
THEMATIC ANALYSIS OF THE CONCEPT OF TIME IN THE QURAN

Salma Fatima, Mohammad Ahsan, Mujahid Hussain

International Open University

ABSTRACT

Time is represented in various forms in the Quran using a vast terminology. This study explores the diverse facets of the concept of time in the Quran through a thematical approach. The objective of the study is to examine the different chapters and verses of the Quran that discuss the time factor in a multi-faceted manner. By exploring the different themes that the Quran implies through its time terminologies, this research study investigates the perceptions of time, the significance of time, the degree of high emphasis laid in the Quran for the effective utilization of time, and the vibrant cosmological understandings. The study adopts a thematic analysis approach by using the codes to classify the data into different patterns and themes. The findings would contribute to a deeper understanding of the concept of time as described in the Quran. The study could serve as a starting point for further studies into the depth of each theme related to time as represented in the Quran.

Keywords: *Time, Time in Quran, Thematic Analysis, time terminologies, Quran themes.*

Corresponding author: Salma Fatima can be contacted at fatima.salma@gmail.com

1. INTRODUCTION

In Islam, time is considered to be a precious resource. The value attributed to time is of great significance which is reflected both in the verses of the Quran and acts of *Sunnah*. The context in which time is referred to in the Islamic scriptures covers a broader extent encompassing the duration of the creation till the reckoning and accounting of the created beings for their time utilization (Jabnoun, 2001). The phenomenon of time is exemplified in the Quran in varied forms. These forms will be explored by systematically categorizing them into different themes in this research study.

Over the past many decades, Muslim scholars, thinkers, theorists, and philosophers, in their pursuit of identifying the purpose of life and acknowledging the guided way of living have demonstrated a deep interest in the concept of “time”. There have been numerous attempts made to understand the concept and nature of time in the light of the Quran and *Sunnah*. In the context of Islamic history, time is present in everything from the theme of language and poetry to Islamic astronomy, Islamic laws, beliefs, etc. (Bowering, 1997). The Islamic scriptures have explicitly rejected the pre-Islamic notion of fatalism contributed to *Dahr* before the advent of Islam in Arabia. There is no mention of impersonal or personified time in the Quran. On the contrary, the Quran provides varied perspectives on the concept of time. It gives a multifaceted approach to defining time and its significance in the context of human well-being in this life and the hereafter.

This study adopts a thematic approach to explore the various themes related to the concept of time as described in the

Quran. The primary objective of the research is to: a) identify the chapters and the verses that determine the time factor in the Quran, and, b) analyze these verses using thematic analysis to gain an in-depth understanding of the multi-faceted nature of time as described in the Quran. The goal of the thematic approach is to determine meaningful patterns and themes from the data collected through primary and secondary sources. In this study, the data derived is the secondary data collected from the Quran, its translation, and exegeses (*tafsir*). To ensure the validity of the data, the Quran translation referred to is limited to the translation of the Holy Quran (Khattab, 2016), and Tafseer As-Saadi (2021).

The rationale of this study is based on two main factors. First, the existing English literature lacks in providing a comprehensive study of the concept of time in the Quran. It has been observed that the notion of time, its perception, and its management has been studied from a conventional perspective with more ethical references than religious beliefs (Kabiru, 2015). Therefore, the current research validates the need for a comprehensive study in this area. Second, there is a scarcity of a structured thematical review of the concept of time in the Islamic studies research areas. Therefore, this study is focused on serving as a starting point to explore further the intricacies of each of the themes derived related to the concept of time in the Quran.

Thus, in the following pages, first, a general overview of the time in the literary works is discussed. Thereafter, the research methodology is elaborated and the analysis is presented. Finally, the findings and discussions conclude the paper.

2. REVIEW OF LITERATURE

The notion of time could be traced back to the ancient civilizations that relied upon celestial bodies to establish time calculations. Since then, the human understanding of time has evolved to a larger extent from it being a fabric woven in the Universe to modern-day's physicist's illustration of it being an illusion (Ancona, Goodman, Lawrence & Tuchman, 2001). Time could be understood as an indefinite and constant advancement of life and life events that happen in the seemingly irreversible and irrevocable transition from the former through the current, and finally, towards the forthcoming (Internet Encyclopedia of Philosophy, 2010). In general, time denotes human age, a significant resource in the managerial sciences that encompasses the development of efficiency and effectiveness in an individual's life. It is a significant constituent of quantity to gauge the different events and their time duration an individual experiences in their life.

Time has been a pivotal aspect of study in various fields of study such as religion, education, philosophy, managerial sciences, sports, and so on. Few prominent philosophers have unanimously agreed upon two descriptive features of time: firstly, time comprises a part of the central mass of the Universe wherein the events occur in sequential order, and secondly, time is regarded neither as an event nor anything that is immeasurable or motionless (Douglas, 2006), but it is enumerating and gauging the accomplishments of tasks by different instruments. On the other hand, while physicists perceive time as what the clock measures (Kerzner, 2009), philosophers define it as a linear range of occurrence of events

(Olpin and Hessen, 2012), scientists narrate it as the progression of events (Richards, 1998), and mathematicians' time is an ongoing range of events in continuity in a given interval.

2.1 Pre-Islamic View of Time

Before the advent of Islam, the time in Arabia was featured as fatalism; i.e., everything was mostly a bad situation presumed to be predetermined and inevitable. As observed by Watt (1976), a common belief prevalent in pre-Islamic Arabs was that major incidents in their life were the outcome of the inevitable working of time. This notion is evident in the below verse of the Quran:

And they say, there is not but our worldly life; we die and live, and nothing destroys us except time. (Quran, 45: 24)

The literary term which has been used in this verse to express "time" is "*Dahr*" which linguistically also refers to "fate". As propounded by Bowering (1997) a close observation of the pre-Islamic Arabic poetry reveals that different terms like days, nights, etc. have been used as "*Dahr*" connoted with the reason for worldly contentment and wretchedness. Subsequently, Watt (1976) concluded in his works that the nomadic Arabs used the journey of time or temporal events to determine their lives. It is interesting to note that although the pre-Islamic Arabs observed time as a superior force there is no evidence to show that they regarded time as a deity to be worshipped (Bowering, 1997).

2.2 Islamic View of Time

In the context of Islamic history, time is present in everything from the theme of language and poetry to Islamic astronomy, Islamic laws, beliefs, etc. (Bowering, 1997). Over the past many decades, Muslim scholars, thinkers, theorists, and philosophers, in their pursuit of identifying the purpose of life and acknowledging the guided way of living have demonstrated a deep interest in the concept of “time”. There have been numerous attempts made to understand the concept and nature of time in the light of the Quran and *Sunnah*. The primary purpose of life of a Muslim is to worship and submit to Allāh and to be His vicegerents as is indicated in the below verses of the Quran:

I have only created jinn and humankind so that they worship Me.
(Quran, 51: 56)

It is He Who has made you vicegerents of the earth...(Quran,
6:165)

While contemplating these verses, Ahmad Sakr (1979) expressed that the concept of worship is inclusive of the varied aspects of living, for instance, satisfying hunger needs, addressing livelihood matters, pursuing worldly knowledge and occupation, attending to monetary needs, and so on. In his opinion, if these activities are done with the sole intention of attainment of the pleasure of Allāh then it is a form of worship. Al Buraey (2001) has commented that the “vicegerency” is not limited to alone believers but to the entire mankind.

The Islamic scriptures have explicitly rejected the pre-Islamic notion of fatalism contributed to *Dahr*. There is no mention of

impersonal or personified time in the Quran. The phenomenon of time is exemplified in the Quran in varied forms which describes artistically the significance of time.

3. RESEARCH METHODOLOGY

Thematic analysis is a form of qualitative research method that equips researchers to categorically organize and analyze a large quantity of data in a meaningful manner. Using this approach, themes are identified and the specific data sets are determined. The approach involves the identification of themes by giving an in-depth reading and examining the transcribed data (King, 2004). An extensive thematic analysis approach gives an insightful outcome and reliable findings (Nowell, White & Moules, 2017). The three primary elements of a thematic analysis are the data, codes, and themes as illustrated in figure 1 below.

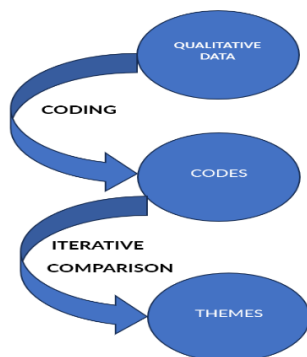


Figure 1. Thematic Analysis Process
Source: Author's illustration

It is to be noted that thematic analysis, is not the summarization of the data but rather a good thematic analysis is the interpretation and meaningful outcome of the data. There are two approaches involved in thematic analysis (i) deductive and (ii) inductive. As propounded by Braun & Clarke (2006), in the inductive approach the coded data is independent of the pre-existing coding frame while in the deductive approach is explicitly research-driven. In the current research study, the inductive approach has been adopted where the themes have emerged through the data itself while reviewing it.

Table 1. Open Coding and Themes

Themes	Surah	Open Coding
A Condition of Worship	Al Baqarah	184, Fasting for a limited number of days . 185, The month of Ramadan ...
	Hud	114, ...establish prayer at the two ends of the day and at ...night . 9, ... when [adhaan] is called for the Day of Jumuah , then proceed...
	Jumuah	155, ... those of you who...on the day the two armies met
A Reflective Subject	Al Imran	59, ... refer it to Allah..if you do believe in Allah and the Last Day
	An Nisa	42, ...we sent Messengers to many nations before you...
	Al An'am	97 - 98, ... people of town feel secure. punishment by night ...?in the forenoon
	Al Ar'af	25, ... in their cave for three hundred years and exceeded by nine
	Al Kahf	16, ... screaming wind during days of misfortune
	Fussilat	...
A Tool for Emotional Development	Al Baqarah	45, And seek help through patience . 153, ... seek help through patience .
	Al Imran	133, And hasten to forgiveness .

		154, Then after the distress , he sends upon you security.
A Tool for Rulings	Al Baqarah	194, The sacred month for the sacred month. 6, And test orphans in their abilities... reach marriageable age
	An Nisa	92, ... And whoever does not find a slave, fast for two months... 6, when you rise to perform prayers , wash your faces and your...
	Al Maidah	95, ...do not kill the game when you are in a state of ihram
Age of Creation	Al Ar'af	54, ...who created the heavens and the earth is six days and then...
	Hud	7, ...He who created the Heavens and Earth in six days.
	Furqan	59, ...Created Heavens and Earth and what is between them in six days.
	Gaafir	67, ...created you from dust, then from a sperm-drop, then from a clinging clot.
	Fussilat	12, ...completed them as seven Heavens within two days...
Allah's remembrance	Al Baqarah	203, Remember Allah during specific numbered days.
	An Nisa	103, And when you have completed prayer remember Allah.
	Dukhan	10-11, ... praise of your Lord before the rising of the Sun...
	Qaf	39, ... praise of your Lord before the rising of the Sun and ...
	Muzzamil	3 - 4, ...Stand by night, but not all night; Half of it (night) or a little less
	Qadr	1, Indeed, it is we who sent this Quran down on the Night of Glory 3, The Night of Glory is better than a thousand months
Finite nature of time	Al An'am	2, ...He created you from clay and decreed a stated term (for you)
	Al Ar'af	34, To every people, is a term appointed... 104 - 105, ...you remained not but ten [days in the world]... one day
	Taha	

		4, Master of the Day of Judgment
	Al Fatiha	
	Al Baqarah	48, Fear a Day when you will be returned.. 177, Righteousness is not that you... believe in...the Last Day 158, And whether you die...unto Allah you will be gathered 180, ...their necks will be encircled....on the Day of Resurrection
	Al Imran	73, ...His will be the dominion the day the trumpet will be blown... 17 - 18, ...the Day of Final decision is the appointed time, ...The day the Trumpet will be
Human Life Cycle, Resurrection & Hereafter	Naba	...
	Naziat	38 - 39, ...the Day the Holy Spirit and the angels would stand in rank...that Day is Ultimate.. 6, ...the Day when the quaking Blast will come to pass..
	Abasa	38, ... On that Day some faces will be bright. 17 - 19..., ... what Judgment Day is...the Day no soul will be of.
	Infitar	6, the Day all people will stand before the Lord of the Worlds.
	Muttafiffin	2, and the promised Day of Judgment . 4, and the next life is certainly better for you than this one .
	Burooj	4, On that Day the Earth will recount everything 6, On that Day people will proceed in separate groups.
	Zilzal	4, It is the Day the people will be like scattered moths.
	Zilzal	8, The, on that Day , you will definitely be questioned.
	Qariah	
	Takattur	
	Inshiqaq	16-17, So, I do swear by the twilight And by the night whenever it envelops.
Oath by Time	Fajr	1-4, By the dawn and by the ten nights... and the night when it passes
	Shams	1 - 4, By the Sun ...and the Day as it unveils, the Night as it conceals
	Layl	1-2, By the night when it covers, and the Day when it shines .

	Duha	1-2, By the morning sunlight , and the night when it falls still
	Asr	1, By the passage of time .
Time is Created	Al An'am	1, ...created the heavens and the earth and made darkness and light .
	Anbiya	33, And He is the One who created the Day and the Night .
Units of Time	Al An'am	60, ...takes your souls by night , and has knowledge of you do day
	Yunus	67, ...who made for you the night to rest therein and the day , giving sight
	Al Hajj	61,..because Allah causes the night to enter the day and causes day to enter.
	Gaafir	61, ...the night to rest therein and the day giving sight...
	Naba	10 - 11,..made the night as a cover , and the day for livelihood

4. RESULTS AND DISCUSSION

From the open coding of 78 verses, various themes that identify the concept of time in the Quran have been derived.

4.1 Time as a Condition of Worship

The concept of time is tightly linked with the acts of worship in Islam. It has been observed that all the acts of worship are time-bound. Quran provides the guidance and guidelines for observing the acts of worship at specific times. For instance, specific periods during the day and night are mentioned to offer the obligatory *salah*, and the month for fasting (*sawm*) is identified as the month of Ramadan, and the period for performing *Hajj* is established. Time plays a dominant role in the validity of the performance of these acts of worship.

4.2 Time as a Reflective Subject

Time consists of the past, present, and future. The Quran narrates the stories of past civilizations and stories about other prophets and messengers to derive lessons from them. These stories depict the rise and fall of the nations and provide evidence of the conflicts between truth and falsehood. It has been observed that the Quran highlights significant moments from the stories of the earlier Prophets thus enabling mankind to derive spiritual lessons from them. Besides, these stories contain moral parts that cleanse the soul and beautify human characteristics. As reflected by Delshad (1965), at certain times the stories in the Quran answer the questions while there are other times wherein advice and guidance are given and there are also times when admonishing and warnings are dictated. The past has been mentioned in two different ways in the Quran: the stories of the Prophets and the Messengers (for example Adam, Noah, and Isa, etc.), stories detailing past events and explorations (companions of *Kahf*, *Taloot* & *Jaloot*, etc.) (Hajee, 1969). There are various reasons attributed to the significance of the past mentioned in the Quran.

- (a) To explain the historical facts: One of the significances of the past stories in the Quran is to explain the facts. For instance, Allāh says in Chapter 2, verses 249 – 251, the story of Saul (*Taloot*) and Goliath (*Jaloot*).
- (b) To contemplate: It is a requirement that mankind contemplates the stories mentioned in the Quran, to gain inner wisdom, to not repeat the mistakes that the earlier civilizations and past nations made.

- (c) To warn: These stories admonish people and warn them about Hell and the eternal living in Hell for the disbelievers. Furthermore, they warn the people by making them aware of the punishment that was bestowed upon other disbelieving nations like *Aad* and *Thamud* in the verse:

So, We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life, but the punishment of the Hereafter is more disgracing, and they will not be helped (Quran 41:16).

- (d) To send tranquility: As explained by As-Sadi (2018), the heart feels at ease when they have an example to follow and they would be motivated to do better when they have the assurance of the truth. It's reflected in the Quran verse - And We relate to you, O Prophet, the stories of the messengers to reassure your heart.

And there has come to you in this surah the truth, a warning to the disbelievers, and a reminder to the believers (Quran, 11: 120).

As-Sadi (2018) further explains the truth is supported by proofs and evidence and the masses who follow it. By mentioning the stories of the messengers, Allāh is reassuring the hearts of the believers. Thus, the past is described in the Quran for reflection and taking lessons from it to amend one's present and future.

4.3 Time as a Tool for Emotional Development

The concept of time has also been defined as a means to refine our character. Human behaviour is determined by emotions which form descriptive parts of their personality traits. These

emotional times of joy, fear, anger, depression, and states of heart are all specified in the verses of the Quran. For instance, Allāh mentions in the Quran, in chapter two, that people would certainly be tested with fear, famine, loss of wealth, and loss of provision, and glad tidings to those who show patience during these times of trials. Another verse implies that times of hardships would be followed by times of relief. Furthermore, Allāh defines the good-doers in the Quran as those who do charity in times of richness or in times of poverty, those who are in control in times of anger, and those who pardon others.

4.4 Time as a Tool for Rulings

A few legal rulings in the Quran are time-bound in their legislation, such as fasting for a specific number of days as a means of expiation for certain violations. Similarly, the waiting periods of women after divorce or the death of the husband are defined in terms of a specific period, etc.

4.5 Time in reference to the Age of Creation

The Quran has repeatedly asked at many places its readers to reflect on its verses and ponder over them. It indicates us to study closely the natural phenomenon, to contemplate and observe the varied occurrence of phenomena (including celestial phenomena) in the Universe. Over time, a large number of theologians have thus studied, interpreted, and presented to the world their findings.

(a) Creation of Universe

Although the Quran does not deliver the description of the creation of life collectively in a single chapter yet some verses

as seen in the table are placed in different chapters which provide information at varying degrees related to the creation of the Universe. There is a difference of opinion among the commentators of the Quran if this time duration of six days is the same as the earthly days which constitutes 24 hours or since time is a relative thing these days are calculated differently. Few translators of the Quran have noted that the term used should rather be meant as “periods” than “days”. From the reports of Ad-Dahhak in the narrations of Abdullah Ibn Abbaas, the view of Imam Ahmad Ibn Hanbal and Mujahid over the period of six days is that its equivalency is the six days of reckoning wherein the day is equal to a thousand years as indicated in the other verses of the Quran.

Einstein propounded the theory of relativity of time, according to which the rate of time depends upon acceleration or gravitational force. Based on his explanation of general relativity, it has been interpreted by Muslim cosmologists that the time in heaven or hell (Almighty’s time mentioned in the Quran) is slower than the earthly time rate (Mahmoud, 2018).

(b) Creation of Human Life

With the advent of technological advancements, Muslim theologians and science experts have been debating over the time of the beginning of human life amongst other bio-ethical concerns. Mohammed Ghaly (2012) has expressed his opinions on the latest discussions and the position of Muslim scholars on bioethical issues based on independent reasoning. The period of human life coming to existence is found both in the Quran and *Hadith*. While the Quran mentions the stages of human life, the *Hadith* literature explicitly gives the time duration of the

creation of a human being. Based on this the Islamic jurists inferred 120 days of fetus as the beginning of human life.

4.6 Time and Allāh's Remembrance

While the Quran highlights the purpose of creating mankind is to worship and submit to Allāh, it also specifically mentions the time for Allāh's remembrance as observed in the verses in the Quran. As interpreted by As-Sadi (2018), the beginning of the day and the end of the day are virtuous times and hence it is easy to remember Allāh during these times. Similarly, another verse states, remember Allāh much that you may be successful. Ibn Katheer explains that the context of this verse is to remember Allāh when you are trading i.e., buying or selling times, and do not let the worldly benefits distract you from His remembrance.

4.7 Finite Nature of Time

Everything in the universe has been created with a purpose and is destined to fulfill the reason for its creation in the stipulated time. Things come into existence and become extinct at their appointed times. There is a purpose and a time for everything that has been created. The limitedness of human life on this earth is mentioned in the Quran and in this way, the Quran highlights the finite nature of time, the transient nature of life, and the obligation to effectively utilize time. The finiteness of things is also reflected from other verses of the Quran which declares that everything is bound to perish and nothing in this world is everlasting and immortal. Therefore, a wise person understands the limitedness of their life and spends it in a

manner that is pleasing to Allāh and this would save them from the torment of the hereafter.

4.8 The Time Associated with the Human Life Cycle, Resurrection & Hereafter

As seen in the given table, many verses in the Quran speak about the day of judgment, resurrection, and life in the hereafter. The most widely recited and known verse about the day of Judgment is – Master of the Day of Judgment (Quran, 1:4). It is one of the six pillars of *eeman* to believe in the last day. Resurrection and life after death a deeply rooted beliefs in the Islamic religion. Thus, the Quran not only mentions the first stage of creation of a human being but also the time when they would be recreated or resurrected. The entire life cycle of a man is mentioned in the Quran i.e., the various stages of time that a man goes through in this worldly life and what is to come after death. An important aspect to know is although mankind is required to believe in the last day and the day of judgment, the knowledge about the precise time of the last day is known to Allāh alone.

Ibn Katheer said in his exegesis, Allāh informs the Messenger (peace be upon him) that he does not know about the time of the last hour, and when people inquire him about that, he should be referring the matter to Allāh. As-Sadi (2018) explained in his exegesis since knowing the time of the last hour does not serve any purpose either spiritual or material, on the contrary, their interest lies in it being hidden from them, the knowledge of this matter has been kept away from all the Creation and rests with Allāh alone. Even the *sunnah* speaks about this matter. In the widely known *Hadith* of Jibreel, when

he asks Prophet Muhammad (peace be upon him), when the hour would begin, he replies “The one who is asked about it does not know more than the one who is asking.” (Sahih Muslim, Book 1, *Hadith* 133).

Therefore, it is evident from the Quran and *Sunnah* that although there would be a time, a day when the last Hour would be, the judgment day, and the resurrection period, the knowledge about its specific timing is known to Allāh alone. The time associated with the hereafter is eternal i.e., it does not cease to exist. Various verses in the Quran and Hadith confirm the infinite existence of time in the hereafter.

According to Al-Tabari, “abiding therein forever” in the above verse implies that the ones who are admitted to *Jannah* would stay therein forever, and it would never end; they will remain there forever [Tafseer Al Tabari, 5/144]. Ibn Katheer in his exegesis explained the term stating that they will reside in it for eternity, and they would not be transferred or moved from it nor would they be willing to be moved. Therefore, while pondering over these verses from the Quran and *Hadith*, an individual should strive to hasten towards doing righteous deeds in the world and effectively utilising their time to move in a delightful realm of eternity.

4.9 Oath by Time

There are a few chapters in the Quran wherein Allāh has taken an oath over the phenomenon of “time”. Broadly, these verses could be categorized into sub-themes of the morning, daytime, evening, and nighttime. However, a systematic review of each of these instances collectively is found lacking in the literary

works. Generally, oaths are used as the common means to gain attention and focus or to bring trust factor in any form of communication. As a doctrinal and spiritual guide, the Quran has the reference to oaths frequently to instantly draw the focus and attention of its readers (Ibrahim, 2009). However, there have been different interpretations by scholars and commentators on the mention of oaths in the Quran. The most widely acknowledged explanation of the usage of oaths in the Quran is that they either highlight the existence and magnificence of the Creator, or they emphasize the object's utility and benefit or its glorification. A few commentators of the Quran have also observed that Allāh has not taken an oath to glorify the sworn object for its qualities but to testify the truth (Maududi, 2009).

In his Fiqh manual *Badaa'i al-sanaa'i*, Imam Kasani (1986) mentioned that in Pre-Islamic Arabia, the object of oaths was something found as large, beneficial, and, powerful as the Sun, the Earth, the night, and, so on. It was therefore derived by few that Allāh has used the oaths in the Quran to respond to Arabs in the prevalent form of communication. Another derivation of the usage of oaths in the Quran is that Allāh is showing his vastness and supremacy over His creation by swearing over the created objects. Few later generations of scholars have seen the oaths from a different perspective and categorized them into different categories.

Although it could be observed from the above that the scholars and commentators of the Quran have exhaustively worked on the literary aspects of the Quran there seems to be scope remaining for exploring further the literary implications of oaths

mentioned in the Quran and reaching a consensus. From the above derivations, it could be derived that time does have significance due to an oath taken over it by the Almighty.

4.10 Time is Created

It is a universally accepted concept in Islam that the time is created. Allāh has created time and He is the Creator of all things. In multiple verses in the Quran, Allāh has mentioned that He has created time. Allāh is eternal and He is not affected by time, it is only the creation that experiences time. It is essential to understand that Allāh is beyond the limited things that govern and restrict the life of the created beings.

4.11 Units of Time in the Quran

The phenomenon of day and night is explained artistically in the Quran and emphasized that it is a lesson for the people who ponder over it. In these verses, Allāh reminds us of the great signs that He created, which include the alteration of day and night so that mankind could rest and sleep during the night time and work and earn a living during the day times.

5. CONCLUSION, IMPLICATIONS, AND LIMITATIONS

The Quran provides varied perspectives on the concept of time. It gives a multifaceted approach to defining time and its significance in the context of human well-being in this life and the hereafter. This study has explored the concept of time as mentioned in the Quran. While the study provides valuable insights, it is significant to acknowledge that it has limitations that propose further investigation in these areas in future research. The current research focused on the literal meaning

of the verses, an in-depth or linguistical interpretation of the verses would provide more comprehensive data. The research needs to be expanded to include more scholarly data on the subject with deep insights from theologians.

REFERENCES

- Al-Buraey, M.A. (2001). *Management and Administration in Islam*. India: Iqra Welfare Publications.
- Al-Kasani, A. (1986). *Badaa' Al-Sana'i in the Sequence of the Shara'a*. Beirut: Dar Al-Kutub Al-Ilmiyya.
- Ancona, D.G., Goodman, P.S., Lawrence, B.S. & Tushman, M.L. (2001). Time: A new research lens. *Academy of Management Review*, 26, 645-63.
- As-Sa'di, A.R. al-Khattab, N (2018). *Tafseer As-Sadi* [Hardcover]. Al-Hidaayah Publishing & Distribution.
- Bowering, G. (1997). The Concept of Time in Islam. *Proceedings of the American Philosophical Society*, 141. 55-66
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Craig, C. S., & Douglas, S. P. (2006). Beyond national culture: Implications of cultural dynamics for consumer research. *International Marketing Review*, 23(3), 322-342.
- Dowden, B. (2010). Time. In Internet Encyclopedia of Philosophy. Retrieved from Time | Internet Encyclopedia of Philosophy (utm.edu).
- Khattab, M. (2016). *The Clear Quran. A Thematic English Translation of the Message of the Final Revelation*.

-
- Ghaly, M. (2012). *The Beginning of Human Life*. Islamic Bioethical Perspectives.
- Ibrahim, M.Z. (2009). Oaths in the Qur'ān: Bint al-Shāṭi's Literary Contribution. *Journal of Islamic Studies*. Islamic Research Institute, International Islamic University, Islamabad.
- Ibn Kathir (1988). *Tafs'ir al-Qur'an al-'AzJm*. Cairo: Dar al-Hadlth.
- Jabnoun, N. (2011). Time efficiency. In chapter *Islam and Management* (pp. 52-55). Riyadh: International Islamic Publishing House.
- Kabiru, I.D. (2015). *Time Management in the Life of a Scholar*. Adonis & Abbey Publishers.
- Kerzner, H. (2009). *Project Management: A Systems Approach to Planning, Scheduling, and Controlling*. John Wiley & Sons.
- King, N. (2004). Using Templates in Thematic Analysis of Text. In: *Essential Guide to Qualitative Methods in Organizational Research* (pp.257-270), Sage Publications, London.
- Mahmoud, M. I. (2018). The Speed of Light and Time as explained in the Quran. <https://www.linkedin.com/pulse/speed-light-time-quran-mahmoud-muhammad-ibrihim>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International journal of qualitative methods*, 16(1), 1609406917733847.

-
- Olpin, M. & Hesson, M. (2012). *Stress Management for Life: A Research-Based Experiential Approach*. Cengage Learning.
- Richards, J. C. (1998). *Beyond training: perspectives on language teacher education*. Cambridge: Cambridge University Press.
- Siddiqui, A. H. (Trans.). (2000). *Ṣaḥīḥ Muslim* (Vol. 1-7). Riyadh, Saudi Arabia: Darussalam.
- Sakr, A. *Understanding the Quran*. Foundation for Islamic Studies.
- Syed Abul A'la Maududi. (2009). *Tafheem-ul-qur'an* (Meanings of the Quran - 6 Vols).
- Tabari, Abu Ja`far Muhammad Ibn Jarīr al-, *Jami` al-Bayān 'an Ta'wil al-Qur'ān*, 30 vols. in 12 (Cairo: 1373/1954), 30:217.
- Watt, M. (1976). Pre-Islamic Arabian Religion in the Quran. *Journal of Islamic Studies*, 15, 73-79.