discussion.

The concept of ether has been interpreted in different ways throughout history due to changes in scientific paradigms, sometimes ignored, and sometimes reconsidered from a new perspective. The approaches of scientists such as Einstein and Wilczek show that ether, beyond being a physical entity, has a critical role in understanding the fundamental functioning of the universe. Today, fields such as Superstring Theory and quantum physics are once again bringing ether to the forefront of science. If ether is the fifth element of the universe and the source of all other elements, as ancient philosophers once suggested, studies aimed at understanding the physical and metaphysical dimensions of this concept will accelerate in the coming years. This will lead to the redrawing of the boundaries between science and philosophy and the consideration of concepts such as ether in a broader context.

In the Quran, the word captive is used in one place in the singular form (al-Insan 76/8), in three places in the plural form (al-Baqara 2/85; al-Anfal 8/67, 70) and in one place in the verb form (al-Ahzab 33/26). In a verse about captives, the expression "Bind the rope tightly" indicates that captives should be taken (Muhammad 47/4). With the expression "While the Throne is on the water..." in the seventh verse of the Hud Sura of the Quran, the Sufis have always expressed that the Throne of God is located on the ether substance, which is like water. Following the creation of the ether substance, this substance has been accepted as the center of the first manifestations of creation. The expression "They all float in an orbit" in the 40th verse of the Yasin Sura provides an important reference to the existence of the ether substance. The fact that the expression "swimming" here means that it can take place not only in a vacuum but also in a certain substance suggests that the void space is described as a sea in the verse. In a commentary on the verse "While the Throne was above water...", Elmalılı Hamdi Yazır states that the Throne can be a body that covers everything, thus providing an indirect explanation of the characteristics of the ether. The verses "The heaven and the earth and what is in them glorify Him" and "Then He directed His will to the heavens and arranged the heavens in seven layers; He knows everything" and the hadith "The heavens are a sea of constituents" are also evidence that the existence and function of the ether are supported by the Quran and hadiths. Understanding the ether substance requires developing a deep understanding of the physical existence and spiritual structure of man. However, since the ether remains outside of physical and chemical interactions, this situation becomes difficult to understand. These discussions about the ether require focusing on both string theories and the nature of the ether. Although many theories have been developed on the existence and properties of the ether, the complexity and multidimensionality of this subject constitutes an area waiting to be explored for scientists and thinkers.

The "Theory of Everything", which aims to gather all the particles and interactions in the universe under one roof, has been one of the biggest dreams of physicists since Albert Einstein. It seems that our better understanding of matter, vacuum and the beginning of the universe depends on the solution of this theory. The question of what is the most promising approach to solving this huge problem is frequently addressed by scientists. This is where Superstring Theory comes to the fore. Superstring Theory proposes that all particles and force carriers (e.g. electrons, quarks, photons, gravitons, etc.) consist of strings with dimensions of the Planck length (approximately 10^{-33} cm). These strings are defined as

structures that can be open or closed at the ends (ring-shaped), and represent various particles with different vibration patterns. One of the most attractive aspects of this theory is the ease of expressing the “four fundamental forces” and countless elementary particles in terms of the vibrations and movements of a simple string.

If the ether matter is nothing but strings, then it will be understood how important the ether matter is in terms of cosmic reality and how critical a discovery it can be in terms of opening the blocked paths of physics. Thus, the possible relationship between string theory and ether matter can open an important door both in understanding the physical universe and in the development of scientific thought. The most striking aspect of Superstring Theory is that it requires exactly ten dimensions to express the vibrations and oscillations of strings. One of these dimensions is “time” and nine are space dimensions. Strings are defined as structures that are perceived as point particles in our four-dimensional space-time and that create the interactions between these particles. It is thought that the other dimensions outside of the four observable dimensions are curled around themselves and are extremely small, so they are not noticed.

According to the General Theory of Relativity, gravitational fields are one of the fundamental elements of space-time. However, strings, which include all force fields including gravitation, also form space-time. If the true theory of strings can be found, this will not only provide important information about what space-time is and how it came into being, but will also allow for more comprehensive and solid data to be obtained about the texture of space and the structure and nature of the ether. The ether substance represents the smallest unit of existence and is based on the understanding that everything – even the void – is made up of ether. Superstring Theory exhibits a similar approach at this point and states that not only material particles but also elements such as light and energy are made up of strings. In fact, everything in the universe, including the “void” between stars, is derived from these strings. Experts such as Brian Greene emphasize this fact with the statements, “Without them, nothing would exist. There would be no time, space, or matter. There would be no stars or planets. There would be no such thing as the universe.” While the scientific perspective is still in the physical world (the realm of witnessing), it is not expected to talk about the duties and functions of strings that include other realms. It seems that the discovery of the ether substance (or strings thought of as ether substance) by scientists will be one of the greatest discoveries ever made, and this discovery will lead to radical changes in science and technology.

It can be said that the keys to technological travel in space-time in the real sense will only be obtained with this discovery. The ether is described as the main field of the universe; atoms and stars are like the crops emerging from this field. Just as a field is decorated with various plants, wheat, barley, flowers and trees, the ether produces the basic elements of the universe such as stars and atoms. The spaces between atoms and between stars are also filled with ether, so it is suggested that there is no such concept as absolute emptiness in the universe. Although space is traditionally perceived as “empty”, it is thought to be filled with ether substance. In this case, all rays and electromagnetic waves move in this “sea of ether”. According to Superstring Theory, space is characterized by a structure formed by entities called strings; This structure resembles a “springy, flexible” spider web consisting of countless quantum particles. Black holes, with their infinite weight, cause this web to be “punctured” and create a vortex in

the "sea of space". Therefore, since it is not possible to "bend" and "puncture" an "empty" space, the existence of a "filler material" that fills space becomes necessary.

The verse in the Quran, "Turn your eyes toward the sky, will you see any crack or flaw?" reveals that the space-time web is extremely woven and crack-free. If the web is bent and twisted by heavy objects placed on it, the space-time web, woven with ether or string loops, is bent and twisted in a similar way by large-mass celestial bodies. Black holes, due to their infinite weight, not only bend and twist the space-time web, but also virtually tear and "pierce" it. This situation means that the laws of physics lose their validity and that a door is opened to a world beyond physics in that region. If the force of gravity and the filling object of space are in a relationship, the clarification of the form and nature of this relationship seems to depend on the discovery of the filling material of space (ether or string) and the understanding of the laws that are subject to this material. The question of when it will be possible to travel in space-time through "tunnels" that can be opened in the space network, which everyone is eagerly waiting for, also gains importance in this context.

Being able to give a positive answer to this question depends primarily on the discovery of the filling material of space and the understanding of the physical laws that govern it. The ether substance has been discussed in the scientific world for a long time because it remains outside of physical interactions and cannot be detected by known measuring tools. The fluidity of the ether, its ability to penetrate everywhere and its role in the formation of life show that it has a special place in the realm of being. As an element of divine creation, the ether is the field of activity of being, not only the physical but also the life field of spiritual beings, and in this respect, it serves as a bridge between the material and spiritual worlds. Nikola Tesla, who lived between 1856-1943, pioneered many technological developments with his studies. Even today, it is universally accepted that his thought structure is far ahead of its time. In particular, his studies on wireless electrical transmission have made him a genius who stands out in the scientific world. In addition, he made important contributions to the fundamental laws of physics and astronomy.

Some secrets about Tesla's life and work are being revealed day by day, which helps us understand him better. Among these secrets, his studies on "antigravity" and "ether", which had a great impact in the scientific world, stand out. Tesla's views on the ether went beyond his contemporaries. In his explanations on the ether substance, Tesla argued that this concept played a critical role in the fundamental functioning of the universe. According to him, Einstein's refusal to accept the ether substance was a big mistake. The Michelson-Morley experiment, which was conducted to support the non-existence of the ether substance, was reexamined in 1986, and findings were revealed that the experiment was misinterpreted.

According to Tesla, issues such as the law of gravity, force fields, and the curvature of space are directly related to the ether substance. According to Tesla's explanations, the ether is the fundamental carrier not only of forces such as universal gravity, inertia, and momentum, but also of forces found in all atomic and molecular matter. Tesla explained his views on the Dynamic Gravity Theory in his article titled "Humanity's Great Achievement". According to him, the "luminous ether" fills all space and shapes life with the power of the Creator. With its movement close to the speed of light, the ether can turn into

matter in the form of infinitesimal folds and when the movement ceases, it turns back into ether. Tesla stated that the basic structure of matter is "wave-energy". According to Tesla's theory, if the secrets of the ether substance can be fully grasped, the following potentials may become possible:

Transforming matter into ether and developing teleportation technology.

Creating continuous, endless and even multiplying energy sources.

Providing the possibility of dimensional change and traveling to distant regions in space (space space).

Developing climate control technologies.

Manipulating the effects of gravity, inertia and momentum.

Tesla's work has inspired countless technological innovations such as radio, television, alternating current (AC) electricity, Tesla coil, fluorescent and neon lighting, radio control devices, robotics, X-rays, radar and microwaves. For this reason, Tesla's influence on the scientific world was not limited to his own period, but also shed light on the present and the future. William R. Lyne, author of the book *The Physics of the Hidden Ether*, claims that Tesla's manuscripts contain many studies on antigravity. Tesla's notes reveal his deep interest in the subject of ether and his detailed studies in this field. Tesla argued that the movements of celestial bodies were directly related to the ether.

On the other hand; Quantum physics has revealed that particles that appear to be independent of each other at the subatomic level actually form an interconnected and dynamic whole. Traditionally considered as hard objects, subatomic particles appear as structures interacting with each other within an energy fabric when examined more closely. One of the fundamental principles of quantum mechanics, "quantum entanglement", has shown that even very distant particles are connected to each other without a cause-effect chain. This is a striking fact that proves that the universe is an inseparable whole. Quantum theory has also revealed that particles have the ability to constantly transform into another structure. This has led to the collapse of the deterministic understanding of matter and has shown that the fundamental elements that make up the universe are not static and fixed, but rather continue their existence with dynamic movement and energy vibrations. This understanding has dealt a major blow to materialist thought and rigid materialist approaches.

The concept of the void has also been redefined with the joint contributions of quantum physics and the theory of relativity. According to traditional understanding, while the void is considered a passive area where matter does not exist, modern physics has shown that the void is the fundamental living space of the universe and the field of emergence of energy movements. With the quantum field theory, the void has become a "creative field" where particles and energy densities emerge. The quantum field is defined as a continuous structure that exists at every point in space-time. This theory, which states that electromagnetic waves and particle movements originate from "vibrating fields", reveals that the void is a "living" field of existence. In this context, the quantum field represents a dynamic environment where material structures emerge and transform back into this field.

Quantum physics has radically changed not only the understanding of matter but also our general

perception of the universe. The question of “does matter consist of atoms or some fundamental continuities?”, which has been ongoing for centuries, has gained a different dimension with the concept of Quantum Field put forward by modern physics. Quantum field appears as a phenomenon that is present everywhere in the seemingly empty space and has a “continuous” structure. However, it has also been observed that this field can present a “discontinuous”, that is, particle-based structure. The electromagnetic field provides a striking example of this situation: While it moves in wave form as a free field on one hand, it also manifests itself as a force field between charged particles on the other. Quantum field explains interactions based on the photon exchange that occurs between particles. Even the electrical repulsion force between electrons can be explained thanks to this photon exchange. This finding reveals the fact that the concept called “emptiness” actually constitutes the fundamental elements of existence.

The most striking result of the field concept is that electromagnetic waves have both wave and particle properties. Photons are both composed of vibrations of electromagnetic waves and are the manifestation of an electromagnetic field. This shows that the objects we know as particles are actually condensed forms of a continuous field. The things we perceive as hard and solid matter are actually temporary energy condensations of this field. The fact that particles come into existence in a continuous energy vibration by their nature and can disappear at the same time reveals that they are temporary manifestations of physical entities. This understanding shows that the fields that classical physics sees as “emptiness” actually take on the role of an intermediary or transmitter. While modern physics accepts emptiness as a fundamental component of space, it approaches it with metaphors such as “a living field” or “the vital breath of the universe”. Walter Thirring states that the concept of field developed with modern physics has transformed our perceptions of the essence of matter.

According to him, the existence of matter is the result of small disruptions in the perfect structure of the field. In this perspective, it is suggested that the laws explaining the forces between fundamental particles should be sought in the order and symmetry of the field. Albert Einstein, with a similar understanding, defines matter as regions where the field is extremely concentrated. According to this view, matter and field are inseparable parts of an inseparable whole. As Einstein stated: “In the new understanding of physics, there is no separate place for both matter and field. Because here, ‘field’ is the only reality.” While modern physics reveals scientific evidence for the unity of the universe, these findings have made it possible for us to rethink the belief in monotheism on a scientific basis. The indivisible wholeness of the universe, the inseparable bond between energy and matter, point to the depth behind the order in the functioning of the universe.

The belief in monotheism shows that the unity of Allah and His power encompassing the entire universe are made more understandable by science. Quantum mechanics and the theory of relativity reveal that all the forces and structures in the universe that seem to be opposite to each other are actually different aspects of a single system. These discoveries, which go beyond the boundaries of classical physics, help us understand more clearly the existence and power of a Creator. According to the belief in monotheism, this order in which everything is interconnected constitutes the most fundamental law of the universe.

Quantum fields show that all objects and forces in the universe are actually parts of a single whole. The complex network of interactions between particles is a reflection of this wholeness. Modern physics suggests that this order is not a random result, but rather indicates a tremendous balance established by a will. In this context, voids and fields carry not only a physical but also a metaphysical meaning. The existence of the universe is understood as a manifestation of these energy networks. Each entity is connected to other entities in the universe in their own dimensions, and these connections point to the infinite power of creation. Developments in the field of cosmology reveal that even distant regions of the universe are deeply related to our daily experiences. Mach's principle suggests that the connection between the large-scale features of the universe and small-scale details cannot be broken. In this context, the void in the classical sense is now considered an "entity" and even the "dough of creation". This new plane reached in understanding the universe with quantum physics describes a structure in which each part is dependent on the other. This structure carries not only a physical but also a deep philosophical and theological dimension.

From this perspective, the discoveries brought by modern physics support previous systems of thought about the unity and order of the cosmos. The quantum field is a concept that deals with the fields of activity of beings and their interactions with their networks of relations. In this context, the question of how interactions occur in the environment provided by the quantum field comes to the fore. The quantum field is an understanding that accepts all space as a whole and suggests that interactions within this field occur in the form of waves. This perspective reminds us of the saying of the Prophet, who likens the sky (space, space-time) to a sea with stable waves, with the expression, "The sky is a sea that has become a stable wave." The spiritual aspect of the air element, ether, functions as "a key to the world as a symbol and the world as a meaning." In this context, ether is a structure that connects the material world to the worlds of meaning and acts as a bridge between the two fields. Understanding the ether, which has a form close to the spiritual structure, is difficult as a concrete phenomenon. Because the ether remains an entity outside the measurement area of spectral devices, not entering into physical and chemical interactions.

In today's world where many types of energy are still unknown, understanding rays and metaphysical elements is quite difficult. While the concept of "quantum field" expresses a certain task and activity, the question of whether this field overlaps with the "ether medium" comes to the fore. Science, especially with the development of new physics, is taking into account elements beyond matter and focusing on the secrets of the unknown with various subtle technologies. In this context, it is likely that we will reach a clearer understanding of the "quantum field-ether" relationship in the future. The effort to understand to what extent the tasks and activities revealed by the quantum field correspond to the ether medium will deepen the research in this field and reshape the current paradigm of science. In the later periods of the 20th century, the ideas about the existence of an "ether" substance filling the entire universe have become less and less discussed in scientific circles on the grounds that they have lost their functionality. For some, the ether is an ancient fantasy, while for others it has been left behind as an important step in the development of science. In fact, the theory of relativity has made neither a positive nor a negative comment on the existence of an ether-like substance filling space. It has only stated that if such an environment exists, it must behave in accordance with relativistic symmetry.

Although this uncertainty seems to have caused the concept of the ether to be ignored in scientific circles, this is not exactly the case.

Although the concept of the ether seems to have been forgotten in scientific literature over time, modern physics has indirectly revisited this idea. It has become clear today that space is not actually completely "empty", but rather filled with an invisible but extremely active medium. Physicists have continued to call this medium "vacuum". The reason for this is the negative connection that formed in the past between the theory of relativity and the concept of the ether. Nobel Prize-winning physicist Robert Laughlin likened the vacuum to a transparent glass. According to him, the vacuum is an environment that is not normally visible, but whose effect is felt. Quantum field theory has revealed that the vacuum is a dynamic structure filled with pairs of particles that are created and destroyed in incredibly small time periods. Experiments conducted in particle accelerators have allowed us to better understand the complex structure of the vacuum. As we descend to the fundamental levels of matter, instead of fixed and distinct building blocks, we encounter a complex texture formed by the relationships between particles.

In this context, the idea that there is a material structure filling every point of space gains new meaning. British theoretical physicist Paul Dirac argued that we still need the concept of the ether. Similarly, physicist John Bell has suggested that the EPR paradox can be explained by the ether theory. This paradox shows that there is a faster-than-light data transmission between pairs of particles created simultaneously. Today, the idea that space is made up of vacuum is widely accepted. There is no harm in using the word "ether" instead of the term vacuum. Because this environment not only fills space, but also the inside of matter and atoms. When we go down to the nucleus of the atom, it is understood that the spaces between protons and neutrons are also filled with this vacuum environment. When we go even further, the existence of gluons and quarks that are created, destroyed and re-formed in the vacuum environment has been observed in the internal structure of protons and neutrons. Thus, the inside and outside of matter are completely associated with this environment.

Quantum field theory shows that the ether is a denser substance than the "primordial essence" concept put forward by ancient philosophers. In experiments conducted in particle accelerators, it is observed that new particles and matter are created as a result of collisions. This situation reveals the unity between matter, motion and vacuum (or ether). It is accepted by modern science that these three elements cannot be considered independently of each other and that they form a unity in the universe. The concept of ether, which has guided scientific thought for hundreds of years, may have been reinterpreted as vacuum today. The dynamic and complex nature of vacuum shows that ether can still be a valid concept in modern physics. In this context, studies on the structure and function of vacuum contribute to the development of a deeper understanding of the fundamental functioning of the universe.

The universe is made up of melk structures that are completely composed of the names of Allah and that exhibit quantum properties, and a void can never be seen or known in the universe. It is possible to speak of an infinite ocean of waves that is completely composed of an ocean of energy and frequency. The waves of this ocean are angels, that is, names and components of names. On the other hand, the

interactions between the eleven-dimensional super membrane and the tachyonic universe provide a deep understanding of the fundamental nature of the universe and constitute an important step towards discovering the dimensions that exist beyond our physical reality. As we learn from the Hızır Tezkire: "In that abstract universe, "Pomegranate" is forbidden to the degree of haram. There is never any fire in this universe; this place is completely drowned in "Nur" (Infinite Self-Energy).

The light is composed of the mixture of the purple, navy blue, blue and green colors of the rainbow. However, the light is not flaming, hot and luminous; therefore, whoever touches it will not be scorched. The light does not emit like daylight, but "ether-aura radiation" (a cold brightness like fluorescence). In the tangible universe, this light is confined to point particles (particles). On the contrary, the Nar (fire) burns with red, orange and yellow flame; it is luminous and burns what it touches. In the semi-concrete and/or semi-abstract Border World, there is a hybrid, extraordinary "flame essence" formed by the combination of both types of flame (the Nar and the Light). The composition of this flame is formed by the division of the Nar and the Light into "three" and the mixing of "one" or "two". When these fractions of the Nar and the Light are added together, they form the brown light in the Border (semi-concrete, semi-abstract) World. Although this brown light is perceived as "white" in our Tangible Universe, in reality, those who reach the border are likely to see with astonishment that it is brown.

The center of matter is also completed with this brown color; the components of this brown include the red and yellow of Nar and the blue of Nur. In reality, although it exists as a brown color in nature, natural brown light does not exist. In the Border World, "one" and "two" of the attributes and names are completed to "three" and become brown. Names are the power of "power"; adjectives are grace. It is necessary to define that grace with secondary adjectives. All these adjectives are "24" in total and they can be listed as follows: "Strange", "Nefis" (Savour), "Sahih" (Truth), "Cazip" (Charm), "Ahsen" (Beauty), "Sefil" (Down), "Ula" (Up), "Zemin" (Bottom), "Zirve" (Top), "Hürr" (Freedom), "Latif" (Fine). A total of 24 "forces" (quarks) have been created, and four letters are sufficient to explain them. These letters consist of "Ta", "Ha", "Ya" and "four" elements. Three forces create a nucleus; these forces (quarks) are yellow, red and blue, and the nucleus is brown. However, it is not possible to distinguish other colors; other colors cannot be distinguished within the brown mixture. When viewed from two sides (beings in the Tardyon and Tachyon Universes), it gives the impression of white, but in reality the color is brown. "

The "abstract mass" defined as the "abstract world" in Islamic sources has been associated with the "Tachyons" theorem. Tachyons, as a structure forming the ether world, represent the fifth dimensional physics called INTELLIGENCE that "gives meaning and consciousness" to the Abstract world. Beyond these, the TACHYON-TARDYON creation has been presented as a pair of TEAM; The tachyonic (ether) world is "destroyed", hidden and not shown from the human eye. Spiritual Worlds: Concepts such as the Unseen, Meaning, Command, and Example are defined as 7 different spiritual worlds in relation to Hyper and Super Spaces. Of these, the Super Space and Abstract World are located on a semi-spiritual plane; however, they are connected to the material world of the "Trumpet" in which they live. This situation is parallel to the existence of objects (matter) in the skies (in meaning). In the esoteric sense, the seven seas are listed as follows: Mühit, Kaynas, Muzlem, Mirmas, Sakin, Baki. There are also intermediate layers of these seas; for example, the Forbidden Sea, the Sea of Sustenance, the Sea of

Rain and the Sea of Animals.

The skies, in accordance with the layers in the verse "The Throne that stands on water", also contain the interpretation of a seven seas starting from below the Throne and covering the Sea of Ether and extending to the liquid elements and compounds of the universe. In addition, there are 7 layers of Esiri Arz under the seven underworlds. This information is taken from older works, especially İbrahim Hakki's Marifetname. First Heaven: Cevvis Sema: As stated in the expression "The earth is the base or the place where one steps; Sema is the sky, space, ether, and everything that is void." Sema is not "singular"; it is usually included in the verses as SEMAVAT, the plural of heavens. This region is the ether region, defined in religious texts as "the 8th heaven, which is a pure layer of ether." Ester represents matter-energy "nothingness and absence."

Space and time are two basic concepts that are perceived together. In an environment where there is no time, the existence of space is not possible, and in an environment where there is no space, time does not gain meaning; this situation takes us to the region of "super space". Super space is an area where the ether is visible to the eye, this area is outside of space and can be defined as "abstract". Since we are "light-humans" (jinn) at the speed of light, we will be able to observe "matter" that moves slower than us and "tachyon" that moves faster than us. Both types of beings have their own unique space; however, we perceive this as emptiness (vacuum). However, when we reach the speed of light, there is a situation where time stops and space disappears. The space we are in is the region of "nothingness". In this space of nothingness, we occupy a dimensionless point. In this context, we can better understand why Allah (swt) is free from time and space. When even His creations are possible under certain conditions and free from time, time has been created for us creatures. This is so that we can perceive and comprehend movement, in short, life. Time is the successive arrangement of "seconds" that we are born and then die, and that we call "now" between the two, pulsating like a pulse.

The knowledge that time is a dimension and that it constitutes one of the space-time components was put forward by the British physicist Fitzgerald and the Dutch physicist Lorentz. The fact that the ether could not be observed in the Michelson-Morley experiment revealed the fact that a fast-moving clock "cannot measure the ether by contracting against the ether wind". The Lorentz transformation formulas are the basic relativity formulas that connect time to space today. The concept of space was compiled from Riemann, and the concept of time from Lorentz and Minkowski, and brought together by Einstein. According to the theorem of relativity, time is shown as a dimension with a number smaller than zero. Kozirev demonstrated that this dimension is also an energy and directly "time energy". This situation points to the "ether" energy, an unknown natural field, as a new force. Kozirev established that time is a dimension-energy. Time is not only a dimension, but also an "ether" consisting of latitude, longitude and altitude, and abstract coordinates constitute the space. In the three-dimensional chronosphere, which is time energy, beings heavier than zero absorb and consume this energy; while abstract beings smaller than zero live by emitting this energy. Beings absorb and consume this energy in order to live. The beings in question are us, who are heavier than zero (subject to gravity). We were born yesterday, we live today and we will die in the future.

The ether, on the other hand, is a higher dimension that cannot be perceived by those greater than zero

(matter) or equal to zero (energy). Because the ether represents the part smaller than zero and therefore vibrates faster than light; therefore, light does not have the capacity to measure the abstract space defined as "ether". Neutrinos are the ether (ether) itself, which cannot be found despite being searched for. They can be defined as completely ghostly beings. They exhibit a regular flow by progressing in time. The perception that the time flow of neutrinos and antineutrinos is opposite to each other is misleading; both types exhibit a forward and backward flow at the same time. Those that go in a straight direction are called antineutrinos, while those that go back and forth are called neutrinos. In this case, while the antineutrino moves in time, it becomes a neutrino due to a reversed flow. The flow is regular; they move continuously in a forward and backward direction, like an alternating current. The ether is an entity that will never be felt by us, because zero is not felt. Science will not feel or find it either. However, with death, we will be able to see it with our third eye as cold colors such as "green, blue, purple". But what we see here is not the ether itself, but its radiation. Neutrinos are uncharged particles that are extremely difficult to detect; therefore, they do not participate in electromagnetic interactions. They are also immune to the strong nuclear force. If they are truly massless, they are also exempt from the force of gravity. However, Reines suggested in the 1980s that neutrinos have "enough mass to collapse the Universe". This view is supported by Broglie's claims that neutrinos are directly "aether sea". After the initial explosion of creation, a significant amount of the original neutrino remains. A significant neutrino stream is also emitted from supernovas. According to atomic theory, it is calculated that there are 100 neutrinos in a thimble-sized amount of space.

The 11-dimensional Mini-Hilbert space hidden under the Planck action constant represents an area where quantization does not occur at micro distance. In this plane, instead of energy (Nâr), there is Nur. While Nâr (energy) granulates into small packets, Nur is the WHOLE and does not granulate. Quanta are a kind of reflection of this infinite essence energy called Nur; in this context, on the other hand, they contain a tachyonic (ether) energy. In the general of the Tezkire we mentioned above, while the material (tardyon, concrete) universe is called Yâ-Sin (Arabic reading of the letters Y and S), the tachyonic (abstract, ether) universe beyond this is defined as Ta-Ha (Arabic letters T and H read in bold). Both are important as the names of a sura. In a very short tangent region, a structure that is both material (concrete) and abstract (tachyon, ether) is mentioned. Meanwhile, an important figure that we cannot pass without mentioning is Georg Cantor. He was born in St. Petersburg (Russia) in 1845, where his parents had emigrated from Denmark, but he spent most of his life in Germany.

Cantor attracted attention with his extraordinary talents in mathematics throughout his education. After graduating from high school with honors in 1860, he studied mathematics at the Swiss Federal Polytechnic School and the University of Berlin. In 1867, he received his doctorate from the University of Berlin with his thesis on number theory. Later, Cantor continued his academic career at the University of Halle, where he taught for many years. His interest in the mathematical concept of infinity began in his youth and he intensified his theoretical studies in this field in his thirties. Cantor published a series of articles on set theory, in which he systematized various ideas about mathematical infinity, making this abstract concept one of the cornerstones of modern mathematics. Georg Cantor's mathematical works are particularly notable for expressing the concept of infinity through equations. Cantor developed his ideas in this field by studying the "Vahdet-i Vücud Treatise" of Mevlevi Sheikh Osman Selâhaddin Dede

and other important works in the field of Sufism. He was also inspired by the works of Mevlana Celâleddîn-i Rûmî, İbn-i Arabi and Mevlana Halid-i Bağdadi. Cantor had a great impact in the mathematics community with his studies on the concept of infinity and was one of the first people to emphasize that this concept should be taken seriously. According to him, ignoring infinity could lead to inextricable paradoxes in mathematics.

The set theory developed by Cantor brought the mathematical concept of infinity to the center of modern mathematics and placed an abstract concept on a concrete basis. For mathematicians up until Cantor, infinity was in a place that could not be placed in mathematics. This concept was more of an area of interest for theology than mathematics. According to Cantor, sets were collections of objects that could have finite or infinite elements. For example, the set of fingers of a hand had finite elements ({thumb, index finger, middle, ring finger and little finger}), while the set of natural numbers ($N = \{0, 1, 2, 3, 4, 5, 6\} \dots$) had infinite elements. Although almost every student knows these words today, this way of thinking was revolutionary in Cantor's time. Cantor also started talking about cardinal numbers. Cardinal Numbers: These are the numbers we use in counting that indicate 'how many' objects there are in a group. For example, the cardinal value of the set of fingers of a hand is five (5) and the cardinal value of the set of natural numbers is infinite (∞).

His colleague Richard Dedekind, with whom he corresponded for many years, had already thought about infinite sets in 1872. But Cantor also realized that not all infinite sets were the same size. In other words, there were infinite sets with different cardinals. It was quite normal that the people who tried to accept all this were people who were still trying to calculate with logarithm tables, so it was not understandable. Georg Cantor knew that people would eventually accept groundbreaking ideas. But unfortunately, he would also lose his mental health as a price. The set of natural numbers is of the form ($N = \{0, 1, 2, 3, 4, 5, 6, \dots\}$). The set of prime numbers, which is a subset of the set B, will be of the form ($P = \{2, 3, 5, 7, 11, 13, \dots\}$). However, Cantor showed that both have the same cardinal and therefore the same infinite number of elements. To show this, he matched each of the elements of one set with the elements of the other. In fact, he applied the 1-1 correspondence that we learned today without knowing exactly what it was for. Cantor's concept of a one-to-one correspondence allows us to compare two infinite groups. Because we don't have to actually count the number of elements in each set separately and then compare the numbers.

We just need to find out if we can establish a one-to-one correspondence between the elements of the two sets. Cantor showed us that the sets of integers and natural numbers are of equal size. Cantor even showed that the rational numbers can be put into a one-to-one correspondence with the natural numbers, and somehow proved that this set is countable. However, he also proved that it is not possible to put the real numbers into a one-to-one correspondence with the natural numbers. He concluded that the cardinality of the set of real numbers is greater than that of the set of natural numbers. This meant that these were infinities of different sizes. He called the smallest of all these infinite cardinals, the cardinal number of the natural numbers, aleph-zero. He would later list the others as aleph-one, aleph-two, and aleph-three. As a result of his discoveries,

Cantor developed a transfinite arithmetic that equated the addition and multiplication of natural

numbers with the infinite cardinals he defined. Both Cantor and Dedekind were outstanding mathematicians of their time, but neither of them ever achieved a significant professional position. Cantor spent most of his life at the small University of Halle. Dedekind never got beyond being a high school teacher in his hometown of Brunswick. Some of the results of set theory were truly surprising and counterintuitive, and this is why Cantor asked Dedekind to review his proofs on more than one occasion. He also had to work hard to convince other skeptical mathematicians. Cantor's most vocal critic was Leopold Kronecker, who prevented him from entering the University of Berlin. Kronecker argued that mathematics should be based on integers. For this reason, he systematically rejected this fledgling branch of mathematics. Kronecker's attacks triggered the first of the nervous breakdowns that Cantor would experience periodically for the rest of his life. He was subsequently hospitalized. Leopold and Henri Poincaré opposed his ideas about the concept of infinity, and due to their objections, the universities he applied to refused to give him a position.

To give a more general definition, Aleph numbers are numbers used in set theory to show the cardinality of infinite sets that can be well-ordered. But let's admit that this definition is quite confusing for someone new to mathematics. So let's try to convey where these numbers come from from the very beginning. In a sense, we all have an intuition about what infinity is. We use this word to characterize things that never end. A boundless universe or the natural numbers we list as 1, 2, 3, 4, ... are examples of infinity for most of us. After all, no matter how much we count or how far we travel in the fastest spaceship, it is impossible to reach the end of the universe or the numbers. This kind of infinity is what the ancient Greek mathematician Aristotle called a potential infinity. That is, it is definitely there, but we can never come face to face with it. These infinities characterize anything that does not end. Think of the list of natural numbers as a straight line. This line will extend forever.

So, is the infinity represented by this line the same as the infinity we use to define natural numbers? Intuitively, you might think that the two are different. After all, a straight line is a continuum, while natural numbers are separate, distinct entities. You can place natural numbers 1 meter apart along your line. When you think about it this way, you might realize that the infinity of the line is greater than the infinity of natural numbers. After all, it is possible to fill in the gaps between natural numbers with other numbers. Mathematicians agree with this intuition. That is why they distinguish infinities as countable and uncountable. Natural numbers constitute a countable infinity. This actually makes sense. After all, if you have infinite time, you can count them all. An infinite group of people would also be considered a countable infinity. Because you can make a list of all the names (for an infinite amount of time) and then count them, just like you can with natural numbers. What about an infinitely long straight line? If you imagine this line as an infinitely long ruler, then each point corresponds to a number. Is it possible to make a list of these numbers? Let's say the first number is 0. What about the second?

You could try 0.1, but 0.01 is smaller than that, so it must come before 0.1. What about 0.001? For every number you can assign as the second number in the list, you can find a smaller one: just add an extra 0 after the decimal point. So it's a hopeless endeavor to order these numbers by size along the ruler. You can never make a complete list. This shows that the infinity represented by the infinite straight line (or equivalently, the positive real numbers) is an uncountable infinity. Which Infinity is Bigger? How about the idea that the infinity of the infinite line is somehow "bigger" than the infinity of the natural

numbers? If you can't be bothered to count, one way to compare the sizes of finite collections of objects is to see if you can match them exactly. Think of a few chairs and a few people. If there's one chair for each person and there are no more chairs, you know that there must be as many chairs as there are people. If there are extra chairs left, you know that there are more chairs than people. And if there are people standing, we know that there are more people than chairs.

Let's think about this idea for sets that contain an infinite number of objects. We can try to match every element in set A to every element in set B. If we can do that, then we can say that the two sets are the same size, that is, they have the same number of elements. Mathematicians would say that they have the same cardinality. Cardinality is the number that tells us how many elements are in the corresponding sets that are congruent. We saw this when we worked with our infinite group of people above. By listing the people one by one, we actually matched them to the natural numbers. So we're saying that the group of people and the natural numbers represent the same kind of infinity. This is an infinity that can be counted. However, we couldn't do this for the points on our infinite length. So it was an uncountable infinity. So the cardinality of the line must be greater than the cardinality of the natural numbers.

Intuitively, it seems that the uncountable infinities are more complicated, while the countable ones are simpler. But this idea is actually misleading. For example, consider all the even numbers of the form 2, 4, 6, 8, etc. We know that there are infinitely many of them. But what is the cardinality of this infinity compared to all the natural numbers? Logic would tell us that it should be half as much. But this answer is flawed. We just said that if the objects in one set can be exactly matched with the objects in the other set, then two infinite sets have the same cardinality. It is quite easy to match all the even numbers exactly with all the natural numbers: so the cardinality of the even numbers is the same as that of the natural numbers. If this seems strange, perhaps the next result is even stranger. It is possible to show that all the rational numbers (i.e. all the fractions, such as $\frac{1}{2}$ or $\frac{5}{6}$) can also be matched in the same way. So, even though there seem to be many more fractions than there are natural numbers (there are infinitely many fractions between two consecutive natural numbers), the two sets of numbers have the same cardinality.

More than 200 years later, mathematician Georg Cantor showed us that the sets of integers and natural numbers are of equal size. Cantor even proved that rational numbers can be put into a one-to-one correspondence with natural numbers. However, he also proved that it is not possible to put real numbers (i.e. rational and irrational numbers) into a one-to-one correspondence with natural numbers. Aleph zero is the smallest infinite number. According to Cantor's theory of transfinite numbers, natural numbers are in the simplest class and have a countable infinity. The gradation is denoted by \aleph_n (aleph). Natural numbers are written as \aleph_0 (pronounced aleph zero). The set of real numbers is also an uncountable infinity. The set of real numbers is therefore denoted as \aleph_1 . Continuing in this manner, we can also define the numbers \aleph_2 ; \aleph_3 . Until the end of the nineteenth century, no mathematician had been able to define infinity beyond the idea that it was a value that was absolutely unattainable. Georg Cantor was the first person to fully address such an abstract concept.

In fact, Cantor showed us that when a new set is created consisting of all the subsets of any infinite set,

it will represent an infinity greater than the original set. In other words, if you have an infinity, you can always get an infinity greater than the set of its subsets. All of this must have confused you a bit. You are right. When he explained these ideas, almost all mathematicians were confused. French mathematician Henri Poincaré (1854–1912) referred to Cantor's ideas as a "serious disease" affecting the discipline of mathematics. German mathematician Leopold Kronecker (1823–1891) attacked Cantor personally, accusing him of "charlatanism" and corrupting the youth. Georg Cantor is a mathematician who radically changed the historical course of mathematics. His work on infinity enabled abstract concepts to be placed in a mathematical framework and influenced many areas of mathematics. Cantor developed set theory to understand and define the concept of infinity. Before Cantor, infinity was a concept that was generally considered by philosophers such as Aristotle. Aristotle made the distinction between "potential infinity" and "actual infinity". Potential infinity was defined as a process that continues to grow but is never completed, while actual infinity was a completed infinity.

Cantor argued that actual infinity could be used in mathematics and introduced this concept to mathematics. One of the fundamental properties of infinite sets is that these sets can be mapped one-to-one with their own subsets. Cantor used the following property to define a set as infinite: A set is infinite if it can be mapped one-to-one with one of its own subsets. The set of natural numbers (\mathbb{N}) can be given as an example of this definition. The set of natural numbers can be mapped one-to-one with the set of odd numbers and is therefore infinite. However, this property is not possible in finite sets. One of Cantor's greatest achievements was to realize the degrees of the concept of infinity. Cantor was able to show the difference between countable infinity and uncountable infinity. Countable infinity is a set whose elements can be mapped one-to-one onto a sequence of natural numbers. The set of natural numbers (\mathbb{N}) is one such infinity. However, the set of real numbers (\mathbb{R}) cannot be mapped one-to-one onto the natural numbers and is therefore called "uncountable infinity". Cantor proved this with his diagonal argument. The diagonal argument shows that if you try to list the elements of a set, you can create a new element that does not match any element in that list. This method proves that the real numbers have an infinity that is "too large" to be mapped onto the natural numbers.

Cantor proposed the concept of cardinal numbers to define the degrees of the concept of infinity. He expressed the cardinality (measurement) of countable infinity with the symbol \aleph_0 (aleph-zero). This is the smallest infinite magnitude. The cardinality of the set of real numbers is denoted by 2^{\aleph_0} , which is greater than the cardinality of the set of natural numbers. Cantor also put forward the following question, known as the "continuum hypothesis": Is there a different level of infinity in terms of cardinality between the sets of natural numbers and the sets of real numbers? Cantor could not give a definitive answer to this question, but it was believed that it was not possible. Later, Kurt Gödel and Paul Cohen showed that this hypothesis could neither be confirmed nor refuted within the framework of Zermelo-Fraenkel set theory. Cantor's studies on infinity deeply influenced the logical structure of mathematics and provided a new perspective. These innovations he brought about infinity led to long-term discussions not only in mathematics but also in philosophy and science.

Cantor's work is today considered one of the cornerstones of modern mathematics. While developing the mathematical concept of infinity, Cantor was influenced by mystical thoughts and theological beliefs. His understanding of infinity was seen as a reflection of God's unlimited nature. Cantor

particularly associated the concept of "actual infinity" with God's absoluteness. In Cantor's eyes, the existence of infinite sets and the existence of infinities of different sizes were a way to understand God's creative power and the deep structure of the universe. Cantor argued that God was the ultimate source of the idea of infinity and called this "Absolute Infinity". He argued that any degree of infinity in mathematics could not reach God's unlimited nature. This is a system of thought that Cantor gave a metaphysical context to with his classification of mathematical infinities.

This perspective parallels mystical thoughts. For example, many mystical traditions refer to the idea of infinity to understand the structure of the universe. As seen in Cantor's work, the hierarchical levels of infinity indicate the limits of human knowledge and understanding. This is in line with themes in mystical traditions such as the "infinite journey" and the "ultimate truth." Modern quantum physics examines the concept of infinity in a different context. In the quantum world, the discreteness of energy levels and probabilities creates a situation that challenges the understanding of infinity in classical mathematics. However, infinity plays a fundamental role in some theories used in quantum physics. For example: In quantum mechanics, the states of particles are described in an abstract mathematical space known as Hilbert space. This space is an infinite-dimensional structure, and Cantor's mathematical concept of infinity is applicable in this context. The infinite dimensions in Hilbert space encompass all possible states of quantum systems and form the mathematical basis of quantum mechanical wave functions.

Quantum theory is based on the superposition principle, which suggests that particles can be in more than one state at the same time. This principle implies that the possibilities involve an infinite number of possible states. Cantor's levels of infinity can be a tool for better understanding the dimensions of possibilities in the quantum world. The concept of infinity is central to efforts to unify quantum physics and general relativity, particularly in the event horizons and singularities of black holes. Cantor's mathematical tools could provide a potential framework for modeling complex infinities in such physical systems.

Cantor's concepts of infinity can provide a conceptual bridge between mystical thought and modern quantum physics. Mystical thought suggests that the deep structure of the universe contains an infinity that surpasses human understanding, while quantum physics reveals that the building blocks of the universe are filled with an infinite number of possibilities. Although these two approaches come from different disciplines, they can find common ground in Cantor's mathematical concepts of infinity. Cantor's hierarchy of levels of infinity can be used both to explain the multi-layered nature of God in a mystical sense, and to model the states of particles in quantum mechanics. In particular, the abstract mathematical structures that emerge in quantum field theory demonstrate the applicability of Cantor's work even beyond modern physics. As a result, Cantor's concepts of infinity provide both a mystical depth and a meaningful contribution to modern branches of science such as quantum physics. These two fields may view Cantor's mathematical abstractions as a tool in their efforts to understand the nature of the universe.

When Cantor's mathematical understanding of infinity meets Borges' "Aleph Points," it enables a search for a unifying truth that lies in the depths of the universe. In the face of the seemingly finite boundaries

of Hilbert Space, Cantor's "countable" and "uncountable" infinities offer a way to redefine the structure of the universe. Cantor not only pushed the boundaries of mathematics, but also expressed a metaphysical understanding of infinity in mathematical language. Borges's consideration of Cantor's theories from an Islamic perspective creates a new synthesis between religion and science. Cantor's hierarchy of infinity is the cornerstone of an understanding that goes beyond Hilbert's mechanical limitations and Wheeler Space. Alif Points, like Cantor's cardinal numbers, can be conceived as bridges between different dimensions and realities. This new understanding, which transcends the boundaries of the Tachyon Universe, is supported by all the details hidden in Borges' "Alef" narrative.

Cantor's transfinite number system establishes the connection between the infinity of the Tachyon Universe and absolute infinity. In this context, the concept that Cantor calls "absolute infinity" is not only a mathematical tool, but also a proof that conceptualizes the existence of God. Borges' symbolization of the 43 universes by the Alif Points can be seen as an extension of Cantor's cardinal numbers. These points carry clues to an absolute truth that exists beyond the universes, not just one universe. Cantor's philosophy allows us to better understand the metaphysical dimensions of the Alif Points. The comprehension of absolute infinity pushes the limits of the human mind, and this pushing can be seen as a theoretical "Path of Ascension" to God. Cantor's understanding of infinity also provides a scientific basis that supports Borges's turn to Islam.

Cantor's mathematical infinity, combined with a theological understanding of infinity, forms the common language of religion and science. According to Cantor, there were different levels of infinity, and most mathematical systems could only express a few of these levels. However, absolute infinity was a concept that was completely beyond limitations. The famous writer Jorge Luis Borges had a deep obsession with the concept of infinity. Borges, who entered into a search for an infinity beyond the mathematical limits defined by Hilbert, developed the concept of "Alif Dots" in line with Cantor's work as a result of his encounter with Islam. These dots helped define absolute infinity in a way that would theoretically shed light on the existence of Allah. Borges explained this discovery in his work "El Aleph" and presented a system of thought that would serve as a bridge for humanity's transition to the beyond of consciousness.

"Alif" is the first letter of the Arabic alphabet, represents the number 1, and carries deep symbolic meanings in Islamic mysticism. The Alif Points, which Borges proposed as a result of his intense mathematical and philosophical studies, indicate a structure that transcends the metaphysical boundaries of the universe. These points offer a path to Allah and offer a new perspective on the concept of infinity by being located beyond the Tachyon Universe. It is said that there have been 43 Alif Points so far, and each one symbolizes a universe corresponding to the words "Rabb-ul Alemin." The Alif Points are not only a mathematical discovery, but also a conceptual breakthrough that unites science and religion. These points discovered by Borges have caused 34 scientists in the West to convert to Islam at once. This situation shows the potential of scientific discoveries in answering metaphysical questions.

Cantor's concept of infinity has gone beyond Hilbert's limited understanding of space and inspired humanity to grasp the limitless nature of the universe. This understanding, embodied by Borges's Elif

Dots, has blurred the boundaries between physical and metaphysical concepts, creating a bridge that brings science and faith together. These concepts offer a new perspective for humanity to understand not only the secrets of the universe, but also the fundamental questions of its own existence. The search for absolute infinity continues to be a powerful driving force for human progress both scientifically and spiritually. Cantor is a scientist who is considered a student of Mevlana Halid-i Bağdadi and who broke new ground in the world of mathematics with his studies on "infinite series". Cantor's studies have had a great impact in the world of science and have enabled the concept of "infinity" to be examined in depth. Cantor had deep knowledge in philosophy and theology, as well as physics and mathematics. His studies on infinity brought him face to face with mathematical evidence for the existence of God.

However, it is stated that he tried to avoid the idea of proving the existence of God. Cantor, who was astonished by the mathematical truths he revealed with his "Infinite Series", expressed his astonishment to a friend by saying, "I see it, but I don't believe it." Cantor's research on infinity wore him out spiritually over time and caused him to spend the last 30 years of his life under psychological treatment. Cantor, who lived in a mental hospital in the last period of his life, closed his eyes to life there. In this plane, Nietzsche's idea of "Ewige Wiederkunft" (Eternal Return) holds a very important place. However, Georg Cantor's theory of infinity challenges Nietzsche's understanding of cyclicity and reveals that the possibilities in the universe are truly infinite beyond cyclicity. An atom is defined by Rutherford's model as a "solar system" consisting of a nucleus at the center and electrons orbiting around this nucleus. Let's say we are designing a world consisting of only 10 atoms. These atoms can create different situations by arranging themselves in different orders.

The total number of these planes can be found with the following simple calculation: $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 \times 8 \times 9 \times 10 = 3,628,800$. This is valid for only 10 atoms. However, the number of atoms in the universe is more than a billion times a million, even for two grams of hydrogen. In this case, calculating all the possibilities in the universe becomes too big for the human mind to grasp. Cantor's theory of infinity provides a mathematical framework that allows us to understand this plane. Georg Cantor has shown that infinity is a concept that must be understood as a whole. According to Cantor, the number of numbers in the universe is infinite, even in a meter or a part of this meter. Cantor explained this infinity with the natural number series and set theory. The natural numbers are in an infinite order (1, 2, 3, 4...), but within this infinite order there are also different infinite sizes between the numbers. Cantor's famous diagonal method reveals this difference in size between infinite sets. In one example, we can compare the series of natural numbers with the series of fractions. The series of fractions is a greater infinity than the series of natural numbers, because fractions can be found infinitely between two natural numbers.

Nietzsche based his defense of the "eternal return" on the motion of electrons and the cyclic nature of the atom. However, Cantor showed, through infinite numbers and set theory, that the combinations in the universe could never be completed, because they were truly infinite. According to Cantor, if the possibilities in the universe were infinite, then no cyclic scheme would necessarily repeat itself. Infinity is a process that does not have to repeat itself. Against this claim, which provided a mathematical basis for Nietzsche's ideas, Cantor put forward the following striking fact: "Any infinity in the universe may be as infinite as the parts that compose it." Cantor's mathematically presented theory of infinity challenged

Nietzsche's idea of eternal return and revealed that the possibilities in the universe were much more complex than cyclicity. The basic message of this doctrine is that the universe continues its existence in an irregular infinity. Infinity does not indicate any beginning or end; on the contrary, it is the poetic expression of a great unknown.

"There are 19 on it. " It is possible to establish a connection between the above studies in the verse. The number 19 is one of the most important proofs of eternity and the unity of Allah. The Quran is a living system. The Quran is primarily read from humans. The universe is built on a system based on 19. It is a kind of signature and seal of the creator. The page of the universe opens in humans, and humans with the Quran. The opening of the Quran consists of the Fatiha, and the opening of the Fatiha consists of the 19-letter Basmala. It enters the gate of eternity with 19 letters. We read the Fatiha sura, enter from one hole of the wall and exit from the other. Each Basmala is a new creation and existence. The universe is a giant lamp, like the stars and lights that flash between nothingness and existence. "Allah is the light of all the heavens and the earth. His light is like a hole in which there is a lamp. That lamp is in a glass bowl. That lamp is a star that shines like a pearl. And that lamp receives its light from a blessed olive tree that is neither in the east nor in the west. And the oil of that tree is so pure and so bright that it will almost give light even if it is not lit, light upon light. Allah guides those who want to attain His light to His light in the way He wishes. That is why Allah gives examples to people. Because only Allah knows everything in all its dimensions." (An-Nur/35) The code of the universe is a system where there are transitions between 0 and 1, between these two points; like a flashing light bulb; there is no space in between.

This structure points to a single and universal order. Therefore, time itself only gains existence relatively. We can speak of quantum leaps; each moment represents a separate infinity, and these infinities are different from each other. In this context, the idea that the universe is "a dream within a dream" gains meaning. The above Surah An-Nur should also be considered within this context. The source of energy in the frequency ocean of the lamp is the original source of existence and creation. The universe derives its existence and source of existence from this structure, like a star shining like a pearl in a glass bowl. It is stated that it was kindled from an olive tree that does not belong to anywhere (in the material dimension and in the universe), which is a special texture belonging to our Lord. For this reason, the definition of light and the light of Allah is described as light upon light, that is, light upon light.

The source of eternal life. This light, the scope of which is expanded in an instant, is emphasized with a magnificent expression as a sign to salvation in the sense of guidance and guidance, and a task of illuminating towards guidance. It is clearly stated that this is explained with examples to those who understand and comprehend... The essence, structure and source of everything is none other than Allah, and the Quran explains this with all kinds of examples. Everything is expressed with light, the essence of existence is explained, and by expressing it with 1, the secret of all creation, from nothingness to allness and at the same time from allness to nothingness, infinite leaps are made from here to infinity, light upon light, infinite times to infinity. Allah is the ONLY and Only light of the heavens and the earth.

The science of physics has carried the concept of the ether to a deeper context in the process that began with the discovery of the structure of the atom over time. Initially, the atom was thought to be an indivisible structure; however, the discovery of subatomic particles completely changed this view.

Quantum physics has been a turning point in making sense of this new world, and has brought the complex network of relationships between particles to the forefront rather than the basic building blocks of matter. The dynamic structure in the subatomic world has questioned the solidity of matter, revealing that everything is a whole kneaded with energy. Particles such as quanta, quarks, protons and neutrons continue their existence in a constant exchange of energy. This shows that matter is not only a material entity, but also a structure shaped by vibration and energy. Advanced approaches such as superstring theory suggest that subatomic particles are zero-thick energy dots and that the entire universe is full of these structures.

The incredibly large ratio between the size of a superstring and the size of an atom has expanded our perception of the depths of the universe. The concept of ether is being reinterpreted in the light of quantum physics and modern particle physics. Space is no longer seen as a "void" but as a "sea of ether" woven with superstrings. The bond and interaction are in a tightly formed structure. Electromagnetic waves, light and celestial bodies move in this sea of ether. The vortices created by black holes in the sea of ether are considered as mechanisms that carry matter and energy to a different dimension. In this context, ether is not only a physical environment but is considered as a "primordial substance" that forms the fundamental energy structure of the universe. This substance is conscious and has a structure that can fully fulfill its duties, which necessitates that it be in this structure and nature.

A fundamental conscious structure that belongs to the realm of the intermediate realm. It takes the form appropriate to the structure of each realm and completes its duties appropriate to that structure. From ancient times to the present, the concept of ether has been one of the focal points of both scientific and metaphysical thought. The new realities that have emerged with quantum physics have brought the role of ether in the universe back to the agenda. The subatomic particles, which are the basic building blocks of matter, and their relationship with energy have created a basis that confirms the existence of the ether in modern science. At this point where scientific and metaphysical dimensions meet, the ether gains both a physical and spiritual meaning. The ether, which is located in the realm of material and spiritual isthmus, has tightly captured us in every way.