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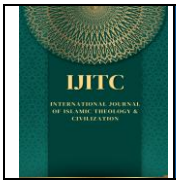

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BEYOND LIGHT: THE THEORY OF DIVINE INSTANTANEITY IN THE PROPHET'S MI'RĀJ

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ABSTRACT

This paper introduces the Theory of Divine Instantaneity (TDI) as a metaphysical framework for understanding the *Isrā' wa al-Mi'rāj*—the Night Journey and Ascension—of the Prophet Muhammad ﷺ. While classical Islamic theology affirms the reality of the *Mi'rāj* as a miraculous journey through space and the heavens, the speed and structure of such an event challenge both empirical physics and conventional metaphysical models. Drawing upon Qur'anic language, prophetic traditions, and insights from classical Islamic cosmology, this study proposes that the *Mi'rāj* did not involve physical acceleration but rather instantaneous actualization through Divine Will, as encapsulated in the Qur'anic formula: *"Be, and it is" (Kun Fayakoon)*. The theory outlines a three-tiered model of reality—*Dunya* (material), *Malakut* (angelic), and *Lahut* (divine realm)—through which the Prophet ﷺ ascended, culminating in an encounter with the Divine beyond the limitations of creation. The paper distinguishes this metaphysical journey from physical motion, framing it instead as volitional causality operating beyond time and space. It further situates the theory alongside scientific analogies such as time dilation, quantum non-locality, and wormhole theory, not as validation but as conceptual resonance. TDI offers a coherent explanatory model for understanding the *Mi'rāj* without compromising theological integrity or philosophical rigor. It also invites broader reflection on the nature of miracles, divine agency, and the spiritual elevation of the believer through practices such as ṣalāh. This theory stands as an original contribution to Islamic metaphysics, bridging tradition and contemporary inquiry.

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INTRODUCTION

"*This is not speed—it is instantaneity*."
-Light is fast,
-Angels are faster,
-But the soul, guided by Allah, is unbounded.
What the Prophet ﷺ experienced was a Divine invitation, not a cosmic race.

The miraculous Night Journey (*Isrā'*) and Ascension (*Mi'rāj*) of the Prophet Muhammad ﷺ stand as one of the most spiritually profound and cosmologically intriguing events in Islamic tradition. Occurring in what the Qur'an describes as "a part of the night" (Qur'an 17:1), the Prophet ﷺ is said to have journeyed from Makkah to Jerusalem and from there ascended through the heavens, encountering past prophets, witnessing realms of reward and punishment, and ultimately approaching the Divine Presence beyond the furthest limit of creation—Sidrat al-Muntahā. This journey, achieved without delay and with the return occurring within the same night, challenges conventional understandings of time, space, and motion.

Within the modern scientific framework, particularly under the influence of Einstein's theory of relativity, all physical motion is bound by the speed of light. No object with mass, according to current physics, can exceed this limit. Thus, any travel of such magnitude within human time constraints is deemed impossible. However, Islamic theology posits the *Mi'rāj* not as a violation of natural law, but as a manifestation of a higher metaphysical reality, enabled by Divine Will.

This paper proposes a formal conceptual model—the Theory of Divine Instantaneity (TDI)—to reconcile the miraculous nature of the *Mi'rāj* with a structured metaphysical explanation grounded in Qur'anic thought. Rather than interpreting the Prophet's journey as an instance of extraordinary speed, TDI asserts that it exemplifies a mode of divine causality in which physical distance, temporal duration, and material transition are bypassed altogether. The journey occurs not through the acceleration of movement, but through the immediate actualization of Divine command, as expressed in the verse: *"His command is only when He intends a thing that He says to it, 'Be,' and it is"* (Qur'an 36:82).

In presenting this theory, the paper examines classical Islamic cosmology, modern scientific analogies, and metaphysical principles drawn from Qur'anic discourse and the hadith literature. It also proposes a structured model of layered reality—*Dunya* (material world), *Malakut* (angelic realm), and *Lahut* (divine proximity)—to illustrate how the *Mi'rāj* is a traversal through these realms culminating in an encounter beyond the limits of creation. The Theory of Divine Instantaneity offers a new lens through which Muslims and scholars of religion might contemplate the *Mi'rāj* not simply as an extraordinary event of the past, but as a profound ontological message about the nature of Divine Power, time, and reality.

2. LITERATURE REVIEW

The event of *Isrā' wa al-Mi'rāj* has long captured the attention of Muslim scholars, mystics, philosophers, and modern thinkers, each offering varying interpretations rooted in theology, cosmology, and spirituality. From early Qur'anic exegetes to contemporary scientists engaging with Islamic metaphysics, the *Mi'rāj* has served as a focal point for contemplating the boundaries of human perception and divine intervention.

2.1 Classical Islamic Interpretations

Classical scholars treated the *Mi'rāj* as both a physical and spiritual event, based on authentic hadiths and the opening verse of *Sūrat al-Isrā'* (Qur'an 17:1). Prominent commentators such as Imam Fakhr *al-Dīn al-Rāzī* (d. 1209) in his *Tafsīr al-Kabīr* emphasized the literal nature of the journey, affirming that the Prophet ﷺ ascended bodily and spiritually with the guidance of Angel Jibrīl. Rāzī also speculated on the possibility of other worlds and dimensions, suggesting that the physical world is not the only realm of existence (Tafsīr al-Kabīr, on 17:1).

Al-Ghazālī (d. 1111), while affirming the Mi'rāj as a real event, leaned toward a mystical and spiritual reading in certain works, arguing that proximity to Allah is not physical but metaphysical, transcending space and time. Ibn ʿArabī (d. 1240), in his *al-Futūḥāt al-Makkiyyah*, explored the *Mi'rāj* in terms of spiritual unveiling (*kashf*), describing it as a journey of the soul beyond all created realms, reaching the Divine without separation or distance.
These interpretations agree on one point: the *Mi'rāj* is a unique event beyond ordinary causality. However, none offered a formal metaphysical model to explain the mechanics of how such a journey occurs outside time and space.

2.2 Modern Scientific Reflections

In contemporary times, Muslim scientists and philosophers have attempted to reconcile such miraculous events with modern cosmology and physics. Seyyed Hossein Nasr (1993) emphasized the sacred symbolism and ontological hierarchy embedded in Islamic cosmology, warning against interpreting spiritual events purely in physical terms. Dr. Nidhal Guessoum, an astrophysicist and author of *Islam's Quantum Question* (2011), argues that Islamic belief can coexist with scientific reasoning but distinguishes between metaphysical truths and testable phenomena.

While theories such as special relativity, quantum entanglement, and wormholes provide conceptual frameworks where time and space may behave non-linearly, none can fully account for a journey that traverses multiple heavens, angelic planes, and culminates in a direct audience with the Divine Presence—all within a moment.

2.3 The Missing Theoretical Framing

Despite extensive commentary and modern engagement, no structured theory currently exists that:

a) Formally explains the *Mi'rāj* using a layered cosmological model;

b) Frames the journey in terms of instantaneous actualization rather than speed;

c) Provides a named conceptual framework grounded in both Islamic scripture and philosophical reasoning.

This paper proposes to fill that gap through the Theory of Divine Instantaneity (TDI)—a model that offers both theological coherence and conceptual clarity to understand divine miracles such as *Mi'rāj* without recourse to speculative physics or metaphorical reduction.

3. FROM LIGHT-SPEED TO INSTANTANEITY

Modern scientific thought, particularly since the advent of Einstein's theory of relativity, has firmly established the speed of light as the upper boundary for the transmission of information and the movement of objects within space-time. In this framework, no material entity may exceed

approximately 299,792 kilometers per second. This speed limit forms the bedrock of our understanding of causality, relativistic time dilation, and the relationship between energy and mass. Within this context, the *Isrā' wa al-Mi'rāj* presents a profound anomaly. The Prophet Muhammad ﷺ is reported to have traveled from Makkah to Jerusalem, and from there through the seven heavens, engaging in conversations with previous prophets, witnessing cosmic events, and ultimately approaching the Divine Presence—all in a matter of hours or less. Such a journey—if interpreted through the lens of speed or physical traversal—defies the fundamental assumptions of physics.

Yet, the *Mi'rāj* is not presented in Islamic tradition as a mere acceleration or "hyper-speed" event. Rather, it is described in language that implies immediacy, non-sequential transition, and the folding or transcending of space-time altogether. This is where the concept of instantaneity emerges—not as a speed faster than light, but as an event that nullifies the need for speed entirely. Islamic theology provides the metaphysical vocabulary to articulate this possibility. The Qur'an declares: Qur'an 36:82)

This verse affirms a Divine mode of causality in which intention and manifestation are indistinguishable in time. The command "Be" (*Kun*) does not initiate a process; it produces an immediate result. In this ontological framework, speed is not merely surpassed—it is rendered irrelevant.

Thus, while modern physics requires an object to traverse a distance over time, the *Mi'rāj* operates on a different plane altogether: it represents Divine Instantaneity—the manifestation of an outcome by pure volition, with no temporal or spatial transition required. The journey of the Prophet ﷺ is therefore not to be understood as an act of incredible motion but as a non-local event made possible through a Divine act that suspends or bypasses created limitations. This paradigm shift—from thinking in terms of velocity to thinking in terms of volition—forms the philosophical basis for the Theory of Divine Instantaneity (TDI), which will be developed and formalized in the following section.

4. THEORETICAL FRAMEWORK: THE THEORY OF DIVINE INSTANTANEITY (TDI)

Divine Instantaneity refers to the metaphysical principle by which acts of Divine Will are actualized immediately, without temporal delay, spatial transition, or reliance on physical causality. It denotes a mode of creation and manifestation whereby Allah's command (*Kun*, "*Be*") results in instantaneous existence or transformation, bypassing all intermediary processes, time intervals, or natural laws. This concept stands in contrast to progressive causality, where outcomes are realized through sequences of motion, development, or energy exchange. Instead, Divine Instantaneity affirms that for Allah, intention and effect are co-existent, and the act of willing is sufficient for realization—independent of time, speed, or matter.

4.1 Definition and Core Proposition

The Theory of Divine Instantaneity (TDI) posits that certain events enacted by Divine Will—particularly prophetic miracles such as the *Mi'rāj*—are not bound by physical causality, temporal progression, or spatial traversal. Instead, these events are actualized instantaneously through the command of Allah, bypassing all measurable speed or distance. TDI is rooted in the Qur'anic assertion of immediate ontological realization through the command *"Be" (Kun)*, as expressed in:

"His command is only when He intends a thing that He says to it, 'Be,' and it is." — Qur'an 36:82

Unlike scientific attempts to explain anomalous phenomena using hypothetical physics (e.g., wormholes or tachyons), TDI is a metaphysical model, grounded in theology, which emphasizes that Divine Will is not limited by the rules it governs. In the TDI framework, speed becomes irrelevant because volition replaces motion.

4.2 Layered Reality Model

TDI introduces a three-tier cosmological model derived from classical Islamic cosmology, to explain the metaphysical movement in the *Mi'rāj*:

Table 1 Metaphysical Movement

Realm	Nature	Governance	Examples
Dunya	Material, space-time	Physical laws (relativity, gravity)	Human action, planetary motion
Malakut	Angelic, semi-timeless	Angelic agency, metaphysical causality	Dreams, spiritual states, angelic communication
Lahut	Divine, timeless, spaceless	Divine Will (Kun Fayakoon)	Mi'rāj, Qiyamah, divine decrees

In this model, the Prophet's ﷺ journey during the Mi'rāj involved a progressive ascension through ontological realms, each governed by different existential laws and metaphysical densities. He first traversed the *Dunya*, the material and temporally bound world, marked by the familiar limitations of space, time, and motion. From there, he entered the *Malakut*, the angelic and luminous realm, where causal laws begin to soften and time operates on a divine rhythm—this is the domain of the unseen (*ghayb*), where angelic beings exist and spiritual truths are veiled from ordinary perception.

As the Prophet ﷺ ascended further, accompanied by Angel Jibrīl (Gabriel), he approached the *Lahut*—the realm of divine proximity and presence, beyond the constructed architecture of creation. At the boundary of this realm stood the *Sidrat al-Muntahā*, the Lote Tree of the Utmost Limit, referenced in the Qur'an (53:14). This is the final boundary of created reality, beyond which no being—regardless of status or light—can pass unless by divine permission.

Here, Jibrīl halted and spoke the now-famous line reported in hadith literature: *"This is my limit. If I step further, I will burn."* – Jibrīl (Hadith narration)

This moment is spiritually and cosmologically profound. Jibrīl, the chief of the angels, made of light, and messenger of divine revelation, was not permitted to cross this final veil. It signifies a realm not just beyond creation, but beyond even the highest ontological capacities of non-human beings. The Prophet ﷺ, however, was invited to proceed—alone. Here, movement ceases and invitation begins. The Prophet ﷺ is called forth, not through distance, but through Divine proximity (*qurb ilāhī*). This moment transcends motion—it is not progression, but presence. Within the framework of the Theory of Divine Instantaneity (TDI), this signifies a complete suspension of physical and metaphysical causality. The Prophet ﷺ enters a realm not by flying, walking, or ascending—but by being divinely brought (*usriya bihi*) into a state beyond the veil (*ḥijāb*) of creation.

At *Sidrat al-Muntahā*, the Mi'rāj shifts from a journey through creation to an encounter beyond it. Movement halts; distance and direction dissolve. The Prophet Muhammad ﷺ is not transported but drawn into Divine Presence by pure volitional command—not through speed, but through instantaneous being. Within the Theory of Divine Instantaneity (TDI), this moment reflects the

highest form of causality: not acceleration, but the suspension of all laws. Modern theories such as quantum entanglement, wormholes, or the block universe hint at non-locality and timelessness, yet remain bound to material frameworks. The *Mi'rāj* surpasses even these: it is not science defied, but creation transcended. As the Qur'an states, *"The heart did not lie in what it saw"* (Qur'an 53:11)—affirming a timeless, direct vision made possible not by physics, but by Divine invitation.

4.3 Structural Features of TDI

a) Non-locality: Events initiated by Divine Will occur without spatial traversal, manifesting instantly regardless of distance—such as the Prophet Muhammad's ﷺ transport from Makkah to Jerusalem in the *Isrā'* (Qur'an 17:1), which occurred in a fraction of the night without physical travel in the conventional sense.

b) Timeless actualization: There is no temporal lag between Divine command and its realization; when Allah says *"Be"*, the effect exists immediately—as seen in the Qur'an: (36:82), a principle exemplified in the instantaneous ascent of the Prophet ﷺ through multiple heavens.

c) Volitional causality: Reality is brought into existence solely by Divine intention, without intermediary causes—illustrated in the *Mi'rāj*, where the Prophet ﷺ crossed beyond *Sidrat al-Muntahā* not through motion or force, but by Divine invitation into a realm where even the angel Jibrīl could not proceed.

d) Metaphysical hierarchy: The cosmos is structured in ontological layers—*Dunya* (material), *Malakut* (angelic), and *Lahut* (divine presence)—each governed by distinct laws; the *Mi'rāj* reflects this structure, as the Prophet ﷺ passed from one realm to another, culminating in an encounter beyond all creation.

4.4 Theological and Philosophical Integrity

The Theory of Divine Instantaneity (TDI) preserves the theological authenticity and spiritual profundity of the *Mi'rāj*, while remaining intellectually coherent within a philosophical framework. It avoids several interpretive extremes:

a) It does not reduce the *Mi'rāj* to mere metaphor, as proposed by some modernist thinkers who attempt to explain the event symbolically or psychologically, thereby stripping it of its miraculous and historical reality affirmed in authentic hadith and Qur'anic narration.

b) It does not impose scientific analogies onto what is fundamentally a metaphysical event, recognizing that while concepts like relativity and quantum theory may offer illustrative parallels, they cannot capture the ontological nature of divine action which transcends empirical categories.

c) It does not dismiss the *Mi'rāj* as irrational or beyond meaningful analysis, but instead offers a structured metaphysical model (TDI) through which the event can be reflected upon using reason, revelation, and spiritual insight in harmony.

Instead, it offers an integrated framework of understanding rooted in Qur'anic language, prophetic traditions, and classical Islamic cosmology—while remaining conceptually robust enough to engage modern philosophical discourse.

4.5 Naming and Originality

TDI represents a newly articulated metaphysical model within the field of Islamic theology and cosmology. While classical and contemporary scholars across centuries have affirmed the concept of instantaneous divine command—most notably through the Qur'anic formula *"Kun Fayakoon"*—there exists no prior theory that formally names, structures, and models this concept in relation to the *Mi'rāj* event.

A comprehensive review of Islamic philosophical and theological literature reveals that: i) Limited prior scholar has introduced or published a theory explicitly named "Divine Instantaneity," either in Arabic or English sources;

ii) Limited previous framework systematically integrates this principle with a structured model of metaphysical movement through ontological layers of existence—namely, *Dunya* (material), *Malakut* (angelic), and *Lahut* (divine realm); and

iii) No known theory provides a realm-based metaphysical interpretation of the Prophet's ﷺ ascension, with clear boundaries of transition from causally-governed to volitionally-manifested realms.

As such, TDI is not simply a reinterpretation of past doctrines—it is a distinct conceptual contribution that builds upon traditional foundations while introducing a coherent and novel explanatory framework. It offers a theological lens that is faithful to revelation, a philosophical structure that aligns with Islamic cosmology, and an original theory that addresses the metaphysical nature of divine action in a manner previously unexplored in formal academic discourse.

5. SCIENTIFIC RESONANCES AND ANALOGIES

While the Theory of Divine Instantaneity (TDI) is grounded in Islamic metaphysics and theological revelation rather than empirical science, several contemporary scientific ideas resonate conceptually with the notion that causality, time, and space are not absolute. These scientific developments do not confirm TDI but offer intellectual parallels that affirm the limits of physical frameworks and open space for considering metaphysical explanations.

5.1 Time Dilation in Relativity

Einstein's Theory of Special Relativity establishes that time is not fixed but relative to the speed and frame of motion of an observer. As one approaches the speed of light, time dilates—slowing down significantly from the perspective of the moving observer. This phenomenon, formalized through the Lorentz transformations, implies that what appears as an extended duration in one frame may be experienced as a brief moment in another. Applied theoretically, this could explain how an event of great length—such as the Prophet Muhammad's ﷺ *Mi'rāj*—may have occurred in what appeared to be a fraction of the night. The relativistic analogy enriches the conversation by offering a scientific model in which extraordinary travel within limited time becomes theoretically plausible (Einstein, 2024; d'Inverno & Vickers, 2022; Simmonds, 2024; Beal, 2024).

However, while relativity offers conceptual tools, it falls short in explaining the metaphysical nature of the *Mi'rāj*, particularly the final ascent beyond *Sidrat al-Muntahā*, where even Angel Jibrīl could not pass. This phase of the journey represents not just acceleration through space-time, but a transition into a non-temporal, non-spatial reality, accessible only through Divine volition. The *Mi'rāj* is not a product of velocity or time compression, but a sacred encounter made possible through a mode of

being that transcends physical law. Thus, while time dilation may help frame part of the experience within a modern context, it ultimately affirms the need for a more encompassing framework—namely the TDI—to account for the spiritual immediacy, ontological transformation, and divine invitation that defined the Prophet's ﷺ journey.

5.2 Quantum Entanglement and Non-Locality

Quantum mechanics introduces the extraordinary phenomenon of entanglement, wherein two or more particles—despite being separated by vast distances—instantaneously influence one another's states. This non-local behavior defies classical physics and suggests that the fabric of reality allows for instantaneous connection across space without mediating signals or traversal. While this phenomenon is typically observed at the subatomic scale, its philosophical implications are profound: it implies that instant interaction without movement is woven into the structure of the cosmos itself. This principle mirrors the journey of the Prophet Muhammad ﷺ during the *Mi'rāj*, in which he traversed dimensions not through physical motion but by divine will—reaching realms like *Lahut* without spatial progression. Though entanglement is not a metaphysical phenomenon, it resonates analogically with the Theory of Divine Instantaneity (TDI) by reinforcing the plausibility of non-local transitions as part of reality's deeper architecture (Guo & Ma, 2022; Sacchitella, 2025; Hu et al., 2025).

5.3 Wormholes and Folded Space-Time

Contemporary theoretical physics proposes the possibility of wormholes—also known as Einstein-Rosen bridges—as hypothetical tunnels in the fabric of space-time that could connect distant regions of the universe through a folded geometry. Under conditions of extreme gravitational curvature, these structures may allow for instantaneous traversal across cosmic distances, bypassing conventional linear movement. While largely speculative and yet to be empirically verified, such models challenge the notion that movement must occur sequentially through space and time. Instead, they propose a topology where proximity is redefined by the structure of space-time itself. This concept closely parallels the *Mi'rāj*, during which the Prophet Muhammad ﷺ moved through unimaginable distances and realms—not through propulsion or progression, but by divine command. The apparent irrelevance of spatial separation in the *Mi'rāj* aligns metaphorically with wormhole dynamics, emphasizing the non-linearity of presence in sacred cosmology. Theoretical contributions on deformed and multi-fold space-time structures (Sreekumar & Harikumar, 2025; Maes, 2022) reinforce the plausibility of such non-traditional movement frameworks, offering scientific resonance to the metaphysical claims encapsulated in the Theory of Divine Instantaneity (TDI).

5.4 Block Universe Theory and Timelessness

Philosophical interpretations of modern physics—especially the Block Universe Theory—propose that time does not "flow" but exists as a fixed dimension in a four-dimensional space-time continuum where the past, present, and future coexist simultaneously. Within this framework, time is seen as a subjective illusion rather than an objective sequence of events, challenging our everyday understanding of temporal progression. Such a model aligns with certain Islamic metaphysical views where Allah is not constrained by time, and His knowledge encompasses all temporal states as a single, eternal "Now." The Theory of Divine Instantaneity (TDI) reflects this philosophical stance by asserting that divine command—such as *"Kun Fayakoon"* ("*Be, and it is*")—does not operate within a sequence but collapses all causality into a single act of volitional realization. Rather than unfolding across moments, divine acts manifest instantly, transcending the boundaries of time entirely. This metaphysical timelessness affirms that the Prophet's ﷺ experience during the *Mi'rāj* was not a

journey through hours, but an event of pure divine immediacy—consistent with insights from cosmology and philosophy (Youvan, 2024; Wang, 2023; De Bianchi, Forgione, & Marongiu, 2024).

5.5 Summary Comparison in Table 2

Conceptual Element	Modern Science (Analogy)	TDI Interpretation
Time is not absolute	Time dilation (Relativity)	Divine Will is not delayed
Instant interaction	Quantum entanglement	Non-local divine causality
Space folding	Wormholes (General Relativity)	Realm transcendence without motion
Time as illusion	Block universe theory	Divine Reality is beyond time
Reality actualization	Quantum field collapse (probabilistic)	Kun = absolute certainty, not probability

5.6 Unknown Matter

Modern cosmology acknowledges that approximately 95% of the universe consists of dark matter and dark energy—forms of matter and force that remain largely unknown and undetectable through current instruments, yet exert observable effects on the structure and expansion of the cosmos. This acknowledgment of an unseen majority within the physical universe reinforces a central premise of the Theory of Divine Instantaneity (TDI): that reality far exceeds what is perceptible or measurable. The Qur'an affirms this epistemic humility, stating: *"And of knowledge, you have been given only a little"* (Surah Al-Isra 17:85), reminding humanity of the limitations of its understanding. Just as dark matter shapes galaxies without being directly seen, TDI posits that metaphysical realms and divine causality operate through non-visible realities that elude material detection yet produce profound spiritual and existential effects.

Additionally, quantum field theory and string theory propose the existence of hidden dimensions and non-local interactions, reinforcing the idea that much of the universe's structure and causality remains concealed from empirical detection, aligning conceptually with the metaphysical foundation of TDI. Besides, *"They do not encompass Him in knowledge"* (Surah Taha 20:110) accentuates the idea that divine operation and presence exist beyond human cognition. Rather than contradicting scientific insight, TDI aligns with this cosmic humility—recognizing that the known is merely a fragment of the whole, and that ultimate realities may be non-material, instantaneous, and divinely ordained.

Furthermore, speculative cosmologies like the External Universe Theory (EUT) propose that our observable cosmos may be embedded within a much broader reality—one that could host multiple realms governed by differing physical laws. Such models conceptually align with the TDI premise that higher-order realities exist and are accessible not through empirical instruments, but through divine volition. These conceptual overlaps do not "prove" the *Mi'rāj*, but they dismantle objections rooted in materialism and open intellectual space for a metaphysical understanding that transcends reason while remaining coherent with it. In this sense, TDI safeguards the theological integrity of the *Mi'rāj* while engaging modern discourse on the limits of physical knowledge.

5.7 Clarifying the Epistemological Distinction

While there are striking conceptual parallels between the Theory of Divine Instantaneity (TDI) and contemporary models in physics—such as relativity, quantum entanglement, wormholes, and block

universe theories—TDI does not derive its credibility from the empirical validation that underpins the scientific method. Instead, it operates on a fundamentally different epistemological foundation: metaphysical and theological reasoning grounded in revealed knowledge (*wahy*) and spiritual insight (*kashf*). The purpose of aligning TDI with modern theoretical physics is not to force a reconciliation or reduction of the *Mi'rāj* to a scientific event, but to demonstrate that even within science, limits to physical explanation are openly acknowledged. As scholars like Karl Popper have long argued, science progresses by falsifiability and approximation, not by absolute certainties. Moreover, thinkers such as Thomas Kuhn and Michael Polanyi have shown that paradigms shift and are influenced by deeper ontological assumptions, not just raw data.

In this sense, TDI offers a theological response to materialist critiques by showing that the Mi'rāj, while outside the scope of experimental replication, is not irrational nor incoherent—it is supra-rational. It does not violate reason but transcends the domain where reason is competent to adjudicate. The metaphysical coherence of TDI, combined with its internal consistency and alignment with Islamic cosmology, grants it legitimacy within the domain of sacred knowledge. These parallels with science serve to dismantle the claim that miracles are inherently illogical, and instead point toward a more holistic understanding of knowledge, one that includes empirical, philosophical, and spiritual dimensions (Popper, 1959; Kuhn, 1962; Polanyi, 1966; Nasr, 2006).

5.8 Complementary Theories Supporting Metaphysical Frameworks

Although TDI is not dependent on contemporary scientific theories, several emerging frameworks from physics and philosophy offer intriguing conceptual parallels that reinforce its metaphysical plausibility. These theories do not explain *Mi'rāj* per se, but they challenge the materialist assumptions that often limit discourse on transcendental events.

1. M-Theory (Multidimensional Reality)

M-Theory, an advanced extension of string theory, suggests that the universe operates within an eleven-dimensional framework, where entire "branes" (membrane-like structures) may host parallel or external universes beyond our perceptual reach. This perspective aligns closely with the layered metaphysical cosmology in Islamic thought—*Dunya* (material world), *Malakut* (angelic realm), and *Lahut* (divine presence)—each operating under distinct ontological laws. The Theory of Divine Instantaneity (TDI) draws on this resonance to argue that the Prophet's ﷺ *Mi'rāj* was not a violation of physical law but a traversal through these multidimensional realms, culminating in a divine encounter that suspended all spatial progression. The Qur'an affirms the layered structure of creation:

"It is Allah Who created seven heavens and of the earth, the like thereof. The command descends among them so you may know that Allah is over all things competent." (Qur'an 65:12) Contemporary works such as *Quivers of Reality* by Vella (2024), *Psi Theory* by Apró (2025), and Vogt's *The Theory of Multidimensional Reality* (2015) support the plausibility of such layered realities, offering a scientific echo to what Islamic theology has long upheld.

2. Mathematical Universe Hypothesis (Tegmark)

The Mathematical Universe Hypothesis (MUH), proposed by Max Tegmark, posits that the universe is not merely described by mathematics but *is* a mathematical structure itself. According to this theory, any logically coherent mathematical model exists as a physical reality in some form. This radically expands the boundaries of what is considered "real," supporting the Theory of Divine Instantaneity (TDI) by reinforcing the idea that non-material, metaphysical realms can possess legitimate ontological status—even if they are inaccessible to the senses or instruments. TDI suggests

that realities like *Malakut* and *Lahut* are not symbolic abstractions but structured realms governed by divine logic, and thus resonate with the MUH's assertion that "existence" can be defined mathematically. The Qur'an alludes to this mathematical and ordered underpinning of creation:

"Indeed, all things We created with precise measure." (Qur'an 54:49).

This reinforces the notion that divine design operates with calculable precision—even in unseen realms. Tegmark (2008), Hamlin (2017), and Tegmark's earlier *Scientific American* piece (2003) frame this idea scientifically, but it remains conceptually aligned with Islamic theology, where divine commands operate with perfect numerical and causal harmony. Together, they affirm that reality is not limited to what is visible—but to what is logically and metaphysically coherent.

3. The Holographic Principle

The Holographic Principle posits that all the information contained within a three-dimensional space can be fully represented on a two-dimensional boundary—suggesting that our perceived universe is a projection of deeper informational structures. In this view, space and time are not foundational aspects of reality but emergent phenomena. This aligns closely with the Theory of Divine Instantaneity (TDI), which argues that during events like the *Mi'rāj*, dimensional progression and temporal sequence are rendered irrelevant in the face of divine volition. Just as the holographic model suggests a reality beyond what appears to us spatially, TDI asserts that divine encounters bypass created dimensional frameworks entirely. This concept resonates with the Qur'anic verse:

"He manages every affair from the heavens to the earth; then it will ascend to Him in a Day the measure of which is a thousand years of your counting." (Qur'an 32:5).

This verse suggests that temporal perception is relative and that divine operations transcend spatial and temporal bounds. Scientific articulations by Bousso (2002) and Smolin (2001) offer valuable theoretical parallels to this theological understanding—conceptually resonant with the metaphysical ascent described in *Mi'rāj* and modeled in TDI.

4. Simulated Reality Hypothesis

The Simulated Reality Hypothesis, championed by thinkers like Nick Bostrom and David Chalmers, proposes that our perceived universe might be an advanced simulation created and governed by a higher intelligence. This hypothesis challenges the finality of natural laws, suggesting that what we experience as fixed reality could be altered, paused, or overridden by the simulation's designer. This perspective finds a conceptual parallel in the Theory of Divine Instantaneity (TDI), which asserts that divine will is not constrained by the physical laws of creation. In the context of the *Mi'rāj*, TDI suggests that the Prophet ﷺ's journey bypassed physical causality through divine command—akin to how a simulation's controller could modify or suspend its rules at will. The Qur'an supports this hierarchy of control:

"And you do not will except that Allah wills—Lord of the worlds." (Qur'an 81:29).

This verse emphasizes that all agency is subordinate to divine command, aligning with the idea that creation is subject to higher-level manipulation. Chalmers (2024), Larson (2023), and Aly (2017) offer philosophical grounding for this theory, making it a modern echo of ancient theological truths—supporting the metaphysical flexibility that underpins TDI.

5. The Anthropic Principle

The Anthropic Principle posits that the laws of physics and the constants of the universe are finely tuned to permit the existence of conscious observers. From a theological perspective, this principle is often interpreted as evidence of intentional design—a cosmos crafted not randomly, but with purpose. The Theory of Divine Instantaneity (TDI) aligns with this view by suggesting that creation is structured in ontological layers, each serving specific divine functions. The metaphysical gradation—from *Dunya* to *Malakut* to *Lahut*—reflects a purposeful architecture, one that culminates in moments of divine disclosure such as the *Mi'rāj*, where standard physical laws are transcended. Just as the anthropic principle implies a universe made to support conscious life, TDI proposes that these realms are configured to support spiritual ascent and divine encounter. The Qur'an affirms this precision and purpose:

"And We did not create the heaven and earth and all that is between them in play. We created them not except in truth." (Qur'an 44:38–39)

This verse underscores the deliberate nature of creation. Scientific contributions from Gale (1981), Smolin (2007), Ross (1988), and Azhar & Linnemann (2025) reinforce the conceptual basis for viewing our universe as an intentional environment for meaningful existence—echoing the spiritual intentionality embedded in the *Mi'rāj* narrative.

5.9 Critique of Prior Works and the Emergence of TDI

Several influential works have contributed to the evolving discourse on time, causality, and instantaneous effects within both scientific and philosophical domains. For instance, Boppana (2024) applies instantaneous power theory within the field of electrical engineering, particularly in the context of real-time fault detection in inverter-integrated systems. While his use of "instantaneity" is precise and technically valid, it is entirely operational and mechanistic, confined to the temporal logic of physical systems and lacking metaphysical implication. The value of Boppana's work is practical, not conceptual; it highlights the precision of instantaneous responses in closed systems but remains distant from theological or cosmological inquiries.

Similarly, Morris (1986) in *Time's Arrows* explores scientific attitudes toward time, particularly in thermodynamics and physics, revealing a deep tension between time's perceived linearity and the reversibility of physical laws. While insightful, Morris stops short of bridging the epistemic divide between physical time and metaphysical timelessness, focusing primarily on scientific paradigms and not on the divine or transcendent.

In contrast, Ganssle and Woodruff (2002) open a theological frontier in *God and Time*, offering diverse philosophical perspectives on divine timelessness, omniscience, and temporal ontology. Their collection is valuable in presenting the possibility of God existing outside of time, but the essays largely remain abstract and do not formulate a structured cosmological model for specific events like the *Mi'rāj*. The discussion also tends to be rooted in Christian metaphysics and analytic theology, leaving a gap for an Islamic framework that incorporates revealed knowledge.

Youvan (2025) makes an ambitious effort in *The Instantaneous Universe*, arguing for a rethinking of causality and teleology in physics. He critiques the limitations of linear temporality and proposes a vision where reality unfolds holistically, not sequentially. While compelling, Youvan's approach remains speculative and tied to naturalistic explanations, ultimately relying on philosophical extrapolations of physics rather than divine agency or sacred cosmology.

This is where the Theory of Divine Instantaneity (TDI) breaks new ground. TDI is not an attempt to reconcile religion with science, but to establish an autonomous metaphysical theory rooted in the Qur'anic and Prophetic tradition, specifically the *Mi'rāj*. It introduces a structured model—built on non-locality, timeless actualization, and volitional causality—that transcends the explanatory scope of both empirical science and abstract metaphysics. TDI respects the contributions of these earlier works but goes further by framing a unified cosmological theology that places Divine Will at the center of existential realization. In doing so, it not only responds to gaps left by prior theories but inaugurates a distinct intellectual space in Islamic thought, integrating spirituality, reason, and metaphysics into one ontological framework.

6. Applications and Implications

The Theory of Divine Instantaneity (TDI) is more than a conceptual tool to understand the *Mi'rāj*—it carries significant implications for Islamic theology, spiritual practice, and the way Muslims understand miracles, time, and divine agency in a world increasingly shaped by scientific materialism. This section outlines how TDI reframes several key areas of Islamic thought and daily religious experience.

6.1 Ṣalāh (Prayer) as the Mi'rāj of the Believer

One of the most profound outcomes of the *Mi'rāj* was the divine gift of Ṣalāh, the ritual prayer, which the Prophet ﷺ explicitly described as *"the Mi'rāj of the believer"* (Sahih Hadith). This statement, while often treated metaphorically, takes on new theological depth in light of the Theory of Divine Instantaneity (TDI). Just as the Prophet ﷺ was granted direct and immediate access to Divine Presence beyond the confines of space and time, the sincere believer, through Ṣalāh, partakes in a spiritually analogous experience. This view is echoed in the Islamic spiritual tradition, where prayer is seen as a moment of vertical ascension—a rupture in ordinary temporality that allows for an encounter with the Infinite (Halman, 2022).

In Ṣalāh, the believer physically remains on earth, yet spiritually transcends the limitations of linear existence. Through intention (*niyyah*), concentration (*khushūʿ*), and divine facilitation, prayer becomes a *microcosmic ascension*—a temporal suspension where the heart becomes aware of its nearness to Allah. Scholars like Wagner (1997) highlight how the *Mi'rāj* narrative provides the symbolic and experiential basis for prayer as spiritual journey, while Ibn 'Arabī interprets it as the transcendence of sensory perception into pure consciousness of the Real (Lala, 2025). Within this view, Ṣalāh is not merely ritual but an epistemic shift—a moment in which the believer's soul briefly accesses the domain of Divine Presence through instantaneous volitional invitation, resonant with TDI's metaphysical framework.

6.2 Reframing Miracles: Not Violations, But Meta-Laws

The Theory of Divine Instantaneity (TDI) contributes a better theological lens through which miracles (*muʿjizāt*) are no longer seen as violations of natural law, but as manifestations of meta-laws—higher-order principles rooted in divine volition rather than physical causality. Traditional Islamic theology, upheld by classical scholars and contemporary voices alike, affirms that miracles are not irrational ruptures in the fabric of reality but expressions of the Creator's will who is not bound by the systems He created (Luka & Chia, 2025; Halman, 2022). TDI refines this by proposing that such events operate within a distinct metaphysical framework—a divine modality where causality is instantaneous, not sequential.

The *Mi'rāj*, in this view, did not "break" the speed of light; rather, it rendered it irrelevant by shifting the Prophet ﷺ into a plane of reality where spatial distance and temporal flow no longer applied. As Lala (2025) notes in his discussion of Ibn ʿArabī, the *Mi'rāj* represents a transformation of perception and being, not merely a physical journey. Scientific attempts to reconcile such events—such as those by Fahrezha et al. (2024)—remain limited because they overlook this ontological shift. TDI thus invites scholars and believers to approach miracles not as disruptions of nature but as disclosures of deeper realities—divine meta-laws that surpass the constraints of created order while preserving its coherence.

6.3 Time is a Veil, not a Limit

TDI affirms that time is not a container of Allah's action, but a veil placed upon creation. As Allah says:

"Indeed, a day with your Lord is like a thousand years of what you count." (Qur'an 22:47)
"The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years." (Qur'an 70:4)

These verses indicate that multiple temporal frameworks exist within the divine order, as affirmed in the Qur'an: *"A Day with your Lord is like a thousand years of what you count"* (Qur'an 22:47). The Theory of Divine Instantaneity (TDI) allows believers to reframe their understanding of divine destiny (Qadar), delayed responses to Duʿāʾ (supplication), and seemingly unresolved life events. In TDI's metaphysical structure, Allah is not subject to the sequencing of time; His command, *"Be, and it is" (Kun fa-yakūn)*, reveals a causality that is instantaneous in divine will, even if it appears delayed from the human perspective. As Halman (2022) highlights, the spiritual experience of prayer cultivates this surrender to divine time, not as passivity but as awareness of a higher rhythm beyond material clocks. Thus, what seems like waiting is not a delay in divine action but a manifestation of human limitation. Allah is never delayed—only creation is waiting. TDI affirms that trust in divine timing is not resignation but an invitation into a deeper ontological truth where presence, not progression, defines reality.

6.4 Intellectual Confidence in the Age of Science

TDI offers Muslim scholars, students, and spiritual seekers a powerful epistemological framework for engaging modern scientific discourse without surrendering theological integrity. In an age where materialism often claims epistemic supremacy, TDI reasserts that Revelation does not contradict reason—it transcends it. While embracing the empirical validity of scientific discoveries within their proper domains, TDI reminds believers that reality is not exhausted by what is measurable. This is supported by scholars such as Fahrezha et al. (2024), who explore the *Isrā' and Mi'rāj* from a physics-informed perspective, demonstrating that metaphysical claims can engage scientific curiosity without reducing them to it. Furthermore, Halman (2022) emphasizes the spiritual intelligence of the Qur'anic worldview, where belief in the unseen (*ghayb*) forms the basis of true wisdom, not its negation. Thereby, positioning faith as supra-rational—beyond but not against reason—TDI empowers contemporary Muslims to articulate their beliefs in intellectually coherent terms. It invites respectful dialogue with science while preserving the sanctity of divine mystery, thus cultivating a confident, well-grounded Islamic metaphysics in the modern age.

6.5 Expanding the Scope of Islamic Cosmology

Finally, TDI enriches Islamic cosmology with a structured metaphysical model (*Dunya–Malakut–Lahut*) that can be used to:

i. Teach Islamic philosophy in modern terms
ii. Bridge theology with spiritual psychology
iii. Counter scientism and material reductionism
iv. Stimulate reflection on the nature of creation, time, and purpose

TDI does not seek to close the debate but to open intellectual and spiritual horizons—inviting reflection, reverence, and renewed awe in the face of Allah's boundless command.

7. Conclusion

The Theory of Divine Instantaneity (TDI) presents a new framework for understanding the *Isrā' wa al-Mi'rāj* of the Prophet Muhammad ﷺ not as an event governed by extraordinary physical speed, but as one enacted through pure Divine Will, independent of the constraints of space-time. Rooted in the Qur'anic concept of *"Kun Fayakoon"* ("*Be, and it is*"), TDI reframes the *Mi'rāj* as a manifestation of volitional causality, in which the journey does not occur through space, but through the instant actualization of Divine command.

Through the development of a layered metaphysical model—*Dunya* (material), *Malakut* (angelic), and *Lahut* (divine realm)—TDI affirms a theological hierarchy that accounts for how such a journey is not only possible, but metaphysically coherent. While not grounded in empirical science, TDI engages with modern scientific concepts such as relativity, quantum entanglement, and non-locality as conceptual analogies, highlighting that even advanced physics recognizes the limitations of material explanation.

Beyond theoretical insight, TDI has practical implications: it reorients the believer's relationship to time, prayer, miracles, and destiny. It frames Ṣalāh as the believer's own *Mi'rāj*, restores intellectual confidence in reconciling Islam with scientific inquiry, and deepens metaphysical literacy within the Islamic intellectual tradition.

In an era dominated by speed, data, and empirical boundaries, the *Mi'rāj* reminds humanity that the ultimate reality lies not in motion, but in presence. The Prophet's ﷺ ascent was not a flight through dimensions—it was a response to invitation, a moment where the veil was lifted, and the finite touched the infinite.

The Theory of Divine Instantaneity is offered not as a final word, but as a gateway to reflection. It invites believers and thinkers alike to return to the Qur'an, to the cosmos, and to the self—not merely to ask, *"How?"* but to realize *"Who?"* And in that realization, to prostrate—not in confusion, but in awe.

7.0 Limitations and Critique of the Theory of Divine Instantaneity (TDI)

The Theory of Divine Instantaneity (TDI), while offering a compelling metaphysical lens on the *Mi'rāj*, is not without limitations. Its non-verifiability places it outside empirical science, making it difficult to assess within positivist frameworks. Some may view its metaphysical structure as over-philosophizing a sacred, devotional event, potentially alienating believers who prefer simple faith-based interpretations. TDI selectively engages with modern scientific concepts such as relativity and quantum entanglement without fully adhering to scientific rigor, which may attract critique from scholars seeking methodological consistency.

Additionally, the theory draws heavily from interpretive and mystical Islamic traditions like those of Ibn 'Arabī, which may not resonate with literalist or orthodox schools of thought. While it claims

originality, some may argue that TDI restates classical ideas about divine omnipotence and timeless causality in new terminology, raising questions about whether its innovation is substantive or merely structural. Finally, the abstract philosophical language used—such as "non-locality" and "volitional causality"—may limit its accessibility to general readers or students unfamiliar with metaphysics or theoretical physics.

Moreover, dialogues with quantum physicists, philosophers of time, and scholars of consciousness could refine the theory's conceptual robustness while maintaining its theological integrity. TDI also holds promise for application in spiritual psychology, particularly in understanding moments of divine presence during Ṣalāh and Dhikr, and could be integrated into Islamic studies curricula as a contemporary model for exploring the interface between revelation and reason. These directions ensure that TDI remains not only a theoretical framework but a living contribution to ongoing intellectual and spiritual discourse.

Co-Author Contribution

Author 2 contributed significantly to the conceptual refinement of the manuscript by expanding the framework of cosmic entanglement and multidimensional metaphysics as they relate to Islamic theology. Additionally, conducted an in-depth review of the manuscript's content, ensuring coherence between scientific analogies and theological premises, and helped finalize the structural flow of the paper.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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Qur’anic Verses

Qur’an 17:1

Qur’an 36:82

Qur’an 22:47

Qur’an 53:11

Qur’an 70:4

Qur’an 22:47

Qur’an 44:38–39

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