SAMPLE

Time: The Currency of the Believer

Time in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

Time is the currency of the believer. The Quran says: "By time, indeed, mankind 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" (103:1-3). The surah - one of the shortest in the Quran - establishes time as the measure of human existence and the condition for salvation. The human being is in loss - measured by time - except for those who use their time for faith, righteous deeds, and mutual counsel. The surah is the Quran's most concentrated statement on the value of time, and it is the foundation of the Islamic approach to the management of the believer's most precious resource.

This book examines the Quranic perspective on time, exploring the key verses, the prophetic tradition, and the lessons that emerge from the Quranic framework for the believer's relationship with time. The Quran does not present time as an abstract philosophical concept but as the practical medium in which the human life unfolds and the divine test is administered. The time that is given to the human being is the time that will be accounted for, and the accounting is the reason that time is the currency - the currency that must be invested well, the currency that cannot be saved for later, and the currency that is spent whether the person uses it or wastes it.

The book is part of the Life in the Quran sub-series of the NurOne master series by Aira Aurora, and it is the final book in the twelve-book Life sub-series. The approach is through the Quranic text, supplemented by authentic prophetic tradition, and avoids speculation beyond what the sources provide. The goal is to present the Quranic understanding of time in a way that is both accessible and profound, both practical and spiritual, and both grounded in the text and relevant to the daily life of the believer. The goal is to present the Quranic understanding of time with clarity, fidelity, and depth, so that the reader can approach the time that has been given to them with the consciousness of Allah that the Quranic framework prescribes, and the consciousness is the foundation of the life that is lived well.

Chapter 1: The Quranic View of Time

The Quran begins Surah Al-Asr with an oath: "By time, indeed, mankind is in loss" (103:1-2). The oath by time is significant because the Quran does not swear by created things without purpose. The oath by time is the oath by the medium through which human life is measured, and the oath establishes the importance of time as the framework of human existence. The loss that is sworn by time is the loss that every human being faces unless they use their time for the purposes that the next verse specifies: faith, righteous deeds, and mutual counsel.

The oath by time is also the Quran's way of drawing attention to the fleeting nature of human life. Time is the medium that carries the human being from birth to death, and the carrying is the one process that cannot be stopped, slowed, or reversed. The person who understands that time is passing is the person who understands that the opportunity to act is also passing, and the passing is the urgency that the Quran gives to the believer: act now, because the time for acting is limited, and the limitation is the one constraint that no human being can overcome.

The Quran uses several terms for time. The word waqt refers to a specific time or moment. The word dahr refers to the passage of time or the long duration. The word asr refers to the declining day, the time that is passing. The word ajal refers to the appointed term, the fixed duration of a life or a nation. Each term captures a different aspect of time, and the different aspects together provide a rich understanding of the Quranic view of time as the medium of human existence and the measure of human accountability.

The Quran also distinguishes between the worldly time (the time of the dunya) and the eternal time (the time of the akhirah). The worldly time is finite - it has a beginning (birth) and an end (death) - and the finiteness is what makes the worldly time valuable: the time that is limited is the time that must be used well. The eternal time is infinite - it has no end - and the infinity is what makes the eternal time the permanent reality that the worldly time only previews. The distinction between the two times is the Quranic way of teaching that the believer's relationship with time is shaped by the awareness of both: the finite time that must be used well and the infinite time that is the destination.

The Quran presents the concept of the appointed term (ajal): "And for all is an appointed term, so when their term has come, they will not remain behind an hour, nor will they precede it" (7:34). The appointed term is the fixed duration of a life, and the fixing means that the time of death is decreed by Allah and cannot be changed. The concept of the ajal is the foundation of the Quranic

approach to time management: the believer who knows that their time is limited and fixed is the believer who uses their time well, because the limitation is the urgency and the fixing is the trust.

The Quran also uses the concept of dahr - the long duration, the passage of time. The concept of dahr is the recognition that time is not merely a sequence of moments but a flow that carries everything within it. The Quran says: "And they say: There is not but our worldly life; we die and we live, and nothing destroys us except time" (45:24). The verse records the claim of those who attribute the events of life to time itself, as if time were an independent power. The Quran rejects this claim - time is not an independent power but a created framework - but the verse acknowledges the human experience of time as a force that carries all things. The believer who understands that time is created, not independent, is the believer who has placed time in the context of the divine power that created it and that governs everything within it.

The Quran establishes certain times as sacred. The sacred months (Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Muharram) are times during which warfare is prohibited. The night of Qadr (Laylat al-Qadr) is described as "better than a thousand months" (97:3). The Friday (Jumu'ah) is described as a day of special gathering (62:9). The sacred times are the times that Allah has set apart for special significance, and the setting apart is the Quranic way of teaching that not all times are equal: some times are more significant than others, and the significance is the divine designation that the believer must recognize and respect.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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The Quranic treatment of time is a treatment of the human being's most precious and most limited resource. The time that is given is the time that will be accounted for, and the accounting is the reason that the believer must use their time well. The Quranic framework provides the structure, the balance, the perspective, and the program for the use of time, and the person who internalizes this framework lives each day as an investment, each prayer as a renewal, and each moment as an opportunity. The framework is the gift of the Quran, and the gift is available to every believer who approaches the text with an open heart and a willing spirit, seeking to align their use of time with the eternal purpose for which the time was given. The time that is invested well is the time that will pay the eternal dividend, and the dividend is the salvation that Surah Al-Asr promises to those who have faith, do righteous deeds, and counsel each other to truth and patience. The person who has internalized this framework has understood the Quranic view of time, and the understanding is the foundation of a life that is lived with the consciousness of Allah in every moment, from the dawn prayer to the night prayer, from the beginning of the day to the end of the life, and from the worldly time to the eternal time that begins when the worldly time ends. The time that is invested well is the time that produces the eternal dividend, and the dividend is the reward that makes every moment of the worldly life worth the investment. The believer who has learned this lesson has learned the most important lesson that the Quran teaches about time, the most valuable resource, the most limited gift, and the most decisive factor in the eternal destiny of every human being, and the lesson is the foundation of a life that is lived with purpose, with urgency, and with the consciousness of the One who created time and who will ask about every moment of it.

Read the rest

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