



# Genealogy of Early Islamic Traditions: A Study of Hadith on the Honour of Time

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<https://doi.org/10.46222/pharosjot.105.524>

## Abstract

This research addresses the genealogy of early Islamic traditions with a focus on the study of hadith traditions which refer to a collection of traditions containing utterances of the prophet Muhammad which, along with accounts of his daily practice (the Sunna), comprise the main source of guidance for Muslims other than the Qur'an, on the notion of time honouring. The background of this research involves an in-depth understanding of the role and authority of the companions of the Prophet in modelling the practice of time honouring. The research questions led to the scholars' understanding of the concept and an in-depth analysis of critical traditions related to the idea of the respecting of time. The research method employed was a qualitative approach, analysing primary sources in the form of verified traditions. The results revealed that respect for time is not just a functional obligation but rather a spiritual dimension inherent in daily worship practices and morality. The conclusion of this study confirms that time honour in the early Islamic tradition is not merely a routine obligation but a call to build a meaningful and moral quality of life, reflect Islamic values in daily life and forge a profound intellectual and spiritual legacy.

**Keywords:** Respect, time; genealogy, Islam, hadith.

## Introduction

Since its inception, Islamic tradition has been a solid foundation for Muslims in actualising their religious teachings (Berg, 2017; Porter, 1968). Understanding the roots of this tradition is a necessity to explore the true meaning of Islamic teachings. Historical context is a critical basis for understanding the development of Muslim religious thought and practice in various situations of time and place (Saeed, 2006; Shepard, 2014). The main reason for the importance of respect for time in Islam is that time is considered a gift from God that must be appreciated and utilised mindfully (Sholikhah, 2018). These developments can be considered as an evolution of Muslims' view and application of respect for time (Sabri, 2012). To explore



the critique of early Islamic traditions, works such as *Hadith: Muhammad's Legacy in the Medieval and Modern World* by Jonathan A. C. Brown can provide a more critical perspective (Brown, 2009). These critiques may stem from historical analyses, textual critiques of hadith, or social and cultural contexts that have changed over time.

The understanding of time as an essential dimension in Islam reflects its central role in the religion's teachings. Time in Islam is not only viewed as a chronological dimension or astronomical regularity but also has a deeper meaning as a gift and test from God (Tasbih et al., 2023). This concept is clearly reflected in the Qur'an and the traditions of the Prophet Muhammad (PBUH), which explicitly affirm the importance of respecting and utilising time wisely. The Qur'an consistently emphasises the importance of time in various contexts. For example, the verse "So by time (Asr), verily man is in loss" (Q.S. Al-'Asr: 1-2) indicates that time has an intrinsic value that humans are likely to experience loss if they do not utilise time (Murniyetti, 2016).

In this surah, Allah swears by the medium of "time" or "period". In this context, we can see that time has a very high value because God himself uses time as a means or medium to swear. This indicates that time is not just a concept that exists but has its worth, value and importance. This understanding of the meaning of time is reinforced by a modern commentator, Muhammad Asad, in his work *The Message of the Qur'an*, who translates the word "al-'ashr", which is the name of this surah, as "the flight of time", not simply "time" or "period" (Asad, 2005). Allah is warning people about the flight of time (al-'ashr) that has already taken place, which can never be reversed.

When the Qur'an was revealed, pre-Islamic Arab society often held negative opinions about time, considering the past as an unfavourable period. In considering the social background of the Arab society at that time, the verse asserts a rejection of the erroneous view that the failures experienced were not the result of time itself but rather a result of mistakes made by them. It reflects Allah's endeavour to provide a deeper understanding of the importance of individual responsibility and an awareness of the consequences of their actions on their achievements in life. This contribution helps to reinforce ethical and moral values in society, teaching that success or failure is not merely the result of luck or fate but is closely linked to the way individuals utilise time and make decisions.

Respect for time in the daily lives of early Islamic societies was reflected through their earnestness in performing their religious obligations throughout the day (Rozi et al., 2023). Prayer, as one of the main pillars of Islam, was performed with full observance and on time (Amir, 2021). Early Islamic societies showed great concern for prayer times, even in challenging situations (Hakim et al., 2022). The meaningfulness of time in the context of worship is also reflected in Muslims' compliance with fasting during Ramadan (Bisri & Rais, 2020). In addition, social and economic activities are organised with attention to timeliness to ensure sustainability and justice in society.

Hadiths relating to the respect of time provide a clear indication of the importance of this value in Islamic teachings (Abidin & Khairudin, 2017). The Prophet Muhammad (PBUH) explicitly emphasised the importance of utilising time wisely. For example, a hadith narrated by Ibn Hibban and at-Tirmidhi states that the Prophet said, "the feet of a servant will not leave his place of reckoning on the Day of Resurrection until he is asked about four things: (1) his life, what he spent it on, (2) his body, what he used it for, (3) his knowledge, what he put it into practice, (4) his wealth, where he got it and what he spent it on." (Ibn Hibban and at-Tirmidhi).

This Hadith highlights primary sources of religious guidance and understanding and especially four critical questions related to individual responsibility that will be asked on the Day of Judgement. Firstly, how they spent their lives; secondly, how their bodies were utilised; thirdly, whether the knowledge possessed was implemented in positive deeds; and finally, the source



and use of property. In short, this hadith emphasises the importance of the use of time, the care of the body, the implementation of knowledge, and wisdom in the management of wealth as the main aspects of individual accountability on the Day of Judgement. Another relevant Hadith is the Prophet's recommendation regarding the obligation to utilise time by doing good deeds. In a hadith narrated by Abdullah bin Abdil Malik, he said, "We were once walking with our father on his horn. Then he said to us, 'glorify the tree'. So we glorified the tree to which he was pointing. Then another tree came into view, and he said to us, 'Say 'Allah bless you until you reach that tree'. So we did so. This is what our father used to teach us." (Az Zuhud li Ahmad ibn Hambal, 3/321, Ash-Shamilah).

The Hadīth shows a practical lesson about respecting time and using it wisely. The father in this Hadīth instructs his children to perform tasbih and takbir while walking together. This action reflects wisdom in the use of time. By giving directions to perform tasbih (glorification of Allah) and takbir (declaration of Allah's greatness) in certain places, the father provides a concrete example of how time can be filled with religious activities that strengthen the spiritual bond with Allah. This hadith relates to the theme of respect for time in Islam, where every opportunity, including while travelling, is considered an opportunity to get closer to Allah through various forms of worship.

The importance of this study lies in its attempt to detail the historical traces and changes in the interpretation and implementation of Islamic teachings in the past. Tracing the genealogy of this tradition provides a deep insight into how religious values, norms and practices developed and took root in Muslim culture. Additionally, examining the influence of religious authorities and institutions can shed light on how traditions have been maintained or altered over time. In this context, respect for time is considered a central element in Islamic religious practice, playing a pivotal role in shaping Muslim identity and morality. This study investigates the role and authority of the Prophet's companions in time honouring through the analysis of relevant traditions. Firstly, how far did the companions of the Prophet exemplify time honour, and how did their contributions shape the norms of time honour in the early Islamic tradition? Secondly, it explores the early Islamic scholars' understanding of time honour, particularly in interpreting and detailing the practice of time honour based on the hadith. Thirdly, an in-depth analysis of critical traditions related to time honour will also be conducted to evaluate their authenticity and relevance. Thus, this research question involves understanding the practice of time honour by the Companions, the interpretation of the early scholars and a critical analysis of the traditions on which the teaching of time honour in Islam is based. The term "Companions" refers to those early followers of the Prophet Muhammad who were close to him and played significant roles in the early Islamic community. This includes prominent figures such as Abu Bakr, Umar, Uthman, Ali, Talhah, Zubair, Abd al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Sa'īd ibn Zayd, and Abu Ubaidah ibn al-Jarrah. These Companions were instrumental in both the establishment and spread of Islam and are often referenced in discussions about early Islamic practices and teachings.

## Literature Review

Research into the genealogy of early Islamic traditions, particularly in the context of time honouring, explores these meanings through modern literature that is richest in critical analysis and historical context. Muhammad Abdel Haleem's *Understanding the Qur'an: Themes and Style* shed light on the Qur'an, guiding us in understanding the concept of time and the importance of its respect in Islam. Haleem reviews verses relating to time as a test and a gift, providing a relevant contemporary perspective (Haleem, 2010). It is also worth looking at Jonathan A. C. Brown's *Hadith: Muhammad's Legacy in the Medieval and Modern World*, which presents a critical analysis of hadith and the development of thought in the early Islamic tradition. Brown brings a modern perspective to detail the genealogy of Islamic tradition, including the concept of respect for time (Brown, 2009). Meanwhile, Fazlur Rahman in Islam offers a holistic view of Islamic teachings and their evolution. His work provides insights into



how fundamental values in Islam give direction to everyday practices, especially about the respect of time. Rahman asserts that time in Islam is considered both a gift and a test from Allah and emphasises the importance of utilising it wisely (Rahman, 1975).

## Method

This research applied a qualitative methodological literature review approach with the aim of investigating the genealogy of early Islamic traditions related to the honouring of time through the study of hadith (Creswell, 2018). A qualitative approach was chosen because it can provide in-depth and contextualised insights into the understandings and practices of the Companions and early Islamic scholars. This study focuses on analysing hadith as the primary source of data. The initial stage involved identifying hadith literature relevant to the theme of honouring time, focusing on the works of prominent scholars and reliable hadith books.

The primary data for this study was obtained from traditions that deal with the honouring of time. The research paid attention to the criteria of hadith authenticity, including tracing the Sanad (chain of narrators) and Matan (text) of the hadith (Rohman et al., 2019). In addition, secondary data, such as commentaries and related research literature, were used to provide context and support the analysis. All data were collected through literature review and hadith searches from primary sources (Ismail, 1992). The analytical techniques used in this study include the method of hadith criticism. This approach involves an in-depth examination of the hadith's sanad and matan to evaluate their authenticity and validity (Sulthun, 2022). The analysis focuses on the interpretation of the Companions and early scholars regarding the respect of time in the Islamic tradition. The analytical techniques applied are expected to provide a clearer understanding of the role of time honour in the genealogical context of early Islamic traditions.

## Results and Discussion

### The Role and Authority of the Companions of the Prophet in Honouring Time

In the genealogy of early Islamic traditions, the role and authority of the Prophet's companions in time honouring is a crucial aspect that involves a deep understanding of religious practices in early Islam. The companions of the Prophet, as direct witnesses to the Prophet's teachings and practices, had a central role in shaping and propagating religious norms, including time honour, in early Muslim societies (Aziz, 2016). Their role was not only as direct recipients of the Prophet's revelations and teachings but also as the main actors who implemented these values in their daily lives. They became role models for Muslims in terms of respect for time through their adherence to religious teachings, including the performance of prayers, fasting, and other acts of worship at set times (Asad, 2005). The word "*Time*" and its derivatives in the Qur'an have various meanings. In the Qur'an, Allah says:

"By the time. Indeed, humanity 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." (Q.S. Al-Asr: 1-3).

According to Shihab (2015), this verse indicates that sustenance not obtained today can still be expected tomorrow, but the time that has passed today cannot be recovered tomorrow. Then, in Q.S. Al-Munafiqun verse 10, Allah says:

"And spend [in the way of Allah] from what We have provided you before death approaches one of you, and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." (Q.S. Al-Munafiqun: 10)".

The verse above indicates how valuable time is for humans who have passed away. In the Tafsir Muyassar (2008), this verse depicts the regret of past humans who would say, "O my



Lord, grant me another chance, delay my death for a moment so I can give charity and become one of the righteous and pious."

Ibn Kathir also expressed regrets for those predecessors who refused to utilize time. They regretted it and said, "O my Lord, why did You not delay my death for a brief period, allowing me to give charity and become one of the righteous?" Furthermore, the Qur'an explains that Allah has structured and provided time in a particular way (Katsir, 2018). In Q.S. Al-Naba verses 9-11, Allah says:

"And We made your sleep [a means for] rest and made the night as clothing and made the day for livelihood." (Q.S. Al-Naba: 9-11)".

The authority of the Companions is also reflected in their role as the primary transmitters of the Prophet's traditions that record his practices and statements regarding the honouring of time. These traditions are not only a source of inspiration but also guidance for Muslims in their daily lives. Therefore, through a deep understanding of the traditions received from the Companions, we can gain insights into how they perceived and implemented the respect of time in the context of early Islamic history. The importance of the role and authority of the companions of the Prophet in the context of time honouring can be further strengthened by understanding their involvement in the compilation of hadith literature. As the primary transmitters and custodians of the Prophet's teachings, the Companions played a crucial role in transmitting oral and written traditions that addressed the practice of time honouring (Salim, 2014). The consistency and integrity of hadith narratives originating from the Companions lend additional credence to the religious practices underlying the concept of time honour in early Islam.

Moreover, the importance of the Companions' authority on time honour can be seen from their role in the process of *ijtihad* and *fatwa*. Companions were often the source of reference for legal questions relating to time, such as the determination of the beginning and end of prayer times, fasting rules, and other procedures of worship. The continued interpretation and application of time honouring in daily religious practice contributed to the scholarly legacy of the Companions that influenced the development of Islam in the later period. Through further analysis of the works of the Companions and their role in the formation of traditions, we can understand more holistically and contextually how respect for time became an integral part of the lives of early Muslim communities.

It is also worth noting that the role and authority of the Prophet's Companions in respecting time is reflected through their example in performing daily worship. In the hadith records, many of the companions recorded in detail the Prophet's practices related to time, such as the accuracy of prayer, fasting, and other rituals of worship. The continuation of this tradition, which the Companions passed on, provides a practical and tangible view of how seriously the Prophet and his Companions treated time as a mandate from God (Rosyidah et al., 2021). The importance of the Companions is also evident in their role as custodians of the hadith collection and educators of the next generation. When conveying the Prophet's traditions, the Companions carefully selected and taught traditions that highlighted the value and practice of respecting time. In this way, they also acted as recorders and carriers of the tradition of time honouring in early Islam. The education they imparted to subsequent generations, such as the *tabi'in* and *tabi'ut tabi'in*, became an essential factor in propagating time-related religious concepts, ensuring the continuity of such practices and values within the Muslim community.

Through an in-depth study of the hadith literature produced by the Companions and their influence in defining the honour of time, we can better understand how this understanding was inherited and evolved in early Islamic society. Along with the role and authority of the Prophet's Companions in the honouring of time, it is also necessary to examine the influence of the historical and social context on their understanding of time. The Companions lived in austere





and challenging circumstances, where they practised respect for time in conditions that may be different from today. Their understanding of the value of time is intrinsically linked to their life experiences of trial, struggle and change (Nur, 2019).

Of course, the role of the Companions is not only in terms of exemplification and preservation of tradition but also in understanding the current context and responding to changing times. In teaching the next generation, the companions of the Prophet did not just mechanically copy the practices of the Prophet but also emphasised the essence of the values and purpose of time-honouring, making them appropriate and relevant to the situation of their society. The influence of their thoughts and practices continues through the development of hadith science and religious literature. By looking more deeply at the contributions of the Companions in historical and social contexts, we can understand how the tradition of time honour in early Islam took shape in response to the challenges and changes of the times. This understanding provides a stronger foundation for analysing and interpreting the time-honouring traditions passed down by the Companions.

The role of the authority of the Companions in the context of time honour involves explaining and implementing these values in a historical context (Muslih et al., 2022). They faced challenges and situations that required adjustments in honouring time, so their teachings became more than just formal rules. This created a living tradition based on Islamic values that the Companions continued to update over time. Moreover, it is important to note how the Companions' understanding of time honour reflects the close ties between religious practices and their socio-cultural context. By considering these dynamics, we can more deeply understand the genealogy of early Islamic traditions, especially about the practice of time honour, and how this understanding was passed on through the traditions they absorbed from the Prophet.

### Early Scholars' Understanding of Respect for Time

The early Islamic scholars had a profound understanding of the appreciation of time, as reflected in their monumental works and interpretations of the Hadiths of Prophet Muhammad. They viewed time as a gift and test from God that must be utilised wisely. The following table summarises the early scholars' perspectives on time appreciation based on Islamic teachings.

No	Point	Explanation
1	General Perspective of Early Scholars	a. The early scholars, including the Prophet's companions, regarded time as a gift and test from God that should be respected and utilized wisely. b. This understanding is reflected in the traditions of Prophet Muhammad, which emphasize time awareness and responsibility.
2	Monumental Works and Hadiths	a. Scholars such as Imam Nawawi, Ibn Hajar al-Asqalani, and Imam al-Qurtubi explained the appreciation of time based on Islamic teachings. b. The Hadiths documenting the Prophet's practices are the primary references for understanding the appreciation of time in early Islamic tradition.
3	Holistic Understanding of Time Appreciation	a. The appreciation of time is not limited to ritual worship but also includes good and productive actions within society. b. Early scholars emphasized that the appreciation of time must be rooted in spiritual piety and practical ethics.
4	Time Management Based on Islamic Values	a. Scholars like Imam al-Ghazali and Ibn Taymiyyah emphasized that the appreciation of time encompasses efficiency and productivity in worldly tasks according to Sharia principles. b. Daily time management, including work, study, and social interaction, is considered an integral part of worship.



5	Integration of Religious Values into Daily Life	<ol style="list-style-type: none"><li>a. The early scholars facilitated the integration of religious values into daily actions, creating a balance between the spiritual dimension and the material world.</li><li>b. Moral values and social responsibility in appreciating time were emphasized by the scholars.</li></ol>
6	Balance between Ritual Worship, Responsibility, and Knowledge Development	<ol style="list-style-type: none"><li>a. Imam al-Ghazali and the Prophet's companions set examples by balancing ritual worship with active participation in social life.</li><li>b. The appreciation of time is not only spiritual and ethical but also extends to learning, research, and the advancement of knowledge within the framework of Islam.</li></ol>
7	Self-Awareness, Introspection, and Moral-Ethical Values	<ol style="list-style-type: none"><li>a. Ibn Qayyim al-Jawziyya emphasized the importance of reflecting on every step and action taken during life's journey.</li><li>b. The principles of integrity, honesty, and trustworthiness should form the basis for utilizing time.</li><li>c. This paradigm of time appreciation encompasses spiritual, social, and ethical dimensions.</li></ol>

**Table 1.** Understanding of Early Islamic Scholars on the Appreciation of Time (Author, 2024)

The early scholars' understanding of respect for time in the context of early Islamic tradition reflects a deep and practical religious foundation. The early scholars, which included the companions of the Prophet and subsequent generations, viewed time as a gift and test from God that required respect and wise utilisation. This view is reflected in the interpretation of the Prophet Muhammad's traditions that emphasise the importance of time awareness and responsibility (Muhid et al., 2023).

Early scholars such as Imam Nawawi, Ibn Hajar al-Asqalani, and Imam al-Qurtubi, in their monumental works, elaborated on the practice of time honouring based on Islamic teachings. They detail the spiritual and ethical values that should be applied in every aspect of daily life, including the utilisation of time. Hadiths recording the Prophet's practices are the primary references for understanding the way time is honoured in the early Islamic tradition. These scholars highlighted the importance of performing acts of worship at the appointed time, such as prayer, fasting and other acts of worship (Haleem, 2010). Early scholars' understanding of the honouring of time was not only ritualistic but also holistic. They aligned religious practices with daily life, asserting that the honouring of time is not only limited to worship activities but also involves good and productive actions in society. For example, the Companions of the Prophet Muhammad exemplified that valuing time is not only limited to worship, but also includes productive social actions. They practiced justice and honesty, engaged in community service, supported education and knowledge, upheld economic integrity, and demonstrated ethical behavior in private and public life. By integrating these principles into their daily actions, they reflect a holistic approach in living out their faith and contributing positively to society. Therefore, through the early scholars' understanding, the honour of time became a concept rooted in spiritual piety and practical ethics in the Islamic tradition.

The early scholars' understanding of time honour not only addressed aspects of religious rituals and ethics but also highlighted the concept of time management based on Islamic values. Scholars such as Imam al-Ghazali and Ibn Taymiyyah emphasised that respect for time encompasses efficiency and productivity in performing worldly tasks in accordance with the principles of sharia. They detailed procedures for managing daily time, including work, study and social interaction, as an integral part of worship (Bisri & Rais, 2020). This understanding of the early Ulama provides a foundation for Muslims to integrate religious values into daily actions, creating a balance between the spiritual dimension and the material world. By emphasising moral values and social responsibility with respect to time, the early scholars created a paradigm that encompassed the entire spectrum of individual and community life. Awareness of the blessings of time and individual responsibility for the use of time became essential teachings that shaped Muslims' outlook and behaviour in daily life.



In addition, early scholars also emphasised the development of science and a broader understanding of the universe as a form of respect for divine bounty. They realised that the time given to humans by God was an opportunity to gain knowledge and contribute positively to the advancement of all of humanity. Therefore, the early scholars' understanding of respect for time was not only spiritual and ethical, but also open to learning, research and the advancement of knowledge within the crucible of Islam. Engaging the concept of respect for time in the understanding of early Islamic scholars also included an emphasis on the balance between ritual worship and social responsibility. Scholars such as Imam al-Ghazali taught that respect for time should not be an obstacle to active participation in community life. Instead, time honour should be a foundation for extending positive contributions within the community and broader society.

In this perspective, early scholars viewed the respect of time as a means to improve the quality of communal life. They taught Muslims not only to deepen personal spirituality and devotion but also to understand duties and responsibilities towards fellow human beings. The practice of this balance is reflected in the teachings and examples of the Prophet's companions, who, in addition to diligently performing ritual worship, were also active in helping and contributing to the social needs around them. The early Ulama's understanding of the honour of time also reflects an awareness of moral and ethical values in every action. They detailed the principles of integrity, honesty and trustworthiness that should be the foundation of utilising time. The early scholars taught that respect for time is not only related to physical efficiency but also to the moral quality of every action performed during that time (Ismail, 1992).

Taken together, the early scholars' understanding of time honour is a paradigm that encompasses spiritual, social and ethical dimensions. It forms a comprehensive foundation for Muslims to view time as a gift from God that requires wise utilisation to achieve blessings in personal and collective life. They also emphasise the concept of self-awareness and introspection in engaging in daily activities. Scholars such as Ibn Qayyim al-Jawziyya emphasise the importance of reflecting on every step and action taken during life's journey. This understanding includes in-depth consideration of the motivations, goals, and impacts of every decision made by individuals in various contexts. This understanding provides a progressive dimension to the concept of respect for time, where in addition to carrying out spiritual and social duties, individuals are also expected to continue to develop and have a positive impact on the development of society and Muslims as a whole. Thus, respect for time in the understanding of early Islamic scholars is not only static but also dynamic and evolves along with the life journey of each individual.

### **Hadith Analysis on Respect for Time**

The analysis of the hadith about respecting time brings into focus the practical guidelines given by the Prophet Muhammad to his companions. The traditions not only affirm the importance of time in Islam but also provide concrete instructions on how to respect and utilise it wisely. One example of a Hadith that is relevant in this analysis is the one that details the Prophet's directives regarding daily activities. In this Hadith, the Prophet says that every daily action, from eating to working, should be accompanied by an awareness of time. This reflects the Prophet's attempt to guide his people to not only focus on the ritual aspects of worship, but also to carry out every action with respect for the time that God has bestowed.

In addition, the hadith analysis also highlights the Prophet's teaching on the importance of planning time well. The traditions teach Muslims to not only pay attention to worship activities but also manage time for work, education, and other activities. Thus, the analysis of the hadith about respecting time opens the door to a more comprehensive understanding of how Islamic teachings provide practical guidance for living daily life with full awareness of time. In delving into the analysis of the traditions on respect for time, it should be noted that these traditions





not only provide practical guidance but also reflect the culture and social norms of the early Islamic society. They are a reflection of the values that the Prophet Muhammad (peace be upon him) practised in establishing a community based on time consciousness.

It is important to note that the analysis of hadith about respect for time cannot be separated from the historical context and daily life of the early Islamic society. The success of the Muslims at that time in utilising time efficiently and effectively is reflected in how they applied the teachings of the Prophet in every aspect of life. This understanding provides a deeper perspective on how the early Islamic tradition viewed time not only as a chronological dimension but as a gift and a test that must be respected and utilised wisely. Thus, the analysis of the hadith about respecting time not only provides practical guidance but also involves a contextual understanding and social values of the early Islamic society. This illustrates the complexity and depth of Islamic teachings on time, which continues to be relevant today in guiding Muslims to live productively and meaningfully.

More profoundly, the analysis of the hadith about respect for time also illustrates the continuity between early Islamic traditions, the teachings of the Prophet Muhammad and the daily practices of Muslims. The analysis of hadith about respect for time generally reflects principles found in both Sunni and Shia traditions, highlighting a shared emphasis on the importance of time in Islamic practice. While the core teachings on respecting and honoring time, derived from the Prophet Muhammad's instructions, are upheld across different Islamic sects, there can be variations in emphasis or interpretation between Sunni and Shia traditions. Both sects value the integration of religious teachings into daily life and the concept of time management, but specific practices or interpretations may differ based on their distinct theological and historical perspectives. The traditions serve as a foundation for the development of moral and ethical values in managing time, reminding Muslims to always be in obedience and discipline. The emphasis on respecting time through the Prophetic traditions also illustrates that time management is not just a routine regularity but also involves a spiritual dimension. This reinforces the view that time in Islam is not only an instrument of productivity but also a means to get closer to God. Thus, the analysis of the hadith about respecting time invites deep thinking about the close relationship between the practical and spiritual aspects of the daily lives of Muslims. In the context of genealogical research on early Islamic traditions, the analysis of the hadith about respect for time becomes an integral part of understanding the legacy of social values and norms that continue to be passed on through generations. This analysis shows that the teachings of Islam are not only normative but also serve as concrete guidance in shaping the character of individuals and society.

## **Conclusion**

In the genealogy of early Islamic traditions, the study of hadith on respect for time highlights the close interconnection between spiritual values and the daily practices of Muslims. From the role and authority of the Prophet's companions in exemplifying respect for time to early scholars' understanding of the concept to in-depth analyses of critical traditions, a legacy rich in meaning and teachings is revealed. Respect for time is not only a functional aspect but also a spiritual dimension inherent in the practice of worship and morality.

The study concludes that the honouring of time in the early Islamic tradition was not merely a routine obligation but a call to build a meaningful and moral quality of life. The practice of time honouring in the early Islamic tradition shows how Islamic values become concrete guidelines in daily life, shape character, and permeate social norms. Therefore, the genealogy of the early Islamic tradition, particularly in the context of time honour, makes an essential contribution to the understanding of the intellectual and spiritual heritage that Muslims continue to renew through the generations. As such, the honouring of time is not simply the observance



of a commandment but rather a call to live life in harmony with Islamic values, illustrating a legacy that is both profound and relevant.

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**Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.



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