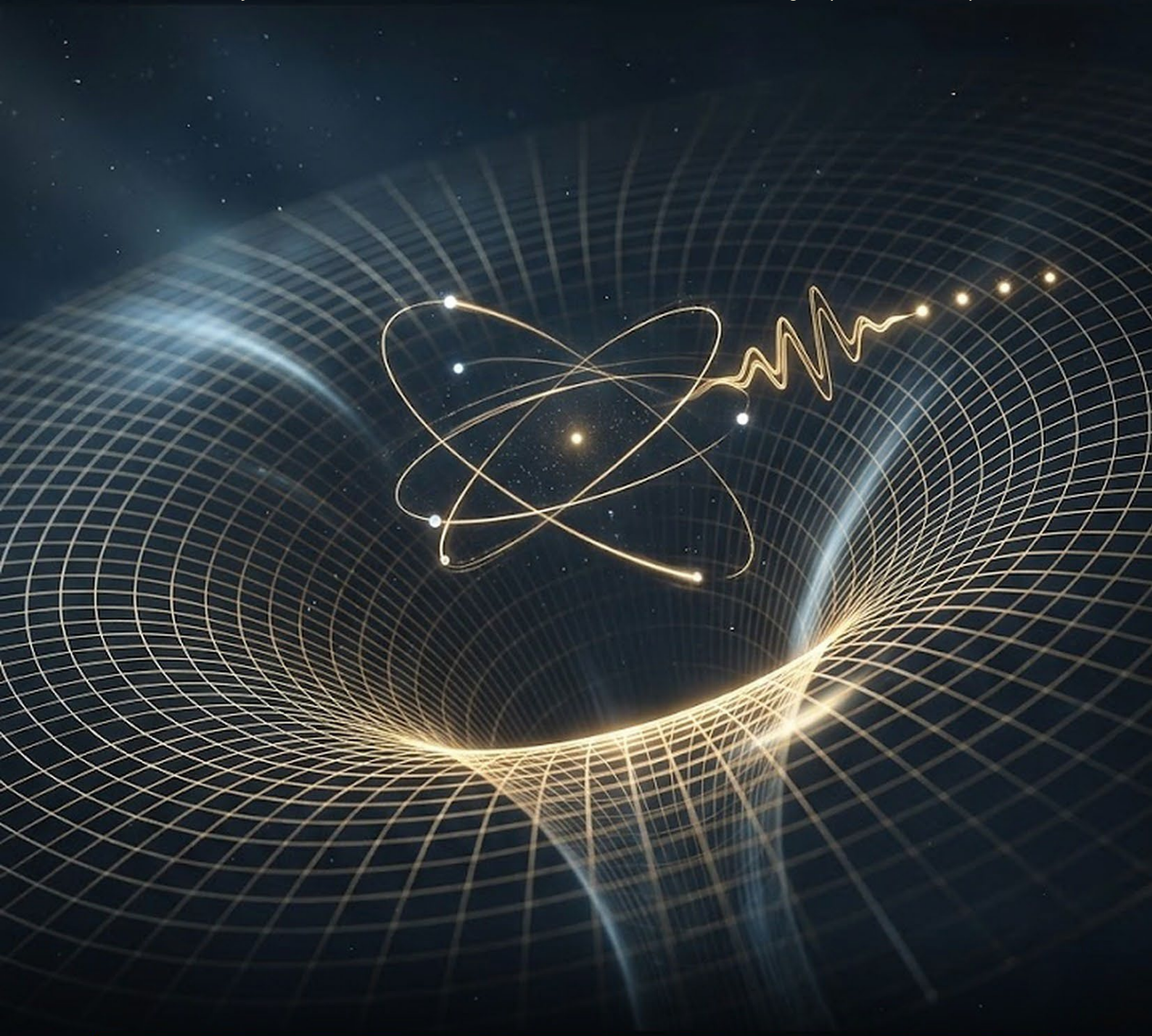
## EXPLORING THE QUR'AN & SCIENCE

SERIES 4

# QUANTUM PHYSICS & THE QUR'AN

*The Relativity of Time and the Unseen — A Careful Reflection, Correcting Popular Misconceptions*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## EXPLORING THE QUR'AN & SCIENCE

### SERIES 4

# QUANTUM PHYSICS & THE QUR'AN

*The Relativity of Time and the Unseen — A Careful Reflection, Correcting Popular Misconceptions*

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا

"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."."

SURAH AL-ISRA' 17:85

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## ACKNOWLEDGEMENT

All praise is due to Allah, with whom are the keys of the unseen, and with whom a day is like a thousand years of human reckoning. Blessings and peace be upon the Messenger of Allah ﷺ, who taught his ummah to believe in the unseen, and upon his family and his Companions.

This article is specially dedicated to my beloved wife,

**ZAHARAH MOHD LATIF**;

my dear children,

**MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA** and **NOR ATIQAH**;

and my sons- and daughters-in-law,

**FAZILAH, MALEK, HANIN, FAIRIZAL** and **FIRWAN**.

May this article teach us humility before the boundless knowledge of Allah, and may it be 'ilmun yuntafa'u bih — knowledge that brings benefit.

## ABOUT THE COVER OF THIS ARTICLE

The cover of this article does not depict any human being. It shows **a symbolic image of modern physics**: **a grid of golden lines curving downward**, like the fabric of space-time bent by gravity; above it, **a model of an atom** with orbiting electrons; and from that atom, **a wave of light** radiating outward.

**The curved grid** symbolises Einstein's theory of relativity — that gravity bends space and slows time. It reminds us of the words of Allah: ***"indeed, a day with your Lord is like a thousand years of those which you count"*** (22:47).

**The atom and the wave** symbolise quantum physics — the world of extremely small particles, still full of mysteries. **The dark background** reminds us that ***"mankind have not been given of knowledge except a little"*** (17:85). **Two gold lines** at the bottom frame the author's name.

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*Colour guide: green box = verses of the Qur'an; gold box = Hadith; blue box = scientific finding; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.*

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# QUANTUM PHYSICS & THE QUR'AN

"Quantum physics" is among the scientific topics most often ***misused*** in popular writing — both in religious writing and in the secular "New Age" movement. Claims such as "consciousness creates reality" or "quantum physics proves the unseen" are frequently quoted without any sound basis in physics.

This article takes a different approach: **it explains the correct physics first**, and then honestly assesses whether the verses of the Qur'an are truly related, or merely loosely linked.

One point must be made clear from the outset. **Quantum physics** and **the theory of relativity** are ***two different branches*** of modern physics. Quantum physics studies extremely small particles — atoms, electrons, photons. The theory of relativity (Einstein) studies space, time and gravity. The two are often lumped together as "modern physics" in popular writing. This article touches on both, with the correct label for each.

*Note: The translation of the Qur'anic verses in this article is Sahih International. The grading of each Hadith is stated in the Hadith box, with a link to sunnah.com. Every scientific finding is given with a link to its original source.*

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# A DAY WITH YOUR LORD

**SURAH AL-HAJJ 22:47**

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

*Translation: Sahih International* — quran.com/22:47

## COMMENTARY ON 22:47 — ALLAH IS NEVER IN HASTE

**First: The context of the verse.** The disbelievers mocked the Messenger of Allah ﷺ and demanded that the punishment be hastened: ***"And they urge you to hasten the punishment"***. Allah replies that His promise will certainly be fulfilled: ***"But Allah will never fail in His promise"***.

**Second: A thousand years like a day.** Imam Ibn Kathir explains that Allah is ***never in haste***; a thousand years by the reckoning of His creation are like a single day in His decree, for He is All-Powerful and nothing escapes Him. Tafsir Ibn Kathir 22:47

**Third: On translation.** The Arabic text reads ***wa inna yawman 'inda rabbika ka-alfi sanatin mimmā ta'uddūn*** — "and indeed, a day with your Lord is like a thousand years of those which you count". Sahih International stays close to the Arabic. Some translations (such as the Malay translation of Basmeih) add "of the days of punishment", following one interpretation; the Arabic wording itself is more general.

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## TWO OTHER VERSES ON THE MEASURE OF A DAY

**SURAH AS-SAJDAH 32:5**

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥

He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

*Translation: Sahih International — quran.com/32:5*

**SURAH AL-MA'ARIJ 70:4**

تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤

The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.

*Translation: Sahih International — quran.com/70:4*

Verse 32:5 mentions a day whose measure is ***alfa sanah*** (a thousand years), and verse 70:4 mentions ***khamsīna alfa sanah*** (fifty thousand years). The exegetes discuss this difference in numbers; among their views, 70:4 is understood to refer to the Day of Resurrection, while 32:5 refers to the ascent of affairs to Allah. Tafsir Ibn Kathir 70:4

## REFLECTION — ORIGINAL MEANING AND CONTEMPORARY READING

According to the exegetes, the original meaning of these verses revolves around ***the forbearance of Allah***, ***the terror of the Day of Resurrection***, and ***the difference in the measure of time*** between the Hereafter and this world. Linking them with Einstein's relativity is a ***contemporary reading*** — worth reflecting on, but not the meaning understood by the early scholars.

# TIME IS NOT ABSOLUTE

Before Einstein, time was considered ***absolute*** — flowing the same for everyone, everywhere. The special theory of relativity (1905) and the general theory of relativity (1915) changed this view: time runs ***differently*** depending on speed and gravity. This is not mere theory; it has been tested again and again.

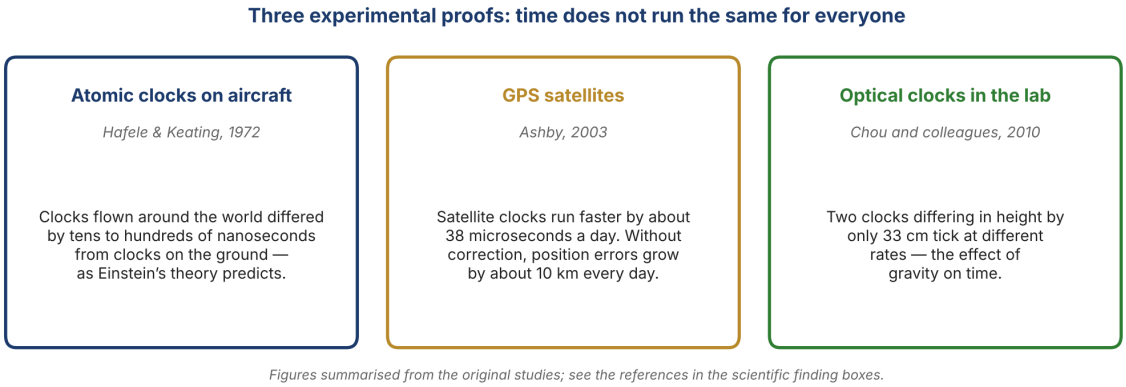


*Figure 1: Three experiments showing that time does not run the same for everyone.*

### SCIENTIFIC FINDING: ATOMIC CLOCKS FLOWN AROUND THE WORLD

In 1971, Joseph Hafele and Richard Keating carried four atomic clocks on commercial airliners around the world, eastward and westward. When compared with the clocks at the United States Naval Observatory, the flown clocks ***differed*** by tens to hundreds of nanoseconds — matching the predictions of relativity.

**STUDY REFERENCES:**

Hafele, J.C. & Keating, R.E. (1972). Around-the-World Atomic Clocks: Observed Relativistic Time Gains. Science, 177(4044), 168–170. https://doi.org/10.1126/science.177.4044.168

### SCIENTIFIC FINDING: GPS DEPENDS ON RELATIVITY

The atomic clocks on GPS satellites run ***faster*** by about 38 microseconds a day compared with clocks on Earth — the combined effect of the satellites' speed and the weaker gravity in orbit. Ashby (2003) explains that this relativistic correction ***must*** be made; without it, GPS position errors would grow by roughly 10 kilometres every day.

**STUDY REFERENCES:**

Ashby, N. (2003). Relativity in the Global Positioning System. Living Reviews in Relativity, 6, 1. https://doi.org/10.12942/lrr-2003-1

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### SCIENTIFIC FINDING: A HEIGHT DIFFERENCE OF 33 CENTIMETRES

Chou and colleagues (2010) used extremely precise optical clocks and showed that two clocks differing in height by ***only 33 centimetres*** tick at different rates — the effect of gravity on time can be measured on the scale of everyday life.

**STUDY REFERENCES:**

Chou, C.W., Hume, D.B., Rosenband, T. & Wineland, D.J. (2010). Optical Clocks and Relativity. Science, 329(5999), 1630–1633. https://doi.org/10.1126/science.1192720

## REFLECTION — A SIMILARITY OF CONCEPT, NOT OF FORMULA

The general concept that ***time is not the same for everyone*** — firmly confirmed by physics — is indeed in harmony with the Qur'an's statement that the measure of time with Allah is not the same as human reckoning. But this is a ***general conceptual similarity***, not a technical one. The Qur'an does not describe the Lorentz formula or time dilation, and time with Allah is not subject to the physical laws of His creation.

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## BELIEVING IN THE UNSEEN

**SURAH AL-BAQARAH 2:3**

ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣

Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

*Translation: Sahih International — quran.com/2:3*

### COMMENTARY ON 2:3 — THE FIRST QUALITY OF THE GOD-FEARING

The first quality: ***"Who believe in the unseen"***. ***Al-ghaib*** is everything hidden from the senses: Allah, the angels, Paradise, Hell, the Last Day, and all that revelation tells us of. Belief in it rests on ***truthful report***, not on laboratory experiment. Tafsir Ibn Kathir 2:3

**SURAH AL-AN'AM 6:59**

۞وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

*Translation: Sahih International — quran.com/6:59*

***"And with Him are the keys of the unseen; none knows them except Him"***. The knowledge of Allah encompasses every ***"leaf"*** that falls and every ***"grain" "within the darknesses of the earth"***. No scientific instrument can open these "keys".

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**SURAH AL-JINN 72:26–27**

عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ﴿٢٦﴾

[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone.

إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدًا ﴿٢٧﴾

Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers.

*Translation: Sahih International* — quran.com/72:26-27

Allah reveals part of the unseen only to ***"whom He has approved of messengers"***. So the way to know the unseen is ***revelation***, not physical theory.

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## THE HADITH OF JIBRIL

The most complete Hadith on the pillars of faith — including belief in the unseen — is the Hadith of Jibril, narrated by 'Umar bin al-Khattab رضى الله عنه. It is included here because it explains ***what*** is believed as unseen, and ***how*** that belief is obtained — through the teaching of revelation.

**HADITH — SAHIH MUSLIM, NO. 8 (THE HADITH OF JIBRIL)**

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ

فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

**TRANSLATION:**

Yahya bin Ya'mar said: The first person to speak about (the denial of) divine decree (qadar) in Basrah was Ma'bad al-Juhani. So Humaid bin 'Abd al-Rahman al-Himyari and I set out for Hajj or 'Umrah, and we said: "If only we could meet one of the Companions of the Messenger of Allah ﷺ, we would ask him about what these people are saying about qadar." It was decreed that we met 'Abdullah bin 'Umar bin al-Khattab رضى الله عنهما as he was entering the mosque. My companion and I flanked him, one on his right and one on his left. I thought my companion would leave the talking to me, so I said: "O Abu 'Abd al-Rahman, there have appeared among us people who recite the Qur'an and pursue knowledge — and he described their state — and they claim that there is no qadar, and that matters happen without being decreed beforehand." He said: "When you meet them, tell them that I am free of them and they are free of me. By the One by whom 'Abdullah bin 'Umar swears, if one of them had gold equal to Mount Uhud and spent it, Allah would not accept it from him until he believes in qadar."

Then he said: My father, 'Umar bin al-Khattab رضى الله عنه, told me: While we were sitting with the Messenger of Allah ﷺ one day, there appeared before us a man whose clothes were extremely white and whose hair was extremely black; no signs of travel could be seen on him, and none of us knew him. He sat down facing the Prophet ﷺ, resting his knees against his knees and placing his palms on his thighs, and said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **"Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, pay the zakah, fast in Ramadan, and perform Hajj to the House if you are able to find a way to it."** He said: "You have spoken truly." We were amazed at him: he asks him and then confirms him. He said: "Tell me about iman." He said: **"That you believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in qadar, its good and its bad."** He said: "You have spoken truly." He said: "Tell me about ihsan." He said: **"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."** He said: "Tell me about the Hour." He said: **"The one asked about it knows no more than the one asking."** He said: "Then tell me about its signs." He said: **"That the slave-woman gives birth to her mistress, and that you see the barefoot, naked, destitute herdsmen of sheep competing in constructing tall buildings."** Then the man left. I stayed for a while, then he said to me: **"O 'Umar, do you know who the questioner was?"** I said: "Allah and His Messenger know best." He said: **"He was Jibril; he came to you to teach you your religion."**

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Abu Khaithamah Zuhair bin Harb, from Waki', from Kahmas bin al-Hasan, from 'Abdullah bin Buraidah, from Yahya bin Ya'mar; and from 'Ubaidullah bin Mu'adh

al-'Anbari, from his father, Mu'adh bin Mu'adh, from Kahmas, from Ibn Buraidah, from Yahya bin Ya'mar, from 'Abdullah bin 'Umar, from 'Umar bin al-Khattab رضى الله عنه, from the Prophet ﷺ.

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 8 (narration 8a).

**GRADE:** SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

*Source:* https://sunnah.com/muslim:8a

## REFLECTION — THE UNSEEN IS KNOWN THROUGH REVELATION

**First: The pillars of faith are matters of the unseen.** Allah, the angels, the Books, the Messengers, the Last Day and divine decree — all are believed on the basis of ***the report of revelation***. Even the angel Jibril himself came in the form of a man, and the Companions did not recognise him until the Messenger of Allah ﷺ told them.

**Second: The limits of knowledge of the unseen.** When asked about the Hour, he said: ***"The one asked about it knows no more than the one asking."*** If the Messenger of Allah ﷺ himself did not know its time, how could physics "prove" matters of the unseen?

**Third: Ihsan — true awareness.** ***"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."*** This is the true "observer" in the life of a believer — Allah, the All-Seeing — not a particle in a laboratory.

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## WHAT QUANTUM PHYSICS REALLY SAYS

Now let us look at the popular claim most often heard: ***"Quantum physics proves that consciousness creates reality — particles only exist when observed, so this proves the unseen."*** This claim is a serious ***misunderstanding of physics***.

### SCIENTIFIC FINDING: AN "OBSERVER" DOES NOT MEAN A HUMAN MIND

In quantum physics, ***measurement*** or "observation" means a ***physical interaction*** between a quantum system and something else — a measuring device, another particle, light, air. It does not require human consciousness.

Zheltikov (2018), in the journal ***Physics-Uspekhi***, criticises the idea of a "quantum mind" and stresses that mainstream quantum physics does not need an observer's consciousness to explain the results of measurement.

**STUDY REFERENCES:**

Zheltikov, A.M. (2018). The critique of quantum mind: measurement, consciousness, delayed choice, and lost coherence. Physics-Uspekhi, 61(10), 1016–1025. https://doi.org/10.3367/UFNe.2017.06.038155

### SCIENTIFIC FINDING: DECOHERENCE: WHY THE LARGE WORLD LOOKS "ORDINARY"

Wojciech Zurek, in his well-known review (2003), explains ***decoherence*** — the process by which a quantum system interacts with its environment so that strange quantum properties (such as being in several states at once) "disappear" and the world appears classical. It is a physical process that happens all the time, whether or not a human is watching.

**STUDY REFERENCES:**

Zurek, W.H. (2003). Decoherence, einselection, and the quantum origins of the classical. Reviews of Modern Physics, 75(3), 715–775. https://doi.org/10.1103/RevModPhys.75.715

### SCIENTIFIC FINDING: ENTANGLEMENT: THE 2022 NOBEL PRIZE IN PHYSICS

The 2022 Nobel Prize in Physics was awarded to Alain Aspect, John Clauser and Anton Zeilinger for experiments with ***entangled*** photons, showing that nature at the quantum scale truly differs from the classical picture. This shows how ***wondrous*** the creation of Allah is — but it does not mean that "everything is spiritually connected" or that "the mind controls the universe", as is often claimed.

**STUDY REFERENCES:**

The Nobel Prize in Physics 2022 — Press release. NobelPrize.org.
https://www.nobelprize.org/prizes/physics/2022/press-release/

### REFLECTION — TWO DIFFERENT THINGS, NOT TO BE CONFUSED

The "measurement effect" in quantum physics is a ***physical*** phenomenon measured in the laboratory. "Belief in the unseen" in the Qur'an is a matter of ***creed*** concerning things beyond the reach of the senses

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and instruments. The two cannot be equated, and one does not "prove" the other. Confusing them is a logical error that harms da'wah.

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## BETWEEN HARMONY AND CAUTION

The table below distinguishes between the sound claims and the exaggerated claims on this topic.

### POPULAR CLAIMS AND THEIR ASSESSMENT

| CLAIMS OFTEN HEARD | ASSESSMENT |
|---|---|
| "The Qur'an states that time with Allah is not the same as human reckoning." | Sound. 22:47, 32:5 and 70:4 mention different measures of a day. |
| "Verse 22:47 describes Einstein's theory of relativity." | Exaggerated. Its original meaning concerns the forbearance of Allah and the Day of Resurrection. There is a general conceptual similarity (time is not absolute), not a formula. |
| "Verse 32:5 gives the exact value of the speed of light." | Unwarranted. This popular calculation uses assumptions chosen so that the result matches; it is not accepted by physicists and is not mentioned by the exegetes. |
| "Quantum physics proves that consciousness creates reality." | Wrong. "Observation" in quantum physics is a physical interaction; decoherence happens without any need for a human mind. |
| "Quantum physics proves the unseen." | Wrong. The unseen is a matter of creed known through revelation, not something measured in a laboratory. |

### REFLECTION — WHY THIS CAUTION MATTERS

When we link a verse of the Qur'an with a false scientific claim, those who understand science will reject the claim — and may reject the Qur'an along with it. Scholarly honesty does not weaken faith; it ***protects*** the credibility of da'wah.

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## KNOWLEDGE EXCEPT A LITTLE

**SURAH AL-ISRA' 17:85**

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

*Translation: Sahih International* — quran.com/17:85

When asked about the soul, Allah commanded the Messenger of Allah ﷺ to answer: ***"The soul is of the affair of my Lord"***, and closed with a reminder: ***"mankind have not been given of knowledge except a little"***. Modern physics — with all its successes — still cannot unite relativity with quantum theory. This teaches us humility.

### LESSONS FROM THIS ARTICLE

**First: Distinguish relativity from quantum physics.** Two different fields of physics.

**Second: Time is not absolute.** Confirmed by experiment — and in general harmony with 22:47.

**Third: The unseen is known through revelation.** Not through the laboratory (Sahih Muslim 8).

**Fourth: The quantum "observer" is not a mind.** Do not spread this misconception.

**Fifth: Ihsan is true awareness.** Allah sees us — and our knowledge is little (17:85).

### CONCLUSION

The relativity of time offers a reasonable basis for reflection alongside verse 22:47, though the verse's original meaning concerns the forbearance of Allah and the Day of Resurrection. The claim that quantum physics "proves the unseen" is a misconception that needs correcting.

Belief in the unseen stands on revelation; it does not need "proof" from physics. And the deeper science explores the universe, the clearer it becomes how little we know. And Allah knows best.

In sha Allah, the series **Exploring the Qur'an & Science** will continue with the same method: the Qur'an, authentic Hadith, the exegesis of the scholars, and solid science.

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**SURAH AL-BAQARAH 2:261**

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

*Translation: Sahih International* — quran.com/2:261

**SURAH SABA' 34:39**

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

*Translation: Sahih International* — quran.com/34:39

**HADITH — SAHIH MUSLIM, NO. 2588**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:2588

**HADITH — SAHIH MUSLIM, NO. 1631**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

**TRANSLATION:**

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

**CHAIN OF NARRATION:** Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

**REFERENCE:** Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

**GRADE:** SAHIH — contained in Sahih Muslim.

*Source:* https://sunnah.com/muslim:1631

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