

Research Article

Beyond Space-Time: Ultimate Reality and the Ultimate Centering of Consciousness

Md. Sadique Shaikh

Mohammed Ali Johar Foundation (MAJF), Bhusawal, Maharashtra, India

Corresponding Author, E-mail; sids_nsk@rediffmail.com

Copyright © 2026 by Authors, Published by AL-IKHSAN: Interdisciplinary Journal of Islamic Studies. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : July 17, 2026

Revised : August 15, 2026

Accepted : September 13, 2026

Available online : October 10, 2026

How to Cite: Md. Sadique Shaikh. (2026). Beyond Space-Time: Ultimate Reality and the Ultimate Centering of Consciousness. *AL-IKHSAN: Interdisciplinary Journal of Islamic Studies*, 4(2), 202–206. <https://doi.org/10.61166/ikhsan.v4i2.157>

Abstract. Modern physics describes reality in terms of space, time, matter, and energy, yet increasingly encounters conceptual boundaries where space-time itself dissolves—such as singularities, quantum vacuums, and pre-Big Bang conditions. Parallel to this scientific frontier, metaphysical and theological traditions have long proposed an Ultimate Reality beyond space and time, from which all existence emerges. This paper explores the concept of **Ultimate Reality beyond space-time**, proposing that beyond all dimensions, forces, and temporal structures exists a singular, absolute source of existence—**Allah**, the One and Only Creator. Within this framework, consciousness is not an accidental byproduct of matter but an intentionally bestowed reality, centered and individuated through what is termed here as the **Ultimate Centering of Consciousness**. This paper integrates cosmology, philosophy of consciousness, and Islamic metaphysics to articulate a coherent

model in which physical reality, consciousness, and ultimate existence derive from a singular, transcendent source beyond space-time.

Keywords: Beyond space-time, Ultimate reality, Centering of consciousness

INTRODUCTION

Human inquiry has always sought answers to two fundamental questions: **What is the ultimate nature of reality?** and **What is the origin of consciousness?**

Modern science has achieved extraordinary success in explaining the behavior of matter, energy, and space-time. However, when scientific inquiry reaches the limits of the observable universe—such as the origin of the cosmos, the nature of singularities, and the foundation of physical laws—it encounters profound unanswered questions. These questions lie beyond empirical measurement and enter the domain of metaphysics.

Theological traditions, particularly Islamic metaphysics, assert that **ultimate reality exists beyond space, time, and dimensional structure**. This paper explores the idea that beyond space-time lies a state of absolute non-contingency—a reality not governed by physical laws—where only the **One Absolute Creator, Allah**, exists. From this Ultimate Reality, all realities, forces, dimensions, and consciousness emerge.

The Limits of Space-Time in Modern Physics

1. Space-Time as a Construct, Not an Absolute

Einstein's theory of relativity revolutionized our understanding by unifying space and time into a four-dimensional fabric. However, this fabric is **not fundamental**; it is dynamic, deformable, and finite.

Phenomena such as:

- Black holes
- White holes
- Wormholes
- Quantum fluctuations
- The Big Bang singularity

all point toward the **breakdown of space-time itself**.

At the singularity, space-time ceases to exist as a meaningful construct. Physics cannot describe "before" time because time itself begins with the universe. This suggests that **space-time is emergent**, not ultimate.

2. Beyond Dimensions and Physical Laws

If space-time emerges, then something must exist beyond it. That “something” cannot be:

- Spatial
- Temporal
- Dimensional
- Material
- Governed by physical causality

Thus, physics indirectly gestures toward a **transcendent foundation**—a reality beyond measurable reality.

Ultimate Reality: A Metaphysical Necessity

1. Defining Ultimate Reality

Ultimate Reality may be defined as:

A self-existent, non-contingent reality upon which all contingent realities depend.

In Islamic philosophy, this corresponds to **Wājib al-Wujūd** (Necessary Being). Allah is not located within space-time; rather, space-time exists **because** of Allah.

“Allah is the Creator of all things.” (Qur’an 39:62)

This Ultimate Reality is not “nothingness.” Rather, it is **absolute fullness of being**, beyond form and limitation.

Allah as the Singular Central Force

1. The Unity of the Source

In physical reality, forces appear multiple:

- Gravity
- Electromagnetism
- Strong nuclear force
- Weak nuclear force

The search for a **Grand Unified Theory** mirrors a deeper metaphysical truth: **all multiplicity originates from unity**.

Islamic monotheism (Tawḥīd) asserts:

- Allah has no creator
- Allah is not composed of parts
- Allah is not subject to time or change

Thus, Allah is not a force *within* the universe but the **origin of all forces**.

Creation of Space, Time, and the Cosmos

1. Creation as Emergence from Ultimate Reality

According to Islamic theology:

- Space is created
- Time is created

- Dimensions are created
- Laws of physics are created

The universe—including galaxies, Milky Way clusters, stars, energy stars, planets, black holes, white holes, and wormholes—exists as a **manifestation of divine will**, not divine substance.

Creation is not Allah becoming the universe, but the universe coming into existence **by Allah's command**:

"Be, and it is." (Qur'an 36:82)

Consciousness: Beyond Physical Explanation

1. The Failure of Material Reductionism

Despite advances in neuroscience, consciousness remains unexplained:

- Subjective experience
- Self-awareness
- Intentionality
- Moral awareness

No physical equation explains *why* experience exists at all.

This suggests consciousness is **fundamental**, not emergent from matter alone.

Ultimate Centering of Consciousness

1. Consciousness as a Bestowed Identity

This paper proposes the concept of **Ultimate Centering of Consciousness**, meaning:

- All consciousness originates from a single divine source
- Individual consciousness is *centered* and *identified* by Allah
- Consciousness is not random but intentionally individuated

Allah grants identity, awareness, and intelligence to each conscious being while remaining transcendent and indivisible.

"Then He proportioned him and breathed into him of His spirit." (Qur'an 32:9)

This does not imply divinity within humans, but **bestowed consciousness** rooted in divine will.

Ultimate Reality vs Physical Reality

Physical Reality	Ultimate Reality
Space-time bound	Beyond space-time
Dimensional	Dimensionless
Changeable	Absolute
Governed by laws	Source of laws
Observable	Transcendent

Ultimate Reality is **not another dimension**—it is the foundation of all dimensions.

Implications for Knowledge and Existence

1. Human Knowledge Has Limits

Scientific knowledge explains *how* reality behaves. Ultimate Reality explains *why* reality exists.

Revelation, reason, and metaphysical reflection together provide a fuller understanding of existence.

CONCLUSION

Beyond space-time, beyond dimensions, beyond causality, lies **Ultimate Reality**—a reality where no fabric of space exists, no time flows, and no multiplicity divides. In this absolute state exists **Allah**, the One and Only Creator, uncreated and eternal.

From this Ultimate Reality emerges all realities:

- Physical laws
- Space-time fabric
- Galaxies and cosmic structures
- Conscious beings with intelligence and identity

Consciousness itself is centered and individuated through divine will—an **Ultimate Centering of Consciousness** that gives meaning, identity, and awareness to creation.

Thus, reality is not merely physical; it is **purposeful, intelligent, and rooted in transcendence**.

References

Al-Ghazālī, *The Incoherence of the Philosophers*

Ibn Sīnā (Avicenna), *Metaphysics*

Qur'an (Multiple Verses)

Einstein, A., *Relativity*

Chalmers, D., *The Conscious Mind*

Nasr, S. H., *Islamic Philosophy from Its Origin to the Present*