

A Light-Based Theoretical Approach to the Creation of The Universe in the Context of The Nūr Muḥammadī

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ABSTRACT: This study theoretically examines the creation of the universe, in light of Qur’anic verses and Hadiths, within the framework of the concept of Nūr al-Muḥammadī (the Muhammadan Light), which holds a central place in Islamic Sufi thought. Although it does not make any scientific claims, the text presents an interpretative perspective that extends beyond the classical literature, developing individual reflections inspired by the connotations of Qur’anic verses and prophetic traditions. The study affirms that Almighty God is beyond time and space, and that the universe was created not as a part of His Essence but from a portion of the Light unique to His Being. In this context, the process of creation is evaluated by considering both its cosmic dimensions and its metaphysical and symbolic meanings. Based on an ontology of existence grounded in light (nūr), it is proposed that light constitutes a fundamental element in the formation of the atoms of all elements. The formation of atoms is then explained in relation to the colors and wavelengths of the subatomic particles contained within light. Drawing upon the theory of the Primordial Substance, the concepts of the Muhammadan Light, the Pen (Qalam), the Preserved Tablet (Lawḥ al-Maḥfūz), and the Universal Soul (al-Nafs al-Kulliyyah) are examined within the framework of the unity between physical and spiritual existence. Accordingly, the creation of the Throne (‘Arsh), the beginning of the cosmic order, and the process of the apocalypse are explored, emphasizing that all beings are subject to a cyclical process of creation in accordance with the principle: “Indeed, we belong to Him, and indeed to Him we shall return.” Moreover, it is stated that time and space emerged as necessary dimensions with creation itself and hold significance only for created beings. In conclusion, the study offers a theoretical framework suggesting that, at the intersection of modern scientific findings and classical religious thought, all forms of existence may possess a light-centered origin.

KEYWORDS: Cosmic Creation, Nūr al-Muḥammadī, Qur’an–Sufism, Physical–Metaphysical Unity, Theory of Light (Nūr), the human–cosmos. unity.

I. INTRODUCTION

Absolute praise, gratitude, and thanksgiving belong solely to Almighty Allah, the Lord of all worlds. The Qur’an expresses this truth as follows: “*All praise and exaltation belong to Allah, the Lord of the heavens, the Lord of the earth, and the Lord of all worlds.*” (al-Jāthiyah, 45:36). May peace and blessings be upon Prophet Muhammad, who was sent as a mercy to all creation, and upon all prophets and the believers who follow their path. This study aims to present a theoretical framework concerning the nature of creation in light of Qur’anic verses, prophetic traditions, and Sufi sources, centering on the belief that Almighty Allah created the universe through His absolute power and wisdom. Rather than drawing primarily upon scientific literature, this work is based on foundational religious texts and intends to offer a theoretical contribution to the realm of Islamic thought.

II. THE ABSOLUTE CREATORSHIP OF ALLAH AND THE UNITY OF THE DIVINE MESSAGE

It must first be emphasized that no being other than Allah — including prophets, Satan, mythological deities, or any cosmic entities — has ever directly addressed humanity with a divine message or held them accountable to any religion. Indeed, the universe itself and all that it contains — the stars, the sun, the moon, nature, and every created entity — are destined to perish in time, as observation attests. By contrast, Almighty and One Allah has declared through His chosen messengers that He alone is the Creator of all things; that humankind is subject to divine trial; that everything created will one day cease to exist; and that they will be brought forth again in another form of existence. At the conclusion of this process, those held accountable in this worldly

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trial will face either reward or punishment in an eternal hereafter — a truth conveyed solely through divine revelation. No other being has ever made such a claim, nor has any record ever existed of a being asserting such authority. This fact alone suffices to affirm — beyond the possibility of denial — that Allah is the Absolute Creator. Consequently, this reality represents a transcendent worldview that rejects all philosophical conceptions of “god” inconsistent with the Divine Essence. As Almighty Allah introduces Himself in the Qur’an: “*Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence.*” (al-Baqarah, 2:255).

In this regard, Allah’s absolute creatorship is explicitly established on both theological and ontological grounds. Therefore, as this study emphasizes, divine revelation constitutes an indispensable and ultimate source of knowledge regarding the origin, process, and destiny of the universe.

III. THE MUHAMMADAN LIGHT (NŪR AL-MUḤAMMADĪ) AT THE BEGINNING OF CREATION

According to several transmitted reports, when Allah—Who is beyond time and space—willed to create, He first brought forth from His own Divine Light (nūr dhātī) a particular light. From this light, all the elements of the universe and every creature destined to exist were subsequently created. A sacred (qudsī) hadith expresses this as follows: “Allah said: ‘I created you from My Light, and I created all other things from your light.’” (Aḥmad ibn Ḥanbal, *al-Musnad*, Vol. 4, p. 127; al-Ḥākim, *al-Mustadrak ‘ala al-Ṣaḥīḥayn*, Vol. 2, p. 600, No. 4175; Ibn Ḥibbān, *al-Iḥsān fī taqrīb Ṣaḥīḥ Ibn Ḥibbān*, Vol. 14, p. 312, No. 6404; al-‘Ajḷūnī, *Kashf al-khafā’ wa-muzīl al-ilbās*, Vol. 1, p. 265, No. 827). This narration indicates that the inception of creation began with the manifestation of the Muhammadan Light. It should be emphasized here that this does not attribute any necessity to Allah; rather, it signifies a completely volitional act arising solely from His Divine Will. Allah willed creation to be, brought forth a light from His own Light, and made it the most distinguished being under the name Muhammad.

Some Sufī sources transmit the saying, “Were it not for you, I would not have created the universe.” This statement may be interpreted as a symbolic expression of the same idea, as many Sufi thinkers understood the Muhammadan Light to be the essence and reason for the existence of all creation. However, since this narration—if taken literally—appears to ascribe compulsion to Allah, it cannot be accepted in that absolute sense.

In a long narration reported from ‘Abdullāh ibn Jābir, the initial stage of creation is described in detail, stating that the first thing Allah created was the Light of the Prophet. According to this narration, when Allah intended to create creation, He divided this Light into four parts: from the first, He created the Pen (al-Qalam); from the second, the Preserved Tablet (al-Lawḥ al-Maḥfūz); from the third, the Throne (al-‘Arsh); and from the fourth, He created the Bearers of the Throne (Ḥamalat al-‘Arsh), the Footstool (al-Kursī), the angels, the heavens, the earth, Paradise, and Hell, along with all other beings (Aḥmad ibn Ḥanbal, *al-Musnad*, Vol. 4, p. 127; al-Ḥākim, *al-Mustadrak ‘ala al-Ṣaḥīḥayn*, Vol. 2, p. 600, No. 4175; Ibn Ḥibbān, *al-Iḥsān fī taqrīb Ṣaḥīḥ Ibn Ḥibbān*, Vol. 14, p. 312, No. 6404; al-‘Ajḷūnī, *Kashf al-khafā’ wa-muzīl al-ilbās*, Vol. 1, p. 265, No. 827). These narrations clearly demonstrate the central position of the *Nūr al-Muḥammadī* doctrine in the history of Islamic thought concerning the origin of creation. This understanding enables the relationship between the Absolute Divine Will and the existence of the universe to be explained on a symbolic and metaphysical level through the Light of the Prophet.

In the Qur’an, the verse “*Nūn. By the Pen and what they inscribe*” (al-Qalam, 68:1) has been interpreted in Sufi exegesis as symbolically referring to the Muhammadan Light. Similarly, the hadith stating, “*O Jābir! The first thing that Allah created was the light of your Prophet...*” reinforces this interpretation. Considering the context of the verse, it may be inferred that after the Light, the Pen was created, followed by the Preserved Tablet—an order consistent with the narration of Jābir. The Pen can be understood either as the direct instrument through which Divine Command is recorded on the Tablets, in accordance with the Qur’anic declaration, “*When He decrees a matter, He only says to it, ‘Be,’ and it is.*” (Yā Sīn, 36:82), or as a universal symbol encompassing all instruments and acts of inscription.

The scholar Erzurumlu İbrāhīm Haqqī states that Allah first created a great Pen from a portion of that Light and commanded it to write all that must be written. The Pen, obeying the command, recorded the destinies of all beings in lines upon the Preserved Tablet. This Tablet, containing all such “lines,” may thus be understood as the primary register in which every detail of all created and to-be-created beings is encoded within Divine Knowledge, along with all possible contingencies. Within this metaphysical system, the laws governing physical, biological, social, and cosmic existence are likewise determined.

The Qur’an affirms this reality: “*Whatever you may be doing, and whatever portion of the Qur’an you may be reciting, We are witnessing you when you are engaged in it. Nothing on earth or in heaven is hidden from your Lord; not even an atom’s weight, nor anything smaller or greater, but it is all recorded in a clear Book.*” (Yūnus, 10:61). “*Praise belongs to Allah, to whom belongs whatever is in the heavens and the earth; and praise belongs to Him in the Hereafter. He is the All-Wise, the All-Aware. He knows what penetrates into the earth and what emerges from it, what descends from the sky and what ascends to it. He is the Most Merciful, the All-Forgiving. The disbelievers say, ‘The Hour will never come to us.’ Say, ‘Indeed, by my Lord, the Knower of the unseen, it will surely come upon you.’ Not even the weight of an atom in the heavens or the earth escapes His knowledge, nor anything smaller or greater, but it is recorded in a clear Book.*” (Saba’, 34:1–3)

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When considered in relation to the human being, the concepts of the Pen and the Preserved Tablet may be symbolically associated with the intellect and the brain, respectively. The intellect functions as the instrument of writing—the *Pen*—while the heart represents the locus of its action, and the brain serves as the *Tablet* upon which the data of reason are inscribed. Just as the Divine Decree (*qadāʾ*) is encoded upon the Preserved Tablet, it may be said that the destiny of each being is likewise inscribed upon its own “neural tablet.”

In accordance with the determined Divine Decree, the actualization of beings—including the recording of human deeds—is carried out by the angels according to Divine Command. The Qurʾan refers to this process: “Indeed, [appointed] over you are guardians, noble recorders who know whatever you do.” (al-Infīṭār, 82:10–12). Regarding humankind, the verse “He taught man by the pen” (al-ʿAlaq, 96:4) emphasizes the mediated form of writing, reflecting the symbolic manifestation of divine inscription within the human being. The angels’ act of recording what is already inscribed in the human mind may thus be seen as a manifestation of Allah’s absolute power and His will that the decrees concerning creation appear visibly in the world of testimony (*ʿālam al-shahādah*). Through this, Divine Will transforms what was decreed in the unseen realm (*ʿālam al-ghayb*) into a visible and readable reality.

Almighty Allah, having created humanity with special attributes, entrusted them with this mission of witnessing, bestowed upon them a share of His knowledge, and, through revelation, disclosed both the limits and the direction of that knowledge. The thoughts a human carries within the mind become manifest only through speech, writing, and action. Thus, the recording of human deeds by angels serves as evidence of human existence and volitional acts before Divine Justice. This divinely ordained process of “re-inscription” through the angels ensures that every voluntary act of a person is recorded and later serves as testimony on the Day of Reckoning. It is, therefore, a manifestation of both Divine Mercy and Divine Justice, for the Divine Order renders human deeds visible both in individual consciousness and within the cosmic register, grounding responsibility in awareness and judgment in perfect justice.

A. Qurʾanic Foundations and Cosmic Interpretation

The Qurʾanic verse “Allah is the Light of the heavens and the earth” (al-Nūr, 24:35) shows a remarkable parallel with the prophetic reports describing the first created being as *light* (*Nūr al-Muḥammadī*) and asserting that all creation originated from this light. In this verse, Allah’s essential light (*nūr dhātī*) is said to encompass the entire realm of existence, while the phrase “light upon light” (*nūrun ʿalā nūr*) indicates a metaphysical continuity between the Divine Light and the Muhammadan Light. This interpretation is strongly emphasized in both classical exegesis and Sufi metaphysical thought.

Fakhr al-Dīn al-Rāzī, in his *Mafātīḥ al-Ghayb*, explains that this verse signifies Allah’s act of endowing all beings with the “light of existence,” thereby granting them manifestation in the realm of being. He regards this light as a reflection of the Divine Self-manifestation (*tajallī dhātī*) (al-Rāzī, 1981, vol. 23, p. 160). Likewise, Ibn ʿArabī, in *Fuṣūṣ al-Ḥikam*, interprets the Muhammadan Light as the first epiphany of existence and the “mirror of true being,” maintaining that all created entities are manifestations (*tajalliyāt*) of this primordial light (Ibn ʿArabī, 1946, p. 47).

Accordingly, the verse “Allah is the Light of the heavens and the earth” implies that creation unfolds within a hierarchy of divine illumination. The expression “light upon light” reveals that the created lights are both encompassed and nourished by the transcendent Divine Light. Thus, Divine Light becomes the origin and sustaining source of all existence. Imām al-Ghazālī, in *Mishkāṭ al-Anwār*, interprets this verse by asserting that Allah alone is the True Light, while all other beings are relative lights deriving their radiance from Him (al-Ghazālī, 1322/1904, pp. 8–10). In Sufi thought, this interpretation finds its deepest articulation in the doctrine of *Nūr al-Muḥammadī*. The ḥadīth, “O Jābir! The first thing Allah created was the light of your Prophet...”, has been regarded as a principal textual foundation for this understanding. Accordingly, the creation of the cosmos begins with the luminous reality of the Prophet, and all degrees of being emerge successively from this Light in a continuous chain of emanation.

Thus, it may be stated that the heavens, the earth, and all creatures were, in their essence, created from the Muhammadan Light, and that the reason for every being’s existence is directly linked to the Divine Light. This renders the entire cosmos a luminous order of existence. The Muhammadan Light, as both the metaphysical essence and the first link in the chain of creation, represents the ultimate truth of being—both ontologically and cosmologically.

IV. THE STAGES OF COSMIC CREATION AND THE DIVINE LIGHT

Among the leading figures of the Sufi tradition, Erzurumlu İbrāhīm Ḥaqqī provides a detailed account of the process of creation in his *Maʾrifetnāme*, following the aforementioned narrations. According to İbrāhīm Ḥaqqī, the first light that was created existed in the form of a *substance* (*jawhar*). Allah cast His gaze (*nazar*) upon this light, whereupon it melted like water, and its purest essence rose to the surface. From this refined essence, the *Universal Soul* (*al-Nafs al-Kullīyah*) was created. From the potential contained within this Soul, the angels, the souls and stations of human beings, and the realms of the unseen, of spirits, of meanings, and of commands were brought into existence. Following this, the realm of corporeal entities (*ʿālam al-ajsām*) was created. İbrāhīm Ḥaqqī explains that Allah again cast His gaze upon the light, and from the essence that rose to the uppermost part, He created the *Throne* (*ʿArsh*). From the light of the Throne, He then brought into existence the *Preserved Tablet* (*al-Lawḥ*

al-Mahfūz) and the *Pen* (*al-Qalam*), the nature of which cannot be fully comprehended. From other portions of that essence were created the *Footstool* (*al-Kursī*), the seven heavens, and all that they contain.

He further records that the *Sidrat al-Muntahā* (Lote Tree of the Furthest Boundary) was also created from the light of the Throne, positioned in a space opposite the *Kursī* and veiled by seventy thousand layers of light. The true nature and magnitude of these entities, ʾIbrāhīm Ḥaqqī emphasizes, are known only to Allah; the human intellect is utterly incapable of comprehending their scope (*Maʾrifatnāme*, pp. 25–32). This account differs somewhat from the sequence described in the narration of Jābir. According to the Jābir hadith, the Muhammadan Light was divided into four parts: from the first was created the Pen, from the second the Tablet, from the third the Throne, and from the fourth all other beings. ʾIbrāhīm Ḥaqqī, however, states that the Pen and Tablet were created *after* the Throne and from its light. In his version, the first *gaze* of Allah causes the Light to liquefy into a form resembling water, from the essence of which the Universal Soul emerges. Then, by Allah's second *gaze* upon this aqueous light, the Throne is created from the purest portion above.

This description finds correspondence with the Qurʾānic verse: “*He it is who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you as to which of you is best in deed.*” (Hūd, 11:7). The emphasis on the element of *water* in the initial stage of creation thus parallels ʾIbrāhīm Ḥaqqī's explanation.

In ʾIbrāhīm Ḥaqqī's account, the *Universal Soul* functions as the source of movement and vitality for all spirits and beings, including the angels (ʾIbrāhīm Ḥaqqī, 2019). This interpretation offers a Sufi perspective on the metaphysical dimension of creation and the dynamic relationship between beings and the Divine Energy that sustains them. The explanation of the emergence of beings through successive “manifestations” and “differentiations” of light contributes significantly to understanding the ontological unity and metaphysical harmony of the cosmos. In this context, the *Nūr al-Muḥammadī*, regarded as the primordial substance (*al-jawhar al-awwal*), is described as possessing a fundamentally dual aspect of existence...

A. The Manifestation of Spiritual Light (Universal Soul), Corporeal Light, and the Material Realm in Sufi Cosmology

Spiritual Light (Universal Soul): Originating from corporeal light, it is the center that endows all beings with life and motion, containing within it the metaphysical energy that animates existence. Considering the previously mentioned process of the fragmentation of light, the Universal Soul (Kullī Nafs), formed from the purest essence of the Muhammadan Light, is conceived as the locus containing the spirit and vital energy of all beings that would later be created from corporeal light. Throughout the process of creation, this center is believed to transmit to every being created from corporeal light the spirit or energy suited to its essence. This transmission occurs by means of the divine command “*Be!*” (*amr al-kun*).

Corporeal Light: It can be defined as a form of light embedded in the essence of all dense materials that constitute created beings. According to the decrees inscribed in the *Preserved Tablet* (*Lawḥ al-Mahfūz*), this light first manifested in diverse colors and wavelengths, giving rise to the atomic structures of the elements. These elements, through mutual interactions, then produced the physical substance of the universe. Hence, the elements constituting the physical cosmos are, in a sense, the condensed and shaped forms of this primordial light.

From the standpoint of modern physics, it is known that atoms are not composed of light. Nevertheless, light, as a form of energy, plays a crucial role in the formation of the fundamental building blocks of the universe. Indeed, in the emergence of elementary particles such as quarks and leptons, the energy carried by light is acknowledged to play an effective role (Greene, 2005). Modern physics suggests that light indirectly participates in particle formation processes, even though there is no established physical law explicitly stating that “light directly creates matter from particles.”

From the perspective of the **theory of light (nūr theory)** on which this study is based, the formation of matter can be interpreted as follows: light, containing numerous subatomic particles within itself, gives rise—by divine decree and according to the laws of measure (taqdīr)—to various elements, and consequently different materials, through differences in energy density and interactions associated with its colors and wavelengths. In this context, the genetic structures, chemical compositions, physical characteristics, and existential processes of all created beings have been recorded in the *Preserved Tablet* by the *Divine Pen*, in accordance with God's command “*Be!*” (*Yā-Sm*, 36:82). The Qurʾān affirms this cosmic order in the following verses: “*...The Mother of the Book is with Him.*” (*Raʿd*, 13:39). “*With Him are the keys of the unseen; none knows them but He. He knows whatever is in the land and the sea. Not a leaf falls but that He knows it. There is not a grain in the darkness of the earth nor anything moist or dry but it is [recorded] in a clear Book.*” (*al-Anʿām*, 6:59).

Physics demonstrates that for matter to exist, a certain level of energy density and interaction among quantum fields is essential. This process of density and interaction occurs, as a result of the divine command “*Be!*”, within the framework of the divine physical laws inscribed in the *Preserved Tablet*. Thus, regardless of whether one speaks of the *Big Bang* or any other cosmogonic explanation, the emergence of the universe necessarily implies the existence of a conscious intellect — that is, a will-based order. The Qurʾān explicitly alludes to this reality: “*And whatever state you are in, and whatever portion of the Qurʾān you recite, and whatever deed you do — We are witnesses over you when you are engaged therein. Not an atom's weight in the earth or in the heaven escapes your Lord. Nor is there anything smaller or greater but it is recorded in a clear Book.*” (*Yūnus*, 10:61). “*Those who disbelieve say: ‘The Hour will never come upon us.’ Say: ‘By my Lord, the Knower of the unseen, it will surely come upon you! Not an atom's weight in the heavens or in the earth escapes Him; nor anything smaller*

or greater, but it is recorded in a clear Book.” (Saba’, 34:3). The phrase “smaller than an atom” encompasses, in modern terms, the subatomic domain revealed by quantum physics. In this sense, elementary particles such as photons, bosons, leptons, and quarks — even smaller constituents beyond them — are all encompassed within divine knowledge. Therefore, within the framework of the light-centered approach to creation proposed in this study, the light that constitutes the building blocks of atoms exists as part of a divinely arranged system governed by precise laws.

Even the smallest units constituting light are endowed with specific functions, the measures and destinies (*qadar*) of which are inscribed in the *Preserved Tablet*. Consequently, every subatomic particle that makes up the atom should be viewed as a being that fulfills its divinely appointed function according to the decree of its Creator. Within this framework, the idea that light constitutes the essential source of matter (and of atoms that form matter) possesses a degree of explanatory coherence comparable to the findings of modern physics. Hence, the *Muhammadan Light* (*Nūr Muḥammadī*) is not merely a metaphysical reality but also the seed of physical creation itself, within which the manifestation of divine power becomes apparent. Ultimately, the coexistence of these two elements — the *Universal Soul* and *Corporeal Light* — within a predetermined time and duration ensures the emergence and continuation of beings. The dissolution of this unity signifies the end of existence, that is, the *Qiyāmah* (the cosmic dissolution). The souls or vital energies return to the *Universal Soul*, while bodies revert to the light from which they were created.

This model of creation can be elucidated through the metaphor of a “power plant.” Beyond its physical structure, the plant derives meaning from its function of generating and distributing energy. In this sense, the *Muhammadan Light* represents the primordial substance of the center that produces energy; the *Universal Soul* signifies the source distributing this energy; and physical beings represent the systems that draw from it. Just as machinery ceases to function when energy is cut off, the separation of the soul from the body — or the withdrawal of energy from beings — denotes the cessation of existence. This principle applies universally, from the microcosm to the macrocosm. Ultimately, all things shall return to the Light from which they were first created.

B. The Throne (‘Arsh), the Footstool (Kursī), and the Process of Cosmic Creation

When the aforementioned hadiths and İbrahim Hakkı’s explanations are examined together, it becomes evident that from the essence emanating from the Muhammadan Light (*Nūr Muḥammadī*), the Universal Soul (*al-Nafs al-Kullīyyah*) was created, and from this essence emerged angels and spirits. The Throne (‘*Arsh*) existed within the liquefied light from which it was to be formed. According to reports, after approximately two thousand years, a divine gaze was cast upon this light, and from the second essence separated from it, the Throne was created. This indicates that the angels who bear the Throne were brought into existence before the Throne itself. The Qur’ānic verses, “*Those who bear the Throne and those around it glorify the praises of their Lord...*” (al-Mu’min, 40:7) and “*On that Day, eight angels will bear the Throne of your Lord above them*” (al-Hāqqah, 69:17), point to this spiritual structure.

It is thus understood that the Throne was created from the essence of liquefied light. In this context, the verse, “*He it is Who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you as to which of you is best in deed*” (Hūd, 11:7), explains the cosmic order of the creation process. The statement “*The Most Merciful rose over the Throne*” (Tāhā, 20:5) reveals that the Throne represents a supreme station in which divine power and sovereignty are manifested. Within this framework, the Throne functions as a luminous boundary or metaphysical veil between the Creator and the created, symbolizing the transcendence, majesty, and sanctity of God. At the same time, this verse indicates that humanity was destined to be created, charged with servitude, and that human fate was decreed even before the creation of the heavens and the earth.

The understanding that the Universal Soul is the source of the spirit and that the Divine Pen (*Qalam*) is the instrument by which destiny is inscribed upon the Preserved Tablet (*Lawḥ al-Maḥfūz*) demonstrates that the order of existence is founded upon divine knowledge and wisdom. In this regard, the arrangement of the earth in a manner suitable for human life is also a manifestation of the cosmic plan preordained in the *Lawḥ al-Maḥfūz*.

As understood from the Qur’ānic verses, the heavens, the earth, and all within them were created after these stages. The hadiths support this view, stating that from the fourth and final part of the primordial light were created the Footstool (*Kursī*), the heavens, the earth, and all they contain. Reports explicitly describe the ‘*Arsh* as being created from light and provide a comparative sense of its magnitude: the *Kursī* and the seven heavens, created from the last portion of the primordial light, are described as being no larger than a small ring or tray in a vast desert compared to the ‘*Arsh* (Aclūnī, 1997). The verse, “*His Footstool extends over the heavens and the earth*” (al-Baqarah, 2:255), further demonstrates that the *Kursī* represents a distinct ontological plane encompassing both the heavens and the earth.

The Qur’ān contains numerous verses detailing the stages of creation. The statement, “*He it is Who created the heavens and the earth in six days, and His Throne was upon the water...*” (Hūd, 11:7), indicates that the creation of the heavens, the earth, and the *Kursī* that envelops them occurred after the ‘*Arsh*, and that it unfolded in six distinct phases. Accordingly, creation occurred in a hierarchical order descending from the highest to the lowest realms: ‘*Arsh* → *Kursī* → seven heavens → earth.

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This hierarchy also reflects the systematic descent of divine commands: “...that you may know that Allah has power over all things and that Allah encompasses all things in knowledge” (al-Ṭalāq, 65:12).

In light of these accounts, the stages of creation can be summarized as follows: **Divine Light → Muhammadan Light → Universal Soul (spiritual realm) → Throne (corporeal realm) → Footstool → Seven Heavens → Earth**. With these stages, the concepts of time and space also gained meaning, for in a state where nothing had yet been created, such notions could not exist. Thus, time and space emerged with creation and will lose their significance with the end of the cosmos. Ultimately, when everything perishes, only the Essence of God—transcendent beyond time and space—will remain: “There is nothing like unto Him” (al-Shūrā, 42:11); “And there is none comparable to Him” (al-Ikhlāṣ, 112:4).

V. THE STAGES OF COSMIC CREATION AND THE SEVENFOLD ORDER OF THE HEAVENS IN THE QUR’ĀN

The Qur’ānic accounts of the creation of the universe are based on both an ontological principle and the idea of cosmic order. The verse, “He is the One Who created for you all that is on the earth; then He turned to the heaven and fashioned them into seven heavens, and He has perfect knowledge of all things” (al-Baqarah, 2:29), conveys that the process of creation unfolded through successive stages and within a divinely ordained plan of wisdom. This verse indicates that both the creation of the earth and of the heavens followed a sequence and a divine order.

The classical exegete Fakhr al-Dīn al-Rāzī interprets the particle *thumma* (“then”) in this verse not as denoting temporal succession but rather as signifying an order of perfection. That is, the environment suitable for human life was prepared first, and thereafter the cosmic system was completed (Rāzī, 1981, Vol. 2, p. 232). This interpretation reveals that creation is not merely a physical process but also possesses a teleological (purposeful) structure.

The Qur’ān details this order particularly in verses 9–12 of Sūrat Fuṣṣilat, presenting a six-phase model of creation. These phases provide a systematic framework for understanding the creation of the heavens and the earth:

The first two phases: The creation of the primordial material of the earth and the heavens (including gaseous and dust-like matter).

The next two phases: The formation of the earth with mountains, blessings, and sustenance, rendering it suitable for human habitation.

The final two phases: The structuring of the heavens, when they were in a state of smoke, into seven layers.

A. The Creation of the Primordial Matter of the Heavens and the Earth, the Preparation of the Earth for Life, and the Formation of the Sevenfold Heavens

a. The Creation of the Primordial Matter of the Heavens and the Earth

According to the Qur’ānic depiction of creation, the emergence of the heavens (*samāwāt*) and the earth (*arḍ*) into existence occurred through a gradual process. In the first stage of creation, the primordial substance of both the earth and the heavens was formed—a cosmic mixture that included gaseous and dusty matter. As indicated in the Qur’ān, the initial state of the heavens and the earth was “smoke” (*dukhān*), representing a cosmic material composed of gas and dust clouds.

This is clearly expressed in Sūrat Fuṣṣilat: “Then He turned to the heaven when it was smoke and said to it and to the earth, ‘Come willingly or unwillingly.’ They said, ‘We come willingly’” (Fuṣṣilat 41:11). The phrase “Then He turned to the heaven when it was smoke” explicitly reveals that the primordial form of the heavens was like “smoke.” In modern cosmological terminology, this correlates remarkably with the *nebular hypothesis*, which explains the formation of stars and planets through the condensation of gaseous and dusty clouds. Therefore, the Qur’ānic description of creation encompasses dimensions that correspond closely to contemporary astrophysical findings.

b. The Preparation of the Earth for Habitable Life

The second stage of creation is described in Sūrat Fuṣṣilat as follows: “Do you indeed disbelieve in Him Who created the earth in two days and set up rivals with Him? That is the Lord of the worlds. He placed firm mountains upon it, blessed it, and apportioned therein its sustenance in four periods” (Fuṣṣilat 41:9–10). These verses indicate that in the second stage, the earth was rendered suitable for habitation. During this process, the structure of the earth was shaped; mountains were established as stabilizing elements (al-Naḥl 16:15); water sources were created (al-Anbiyā’ 21:30); and the biological ecosystem necessary for living beings was prepared. Thus, the earth became a biological and ecological foundation fit for human existence.

The Qur’ān also draws attention to the role of celestial bodies in this order: “He is the One who made the sun a source of radiance and the moon a light, and determined phases for it that you may know the number of years and the reckoning of time” (Yūnus 10:5). Ibn Kathīr interprets the words *diyā’* (radiance) and *nūr* (reflected light) in this verse as indicating that the sun emits its own light, whereas the moon reflects that light (Ibn Kathīr, 1999, Vol. 4, p. 213). Indeed, these two celestial bodies are essential to the continuity of life—plant, animal, and human—on earth, as well as to the regularity of time, climate, and seasons. Since all growth on earth occurs in accordance with the divine law of nature (*Sunnat Allāh*), it takes place under the influence of these sources of light. Fakhr al-Dīn al-Rāzī further explains that the expressions “two days” or “four days” in Sūrat Fuṣṣilat do not denote literal time periods but rather represent sequential stages of creation (Rāzī, 1981, Vol. 24, p. 12). This interpretation emphasizes that creation proceeded through a continuous and orderly process.

c. The Formation of the Seven Heavens

The Qur'ānic concept of the “seven heavens” refers both to a cosmic stratification and to the multilayered structure of divine order. This process is explained in *Sūrat Fuṣṣilat*: “Then He turned to the heaven when it was smoke and said to it and to the earth, ‘Come willingly or unwillingly.’ They said, ‘We come willingly.’ So He completed them as seven heavens in two days and revealed to each heaven its command. And We adorned the nearest heaven with lamps and as protection. Such is the decree of the Almighty, the All-Knowing” (Fuṣṣilat 41:11–12). This stratified order is further affirmed in other verses: “He who created seven heavens in harmony; you will see no inconsistency in the creation of the Most Merciful” (al-Mulk 67:3); and, “Do you not see how Allah created the seven heavens in layers?” (Nūḥ 71:15). These verses demonstrate that the creation of the heavens was carried out with perfect balance (*mīzān*) and order (*tanzīm*). This order operates not only in the physical structure of the cosmos but also within the metaphysical hierarchy of being.

Suhrawardī's doctrine of the “Hierarchy of Lights” (*Marātib al-Nūr*) interprets this multilayered order from a metaphysical standpoint. According to him, all levels of existence emanate as graded lights from the “Light of Lights” (*Nūr al-Anwār*) (Suhrawardī, 1993, p. 112). In this context, the Qur'ānic concept of the “seven heavens” can be regarded as a cosmic manifestation of this luminous hierarchy.

The Qur'ān's account of the creation of the heavens and the earth thus presents a unified cosmological and metaphysical perspective. The sequence in the verses shows that creation did not occur randomly but rather according to a divine plan characterized by measure, order, and wisdom. The “seven heavens” represent not merely spatial multiplicity but the gradual manifestation of divine wisdom at every level of existence. By presenting the process of creation in successive stages, the Qur'ān not only affirms the omnipotence of God but also conveys a pedagogical dimension. The portrayal of creation as unfolding over time aims to cultivate in humans an awareness of process, patience, and understanding of the workings of the universe (Qushayrī, 2006). The classification of creation into six stages can also be supported by additional data. According to this view, the earth was created toward the end of the formation of the heavens but reached its habitable state in the subsequent two stages. When compared with modern scientific findings, the relatively younger age of the earth compared to celestial bodies aligns with the Qur'ānic account. In this context, the verse “And We sent down iron...” (al-Ḥadīd 57:25) points to iron's celestial origin and its significant role in the shaping of the planet, highlighting that it reached the earth as a result of cosmic processes.

Similarly, the verse “It is Allah who created seven heavens and of the earth the like thereof...” (al-Ṭalāq 65:12) may allude to both the layered structure of the earth and the spherical arrangement of the celestial layers surrounding it. This structure reflects the fact that the universe was organized in a manner conducive to human life and emphasizes that the earth was prepared as a special dwelling for humankind. Indeed, the absence of any other discovered planet suitable for human life in contemporary science supports this perspective. Within the framework of the *Nūr Muḥammadī* (Muhammadan Light) cosmology in the Sufi tradition, the creation of the Prophet Muhammad (peace be upon him) as “a mercy to all worlds” further underscores humanity's central position in the process of creation.

Although seemingly unrelated, the *Mi'rāj* (Ascension) event can also be interpreted through the lens of the light theory. The belief that the Prophet Muhammad ascended through the heavens to the boundary of the Throne and returned to earth in a single night metaphorically implies a dimension of existence and perception surpassing the speed of light. This supports the notion that the essence of creation is of a luminous nature. Thus, if the essence of all creation originates from the “Muhammadan Light,” the event in which Gabriel (peace be upon him) washed the Prophet's heart, as reported in hadith, may be interpreted as a moment of reconnection with his primordial light. Accordingly, the Prophet's ascension, in which he assumed the desired form appropriate to the divine presence, can be seen as one of the manifestations of this luminous essence.

VI. THE LIGHT-BASED INTERPRETATION OF CREATION AND THE HUMAN-CENTERED PERSPECTIVE

From the verse, “It is He who created the heavens and the earth in six days—when His Throne was upon the water—so that He might test which of you is best in deed” (Hūd 11:7), it is understood that the human being occupies the central place in the process of creation. Furthermore, in Sufi literature, the Prophet Muḥammad (peace be upon him), who is described as the embodied form of the *Nūr Muḥammadī* (the Muhammadan Light), which is regarded as “the essence of all worlds,” was sent to this earth as a guide to humankind, who were made responsible for the divine test. This supports a human-centered interpretation of creation.

According to the light-based understanding of creation, after the Light of Muḥammad (*Nūr Muḥammadī*) was created, all beings came into existence as manifestations and reflections of this primordial light. In Sufi interpretations, the formation of the world's order of life and the creation of other cosmic layers in interaction with it are seen as expressions of divine wisdom directed toward the Beloved Muḥammad (peace be upon him), who would manifest physically on this earth. From this perspective, the universe is believed to have been structured with the earth—where the Muhammadan Light was to appear in physical form—as its center. Thus, in this understanding, considering the earth as the cosmic center surrounded by the seven heavens is not a literal cosmological claim but a symbolic representation of the spiritual hierarchy of existence.

VII. A QUR'ĀNIC EVALUATION OF HUMAN CREATION, ATTRIBUTES, AND RESPONSIBILITY

In the Qur'ān, the human being (*insān*) is not treated merely as a biological entity but as a being endowed with metaphysical, moral, and spiritual dimensions. God created humanity from elements suited to earthly life, and this process unfolded through distinct temporal and spatial stages.¹ The Qur'ān often relates human creation to “earth” or “clay,” which signifies that humans were endowed with the physiological and psychological adaptability necessary to survive under diverse geographical and environmental conditions.

Human sensory and perceptual faculties enable an understanding of the material world and of existence itself. The verse “*Indeed, We created man in the best of forms*” (al-Tīn 95:4) emphasizes that humanity possesses both a superior physical structure and aesthetic perfection. However, humans are not confined to their material form alone. According to the Qur'ān, they are also endowed with spiritual and divine qualities. Verses 7–9 of *Sūrat al-Shams* declare that God inspired the human soul with both the tendency toward wickedness and the capacity for piety, thereby underscoring human moral responsibility.

Faith, disbelief, justice, mercy, love, and anger all arise from these inner tendencies, transforming into outward behavior through the exercise of free will (*irādah juz' iyyah*). Moreover, the Qur'ān states that a divine spirit was breathed into the human being: “*Then He proportioned him and breathed into him of His spirit*” (al-Sajdah 32:9). This divine breath bestows upon humans the capacity for transcendent thought, reasoning, and reflection. Consequently, humans are not limited to the physical realm; they possess the innate ability to contemplate the unseen, to connect with God, and to yearn for Him.

God, having endowed humans with the potential to turn toward Him, expects servitude (*'ibādah*) and, in return, promises eternal reward. This truth is explicitly stated in the verses: “*I created the jinn and humankind only that they might worship Me*” (al-Dhāriyāt 51:56); “*He who created death and life to test you as to which of you is best in deed*” (al-Mulk 67:2); and “*Except those who believe and do righteous deeds—for them is a reward unending*” (al-Tīn 95:6). Conversely, those who reject the purpose of their creation are described in the Qur'ān as *asfala sāfilīn* (“the lowest of the low”). The verses of *Sūrat al-Tīn* exemplify this moral and existential decline. In conclusion, the Qur'ān presents the human being as a composite of physical and spiritual attributes, endowing him with moral responsibility within the framework of servitude and divine testing. This divine perspective serves as a guide for humanity to comprehend its existential purpose and to shape its life in harmony with that purpose.

A Commentary on Cosmic Consciousness and the Human Brain

It may be conceivable that within the *Lawḥ al-Maḥfūz* (the Preserved Tablet) there exists a distinct “neural system” for every form of being, and that humanity likewise possesses a single, holistic “universal brain.” According to this perspective, all individuals created as human beings are formed upon a shared ontological neural foundation. The physical differences observed among individual brains represent individualized manifestations of this collective structure through unique layers and configurations. In other words, each human being carries within his or her own brain the total brain of humanity. The statement attributed to Montaigne—“Every man bears the entire form of the human condition”—can thus be interpreted as a reference to this collective consciousness of humankind.

This understanding implies that, through an all-encompassing record of universal consciousness, humans are capable of communication and interaction within the same temporal dimension—with their Creator, with one another, with their past and future, and with both the cosmos and the earth. Traces of this phenomenon may be found in extraordinary occurrences throughout history. For instance, individuals suffering from brain disorders have at times begun to speak languages they had never learned (*An Australian Starts Speaking Chinese After Intensive Care | Foreign Language Syndrome #3*, 2025). People of exceptional intelligence have accessed cognitive insights that could be described as “inspiration” or “illumination,” which later contributed to scientific or technological progress. Such events suggest that the human brain may draw upon visual or cognitive data from a shared field of collective consciousness. Likewise, individuals who mapped the world centuries before global exploration, those who experience déjà vu, or young children exhibiting remarkable cognitive abilities at the age of two or three—all may be manifestations of this collective mental structure (Memorial Saḡlık Grubu, n.d.). Even prophets or seers who have been believed to convey visions of the future might be thought to access this shared archive of “humanity’s brain.”

Within this framework, several Qur'ānic verses merit attention: “*He created the heavens and the earth in six days—when His Throne was upon the water—to test which of you is best in deed*” (Hūd 11:7), and “*When your Lord brought forth from the children of Adam—from their loins—their descendants, and made them testify concerning themselves, saying, ‘Am I not your Lord?’ They said, ‘Yes, we bear witness’...*” (al-A'rāf 7:172–173). These verses suggest that the cognitive data pertaining to humanity were decreed prior to the creation of the heavens, and that humankind, even before its physical formation, entered into a covenant with God within a spiritual or collective field of consciousness. Similarly, verses referring to the human ability to “see” the process of creation may be understood within this interpretive framework.² One might also propose that each

¹ Considering that the essence of human creation consists of the materialized form of light-based elements, and that humanity’s dependence on light is essential for the continuation of life, this study highlights the possibility of developing appropriate treatment methods based on the relationship between light and the elements that constitute the human being.

² “Do not those who disbelieve see that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Will they not then believe?” (Surah Al-Anbiyā', 21:30).

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individual's share of knowledge and awareness corresponds to his or her portion in that primordial covenant. Frequent Qur'ānic expressions such as "remember" (*udhkur*) and "consider" (*a lam tara, a lam yaraw*) could thus be read as reminders of this collective memory embedded within human consciousness.³

Moreover, the Qur'ānic phrases "Have you not seen?"⁴, "Do they not see?", and "Will they not see?"⁵ indicate that the realities being highlighted already exist within the human brain as latent visual patterns inscribed in the field of collective awareness. Some of these realities may manifest through dreams, imagination, inspiration, or other visionary experiences; others may emerge through physical, biological, or natural laws. It is even conceivable that future generations might one day empirically observe the layered structure of the heavens described in scripture.

Another noteworthy dimension is the Prophet's *Mi'rāj*—his ascension through the seven heavens. This event may symbolically represent the human potential for transcendent vision and knowledge. Consequently, the divine revelations concerning the process of creation, the era of the Prophet, and the hereafter may all be viewed as reflections of this collective consciousness eternally inscribed within the human mind. Each person, in turn, accesses this knowledge according to his or her temporal context, level of comprehension, and spiritual capacity.

Ultimately, every human being will be held accountable according to the degree to which he or she benefits from this collective mind—within the bounds of personal cognitive capacity and perceptual limits. Although the concept of a "universal human brain" is metaphorical in modern neuroscience, it resonates with philosophical and scientific discussions on the collective nature of consciousness. This idea aligns with Rupert Sheldrake's theory of *morphogenetic fields* (Sheldrake, 1981), David Bohm's concept of *non-local consciousness* (Bohm, 1980), and Deepak Chopra's notion of the *nonlocal mind* (Chopra, 2014).

VIII. A QUR'ĀNIC AND COSMOLOGICAL APPROACH TO THE REFLECTION OF LIGHT IN THE UNIVERSE, THE PROCESS OF THE APOCALYPSE, AND THE HEREAFTER

The Almighty Allah created the universe through varying intensities of light waves emanating from His own Divine Light (*nūr*), bringing into existence beings with diverse genetic codes and material forms. All creation came into being in accordance with the decrees inscribed in the *Lawḥ al-Maḥfūz* (the Preserved Tablet), as a manifestation of Divine Will and predestination. On the atomic level, structures composed of different numbers of neutrons, protons, and electrons transform into various substances under the influence of light's variable effects, while energy remains the essential constituent of these structures. This phenomenon corresponds conceptually to the modern physical principle of the "law of conservation of energy."⁶

In the Qur'ān, this reality is expressed metaphorically and metaphysically in the verse: "Allah is the Light of the heavens and the earth..." (al-Nūr 24:35). This verse indicates that Allah's essential light encompasses all realms of existence and that His knowledge and power constitute the foundation of all being. Likewise, *Sūrat al-Ḥadīd* (57:4) and *Sūrat Qāf* (50:16) emphasize that Allah encompasses all things both outwardly and inwardly through His knowledge and light.

Nevertheless, all created entities are transient before the Eternal and Everlasting Divine Essence. *Sūrat al-Raḥmān* (55:26–27) and *Sūrat al-Qaṣaṣ* (28:88) declare that everything will perish, and only the Divine Presence will remain. In *Sūrat al-Anbiyā'* (21:104), the phrase "On the Day when We shall roll up the heaven as a scroll rolls up writings..." symbolizes the cosmic transformation that will occur during the apocalypse. *Sūrat al-Qiyāmah* and *Sūrat al-Inshiqāq* describe this process in physical terms, portraying scenes such as the merging of the sun and the moon and the dislocation of mountains. Verses 10–12 of *Sūrat al-Qiyāmah* reflect the human psychology at that moment of cosmic upheaval, while *Sūrat Luqmān* (31:28) states: "Your creation and resurrection are but as that of a single soul," underscoring the ease of resurrection from the Divine perspective.

Human beings are also subject to this cosmic law. *Sūrat al-Baqarah* (2:156) draws attention to the cyclical truth of existence with the expression: "Indeed, we belong to Allah, and indeed, to Him we shall return." Meanwhile, *Sūrat al-Ḥadīd* (57:3) reveals that Allah is "the First and the Last, the Manifest and the Hidden," indicating that Divine Light lies at the core of creation. Accordingly, all beings will return at the end of time to their origin, the *Nūr Muḥammadī* (the Muhammadan Light), and the *Nūr Muḥammadī* will, in turn, return to its source, the Divine Light. This transformation is expressed in the Qur'ān: "Everything will

"Do they not see how Allah originates creation and then repeats it? Indeed, that is easy for Allah." (Surah Al-'Ankabūt, 29:19).

³ "O Prophet! Be patient over what they say and remember Our servant David, the man of strength. Indeed, he was one who repeatedly turned to Allah with sincerity." (Sād, 38:17).

"And remember Our servants Abraham, Isaac, and Jacob—those of strength and vision." (Sād, 38:45).

"And remember Ishmael, Elisha, and Dhul-Kifl; all were among the righteous." (Sād, 38:48).

"O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over all other peoples." (Al-Baqarah, 2:47). "O Children of Israel! Remember My favor which I bestowed upon you and that I once favored you above all nations." (Al-Baqarah, 2:122). These and similar verses can be interpreted in the same sense as the argument proposed above.

⁴ "Have you not seen how your Lord dealt with the People of the Elephant?" (Sūrat al-Fīl, 105:1).

⁵ "Do not those who disbelieve see that the heavens and the earth were a joined entity, and We separated them, and made from water every living thing? Then will they not believe?" (Sūrat al-Anbiyā', 21:30).

"Do they not see how Allah originates creation, then repeats it? Indeed, that is easy for Allah." (Sūrat al-'Ankabūt, 29:19). "Yet they think that their long life will benefit them. Do they not see that We come to the earth, diminishing it from its borders? So are they the victors?" (Sūrat al-Anbiyā', 21:44).

⁶ The Law of Conservation of Matter: Matter cannot be created from nothing, nor can existing matter be destroyed; it can only change its form or state.

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perish except His Essence.” (al-Qaṣaṣ 28:88) and “*Only the Face of your Lord, full of Majesty and Honor, will remain.*” (al-Raḥmān 55:26–27).

The life of the Hereafter begins when beings return to the Light of Allah and are recreated in a new form from their original essence. In *Sūrat Ibrāhīm* (14:48), the verse “*On the Day when the earth will be changed into another earth and the heavens [as well]...*” depicts this universal transformation. Following this, every individual will stand before the Lord for judgment: “*On that Day mankind will stand before the Lord of the worlds.*” (al-Muṭaffifīn 83:6). Furthermore, *Sūrat al-Zumar* (39:69) describes the scene of Divine Judgment: “*The earth will shine with the Light of its Lord, the record will be laid open, and the prophets and witnesses will be brought forth...*” This verse demonstrates that every human being is personally accountable for their deeds, performed through their free will. Likewise, *Sūrat Ibrāhīm* (14:22) expresses this individual responsibility through Satan’s confession on the Day of Judgment.

In conclusion, the Qur’ān presents an ontological unity extending from the beginning of creation to the cosmic transformation of the apocalypse and the eternal life of the Hereafter. This unity points to a light-centered conception of existence, both metaphysically and cosmologically.

CONCLUSIONS

The universe is not the Essence of the Almighty Allah Himself, but a reflection of a portion of His Divine Light. Therefore, perceiving the universe as a part of Allah or identifying it with His Essence is incompatible with the Islamic doctrine of *tawḥīd* (Divine Unity). This study presents a unique ontological perspective grounded in *tawḥīd*, transcending deistic, pantheistic, and panentheistic interpretations.

In the Qur’ān, Divine Light (*nūr*) is emphasized both in the embodied Word of God—the Qur’ān itself—and in Allah’s Name *al-Nūr* (“The Light”). However, in this context, light is not identical with His Essence; rather, it is one of His attributes and manifestations. This understanding rejects the pantheistic notion that “everything is God.”

The Qur’ān declares that everything in the heavens and on the earth has been created through Allah’s knowledge and power. Absolute creatorship belongs solely to the One, incomparable God. It is He who grants humanity curiosity, perception, and the pursuit of knowledge. True knowledge (*‘ilm*) can thus be defined as a process of discovery that draws one nearer to Allah. Disciplines such as physics, chemistry, music, and philosophy represent manifestations of Divine Power and artistry. Those who truly comprehend this reality prostrate in awe and submission before their Creator.

The essential truth may therefore be summarized as follows: Everything created is from Allah and belongs to Him, yet nothing is identical with His Essence. The Divine Essence transcends all creation and is beyond human comprehension. The existence of all beings is possible only through a reflection of His Light.

In this study, the relationships between Qur’ānic verses, prophetic traditions, and Sufi interpretations have been examined. The creation, structure, and destiny of the universe are explored in both metaphysical and physical dimensions. In particular, the concept of *Nūr Muḥammadī* (the Muhammadan Light) signifies that the origin of creation lies in the Divine Light and that all beings derive from this source. From subatomic particles to the human body, the entire cosmos is believed to exist through this light-based origin.

The modern scientific principle of the “law of conservation of energy” supports this notion, suggesting that energy cannot be destroyed but merely transformed—an idea paralleling the belief that the universe was created from the Divine Light of Allah and will ultimately return to Him. The Qur’ānic principle “*Everything will perish; only Allah remains*” reveals both the physical and spiritual necessity of this return.

In summary, this study seeks to develop a coherent, faith-based understanding of existence by correlating Qur’ānic teachings on creation, apocalypse, and the Hereafter with modern scientific insights.

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