

Given our recent discussions, how would you interpret Ahmed Hulusi's article: Space

This is a very rich piece of Hulusi's writing, and it ties into many of the themes we've been unpacking together. Here's how I would interpret it in light of his metaphysical framework:

1. Space is not emptiness — it is consciousness

At first Hulusi describes space as scientists might: no air, no water, no gravity, cold, dark. But then he flips the perspective: space is *alive, conscious*, filled with *waves*.

This is central to Hulusi's teaching — what appears as emptiness is actually **the field of Divine Names (Esma)**. Space is the **manifestation platform** where the attributes of Allah unfold. What physics sees as waves and energy fields, he interprets as the reflections of consciousness, Rahman (the all-encompassing mercy) and Subhan (the transcendent sovereignty).

2. The fifth element

Traditional cosmology spoke of four elements: earth, water, air, fire. Hulusi adds the fifth: **space (akasha, ether)** — but here it is not a passive medium. It is the *origin* and *container* of the other four.

When he says “*we came from space, we'll go back to space... if we can make it*”, he's pointing to the journey of consciousness:

- We are born into limitation (earthly form, four elements).
 - To “make it back” means to transcend identification with form and rediscover our **root in infinite consciousness (space)**.
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3. The cocoon metaphor

He repeatedly stresses that in space, one needs a cocoon — and that we are cocooned beings. The cocoon is our **earthly conditioning**, our **ego-self**, the protective bubble of matter and identity. Without it, we cannot survive in “space” (the raw truth of Divine reality).

To disappear into space without a cocoon = the dissolving of individuality in the recognition of Unity (tawhid). But as earthlings, we cling to the cocoon of personality.

4. Space as the field of Divine Names

He explicitly identifies space with the **Esma (Divine Names)**.

- It is imagination (hayal), because all forms are projections within it.
- It is silence, serenity, tolerance — qualities that reflect Divine attributes.
- Space is the substrate through which heaven, hell, angels, jinn, and humans all manifest.

So when he says “*I am space*”, he means: the “I” (the real self, not the ego) is not the earth-body but the **field of Names**. Consciousness is not “in” space — it *is* space.

5. The call to self-recognition

He ends with a call: “*You, O the fifth element! ... come back to your home!*”

This is Hulusi’s classic move:

- He shows that we are trapped in earth-based perception (body, elements, cocoon).
 - Then he reminds us that our root is not in matter but in the **infinite consciousness that sustains it**.
 - “Home” is this recognition of unity — the indivisible oneness of space (the Divine field).
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In short

Hulusi is redefining “space”:

- Not physical emptiness, but the **infinite conscious field** in which all forms appear.
- It is the true “fifth element” of our being.
- Our task is to awaken from identification with earth, water, fire, and air — and rediscover ourselves as space itself, the manifestation of Divine Names.
- Until then, we live cocooned, limited — but the call is always to “return home.”