

## Reinterpretation of the Quran Surah Al-Kahfi verse 25 based on the Shamsiyah and Qamariyah calendar system

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Article Info	ABSTRACT
<p><b>Article History</b>            Received 11-11-2024            Revision 04-02-2025            Accepted 04-06-2025</p> <p><b>Keywords:</b>            Reinterpretation            Quran            Al-Kahfi            Calendar</p>	<p>The concept of shamsiyah and qamariyah dating has been implicitly explained in the Qur'an. This study aims to summarize and analyze the explanations contained in several books of Tafsir, including Tafsir Jalalain, Tafsir Ibn Kathir, Tafsir Al-Azhar and Tafsir Al-Misbah, regarding the length of time ashabul kahfi fell asleep in the cave based on the Quran surah al-kahf verse 25, then juxtapose it with the concept of the Shamsiyah calendar and the Qamariyah calendar. The method used is the literature review. The results obtained are that the four books of Tafsir have almost the same explanation of the difference in time of nine years in the verse, and through calculations using the concept of the Shamsiyah calendar and the Qamariyah calendar get the difference in results of 9 years 2 months 20 days.</p>



### I. Introduction

The story of Ashabul Kahfi –literally “the Companions of the Cave” –is prominently enshrined in the Qur’an, specifically in Surah Al-Kahf (18:9-26), and is regarded as one of the most extraordinary narratives that exemplify the limitless power and wisdom of Allah SWT. The Qur’an presents this story as a historical account and a profound parable filled with spiritual symbolism, moral guidance, and theological depth. According to the account, a group of devout young men lived under the rule of a tyrannical king known for his oppressive governance and imposition of idolatry (shirk) upon the people. Refusing to renounce their monotheistic belief in Allah and participate in the ruler’s polytheistic practices, these youths faced the threat of persecution, imprisonment, or even death. In a courageous act of faith and self-preservation, they fled their city for a safe refuge to worship freely and maintain their belief without fear.

During their flight, they came upon a cave – referred to in Arabic as al-kaḥf – located in a remote and hidden place, which offered them temporary shelter. However, the cave was not merely a place of physical refuge. It became the setting for one of the most astonishing divine interventions recorded in scripture. By the will of Allah, the young men were cast into a deep sleep that lasted for centuries. The Qur'an states that they remained in this miraculous state for 309 years, but when they finally woke up, they felt as if they had only slept for a day[1]. A duration that, according to many interpretations, refers to 300 solar years and 309 lunar years, reflecting the difference in calendar systems. Remarkably, when they eventually awoke, they perceived their sleep to have lasted no more than a day or part of a day, demonstrating their complete disconnection from the passage of worldly time.

This story is a powerful reminder of divine omnipotence and the transient nature of time from a human perspective. It also highlights themes such as faith under trial, the rejection of tyranny, the mystery of the unseen (ghayb), and the protection granted to sincere believers. The Ashabul Kahfi narrative has inspired generations of scholars, mystics, and believers. It continues to symbolize resilience, spiritual fortitude, and Allah's mercy upon His servants who remain steadfast in their faith.

When viewed from a rational human perspective, the metabolic system of the human body is not designed to sleep for a very long period. Usually, humans sleep about 7 to 8 hours a day. The human body operates according to a natural pattern known as circadian rhythm, which repeats every 24 hours. The cells in the human body form a circadian rhythm that regulates processes essential to the body[2]. From the standpoint of human biology, the story of Ashabul Kahfi – wherein a group of young men are said to have slept for over three centuries – clearly surpasses the known limitations of the human metabolic system and lies beyond the reach of empirical human reason. In normal physiological conditions, the human body cannot enter or sustain a state of suspended animation for such an extended period without irreversible deterioration of vital organs, neural function, and cellular activity. Sleep, as understood in medical science, involves complex cycles of brain activity, hormonal regulation, and circadian rhythm, finely tuned to a daily 24-hour cycle. Prolonged inactivity or unconsciousness, even for a few days or weeks, without artificial life support or intervention, would typically result in severe physical degradation, muscle atrophy, and eventual death.

There are many interpretations regarding when the story took place. The first opinion says that the event occurred after the development of Christianity because there is a statement stating that the youth of Ashabul Kahfi were followers of the religion of the Prophet Isa (as). That is the Christian religion and is estimated to have occurred in the 1st century AD during the reign of the Roman emperor. This opinion is based on historical records about the Roman emperor named Diqyanus, who was known to be cruel and obliged the people in his territory to worship idols. If anyone refused, they would not hesitate to be given cruel torture. Another opinion says that the story of ashabul kahfi has occurred since the time of the development of Judaism or in the time of the Prophet Moses around the 13th-15th centuries BC. This opinion is based on the asbabul nuzul of surah Al-Kahfi, which was revealed to answer the questions of Jewish leaders of the Prophet Muhammad[3]. Even so, behind these opinions, only Allah SWT knows when the exact time of the event will occur.

Thus, the notion of a natural sleep lasting 309 years defies biological norms and underscores the miraculous nature of this Qur'anic account – positioning it firmly within the realm of divine intervention rather than natural law. This very contradiction between divine possibility and human limitation invites believers to reflect on the omnipotence of Allah SWT, who alone has the power to suspend the laws of nature for His purposes.

## II. Method

This research uses a qualitative approach with the literature study method (library research). This method was chosen because the research focuses on studying texts and interpreting Qur'anic verses, especially Surah Al-Kahfi verse 25, which mentions the length of time Ashabul Kahfi slept. The primary focus of the research is to summarize, compare, and analyze the explanations of mufassir in several books of Tafsir, including Tafsir Jalalain, Tafsir Ibn Katsir, Tafsir Al-Azhar by Buya Hamka, and Tafsir Al-Misbah by M. Quraish Shihab. The selection of these interpretations is intended to present a diversity of approaches in interpretation, ranging from classical to modern contextual interpretations.

The data in this study was collected from various primary and secondary literature sources. The primary source consists of the books of commentary. In contrast, the secondary source includes relevant scientific books, journal articles, theses, and dissertations, especially those that discuss the story of Ashabul Kahfi, time in the perspective of the Qur'an, and the comparison between the Shamsiyah (sun) and Qamariyah (moon) calendar systems.

The analysis stage is carried out in a descriptive-comparative manner. First, the researcher identifies the text of the verse and its translation, then collects various interpretations from each book of Tafsir. Furthermore, content analysis was carried out to examine differences or similarities in the opinions of the mufassir about the number of years in question. The results of this interpretation were then compared with astronomical data regarding the difference in the calculation of years between the Shamsiyah calendar and the Qamariyah calendar. With this approach, the research not only displays normative explanations of the texts of interpretation but also compares them with the scientific concept of time so that the meaning of the duration of sleep Ashabul Kahfi can be concluded more in-depth and contextually..

## III. Results and Discussion

### Dating System

The calendar system, also known as a calendar, is a time-organizing system which divides time into units such as days, months, and years. The calendar system uses natural phenomena to determine the unit of time. These natural phenomena include the rotation of

the Earth, which is the cause of day and night. There is also the phenomenon of the lunar revolution around the Earth and the phenomenon of the moon's phases, which are the benchmarks for determining the monthly unit of time[4]. The phenomenon of rotation and revolution of the Earth and moon is like a measuring instrument that never dies, so that it can be a good reference. Because in any calendar system, it refers to the recurrence of rotation and revolution of the Earth and moon in a specific period[5].

According to its function, calendars play a crucial role in human life. In addition to being used by humans as a guide to time in daily life, calendars are also used to determine times of worship, record historical events, and even be used to plan things for the future well [4].

At least three kinds of calendar systems apply in the world. Namely the solar system calendar, the sun-based shamsiyah calendar, the lunar system calendar or moon-based qamariyah calendar, and the lunisolar system calendar or calendar that combines qamariyah and shamsiyah. Of the three calendar systems, only two types of calendars are justified by Allah SWT. This is explained in His words, namely Surah At-Taubah verse 36.

The Shamsiyah calendar, or calendar with the solar system, is a calendar that sees the phenomenon of the sun's movement as the basis for its calculations. The primary reference of this calendar system is when the sun is at the equator. In one year, there are 365 days, 5 hours, 48 minutes and 46 seconds; an excess of about a quarter of the day each year is accumulated into 1 day in a leap year that appears every 4 years with a total of 366 days. An example of a calendar with a solar system is the Christian calendar, the most widely used calendar by humanity in the world [6].

Second, there is the lunar system calendar or the Qamariyah calendar. As the name suggests, the Qamariyah calendar is a calendar that sees the phenomenon of the moon's movement as the basis for its calculations. The calendar with the lunar system that Muslims commonly use is the Hijri calendar. In the lunar calendar system, there are two types of lunar movement periods: the sideric, which amounts to about 27 days, and the synodic, which amounts to approximately 29 days a month. Calendars with a lunar system use synodic periods as a reference. In 1 year, odd months are 30 days old, while even months are 29 days old. So, in one year, there are 354 days, except for leap years, which amount to 355 days by adding 1 day in the last month of the Hijri calendar [7].

### QS. Al-Kahfi Verse 25 According to the Book of Tafsir

Although not detailed, the Quran, as a Muslim guidebook, is inseparable from providing knowledge of the dating system. One of the verses in the Qur'an that contains knowledge related to the dating system is found in surah Al-Kahfi verse 25 as follows:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

"They lived in caves for three hundred and plus nine years."

To examine the concept of dating in this verse references to books of Tafsir are used to convey the message of Allah SWT. The Quran can be understood well. Here are some explanations of the Qur'an surah Al-Kahfi verse 25 according to several books of Tafsir [8].

### **Tafsir Jalalain (Imam Al-Jalaludin Al Mahally)**

The calculation of three hundred years is based on the hisab that prevails among the people of Ashabul Kahfi, that is, based on the calculation of the year of Shamsiyah, and if according to the hisab of the year of Qamariyah as it applies among the Arabs, then it becomes an increase of nine years, and this is mentioned in the following word, that is, (plus nine years) that is, hisab which is three hundred years based on the year of Shamsiyah and hisab which is three hundred and nine years based on the year Qamariyah.

Tafsir Jalalain reveals that, during the time of Ashabul Kahfi, the prevailing dating system was the date with the solar system or the year of Shamsiyah. Thus, the calculation of three hundred years mentioned in verse is relevant to the hisab that occurred among the Ashabul Kahfi during their lifetime. This interpretation then juxtaposes the hisab of Shamsiyah with the hisab of Qamariyah that prevailed among the Arabs at the time of the revelation. This interpretation explains that if referring to the Qamariyah year system as applied among the Arabs, the number will increase by nine years. The statement is based on the following word (plus nine years). Thus, the understanding obtained in this commentary is that the three hundred years of hisab is based on the year of Shamsiyah, which occurred during the lifetime of the Ashabul Kahfi and added nine years to three hundred and nine years is based on the year of Qamariyah that occurred in Arabia at the time of the descent of the verse.

### **Tafseer Ibn Katsir (Al-Imam Abul Fida Isma'il Ibn Katsir Ad-Dimasyqi)**

And they dwelt in their caves for three hundred years and another nine years (again). Say, "Allah knows best how long they dwell (in the cave), to Him belongs all that is hidden in the heavens and the Earth. How bright was his sight and how keen was his hearing, there was no protector for them except him; and He takes no one to be His ally in making decisions."

What is mentioned in these two verses is a notification from Allah SWT. to His Messenger about the length of time lived by the young people who dwell in their caves, from the time Allah put them to sleep until Allah woke them up. The people who were there at that time were able to find them. It is stated that the period was three hundred years and nine years, according to the calculation of the year of Qamariyah. Meanwhile, according to the year of Shamsiyah, their period is three hundred years. The difference between the year of Qamariyah and the year of Shama'ah is that if the year of Shamasiyah is one hundred years, the equation in the calculation of the year of Qamariyah is one hundred and three years. Therefore, after three hundred years have been mentioned, His word also mentions nine more years. If you are asked how long they stayed in the cave, and you have no

knowledge of it and there is no guidance from Allah SWT to explain it to you, then do not give any impression.

Ibn Kathir's interpretation of this verse is harmonized with the next verse. These two verses (verse 25 and verse 26) are notifications or instructions given by Allah SWT. to the Prophet Muhammad (saw). Put him to sleep until he woke him up. Not much different from Jalalain's interpretation, in the Tafsir of Ibn Kathir, the count of three hundred and nine is understood as a count according to the year of Qamariyah and the count of three hundred years is according to the year of Shamsiyah.

This commentary also compares the calculation of the year of Qamariyah and Shamsiyah by stating that the hundred years of Shamsiyah are the same as the one hundred and three years of Qamariyah. This interpretation then juxtaposes it with the next verse, verse 26 (Allah knows better how long they stayed). This verse is a solution to the calculation problem in the previous verse. If there is a question about how long they stay in the cave when you do not know, then it is best not to answer.

#### Tafsir Al-Azhar (Prof. Dr. Hamka)

"And they remained in their caves three hundred years." (Base verse 25). That is according to the calculation of the year of Shamsiyah, the calculation of the solar cycle, which amounts to a year of 365 days. "And they added nine (more)." (End of verse 25). This means that 300 years, according to the calculation of the sun's journey, which is 365 days in a year, becomes another nine years, to 309 years when calculated by the cost of the lunar journey of 354 days in a year[9].

These two numbers are mentioned in this verse, Shamsiyah (sun) and Qamariyah (moon), because in the time of the Prophet (saw). That number of hisab is used in talking about the inhabitants of the kahfi. Jews and Christians used the Shama'i calendar due to the influence of the eastern Roman power in the north of the Arab lands, namely Sham, Mesopotamia and Palestine. Meanwhile, the Arabs have long used the calculation of qamariyah hisab.

The Tafsir of Al-Azhar states that the count of three hundred years is the result of the year's calculation based on the sun's circulation, which in one year totals 365 days. Then in the next verse fragment, it is mentioned (and nine (again)). It is interpreted that three hundred years according to the calculation of the solar year or the year of Shamsiyah which in one year totals 365 days, plus another nine years becomes three hundred and nine years when calculated based on the hisab of the circulation of the moon or the year of Qamariyah which in one year totals 354 days.

In this commentary, the setting that occurred when the Ashabul Kahfi was asleep is also explained. It is said that the use of the year based on the sun's circulation applied to Jews and Christians due to the influence of the Eastern Roman Empire at that time. Meanwhile, the number of years of Qamariyah is a dating system used by the Arabs during the Islamic period or when the revelation was revealed.

### Tafsir Al-Misbah (M. Quraish Shihab)

"And they dwelt in their caves three hundred years and nine years plus. Say: "Allah knows best how long they stay. To Him belongs all that is hidden in the heavens and on the Earth. How bright is His vision, and how sharp is His hearing; There is no protector for them besides Him; and He takes no one to be His ally in making judgments."

This verse describes the Ashab al-Kahf as far as accurate information about the time of their existence in the cave. This verse clearly states that: And they dwelt in the cave in a state of sleep for three hundred years, according to the calculation of the Shamsiah calendar used by the Jews who proposed to ask the Prophet Muhammad, and plus nine years if calculated according to the Qamariyah calendar, which was used by the people of Mecca who asked this question on the advice of the Jews.

If anyone refutes or informs a number that is different from this number, then say to him: "The Allah whose knowledge encompasses all things knows better than anyone about how long they stayed, sleeping in a cave."

Verse 25 above contains very accurate information regarding the difference between calculations based on the Shamsiyah and Qamariyah calendars. The difference between the two in a year is about eleven days and hours; if this difference is multiplied by 300 years it will be about 3300 days, which is about nine years. There is a narration that states that the first to state this matter was Sayyidina Ali Ibn Abi Talib ra. The interpreter of ar-Razi rejects the Narration and even strongly refuses to understand the number of nine years as the difference between the calculation of Qamariyah and Shamsiyah because nine years is not the right number.

Tafsir al-Misbah explains that the calculation of three hundred years is according to the Shamsiah calendar used by the Jews who suggested asking the Prophet Muhammad (peace be upon him) about the Ashabul Kahfi. Aforementioned.

In the Tafsir al-Misbah it is also explained that there is a difference of about eleven days between the year of Shammiah and the year of Qamariyah. If this difference is multiplied by three hundred years, a difference of about 3300 days will be found which if added up will be about nine years. This commentary states that Sayyidina Ali bin Abi Talib ra put forward the opinion regarding the difference in years. This opinion was rejected by the interpreter of Ar-Razi who rejected the understanding of the number nine years as the difference between the year of Qamariyah and the year of Shamsiyah because nine years is not the right number.

### The concept of dating in QS. Al-Kahfi Verse 25 Perspective of Hisab Knowledge of Falak

#### 1. Verse analysis according to the shamsiyah dating system 112.865

The shamsiyah calendar system or dating with the solar system is a calendar system based on the Earth's journey around the sun. Timing using this calendar considers the changes in the seasons that occur on Earth due to the Earth's revolution in its orbit around the sun[8].

The explanation in Tafsir Jalalain and Tafsir Al-Azhar, states that the calendar of the year of Shamsiyah applies to the time of the fall of the Ashabul Kahfi. However, it is not explained when the exact year is. Still, Tafsir Al-Azhar alludes to the influence of the Eastern Roman Empire in using the Shamsiah year system during the lifetime of the Ashabul Kahfi. Meanwhile, the explanation in Tafsir Al-Misbah states that the calendar of the year of Shamsiyah is the date used by the Jews who advised the Arabs to ask the Prophet Muhammad (saw) about it.

The Shammayah Calendar, which the Roman Empire influenced, was the Julian Calendar. The Julian calendar was 365.24 days a year before it was corrected by Pope Gregory in 1582, when the supposed number of years was 365.24220 days, with a difference of 11 minutes in the Julian calendar[10]. Since the time setting mentioned by Tafsir Jalalain and Tafsir Al-Azhar is the year of Shammiah used in the time of the Eastern Roman Empire, and the time setting described in Tafsir Al-Misbah is in the prophetic time of the Prophet Muhammad (around 601-622 AD), the calculation analysis will be based on the Julian calendar with the number of days in one year being 365.24 days for the year of Basitha and 366 days for the leap year.

$$300 \text{ years} : 4 \text{ (one cycle of AD)} = 75$$

$$300 - 75 = 225$$

Thus, in 300 AD, there were 75 leap years and 225 basitha years.

Number of days of the year of the basitha:

$$365 \times 225 = 82,125 \text{ days}$$

Number of leap year days:

$$366 \times 75 = 27,450 \text{ days}$$

$$82,125 + 27,450 = 109,575 \text{ days}$$

Thus, the three hundred years referred to in the commentaries mentioned at the beginning amount to 109,575 days when calculated using the Julian calendar hisab.

## 2. Analysis of verses according to the qamariyah dating system 109.496

The Qamariyah-based dating system, the same as the lunar calendar system, is based on the journey of the lunar revolution around the Earth. There are two types of lunar revolution cycles: the sidereal and synodic cycles. The lunar sidereal cycle totals 27.32 days while the lunar synodic cycle totals 29.5 days. Dating with the lunar system in question, using the lunar synodic cycle in determining the number of days in a month[7].

The Arab calendar, mentioned in several commentaries at the beginning, uses hisab urfi. The number of days in the calendar used by the Arabs is based on the length of the month's synodic movement, which cycles from 29.2-29.9 days. Thus, in the Arab calendar at the time of the Prophet, the number of days ranged from 29 or 30 days. In one year, there are 354 days, of which there are six perfect months (totaling 30 days) and six imperfect months (totaling 29 days). In the urfi hisab, the basitha year has 354 days and the leap year has 355 days. For an accurate calculation, it is necessary to add 11 days to a cycle, which is 30 years. The 11 days in 30 years are obtained from an excess of 1/5 and 1/6 days yearly. In every 30-year cycle, there are 11 leap years totaling 355 days[11].

Basitha year age:

$$((6 \text{ months} \times 30 \text{ days}) + (6 \text{ months} \times 29 \text{ days})) = (180+174) = 354 \text{ days}$$

Leap year age:

$$((7 \text{ months} \times 30 \text{ days}) + (5 \text{ months} \times 29 \text{ days})) = (210+145) = 355 \text{ days}$$

Number of Qamariyah cycles in 300 years:

$$300 \text{ years: } 30 \text{ cycles of urfi} = 10 \text{ cycles}$$

$$10 \times 11 \text{ (in a cycle there are 11 leap years)} = 110 \text{ leap years}$$

$$300 - 110 = 190 \text{ years of basitha}$$

In the 300 years of Qamariyah there were 110 leap years totaling 355 days and 190 years of basitha totaling 354 days.

The calculation of the number of days is obtained as follows:

$$354 \times 190 = 67,260 \text{ (number of days of the basitha year)}$$

$$355 \times 110 = 39,050 \text{ (number of days of leap years)}$$

$$67,260 + 39,050 = 106,310 \text{ days}$$

Thus, the number of days in three hundred years in the calendar of the Qamariyah year is 106,310 days.

$$9 \text{ years} \times 354 \text{ (number of basitha years)} = 3,186 \text{ days}$$

$$106,310 + 3,186 \text{ days} = 109,496 \text{ days}$$

In Surah Al-Kahfi verse 25, the sentence "plus nine years (more)" is used. It is interpreted that the addition of nine years in the Qamariyah calendar will get a total of 109,496 days for the Ashabul Kahfi to sleep in the cave.

### 3. Analysis according to the sham&qmar dating system 109575

The synodic cycle of the month averages 29.5 days, so in one year of Qamariyah there are 12 months and a total of 354.36 days in one year. While the year in the Shamsiyah calendar is based on the period of the sun from the point of aries to the point of aries again amounting to 365.2421897 days in a year. So, a year of the Qamariyah calendar has a difference of about 11 days with the Shamsiyah calendar[5].

Allah explains in the Qur'an. Al-Kahfi verse 25 states that they (Ashabul Kahfi) lived in the cave for 300 years and added 9 years. This number can be understood through the following calculations:

The results of the calculation at the beginning showed some differences between the Qamariyah and Shamsiyah dates

$$109,575 \text{ (number of days in 300 years AD)} - 106,310 \text{ (number of days in 300 years of Hijri Urfi)} = 3,265 \text{ days}$$

$$3,265 \text{ days} : 354 \text{ (number of days of the year of Basitha Hijri Urfi)} = 9.22316 \text{ years}$$

$$\text{Number of days in 300 AD} = 109,575 \text{ days}$$

$$\text{Number of days in 309 hijri years} = 109,496 \text{ days}$$

$$109,575 - 109,496 = 79 \text{ days (about 2 months 20 days)}$$

So, the difference obtained is around 9 years 2 months and 20 days.

#### IV. Conclusion

Two types of dating systems are commonly known: the Shamsiyah system or the Solar system and the Qamariyah system or the Moon system. The Shamsiyah calendar or calendar with the solar system is a calendar that sees the phenomenon of the sun's movement as the basis for its calculations. The main reference of this calendar system is when the sun is at the equator, while the Qamariyah calendar system is a calendar that sees the phenomenon of the moon's movement as the basis for calculation. The concept of the two calendars can be implicitly found in the holy book of Muslims, namely the Qur'an. One of them is found in the Qur'an Surah Al-Kahfi verse 25.

According to Tafsir Jalalain, the hisab of three hundred years is based on the year of Shamsiyah which occurred during the lifetime of the Ashabul Kahfi and added nine years to three hundred and nine years is based on the year of Qamariyah which occurred in Arabia at the time of the descent of the verse. Then, according to Tafsir Ibn Kathir, that period was three hundred years and nine years according to the calculation of the year of Qamariyah. Meanwhile, according to the year of Shamsiyah, their period is three hundred years. According to Tafsir Al-Azhar, the calculation of three hundred years is the result of the calculation of the year based on the circulation of the sun, then nine more years are added to three hundred and nine years when calculated based on the calculation of the lunar cycle or the year of Qamariyah. Finally, according to Tafsir Al-Misbah, it states that there is a difference of about eleven days between the year of Shammiah and the year of Qamariyah. If this difference is multiplied by three hundred years, a difference of about 3300 days will be found which, if added up, will be about nine years.

The four books of tafsir interpret more or less the same thing regarding the length of time the Ashabul Kahfi slept in the cave, namely 300 years in the year of Shamsiyah and 309 years in the year of Qamariyah. Through the calculations carried out, the number of days in the 300 years of Shamsiyah based on the calculation of the Julian calendar is 109,575 days. And the number of days in the 300 years of Qamariyah based on the calculation of hisab urfi is 106,310 days, there is a difference of about 3,265 days. And if you add 9 years to the year of Qamariyah, the number of days obtained is 109,496 days. So, through the understanding of the book of tafsir mentioned at the beginning and according to the calculations made, the time difference between the year of Shamsiyah and the year of Qamariyah referred to in the verse is 300 years for the year of Shamsiyah and 309 years more than 79 days or about 2 months and 20 days for the year of Qamariyah.

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