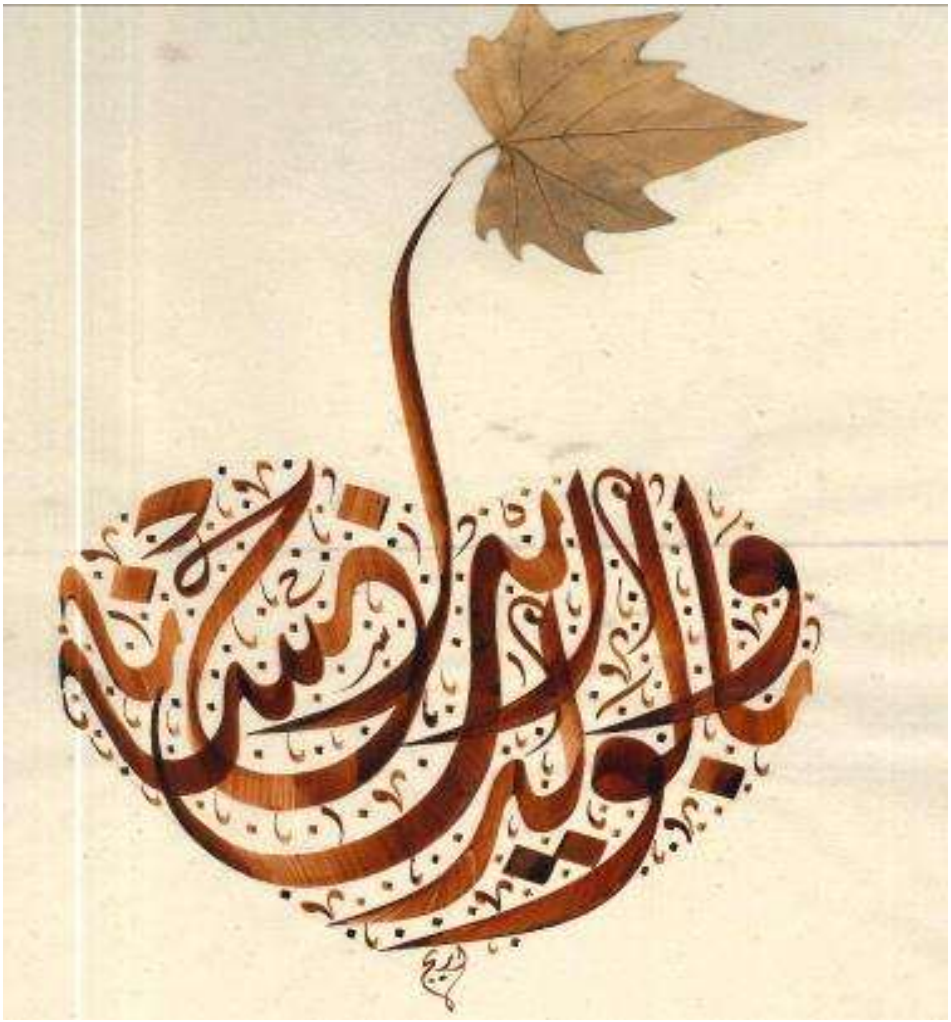

Secrets of The Seven Heavens

Publication Date: 13.05.2019

The sevenfold heavens are a proven fact in the Islamic faith with both verses and hadiths. There are many verses in the Quran about sevenfold heavens. They are described in detail in the hadith of Prophet about the night of the Prophet Mohammed's miraculous journey to heaven. For this reason, Muslims believe in

the existence of the Sevenfold Heavens. In addition to the relevant verse and hadiths, we learn about the characteristics of these heavens from the information they have obtained and explained by the discovery of the Islamic mystics.

It is not possible to understand the existence and characteristics of these heavens with the five senses of man. Because the perception of the five senses is limited. This is because, in creation, the understanding ability of these five senses is given with a certain limitation. If the ability to understand everything had been given to the five senses, it would not be possible for people to be tested in faith in the life of the world. Anyone who sees and understands the truth with all his nakedness would immediately surrender to his Lord and it would not be possible to have him tested. However, as stated in the verses of the Qur'an, the life of the world is a place of test for people.

It is known that there are a lot of things in the universe outside of that one can perceive with five senses. The knowledge about these subjects is the information obtained through discovery and revelation. It is not possible to reach this information by reason and sense. However, it is not a realistic approach to ignore information that human beings cannot reach through mind and senses. To ignore these information is like seeing of the ostrich itself hidden when its head is buried in the sand. No matter how much we strive, the absolute truths are always around us and within us. Ignoring them is a complete unawareness

Muslims think positively about the sevenfold heavens, even though they do not see them with the eyes of the world. Because there are many verses about their existence.

"*He created the seven heavens one above the other in layers. You will not find any flaw in the creation of the Gracious One. Then look once again: can you see any flaw?"* (Kingdom, 67/3).

"*We have built above you seven mighty heavens, and We have set therein a glowing lamp."* (The Tidings, 78 / 12-13)

"Allah is He who created the seven heavens and the same number of earths. His commandment descends between them, so that you may know that Allah has power over all things; and that He encompasses all things with His knowledge." (Divorce, 65/12)

According to these verses, sevenfold heavens are the structure of sky realm created by God. This celestial body consists of seven layers and is located one above the other. In a hadith, our Prophet (pbuh) reported about the structure of the heavens as follows:

"*There is a five hundred years distance between two heaven. The height of each celestial heaven is also of five hundred years. Every heaven has a gate. These sky layers are accessed through these doors. There are guardians of angels on the doors. However, they allow those who are allowed to enter through these doors."*

"The gates of Heaven shall not be opened for those who rejected Our sings and arrogantly spurned them; nor shall they enter Paradise until a camel shall pass through the eye of a needle. That is how We repay the evildoers." (The Heights, 7/40)

There are living beings in every celestial layer. These are the angels and the souls of some prophets. These beings are busy with the praising of Allah.

"*The seven heavens and the earth and all who dwell therein glorify Him. There is not a single thing which does not glorify Him with His praise; but you do not understand their glorification. Truly, He is forbearing and most forgiving.*" (The night journey, 17/44)

The Creation of the Seven Heavens

Regarding the creation of the heavens, Imam al-Gazzali describes the following in his book "Discovering of the Hearts" :

"According to the rumor, God has first created essence. When God looked at the essence with His glory, with the fear of God the essence melted and trembled and became water after this. Then, when God looked at the water with mercy, half of them froze. Allah created His "Throne" from this frozen water. Allah left the remaining water to shake until the doomsday. Indeed, God said: "*His Throne was on the water (Enthroned above the waters)"* (Hud, 11/7).

Then the water began to shake and bubble, and fumes came from him, and then are piled on each other and soared. The smoke had foam. God created earth and heavens in layers from this foam. At this stage, the earth and the sky were glued. Allah has separated the layers of the earth and the layers of the sky. This is reported in the following verses:

"*Then He turned to heaven when it was vapour,"* (Fussilat, 41/11).

" *and in two days He formed seven heavens, and revealed to each heaven its functions."* (Fussilat, 41/12)

Wisdom people say:

Why had God created the heaven from smoke, but not from the water vapor? Because the smoke layers are created in connection with each other. The last one is fixed in its place. However, water vapor has an unstable structure. This shows the perfection and wisdom of Allah's knowledge.

"Beyt-ul Mamur" (A Palace in heaven) is in the seventh layer of the sky. Beyt-ul Mamur has four pillars. One of them is red-colored ruby, the other is green chrysolite, one is white silver and the other is from red gold. According to Rumor seventy thousand angels enter the Beyt-ul-Mâmur which is made of agate, and none of these angels will return until the Day of Judgment. According to Ibn Abbas , there is the 'Kürsü" (raised seat) on the roof of the top floor of the heavens (ie the seventh floor sky) and above which the "Arsch" (The Throne of Allah). All benefited stars are on this floor, except for seven planets. The seven planets are distributed in seven floors of sky.

Mirac Hadith (the Prophet Mohammed's ascent to heaven)

The hadith of the Prophet (pbuh) on Mirac describes the sevenfold skies and their characteristics very well. The explanation in Mirac Hadith had been similar to the features described previously explained in verses. That is, the heavens are above each other, and each has its door and guardians, in this heavens there are the souls of the angels and prophets.

Our Prophet explained the night of Mirac as follows:

"While I was lying at home, Gabriel came to me and splited my chest and removed my heart. Then he washed my heart with a gold bowl full of faith. Then he put my heart back and put my chest in old form back. Behind me was a big white saddle horse. I was put on this animal which was taken every step behind sight. Gabriel took me with him and set off. We were lifted to the first

floor and he asked for the door to be open. "Who is it?", “Gabriel” he replied. ”Who's with him?“ they said. ”Muhammad (pbuh)“ he said. They said, "Is he the Messenger of God?" , "Yes," he said. Then they said ”Then you are welcome”, and the door opened.

When I came in, I came across Adam. Gabriel said ”This is Adam, he is your father” and saluted him. So I saluted too and he returned my greeting. And he said, "Oh! my good son and righteous prophet, Welcome".

After this, Gabriel brought me into the second floor. He wanted the door open. "Who is it?", "Gabriel," he said. ”Who's with him?“ they said. ”Muhammad (pbuh)“ he said. “He is the prophet?” they asked. "Yes," he said. Then they opened the door for us, saying, “What was good for us, welcome” Once I entered inside, I met John and Jesus, who are the children of aunt. Gabriel said, “These are John and Jesus” and greeted them. Then I saluted them too. They said to me, “Oh! Our good brother and the righteous Prophet, welcome”.

Then the Gabriel proceeded to raise me up to the third floor. He wanted the door open. "Who is it?", "Gabriel" he said. ”Who's with him?“ they said. ”Muhammad (pbuh)“ he said. "Is he sent as a prophet?", “Yes” said Gabriel. Then they opened the door for us, saying “What was good for us.” When I went in, I encountered Joseph . Gabriel said “This is Joseph” and greeted him. I saluted him too. "Good brother and righteous prophet, welcome" said he.

Then the Gabriel proceeded to raise me up to the fourth floor. He wanted the door open. "Who is it?", "Gabriel," he said. ”Who's with him?“ they said. ”Muhammad (pbuh),“ he said. “Has he become a prophet? “, "Yes" Gabriel said. Then they opened the door for us, saying “What was good for us”. I came across Idris. Gabriel told me, “This is Idris“. I saluted Idris after him. "Good brother and righteous prophet, welcome" said he.

Then the Gabriel continued to raise me up. Finally there was the fifth floor to the sky. He asked them to open the door. "Who is it?", "Gabriel" he said. ”Who's with him?“ they asked. ”Muhammad (pbuh)“ he said. “Has he become a prophet? “, “Yes” said Gabriel. Then they opened the door for us, saying “What was good for us”. When I came in, I met Aaron. Gabriel said, "This is Aaron" and greeted him. I saluted him too. He said to me “My good brother and righteous prophet, welcome”.

Then the Gabriel continued to raise me up. Finally, the sixth floor was in the sky. He asked them to open the door. "Who is it?", "Gabriel," he said. ”Who's with him?“ they asked. ”Muhammad (pbuh)“ he said. “Has he become a prophet?“, “Yes” said Gabriel. Then they opened the door for us, saying “What was good for us”. When I came in, I met Moses. Gabriel said to me ”This is Moses.” So I saluted him. "Good brother and righteous prophet, welcome" said he. When we left him, he started to cry. "Why are you crying?" told they. “I cry, because it would be more people in heaven from the community of this young prophet than people of my community” he replied.

Then the Gabriel continued to raise me up. Finally the seventh floor was in the sky. He asked them to open the door. "Who is it?", "Gabriel" he said. ”Who's with him?“ they asked. ”Muhammad (pbuh)“ he said. “Has he become a prophet? “, “Yes” said Gabriel. Then they opened the door for us, saying “What was good for us” When I came in, I met Abraham . Gabriel said to me “This is Abraham”. So I saluted him. "Good brother and righteous prophet, welcome" said he.

Then I was taken to “Sidret-ül Münteha” which is a place against to Kürsü and under the Arsch in the seventh heaven. The fruits of the trees are as big as the earthen – ware water jug of the region Hecir. Their leaves were as big as the elephant ears. This is Sidret-ül Münteha, said Gabriel.

I met there four rivers, two of them were hidden and two in sight. “What are these? “ I asked Gabriel. ”The two hidden rivers are the rivers of the heaven, and the rivers in sight are the Nile and the Euphrates“ said He.

Then “Beyt-ul Mamur” was shown to me. Every day there were seventy thousand angels entering. They brought to me three cups, one filled with wine, one with milk and one with honey. I chose the bowl full of milk. Gabriel said, Milk represents the creation of you and your community.”

In the continuation of the hadith, being forced to prayer five times a day is explained. The prayer, which was forced as early as fifty times, was reduced in five times a day with the request of our Prophet (pbuh) from Allah. In addition, after Sidret-ül Münteha the looking of prophet at the light of God is described.

When the Prophet is asked if he has seen his Lord in the night of Mirac, he said how shall I see, God was heaven light. It is useful to explain this glazed expression.

Allah said "*Allah is the Light of the heavens and the earth."* (Light, 24/35). While a part of the light makes it possible to comprehend itself, it cannot be realized. This light is a veil from Him to you. Allah has seventy or seventy thousand light and dark curtains. The above mentioned light curtain is from these curtains of light. The darkness curtains are the other curtains. Therefore the light is never seen. Creatures are dark, and they cannot stand against the light, because the light drives them away. The Darkness cannot see the light, and there is no light other than the light of God. Therefore, The Prophet (pbuh) said, "*He was light, how should I see Him. What watched Him from me was His Identity. My darkness cannot comprehend Him".* This information is a strange secret that cannot be perceived by the observations and by the theoretical evidence. This mystery is one of the most exalted of divine knowledge.

It is written in Sura Isra, in the night journey the Prophet was near to Him as close as both ends of bow. Allah says: "*He was two bow-lenghts away or even closer"* (Star, 53/9). Here, the apparent closeness is pointed out.

Seven Heavens and Feleks

"Felek" is an Arabic word and has the meaning of circular orbit. Heavens and feleks are terms that express the same truth. But there is a difference between them. The heavens refer to a structure and the feleks explain the mechanism of work in that structure. Foods and facts that are beneficial to people from the skies are achieved by the movements of the feleks. In other words, Allah established a system in each sky and because of this system, they were called felek.

The realm of the bodies emerged from the movement of the feleks. In order to create the sustenance in the world by the movements of the stars in the feleks, the effects on the main elements and the rain are formed. Because in Arabic, the sky also means rain.

The elements are place where the creation is realized and feleks are the effects. Fact is the place where the occurrence of events and emergence occur. In this respect, the feleks are the mothers of the things which are realized in itself. If Felek has moved other than a circular movement, his movement did not fill the blank and many natural spaces would not be filled in space. So the work would

not be completed from such a move. As long as the filling up of the spaces was not complete, the work itself would be incomplete. This does not match the will of God and the wisdom of putting the reasons.

"We have built above you seven mighty heavens, and We have set therein a glowing lamp." (The Tidings, 78 / 12-13)

The lamps mentioned here are stars in the feleks. The star of the seventh sky floor is "Zühal" and is effective on Saturday. The star of the sixth heaven is "Jupiter" and it is effective on Thursday. The fifth heaven star is "Merih" and the day on which it is effective is Tuesday. The star of the fourth heaven is the "Sun" and the day on which it is effective is Sunday. The third heaven star is "Zuhre" and it is effective on Friday. The second heaven star is "Utarit" and is effective on Wednesday. "Moon" is on the first sky floor and corresponds to Monday.

Bestowing on Humans from Skies

The heavens and the feleks serve the people and try to determine what they need and create them on the ground. In addition, the pains sent to people are also formed in these heavens. The verses showing these are:

"*In heaven is your sustenance, and also that which you are promised*."(Zariyat, 51/22)

"*Do you feel secure that He who is in heaven will not cause the earth to sink beneath you and then it begins to quake?*" (Kingdom, 67/16)

As stated in verse 12 of Surah Fussilet, God Almighty has told to every heaven what he needs to do, and He has created it to be able to do it. The charged angels in each heaven manage the movements of the felekler to create the things that people need. Rain is one of these provisions. Thanks to the rains, the crops and fruits are produced and they are the food of living things on the ground. In addition to the rain we know, there are rains coming from other skies but it is not possible for every person to perceive them. This is a good example of this hadith narrated by Wife of Prophet:

"One day the Messenger of Allah (pbuh) had left home for a job. So I went out to remove my need by taking his cover. When I came out, a very heavy rain started to fall. When I came back, the Messenger of Allah (pbuh) came to the

house after me. But no traces of rain, no wetness on him. I asked him with curiosity. “Ya Messenger, you are not wet in the rain ”, he said he did not see that it rained. When I told him about the situation, he asked me which cover I was going out with. And when I told him that I had taken his cover, he understood and said to me that this rain is a rain that falls on my abundance. This rain is coming from other heavens and not from the sky above us. From time to time, these rains fall from skies on people. But not everyone sees these rains. God showed you these things. These rains are food for the creatures on earth. Thanks to them, the hearts of people get peace and the hearts get divine mercy. These rains are Allah's mercy for His worshipers. “

As this hadith shows, the creation of the foods become through the movements of the feleks in the heavens. This foods are very important and vital for the people in the world. Although it is not possible to recognize these manifestations from every one, but everyone utilizes this mercy. Therefore, it is the duty of the Muslim to think about the creation of celestial realms and to realize that they are not created in vain. This point refers to the following verse:

“*Who remember God while standing, sitting and (lying) on their sides, and who ponder over the creation of the heavens and the earth, saying, ”Lord, You have not created all this without purpose. Glory be to You! Save us from the torment of the fire.*” (Al - Imran, 3/191)

Divine Orders Falling From Heaven

Allah has determined the stairs from the sky to the ground as many as the number of creatures. He has given to the angels who are charged in the heavenly matters, the things which God desires to practice in the realm of the elements. Divine command, previously in the form of the divine names, by turning the mind towards the real self, emerges this time in the form of mind. Thus, the divine command enters a color at every range by gaining different forms according to each order which he passes. The divine command, after passing the ranges Arsch, Kürsü, Sidret-ül Münteha, descends to the first top in the sky. The divine command here is met by the angels and enters Beyt-i Mamur. Beyt-i Mamur rejoices with the coming of the divine order and the lights shine all over.

Then the divine command passes from the top to the lower heaven. In this descent, there are angels who come with him from the first heaven. In addition, the spirits of the zodiac signs and fixed stars accompany him. The divine orders thus are painted in the color of this sky. The same process goes on in every floor heaven, the divine order goes down to the sky below and from there to the realm of the elements and the ground. During these descents of the divine order which led to the Divine Trust, the forces of all the constant and the moving stars and the forces of the feleks as well as the forces of the movement of the feleks are descended. In fact, every divine commandment that descends is a divine name. Therefore, the divine command is a collection of all the ranges that he has suffered during the descent. In this way, it affects the elements according to what benefits and the nature of each. Finally he reaches the ground. Here it is manifested in the hearts of the creatures. Hearts, according to their natural ability, accept it. Remembrances and thoughts occur and so people find in their hearts. They work according to these remembrances, they desire and act. This movement can be obedient, such as sin or allowed. According to this, mine, plant, animal, human, an angel belonging to the earth or an angel belonging to the sky, in short, all the movements of those in the realm are the manifestations of this divine command which descends to the earth. People find in their heart they do not know their source, are these manifestations. These thoughts are also ambassadors of descending divine commandments. In all the realms, the exalted and contemptible effects occur through these messengers. Divine orders constantly follow each other and is renewed every breath.

The one who has the discovery of Allah, observes the landing of a divine command and the walking around the air for three years after leaving from close heaven. Three years later, it appears on earth. The discovery describes the unknowns shown here. Because they see the secret news before they happen, and they report the events that take place next year.

Result

Here is how perfect this divine system works in the universe. Nothing created by Allah is in vain. At any moment, the universe is addressed to God's divine commandments, and through these divine orders and mercy can gain existence and survive. All this is not something that can be perceived by reason and senses.

However, the people who have the skill in this subject can see and realize this structure. But every Muslim is obliged to believe that such a structure exists. Muslims should develop their knowledge on this issue. This increases his faith and causes him to enjoy his worship more.

However, there may be people who do not believe in these facts. These people do not believe that all things other than the knowledge that can only be reached by reason and five senses. However, he believes and accepts his existence, despite the fact that he cannot reach him with five senses while thinking about it. This is a contradiction. If intellectuals limit themselves to what they call the perceived nature with only five senses, they always remain in a lack and contradiction. The only way to get rid of this is to accept the data of the Secrets.

Friends! Let us pray that Allah Almighty will allow all Muslims to realize these spiritual secrets in the realms. We cannot wish without Allah. Without guidance, we cannot comprehend these spiritual truths. Success is only from Allah.

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