

TIME AND SOCIETY IN THE QUR'AN: AL-GHAZALI'S INTEGRATION OF ANCIENT WISDOM INTO ISLAMIC EPISTEMOLOGY

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DOI : http://dx.doi.org/10.30983/islam_realitas.v10i1.8583

Submission: June 13, 2024	Revised: June 30, 2024	Revised: July 20, 2024	Published: Agustus 28, 2024
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Abstract

This research paper, titled explores the conceptualization of time in the Qur'an and its integration into Islamic epistemology through Al-Ghazali's theoretical framework. The study addresses the research problem of how Qur'anic depictions of time intersect with contemporary scientific theories, particularly focusing on their implications for understanding the nature of time and its relevance to modern scientific and philosophical discussions. Utilizing a secondary descriptive analysis methodology, the research systematically reviews and compares Qur'anic verses about time with current scientific theories such as Einstein's theory of relativity and cosmological concepts. The aim is to identify points of convergence and divergence between Qur'anic insights and scientific understandings, enriching the discourse on the interplay between religious wisdom and empirical knowledge. The findings reveal a harmonious interaction between spiritual and scientific narratives, demonstrating that the Qur'an's portrayal of time as a complex, relative phenomenon aligns with modern scientific perspectives. This integration of the Integration of Knowledge (IOK) concept fosters a holistic understanding of time, bridging theological and scientific viewpoints and contributing to broader discussions in political and democratic domains. The study underscores the significance of interdisciplinary knowledge in addressing societal issues and highlights the potential for mutual enrichment between ancient wisdom and contemporary science. Future research should continue to explore these intersections and their implications for education and societal development.

Keywords: Qur'an, Time, Society, Scientific Understanding, Integration of Knowledge (IOK), Relativity Theory, Quantum Mechanics, Interdisciplinary Dialogue.

Abstrak

Makalah penelitian ini mengeksplorasi konseptualisasi waktu dalam Al-Qur'an dan integrasinya ke dalam epistemologi Islam melalui kerangka teori Al-Ghazali. Penelitian ini membahas masalah penelitian tentang bagaimana penggambaran waktu dalam Al-Qur'an bersinggungan dengan teori-teori ilmiah kontemporer, terutama berfokus pada implikasinya untuk memahami sifat waktu dan relevansinya dengan diskusi ilmiah dan filosofis modern. Dengan menggunakan metodologi analisis deskriptif sekunder, penelitian ini secara sistematis meninjau dan membandingkan ayat-ayat Al-Qur'an tentang waktu dengan teori-teori ilmiah saat ini seperti teori relativitas Einstein dan konsep-konsep kosmologi. Tujuannya adalah untuk mengidentifikasi titik-titik konvergensi dan divergensi antara wawasan Al-Qur'an dan pemahaman ilmiah, memperkaya wacana tentang interaksi antara kebijaksanaan agama dan pengetahuan empiris. Temuan-temuan tersebut mengungkapkan interaksi yang harmonis antara narasi spiritual dan ilmiah, yang menunjukkan bahwa penggambaran Al-Qur'an tentang waktu sebagai fenomena yang kompleks dan relatif selaras dengan perspektif ilmiah modern. Integrasi konsep Integrasi Ilmu Pengetahuan (IOK) ini menumbuhkan pemahaman holistik tentang waktu, menjembatani sudut pandang teologis dan ilmiah serta berkontribusi pada diskusi yang lebih luas dalam domain politik dan demokrasi. Penelitian ini menggarisbawahi pentingnya pengetahuan interdisipliner dalam menangani masalah-masalah sosial dan menyoroti potensi untuk saling memperkaya antara kebijaksanaan kuno dan ilmu pengetahuan kontemporer. Penelitian di masa depan harus terus mengeksplorasi persimpangan ini dan implikasinya bagi pendidikan dan pembangunan masyarakat.

Kata Kunci: Al-Qur'an, Waktu, Masyarakat, Pemahaman Ilmiah, Integrasi Ilmu Pengetahuan (IOK), Teori Relativitas, Mekanika Kuantum, Dialog Antardisiplin.

Background

Harmonizing Ancient Wisdom with Modern Knowledge

Exploring the concept of time within religious texts and its intersection with scientific understanding has been a subject of profound interest and scholarly inquiry. Among the various religious scriptures, the Qur'an holds a central position for Muslims worldwide, revered as a spiritual guide and a source of profound wisdom and knowledge encompassing various aspects of existence, including time¹. Cosmology studies the universe's origins and laws using theories of relativity to explain high-speed motion and strong gravitational fields. Remarkably, modern cosmological findings align with references in the *Qur'an*, revealed 1400 years ago. Some scientists observe that the **Qur'an** anticipates key scientific concepts like the *Big Bang* Theory, the universe's expansion, and the relativity of time, highlighting Islam's integration with scientific knowledge².

Muslims believe the *Qur'an*, revealed to Prophet Muhammad (pbuh) over twenty-three years, emphasizes the significance of time in creation, existence, and life, making its perspective essential for believers and scholars alike. According to Tamimi's (2001) study, the Arabic word *Usuliyah* is derived from the word *as* (singular). *Usul* (plural) means root, origin, foundation, fundamental, or principle. *Ilm-ul* usually refers to the branch of knowledge that studies the four foundations of Islamic jurisprudence, also known as *Usul al-fiqh*. These foundations are the Qur'an, Sunnah, Qiyas (analogy), and *Ijma'* (consensus). A specialist in this field of knowledge is called a fundamentalist or *Usuli*³.

Modern science, particularly Einstein's theories of relativity, has revolutionized our understanding of time, challenging the traditional Newtonian view by revealing its relativity to motion and gravitational fields. Conway and others (2016) highlighted that quantum mechanics has introduced new dimensions to the discourse on time, questioning its fundamental nature, while this article, focusing on a psychological spacetime processor that slows time as motion increases, challenges classical Newtonian concepts and offers significant insights into time perception⁴.

The study of Aziz (2020) examines that the practical implications of these insights on individuals, societies, and academic disciplines. This research aims to discover a Quranic equation that can bring together the dimensions of time and space. However, a clear structure and systematic approach to the concept are still needed. In the Qur'an, Surah al-Hijr [15]:87, Islam is interpreted as comprising seven instruments and the Qur'an itself. It uses a system approach based on developing prophecies and empirical values. The conclusion is that the Qur'an has an equation $H = Ah$ (SLM) as a fundamental pattern of creation⁵.

Furthermore, "Time" by Albert Einstein and Max Wertheimer explores how Einstein's ideas on Special Relativity Theory were shaped by his intuitive grasp of temporal phenomena and how this challenged traditional Newtonian frameworks. This book provides valuable insights into the relationship between psychological processes and scientific breakthroughs and how interdisciplinary perspectives can impact our understanding of the universe⁶.

¹ William C. Chittick, 'Science of the Cosmos, Science of the Soul: The Pertinence of Islamic Cosmology in the Modern World', *Simon and Schuster*, 13.1 (2013), 176.

² Islam Web, 'Consistency between the Quran and Modern Science', *Www.Islamweb.Net*, 2018, pp. 1–14.

³ Azzam S. Tamimi, *Rachid Ghannouchi, Rachid Ghannouchi*, 2001 <<https://doi.org/10.1093/0195140001.001.0001>>.

⁴ Lucian Gideon Conway, Meredith A. Repke, and Shannon C. Houck, 'Psychological Spacetime: Implications

of Relativity Theory for Time Perception', *SAGE Open*, 6.4 (2016) <<https://doi.org/10.1177/2158244016674511>>.

⁵ Roikhan Mochamad Aziz, 'Hahslm Equation in Quran Al-Hijr 15.87', *Icri* 2018, 2020, 1896–1903 <<https://doi.org/10.5220/0009937018961903>>.

⁶ Arthur I. Miller, 'Albert Einstein and Max Wertheimer: A Gestalt Psychologist's View of the Genesis of Special Relativity Theory', *History of Science*, 13.xiii (1975), 75–103 <<https://doi.org/1975HisSc.13...75M>>.

Bridging religious and scientific views on time requires nuanced, interdisciplinary dialogue. Mufid (2014) identified a gap in studies on the Qur'anic concept of time and modern science. They explored integrating Islamic Ontological Knowledge (IOK) with scientific perspectives to deepen understanding and enrich theological and scientific discourse⁷.

According to⁸, it is essential to consider how political changes over time affect society, particularly in terms of their social implications. The following text explores the concept of time in the Quran and how it relates to modern scientific understanding. By exploring the integration of knowledge (IOK)⁹, we can connect this concept to the Ahmad (2005) study on 'Islamic politics and democracy'¹⁰.

Y. Mohamed's (2019) research explores the relationship between politics, society, democracy, and time as understood through the Qur'an, providing a framework for integrating ancient wisdom with modern knowledge. The Qur'an offers ethical guidance on governance, justice, and societal well-being, emphasizing principles such as justice ('Adl), consultation (Shura), accountability (Amanah), and freedom (Hurriyyah) that are central to politics and democracy. These values, when aligned with modern democratic frameworks, ensure that political systems reflect not only the will of the people but also uphold justice and morality¹¹.

As time advances, societal norms and politics evolve. The Qur'an supports adapting to change while upholding ethical principles. By blending ancient wisdom with modern knowledge, societies

can manage progress while ensuring justice, equity, and the common good, fostering sustainable and fair governance¹².

Expanding this paper will explore how integrating views on time can influence contemporary Islamic political thought and democratic principles. We'll examine how religious and scientific perspectives can shape governance, policy-making, and societal values in Islamic contexts, bridging theological concepts with practical political applications, as noted by Choudhury and Hoque (2007)¹³.

The final chapter examines modernity's impact on the Islamic world and the resurgence of Islamic revivalism, focusing on four scholarly responses: "Qur'ān Only," modernist Salafis, traditionalist Salafis, and Late Sunni Traditionalists. It highlights contemporary figures like Javed Ahmad Ghāmidī and notes the exclusion of al-Qarḍāwī to reflect evolving debates. While praised, the book's claim of universal corroboration in ḥadīth criticism is questioned, as early scholars like Bukhārī and Muslim prioritized strong sources and used corroboration mainly for minor corrections¹⁴.

Purpose of the paper

This paper integrates Islamic Ontological Knowledge (IOK) with modern scientific perspectives to enhance the understanding of the Qur'anic concept of time, promoting interdisciplinary insights that enrich theological and scientific discourse, while offering broader societal and intellectual benefits.

⁷ Fathul Mufid, 'Islamic Sciences Integration', *QIJIS (Qudus International Journal of Islamic Studies)*, 2.2 (2014), 144–60 <<https://doi.org/DOI:10.21043/qjis.v2i2.1565>>.

⁸ Norazmi Anas, Engku Ahmad Zaki Engku Alwi, and Mohd. Hudzari Haji Razali (2013)

⁹ (Norazmi Anas, Engku Ahmad Zaki Engku Alwi, Mohd. Hudzari Haji Razali, 2013)

¹⁰ Khurshid Ahmad, 'Islam and Democracy: Some Conceptual and Contemporary Dimensions', *Pluto Journals*, 2.1 (2005), 15–32 <<https://doi.org/10.1111/j.1478-1913.2000.tb03679.x>>.

¹¹ Yasien Mohamed, *The Ethical Worldview of the Qur'an*, *Yaqeen Institute of Islamic Research*, 2019.

¹² Khaled Abou El Fadl, 'Qur'anic Ethics and Islamic Law', *Journal of Islamic Ethics*, 1.1–2 (2017), 7–28 <<https://doi.org/10.1163/24685542-12340002>>.

¹³ Masudul Alam Choudhury and Mohammad Ziaul Hoque, 'Islamic Political Economy: Contrasting Paradigms between Democracy and Political Participation in Islam', *International Association for Islamic Economics Review of Islamic Economics*, 11.1 (2007), 75–99.

¹⁴ Jonathan A.C. Brown, 'Hadith: Muhammad's Legacy in the Medieval and Modern World', in *Oneworld Publications*, ed. by Jonathan A.C. Brown, 2nd edn (London: London: Oneworld Publications, 2018), p. 353.

Conceptual Framework

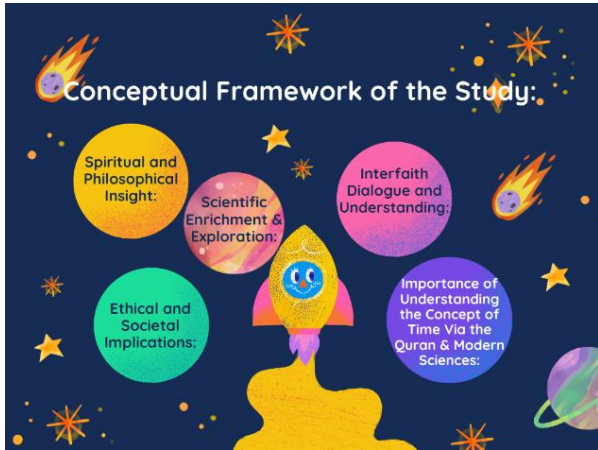


Figure 1. The Context of the Quran and Its Relevance to Modern Scientific Understanding Holds Significant Importance for Several Reasons:

Source: Authors (2024)

Importance of Understanding the Concept of Time:

Spiritual and Philosophical Insight

Time is a fundamental aspect of human existence, and its comprehension is pivotal in shaping our worldview, behaviour, and spiritual growth. In the context of the Quran, the concept of time holds profound significance, intertwined with themes of creation, life, death, and the hereafter. Understanding time from an Islamic perspective deepens one's spiritual insight and fosters a holistic approach to life that aligns with divine wisdom¹⁵.

Time, a key element of human life, is vital for philosophical and theological inquiry. Exploring the Quranic perspective on time provides insight into reality, existence, and divine order, guiding spiritual seekers in understanding life's purpose and the eternal aspects of spiritual truths. Al-

Ghazali's theory distinguishes between sensory and intellectual knowledge, influencing Islamic thought and justifying the study of both religious and secular knowledge. This study uses inductive and descriptive methods to explore the characteristics of knowledge and its integration in Al-Ghazali's teachings¹⁶.

Interfaith Dialogue and Understanding:

Kevin M. Richard (2019) identifies two issues related to the divine and humanity: the Qualitative Gap Problem (QGP) and the Teleological Gap Problem (TGP). The QGP concerns the divine-human relationship in eternity, while the TGP addresses how the afterlife's ultimate good aligns with human purpose. Richard argues that Islamic theology needs more resources to address both problems simultaneously and may need to compromise. He suggests that the Christian view, centered on the God/man relationship in Heaven through Jesus Christ, resolves both gaps, offering eternal joy for the redeemed¹⁷.

Ahmad Faizuddin Ramli and Mohamed Ashath (2023) compare Islamic and Buddhist perspectives on interreligious dialogue. They examine theological foundations and strategies for promoting interfaith understanding, highlighting similarities and differences in approaches to fostering harmony and respect in diverse societies¹⁸.

The intersection of religious teachings and science is gaining interest, as exploring the Qur'an's concept of time alongside modern science fosters critical engagement, intellectual growth, and spiritual maturity.

¹⁵ Umer Yousaf Kausar, Zia Ur Rehman, Aziz Ur Rehman Ariyan, Abdul Haq, Hafiz Muhammad Ibrar Ullah, 'Exploring Thanatology (A Scientific Study of Death) through the Lens of Islamic Eschatology : A Comprehensive Examination', *Remittances Review*, 9.2 (2024), 255–71 <<https://doi.org/>: <https://doi.org/10.33282/rr.vx9i2.15>>.

¹⁶ Aminullah Poya and Habiburrahman Rizapoor, 'Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives', *International Journal Of Humanities Education and Social Sciences (IJHESS)*, 3.2 (2023), 607–24 <<https://doi.org/10.55227/ijhess.v3i2.627>>.

¹⁷ Kevin M. Richard, 'Tawhīdic Allah, the Trinity, and the Eschaton: A Comparative Analysis of the Qualitative Nature of the Afterlife in Islam and Christianity' (LIBERTY UNIVERSITY SCHOOL OF DIVINITY Tawhīdic, 2019).

¹⁸ Ahmad Moghri Ahmad Faizuddin Ramli, Mohamed Ashath, 'A COMPARATIVE STUDY ON THE NOTION OF DIALOGUE IN ISLAM AND BUDDHISM', *Afkar*, 25.2 (2023), 67–110 <<https://doi.org/><https://doi.org/10.22452/afkar.vol25no2.3>>.

As stated by ¹⁹ that explores the study of the *Sirah* (biography) of Prophet Muhammad in the 21st-century Western academic context. The *Sirah* is a key Islamic text detailing the Prophet Muhammad's life and teachings. Recently, Western scholars have shown increased interest in its study. This article reviews trends, methodologies, and contributions in Western research on the *Sirah*, emphasizing the need for ongoing research to enhance cross-cultural understanding and interfaith dialogue ²⁰.

Scientific Enrichment and Exploration

Abdulhamid A. Abusulayman (2011) notes that adopting such a worldview often leads to feelings of oppression, passivity, and marginalization. This mentality can diminish motivation for learning, resource management, and cultural advancement, fostering self-centered behavior and a lack of solidarity. Consequently, self-negation rhetoric may drive individuals toward hedonism and individualism as a defense mechanism ²¹.

A spiritual and psychological state reflected in the Qur'anic term *al-nafs al-ammaraah bi al-su'* (the self that "...incites [him] to evil..." surah Yusuf, 12:53). In such a scenario, occasional flashes of the desire to do good for others and excel in one's performance are simply a token expression of the latent, God-given spiritual urges of the human conscience, as referred to in the Qur'an to as *al-nafs al-lawwamah* ("...the accusing voice of man's own conscience!" surah al-Qiyamah, 75:2) ²².

Exploring the Qur'anic view of time enriches scientific discourse by offering alternative metaphysical insights that complement empirical

explanations and stimulate deeper inquiry. As Mohamed (2012) said in his study, despite the continued influence of Islam on many of its followers, there has been a noticeable lack of discussion among Muslims about environmental issues ²³.

The Muslim community is increasingly focusing on addressing environmental concerns, with a shift towards implementing Islamic ecological ethics. Many believe that the key to promoting these principles lies in the educational system within Islam, mainly through environmental education in the broader Islamic educational landscape and the Maktab. Despite its significance, the Maktab needs to be utilized more ²⁴.

Ethical and Societal Implications

Understanding time in the Qur'an alongside scientific perspectives has significant ethical and societal impacts. It can guide discussions on environmental stewardship, social justice, and resource use, fostering interconnectedness and encouraging meaningful contributions to society ²⁵.

Junaidi's (2023) study uses content analysis, descriptive, and thematic methods to explore social justice issues. It identifies fifteen Qur'anic verses related to key social justice principles, including human dignity, freedom, equitable wealth distribution, and human rights ²⁶.

Allah said in the holy Qur'an, "O you who have believed, fear Allah and be with those who are true." (Qur'an 9:119)

The verse poignantly reminds believers to nurture *Taqwa* (Allah Consciousness) and surround themselves with virtuous company. This is

¹⁹ Manj Muhammad Shahbaz, Saeed ur Rahman, Ruqia Bano, Sabiha Abdul Quddus, Unsa Khan, Zafar Zainab, (2023)

²⁰ (Manj Muhammad Shahbaz, Saeed ur Rahman, Ruqia Bano, Sabiha Abdul Quddus, Unsa Khan, Zafar Zainab, 2023)

²¹ Abdulhamid A. Abusulayman, *The Qur'anic Worldview: A Springboard for Cultural Reform*, ed. by Abdulhamid A. Abusulayman (London: The International Institute of Islamic Thought, 2011).

²² (Abdulhamid A. Abusulayman, 2011)

²³ Najma Mohamed, 'Revitalising an Eco-Justice Ethic of Islam by Way of Environmental Education:

Implications for Islamic Education', *Unpublished Ph. D. Dissertation*, March, 2012, 377.

²⁴ Najma Mohamed.

²⁵ Abdul Rashid Moten, 'Social Justice, Islamic State and Muslim Countries', *Cultura. International Journal of Philosophy of Culture and Axiology*, 10.1 (2013), 7-24 <<https://doi.org/10.5840/cultura20131011>>.

²⁶ Juliyana Junaidi, Latifah Abdul Majid, and Mohd Arif Nazri, 'Revisiting Social Justice: Exploring the Qur'anic Paradigm in Addressing Contemporary Challenges', *Afkar*, 25.2 (2023), 153-92 <<https://doi.org/10.22452/afkar.vol25no2.5>>.

instrumental in fostering a resilient spiritual character and upholding the values of Islam. Comprehending the concept of time in the *Qur'an* and its relevance to modern scientific understanding holds profound implications for spirituality, interfaith dialogue, intellectual inquiry, and societal well-being²⁷.

This research uses an analytical and descriptive approach to investigate²⁸ the Concept of Time in the Qur'an and its Relevance to Modern Scientific Understanding. It explores the Integration of Knowledge (IOK) theory within Islamic epistemology²⁹ and compares it with contemporary epistemological theories. The research thoroughly reviews original works such as writings, treatises, and philosophical works to understand the Integration of Knowledge and its Quranic principles. Additionally, it includes a comprehensive examination of relevant scholarly literature, studies, books, and contributions to Islamic epistemology³⁰.

Abdulhamid A. Abusulayman (2011) states that the theory of 'the higher intents of the law' (*Maqasid al-shari'ah*) is founded on the relationship between Islamic law, revelation, human nature, and universal laws. To apply this theory effectively, a deep understanding of Islamic doctrine and law is essential. In cases of textual or scientific challenges, juristic preference (*Istisban*) should be used, taking into account universal principles and the intended human benefits of Islamic law³¹.

Therefore, while there is no record of a saying of the Prophet with this exact wording, there is a similar saying attributed to 'Ali (R.A.), who said, "Speak to people based on what they know. Would you

want God and His Messenger to be perceived as untruthful?" (Sahih al-Bukhari hadith no. 127). In a dialogue of human reasoning, Abu al-Hasan al-Tamimi relates to the authority of Ibn 'Abbas [that the Messenger of God] once said, "We prophets have been sent to speak to people in a way that they can understand"³².

The Qur'anic Perspective on Time: Insights from Scholars

The Qur'an's chapters, or Surahs, are divided into verses called Ayat, meaning "sign." These signs refer to God's manifestations and can be natural phenomena or past punishments. Each verse is typically defined by a final rhyme and varies in length from a few words to entire paragraphs, with a total of 6,236 verses in the Qur'an. The length of verses is relatively uniform within Surahs but varies widely across the entire text³³.

According to the Britannica (2024) that the unlike classical Arabic poetry, which adheres to a quantitative meter with fixed patterns of long and short syllables, the Qur'anic verses do not follow a fixed meter. Therefore, making a principled distinction between Qur'anic and poetic verses is correct. Many parts of the Qur'an are highly formulaic, with longer verses often concluding with specific phrases. These phrases, such as "God is forgiving, compassionate" or "God is knowing, wise", are not mere repetitions, but rather, they serve a specific purpose in the text, enhancing its meaning and impact³⁴.

Time, an abstract yet pervasive concept, plays a fundamental role in human existence. Its perception, measurement, and significance vary across cultures and religions. In Islamic theology,

²⁷ Abdul Basit Soomro Raja Bahar Khan Soomro, *UNDERSTANDING ISLAM THROUGH THE LENS OF GLORIOUS QUR'AN*, ed. by Raja Bahar Khan Soomro & Abdul Basit Soomro, 1st edn, 2023.

²⁸ Mohammad Eisa Ruhullah, Ushama Thameem, and Binti Norman Nurul Ain, 'Integrating Knowledge and Democracy for Practical Reform to Overcome Political Crisis in Bangladesh', *Khazanah Sosial*, 6.1 (2024), 132–51 <<https://doi.org/10.15575/ks.v6i1.34177>>.

²⁹ Mohammad Eisa Ruhullah and Thameem Ushama, 'Islamic Epistemology in the Bangladesh Government System (1996–2022): An Analysis of Political Ideologies',

Jurnal Bina Praja, 15.3 (2023), 479–93 <<https://doi.org/10.21787/jbp.15.2023.479-493>>.

³⁰ Bouhedda Ghaliya and Belayet Hossen, 'Integration of Knowledge: A Time Befitting Step', *Abqari Journal*, 19 (2019), 1–21 <<https://doi.org/10.33102/abqari.vol19.1>>.

³¹ Abdulhamid A. Abusulayman.

³² Abdulhamid A. Abusulayman.

³³ Mahmood Jawaid, 'The Structure and the Categorization of the Quranic Surahs', https://www.academia.edu/44923195/The_Structure_and_the_Categorization_of_the_Quranic_Surahs, 2021, 1–56.

³⁴ Encyclopaedia Britannica, 'Qur'an', *Encyclopaedia Britannica* (Encyclopaedia Britannica, Inc., 2024), 1–9.

the Qur'an and Hadith provide profound insights into the nature of time and its relationship with humanity.

This essay by Mohamed Wajdi Ben Hammed (2022) delves into the concept of time in the *Qur'an* and *Hadith*, emphasizing its diverse dimensions and spiritual significance in Islamic culture. The author specifically focuses on four key points: the perception of time in the *Qur'an* and Muslim tradition, its relevance to Islamic theology, its prevalence in medieval mystical Islamic philosophy, and its role in the Muslim calendar and historiography³⁵.

Gerhard Böwering (1997) explained that, before Islam, Arab time was seen through fatalism, known as *dahr*, which erased human achievements without belief in an afterlife. *Dahr*, also called the "days" or "nights," controlled earthly happiness and the inevitability of death, altering everything without resistance. Though *dahr* resembled destiny, it could be surpassed by moments preserved in tribal memory and poetry—the Days of the Arabs, Ayyam al-Arab, marked retribution in warfare and tribal strength. The *Qur'an* rejects this fatalism, offering a monotheistic view of time, promising paradise, and warning of eternal punishment. Allah's command, "*Kun fa Yakun*," broke the power of destiny, initiating creation³⁶.

Temporal Dimensions in the Qur'an: According to Mufassir

The Qur'an views time as fleeting and significant. Surah al-Asr asserts that humanity is at loss except for those who believe, act righteously, advocate truth, and practice patience. Time is urgent, demanding wise use for spiritual growth. Everything, except Allah, has limits due to human constraints and the need for revelation.

The human mind also has boundaries, which are classified into two categories: set by its

Creator, Allah, and those set by its possessor. *"They ask thee concerning the Spirit (of inspiration). Say: 'The Spirit (cometh) by command of my Lord: of knowledge, it is only a little that is communicated to you, (O men!)"* (Qur'an 17: 85).

Uthman Sulaiman (2017) explains that human minds are limited in acquiring knowledge: they cannot remember everything, multitask well, or process large amounts of data. Perception is restricted to sensory input, and rational thinking is confined, as is human existence within time and space. The mind struggles to comprehend most creations or fully grasp Allah's attributes, such as being al-Awwal wa al-Akhir (the First without beginning and the Last without end)³⁷.

Furthermore, the Qur'an frequently employs temporal references to evoke reflection and contemplation. Verses such as *"With Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls, but that He knows it. And no grain is there within the darkneses of the Earth, and no moist or dry [thing] but that it is [written] in a clear record"* (Surah al-An'am, 6:59) underscores the divine omniscience over all temporal phenomena, a power that should humble us and make us reflect on the transcendent nature of time from the Islamic perspective. Theology is crucial for understanding a specific faith tradition's core and appreciating its worldview and social manifestations.

Mehmet Ozalp (2016) noted significant gaps in the study of Islamic theology and its connection to the Islamic worldview and contemporary revivalist movements. Montgomery Watt observed that no major theological work has emerged in the normative Sunni tradition for over 500 years. In the Muslim world, scholarship primarily centers on Islamic law and its related fields³⁸.

³⁵ Mohamed Wajdi Ben Hammed, 'Contesting the Empty Time of Modernity: Sufi Temporalities in Postcolonial Arab Thought and Literature', *Columbia University, Officially Columbia University in the City of New York* (COLUMBIA UNIVERSITY, 2022).

³⁶ Gerhard Böwering, 'The Concept of Time in Islam', *Proceedings of the American Philosophical Society*, 141.1 (1997), 55–66.

³⁷ Kabuye Uthman Sulaiman, 'An Islamic Perspective on the Protection of the Mind and Attainment of Happiness', *Hotel Putra*, 6 (2017), 978–967.

³⁸ Mehmet Ozalp, 'God and Tawhid in Classical Islamic Theology and Said Nursi's Risale-I Nur', *Department of Studies in Religion School of Letters, Art and Media Faculty of Arts and Social Sciences, University of Sydney* (University of Sydney, 2016).

Temporal Significance in the Hadith: Insights from Scholars

Hadith literature further elucidates the significance of time in the Islamic tradition, emphasising its value as a precious commodity for spiritual growth and accountability³⁹. The Prophet Muhammad (peace be upon him) is reported to have said, “*Take benefit of five before five: Your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you are preoccupied, and your life before your death*” (Narrated by Ibn Abbas), and (Sahih Bukhari).

This Hadith emphasizes life’s fleeting nature and the need to seize opportunities for righteousness and self-improvement before death, highlighting human existence as a finite journey of moments for accountability. This reality should make us “*reflect on the gravity of our choices and actions*”⁴⁰.

Temporal Parables and Analogies:

The Qur’an employs various temporal parables and analogies to elucidate profound truths about human existence and divine wisdom. For instance, the parable of life as “*like rain, We sent it down from the sky, and the vegetation of the earth absorbed it, but soon it becomes dry remnants scattered by the winds*” (Surah al-Hajj, 22:31). *evokes contemplation on the transient nature of worldly life and the impermanence of material pursuits. Similarly, the concept of “a day in the sight of your Lord is like a thousand years of your reckoning”* (Surah al-Hajj, 22:47).

According to Latifa and others (2019) that, underscores the divine perspective on time, emphasising its relativity and the incomprehensibility of God’s eternal nature within human temporal frameworks. This relativity encourages patience and trust in divine timing, particularly during periods of hardship and trial. It reassures believers that while human perception of time may be limited, Allah’s plan unfolds with

perfect wisdom and precision. This fosters resilience and a more profound reliance on divine wisdom⁴¹.

Time as a Creation of Allah:

Like all creation, the Qur’an frequently underscores that time manifests Allah’s will and wisdom. In *Surah al-Asr* (103:1-3), Allah swears by time, indicating its immense importance. *Allah said, “By time, Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience”* Surah Al-Asr (103:1-3).

This surah highlights that humanity is in loss except for those who believe, act righteously, and promote truth and patience. It emphasizes that time is a precious resource and a test from Allah, encouraging humility and responsibility. Believers are reminded to be mindful stewards of their time, aligning their actions with divine expectations⁴².

Time and Human Life:

The Qur’an presents life as a journey bounded by time, with a definitive beginning and end. Verses such as in *Surah Al-Mulk* (67:2) state, “*He who created death and life to test you as to which of you is best in deed.*” This perspective instills a sense of urgency and purpose, as the finite nature of life underscores the importance of making the most of one’s time through good deeds and spiritual growth.

Furthermore, as illustrated by M. Ahmad and Khan (2016) that the cyclical nature of time, reflected in the daily, weekly, and annual acts of worship in Islam, such as the five daily prayers, *Jumu’ah* (Friday prayer), and Ramadan, fosters a rhythmic and disciplined approach to time management. These rituals not only structure a Muslim’s life but also serve as constant reminders

³⁹ A A Ahmadi, M Sarzaym, and ..., ‘A Survey of the Spiritual Intelligence in Organizations with an Emphasis on Islamic Texts’, *Journal of Social ...*, 02.02 (2014), 12–19.

⁴⁰ Vasconcelos Anselmo Ferreira, ‘The Lack of Spiritual Perspective of Organizations: An Exploratory Study’, *International Journal of Organizational Analysis*, 26.5 (2018), 915–40 <<https://doi.org/10.1108/IJOA-02-2018-1345>>.

⁴¹ Rena Latifa, Komaruddin Hidayat, and Akhmad Sodik, ‘Commentary on Place Spirituality: An Islamic Perspective’, *Archive for the Psychology of Religion*, 41.1 (2019), 38–42 <<https://doi.org/10.1177/0084672418825314>>.

⁴² Siti Mariam and Malinumbay S Salasal, ‘The Concept of Land Ownership: Islamic Perspective’, *Buletin Geoinformasi Jld. 2 No. 2*, 2, 1998, 285–304.

of the transient nature of worldly existence and the eternal significance of the hereafter⁴³.

The Day of Judgment and Eternal Time:

A crucial aspect of the Quranic concept of time is the eschatological dimension – the Day of Judgment (Yawm al-Qiyamah). The Quran vividly describes this event as the ultimate culmination of time, where everyone will be held accountable for their actions. *Surah Al-Zalzalah* (99:7-8) asserts, “*So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.*”

Belief in the afterlife and the eternal consequences of one’s deeds profoundly shapes a Muslim’s ethical conduct. It frames life as a preparatory phase for eternity, encouraging believers to prioritize spiritual gains over temporary pleasures. The Qur’an and Hadith emphasize the fleeting yet consequential nature of time, urging wise use for spiritual growth, righteousness, and accountability, while highlighting the eternal significance of actions in the Divine’s view⁴⁴.

Ancient Qur’anic Wisdom: Shaping Human Evolution and Political Ethics:

Integrating knowledge, mainly between Islamic philosophy⁴⁵ and quantum physics, offers a profound model for understanding the complexities of human existence and the interconnectedness of different fields of knowledge. By bridging the gaps between theology, philosophy, and science, we can gain a more holistic view of reality that can significantly

influence various human endeavors, including politics⁴⁶.

Islamic civilisation, also known as tawhidic civilisation, is based on the unity of God and stands against racial or ethnic discrimination⁴⁷. Islamic civilization, developed by Arabs, Persians, Turks, Africans, Indians, Chinese, and Malays, is divided into three sections: the central core (Arabian Peninsula, Iraq, Palestine, Syria, and Asia Minor), the right-wing (Iran, Turkey, Afghanistan, the Indo-Pak subcontinent, Malaysia, and Indonesia), and the left-wing (Northern Africa, Spain, and France). It valued earlier knowledge, making notable contributions to science and mathematics while preserving its principles⁴⁸.

Integration of Knowledge:

Integrating knowledge in Islamic thought is more than synthesising information across different disciplines. It is also deeply rooted in the idea that all knowledge ultimately leads back to understanding the divine and the universal truths that govern existence. This holistic approach seeks to reconcile scientific insights with spiritual and ethical teachings⁴⁹.

Quantum physics has transformed our understanding of reality, introducing concepts of interconnectedness, uncertainty, and dynamic nature. When combined with Islamic thought, which emphasizes God’s role in determining events, a new paradigm emerges. Al-Ghazâlî’s view aligns with quantum physics’ probabilistic explanations of the microscopic world, suggesting that studying the universe can reveal God’s presence and underscores the importance of

⁴³ Mahjabeen Ahmad and Shamsul Khan, ‘A Model of Spirituality for Ageing Muslims’, *Journal of Religion and Health*, 55.3 (2016), 830–43 <<https://doi.org/10.1007/s10943-015-0039-0>>.

⁴⁴ Mansoureh Ebrahimi and Kamaruzaman Yusoff, ‘Islamic Identity, Ethical Principles and Human Values’, *European Journal of Multidisciplinary Studies*, 6.1 (2017), 325 <<https://doi.org/10.26417/ejms.v6i1.p325-336>>.

⁴⁵ Norazmi Anas, Dr. Engku Ahmad Zaki Engku Alwi, Dr. Mohd. Hudzari Haji Razali.

⁴⁶ Syed Muhammad Naquib Al-Attas, *Islamic Philosophy: An Introduction*, International Institute of Islamic Thought and Civilization, Kuala Lumpur, Malaysia, 1st edn (Kuala

Lumpur: International Institute of Islamic Thought and Civilization, Kuala Lumpur, Malaysia, 1995), 1 <<https://doi.org/10.1007/s10943-015-0039-0>>.

⁴⁷ Abur Hamdi Usman, Mohd Farid Ravi Abdullah, and Mazlan Ibrahim, ‘QURANIC VIEWS ON QUALITY OF ISLAMIC EDUCATIONAL SYSTEM PANDANGAN AL-QURAN TERHADAP KUALITI SISTEM PENDIDIKAN ISLAM’, *Jurnal Pengajian Islam*, 15.1 (2022), 29–41.

⁴⁸ Ahmad Ashimi Tijani, ‘Islamic Civilization: Factors Behind Its Glory and Decline’, *International Journal of Business, Economics and Law*, 9.5 (2016), 180–84.

⁴⁹ Ruhullah, Thameem, and Nurul Ain.

integrating metaphysical beliefs with scientific inquiry⁵⁰.

Influence on Mortal Evolution and Politics:

Ethical Decision-Making: Integrating Islamic philosophy principles and quantum physics findings can lead to a more nuanced approach to ethical decision-making in politics. For instance, the quantum view of interconnectedness could enhance the ethical principle of universal brotherhood and responsibility in Islam, promoting globally mindful and environmentally sustainable policies⁵¹.

Governance and Free Will: Quantum indeterminacy can provide a metaphysical basis for the concept of free will, a key component in Islamic teachings. In political terms, this reinforces the value of personal and collective responsibility. Political systems could thus be designed to uphold the balance between divine determinism and human agency, fostering governance structures that are both responsible to divine laws and responsive to human needs and rights⁵².

Non-linear Political Processes: Just as quantum physics introduces the idea of non-linear causality, political strategies, and policies could be designed to be more adaptive and responsive rather than strictly linear and deterministic. This approach recognises the complexity of social systems and the multiple variables that can influence political outcomes, similar to how particles behave in a quantum system⁵³.

Unity and Diversity: The Sufi concept of the unity of existence, aligned with the quantum entanglement theory, suggests an underlying unity in diversity. Politically, this can encourage more

inclusive governance models that respect diverse identities and cultures yet emphasise the common human values and goals that bind people together⁵⁴.

Innovation in Political Theory: Finally, integrating these diverse fields of knowledge encourages innovation in political theory. By understanding the dynamics of the quantum world and its philosophical implications, political theorists can develop new models of governance that are better suited to the interconnected, fast-paced, and unpredictable world of the 21st century⁵⁵.

Integrating Islamic philosophy and quantum physics into politics means applying complex theories to enhance our understanding of humanity and governance. This approach can create more just, flexible, and humane political systems that reflect the universe's interconnectedness and dynamic nature, encouraging ethical considerations and a nuanced view of free will and responsibility for a more peaceful and sustainable political environment⁵⁶.

Dimensions of Time and the Islamic Philosophy:

Integrating Islamic philosophy with modern scientific concepts like quantum physics presents an intriguing arena for exploring the nature of reality, existence, and the dimensions of time. Islamic philosophy, with its rich history of engagement with metaphysics, provides a fertile ground for such interdisciplinary dialogue. Let us delve into how Islamic philosophical concepts might relate to the ideas emerging from quantum physics, particularly about time⁵⁷.

⁵⁰ Hasan Al-Asy'ari, Yongki Sutoyo, and Aldy Pradhana, 'Al-Ghazâlî's Concept of Causality and Quantum Physics: Finding a Point of Relevance', *Tsaqafah*, 18.2 (2022), 189 <<https://doi.org/10.21111/tsaqafah.v18i2.8268>>.

⁵¹ Janna Anderson and Lee Rainie, 'As AI Spreads, Experts Predict the Best and Worst Changes in Digital Life by 2035', *Pew Research Center*, June, 2023.

⁵² Anderson and Rainie.

⁵³ Anderson and Rainie.

⁵⁴ Mohammed Sulaiman Abu Rumman, *SUFISM TODAY: Contemporary Interpretations of the Sufi Community and Its Different Patterns*, ed. by Dr. Mohammed Abu Rumman, *Friedrich-Ebert-Stiftung, Jordan and Iraq Office* (Amman Jordan:

Friedrich-Ebert-Stiftung, Jordan and Iraq Office Friedrich-Ebert-Stiftung – Amman Office, 2022) <<https://doi.org/10.5040/9780755625109>>.

⁵⁵ Jakub Tesař, 'Quantum Theory of International Relations: Approaches and Possible Gains', *Human Affairs*, 25.4 (2015), 486–502 <<https://doi.org/10.1515/humaff-2015-0039>>.

⁵⁶ Elmira Aliyeva, 'AN OVERVIEW OF THE NATIONAL CURRICULUM DEVELOPMENT PROCESS FOR AZERBAIJAN', *The Online Journal of New Horizons in Education*, 6.1 (2016).

⁵⁷ M. I. Suhifatullah, Sutarman Sutarman, and Mastur Thoyib, 'Character Education Strategies in Improving

Islamic Philosophy on Time: Islamic philosophy has long explored the nature of time, with scholars like Al-Ghazali and Ibn Sina making significant contributions. Al-Ghazali viewed time as a measure of motion and change created by God, aligning with relational theories in physics that see time as a relation between events. In contrast, Ibn Sina distinguished between time as a physical measure of movement and a more abstract, philosophical concept related to the human soul and perception⁵⁸.

Quantum Physics and Time: Quantum physics introduces concepts that challenge classical views of time. One of the startling revelations of quantum mechanics⁵⁹ is the non-deterministic nature of fundamental particles, leading to phenomena like superposition and entanglement. In the quantum realm, particles can exist in multiple states simultaneously until observed, defying classical temporal logic where cause precedes effect linearly. However, the stark contrast between Western and Eastern thinking was evident on the global stage, which had high stakes. Western culture views history in a linear and quantifiable manner, dividing time into past, present, and future, relying heavily on analysis⁶⁰.

In Muslim culture, history is viewed as an ongoing narrative where past, present, and future are intertwined, shaping existence and worldview. Muhammad's emergence in the 7th century as a unifier under Allah's law became a key part of Islamic identity. Throughout history, great leaders have emerged to guide the Ummah when they lost their way⁶¹.

Philosophical Implications and Integration:

Non-linear Time: Quantum mechanics challenges the idea that an effect must follow a cause in a straightforward, linear sequence⁶². This can resonate with Islamic philosophical views, like those of Ibn Sina, where time might be perceived differently at different levels of reality—material versus spiritual or divine. Just as quantum physics suggests a fundamental layer of reality where the usual rules of time and space do not apply, Islamic philosophy posits a metaphysical domain governed by different principles than the physical worlds⁶³.

Causality and God's Will: In Islamic philosophy, God's will is paramount and the ultimate cause of all events. Quantum indeterminacy, where events do not have a deterministic causal path, can be seen as a scientific parallel to the theological concept that deterministic physical laws do not bind God's will. This could suggest a model where God's interaction with the world allows for freedom and creativity within the creation, aligning with the quantum model where outcomes are probabilistic rather than deterministic⁶⁴.

Time as a Creation: Both Al-Ghazali's view of time as a measure of change and the relational time theory in physics suggest that time is not an entity by itself but rather something created as a result of other processes (change and motion in the universe, or the dynamic interactions between quantum particles)⁶⁵. This conceptualisation sees time as emerging from the fabric of the universe, contingent upon the physical states and divine will⁶⁶.

Students' Spiritual Intelligence', *International Research Journal of Management, IT and Social Sciences*, 8.2 (2021) <<https://doi.org/10.21744/irjmis.v8n2.1350>>.

⁵⁸ Jules Janssens, 'Ibn Sina's Remarks and Admonitions: Physics and Metaphysics: An Analysis and Annotated Translation', *Columbia University*, 11, 2014, 218.

⁵⁹ Alessio Belenchia and others, 'Quantum Physics in Space', *Physics Reports*, 951 (2022), 1–70 <<https://doi.org/10.1016/j.physrep.2021.11.004>>.

⁶⁰ Al-Asy'ari, Sutoyo, and Pradhana.

⁶¹ Grant Randal Highland, 'Connectivism: Adopting Quantum Holism in International Relations', 2021 <<https://doi.org/10.25777/syrw-3836>>.

⁶² Belenchia and others.

⁶³ Senata Adi Prasetya and others, 'Ibn Sinā's Psychology: The Substantiation of Soul Values in Islamic Education', *Journal of Quran Sunnah Education & Special Needs*, 6.2 (2022), 49–61 <<https://doi.org/10.33102/jqss.vol6no2.162>>.

⁶⁴ M Mutahhari and others, 'Fundamentals of Islamic Thought: God, Man and the Universe', *Al-Islam.Org*, 1985, 95.

⁶⁵ Haithem Kader, 'Human Well-Being, Morality and the Economy: An Islamic Perspective', *Islamic Economic Studies*, 28.2 (2021), 102–23 <<https://doi.org/10.1108/ies-07-2020-0026>>.

⁶⁶ Andrew Jackson, 'PEACOCKE PRIZE ESSAY—TOWARDS AN EASTERN ORTHODOX

Unity of Existence: Sufi philosophies within Islam, such as those propagated by Ibn Arabi, discuss the unity of existence, asserting that all creation manifests as the divine. In quantum physics, the interconnectedness of particles across distances (entanglement) is a scientific illustration of this metaphysical unity, suggesting a profound interconnectedness of all things, whether in the spiritual or physical realms⁶⁷.

In conclusion, despite their different contexts and methods, quantum physics and Islamic philosophy share philosophical parallels that enable meaningful dialogue. Both challenge conventional views of time and causality, promoting a more integrated understanding of the universe beyond materialistic interpretations.

Findings or Relevance and Implications



Figures 3. Quranic verse on the time and space *surah al-anbiya* (the prophets) 21: verse 33. *Designed by Authors (2024).*

Practical applications of understanding time from quranic and scientific perspectives:

Future research should explore education's role in understanding time, space, and sociocultural frameworks. Quality education, as seen in developed countries, highlights its benefits. While Western views often prioritize fields like administration over religion, the Quran offers valuable educational principles. Integrating

Quranic and scientific perspectives can enhance education and deepen our understanding of time in daily life and research. Here are the essential findings and their practical applications:

Qur'anic Perspective on Time: The Qur'an presents a nuanced understanding of time, emphasizing its relativity. Verses such as "*A day with your Lord is like a thousand years of what you count*" (Qur'an 22:47) illustrate the concept of time's fluidity and varying perception. The Qur'an distinguishes between the eternal *Akhirah* and the temporary *Dunya*, emphasizing the fleeting nature of worldly life and the permanence of the hereafter. It stresses the importance of managing time effectively and ethically, encouraging believers to use their time for righteous deeds and personal growth.

Scientific Perspective on Time: Einstein's Theory of Relativity and modern science support the Qur'anic view of time as relative, influenced by speed and gravity. Chronobiology shows how time affects physiological processes, highlighting its importance for health. Psychological studies reveal that time perception, shaped by cognitive and emotional states, impacts productivity and mental health.

Practical Applications: Integrating Qur'anic principles with scientific time management can enhance effectiveness, such as using regular prayer to boost focus and productivity. A Qur'anic view on time encourages ethical use, personal growth, and community service. Combining these perspectives in curricula can deepen understanding, enhance critical thinking, and optimize learning by aligning with students' natural rhythms.

Health and Well-being: Chronobiology can optimize treatments by aligning them with biological clocks, while understanding time perception aids in managing time-related stress in mental health. Integrating time insights into

CONTEMPLATION OF EVOLUTION: MAXIMUS THE CONFESSOR'S VISION OF THE PHYLOGENETIC LOGOI: With Finley I. Lawson, "The Science and Religion Forum Discuss Information and

Reality: Questions for Religions and Scie', *Zygon*, 0.0 (2023), 1–17 <<https://doi.org/10.1111/zygo.12885>>.

⁶⁷ Nooshin Esmaili and Brian Robert Sinclair, "Soul, Space + Time: Exploring Temporality in Architecture With Reference to Sufism", *ArchiDOCT*, 19.11(1) (2023), 1–8.

technologies like precision timekeeping can enhance daily life and efficiency. Combining Qur'anic and scientific views provides a comprehensive approach to modern personal, educational, and professional challenges.

Contributions to interdisciplinary dialogue and research:

Interdisciplinary success depends on embracing and negotiating differences to drive innovative policy solutions. Despite the trend towards interdisciplinarity, few accounts reflect researchers' efforts. This paper addresses this gap by examining the collaborative practices in an interdisciplinary project on risk drivers in small island developing states (SIDS). Exploring time through Quranic and scientific perspectives enhances interdisciplinary dialogue, bridging theology, philosophy, and science, and offering practical applications. Here are the essential findings and their contributions to interdisciplinary dialogue and research:

Qur'anic Perspective on Time: Temporal Relativity, the *Qur'an* emphasizes the fluidity and Relativity of time, suggesting that time is experienced differently across various contexts and realms (*Qur'an* 22:47). The *Qur'an* relates time to existential and ethical considerations, urging believers to use their time wisely and ethically to pursue spiritual and moral growth. Einstein's Theory of Relativity supports the notion of time as a relative construct affected by speed and gravity. Scientific studies in chronobiology and psychology reveal how biological rhythms and cognitive processes influence our perception and experience of time.

Bridging Theological and Scientific Concepts: Both Qur'anic and scientific perspectives acknowledge the relativity of time, offering common ground for dialogue and collaborative research. The Qur'an's ethical view on time complements scientific discussions on time management and well-being, encouraging a

holistic approach to its use in personal and societal contexts.

Enhancing Educational Curricula: Integrating Qur'anic and scientific insights into curricula fosters interdisciplinary learning, enhancing students' understanding of time and critical thinking skills. Promoting exploration of time from multiple perspectives encourages intellectual curiosity and prepares students for future research and collaboration.

Advancing Health and Well-being Research: Chronobiology and Qur'anic teachings can guide chronotherapy and personalized time management, improving health and well-being. Understanding time perception through both scientific and Qur'anic perspectives can enhance mental health interventions for stress, anxiety, and depression.

Innovating Technological Solutions: Integrating scientific and theological insights can lead to AI-driven tools for personalized time management, aligning with individual biological rhythms and ethical considerations. An interdisciplinary approach can also enhance the development of precision timekeeping devices, ensuring scientific accuracy and ethical grounding.

Fostering Global Collaboration: International Research Partnerships: Merging Qur'anic and scientific views on time promotes global collaboration and innovative solutions. Cross-Cultural Dialogue: This interdisciplinary approach fosters understanding, respect, and peaceful coexistence. Research Insights: Integrating these perspectives enhances our grasp of time and offers benefits in education, health, technology, and global collaboration. The paper outlines six key lessons from discussions with 11 team members and three meetings, highlighting the project's diverse, early-career research team despite limited resources and time⁶⁸.

⁶⁸ Ajoy Datta, *Negotiating Difference in an Interdisciplinary Collaboration: Lessons from a Small Islands Developing States*, 2018.

Implications for philosophical and theological discourse:

The concept of Ummah unites the diverse Muslim community through solidarity (Al-asabiyyah), with ultimate sovereignty belonging to God. The Khalifah, chosen through Al-Bay'a and guided by Shura, integrates temporal and spiritual leadership based on God's teachings. Islamic International Relations (I.R.) involve peace, war, and neutrality, each governed by Quranic and Sunnah principles, with Fiqh addressing evolving issues. Scholars propose various approaches to I.R.: Classical (Traditional), Reformist (Non-Traditional), and Revolutionary (Salafi/Jihadi), or simply Traditional and Pacifist perspectives, each shaped by historical and contextual factors⁶⁹.

The nature of time has long fascinated philosophers, theologians, and scientists alike. The Quran offers a distinctive perspective on time, juxtaposed with modern scientific understandings, providing fertile ground for philosophical and theological discourse. This essay explores the implications of these perspectives, highlighting how they intersect, diverge, and contribute to a deeper understanding of time.

Time in the Quran: The *Quran* presents time as a complex, multifaceted concept. Several verses emphasize the relativity of time, reflecting a non-linear, dynamic understanding. For instance, *Surah Al-Hajj* (22:47) states, "And indeed, a day with your Lord is like a thousand years of those which you count." Similarly, *Surah Al-Ma'arij* (70:4) mentions, "The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years." These verses suggest that divine time differs fundamentally from human perception, aligning with a notion of time that transcends human temporal constraints.

Additionally, the *Quran* often discusses time in the context of cosmic events and the afterlife, underscoring its eschatological importance. The concept of "*Qiyamah*" (the Day of Judgment) is pivotal, where time ceases to follow earthly

measures, indicating an eternal dimension that defies conventional understanding.

Time in Modern Science: Modern science, particularly physics, explores time profoundly. Einstein's theory of relativity shows that time is relative, varying with speed and gravity, reflecting the *Quranic* view of time's variability. The Big Bang theory, describing the universe's origin as the start of time, aligns with the *Quranic* concept of a created and finite cosmos.

Philosophical Implications: The contrast between *Quranic* and scientific views on time raises philosophical questions about its nature: Is it absolute or relative? The *Quran* implies a divine, absolute time, while relativity theory supports a fluid, relative time within the physical universe. This duality invites a reexamination of concepts like eternity and temporality, exploring how the *Quran's* transcendent time aligns with or challenges notions like eternalism (where past, present, and future coexist) and presentism (where only the present is real).

Theological Implications: Theologically, these perspectives on time invite a deeper reflection on the nature of divine omniscience and omnipotence. If God exists outside of time, as some interpretations of the *Quran* suggest, divine knowledge simultaneously encompasses all temporal events. This can influence theological discussions on predestination and free will, as it posits a framework where divine foreknowledge does not constrain human agency.

The scientific view of the universe's temporal finitude aligns with the *Quran's* concept of creation and eschatology. The *Quran's* idea of a created time, starting with the Big Bang and ending in cosmic conclusion, supports a theology that integrates divine action with scientific insights. Exploring time through the *Quran* and modern science enriches philosophical and theological discourse, complementing theories like relativity and cosmology and fostering a deeper

⁶⁹ Ali Bakir, 'Islam and International Relations (IR): Why Is There No Islamic IR Theory?', *Third World Quarterly*,

44.1 (2023), 22-38
<<https://doi.org/10.1080/01436597.2022.2121695>>.

understanding of time, divine knowledge, and human destiny.

Conclusion

The Quran's depiction of time as complex and relative aligns with modern scientific theories like relativity and cosmology. This integration reveals a harmony between spiritual and scientific views, enriching discussions on time, divine knowledge, and human experience, and fostering a comprehensive fusion of religious and scientific understanding.

Allah said in the Quran:

"Indeed, your Lord is Allāh, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds" (Qu'an: 7:54).

Allah also said in the Qur'an:

"The angels and the Spirit ascend unto Him on a Day the measure of which is fifty thousand years" (al-Ma'arij 70: 4).

Furthermore, the theory of relativity asserts that when journeying at a velocity comparable to that of light, distance seems to shrink without any change in speed, magnitude, or direction. Buraq, the perfect mode of transportation for such an expedition, maintained a steady pace throughout. The Prophet (pbuh) narrated, "The animal's stride (was so wide that it) reached the farthest point within the animal's vision. I was carried on it, and Gabriel set out with me till we reached the nearest heaven" (Sahih Al-Bukhari, Book #58, Hadith #227).

Geometry shows that an observer's height affects visible distance, with ground-level visibility around five km. As Buraq ascended, the horizon expanded. Though the exact speed of Buraq is unknown, it was likely close to the speed of light,

reflecting the M'raj event's description. Buraq's speed, covering vast distances, might be compared to the speed of light, a concept not understood 1400 years ago. Due to finite computational capabilities, achieving precise mathematical accuracy remains beyond human reach ⁷⁰.

The Quran also addresses the relative and subjective nature of time. In *Surah Al-Hajj* (22:47), it is mentioned, "And indeed, a day with your Lord is like a thousand years of those which you count." This verse illustrates that divine time transcends human comprehension, challenging believers to broaden their understanding of existence beyond the confines of earthly time.

Future research should focus on the significant role of time and space within sociocultural contexts. Education is key to understanding these concepts and strengthens nations through an educated populace. Developed countries exemplify this, showing the benefits of a knowledgeable citizenry. While Western perspectives often view religion as outdated compared to fields like administration and psychology, the Quranic approach offers a different, faith-based discourse. Enhancing education to integrate diverse perspectives is crucial ⁷¹.

The Quran provides four guiding principles for developing a better education management system, benefiting both this life and the Hereafter. An education system based on these principles is crucial for improving the quality of education for schools, teachers, and students.

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⁷¹ Usman, Abdullah, and Ibrahim.



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