This volume constitutes an attempt at bringing together philosophies of time—or more precisely, philosophies on time and, in a concomitant way, history—emerging from Christianity’s and Islam’s intellectual histories. Starting from the Neoplatonic heritage and the voice of classical philosophy, the volume enters the Byzantine and Arabic intellectual worlds up to Ibn Al-Arabi’s times. A conscious choice in this volume is not to engage with, perhaps, the most prominent figures of Christian and Arabic philosophy, i.e., Augustine on the one hand and Avicenna/Ibn Sina on the other, precisely because these have attracted so much attention due to their prominence in their respective traditions—and beyond. In a certain way, Maximus the Confessor and Ibn Al-Arabi—together with Al-Fārābi—emerge as alternative representatives of their two traditions in this volume, offering two axes for this endeavor. The synthesis of those approaches on time and history, their comparison rather than their mere co-existence, is left to the reader’s critical inquiry and philosophical investigation.