



## TIME AND SPACE STRUCTURE OF ISRA' MI'RAJ IN THE PERSPECTIVE OF TAFSIR, RELATIVITY THEORY AND ANNIHILATION THEORY

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### Abstract:

The first verse of Surah Al-Isra' reveals the most improbable event in prophetic history that is most difficult for the mind to understand and accept, namely the Isra' and Mi'raj events of Prophet Muhammad SAW. Traditional transportation at that time did not allow for traveling to and from the Grand Mosque in Makkah and the Aqsa Mosque in Palestine, which is about 1,500 km away. However, how do the Mufasir and the viewpoint of science (which prioritizes logic) view this event? This research method uses a qualitative approach, with the type of literature study research. Data collection techniques include literature searches from books, scientific articles, and other relevant sources that discuss Isra' Mi'raj according to Al-Razi's opinion in Tafsir Mafatih al-Ghayb and Albert Einstein's Theory of Relativity and Annihilation. The data analysis was carried out using content analysis techniques, in which researchers identified the main topics that emerged from the collected sources. This research found that Allah SWT made the Isra' Mi'raj event of Prophet Muhammad SAW and was not bound by time and space in order to reach Sidratul Muntaha. Isra' Mi'raj emphasizes faith reasoning more. Isra' Mi'raj only happened once in history, and this is a miracle given to the Prophet Muhammad SAW from what was impossible to be possible because Allah's power is limitless.

**Keywords:** Isra' Mi'raj; Space and Time; Tafsir Al Razi; Theory of Annihilation; Theory of Relativity.

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## INTRODUCTION

The first verse of Surah Al-Isra' reveals one of the most phenomenal events in prophetic history, the Isra' and Mi'raj of Prophet Muhammad. It is an event known as a night journey that involves not only a horizontal movement from the Grand Mosque in Mecca to the Aqsa Mosque in Palestine, which is about 1,500 km away but also a vertical journey through the layers of the sky until reaching Sidratul Muntaha. Sidratul Muntaha is the highest limit that can only be reached by the Prophet Muhammad with the permission of Allah SWT. It event is difficult to understand and accept by common sense, given the limitations of transportation technology at that time, which simply did not allow a journey as far and as great as that to occur in a short time.

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*Isra'* is interpreted as the night journey of Prophet Muhammad SAW with the angel Jibril, starting from Masjidil Haram to Masjidil Aqsa<sup>1</sup>. Meanwhile, *Mi'raj* refers to his ascension through the layers of the skies until reaching *Sidratul Muntaha*, which is the highest limit that cannot be reached by the knowledge of Allah's creatures, all of which took place in just one night<sup>2</sup>. It is impossible to view the journey of *Isra'* and *Mi'raj* as an ordinary journey, where the Prophet Muhammad SAW rode a horse into the sky at a certain height. Logical reasoning and all its limitations regarding the metaphysics of spirituality are poured into scientific instruments that provide indications of the truth of spirituality itself.

From a theological perspective, this miracle is a manifestation of Allah's power that is not bound by physical worldly laws, such as time and space. For Muslims, the events of *Isra'* and *Mi'raj* are more of a spiritual journey that demands faith more than rational reasoning. However, despite being understood as a miracle, attempts to explain *Isra'* and *Mi'raj* using a scientific approach continue. Many modern Islamic thinkers attempt to rationalize aspects of these events with evolving scientific theories, such as the Theory of Relativity and the Theory of Annihilation. It shows that although this miracle transcends the limits of human reason, there is an attempt to bridge the gap between faith and science.

In the scientific view, one of the theories often associated with this event is the Theory of Relativity introduced by Albert Einstein. This theory explains that space and time are not absolute; they can change depending on the speed and gravitational field. In this case, the Prophet Muhammad's journey can be understood as an event that occurred outside of the space-time dimension we are used to, where time can be slowed down or even folded, allowing for long journeys in a short period. In other words, what is considered impossible in the ordinary laws of physics can happen outside these limits when Allah wants.

Another approach used to understand *Isra'* and *Mi'raj* is the Annihilation Theory, which is often explained in the context of particle physics. In this theory, matter and energy are mutually transformable, where particles can be 'annihilated' and transformed into a different form of energy. This concept, although derived from modern science, provides a more in-depth picture of how physical boundaries can be transcended in spiritual events such as *Isra'* and *Mi'raj*. The Prophet Muhammad's journey on the Buraq, a mount described as moving very fast, is often associated with the concept of the speed of light, which in modern physics can also explain the possibility of this extraordinary journey.

The study of *Isra' Mi'raj* is contained in several articles; as stated by Nuryadin in his article, it shows an attempt to explain this event using scientific language and concepts that are better known in the context of physics. In this case, teleportation can be interpreted as instantaneous movement or travel from one place to another. At the same time, the laws of energy can be used to explain the energy aspects involved in such travel<sup>3</sup>.

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<sup>1</sup> Miswari Miswari and Dzul Fahmi, 'Historitas Dan Rasionalitas Isra' Mi'raj', *At-Tafkir* 12, no. 2 (4 December 2019): 163, <https://journal.iainlangsa.ac.id/index.php/at/article/view/1354>.

<sup>2</sup> Muhammad Sa'id Ramdhani al-Buthy, *Fiqh Al-Sirah: Dirasat Manhajiyah Ilmiyyah Li al-Sirah Al-Mustafa* (Beirut: Dar al-Fikr al-Mu'ashir, 1991), 160.

<sup>3</sup> Muhamad Nuryadin, 'Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dalam Tinjauan Konsep Teleportasi Dan Lintas Dimensi', *Momentum: Jurnal Sosial Dan Keagamaan* 11, no. 1 (25 May 2022): 10, <https://doi.org/10.29062/mmt.v11i1.181>.

Istiqomah studied *Buraq*, the Prophet's mount, which can travel at the speed of light<sup>4</sup>, and Nasution, who discusses the story of *Isra' Mi'raj* in the book *History of Islamic Culture*<sup>5</sup>.

This research differs from previous studies by examining the *Isra' Mi'raj* event from three main perspectives: Islamic interpretation, Einstein's theory of relativity, and annihilation theory in physics. Islamic exegesis emphasizes the spirituality and faith aspects of this event. At the same time, relativity theory offers a scientific explanation of how space and time can be relative depending on speed and gravity. Annihilation theory, which involves the transformation of matter into energy, provides another perspective on how this extraordinary journey is possible outside the confines of the ordinary laws of physics. This research aims to explain the miracle of *Isra'* and *Mi'raj* of Prophet Muhammad SAW by bridging the gap between spirituality and contemporary science using these three viewpoints.

## RESEARCH METHODS

Data is gathered for this study using a qualitative methodology and the library research technique<sup>6</sup>. Data collection techniques included literature searches from books, scientific articles<sup>7</sup>, and other relevant sources that discuss *Isra' Mi'raj*, Qur'anic interpretation, as well as relativity theory and annihilation theory. The data analysis process was conducted using content analysis techniques, in which the researcher identified the main themes that emerged from the sources collected. Information management is an important step in organizing data based on relevant categories, making it easier to conclude<sup>8</sup>.

The choice of this research method was based on several key considerations relevant to the purpose and context of the research. First, this research aims to explore the relationship between the concepts of time and space in *Isra' Mi'raj* from the perspective of tafsir and scientific theories. Therefore, a qualitative method, particularly a literature study, was chosen to explore the deeper meaning and interpretation of the relevant texts. Secondly, there is a lot of literature that discusses *Isra' Mi'raj*, Qur'anic tafsir, as well as relativity theory and annihilation theory, so the literature study method allows researchers to access and analyze existing sources, providing broad insights.

In addition, the interdisciplinary approach adopted in this research integrates perspectives from various disciplines. Content analysis techniques were used to investigate the themes and patterns that emerged from the data so that the nuances and context in the texts could be better understood. Finally, to ensure the validity and

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<sup>4</sup> Himatul Istiqomah and Muhammad Ihsan Sholeh, 'The Concept of *Buraq* in the Events of *Isra' Mi'raj*: Literature and Physics Perspective', *AJIS: Academic Journal of Islamic Studies* 5, no. 1 (15 June 2020): 53, <https://doi.org/10.29240/ajis.v5i1.1373>.

<sup>5</sup> Abdul Gani Jamora Nasution et al., 'NARASI PERISTIWA ISRA MI'RAJ NABI MUHAMMAD SAW PADA BUKU SKI DI MI', *Sinar Dunia: Jurnal Riset Sosial Humaniora Dan Ilmu Pendidikan* 1, no. 3 (29 September 2022): 180, <https://doi.org/10.58192/sidu.v1i3.482>.

<sup>6</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Sixth Edition (Los Angeles: SAGE, 2023)

<sup>7</sup> Miza Nina Adlini et al., 'Metode Penelitian Kualitatif Studi Pustaka', *Edumaspul: Jurnal Pendidikan* 6, no. 1 (1 March 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

<sup>8</sup> Muhammad Rijal Fadli, 'Memahami Desain Metode Penelitian Kualitatif', *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021), <https://doi.org/10.21831/hum.v21i1.38075>.

legitimacy of the data, researchers applied triangulation techniques<sup>9</sup>, which serve to verify information from various sources and methods so that the findings obtained become more accurate and reliable. Through this approach, the research is expected to provide deeper insights into how the structure of space and time in the context of Isra' Mi'raj can be understood, both from a theological and scientific perspective. By linking Qur'anic interpretation and scientific theories, this research seeks to bridge the understanding between science and spirituality.

## RESEARCH RESULT

### *Description of the Isra' Mi'raj Event*

In the midst of previous civilizations and advanced technology that had not yet developed, the Prophet Muhammad SAW undertook a journey that could be said to be impossible. The distance traveled by the Prophet Muhammad SAW is so great (from the al-Haram Mosque to the al-Aqsa Mosque and then towards the sky) that no expert has been able to measure it. Everyone was only able to estimate the farthest limit of the material boundaries of the universe. The distance recorded in the records of scientific experts was around 13.7 billion light years, and at the same time, this broke the record for the furthest distance ever traveled by humans on Earth<sup>10</sup>. What's more interesting is that on the trip to the Al Aqsa Mosque and to the sky, both of them crossed foreign territories, witnessed several events, and met the previous Prophet. When the Prophet Muhammad SAW gathered his friends and conveyed the events he had experienced, only Abu Bakr immediately confirmed it, earning him the title *Al-Siddiq* (the one who always confirms).

Before Allah SWT gifted the Isra' Mi'raj event to the Prophet Muhammad SAW, many difficult life trials befell him. First, a year of mourning (*'am Al-Huzni*) due to the death of his beloved wife Khadijah and his uncle Abu Talib. Second, the increasingly intense pressure from the Quraysh and the cruel treatment of the Thaif community towards the Prophet Muhammad SAW. The journey of *Isra'* and *Mi'raj* itself occurred on the night of Monday 27 *Rajab* in the tenth year of the apostolate of the Prophet Muhammad SAW<sup>11</sup>. Starting from the event of 'cleansing the heart' by the angel Jibril, who removed all horror, envy, and bad qualities, then filled the heart of the Prophet Muhammad SAW with faith and wisdom, then a *Buraq* was brought. Where when *Buraq* stepped, his steps were as far as the eye could see. Then, the Prophet Muhammad SAW rode the *Buraq* from Mecca to Baitul Maqdis, Palestine<sup>12</sup>.

Then the *Mi'raj* appeared, a device like a ladder, which had steps to climb upwards. The Prophet Muhammad SAW then climbed it to the nearest sky, then to the next sky until he reached the seventh sky. In each layer of the sky, Prophet Muhammad SAW was greeted by the inhabitants of the sky in that layer of sky. The Prophet Muhammad SAW said *salam* to the Prophets in every sky according to their position and level. From the first sky, angel Jibril took the Prophet Muhammad SAW up to the second sky. Angel Jibril asked for the

<sup>9</sup> Dedi Susanto, Risnita, and M. Syahrani Jailani, 'Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah', *QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 1, no. 1 (1 July 2023): 53-61, <https://doi.org/10.61104/jq.v1i1.60>.

<sup>10</sup> Nuryadin, 'Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dalam Tinjauan Konsep Teleportasi Dan Lintas Dimensi', 13.

<sup>11</sup> Woko Gandung Anggoro, 'Analisis Semiotik Naskah Kitab Mi'raj Nabi', 2016, 25.

<sup>12</sup> Istiqomah and Sholeh, 'The Concept of Buraq in the Events of Isra' Mi'raj', 53.

second door to the sky to be opened, where Prophet Yahya and Prophet Isa were seen. From the second sky, angel Jibril took Prophet Muhammad SAW to the third sky. In the third sky, Prophet Muhammad SAW met Prophet Yusuf; in the fourth sky, Prophet Muhammad SAW met Prophet Idris. In the fifth sky, Prophet Muhammad SAW met Prophet Harun, then the Prophet Muhammad SAW met the Prophet Musa, who was once spoken to directly by Allah in the sixth sky, and he met the Prophet Ibrahim in the seventh sky<sup>13</sup>.

Then, the Prophet Muhammad SAW arrived at a level where he could hear the sound of the *Kalam*. Namely, *Kalam*, which records the fate of all things. He also saw *Sidratul Muntaha*, who was covered by the command of Allah SWT like a countless number of golden butterflies and various colors; countless angels also covered it. In that place, the Prophet Muhammad SAW looked at the original appearance and form of the angel Jibril, who had 600 wings and one wing that could cover *Ufuq* (the western and eastern ends of the Earth)<sup>14</sup>. From *Sidratul Muntaha*, Prophet Muhammad SAW then headed to 'Arasy to face Allah SWT alone without being accompanied by anyone to receive Allah's commands. Arriving at the 'Arasy, Prophet Muhammad SAW prostrated to pray to Allah SWT. The meeting of the Prophet Muhammad SAW with Allah is something that cannot be described<sup>15</sup>. Prophet Muhammad SAW saw *Al-Baitul Ma'mur* and Prophet Ibrahim, the builder of the earthly Kaaba, leaning his back against *Baitul Ma'mur*. Prophet Muhammad SAW also showed heaven and hell and the condition of their inhabitants.

Then Allah SWT ordered the Prophet Muhammad SAW and his *ummat* to *shalat* 50 times until Allah Ta'ala granted relief to 5 *shalat* (5 daily prayers) as a form of Allah's mercy and love for His servants<sup>16</sup>. *Shalat* holds immense benefits for the magnificence and greatness of the obligatory prayers. It is a direct commandment given to Prophet Muhammad SAW, bypassing even the angel Jibril. It emphasizes the special status and direct connection between the Prophet Muhammad SAW and Allah SWT, highlighting the importance of the obligatory prayers. By following this commandment, moslems demonstrate their submission and devotion to Allah SWT, acknowledging His supreme authority. The act of *sujud* symbolizes humility and surrender, reminding individuals of their ultimate purpose and the need to fulfill religious obligations.

After receiving orders from Allah SWT, the Prophet Muhammad SAW gathered with his brothers from among the previous Prophets. Then, the superiority and glory of the Prophet Muhammad SAW appeared over them; therefore, he was proposed as the prayer leader for the Prophets (it was the angel Jibril who indicated this to the other Prophets). Then, the Prophet Muhammad SAW prayed together with the Prophets after the time for the *Subuh* prayer arrived. After that, Prophet Muhammad SAW left Baitul Maqdis, rode a *Buraq*, and returned to Mecca before sunrise.

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<sup>13</sup> Yuyun Yunita, 'Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dan Pembelajarannya', *Jurnal Dewantara* 11, no. 01 (12 November 2021): 127, <http://www.ejournal.iqrometro.co.id/index.php/pendidikan/article/view/165>.

<sup>14</sup> Abdul Haris, 'Tafsir Tentang Peristiwa Isra' Mi'raj', *Tajdid: Jurnal Ilmu Ushuluddin* 14, no. 1 (8 June 2015): 170, <https://doi.org/10.30631/tjd.v14i1.22>.

<sup>15</sup> Syofyan Hadi, *Kisah Isra' dan Mi'raj Nabi Muhammad Saw* (Penerbit A-Empat, 2021), 37.

<sup>16</sup> Nasution et al., 'Narasi Peristiwa Isra Mi'raj Nabi Muhammad SAW Pada Buku SKI DI MI', 177.

### ***Space and Time Structure in the Isra' Mi'raj Event***

Space is the realm in which we exist, while time is a distinct quantity separate from space, standing on its own. *Isra'* and *Mi'raj*, the miraculous night journey of Prophet Muhammad SAW, can be understood from a scientific perspective in terms of the dimensions of space and time. *Isra'* refers to the physical journey from Masjidil Haram to Masjidil Aqsa, indicating the involvement of spatial dimension. *Mi'raj*, the ascension to the skies, occurred during the night, highlighting the temporal dimension. *Isra'* and *Mi'raj* can be seen as a transcendent voyage traversing the dimensions of space and time, signifying the profound spiritual connection between the Prophet and the divine realm<sup>17</sup>.

The first sky is a three-dimensional space that has breadth and thickness and is inhabited by humans. Everything such as the Earth, planets, solar system, sun, stars, galaxies, and all forms of rotation that we observe are in the first sky or world sky. The second sky is a four-dimensional space inhabited by Jinn and other four-dimensional creatures. The third sky is a five-dimensional space inhabited by the spirits of people who have died. The fourth sky and the seventh sky have the same characteristics, consisting of the previous sky and so on, until the seventh sky, which has nine dimensions of space. The Prophet traveled to the seventh sky, which has nine dimensions of space. A space with a higher dimension contains the dimensions below it, just as a three-dimensional volume contains a two-dimensional area. Two-dimensional areas consist of lines, and lines consist of points<sup>18</sup>.

The night journey of *Isra'* and *Mi'raj* took Prophet Muhammad SAW to the highest sky dimension, where he witnessed the intricacies of various civilizations. In this elevated state, he was granted a profound vision that transcended the limitations of space and time. His ability to perceive the past and the future was a result of his journey beyond the boundaries of the time. As the Prophet Muhammad SAW ascended to the seventh sky, he surpassed the dimensions of the lower sky and entered a realm that encompassed nine dimensions. This extraordinary experience allowed him to gain unparalleled knowledge and understanding of the universe and its workings. From this vantage point, he could perceive the interconnectedness of all things and comprehend the grand design of creation. The journey of *Isra'* and *Mi'raj* bestowed upon the Prophet Muhammad SAW the ability to read the past and the future as he transcended the boundaries of linear time. He became a conduit for divine wisdom, receiving revelations and guidance that would shape the course of human history.

### ***Al-Razi's Interpretation in Tafsir Mafatih al-Ghayb***

Al-Razi, a prominent Islamic scholar, provided a significant contribution to the interpretation of *Isra'* and *Mi'raj* by employing a physics and cosmology approach to elucidate the logical aspects of this journey<sup>19</sup>. He delved into the scientific understanding of the universe and its principles to explain the feasibility of such a miraculous event. Al-Razi argued that the journey of *Isra'* and *Mi'raj* could be comprehended through the concept of higher dimensions and the bending of space-time. He proposed that the Prophet Muhammad SAW transcended the limitations of the three-dimensional world and traversed into higher dimensions, where the laws of physics as we understand them may not apply. Described from cosmological theories, Al-Razi speculated that the Prophet

<sup>17</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Mengenal Ayat-Ayat Sains Dalam Al-Qur'an*, 2014.

<sup>18</sup> Khoirul Fattah, "Tradisi Isra' Mi'raj Dalam Filsafat Ilmu", *Preprint*, October 2020, <https://doi.org/10.31219/osf.io/dkyha>.

<sup>19</sup> Fakhr al-Din Muhammad al-Razi, *Mafatih Al-Ghaib* (Beirut: Dar al-Fikr, 1993).

Muhammad SAW journey involved traversing through wormholes or utilizing advanced forms of energy to travel across vast cosmic distances. He posited that the celestial realms visited during *Isra'* and *Mi'raj* were not physical locations in the conventional sense but rather metaphysical dimensions that exist beyond our perception.

In al-Razi's explanation of the differing opinions regarding the nature of the Prophet Muhammad's SAW journey, he employed a physics approach to provide a logical understanding of the *Isra'* and *Mi'raj* events. He argued that the movement of the Earth from the beginning to the end of the night covers approximately half a circle, based on geometric calculations. The ratio between one diameter (a line across a circle) and the circle itself is  $1/3$  compared to  $1/7$ . Therefore, the ratio between the radius (half a diameter) and half a circle is also  $1/3$  compared to  $1/7$ . Regarding the distance covered by the Prophet Muhammad's SAW during his journey from Makkah to the 'Arasy above the Earth, al-Razi suggested that Prophet Muhammad's SAW traveled only half a diameter (one radius). If half a circle can be traversed in a certain amount of time (during the night), then it is even more feasible to cover half a diameter (one radius) within the same time frame.

Al-Razi also proposed that the physical body of the Prophet Muhammad's SAW could have experienced the *Isra'* and *Mi'raj* events at a high velocity. He referred to the geometric theory that states the circumference of the sun is equivalent to 160 times the size of the Earth. Observing the rapid movement of the sunrise and sunset, al-Razi argued that such swift motion reaching its limits, as mentioned in the event, is indeed plausible. By incorporating scientific reasoning, Al-Razi aimed to unite the amazingness of *Isra'* and *Mi'raj* with the rationality of nature science. He emphasized that while the event may seem extraordinary, it is not contradictory to the laws of the universe but rather operates within a framework that transcends our current understanding. Al-Razi's interpretation highlights the compatibility between faith and reason, demonstrating that spiritual events can be approached from a scientific perspective without compromising their significance. It serves as a testament to the richness of Islamic scholarship, which encourages intellectual exploration and the harmonization of religious beliefs with empirical knowledge.

### ***Albert Einstein's Theory of Relativity***

The Theory of Relativity was popularized by Albert Einstein and is divided into special relativity and general relativity. Special relativity, which was introduced in 1905, focuses specifically on inertial reference frames or frames of reference that move at a constant velocity relative to each other. The first law of special relativity states that the laws of physics have the same form in all inertial reference frames. It means that the fundamental principles and equations of physics remain unchanged regardless of the motion of the reference frame. It implies that there is no privileged or preferred reference frame in the universe. The second law of special relativity states that the speed of light in a vacuum is constant and has a finite value, denoted as "c," which is approximately equal to  $3 \times 10^8$  meters per second. This principle is known as the constancy of the speed of light. It implies that the speed of light is independent of the motion of the source of light or the observer. No matter how fast an observer is moving relative to a light source, the measured speed of light will always be the same<sup>20</sup>. If someone were to travel to the sun

<sup>20</sup> Aditya Perdana Putra, 'Fisika - Relativitas Khusus', *Pahamify | Taklukkan UTBK* (blog), 24 March 2020, <https://pahamify.com/blog/pahami-materi/materi-ipa/fisika-relativitas-khusus/>.

using the speed of light, with a distance between the Earth and the sun of approximately 149,600,000 km, the journey would take about 8 minutes. However, if we consider a greater distance, such as to the planet Neptune, which is approximately 4,335,000,000 km away from Earth, the journey would take over 4 hours.

It's important to note that these calculations are based on the assumption that we can travel at the speed of light, which is currently not possible for objects with mass according to our current understanding of physics. According to Einstein's theory of relativity, as an object with mass approaches the speed of light, its energy and momentum increase infinitely, making it impossible to reach or exceed the speed of light. Suppose we were to attempt such a journey at the speed of light while including an object with mass. The object would experience an increase in energy and momentum that would eventually lead to its destruction. As an object with mass approaches the speed of light, its relativistic mass increases, and the energy required to accelerate it further also increases exponentially. It would result in an infinite amount of energy being needed to reach the speed of light, which is not feasible. If the *special law of relativity explained the Isra' Mi'raj journey*, this would be absolutely impossible. No one knows for sure what the seventh heaven is and how far away it is. Within 4 hours, Prophet Muhammad SAW had not yet arrived at Neptune and was still in the solar system<sup>21</sup>. It is highly likely that within the period from after *Isha'* prayer until before the *Fajr* prayer (approximately eight hours), Prophet Muhammad SAW did not reach the Earth. This total time has not been accumulated with the journey of *Isra'* to Masjid al-Aqsa.

Moreover, if the *Mi'raj* were to be done with a physical body that had mass using the speed of light, that mass would be destroyed. Purwanto confirmed the inaccuracy of the law of special relativity in explaining the occurrence of *Isra' Mi'raj*. Suppose the *Isra' Mi'raj* event is studied using the special theory of relativity. In that case, it will lead to the conclusion that only the spirit of the Prophet Muhammad SAW participated in the *Mi'raj* event. It was further explained that if the Prophet Muhammad really moved closer to the light, his body would "explode," according to the calculations of the special theory of relativity<sup>22</sup>. According to him, the general theory of relativity is considered more appropriate, and the existence of the *Mi'raj* indicates space with higher dimensions<sup>23</sup>. Al-Zumar verse 46 also implicitly indicates that the seventh heaven is unseen or outside the universe. So the *Mi'raj* carried out by the Prophet Muhammad SAW was to enter a higher dimension outside the material (immaterial) or seventh sky.

### **Annihilation Theory**

To answer the problem of body resistance at the speed of light, Mustofa provides a "Reconstruction Scenario" using Annihilation Theory<sup>24</sup>. This theory is known in nuclear/quantum physics; that is, if matter collides with antimatter, an annihilation phenomenon will occur (mutual elimination), and two gamma-ray beams will appear. Conversely, if light is passed through the field of the atomic nucleus, the light disappears and turns back into a pair of matter and anti-matter.

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<sup>21</sup> Agus Purwanto, 'Melihat Peristiwa Isra' Mi'raj Rasulullah Dengan Teori Sains Modern by Aanardianto', *Muhammadiyah* (blog), 11 March 2021, <https://muhammadiyah.or.id/melihat-peristiwa-isra-miraj-rasulullah-dengan-teori-sains-modern/>.

<sup>22</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Mengenal Ayat-Ayat Sains Dalam Al-Qur'an*.

<sup>23</sup> Agus Purwanto, *Ayat-Ayat Semesta (Sisi-Sisi Al-Quran Yang Terlupakan)* (PT. Mizan Pustaka, 2015), 45.

<sup>24</sup> Agus Mustofa, *Terpesona di Sidratul Muntaha* (PADMA press, 2006), 33.

The object to be teleported must first be annihilated by converting the matter into energy, a process known as energization (matter → energy). Once the object is teleported (arrives at the destination), it is then reversed by converting the energy back into matter, a process known as materialization (energy → matter)<sup>25</sup>. In order for the Prophet Muhammad SAW to be able to follow the speed of angels Jibril and *Buraq*, the material body of the Prophet Muhammad SAW was changed into a body of light. It is intended to balance the quality of the Prophet's body with the angels Jibril and *Buraq*, who were his traveling companions. Before the Prophet Muhammad SAW experienced his night journey, he experienced 'heart cleansing' by the Angel Gabriel, and his heart was purified with Zamzam water. It was at this time that all the material of the Prophet Muhammad SAW's body was annihilated to become a body. In this way, the body of the Prophet Muhammad SAW turned into a substance of light, so the speed that the Prophet Muhammad SAW faced was not a problem. After the Prophet Muhammad SAW changed his body into a substance of light, the Prophet Muhammad SAW, the angel Jibril, and *Buraq* shot at the speed of light around 300,000 km/second. Thus, the distance between Mecca and Palestine, which is around 1200 km, can be covered in only around 0.005 seconds<sup>26</sup>.

## DISCUSSION

The theory of relativity introduced by Albert Einstein describes the intimate relationship between space and time in a unity called space-time. In this context, the Prophet Muhammad's journey on the night of Isra' and Mi'raj can be analyzed in an interesting way, where the concepts of space and time are no longer viewed as two separate entities but rather as an interacting whole. This explanation opens up new insights into how this extraordinary event could occur within the framework of scientific understanding. When we talk about the ability to 'be' at any place in space-time, we begin to understand that the journey the Prophet Muhammad experienced may not have been simply a physical movement from one location to another but also involved a deeper dimension of existence. From this perspective, the Prophet's journey from the Grand Mosque to the Aqsa Mosque and then up to the heavens can be seen as a journey that transcends the usual boundaries of space and time.

The theory of relativity suggests that when one travels at a speed close to or even exceeding the speed of light, one can experience time distortion. If someone travels at a speed exceeding or equaling the speed of light, then theoretically, he will enter other dimensions of space-time<sup>27</sup>. In simple terms, time can slow down or even stop for those traveling at such speeds. In the context of Isra' and Mi'raj, we can imagine how Prophet Muhammad, with Allah's permission, was able to undertake superluminal travel, allowing him to pass between different dimensions of space and time. It also explains how he was able to see 'illusions' or images relating to the past and possibly the future.

Prophet Muhammad's experiences during this journey were not only physical but also spiritual and intellectual. He not only saw various phenomena but was also able to discuss and interact with the angel Gabriel. It shows that although he was outside the confines of time and space as we understand it, his consciousness remained intact. In this

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<sup>25</sup> Nuryadin, 'Peristiwa Isra' Mi'raj Nabi Muhammad SAW Dalam Tinjauan Konsep Teleportasi Dan Lintas Dimensi', 11.

<sup>26</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Mengenal Ayat-Ayat Sains Dalam Al-Qur'an*.

<sup>27</sup> Purwanto, 'Melihat Peristiwa Isra' Mi'raj Rasulullah Dengan Teori Sains Modern by Aanardianto'.

case, we can conclude that the Prophet Muhammad not only experienced the journey physically but also with full consciousness, allowing him to remember and retell the experience to his people<sup>28</sup>. The connection between the human world and the angelic world in the Isra' and Mi'raj experience illustrates the different relativity of time. In the human world, time runs in a certain way, but in the angelic dimension, time can function in a completely different way. Thus, the Prophet's experiences can be understood in a more flexible time frame, where the usual physical laws do not bind his travels and visions of various phenomena.

Al-Razi's approach to the Mafatih al-Ghayb commentary adds a new dimension to this understanding. Al-Razi uses physics and cosmology to explain the logical aspects of the Isra' and Mi'raj journey. By proposing that the Prophet Muhammad transcended the limitations of the three-dimensional world and entered a higher dimension, Al-Razi shows how the laws of physics, as we understand them, may not apply at that level. He links the Prophet's journey to the concepts of wormholes and advanced energy, which allow for travel across vast cosmic distances. Al-Razi also offers a geometric understanding of the Prophet's journey, in which he uses calculations to show that the journey from Mecca to the 'Arsh is not only possible but also logical based on the movement of the Earth and the time of night. By explaining that Prophet Muhammad could experience the Isra' and Mi'raj at such high speeds, Al-Razi emphasizes that this extraordinary event did not contradict the laws of nature but rather operated within a framework that is beyond our current understanding. Furthermore, the idea of folded space-time provides additional insight into how we can understand spiritual journeys and transcendental experiences. When we imagine that space and time can be folded, we begin to see the possibility that the spiritual journey can take us to other dimensions that go beyond our understanding of reality.

It is in line with Nasr's view that to understand existential experiences, we need to integrate scientific understanding with a spiritual perspective. Nasr suggests that spirituality, rooted in metaphysical traditions and teachings, can provide a broader framework that acknowledges the existence of a higher reality beyond the physical realm. It offers insights into the nature of the soul, the purpose of life, and the interconnectedness of all things. By integrating spiritual and metaphysical perspectives into scientific inquiry, Nasr believes that a more holistic and meaningful understanding of the universe can emerge. Metaphysical spirituality can play an important role as a link between modern science and metaphysical beliefs. Spirituality acts as a bridge, allowing individuals to navigate between the empirical findings of science and the profound truths revealed through metaphysical beliefs. It encourages a dialogue between these realms, fostering a deeper appreciation for the mysteries of existence and promoting a harmonious integration of scientific knowledge and spiritual wisdom<sup>29</sup>.

In conclusion, the journey of Isra' and Mi'raj is not just a physical event that happened in one night but a manifestation of the complex interplay between space, time, and consciousness. This understanding not only enriches our spiritual experience but also opens up space for dialogue between faith and science, allowing us to delve deeper into the meaning of this extraordinary event. In doing so, we are reminded of God's power beyond the limits of what we can comprehend while encouraging us to continue to seek a deeper understanding of existence and reality.

A similar article entitled 'The Journey of Isra' and Mi'raj In Quran And Science Perspective' also discusses the events of Isra' and Mi'raj from a scientific and theological

<sup>28</sup> Mustofa, *Terpesona di Sidratul Muntaha*, 47.

<sup>29</sup> Seyyed Hossein Nasr, *Antara Tuhan, Manusia, dan Alam* (IRCISOD, 2021), 18.

perspective. The author explores the questions that have arisen among scientists and Muslims regarding the integrity of this journey, especially with regard to whether the journey involved the physical or only the soul of Prophet Muhammad by considering the speed of light as a maximum limit in physics, the article also relates the concept of zero Kelvin temperature to provide a new perspective on Surah Al-Isra, verse 1<sup>30</sup>. Although there is no scientific certainty, this study attempts to bridge religious belief with scientific understanding, inviting readers to explore the meaning behind the event.

## CONCLUSION

Based on Al-Qur'an, *Isra' Mi'raj* is a truly real and factual event. However, this event cannot be explained empirically because it is supernatural. Modern science focuses on understanding the universe through observation and experimentation. However, modern science also has its limitations. Modern science cannot explain transcendent things, such as the existence of God, the meaning of life, or the purpose of the universe. Basically, each of these theories is related to each other, but no one claims which theory is the most correct because experts use each of these theories to help provide a rational understanding of the event. *Isra' Mi'raj* places greater emphasis on the reasoning of faith. The results of scientific research are a bridge to limited human rational reasoning. If scientific research usually needs to be tested repeatedly, the *Isra' Mi'raj* only happened once in history. It is considered a miracle from Allah given to the Prophet Muhammad SAW from what seemed impossible to become possible because of Allah's unlimited power. *Isra' Mi'raj* cannot be understood as a journey in space and time using our four-dimensional understanding. There must be other dimensions beyond the dimensions we know. The main purpose of the *Isra'* and *Mi'raj* events is to collect the order for the five daily fardhu prayers. However, there are several other goals, such as for the Prophet Muhammad SAW to see some of the signs of Allah SWT's greatness in the universe as in the Al-Quran verse *Linurayahu min Ayatina*.

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<sup>30</sup> Rahmati Rahmati, 'The Journey of Isra' and Mi'raj In Quran And Science Perspective', *Ar-Raniry: International Journal of Islamic Studies* 4, no. 2 (28 July 2020): 324, <https://doi.org/10.22373/jar.v4i2.7587>.

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