



The Theory of Relativity and Sufism

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What is the Relativity Theory

In 1905 Einstein explained the theory of special relativity. According to this theory, all the physical beings and their acting are relative. In other words, they are not independent from each other in terms of time, space and movement. On the contrary, they are all dependent from each other. These views were contrary to the mechanics of Galileo and Newton which were valid until that time. According to them, time was absolute and not dependent to the movements of objects.

There are many predictions of the theory of special relativity. Some of these are:

- For an accelerated object, time will flow more slowly. When the speed of object reaches the speed of light, the time will stop for this object.
- As an object accelerates, the length of the object in the direction of movement will be shorten.
- No object can go faster than light.

The theory of special relativity has been tested with various experiments and found to be correct. However, these experiments were carried out within a certain framework. The same experiments were not carried out when these frames were moved out. But there are things in the world that are much faster than the speed of light. For example, the rate of action of mass gravity, the speed of understanding of man.

In 1916 Einstein generalized the special relativity and Newton's universal gravitational attraction. He was able to define the gravitational attraction in spacetime, which is 4 dimensional space in terms of space and time. This theory is called General Relativity Theory. This theory has clear and distinct differences from the classical physics. All the predictions of this theory are confirmed by experiments and observations. This theory is the simplest theory that explains mass gravity and adopts himself to experiments. However, there are still questions that theory can not answer.

The general relativity is a metric theory of gravity. General relativity has produced many physical consequences. Some of these are derived directly from the axiom of theory, while others have emerged from research after the theory was announced.

Interpretation of The Relativity Theory in Sufism

Just as in the theories formed by all the mental sciences, there are deficiencies and contradictions in the theory of relativity, because it is created and tested by the data of reason and senses. The essence and the truth of the underlying realities of the objects in the world can not be understood only by reason and senses. So it is not possible to discover the absolute truth with the theory of physics. Today, there are scientists who admit it. For example, Stephen Hawking writes in his book, "A Brief History of Time: "Physical theories are always transitory, because they are assumptions. You can never prove them. You can

not be sure that if the results of the experiments are consistent with theory, then the next result can contradict the theory.”

As mentioned in previous articles, every entity in the world has two faces. One face is directed to the world and other face is directed to his Creator. The face directed to the Creator can not be perceived by reason and senses. Only the face directed to the world can be perceived by the minds and senses. For this reason, it is impossible for the mental sciences to perceive the structure of the interaction between the physical objects as complete and without any contradiction. In order to fully understand the beings and the interaction between them, one needs secret science. Secret science is based on the knowledge of revelation and discovery. However, even this information may not be sufficient to fully explain the reality of entities and the interactions between them. Because divine power has limited the knowledge that man can reach as in Quran is stated. We will try to state below what can be said with the help of revelation and discovery information about certain aspects of the theory of relativity.

- When Einstein suggested the theory of relativity in 1916, he thought that the universe was in a static structure. To provide this he added a new parameter to his equations, called cosmological constant. In 1929, however Hubble found that the universe was non stationary and continual expands. After the observations that the universe expands, Einstein refers to the cosmological constant as the greatest mistake of his life.

Islamic scholars have expressed centuries ago that the universe is not static and is expanding. In the 47th verse of the Al-Dhariyat (Scattering Winds) Sura of the Holy Quran, Allah says : “*We built the universe with Our Might, giving it its vast expanse.*” It is stated in this verse that the universe is expanding continually. These facts expressed 1300 years ago have not been taken into account by westerners. The Islamic Sufis have also argued by means of their discovery information that the universe is not static. 900 years ago, Ibn Arabi stated in his famous book “Fütûhâtı Mekkiyye” that every entity in the cosmos moves circularly and that the stability is absence. In other words, if an entity does not move, it loses existence and returns to the realm of absence. These topics are explained in detail in our previous article “[Circular Model of Existence in Sufism](#)”.

One of the basic assumptions of the relativity theory is that speed of objects will not exceed the speed of light, that is, 300.000km/sec. Does this assumption apply to every occurrence in the realm? There are contradictory occurrences of the assumption in the universe. For example, the sunlight comes to us in 8 minutes. But our perception of the sun is instantaneous. Therefore, the speed of perception is many times more than the speed of light. Also, the lights of some stars come to us millions year later. But our perception of stars is instantaneous. So it is not logical to limit the concept of speed for the occurrences in the universe at the speed of light.

What is the speed of movements of gravitons considered to be the carriers of gravitational force? It is not wrong to think about their speed, although the gravitons are not even observed until now. It seems more logical that the speed of the gravitational interactions must be greater than the speed of light. Because if the speed of gravitons were slower than the speed of light, mass gravity was expected to act after the sunlight came to us, namely 8 minutes later. With such a delayed effect, it is certain that how the solar system can survive is controversial.

- In the theory of relativity, it is foreseen that objects move on geodesic curves in spacetime. In Sufism, it is expressed that the entities move on curvilinear orbits. Hence, the theory of relativity resembles mystical knowledge in Sufism in this respect. As we explained in our article "[Circular Model of Existence in Sufism](#)", there is no linear motion in the universe. Although a movement seems linear to us, it is actually on a curved trajectory. This is expressed in the following verse of Quran: *"...each of them floats in their own orbits."* (Yasin Sura, verse 40). This curvature covers the entire universe. The concept of curvature in this context is valid for every human being in the world as well as for every object. Moreover, the curvature is not only related to the mechanical movement of a person in 3 dimensional space. All parameters of human's life, both material and spiritual, draw a curved trajectory as a whole.

Every little piece of these curvilinear orbits represents a part of a circular motion. This knowledge is mystical information and obtained by revelation. It is not possible to prove them with reason and senses. These curvilinear orbits can be thought of as curves of person's destiny. But it is not possible to build mathematical models for these curves discussed here.

In these circular movements it is not considered to return to the initial state. They are always forward movements. There is no return. This understanding is similar to the geodesic curves in the theory of relativity.

- In free fall, the way is independent of the object's mass. That is, all objects make the same impulsive motion in free fall. The equation of free fall motion does not contain the mass of object in this respect. This is the determining of nature of free fall. This is called universality of free fall. The theory is not able to give any answer to the cause of this universality in free fall. But the theory of relativity uses this a prediction.

Explanation of this universality is available in Sufism. In the Quran, it is stated in the 74th verse of Sura al-Bakara that the stones fall down from the fear of God. If there is no any obstacle, an object falls down because of feeling ashamed it does not accept to stand up against God. We can explain this issue in Sufism as follows: According to Sufism, all objects know God, because they have souls and so they are alive. All bodies do not like standing on their own wills against God, because they perceive the greatness of God. For this reason they fall down. Since this applies to all beings without exception, motion in free fall is not dependent on what the object is and the mass of the object. Because fear of God is valid for every object, small and large, without exception.

If the stone is thrown upward, it will go upwards for a period of time because of a force that has an effect on it. When the speed is zero, it falls down. Because at peak there is no force that blocks him and he is face to face himself. He also chooses to respect God and begins to fall down.

- The reason for the gravitational interaction is not yet definitively explained. The common belief amongst the scientists is that gravitational force is formed by moving of gravitons between two objects. But until today, neither the existence nor the physical properties of the gravitons could be determined.

It is possible to make a mystical interpretation of the gravitational force between masses. Pulling each other of the masses is an act towards Wahdat (tawhid). As long as there are no other effects, the masses have never pushed each other. The bodies are alive because of having soul, and they recognize the existence and attributes of God. The masses try to realize the unity (tawhid), that is, they pull together and try to be unit. All of these is the result of the expression of fear against to God.

- In the theory of relativity it is thought the time, space and movements are not independent from each other and time is involved in space. But in Sufism, time is a case. In this case, events occur in a certain order. The three dimensional space is a model only for the seen world. According to Sufism, there are other realms apart from this seen universe. Three dimensional structure does not apply to these realms. But the time exists as a case in all realms. In the case of time, the beautiful name Ed-Dahr of Allah applies his function.

- The bending of the path of a beam due to gravity causes the appearance of the image of an astronomical object in different places in sky. This event is called gravitational lensing. According to Sufism, it is also possible for one person to appear in many places at the same moment. But is not the result of bending of beam. This event is a phenomenon formed by the will of purely divine might. The sameness here is not an optical illusion. However, gravitational lensing is a misleading of eye. An example of the occurrences of several places in Sufism is seen in the case reported by the lady of Ismail Hakki Bursevî, (a famous Islamic scholar). When Bursevî's wife brings the lunch to the workroom of her husband, she sees her husbands at 40 different places at the same time. When she thinks to whom she should bring the food, one of them points out her to bring it with his hand. Then his wife thinks that he is her real husband and put the food in front of him. The similarities that appear in this case are not a light misleading of eye, but a direct manifestation of divine wisdom. Therefore, the realm is not only the three dimensional universe in which our world lies. Apart from this universe there are many other different realms.

- According to the general theory of relativity, the effect of the incident at the point A, can not reach point B unless the light is sent from the point A to point B. Should it be understood in such a thought that all interactions in the universe come after the light, or an electromagnetic wave must act on the event before? This is a very advanced claim. But event that do not justify such an idea can be conceived. For example, in a part of the world, when the night reigns, sunlight does not reach that place, but the gravitational force of the sun continues to dominate it. This is valid for every point of space. In the context of acting at any point in space, which forces have priority? It is a difficult question and its answering is impossible.

Is the reason of an effect that is to be made there, the fall of the light? According to Sufism, the place where the light falls must be capable of accepting the effect of light. If the place where the light falls is not capable of accepting the effect of the light, then there will be no effect of light there. We see the sunlight because of the capability of our eyes accepting the sunlight. In other words, the seeing is a result of coupling of the light of our eyes with the light that comes. This is the same for all objects. In Sufism, it is stated that an object must be capable of accepting light in order to be enlightened. Otherwise, lighting will not happen. The reason for not seeing the dark matters is that they are not capable of accepting the light (electromagnetic waves) falling on them. From all these we can derive the following conclusion: Electromagnetic waves do not play a dominant role in the events in the universe. Every object has to respond to any interaction according to the ability of its reality in the unseen realm. If there is no ability to accept light in the reality of object in unseen realm that object will not accept light in the seen realm and that object will not be visible. In this respect, every imagination and foresight that the theory of relativity will bring forth without adding the state of realities in unseen realm will be incomplete and contradictory.

- According to the general relativity theory the reason of gravitational forces are the curvatures in space. The movement of objects on these curvatures causes the attraction of mass gravitation. In Sufism, it is stated that the interaction forces arise because of the movements of the *feleks* (divine orbits). The movements of *feleks* are circular orbits. However, the space in which the *feleks* move is not the same as the spacetime of the theory of relativity. We do not know the form of the space of unseen realm. But we know through the knowledge of revelation that all interaction forces consist of the movements of *feleks*.

By the influence of the interaction forces created by the movements of the *feleks*, the space of seen universe is twisted. As objects in our universe move on the curvature of space, a form of interaction forces emerge. These are the interacting forces that we detect in our world.

- General relativity and quantum theories are two main pillars of modern physics. However, the most important topics of physics, such as the solid state physics, the theory of elementary particles are the fundamental matter of

quantum theory. General relativity and quantum theory have not been reconciled for today. Because the estimates of quantum mass attraction are incompatible with the general relativity theory. For this, physicists are trying to construct a theory that incorporates all theories, the “Great Field Theory”. But there are many problems in front of them.

As we mentioned at the beginning of our work, it is not enough to work with the minds and senses alone to form the “Great Field Theory”. In this regard, it is necessary to apply the knowledge of the secret science. There are many mystical interpretations written in this subject. We hope that satisfying theories will be achieved by incorporating these into the work. Otherwise, the theories that would only be obtained using mental science will be incomplete and contradictory, as we already explained.

Result

It is an important task to examine what is happening in our universe that we perceive through the senses. Because the perfect functioning of the events in the world shows us how the art of Allah is exalted and transcendent. It is said in a verse of Quran: “We will show you our signs on the horizon and in your souls.” Here are the signs shown on the horizon the facts behind the events in our world. All events in our world are signs of Allah. It is therefore necessary for Muslims to study the events and to explain them. These studies increase the faith of Muslims, and in this respect they are considered as worship.

It is not enough to try to perceive the events in the universe through only the mind and the senses. Because we can not understand the face of events towards to Creator with the mind and the senses. Here is needed the secret science. In order to understand the universe completely it is necessary to incorporate the revelations and exploration knowledge acquired in Sufism into the work. Otherwise the theories to be formed will be incomplete and contradictory.

Friends! Science is the lost property of the Muslim. Wherever he finds it, he has to get it. For Sufism is the knowledge necessary, because without knowledge mysticism is unthinkable. For this reason, Sufi believers need to educate themselves about science. But, it is necessary to avoid information and ideas that are contrary to Islamic Sharia. Today there are ways of thinking that are against

Islamic belief. They destroy the faith of people. So Muslims must be very meticulous and selective about science. We wish that Allah will make all Muslims successful in their learning of true science.

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