



# TIME MANAGEMENT FROM ISLAMIC PERSPECTIVE

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## AUTHOR DECLARATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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## ABSTRAK

Kajian ini membicarakan tajuk Pengurusan Masa Menurut Perspektif Islam. Dalam melaksanakan kajian ini, penulis telah membahagikan hasil penyelidikan kepada empat bab. Dalam bab yang pertama, penulis membicarakan tentang latar belakang dan metodologi kajian secara ringkas. Dalam hal ini, penulis menyentuh tentang pengertian pengurusan masa secara ringkas. Penulis juga turut menjelaskan tentang tujuan kajian, kepentingan kajian, masalah kajian dan skop atau bidang kajian. Dalam bab kedua, penulis membicarakan tentang konsep pengurusan menurut perspektif Islam, fungsi-fungsinya dan jenis-jenisnya. Bab ketiga, penulis menjelaskan tentang perbandingan masa menurut Islam dan Barat di samping menyentuh tentang topik persoalan sebenar kajian ini iaitu berkaitan dengan konsep pengurusan masa menurut Islam di samping ayat-ayat suci al-Quran dan Sunnah. Penulis juga turut membincangkan tentang kepentingan pengurusan masa kepada individu, keluarga, masyarakat dan negara. Perbincangan ini diakhiri dengan rumusan dan kesimpulan bagi setiap bab yang merangkumi tajuk iaitu pengurusan masa menurut perspektif Islam serta saranan dan penyelesaian terhadap amalan pengurusan di kalangan orang-orang Muslim.

## ABSTRACT

This paper is about “Time Management from Islamic Perspective”. The author has divided it into four chapters. In the first chapter, the author discusses about the background and methodology of the study in brief. The author discusses about the definition of time management, the aims of study, its significance, the problem statement and scope of work. In the second chapter, the author focuses on the concept of management from Islamic perspective, its functions and types. In the third chapter, the author discusses about the comparison of time from Islamic and Western perspective in particular. The correct way of managing time in Islam is also discussed in this paper. It is supported by al-Quran and Sunnah. The significance of time management to individuals, family, society and country is also highlighted. The discussion is ended with a resolution and conclusion in every chapter covering the topic besides some solutions to the present incorrect practice of time management among Muslim.

## ملخص البحث

يتناول هذا البحث موضوع إدارة الوقت في الإسلام، ويتكون أربعة أبواب، تعرض فيه الباحثة الباب الأول خطة البحث ومنهجه بالتفصيل، ومن خلاله تبين الكاتبة تعريف إدارة الوقت وأهداف البحث وأهميته ومشكلاته ومجالاته ومنهجه، أما في الباب الثاني فتبحث الكاتبة في تعريف الإدارة في الإسلام ودورها وأقسامها، وفي الباب الثالث تبين الفرق بين معنى إدارة الوقت في الإسلام وفي الحضارة الغربية، وعن الأسئلة الحقيقية المتعلقة بتعريف إدارة الوقت في الإسلام اعتماداً على القرآن والسنة، وتبين الكاتبة أيضاً أهمية إدارة الوقت للشخص والأسرة والمجتمع، وفي الباب الأخير خلاصة وخاتمة البحث وتضمنت توصيات واقتراحات مهمة لتطوير إدارة الوقت.

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## TRANSLITERATION TABLE

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	‘	فأر	fa’r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	ḥalīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طالب	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	‘	عقل	‘aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ل	l	لُبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يَمّ	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Translation</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Translation</u>
ا، ي	ā	عالم، فتى	°alim, fatā
ي	ī	عليم، داعي	°alim, dāī
و	ū	علوم، أدعو	°ulūm, Ad°ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Translation</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يّ	iyy	شافعي	shāfi°iyy (ending)
وّ	uww	علوّ	°uluww (ending)

## 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a ” and not to’.

Example: أكبر transliterated to: akhbar (not ’akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
 قلعة qal‘ah  
 دار وهبة dār wahbah

## ABBREVIATIONS

p.	page
Prof.	Profesor
SAW	salla Allāh <sup>°</sup> alayh wa sallam
SWT	subhānahu wa ta <sup>°</sup> ālā
RA	radiya Allah <sup>°</sup> anhu/ <sup>°</sup> anhū/ <sup>°</sup> anhum
Sdn. Bhd.	Sendirian Berhad
DBP	Dewan Bahasa dan Pustaka
terj.	terjemahan
b.	bin
Dr.	doctor
Hj.	Hāji
Mohd.	Mohammad
n.d.	no date/ no year
n.p.	no page
n.pl.	no place
n.pb.	no publisher
n.a.	no author
juz.	juzuk
vol.	volume
ed.	editor
no.	number
H	hijriyyah
M	mīlādiyyah
etc.	et cetera

## CHAPTER I

### INTRODUCTION

#### 1.1 Background

Time is one of the unique researches in this world. It is always there and very much needed by man. Ironically, we ‘lose’ it as the majority of us complain ‘not having enough time’. (Noraini Ahmad, 1994 : ix)

Time, from the Islamic point of view, (is not only gold as it had always been proclaimed) is more valuable than any of the precious stones. As Hassan al-Basrī puts it: “Time is Life”(Yūsof Al-Qardhāwī, 1988: 27), which signifies that one who doesn’t appreciate time will always be regretful in his entire life. This statement is proven by Surah al-Asr, verses 1-3:

{وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ  
وَتَوَّصَوْا بِالصَّبْرِ.}

(Al-Qur’an. Al-Asr 103: 1-3)

*Meaning: “By eventide, everyman (is indeed) at a loss except for those who believe, perform honorable deeds, encourage Truth, and recommend patience.” (Quranic translation, T.B. Irving, 1991)<sup>1</sup>*

This very surah has from time to time being pronounced in gatherings and ceremonies to remind us of the importance of time. Allah the Creator had taken an oath by time,

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<sup>1</sup> All Quranic translations in this writing are based on T.B.Irving. 1991. Translation from other sources will be cited accordingly.

which signifies the value of time, and has it affect human's life. (Izzudin Baliq, n.d: 844-845)

Every second should be used effectively, especially after Asr, when man are prone to waste their time loafing. The surah teaches man to fulfill their time with meaningful activities like charity works, social activities and <sup>o</sup>ibādah. (Izzudin Baliq, n.d : 844-845)

If we use our time badly, we are to be at loss, for the time passed can never be recovered. However, the passage of time will be invaluable if the fulfillment satisfies only hedonistic intentions. (Izzudin Baliq, n.d : 844-845)

Every action performed in our life must be to achieve one goal that is *mardhātillah*. Our prophet s.a.w says:

{عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لرجل وهو

يعظه اغتنم خمسا قبل خمس : شبابك قبل هرمك ، وصحتك قبل سقمك، وغناك قبل

فقرك، وفراغك قبل شغلك، وحياتك قبل موتك}

*Meaning: "Make use of the five before five comes, that is your youth before you are old, your health before you are sick, your wealth before you are poor, your time before you are busy and your life before you are dead."* (Izzudin Baliq, n.d: 844-845)

From the research background and the topic definition we can draw some observations as below:

1. The right definition of the time management in Islam.
2. Islam is a religion concerned with the achievement of happiness both in the worldly life and the Hereafter. What should be comprehended more is the question of time.

## 1.2 Objective

It is an undeniable fact that every work done must have one good reason behind it. The same goes to this study. The researcher has enthusiastically conducted this study:

1. To meet the requirement of passing the programme B.A in Da'wah and Islamic Management, Faculty of Leadership and Management, Islamic University College of Malaysia.
2. To discover in details the idea of perfect time mastering to achieve happiness in the worldly life and the Hereafter.
3. Personal interest of the researcher to conduct a comprehensive research as to in what way our society has transgressed the correct time management in their daily life.
4. It is hoped that this paper will somehow contribute to create awareness about the importance of time management.

## 1.3 The Importance of Study

These are the importance of study:

- i. To be able to manage the time from the Islamic perspective.

This is because Islamic religion was teaching people about the way of caring and managing time by effectively and so good by following the *Syari'at*. The ways are:

a) To do consciousness of planning

Every work must be implemented follow the limit of time either time of everyday, weeks, months or time of year. So, timetable is something that important. It must be prepared with tidy and neat to avoid from waste of time.

The term prepared of work must be setting to avoid the work become postpone and not arranged. For examples, prophet's Ibrāhīm has prepared timetable in his life as following that:

- i) The time of '*zikr*' to God (Allah)
- ii) The time of '*muhāsabah*' himself
- iii) The time of thinking about create from God
- iv) The time of daily life like eat and drink.

b) Always consciousness of the time

As Muslims we must be study about consciousness of time which it is important to avoid negative thing and will be caused the waste of time.

c) Waste of time

Person who right in consciousness of time will use their time with beneficial and do the right and positive thing. Besides that, they are caring and avoid themselves from bad thing.

d) Take care about quality of time

The prophet of Muhammad s.a.w was said in his Hadith:

{عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم  
 لرجل وهو يعظه اغتنم خمسا قبل خمس : شبابك قبل هرمك ، وصحتك قبل  
 سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك}

*Meaning: "Make use of the five before five comes, that is your youth before you are old, your health before you are sick, your wealth before you are poor, your time before you are busy and your life before you are dead."*  
 (Izzudin Baliq, n.d : 844-845)

e) Level of people or human could seen through that time

In the Qur'an, Allah said and described with clear about person who are beneficial or right and failed in time management also their life. As Allah said in Qur'an:

{وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا  
 بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ}

(Al-Qur'an. Al-Asr 103: 1-3)

*Meaning: "By eventide, everyman (is indeed) at a loss except for those who believe, perform honorable deeds, encourage Truth, and recommend patience."* (Quranic translation, T.B. Irving, 1991)

ii. To show how to manage the time effectively

There are:

- a) For success, the right of managing time is important to determine that goal will be achieve
- b) To ensure that, the goal of the activities will be achieved.
- c) The planning of activities must be followed the ranking or number of ranking.
- d) Give attention to main activities firstly
- e) Implementation once only by effectively

iii. To know the time management according Qur'an and Sunnah.

As Allah said in Qur'an that in Surah al-asr: 1-3, which that quote was remembered to human about the importance of time in Islamic religion. Besides that, it was desribed values of time and effect of that time to our daily life. So, time management with effectively is very important in our life. As prophet of Muhammad s.a.w said taked five things before five of things.

#### **1.4 The Problem Statement**

Without ineffective time management may lead to less work productivity and poor work quality. Besides that, ineffective time management may cause that work cannot implemented by completely.

#### **1.5 Scope of Work**

My thesis is told about time management. I have to look into the time management from the Islamic perspective.

#### **1.6 Methodology**

'Methodology' comes from two Greek words that is 'methodos' meaning 'method or way' and 'logos' meaning 'knowledge'. (Koentjaraningrat, 1977:18) The

combination of the two signifies: science or study of method (especially scientific). (Khalid M. Hussein, 1985: 782)

According to Imām Barnadīb, methodology means “the science of the ways to conduct researchers and observations”. (Prof. Imām Barnadīb, 1982: 51)

In the research field, manhaj or method is very important because it is the working way to understand the objects observed. The right method chose in alliance with the objectives and aims of study will produce a research of high standard and quality.

In conducting a scientific study, there are techniques:

1. Library Research
2. Field Research
3. Laboratory Research

However, in this paper, the researcher has focused more on the library research. Via this technique, the researcher has visited various libraries in town in order to get data and information and other documents related to the topic, among others:

1. The Library of Islamic University College of Malaysia (KUIM)
2. The Library of Islamic Studies Academy, University of Malaya (UM)
3. The Library of Tun Sri Lanang, National University of Malaysia (UKM)
4. The Public Library of Islamic Centre, Malaysia
5. The National Public Library

In this paper, researcher has chosen two methods of research writing. There are:

1. Data Collection Method
2. Data Analysis and Writing Method

## **1. Data Collection Method**

Data is a vital part in writing a scientific research. It is an important source in writing to begin a particular observation in a research, via data collection and interpretation of the data collected.

## **2. Data Writing Method**

This method involved has been written from chapter to chapter and it's divided into three:

1. Inductive Method
2. Deductive Method
3. Compretive Method

## CHAPTER II

### MANAGEMENT FROM THE ISLAMIC PERSPECTIVE

#### 2.1 The Concept of Management

Management is the ability or competence to achieve certain designated goals. It is also the element or tool of executing in an administration. (Gondong P. Siagian, 1981: 5)

Management is the process of coordinating work activities so that they are completed efficiently and effectively with and through other people. The process represents the ongoing functions or primary activities engaged in by managers. These functions are typically labeled planning, organizing, leading and controlling. (Stephen P. Robbins & Mary Coulter, 2003: 6)

Ahmad Ibrahim Abu Sin defined that management is a research about talent, ability or skills of an individual to be a manager. (Mustafā Hāji Dāud, 1994: 2)

Dr. Mohd Yusof Noor had defined that it is an ability to use all of nature resources and the human being as a generosity of Allah to their benefits and the implementation or administration system of ministry, institution and established organization. The communication side between this sector which is organized separately will ensure lack of using employees, money and time in order to achieve country missions. (Mustafā Hāji Dāud, 1994: 3)

Prof. Syed Othman Alhabsi also perceived that management is a process of getting and mixing the finance resources, capital, employees or another things to gain organization's objectives either in the side of material or services. The management involves two factors, capital, employees and nature is mixed with cost, technology, capability, the total of product and profits. (Mustafā Hāji Dāud, 1994: 3)

## 2.2 The Functions of Management

The functions of management are to determine the overall goals to be achieved in an organization (organization goal) and to identify the general and overall policies of an organization. (Gondong P. Siagian, 1981: 5)

To achieve some particular purpose, someone must clearly define that purpose and the means for organization achievement. Management is someone. The planning function involves the process of defining goals, establishing strategies for achieving those goals, and developing plans to integrate and coordinate activities. (Stephen P. Robbins & Mary Coulter, 2003: 8)

Managers are also responsible for arranging work to accomplish the organization's goals. This function is organizing. It involves the process of determining what tasks are to be done, who is to do them, how the tasks are to be grouped, who reports to whom and where decisions are to be made. (Stephen P. Robbins & Mary Coulter, 2003: 8)

Every organization includes people and management's job is to work with and through people to accomplish organizational goals. This is the leading function. When managers motivate subordinates, influence individuals or teams as they work, select the most effective communication channel, or deal in any way with employee behavior issues, they are leading. (Stephen P. Robbins & Mary Coulter, 2003: 8)

The final management function managers perform is controlling. After the goals are set and the plans are formulated (planning), the structural arrangements determined (organizing), and the people hired, trained, and motivated (leading), there has to be some evaluation of whether things are going as planned. (Stephen P. Robbins & Mary Coulter, 2003: 8)

To ensure that work is going as it should, managers must monitor and evaluate performance. Actual performance must be compared with the previously set goals. If there are any significant deviations, it's management's job to get work back on track.

This process of monitoring, comparing, and correcting is what means by the controlling function. (Stephen P. Robbins & Mary Coulter, 2003: 8)

Time is the span, moment, while or duration (in which an important event occurs). Besides, it means a period of (which has a beginning) action. In the movement of time, a change occurs. (Dr. Teuku Iskandar, 1992: 803)

Islam is a religion brought to the mankind by Prophet Muhammad s.a.w, which technically comes from an Arabic word meaning to submit, devote and oblige. (Abū ‘Ā’lā Al-Maudūdi, Mac 1988 : 12)

Islam is not a religion meant only for the Hereafter, but also brought with it the teachings, which suit the worldly life. The teachings aim at changing human’s action from the blameworthy to the praiseworthy.

Sayyid Qutb clarifies:

“Islam dwells in the heart, from which stems the action as can be observed in the society and become the root of a life system. It is a complete system which covers a life of an individual in his familial, societal and international scopes.” (Sayyid Qutb, 1974:11)

### **2.3 Types of Management**

These are three types of management: agency management which the high cost is offset by expertise, in house management which the owner gives immediate direction the property manager and owner management which an attractive occupation and its can be in experienced. (Management, 18 February 2004)

## **2.4 Areas of Management**

The areas of management are financial, production or operations, Human Resources, marketing and administrative. Financial involves acquiring or using financial resource, production involved conversion process, Human Resource involved staffing, function and deal with employees, marketing involves product, place, price promotion (also planning) and administrative include generalist, usually top level (overall responsibility and strategic planning or decisions). (Management, 18 February 2004)

## **2.5 The Tawhidic Approach of Management**

Management and administration from the tawhidic approach is the fulfillment of the primordial contract (the amānah) between God and man, in which man as servant of God and His vicegerent on earth (ʿamal sālih) based on the principles of cooperation and consultation (shūrā). (Puan Sapora Sipon, 2003: 2)

## **2.6 Management by Syura**

Management by Syūrā lays stress on the development of a value system based on tawhid with emphasis on belief (īmān) (as the foundation stone for the value system), knowledge (ilm) (to give correct perspective on the use of reasoning, and thus build an intellectual attitude that loves truth) and action (ʿamal) (the channeling of energies of passions and desires through skills which are utilized to perform good deeds (ʿamal sālih). (Puan Sapora Sipon, 2003: 4)

## 2.7 The Field of Islamic Management Research

Even though the west scholar studied management hardly and made the variety of theories since 18<sup>th</sup> century, the reality showed that Islamic Scholar made research and theories early than them. Aidit Ghazali listed the name of that Islamic ‘ulama’ and fields of their research as below: (Mustafā Haji Dāud, 1994: 14-15)

*Table 1: The Field of Islamic Management Research*

No.	The Name of Islamic Ulama’	The Field of Research
1.	Ibnu Hāzām (384-456 H / (994-1064)	Facilities, poorness, charity, tax and land ownership theory.
2.	Nizām al-Mulūk al-Tūsī (408-485 H) / (1017-1093)	Administration and management, leadership, productivity and quality.
3.	Al-Ghazālī (450-505 H/ (1058-1111)	Welfare, justice of government, economy, income references, job, management of wealth, commerce, charity and ethics in economy.
4.	Fakhruddīn al-Rāzī (543-606 H)/ (1149-1209)	Wealth, facilities, poorness, safe budget and budget analysis.
5.	Al-Maqrīzī (767-846 H)/(1364-1445)	Financial, accounting management, tax and marketing.
6.	Ibnu Tufail al-Qaizī (493-581 H)/ (1100-1185)	Theory of economy, individual and society development.
7.	Muhammad Iqbal (1290-1357 H)/	Theory of economy, the concept of

	(1873-1938)	man and tauhid, material and spiritual development and roles of women.
8.	Al-Muhāsibī (165-243 H)/ (781-857)	Control of self-service in management, the concept of balancing, wealth, income and safe budget.

Indeed, the theory of Islamic management existed since the coming of Islamic civilization or in the Prophet Muhammad s.a.w period. It was a part of Islamic civilization beside political field, economic, education, culture and others. According to this position, there were <sup>ʿ</sup>ulama and scholars who made research and variety of theories which are related to these matters. (Mustafā Hāji Dāud, 1994: 24)

All of these matters came from the excellence and completeness of Islamic management theory based on al-Qur'an and al-Hadith which includes belief, syara<sup>ʿ</sup> and attitude or akhlāk. (Mustafā Hāji Dāud, 1994: 24)

## CHAPTER III

### TIME MANAGEMENT FROM ISLAMIC PERSPECTIVE

#### 3.1 The Concept of Time

##### 3.11 Quranic Conception of Time

Al-Qur'an is the Holy book of Muslims and will stay preserved until the Doomsday. Al-Qur'an pays special attention to time and makes it a frame of 'ibādah, which determines a human's status in the eyes of Allah. Allah says in the al-Qur'an Surah Ibrahim verses 33-34:

{وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ. وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ}

(Al-Qur'an. Ibrahim 14: 33-34)

*Meaning: "God is the One Who has created Heaven and Earth, and sends down water from the sky. He brings forth produce by means of it as sustenance for you. He has subjected ships to you so they may sail at sea by His command; and subjected rivers to you. He regulates the sun and moon for you, both journeying on and on, and regulates night and day. He gives you everything you ever ask Him for. If you counted up God's favor (s), you would never [be able to] number them; yet man is so unfair, ungrateful".*

Surah al-Ma'arij, verse 4 says:

{تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ}

(Al-Qur'an. Al-Ma'arij 70: 4)

*Meaning: "The angels and the Spirit will climb up to Him on a day whose range is fifty thousand years."*

In the Day of Resurrection, the sinful would think that their life span was too fast. Some others woke up from their sleep after years and centuries long. The Dwellers of al-Kahfi for example, as Allah narrates it in Surah al-Kahfi, verse 11:

{ فَضْرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا }

(Al-Qur'an. Al-Kahfi 18: 11)

*Meaning: " We struck them with drowsiness in the Cave for several years. "*

In the story, they thought that they were having nap, while the truth is Allah had them sleep for thousands of years! This kind of circumstance is possible for Allah is Most Powerful. Only that, the complicated ideas of time span in the Qur'an be interpreted correctly. (Fazlur Rahman, 1980: 95)

### **3.12 The Conception of Time from Arab Jāhili View Point**

The Arabs before Islam did not have a clear description or conception of the history of time. In this condition, majority of their poets had time depicted in poems related to their passage of life. (Effat Sharqawi (Dr.), 1986: 202)

According to the Jāhili text, their tribal conceptions of time have strong relationship with the ideas of ancient stories and abandoned geology. They do not draw attention to the beginning of history but emphasize on the end of it, which stresses on death. (Effat Sharqawi (Dr.), 1986: 202)

‘Umrū al-Qais, an ‘Arab Jāhilī poet has bereaved on time and discussed about destiny and sufferings. He says that death is waiting and days passed are full of hardship. He also describes about the end of human life. (Effat Sharqawi (Dr.), 1986: 202)

### **3.13 Time from Philosophical Aspect**

Time management is important in the life of an individual. It is a personal problem for the goals set depends on the values upheld by an individual. However, some of significant time management goals include saving time, to ensure a balanced distribution of time for different activities and to double up efficiency. (Mumtazah Othman, 1988: 94)

Time is the property of every man irrespective of honour, status and circle. Time cannot be sold or purchased even by most wealthy creature. (Iqbal, 1966: 86)

According to a Western philosopher, Nietzsche; time is an ongoing process and referred to as a ‘periodic’. According to al-Iraqi the never ending time is a relativity to different stations of existence, which situated between material and spirituality. Time which result from the regulation of the sky can be divided into the past, the present and the future. (Iqbal, 1966: 86)

Al-Asya’ri’s theory of time is the first of his counterparts in the history of Islamic philosophy to understand time philosophically. Time, according to him is a periodic from the beginning to the end. (Iqbal, 1966: 86)

### **3.14 The Conception of Time According to Greek Philosophy**

Aristotle is a Greek philosopher who wrote a lot about the changes and movement of this world. Movement is the change of quantity, quality and space. It is a change, which is related to space and time. (Mohamad Hatta, n.d: 25)

Time is the measurement of the former and the latter. Time is unending, with no beginning and no end. Space is the inner part of the boundary of the universe. (Mohamad Hatta, n.d: 25)

Another Greek philosopher, born in Elen in 490 B.C, is Zeno. He disagrees with Aristotle by saying that half of time equals full of time. (Mohamad Hatta, n.d: 25)

## 3.2 The Conception of Time in Comparison

### 3.21 The Concept of Time from Islamic Perspective

From the Islamic point of view, time is a vital element in man's course of life. Allah takes an oath by time in some Quranic verses. Islam creates an awareness in mankind of the significance of time via the phenomenon of the universe, the movement of planets and stars and the night and day delegation. (Yūsuf Al-Qardhāwī (1986), 1988: 13)

If we observe, every complete day of a Muslim, he starts with a prayer and ends up with another. This shows that a Muslim's life is between two prayers, namely, Subuh and Isyā'. (Yūsuf Al-Qardhāwī (1986), 1988: 13) To fulfill life, we need wisdom.

Day after day, month after month, year after year. This characterizes time. It rapidly leaves as the clouds in the sky vanish. In the time of joy, it passes very fast, but in the time of unhappiness, it passes very slowly. In fact, time passes in both exactly the same. An Arab poet had once described time:

*Time....*

*You pass to fast....*

*A week is like a day....*

*A month is like a week*

*Unnoticeably*

*Year after year....* (Yūsuf Al-Qardhāwī (1986), 1988 : 23)

Worldly life is very short. Even though some live till their golden age, death will always come to send them away. Every living creatures will die, only time that matters. Allah says in Surah Ali ‘Imran, verse 185:

{كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ  
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ}

(Al-Qur’an. Ali ‘Imran 3 : 185)

*Meaning: “Every soul will be tasting death”.*

He further says in Surah Al-A’raf, verse 34:

{وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ}

(Al-Qur’an. Al-A’raf 7: 34)

*Meaning: “Every nation has its terms, so whenever their deadline comes, they will not postpone it for an hour, nor will they advance it.”*

When the angel of death knocks the door, long life will always felt insufficient. Prophet Noah, who was granted long life, had once questioned the angel of death. To him his long life is as a house with two doors. To enter is from one door and to get out is from another. (Yūsuf Al-Qardhāwī (1986), 1988: 24)

Every seconds passed will never be recovered, exchanged or compensated. Thus, time is actually the most valuable right of an individual; that is a schedule or ‘timetable’, which determine his performance or productivity. In other words, time is the stock of an equity be it individual or societal. (Yūsuf Al-Qardhāwī (1986), 1988: 27)

### 3.22 The Concept of Time from Western Perspective

.... We speak of time when we refer to a sequence of events or to their duration. But time does not only denote the flow of impressions and ideas in the mental life of man- above all it denotes a mode of existence of the external environment, the dynamics of development of the material world.... (Yakov. F. Askin, 1977: 127)

.... V.I. Lenin wrote in this connexion: “Recognizing the existence of objective reality, i.e. matter in motion, independently of our mind, materialism must also inevitably recognize the objective reality of time and space.... (V.I.Lenin, 1966: 175)

.... In relating time to processes taking place within geological material, geochronology uses as a clock the process of radioactive conversion of chemical elements and demonstrates that every natural phenomenon, including those of the inanimate environment, is also a manifestation of time and records its passing. (Yakov. F. Askin, 1977: 128)

Some Western philosophers argue about time...Contemporary science makes it impossible to agree with the Bergsonian philosophy which, in the words of Maritain, sees time as “the absolute, the source of inventiveness and creativity”. (Yakov. F. Askin, 1977: 128)

The concept of time as an independent substance has many supporters, from the Orphic religion of ancient Greece, which considered Chronos as having a separate existence from the beginning of the world and as giving birth to the elements of fire, air and water. Spengler, another Western philosopher, identifies time with fate. (Yakov. F. Askin, 1977: 128)

On the other hand, there is the view expressed by the Australian philosopher Smart that the concept of the passage of time is an illusion. A similar position has been adopted by the American philosopher Black. They assimilate the passage of time to the movement of individual things, with characteristics- such as units for

measuring the speed of time's passing- that imply a relationship between spatial changes and time, which is meaningless in this context. And as time is not an individuals 'thing', they declare that the concept of the passage of time is a 'figure of speech', a fiction. (Yakov. F. Askin, 1977: 128)

.... Kant, who wrote 'Time itself.... already contains relations of succession'... The passage of time as a changing sequence of events in the stream of existence is related to a certain temporal structure, and to certain relationships between moments in time. (Yakov. F. Askin, 1977: 128)

### **3.3 Time Management**

#### **3.31 The Definition of Time Management**

Time Management is the process of planning, organizing, leading and controlling time by ways of disciplining ourselves and being committed in managing time until the attainment of the goals designated. (William T. Brooks, 1994: 2)

It is a capital which affect the life of an individual and a wise time manager is one who manages his time according to plan and time quality value. To discipline ourselves in executing our job as well as to give ourselves room for facing time barriers are assets to a perfect time consumption. (Noraini Ahmad, 1994: 13)

Time management, as it is always true to other managements, in need of analysis and planning. To know in details about the concepts of management and time, one should observe the problems arised in time management and their effects in our life. (William T. Brooks, 1994: 6)

Time management is personal process depicted as someone who load various productive activities in a minute. It requires involvement and sufficient practice from an individual to change his old habits to an effective act towards religion. (William T. Brooks, 1994: 6)

### 3.32 Time Management in Qur'an

Time is man's most valuable property. Thus, effective management of time will be worthy for time passed will never be recovered. Normal human being manage his time like a stingy does to his wealth. (Imām Al-Ghazālī, 1987: 35)

Nowadays, man tend to waste his time or complain of not having enough time, especially when considering time for leisure and social activities. (Imām Al-Ghazālī, 1987: 35)

In relation to this, verses 33-34 Surah Ibrahim:

{وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ. وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ}

(Al-Qur'an. Ibrahim 14 : 33-34)

*Meaning: " God is the One Who has created Heaven and Earth, and sends down water from the sky. He brings forth produce by means of is as sustenance for you. He has subjected ships to you so they may sail at sea by His Command; and subjected rivers to you. He regulates the sun and moon for you, both journeying on and on, and regulates night and day for you. He gives you everything you ever ask Him for. If you counted up God's favor (s), you would never [be able to] number them; yet men is so unfair, ungrateful."*

The regulation of night and day is a clear evidence of time as managed by Allah. He makes the night and day in alteration. Thus, one who leaves his job unfinished during one time can complete it next time. (Dr. Yūsuf Al-Qardhāwī, 1996: 4)

To highlight the importance of time, Allah takes an oath by various names of time in the Qur'an namely in the name of the Day, Fajr, Dhuha, Asr etc:

Al-Lail, verse 1-2 :

{وَاللَّيْلِ إِذَا يَغْشَىٰ . وَالنَّهَارِ إِذَا تَجَلَّىٰ}

(Al-Qur'an. Al-Lail 92 : 1-2)

*Meaning: "By night as it broods, and daylight when things seem radiant".*

Al-Fajr: 1-2:

{وَالْفَجْرِ . وَلَيَالٍ عَشْرٍ}

(Al-Qur'an. Al-Fajr 89: 1-2)

*Meaning: "By the Day break and ten nights".*

Adh-Dhuha: 1-2:

{وَالضُّحَىٰ . وَاللَّيْلِ إِذَا سَجَىٰ}

(Al-Qur'an. Adh-Dhuha 93: 1-2)

*Meaning: "By the morning bright, and at night when all is still."*

Az-Dzaariyat: 56:

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي}

(Al-Qur'an. Az-Dzaariyat 51: 56)

*Meaning: "I have only created sprites and men so they may worship Me".*

Al-Anbiyaa': 107:

{وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ}

(Al-Qur'an. Al-Anbiyaa' 21: 107)

*Meaning: "We have merely sent you as a mercy for [everybody in] the Universe."*

Al-Asr: 1-2:

{وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ}

(Al-Qur'an. Al-Asr 103: 1-2)

*Meaning: "By eventide, everyman (is indeed) at a loss."*

Al-Mufasssirūn and those who comprehend the uslūb (command of language) of al-Qur'an clarify that verses begun with an oath signify importance. They are meant for human to understand the mighty of His Grant. (Dr. Yūsuf Al-Qardhāwī, 1996: 4)

### 3.33 Time Management in Sunnah

Sunnah or the Prophet s.a.w affirms the value of time, and defines man's accountability towards it, which will be questioned in the Hereafter. The questions thereby would include four main ones. The first two would be related to the usage of time. This point is narrated in a Hadith:

{عن ابن مسعود عن النبي صلى الله عليه وسلم قال: لا تزول قدم ابن آدم يوم القيامة  
مب عند ربه حق يسائل عن عمره فيم أفناه، وعن شبابه فيم أبلاه، وماله من أين  
التسبه ويم أبفقه، وماذا عمل فيما علم }

(Hadith. Sunan at-Tirmīzī. Kitāb Sifatul Qiyāmah: Bāb Qiyāmah: Juz'4: #242)

*Meaning: "The two feet of a slave would be firm (not to move a pinch) in Mahsyar till he be asked about four things: His life spent, his youth spent, his property the*

*source and expenditure and his knowledge whether being practiced or not”.*  
(Ibrāhīm °Uthwah °Īwadh, 1975: 612)

This piece of advice has been reported from the Prophet s.a.w repeatedly. In another narration Prophet s.a.w makes it clear the condition of the Hereafter in which man will firstly be asked about ‘his youth used and his life spent’. (Dr. °Abdul °Azīm Ibrāhīm Al-Muti’nī, 1985:196)

In the Hādīth Prophet s.a.w intended to aware Muslims and remind them about the real goal in life so that they would safe from torment and would not be regretful in the day of Judgment. (Dr. °Abdul °Azīm Ibrāhīm Al-Muti’nī, 1985:200)

Youth is a special duration in life, for man is at his peak of strength and health, as compared with golden age or childhood. (Yūsuf Al-Qardhāwī (1986), 1988: 5)

### **3.34 Time Management of Muslims**

Muslims have their own way of managing time. They have daily and annual activities. From Muharram to Zulhijjah, Muslims organize their time accordingly. Rites and rituals are prominent in their calendar. (Omardin Asha°rī, 1998: 43)

### **3.35 Daily Life Style of The Muslims**

#### *a) Muslims wake up at dusk (fajr)*

Fajr is a time of silence, freshness and purity. Waking up in fajr ensures bodily fitness. Our heart will be tranquil by offering Subuh prayer. (Omardin Asha°rī, 1998: 45)

Thus, a Muslim who wakes up early in the morning, his mind will be in calmness, his body at ease. His health will be at good condition. That time is