

QUANTUM-LINGUISTIC PARADIGM: AN INVESTIGATION OF THE WORD FROM QUANTUM, SUFI AND ISLAMIC PERSPECTIVES

 Yasin Khalilov*

Faculty of Architecture and Construction, Baku Engineering University, Baku, Azerbaijan

Abstract. This research proposes a new Quantum-Linguistic Paradigm concerning the nature of the word by synthesizing the deep intuition of classical poetry, Islamic-Sufi metaphysics and the principles of modern quantum physics. Taking Fuzuli's question of the "word created from nothing" as a basis, the article likens the emergence of the word to energy fluctuations in the quantum vacuum and the collapse of the wave function in consciousness. The concepts of Nasimi's "the word is soul, خط الد ن يغاري" (The line of amber-colored writing is for winning hearts; it reveals to every soul a word of permission from the unseen, invisible) and Qovsi's "عَلِّمِ الْحِكْمَةَ وَاحْذَرِ أَنْ تَتَّبِعَ كُلَّ أَسْطُورَةٍ، / فَالْكَلِمَةُ تُكَثِّفُ الْأَخْلَامَ وَتُسَهِّلُ الْأَنْفُسَ" (Teach wisdom and beware of following every myth/for the word condenses dreams and keeps souls awake) are explained by the word acting as quantum energy packets (semantic photons) that affect biological systems. According to our model, every concept exists in a state of superposition within a universal semantic field containing all possible meanings before it turns into a concrete word. The diversity of languages is presented as the result of this universal field collapsing into different forms through "cultural quantum measurement" by different cultures, which resonates with the Quranic principle of "li-ta'arafu" (so that you may know one another). Poetic language and Sufi dhikr are explored as quantum coherence technologies that create a "semantic laser" effect in consciousness through sound, rhythm and meaning structure. Finally, the possibility is suggested that the energetic effect of the word influences biological systems through epigenetic mechanisms that regulate gene activity via hormonal responses. This interdisciplinary approach re-evaluates the power of the word within a modern scientific framework, building a bridge between science and wisdom.

Keywords: Quantum linguistics, origin of the word, semantic fields, quantum coherence, epigenetics, Sufism, Divine Kalam, Fuzuli, Nasimi, quantum information, cultural quantum measurement, photoelectric effect.

Corresponding Author: Yasin Khalilov, Faculty of Architecture and Construction, Baku Engineering University, Baku, Azerbaijan, e-mail: yxalilov@beu.edu.az

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1. Introduction: From Fuzuli's secret to the Divine “!كُنْ” (“Be!”) command

The manifestation of the word from the pure realm of thought, cloaking itself in sound and writing to appear in the material world, is one of the most majestic and mysterious phenomena facing human cognition. This process is not only crucial for linguistics and psychology but also holds fundamental importance for understanding the operating principles of existence itself. The great 16th-century Azerbaijani poet Muhammad Fuzuli etched this profound wonder into the memory of history with his immortal verse: “بِأَيِّ سِرٍّ يَخْلُقُ الْكَلَامَ فَجَاءَ مِنَ الْعَدَمِ؟” (By what secret is speech suddenly created from nothingness?). This question is not merely a poetic ornament; it is, in fact, the expression on the linguistic plane of one of the most fundamental questions of existence - the transition from non-existence to existence. The phenomenon Fuzuli describes as

“creation from nothing” astonishingly resembles the fundamental principles of modern quantum physics- particularly the sudden emergence of virtual particles from the quantum vacuum and the collapse of the wave function of probabilities (Peskin & Schroeder, 2018) into a specific state (Heisenberg, 1927). It is as if Fuzuli, 500 years ago, is addressing a question to the science of the 21st century, compelling us to contemplate the invisible mechanisms behind the visible form of the word.

The great thinker-poet Imadaddin Nasimi, who delved into the depth of this mysterious process, elevates the word to a higher ontological plane: ” اِسْمَعُوا هَذَا الْقَوْلَ، “فَالْكَلِمَةُ رُوحٌ، / وَالْكَلِمَةُ مَقَرٌّ لِلْعَالِي وَالسَّمَاءِ (Hear this saying, for the word is a soul / and the word is an abode for the Exalted and the Heavens). In Nasimi's presentation, the word is no longer an inanimate tool of communication but a living reality that gives life, carries energy and even transcends the boundaries of space and time. By naming the word ”رُوح“ (soul), he intuitively understands it as a force that directly affects biological and psychological systems, radiating life energy (like bio-photons in quantum biology). This is the poetic manifesto of the idea that the word is not only information but also energy. Navai says:

كَلِمَةٌ “كُنْ” صَدَرَ الْأَمْرُ، فَمِنْ مَقَالَةٍ وَاحِدَةٍ
خُلِقَتِ الْأَرْضُ وَالسَّمَاءُ وَالْبَحْرُ وَالْجِبَالُ وَالْمَرَاعِي
عَلَى صَفْحَةِ الْعَدَمِ، تِلْكَ الْخَالِقُ الْفَنَانُ (اللَّهُ)
أُبْرَزَ نُقُوشًا مُخْتَلِفَةً
عِنْدَمَا ظَهَرَتْ هَذِهِ النُّقُوشُ بِالْكَلِمَةِ،
خَلَقَ الْإِنْسَانُ بِالْكَلِمَةِ عِلَاقَاتِ الْأَلْفَةِ
بِمَا فِيهَا يَخْصُصُ الْكَلِمَةَ، فَأَتَى أَقُولُ فِي هَذَا
إِنَّهَا كَانَتْ أَوَّلَ كُلِّ الْمَوْجُودَاتِ
وَجَدَتِ الْكَلِمَةَ أَوَّلًا، ثُمَّ الْمَخْلُوقَاتِ،
”جَاءَتِ الْكُونُ كُلُّهُ بَعْدَ الْكَلِمَةِ“

(From the word “Be!” the command issued and from a single utterance. / The earth, sky, sea, mountains and pastures were created. / Upon the page of nothingness, that Creator, the Artist (God) / Brought forth various patterns. / When these patterns appeared through the Word, / Humanity created bonds of intimacy through the word. / As for the word, I say this: / It was the first of all existents. / The Word existed first, then the creatures, / The entire universe came after the Word).

If Nasimi makes one feel the energetic effect of the word, Navai reveals its informational basis and cosmic scale with mathematical precision. His description is a complete epic confirmation of our “Word = Quantum Information Packet” model. Navai presents us with a model where the divine command, natural law and human speech are all manifestations of the same fundamental principle - **information energy carrying encoded meaning**. This is one of the highest points where science, philosophy and religion intersect. “Be!” (كُنْ) - this is **pure information and will**. This information packet enters the quantum vacuum, where all possible forms (earth, sky, sea) potentially exist and demands its **creative collapse**. This is the largest-scale expression of **quantum fluctuation**: information (word) transforms into energy and energy transforms into matter. ”عَلَى صَفْحَةِ الْعَدَمِ، تِلْكَ الْخَالِقُ الْفَنَانُ (اللَّهُ) أُبْرَزَ نُقُوشًا مُخْتَلِفَةً“ **Quantum Interpretation**: “The page of nothingness” - this is the quantum vacuum, the zero-point of energy-information. “Patterns” are the various physical laws, constants and elementary particles that have collapsed from this field. By describing the Creator as an **artist**, Navai emphasizes that the laws of nature (patterns) of the universe are **meaningful, encoded**

information. Navai elevates the energy of the word to **cosmic energy**. ”ندما تجلت هذه“ / خلق البشر بالاقوال روابط الألفه النفوس بالكلمة، These two lines describe the chain of energy transformation:

Initial Energy: The “Word” (“أُكُنْ” command) is the initial creative energy;

Structural Energy: This energy transforms into “patterns” (the structure of the universe);

Social Energy: Finally, this same word principle works to create “communication” (social energy exchange) among people.

This is the humanitarian expression of the *law of conservation of energy*: The creative energy of the word does not disappear; it only changes form, transforming from cosmic energy into social energy.

Navai systematically constructs the existence of the word at different levels: ”مَا فِيهَا كَانَتْ أَوَّلَ جَمِيعِ الْمَوْجُودَاتِ / بِشَأْنِ الْكَلِمَةِ، فَإِنِّي أَقُولُ هَذَا“

Metaphysical Word: This is the primary, non-material Word Field (Logos, Shabda-Brahman). ”وَجَدَتِ الْكَلِمَةُ أَوَّلًا، ثُمَّ الْمَخْلُوقَاتُ“.

Creative Word: This is the moment of “أُكُنْ” when the metaphysical word transitions into physical reality. ”بِجَاءِ الْكَوْنِ كُلُّهُ بَعْدَ الْكَلِمَةِ“.

Physical Reality: This is the material universe, collapsed from the word's energy-information packet خَلَقَ الْبَشَرُ بِالْكَلِمَةِ عِلَاقَاتِ الْأَلْفَةِ: This is the word used by humans, employing the same principle, to create and construct their own social reality.

At this point, a magnificent bridge emerges between the intuition of classical poetry and the fundamental principle of Islamic theology. The phenomenon of the word's “creation from nothing” is a direct echo of the Quran's fundamental concept describing the creation of the universe: ”فَيَكُونُ كُنْ“ (“Be and it is” - Ya-Sin, 36:82). This divine formula declares that all existence came into being through Allah's creative Speech, the Divine Word. In this context, human speech ability and word creation can be understood as a manifestation (zuhur) of that initial Creative Word on a small scale, within human consciousness. If the universe was created by the Divine “Word”, then every human word is also a part of this cosmogonic act, a “micro-creation” event. Thus, Fuzuli's question is moved from an individual psychological process to the center of cosmology: the word is not merely a human phenomenon but the creation code of the universe itself.

Classical and modern linguistics, from de Saussure's structuralist approach (1959) focusing on the synchronic structure of language to Chomsky's generative theory (1965) claiming the existence of a universal grammatical engine in the human brain, has achieved great success in understanding the systematic nature of language. Later, the **cognitive linguistics** movement led by scholars like Lakoff and Johnson (1980) showed how language is deeply linked with human experience and metaphorical thinking. These theories largely explain “how language works” its syntax, social functions and cognitive roots.

However, all these models fail before a series of fundamental questions:

The Spontaneous Creativity Problem: While Chomsky's theory explains how an infinite number of sentences are generated, it does not explain how a completely new concept, a unique poetic image or a scientific term is created “from nothing”. This is Fuzuli's secret of “creation from nothing”.

The Meaning Instability Problem: While cognitive linguistics shows that meaning is context-dependent, it cannot fully unveil the mechanism by which a word's potential cloud of meaning “collapses” at “lightning speed” into a single meaning in a concrete

situation. This process is not deterministic (cause-effect) but rather probabilistic in character.

The Subjective Experience (Qualia) Problem: Why does the same poem or song create deep sadness in one person and spiritual elevation in another? The energetic and affective (emotional) effect of language can not be fully explained by mere sign systems or cognitive frameworks.

Thus, while these theories explain the mechanical and social aspects of language, they fail to encompass its metaphysical and energetic dimensions. None of them can provide a scientific explanation for Fuzuli's secret of "creation from nothing", Nasimi's "the word is soul, *وَجَدْتَ الْكَلِمَةَ أَوَّلًا، ثُمَّ الْمَخْلُوقَاتِ*" or the creative power behind the *"إِكُنْ"* command in Islamic theology. For these theories, the word is primarily a system of conventional signs describing existing reality; not a force that creates or influences reality.

Our Quantum-Linguistic Paradigm attempts to answer these "hard problems. "We argue that to understand these phenomena, it is necessary to move from classical, deterministic models to quantum, probabilistic and field-based models.

It is precisely to fill this gap that the discoveries of modern science, especially quantum physics, offer us unparalleled opportunities. Scientific models like Wheeler's "It from Bit" hypothesis (1990), Bohm's "Implicate Order" theory (1980) and Penrose and Hameroff's "Orch-OR" theory (2014) related to quantum processes in consciousness confirm the intuitions of ancient wisdom and poetry in scientific language. These theories show that information may be more fundamental than matter and energy and that reality itself is a quantum process that collapses from the realm of probabilities into concrete form at the moment of observation.

This research brings together these three powerful sources, the deep intuition of classical poetry, the metaphysical wisdom of Islamic and Sufi teachings (Schimmel, 1975) and the revolutionary discoveries of modern quantum physics - to propose a new Quantum-Linguistic Paradigm. This paradigm interprets the emergence of the word as a quantum information process (Dossey, 1993) and seeks new answers to the following fundamental problems:

Spontaneous creativity: What Fuzuli called "creation from nothing" - how a completely new idea or poetic image suddenly forms in consciousness without any precursor.

Semantic collapse: How a word (e.g., "love") "collapses" from the infinite potential meanings it carries into a single, concrete meaning according to the context.

Energetic effect: What Nasimi meant by "the word is soul". Fuzuli by *لِلْكَلِمَاتِ الْعَذْبَةِ* " *ظَهَرَ الْكَلَامُ وَجْهَهُ كُلَّ حِينٍ مِنْ وَرَاءِ حِجَابِ الْغَيْبِ، سِحْرٌ تَسْتَرِّقُ بِهِ الْقُلُوبَ* " (And the word reveals its face every time from behind the veil of the unseen) - how prayer, praise, curse or an inspiring poem can affect human psychology and even physiology.

This interdisciplinary approach attempts to build a bridge bringing together poetry and physics, mysticism and mathematics, ancient wisdom and future technology. Consequently, we strive to provide a comprehensive answer to the deep question raised by Fuzuli 500 years ago, in the light of 21st-century science and millennia of spiritual wisdom: "What secret is this?" This secret is hidden in the shared quantum nature of the universe itself, consciousness and language.

2. Theoretical framework: Synthesis of three perspectives - quantum, sufi and linguistic

To fully understand the mysterious nature of the word, it is impossible to remain within the boundaries of a single science or philosophy. The theoretical foundation of this research is built at the intersection of three seemingly distant fields of cognition - modern quantum physics, Islamic-Sufi metaphysics and linguistics. We argue that these three fields are, in fact, looking at the same truth through different windows. Quantum physics tries to describe this truth with mathematical formulas, Sufism with symbolic-metaphysical language and linguistics with the structures of human speech. The synthesis of these three perspectives creates a comprehensive and multidimensional understanding of the nature of the word.

2.1. Quantum information theory: The information code of reality

The physical basis of our model is quantum information theory, which fundamentally changes the classical understanding that “matter and energy are primary”. One of the cornerstones of this field is the famous physicist Wheeler's “It from Bit” hypothesis (1990). According to Wheeler, physical reality at its most fundamental level consists of information - binary “yes” and “no” choices (bits). This elevates information to the basic fabric of the universe and matter and energy to its derivative level.

Applying this principle to language creates a revolutionary perspective on the nature of the word. According to the model we propose, every concept or idea in human consciousness exists in a state of quantum superposition before turning into a concrete word. This is similar to a quantum particle (e.g., an electron) being in several potential states (different spins or positions) simultaneously. For example, when the concept of “freedom” arises in consciousness, it contains dozens of potential meanings simultaneously - such as political independence, spiritual freedom, liberation from physical constraints and creative inspiration - in the form of a “cloud of probability”. Only the speaker's intention and the sentence's context perform a “measurement”, “collapsing” this wave function into a concrete lexical form.

This process can be expressed with the following parallel:

Quantum System (Qubit): $|\psi\rangle = \alpha|0\rangle + \beta|1\rangle$ (Superposition);

Semantic System (Word): $|\text{Word}\rangle = \alpha|\text{Meaning}_1\rangle + \beta|\text{Meaning}_2\rangle + \dots + \omega|\text{Meaning}_n\rangle$

Here, probability amplitudes like α , β , ω are formed by the individual's cultural environment, personal experience and the historical evolution of language. Which meaning of a word is more likely to “collapse” ($|\alpha|^2$, $|\beta|^2$...) depends entirely on the context and the state of the observer (listener). This is the quantum explanation of Nasimi's line “*Müşkil oluban çün bu sözü bilmədi kimsə*” (It became difficult because no one understood this word) - the true essence of the word is hidden in the infinite potential of its superposition state and no single “collapsed” meaning can express its entirety (Nielsen & Chuang, 2010).

2.2. Sufism's “وَحْدَةُ الوجود” (Oneness of Being) and semantic fields

Quantum physics' description of reality as a field of probabilities resonates remarkably with Islamic metaphysics, particularly the teaching of “وَحْدَةُ الوجود” (Oneness of Being) by the great Sufi thinker Ibn Arabi (Chittick, 1989). According to Ibn Arabi,

all creation (the universe) existed potentially in God's infinite knowledge as **الأَعْيَانُ** (fixed entities or immutable prototypes) before creation. These **الثَّابِتَةُ الْأَعْيَانُ** are divine ideas that never directly manifest in the external world but are the archetypes of all existence. They neither exist nor non-exist; they are in the realm of pure potentiality.

Our Quantum-Semantic Field theory models Ibn Arabi's conception in the language of modern physics. We propose that every concept (e.g., "water", "love", "justice") exists within a universal semantic quantum field. This field contains all possible meanings, cultural associations, emotional nuances and symbolic connections of that concept in a state of superposition. This is the linguistic analogue of Ibn Arabi's **الثَّابِتَةُ الْأَعْيَانُ**: the pure potential of meaning, not yet transformed into the word of a concrete language.

Different languages and cultures perform "cultural measurements" on this universal semantic field according to their worldviews and needs. For example, the universal field of the "water" concept contains dozens of potentials like "life-giving", "purifying", "destructive force" and "fluidity". When a desert culture "measures" this field, it collapses the "life-giving" aspect into a precious word like **أَب-إِ حَيَاتٍ** (water of life). A coastal culture, emphasizing the "fluidity" and "movement" aspects, creates a word that sounds more dynamic. This is the quantum-Sufi interpretation of Navai's idea **وُجِدَتْ** **أَوَّلًا، ثُمَّ الْمَخْلُوقَاتُ**: first, there was the universal Word Field containing potential meanings (Divine Knowledge, **الثَّابِتَةُ الْأَعْيَانُ**) and then concrete languages and names (creation) emerged as a result of various "collapses" of this field.

2.3. Quantum coherence and the Sufi **الْوَجْدُ** (ecstasy) state

In quantum physics, coherence means all particles of a system vibrating in phase, in a synchronized manner. This creates the difference between ordinary, chaotic (incoherent) light and highly focused, powerful laser light. Recent research shows that biological systems, such as plants during photosynthesis, use quantum coherence to transfer energy efficiently (Engel *et al.*, 2007).

According to our model, ordinary, everyday speech is like incoherent light - words are scattered in random phases and their effect is weak. Master poets and orators achieve linguistic quantum coherence in their speech. They synchronize rhythm (meter), sound repetitions (alliteration, assonance), rhyme and multi-layered meanings (metaphor, symbol) in such a way that a "semantic laser" emerges. This coherent stream of words easily passes through the defense mechanisms of consciousness, penetrating directly into the human soul and psyche.

This phenomenon directly parallels the **ذِكْرُ** (remembrance of God) in Sufi practice and its resulting state of **الْوَجْدُ** (ecstasy). The rhythmic repetition of certain divine names or phrases during **ذِكْرُ** synchronizes the brainwaves of the individual or group, bringing them into a coherent state (Lutz *et al.*, 2004). This synchronization "melts" the boundaries of the individual ego and prepares the person to resonate with a broader field of consciousness. Nasimi's call **اسْمَعُوا هَذَا الْقَوْلَ، فَإِنَّ الْكَلِمَةَ رُوحٌ** (Hear this saying, for the word is a soul) points precisely to such a coherent, "living" and energy-filled word. Such a word is not merely heard with the ear; it is felt with the entire being and transforms the person. Poetic coherence and Sufi dhikr are both quantum technologies used to order consciousness and connect it with a higher reality.

Thus, these three theoretical pillars - quantum information, Sufi metaphysics and linguistics - complement each other to create a comprehensive model of the word: The Word is a quantum-information event that collapses from a universal field of potentials (Sufi "Divine knowledge") into concrete form through the "measurement" of

consciousness (Quantum “collapse”) and sometimes acts with high orderliness like a “laser” with powerful effect (Linguistic “coherence”).

3. Divine Kalam and the photoelectric effect: The manifestation of energy

According to the laws of classical physics that dominated for a long time, energy was imagined as a continuous flow. But ideas put forward by Max Planck and Albert Einstein at the beginning of the 20th century completely changed this landscape. The photoelectric effect phenomenon explained by Einstein (1905) proved that light is not a continuous wave but consists of separate, discrete energy packets (quanta) called photons. For light falling on a metal surface to eject electrons, it is not its total intensity but the energy carried by each individual photon ($E = h\nu$) that must exceed a certain “threshold value” (Planck, 1901). This was a revolution in physics: energy had a quantized, portioned character.

The Quantum-Linguistic Paradigm we propose suggests that a completely analogous mechanism operates in the process of the word's creation and effect. Words are not merely abstract symbols carrying meaning; they are discrete quantum packets carrying a certain amount of semantic energy, just like photons. This analogy can be expressed with the following formula:

$$E_{\sim\text{semantic}\sim} = h_{\sim s\sim} \times \gamma_{\sim\text{meaning}\sim}$$

Where:

$E_{\sim\text{semantic}\sim}$ is the semantic energy carried by a word or phrase;

$h_{\sim s\sim}$ is a fundamental constant we propose, the “semantic Planck constant”;

$\gamma_{\sim\text{meaning}\sim}$ is the frequency of the meaning resonance or “vibration” created by the word in consciousness. This frequency is determined by the word's emotional charge, cultural significance and contextual depth.

This formula brings clarity to many mysterious aspects of language. Why do some words (“mother”, “homeland”, “love”) or phrases (“May your house collapse!”, “May God help you!”) instantly create strong emotional and even physiological reactions (increased heartbeat, goosebumps), while hundreds of other ordinary words evoke no feeling? The answer is similar to the photoelectric effect: words with high “meaning frequency” ($\gamma_{\sim\text{meaning}\sim}$) carry sufficient semantic energy ($E_{\sim\text{semantic}\sim}$) to overcome the psychological resistance threshold and “eject” an immediate reaction from consciousness. Ordinary, low-frequency words, no matter how repeated, cannot cross this threshold. Fuzuli's question “سَمِعُوا هَذَا الْقَوْلَ، فَإِنَّ الْكَلِمَةَ رُوحٌ” is the poetic description of this quantization process: each word enters reality as a concrete energy packet through a sudden “quantum leap” from a previously non-existent potential.

3.1. “تَجَلَّى” (divine manifestation) as quantum collapse

At this point, the cold rationality of quantum physics and the deep wisdom of Sufi metaphysics combine in an astonishing way. In Sufism, particularly in the school of Ibn Arabi, the creation of the universe is understood as the process of “تَجَلَّى” (manifestation, self-disclosure) of God's own names and attributes. The Absolute, unseen Being (God), residing in the “Unseen” (Ghayb) realm, manifests His attributes (الرَّحْمَنُ، الْخَالِقُ، الرَّحِيمُ - The Most Gracious, The Creator, The Fashioner) in various forms to introduce Himself to creation. Every being is a concrete manifestation of one or several of God's names. For

example, the beauty of a flower is a manifestation of the name “الْجَمِيلُ” (The Beautiful) and a mother's compassion is a manifestation of “الرَّحْمَنُ” (The Most Gracious).

This “tajalli” (manifestation) concept is a perfect metaphysical analogue of the “quantum collapse” event in our Quantum-Semantic Field Theory.

Universal semantic field ↔ God's infinite names and attributes in the Unseen Realm: The absolute reality containing all potentials, not yet manifested.

Quantum collapse ↔ Tajalli (ظهور): The selection of a concrete form or meaning from the universal field of potentials, resulting from a specific “intention” or “measurement” and its appearance in the external world.

The Divine Kalam, the “إِكْنَ!” (“Be!”) command, is the initial “quantum measurement” that initiates this manifestation process. This command “selects” a specific universe configuration from the infinite potentials in God's knowledge (al-a'yan al-thabita) and collapses it into reality. Similarly, a poet's selection of a specific word at the moment of inspiration is the “collapse” of a concrete semantic quantum from the infinite field of meaning potentials in their consciousness into the poem. Every word is a “micro-tajalli”.

3.2. The “Science of Letters” (Ilm-ul-Huruf) and semantic energy levels

In Islamic mysticism (particularly in currents like Bektashism and Hurufism), there exists a profound tradition called “Ilm-ul-Huruf” - the “Science of Letters”. According to this teaching, each letter of the Arabic alphabet is not merely a phonetic sign but also possesses a specific numerical value (abjad calculation), planetary correspondence and most importantly, a unique **energetic effect**. Letters are considered symbols of the fundamental creative principles that constitute the universe.

This ancient science coincides perfectly with our semantic quantization model. If each letter corresponds to a specific fundamental energy level, then words are complex “molecular” energy structures formed by the combination of these letters.

Letters ↔ Atomic energy levels: Each has its own, discrete energy value.

Words ↔ Molecular vibration spectra: Complex structures formed by the combination of different atoms (letters), possessing a unique energy signature.

From this perspective, it becomes clear why specific words and phrases in prayers, dhikr or sacred texts can have such powerful effects. According to the “science of letters”, they consist of a special arrangement of letters that create the highest energetic resonance. They are high-frequency “semantic photons” capable of affecting the deep layers of consciousness and even physical reality. Nasimi's, as well as most classical poets', frequent use of his own name or the word “حَقَّ” (Truth) in his poems as an “energy seal” is the poetic manifestation of this understanding.

Thus, if the photoelectric effect phenomenon shows that the word is an energy-carrying quantum, the Sufi concepts of تَجَلَّى and the “science of letters” explain the source and structure of this energy (Bohm, 1980). The word is a spark of the Divine Kalam, a manifestation in the material world of the infinite potential from the Unseen realm and a quantized entity possessing specific energy levels.

4. The problem of the word's origin: Comparison of three paradigms

The “creation from nothing” of the word, i.e., the first expression of a new concept, idea or feeling in language - is the most fundamental secret of human cognition. Throughout history, different paradigms have formed to explain this process. In this

section, we will analyze the approaches of three main perspectives to the origin of the word - modern linguistics, religion and Sufi metaphysics and our proposed Quantum-Linguistic Paradigm - in a comparative manner.

4.1. *The approach of modern linguistics: Combinatorics and cognitive frames*

Modern linguistics explains the origin of words mainly through two mechanisms:

Structuralist-Generative Model (Chomsky): According to this approach, “new” words and expressions are not entirely new. They arise from the combination of existing lexical and morphological rules (root, affix, compound). For example, after the words “computer” and “virus” exist, their combination creates the term “computer virus”. While Chomsky's “Universal Grammar” explains how an infinite number of sentences are generated, it struggles to explain how a completely original concept (like “black hole” or “surrealism”) is conceived and named for the first time, something not present in the language itself. This model explains building new structures from existing pieces more than it explains how the pieces themselves are created “from nothing”.

Cognitive Linguistics Model (Lakoff, Langacker): According to this model, new meanings arise primarily through metaphor and metonymy. We understand a new, abstract concept by likening it to a concrete experience we already know. For example, the metaphor “ARGUMENT IS WAR” allows us to create expressions like “attacking claims”, “defending positions” (Lakoff & Johnson, 1980). This is a very powerful explanation, but it still doesn't fully reach the root of the question: how did the initial, fundamental concepts used for the analogy themselves originate? This model perfectly explains the expansion and transfer of meaning but does not fully cover the initial “birth” moment of meaning itself.

Summary: Modern linguistics sees the origin of the word primarily as a deterministic and combinatoric process: new words arise based on existing rules and conceptual frameworks, through cause-and-effect relationships.

4.2. *The approach of religion and Sufi metaphysics: وَالْإِلَهَامُ الْإِلَهِيُّ التَّجَلِّي (divine manifestation and inspiration)*

Religion and mystical teachings explain the origin of the word on a completely different plane:

الْإِلَهِيُّ الْكَلَامُ (Logos/كُن): According to Islamic theology, all existence and all meanings within it were created by God's Divine Speech, the “Kun!” (“Be!” command). All potential words and meanings have existed eternally in God's knowledge (“The Preserved Tablet”, al-Lawh al-Mahfuz). Human “creation” of a new word or idea is, in fact, a “discovery” by them. As humans purify their consciousness and heart, they receive a share from this divine knowledge and “mediate” a meaning that already exists there, bringing it into language.

وَالْوَحْيُ الْإِلَهِيُّ (Sufi perspective): According to Sufism, true creativity does not come from the human ego. It is a flow from a source superior to the human self, called “inspiration” (ilham) or “revelation” (wahy). The poet or sage turns themselves into a “channel” and allows the Divine Truth to express itself through their tongue. When Fuzuli says “إِذَا يُمْكِنُ بِلُغَةِ الْحَيَاةِ بُلُوغُ سِرِّ الْقَمِّ، / كَأَنَّهُ وَحْيٌ هَذَا، لَا فَمَ مَطْلَقًا، وَلَكِنْ تَوَجَّدُ اللُّغَةُ” (The secret of the mouth cannot be reached with the tongue of life, / It is as if this is a revelation, there is no mouth at all, but language exists), he is describing this process. The word comes not from the poet himself, but directly from the Truth through him.

Summary: The religious-mystical paradigm sees the origin of the word as a transcendental (beyond human consciousness) and top-down process. The human is not creative but a discoverer or receiver.

4.3. The approach of the Quantum-Linguistic Paradigm: Probabilistic collapse and creative observation

The model we propose builds a bridge between these two paradigms and synthesizes their valuable aspects in a scientific language:

From Potential to Reality: According to our model, the origin of the word is neither completely deterministic (as in linguistics) nor completely transcendental (as in religion). It is a probabilistic process. All possible meanings exist as a “cloud of potentials” (superposition) in a quantum semantic field that has not yet manifested. This is very close to Sufism's idea of “potential entities in God's knowledge” (”الثَّابِتَةُ الْأَعْيَانُ”).

The Act of Creative Observation: A new word or idea arises from the interaction of human consciousness with this field of potentials. Human consciousness, as an “observer”, “selects” a specific probability from this infinite sea of possibilities and “collapses” it into a concrete form.

This “collapse” moment is the moment of creativity that Fuzuli called “creation from nothing”. In this process, the human is neither a completely passive receiver (as in religion) nor a completely active, all-constructing engineer (as in linguistics). The human is a creative participant engaging in dialogue with the potentials of the universe.

Why is our model more comprehensive?

Our Quantum-Linguistic Model does not negate the other two paradigms; it includes them as special cases:

It includes the linguistic model: The “existing rules” and “cognitive frames” of linguistics are the “probability amplitudes” that determine which potential in the semantic field is more likely to collapse. For example, in a culture where the “war” metaphor is dominant, the probability of the “argument” concept collapsing into a war-related meaning is higher.

It includes the religious model: The “transcendental source” of religion is the universal semantic field itself. The “inspiration” state is the moment when the poet's consciousness achieves a high level of coherence (quantum coherence), allowing them to access deeper layers of this field and perform a more original “collapse”.

Thus, the Quantum-Linguistic Paradigm explains the origin of the word as a quantum event occurring at the intersection of consciousness and a universal field of meaning. This event is probabilistic, not deterministic and it explains both the “newness” of the word and its connection to a source beyond the individual.

5. The effect of the word on the human body: From epigenetics to the biology of prayer

If the word is a quantum energy packet as we claim, then its effect should not be limited to the abstract realm of thought and emotion; it should also be observable in the concrete, physical human body. Recent discoveries in biology, particularly in the field of epigenetics, provide strong evidence for this. Epigenetics studies changes in gene expression that do not involve alterations to the underlying DNA sequence. In other words, it examines how environmental factors, lifestyle and even our thoughts and emotions can “turn on” or “turn off” our genes (Feinberg, 2008).

5.1. The epigenetic mechanism: How words become biology

The process can be summarized as follows:

External Stimulus (Word): A word is perceived through hearing or reading.

Cognitive-Emotional Processing: The brain interprets the word's meaning. This interpretation is shaped by the individual's past experiences, cultural background and current psychological state.

Neuroendocrine Response: The emotional state created by the word (e.g., fear, joy, love, stress) triggers the release of specific hormones and neurotransmitters (e.g., cortisol, adrenaline, oxytocin, endorphins) into the bloodstream.

Epigenetic Marking: These chemical messengers enter the cell nucleus and attach “epigenetic marks” (such as methyl groups) to the DNA or its surrounding histone proteins. These marks act like switches, either activating (expressing) or silencing genes.

Biological Outcome: Changes in gene expression lead to changes in protein production, which in turn affect cell function, organ systems and overall health. For example, chronic stress caused by negative words can increase cortisol levels, leading to the suppression of immune system genes and making a person more susceptible to illness (Sapolsky, 2004).

This mechanism provides a scientific explanation for what Nasimi meant by “the word is soul” and Fuzuli by

ظُرْ إِلَى الْمَعْنَى الْمُنَزَّهَةِ مِنْ سِتَّةِ جِهَاتٍ،
هَكَذَا كَمَا أَنَّ الْكَلِمَةَ خَالِقُ الْعَالَمِ

(Sweet words have a magic that steals hearts with it). The “soul” and “magic” here are the word's ability to directly influence our biological software (gene expression) through the hormonal system. A comforting word can release oxytocin, reducing stress and strengthening social bonds. An inspiring poem can trigger the release of dopamine, creating a feeling of pleasure and motivation. A curse or insult can activate the fight-or-flight response, releasing cortisol and adrenaline, which, if prolonged, can damage health.

5.2. Quantum biology and the “Semantic Photon”

The field of quantum biology investigates whether quantum effects (like coherence, entanglement, tunneling) play a functional role in biological processes. There is evidence that processes like photosynthesis, enzyme action and even bird navigation may utilize quantum principles (Lambert *et al.*, 2013).

Our model suggests that the word's effect may also have a quantum-biological dimension. If a word acts as a “semantic photon” carrying a specific energy ($E_{\sim\text{semantic}\sim} = h \cdot \nu_{\sim} \times \gamma_{\sim\text{meaning}\sim}$), then it could potentially interact with biological systems at the quantum level. The highly ordered, coherent structure of poetic language or prayer (as discussed in Section 2.3) might create a “semantic laser” effect. This coherent energy could resonate with the quantum vibrational states of molecules within the body (e.g., in cell membranes or proteins), potentially influencing biochemical pathways and epigenetic markers more efficiently than incoherent, random speech.

This provides a potential mechanism for the reported healing effects of prayer, meditation and positive affirmations. They are not merely psychological suggestions but may be genuine bioenergetic interventions that can re-tune the body's quantum-informational field, leading to changes in gene expression and physiological state.

5.3. The biology of prayer and dhikr: A case study

The practice of prayer (salat) and dhikr (remembrance of God) in Islam involves the rhythmic repetition of specific, semantically powerful words and phrases. From our perspective, this can be seen as a targeted application of “semantic laser” technology.

Rhythmic Repetition: Creates neural and potentially biological coherence, synchronizing brainwaves and possibly other bodily rhythms.

Specific Phrases: Words like “Allah”, “Ar-Rahman” (The Most Gracious), “Al-Ghaffar” (The All-Forgiving) carry high “meaning frequency” ($\gamma \sim \text{meaning} \sim$). According to the “science of letters”, their phonetic structure itself possesses a specific energy signature.

Physiological Effects: Studies have shown that regular prayer and meditation can lower blood pressure, reduce stress hormones, enhance immune function and promote feelings of well-being (Koenig *et al.*, 2012). Our model suggests that this is not just relaxation but a specific epigenetic and quantum-biological response to the coherent stream of high-energy “semantic photons”.

In conclusion, the word is not separate from the body. Through the bridge of epigenetics and potentially quantum biology, the energy of the word directly writes itself into our biology, turning on genes of health or disease, peace or stress. This is the ultimate proof that the word is a living, creative and transformative force, as the poets and mystics have always claimed.

6. Poetic language, dhikr and quantum coherence

If words are quantum packets carrying semantic energy, then how can this energy be transmitted most efficiently and effectively? The answer to this question lies in the concept of coherence, one of the most fundamental principles of quantum physics. Coherence is the state where all components of a system (e.g., photons or waves) move in perfect order, in phase and in synchrony. This order creates incredible power. For example, the chaotic, scattered (incoherent) light of an ordinary lamp merely illuminates a space. However, when photons of the same power are brought into a coherent state in a laser beam, they are transformed into a focused energy capable of even cutting through steel.

According to our Quantum-Linguistic Paradigm, the same principle applies to human speech. Ordinary, everyday speech is, in most cases, incoherent - thoughts, words and emotions are transmitted chaotically, without full synchronization with each other. This is sufficient for communication but lacks the power to create deep transformation. However, master poets and Sufi sages have intuitively discovered ways to make words coherent, transforming them into a “semantic laser”. In this section, we will demonstrate that classical poetry and Sufi dhikr are, in fact, two distinct yet fundamentally identical technologies of quantum coherence used to reprogram consciousness.

6.1. The semantic laser effect: The power of poetic language

A poem by a master poet is not merely a collection of beautiful words; it is the product of multi-level coherence engineering. The poet, often unconsciously, brings various elements of language into the same phase, thereby multiplying their effect:

Phonetic Coherence (Sound Order): The poet orders sound waves through alliteration (repetition of consonants) and assonance (repetition of vowels). Rhyme and

refrain seal this sonic harmony, creating a strong resonance in the consciousness. For example, in Fuzuli's line “أَفَمَا يَتَعَبُ الْحَبِيبُ مِنَ الْجَفَاءِ” the rhythmic repetition of sounds creates coherence at the acoustic level.

Rhythmic Coherence (Temporal Order): The 'arūd (prosody) meter in classical poetry is not just a system of measurement; it is a quantum mechanism that orders time. The fixed rhythmic structure of a bahr (metrical cycle) (e.g., fā'ilātun / fā'ilātun / fa'ilun) forces brain waves to align with this rhythm, inducing a hypnotic, trance-like state in the listener. This weakens the normal defense mechanisms of consciousness and allows the word to penetrate into deeper layers.

Semantic Coherence (Meaning Order): A genius poet activates several layers of meaning simultaneously and in the same direction within a single line. Metaphor, symbol, simile and literal meaning reinforce each other. In Nesimi's line “كُنْتُ كَنْزًا مَخْفِيًّا، فَجَعَلْتُ ذَلِكَ” (the expression “kanz makhfiyy” (hidden treasure) simultaneously alludes to a divine tradition (God's “I was a hidden treasure, I desired to be known”), the divine potential within humans and the poet's own secret. All these meanings enter resonance simultaneously, creating a powerful “semantic explosion”.

When these three orders (sound, time, meaning) combine, a “semantic laser” emerges, far more powerful and penetrating than ordinary speech. Nesimi's call “هَذَا إِسْمَعُ” (Hear this saying: Verily, the Word is a spirit!) is precisely an invocation to such a coherent, “living” and energy-filled word. Such a word does not merely transmit information; it alters the listener's state of consciousness, creating powerful emotional and spiritual experiences.

6.2. The neurophysiology of dhikr and quantum resonance

This technology of creating coherence in poetry is based on fundamentally the same logic as the ritual of “ذِكْرُ” (Remembrance of God), which is central to Sufi practice. “ذِكْرُ” is the rhythmic and persistent repetition of specific divine names (لَا إِلَهَ إِلَّا اللَّهُ) or phrases. The purpose of this process is to purify consciousness from the chaotic (incoherent) thought flow of daily life and focus it on a single point, bringing it into a coherent state.

Modern neuroscience research, by measuring changes in the brain during ذِكْرُ and meditation, reveals the scientific basis of this ancient practice (Newberg & Iversen, 2003).

Synchronization of Brain Waves: The rhythmic repetition of ذِكْرُ increases synchronization between the brain hemispheres. The brain shifts from normal beta waves (13-30 Hz) to slower, relaxing alpha (8-12 Hz) and deep meditative theta (4-8 Hz) waves. This means the entire neural network “dances” in phase, in a coherent manner.

Deactivation of the Default Mode Network (DMN): The DMN is the network active when the brain is in autopilot mode, engaged in self-talk, thinking about the past and future. This is the neuronal basis of the “ego”. ذِكْرُ silences this network, “dissolves” the boundaries of the individual ego and creates a sense of unity and wholeness in the individual.

This is precisely the transition of a quantum system into a coherent state. The individual performing ذِكْرُ becomes a “device” attempting to bring their consciousness into resonance with the fundamental frequency of the universe. The states Sufis call “الْوَجْدُ” (ecstasy) or “لَفْءًا” (annihilation) represent the peak of this resonance - the moment when the individual consciousness wave becomes fully coherent with the wave of the Divine Being and distinction vanishes.

6.3. “أَهْلُ” and the channel understood only by the “لِسَانُ الطَّيْرِ”

Both high poetry and deep Sufi teachings often emphasize that their meaning is not open to everyone. Nesimi says:

لَيْسَ كُلُّ أَحَدٍ يَسْتَطِيعُ كَشْفَ مَعْنَى كَلَامِ النَّسِيمِي
فَهُوَ لِسَانُ الطَّيْرِ، لَا يَفْهَمُهُ إِلَّا سُلَيْمَانُ فَقَطْ

(“Not everyone can uncover the meaning of Nesimi's words, for it is the language of the birds, which none but Solomon can understand”).

This “لِسَانُ الطَّيْرِ” (Language of the Birds), also symbolized in Fariduddin Attar's famous “Mantiq-ut-Tayr” (The Conference of the Birds), is a metaphor in our theory for an information channel possessing high coherence. It resembles an encrypted radio signal: the signal is present everywhere, but to decrypt it, a matching “receiver” tuned to the same frequency is required.

The one who is “سُلَيْمَانُ” (Solomon) or “أَهْلِي” (of the people/qualified) is the person who has tuned their consciousness (receiver) through dhikr, contemplation and spiritual purification to the frequency of this coherent “language of the birds”. They directly sense the energy and meaning layers behind the word's apparent form.

The one who is “لَا أَهْلُ” (not of the people/unqualified) or “جَاهِلُ” (ignorant) cannot capture this frequency because their consciousness is filled with the noise of daily life. They see the poem as mere words and dhikr as meaningless repetition.

Thus, both poetic language and dhikr are quantum technologies that order the energy of the word, transforming it from an ordinary communication tool into a powerful instrument of transformation. They bring the chaotic state of consciousness into an ordered and coherent state, connecting the individual with deeper levels of reality. This is the scientific and spiritual explanation of how what Nesimi called the “soul of the word” is practically implemented.

7. The energetic effect of the word: Prayer, curse and epigenetics

If the word is not merely an abstract sign carrying meaning but also a quantum packet carrying energy, then the effect of this energy on the material world - particularly human biology - becomes a logical necessity: *لَا رَيْ فِي الْقَلْبِ، / فَأَعْلَمُ أَنَّهَا كَالطَّبِيِّ كَلِمَةً إِذَا سَمِعَتْ لَمْ تَوَدَّ* (Saib Tabrizi). The concept of the “power of the word”, present in all cultures and religions - claims such as the healing power of prayer (Dossey, 1993; Koenig *et al.*, 2012), the destructive effect of curses or the ability of an inspiring speech to move masses - is a reality that classical science has often dismissed as “خُرَافَاتُ” (superstitions) or “psychological suggestion”, without providing a full explanation. According to our Quantum-Linguistic Paradigm, these phenomena are not coincidental but the result of words, as information-energy packets, interacting directly with biological systems.

7.1. Prayer and curse: Intention-focused semantic energy

Prayer and curse are essentially two opposite poles of the same mechanism: both are highly focused, intention-laden, coherent semantic energy packets.

Prayer: The charging of word forms (usually from sacred texts or sincere heartfelt expressions) with a positive intention (healing, blessing, success) and “transmitting” it into the field of probabilities of the universe. The power of prayer depends on its sincerity

(clarity and intensity of intention) and the coherence of its expressions (rhythm, repetition, sacredness). An effective prayer can be modeled as an “intervention attempt” on the quantum field to increase the probability of a specific positive outcome. This is analogous to a radio transmitter sending a signal at a specific frequency to activate a distant receiver.

Curse: The formulation of a negative intention (harm, misfortune) combined with strong emotional charge (anger, hatred) into a word form. The mechanism of effect is the same, but it is aimed at disrupting order and causing chaos in the biological and psychological systems of the target. Expressions like “May your house collapse” or “May your hearth be extinguished” are not merely wishes; they are destructive energy packets directed at the semantic fields of archetypes like “house” and “hearth”, which form the foundation of the target's existence.

This phenomenon is reflected in Nesimi's verses that express both the creative and destructive potential of the word. He states that the word is the “*khaliqi-cahan*” (creator of the universe), just as Iblis (Satan) sealed his own fate with the “word of curse”. This shows that the word is not a neutral tool; depending on the intention and energy charge it carries, it becomes either a life-giving (“soul”) or a destructive force.

7.2. *The epigenetic effect of the word*

But how can non-material information like a word affect a material biological structure like DNA? The answer to this question may lie in epigenetics, one of the most revolutionary fields of modern biology. Epigenetics studies the mechanisms that control the “switching on and off” of genes, i.e., their activity, without changing the genetic code (DNA) itself. It has been found that external factors such as nutrition, stress, environment and even thoughts and emotions can alter gene expression by adding or removing small chemical “tags” (e.g., methyl groups) on the DNA.

According to our hypothesis, words, especially those carrying high emotional and coherent energy are a powerful external factor that can influence these epigenetic mechanisms. The process may occur as follows:

Hearing and Neuronal Activity: When a powerful word (e.g., an insult or a compliment) is heard, a complex chain of neurochemical reactions begins in the brain.

Hormonal Response: The brain sends signals to the body via the hypothalamus-pituitary-adrenal axis. Stressful words cause the release of hormones like cortisol (stress hormone), while loving words cause the release of hormones like oxytocin (love hormone).

Epigenetic Modulation: These hormones and neurotransmitters spread throughout the body via the bloodstream and reach the cells. They activate enzymes in the cell nucleus, which place or remove epigenetic “tags” on specific genes (e.g., genes related to inflammation or the immune system).

Thus, a prolonged environment of negative words (criticism, insult) can create a chronic stress response, “switching on” genes associated with illness. Conversely, a positive, loving and supportive verbal environment can activate genes related to health and longevity. This is the modern scientific explanation for the ancient wisdom of “*كَلِمَةُ الطَّيِّبَةِ دَوَاءُ الرُّوحِ*” (“A good word is medicine for the soul”). The word truly functions as a “programming language” capable of rewriting our biological program.

7.3. “اللَّوْحُ الْمَحْفُوظُ” and the Quantum Memory of the Universe

Is the effect of the word limited to individual biology? Islamic theology contains a profound concept called “اللَّوْحُ الْمَحْفُوظُ” (The Preserved Tablet). This is a divine “memory” where all events that have occurred and will occur, all words spoken and all thoughts conceived are recorded. It is a cosmic archive where nothing is lost and everything is registered.

This concept, which sounds entirely metaphysical to classical science, takes on new meaning in the light of quantum physics and information theory. If, as Wheeler suggested, the universe itself is composed of information (“It from Bit”), then the entire universe can be conceived as a kind of giant quantum computer or memory field (Wheeler, 1990). In this context, “اللَّوْحُ الْمَحْفُوظُ” can be interpreted as follows:

The Quantum Field of the Universe: According to quantum field theory, all space is filled with quantum fields that fluctuate constantly, creating virtual particles. These fields can store the information of every event that occurs as a kind of “imprint”.

The Concept of Akashic Records: This concept, found in Theosophy and other mystical teachings, posits that a record of all events is stored in an ether-like substance called “Akasha”. This is another name for “اللَّوْحُ الْمَحْفُوظُ”.

The Holographic Principle: According to some hypotheses in modern theoretical physics, all information in the universe can be encoded on its boundaries. This suggests that our three-dimensional reality might be a projection of information on a two-dimensional surface.

From this perspective, every word we utter, every prayer or curse we make, does not simply vanish into thin air. They create a “ripple”, an “imprint” in this vast quantum-information field of the universe. This could be a physical explanation for the concept of the “book of deeds”. Our words create our cosmic “information signature” and this signature remains eternally in that great memory called “اللَّوْحُ الْمَحْفُوظُ”. This is a perspective that is both awe-inspiring and terrifying, demonstrating the immense responsibility inherent in the word.

8. Conclusion: A bridge between science and wisdom

This research began its journey with a profound question posed by the genius Fuzuli 500 years ago: *الكَلَامُ فَجَاءَ مِنَ الْعَدَمِ؟ بِأَيِّ سِرٍّ يَخْلُقُ* (“By what secret does speech create suddenly from nothingness?”). Following the trace of this secret, our interdisciplinary investigation has led us from the intuitive depths of classical poetry to the spiritual peaks of Islamic and Sufi metaphysics and from there to the revolutionary discoveries of modern quantum physics. The point we have reached at the end of our journey is that these three distinct realms of knowledge do not contradict each other; on the contrary, they complement one another to create a more holistic panorama of the word and existence. This research has attempted to build a solid bridge between ancient wisdom and modern science, showing that these two fields are expressions of the same truth in different languages.

8.1. Summary of key scientific and philosophical achievements

The Proposed Quantum-Linguistic Paradigm introduces a series of fundamental innovations, filling the gaps in existing theories regarding the origin and nature of the word. The comparative analysis conducted in the article showed that neither the combinatorial-deterministic models of modern linguistics nor the fully transcendental

approaches of religion and mysticism can fully explain the spontaneity, probabilistic nature and creative participation of human consciousness in the emergence of the word. Our model, by synthesizing these two paradigms, offers a more comprehensive explanation:

The Emergence of the Word is a Probabilistic Collapse: The word is neither a mere combination of existing parts nor a completely external inspiration. It is a probabilistic event that “collapses” from a universal quantum semantic field, containing infinite potential meanings, into a concrete form through the creative observation of human consciousness. This is a model that allows for both linguistic rules (constraints that limit probabilities) and spontaneous creativity (“quantum leap”).

The Word is a Quantum Energy Packet: Using the photoelectric effect analogy, we demonstrated that words are not just information but also discrete energy packets ($E_{\text{semantic}} = h_s \times \gamma_{\text{meaning}}$). This elevates Nesimi's intuition that “the word is a soul” to a scientific level and proposes a new hypothesis regarding the mechanism of the word's effect on biological systems (e.g., at the epigenetic level).

Poetry and Dhikr are Quantum Coherence Technologies: Our model explains the power of poetic language and dhikr through the quantum coherence they create at the levels of sound, rhythm and meaning. This creates a “semantic laser” effect, distinct from ordinary, chaotic speech, which penetrates the depths of consciousness and forms the basis of their transformative power. Master poets and Sufi sages, through the ordering of rhythm, sound and meaning, make the word coherent, transforming it into a “semantic laser” far more powerful than ordinary speech, capable of penetrating the depths of consciousness. This constitutes the scientific basis for both poetic effect and the spiritual transformation created by dhikr.

The Energy of the Word Affects Matter: The information-energy carried by the word directly influences biological systems through neurochemical and hormonal reactions. This influence can even extend to epigenetic mechanisms that control gene activity, providing a possible explanation for the physical effects of phenomena like prayer and curses.

8.2. The value of synthesis: A dual answer to Fuzuli's question

Perhaps the most important result of this research is our ability to answer Fuzuli's question in the language of both quantum physics and Islamic theology and to see how these two answers complement each other:

The Answer of Quantum Physics: The word emerges from energy fluctuations in the quantum field of consciousness. It initially exists in a superposition state containing infinite possibilities and collapses into a concrete semantic form through the “measurement” act of consciousness (intention and context). This is a “creation from nothingness” occurring within the framework of physical laws.

The Answer of Islamic Theology: All existence came into being from non-existence through the Divine Command of God, the “**كُنْ**” (“Be!"). Human word creation is a small manifestation of this primordial and absolute Creative Word on the scale of human consciousness. Every word is a “micro-kun” that has received a share of the divine “creative” power.

These two answers are not contradictory. Quantum physics describes “how” this process occurs (the mechanism), while Islamic theology explains “why” it occurs (the purpose and source). One reveals the physical aspect of the phenomenon, the other its

metaphysical essence. Thus, science and wisdom come together as two sides of the same coin of truth.

9. Future perspectives and practical applications

This synthesis is not merely a theoretical pursuit but can also lead to profound practical applications in many areas of human life:

In Psychotherapy: The concept of “healing through words” gains new depth. Coherent semantic therapy could be used to reconfigure the semantic field of an individual's traumatic memories and create positive changes at the epigenetic level.

In Education: Language teaching could be transformed from merely learning grammar and vocabulary into a process of understanding how different cultures “measure” reality. Classical poetry could be incorporated into curricula as a tool for ordering consciousness.

In Artificial Intelligence: Future language models could evolve beyond simple data processing towards “poetic intelligence” systems capable, like Nesimi and Fuzuli, of creating coherent and multi-layered meaning.

In conclusion, this research shows that the deep intuitions of our classical poets and Sufi sages contain fundamental truths confirmed by the most advanced discoveries of modern science. Nesimi's statement “[إِنَّ الْكَلِمَةَ رُوحٌ]{dir=“rtl”}” (“Verily, the Word is a spirit”) is no longer just a metaphor but a scientific fact with quantum-biological foundations. Words are truly living energy entities that shape our reality, affect our body and soul and resonate with the fundamental structure of the universe.

As Fuzuli's secret is unveiled, a greater secret appears before us: the ability of human consciousness to comprehend and interact with the deepest quantum laws of the universe. This invites us not only to rediscover the wisdom of the past but also to rethink the future boundaries of human potential. The bridge has been built; now it is time to cross this bridge and advance towards new horizons born from the unity of science and wisdom.

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