

The Educational Values of Time in the Holy Quran: An Objective Analytical Study

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Abstract---This paper highlights an important subject in human life, frequently mentioned in numerous verses of the Holy Quran, which is inseparable from human lifespan — namely, the topic of time in the Quran. This article aims to emphasize the great status of time, in addition to its educational values that contribute to building the personality of the believing individual, affirming their responsibility towards time, and investing life's moments in righteous deeds. The study also addresses the educational foundations established by the Quran in dealing with time and analyzes some Quranic models that highlight the value of time in the lives of the Prophets and the believers. The study concludes that time holds a magnificent status in the Quran because it is linked to human life; it is the field for righteous deeds that benefit the believer in this world, leading to a sound life, and its proper utilization benefits them in the Hereafter.

Keywords---Quran, time, duration, utilization, seizing, planning.¹

Introduction

Islam has given great attention to the issue of time and the keenness to ²utilize it in what benefits the Muslim in both their religion and worldly life. Allah Almighty swore by time in Surah Al-Asr, saying: “By time, indeed mankind is in loss” [1]. The Holy Quran addresses the topic of time through multiple themes, all of which essentially urge the believers to seize time and preserve it. Undoubtedly, the true Muslim knows no path to idleness; rather, they adapt to circumstances and events that alter many of their calculations unexpectedly, donning the appropriate attitude for each situation, valuing their time and avoiding wasting it in vain. Reflecting on the biography of our righteous predecessors, we observe their astonishing diligence in managing time—not only in times of ease but also during crises. From

¹) Al-Qur'an, Al-Asr: 1.

²) Al-Qur'an, An-Nisa: 103.

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those who utilized their time during war, imprisonment, illness, and other times of hardship, all these are practical applications of the Quranic methodology in glorifying time because it is intrinsically linked to human life.

Importance of the Topic

The importance of this topic lies in its connection to a Quranic aspect related to the life of the Muslim, whom Allah, the Exalted, addresses in the Quran, the primary source of legislation. The Muslim who complies with the Quran's guidance will partake in righteous deeds and seize their time in ways that benefit them in this world and the Hereafter.

Research Methodology

Objective analytical method.

Research Problematic

- How does the Holy Quran highlight the importance of time?
- How does the Quran address humans to invest their time?
- What are the practical plans for optimal utilization of time?

Article Outline:

The study is addressed according to the following plan:

- Introduction
- First Section: The Value of Time in Islam
- Second Section: Quranic Verses on Time and Their Educational Values
- Third Section: Practical Plans for Investing Time
- Conclusion

First Section: The Value of Time in Islam

First: Definition of Time Linguistically and Terminologically

1. Linguistic Definition of Time: Time is a measure of duration, and everything for which you have determined a specific moment is considered timed. Allah Almighty says: "Indeed, prayer has been decreed upon the believers a decree of specified times"³

2. Terminological Definition of Time: Al-Jurjani defined it as follows: "Time is a state of your condition; it is what your uncreated readiness necessitates"⁴

Second: The Status of Time in the Holy Quran

Time in the Quran is linked to many acts of worship. Prayer is associated with a specific time, as Allah says: "Indeed, prayer has been decreed upon the believers a decree of specified times"⁵.

Fasting is also related to time, as Allah says: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous [for] a limited number of days"⁶.

Zakat is connected to a specific time, as Allah says: "And give its due on the day of its harvest"⁷.

Hajj is related to a specific time, as Allah says: "The pilgrimage is [during] well-known months"⁸.

3) Lisan al-Arab, Vol. 2, p. 107

4) Al-Jurjani, Ali ibn Muhammad ibn Ali, Al-Tarifāt, edited by Ibrahim Al-Abyari, Dar Al-Kitab Al-Arabi, Beirut, Lebanon, First Edition, 1405 AH, Vol. 1, p. 327.

5) Al-Qur'an, An-Nisa: 103

6) Al-Qur'an, Al-Baqarah: 184

7) Al-Qur'an, Al-An'am: 141

8) Al-Qur'an, Al-Baqarah: 197

Third: The Status of Time in the Prophetic Sunnah

The Sunnah of the Prophet Muhammad (peace be upon him) is replete with calls to seize time, which is the lifespan of a human being. Regarding acts of worship, the Prophet guides to maintain them at their appointed times. Abdullah ibn Mas'ud (may Allah be pleased with him) reported that he asked the Prophet (peace be upon him): "Which deed is most beloved to Allah?" He said: "Prayer at its appointed time"⁹.

The Prophet (peace be upon him) also reminded that a person will be held accountable on the Day of Judgment for their time. Mu'adh ibn Jabal (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "The feet of the servant will not move on the Day of Resurrection until he is asked about four things: about his life—how he spent it; about his youth—how he used it; about his wealth—how he earned it and how he spent it; and about his knowledge—what he did with it"¹⁰.

The Prophet, peace be upon him, also guides us to seize the time until the very end of a person's life, even at the Hour of Resurrection:

"If the Hour is about to be established and one of you is holding a sapling, if he is able to plant it before the Hour is established, let him do so."¹¹

This is an explicit call to occupy one's free time with beneficial deeds.

Fourth: Time According to the Pious Predecessors

The pious predecessors, from the Companions and those who followed them, were among the most diligent in adhering to the Book of Allah and the Sunnah of His Messenger, peace be upon him. This is clearly manifested in their keenness to manage their time and utilize it in the best possible way. Below are some examples of their sayings and actions:

'Amarah ibn Khuzaymah ibn Thabit reported: I heard 'Umar ibn al-Khattab say to my father: "What prevents you from planting your land?" My father replied: "I am an old man and will die tomorrow." 'Umar said: "I insist that you plant it." Then I saw 'Umar planting it with his own hand alongside my father."¹²

Abu Bakr, may Allah be pleased with him, when he was on his deathbed, advised 'Umar ibn al-Khattab, may Allah be pleased with him:

"Fear Allah, O 'Umar, and know that Allah, the Exalted, has deeds during the day which He does not accept at night, and deeds during the night which He does not accept during the day."¹³

Ibn al-Jawzi offers a golden piece of advice regarding the preservation of time and warns against wasting it in vain. He says, may Allah have mercy on him:

"I have seen the majority of creatures pushing away time in a strange manner: if the night is long, they spend it in useless talk or reading books filled with tales and idle talk; and if the day is long, they spend it sleeping. They are like passengers on a ship who are talking while the ship is sailing, unaware of what is happening."¹⁴

He further says, may Allah have mercy on him:

"So, by Allah, be mindful of the seasons of life, and hasten before it is too late. Seek knowledge, rely on wisdom, compete with time, and challenge the souls, as if the guide has set out but his voice is not heard due to the weight of regret."¹⁵

And how true are the words of the poet:

I wept for youth that has passed away...

Oh, if only youth would return to us!

9) Al-Bukhari, Hadith No. 5970; Muslim, Hadith No. 85

10) Al-Tirmidhi, Hadith No. 2340

11) Al-Bukhari, Al-Adab Al-Mufrad (371); Ahmad, Al-Musnad (12902)

12) Kanz al-Ummal, Vol. 2, p. 909, Hadith 9136

13) Abu Nu'aym Ahmad ibn Abdullah Al-Isbahani. Hilyat al-Awliya' wa Tabaqat al-Asfiya'. Al-Sa'adah, 1st Edition, 1394 AH / 1974 CE, Vol. 1, p. 36

14) Ibn Al-Jawzi. Sayd al-Khatir. Edited by Hasan Al-Massahi Suwaydan. Dar Al-Qalam, Damascus, 1425 AH / 2004 CE, p. 157

15) Ibid., p. 157

If youth could be sold in a market...
I would give the seller whatever he desires.¹⁶

Section Two: Verses Addressing Time in the Holy Quran

When we examine the Quranic verses that discuss time, they can be categorized into several sections, the most important of which are:

First: Oaths by Time

The purpose of these oaths is to emphasize the importance of time and to draw attention to its great status for optimal investment. Among these verses are:

(By the dawn (1) And [by] ten nights (2) And [by] the even [numbered] night and the odd (3) And [by] the night when it passes (4))(Al-Fajr: 1–4)

The oath by these times is significant because some of them indicate the marvelous creation of Allah and the vastness of His power in establishing a system in which parts complement each other. The time of dawn unites the end of the darkness of night and the beginning of the light of day, and the time of night when darkness is fully established. These are also times for acts of righteousness and worship of Allah alone, such as the ten nights, the even nights, and the odd nights.¹⁷

(By the sun and its brightness, And [by] the day when it shines, And [by] the night when it covers with darkness)(Ash-Shams: 3–4)

The oath by the sun carries a profound educational value because the sun is closely linked to time and serves as a cause for reflection and contemplation. Al-Razi said:

“Know that the Exalted only swore by the sun and its brightness because of the many benefits associated with it. The people of the world were like the dead in the night, but when the effect of dawn appeared in the east, it became like a trumpet that breathes life into the living, and the dead became alive. This life continues to increase in strength and perfection, and the peak of its perfection is the time of forenoon. This state resembles the conditions of the Resurrection, and the time of forenoon resembles the stability of the inhabitants of Paradise therein.”¹⁸

(By the night when it covers with darkness (1) And the day when it appears (2))(Al-Lail: 1–2)

Know that Allah swore by the night, during which every creature retreats to its resting place and creation is calmed from disturbance, and sleep envelops them—a rest for their bodies and nourishment for their souls. Then He swore by the day when it appears, because when day comes, its light dispels the darkness in the world, and it is the time when people move about for their livelihood, birds leave their nests, and insects emerge from their hiding places. If the entire time were night, livelihood would be impossible; if it were all day, rest would be nullified. The benefit lies in their alternation.¹⁹

(By time (Al-‘Asr), Indeed, mankind is in loss)(Al-‘Asr: 1–2)

Allah swore by time because it contains a lesson for the observer in the passage of night and day in a continuous, unbroken sequence.²⁰ This is a great educational benefit that calls for reflection and consideration of the passage of night and day in order to work during them.

Al-Buq‘ā‘ī, noting this profound benefit, said:

“... The time of every individual, which is the essence for him, serves as a reminder of its fleeting nature, indicating the importance of utilizing it in good deeds. This is out of concern for the Day of Resurrection, or the time of the late afternoon (al-‘Aṣīl), as it is the best due to the leisure it contains from worldly occupations, the anticipation of rest, and the attainment of benefit from what was spent

16) Al-Zouzni. *Hamasat al-Zurafa'*. Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, 1st Edition, 2001, p. 4

17) Muhammad Al-Tahir ibn Ashur. *Al-Tahrir wa al-Tanwir*. Dar Al-Tunisia lil-Nashr, Tunisia, 1984 CE, Vol. 30, p. 312

18) Fakhr al-Din Al-Razi. *Mafatih al-Ghayb*. Dar Ihya' Al-Turath Al-Arabi, Beirut, 3rd Edition, 1420 AH, Vol. 31, p. 174

19) *Mafatih al-Ghayb*, Vol. 31, p. 181

20) Abdul Rahman ibn Ali ibn Muhammad Al-Jawzi. *Zad al-Maseer fi 'Ilm al-Tafsir*. Edited by Abdul Razzak Al-Mahdi. Dar Al-Kitab Al-Arabi, Beirut, First Edition, 1422 AH, Vol. 4, p. 487

during that day. This is also indicated by the length of the hour and the profit of those who have merchandise therein by concluding their work and the decline of the day”²¹

Second: Verses Indicating the Swift Passage of Time

(And [on] the Day He will gather them, it will seem as if they had not remained but an hour of the day) (Yūnus 10:45)

Among these is the saying of the Exalted:

(It will be as if they had not remained except an hour of a day when they see what they are promised) [Al-Aḥqāf 46:35]

This means: It will be as if on the Day they see the punishment of Allah promised to them, they had only stayed in the world for an hour of the day, because the severity of the punishment will cause them to forget how long they actually stayed in the world, and the extent of their sojourn measured in years and months. As the Almighty said:

(He said, "How long did you remain on earth?" They said, "We remained a day or part of a day." Ask those who enumerate)[Al-Mu'minūn 23:112-113]²²

Third: Verses Urging the Seizure of Time and Action Before It Is Too Late

These are examples of verses that encourage a person to seize their time and perform righteous deeds before the opportunity is lost. This is among the educational values that guide the Muslim towards righteous action and hastening to it. Allah the Exalted said:

(And hasten to forgiveness from your Lord)(Āl 'Imrān 3:133)

And He said:

(Race toward forgiveness from your Lord)(Al-Ḥadīd 57:21)

Section Three: The Most Important Means to Assist in Utilizing Time

1. Keeping in Mind the Virtue of Time and the Fruit of Its Seizure

Time passes for all people—Muslims and disbelievers, obedient and rebellious alike—but the true Muslim is the one whose time passes in obedience to his Lord and in deeds that benefit him. When one realizes that his breaths are numbered and that everything is recorded against him, he will perform good deeds. The pious predecessors disliked idleness. One of the righteous said:

“Whoever spends a day of his life without fulfilling a right, performing an obligatory act, exerting effort, acquiring praise, establishing good, or acquiring knowledge, has wasted his day and wronged himself.”²³ The Prophet Muhammad, peace be upon him, warned his nation against heedlessness and wasting time in a profound hadith:

Narrated Abū Hurayrah: The Messenger of Allah (peace be upon him) said, “The lifespan of my nation is between sixty and seventy years, and few of them exceed that.”²⁴

Thus, when a person remembers that his lifespan is most likely between sixty and seventy years, he will undoubtedly seize his time in what benefits him in this world and the Hereafter.

The Companions disliked wasting time without work. ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, said:

“I dislike to see any of you idle and aimless, neither engaged in worldly work nor in the work of the Hereafter”²⁵

Ḥaḍḡah bint Sīrīn advised the youth, saying:

“O youth, take from yourselves and seize your time while you are young; for I have never seen work except in youth”²⁶

21) Al-Buqāi. *Nazm al-Durar fī Tanasub al-Ayat wa al-Suwar*. Dar Al-Kitab Al-Islami, Cairo, Vol. 22, p. 236

22) Muhammad ibn Jarir Al-Tabari. *Jami' al-Bayan fī Ta'wil al-Qur'an*. Edited by Ahmad Muhammad Shakir. Al-Risalah Foundation, First Edition, 1420 AH / 2000 CE, Vol. 22, p. 146

23) Abdul Raouf Al-Manawi. *Faydh al-Qadeer Sharh al-Jami' al-Saghir*. Al-Maktaba Al-Tijariya Al-Kubra, Cairo, Egypt, 1st Edition, 1356 AH, Vol. 1, p. 288

24) Al-Tirmidhi, Hadith No. 3550

25) Ibn Al-Atheer. *Al-Nihaya fī Gharib al-Hadith wa al-Athar*. Edited by Taher Ahmad Al-Zawi, Mahmoud Muhammad Al-Tanahi. Al-Maktaba Al-Ilmiya, Beirut, 1st Edition, 1399 AH / 1979 CE, Vol. 2, p. 340

Ibn al-Qayyim, may Allah have mercy on him, considered wasting time worse than death, saying: "Wasting time is worse than death, because wasting time cuts you off from Allah and the Hereafter, whereas death cuts you off from this world and its people."²⁷

2. Planning

Allah did not create creation in vain; rather, He established laws that regulate their behavior and enable them to live in order and organization. He prescribed for them what assists in this order, namely acts of worship, and legislated what regulates conduct. If a person deviates from following this conduct, his life's order is disrupted, and he loses the Hereafter. The same applies to one who lives without planning or order; he lives scattered and neglectful, with responsibilities increasing and duties accumulating, stumbling blindly. Therefore, a person in general, and the Muslim in particular, needs to organize his life and manage his time in accordance with his work and leisure. The Prophet Muhammad, peace be upon him, is the best example in this regard; he was organized in his time, urged the seizing of time, and warned against wasting it in vain.

The Qur'an narrates the precise planning of Prophet Joseph (Yūsuf), peace be upon him, as he interpreted the dream and planned for the future:

(He said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes])"²⁸

Accordingly, "these verses indicate that Joseph, peace be upon him, drew up a plan for the coming years, and that planning does not contradict reliance on Allah, but rather it is part of taking the necessary means."²⁹

The Prophet Muhammad (peace be upon him) meticulously organized his time in all his affairs. Regarding the night prayer, we find that he (peace be upon him) would sometimes rise at midnight, or slightly before or after it. Occasionally, he would rise upon hearing the crowing of the rooster, which typically crows in the latter half of the night. It is narrated from Abdullah ibn Abbas (may Allah be pleased with him) that he said: "I spent the night at the house of Maymunah, the Mother of the Believers (may Allah be pleased with her), who was his maternal aunt. I lay across the pillow, while the Messenger of Allah (peace be upon him) and his family lay lengthwise on it. The Prophet (peace be upon him) slept until midnight, or slightly before or after it. Then he awoke, sat up, wiped the sleep from his face with his hand, and recited the last ten verses of Surah Al-Imran. Then he went to a hanging water skin, performed ablution with great care, and then stood to pray. Abdullah ibn Abbas (may Allah be pleased with them) said: I rose and did as he did, then I went and stood beside him. The Messenger of Allah (peace be upon him) placed his right hand on my head and twisted my right ear with his hand. He then prayed two rak'ahs, then two more, then two more, then two more, then two more, then two more, and finally performed the Witr prayer. Afterwards, he lay down until the caller to prayer arrived, then he stood and prayed two light rak'ahs, and then went out to perform the Fajr prayer."³⁰

It is also narrated from Masruq ibn Al-Aswad that he said: I asked Aisha (may Allah be pleased with her): "What was the most beloved deed to the Prophet (peace be upon him)?" She replied: "That which is continuous." I asked: "At what time did he usually rise?" She said: "He would rise when he heard the crowing of the rooster."³¹

Among modern studies on the role of planning in success is the following: "In the mid-20th century, a behavioral research team from the Harvard Business School randomly selected a sample of one

26) Ibn Al-Jawzi. *Safwat al-Safwa*. Edited by Ahmad ibn Ali. Dar Al-Hadith, Cairo, Egypt, 1st Edition, 1421 AH / 2000 CE, Vol. 2, p. 241

27) Ibn Qayyim. *Al-Fawa'id*. Dar Al-Kutub Al-Ilmiyya, Beirut, 1st Edition, 1393 AH / 1973 CE, p. 31

28) Al-Qur'an, Yusuf: 47-49

29) Khalid ibn Abdul Rahman ibn Ali Al-Juraisi. *Time Management from an Islamic and Administrative Perspective*, p. 73

30) Al-Bukhari, Hadith No. 183

31) Al-Bukhari, Hadith No. 6461

hundred final-year students and asked them what each wanted to be ten years after graduation. All answered that they wished to be influential figures in the world of finance and business. The researchers noted that only ten out of the hundred had set specific, detailed, written goals and had made plans to achieve them. After ten years, the same research team conducted follow-up visits with all the individuals in the sample and found that those ten who had written down their goals owned 96% of the total wealth possessed by the others."³²

Charlie Kettering was once asked, before becoming the president of General Motors, why he spent so much time planning and dreaming about the future. He replied: "My focus is on the future for a simple reason: I will spend the rest of my life there."³³

Therefore, especially in the current circumstances, a Muslim must plan how to allocate his time and set goals to achieve, whether daily, weekly, monthly, or annual goals.

What helps in adhering to these plans is not to overburden oneself in implementing them but to set goals that correspond to one's available time and effort.

3. Removing Obstacles

The modern era is filled with distractions and temptations that, if a person is lenient with them, will cause his time to be wasted in vain, making his life a burden upon him. Great individuals were not aware that they were wasting their time; rather, their state was as the poet said:

I have strived for glory, and those who strive have reached it,

Exerting their souls and casting off burdens beneath it.

They endured hardship for glory until most grew weary,

And embraced glory are those who were most faithful and patient.

Do not think that glory is a date you eat,

You will not attain glory until you taste patience.³⁴

4. Rationalizing the Use of Social Media Networks

We all know the enormous amount of time most young people spend on social media networks. Undoubtedly, this is a great danger to the time of a Muslim individual because it is like diving into a sea whose extent is endless and whose depth is unfathomable. One moves from one page to another, from one comment to another, through accumulating messages, and so forth. If a person does not control his time on social media, he will waste his life without benefit. Therefore, to protect oneself from its harm, a Muslim should set a daily time limit of only a few minutes to briefly browse social media, extract some benefit, or hear news, and avoid chatting as much as possible.

It is also advisable to avoid excessive commenting and messaging because replies to one's comments may lead to further replies, possibly resulting in disputes where one wants to defend his idea or self, thus losing time unconsciously. One should fill his time with what benefits him and what he desires so that entering social media sites becomes against his will.

5. Caution Regarding Electronic Games

The same applies to electronic games as to social media networks. This era is one of competition to acquire wealth by any means. Many games pose a great danger to the Muslim's creed, religion, and time. Game developers compete to add attractive features, leading the player to addiction and wasting his time. Therefore, a Muslim should delete such games from his devices to preserve his time and plan beneficial projects for his life.

32) James Sherman. *Planning: The First Steps to Success*. Translated by Muhammad Taha Ali. Dar Al-Ma'rifa lil-Tanmiyya Al-Bashariya, n.d., pp. 31-32

33) *Ibid.*, p. 157

34) Abu Ali Al-Qali. *Al-Amali*. Edited by Muhammad Abdul Jawad Al-As'ami. Dar Al-Kutub Al-Masriya, Egypt, 2nd Edition, 1344 AH / 1926 CE, Vol. 1, p. 113

6. Sessions of Idle Talk and Gossip

Among the times wasted by Muslims are the gatherings of amusement, idle talk, and gossip, which our Prophet, peace and blessings be upon him, warned us against in his saying: “Indeed, Allah dislikes for you three things: gossip and idle talk, wasting wealth, and excessive questioning” ³⁵. The matter becomes more serious when these gatherings are associated with backbiting and slander, and the absence of the remembrance of Allah Almighty. This causes a person to combine two evils: the loss of his time, which is limited and for which he will be held accountable on the Day of Judgment, and the sin of backbiting, slander, and violating the honor of others. Therefore, a Muslim should be stingy with his time, preserving his good deeds and fearing his Lord, the Exalted.

7. Prioritizing Tasks

One of the most effective means of utilizing time during planning is to prioritize tasks, that is, to give precedence to what is more important over what is less important. The Book of Allah and the Sunnah of the Noble Prophet, peace and blessings be upon him, contain many texts indicating the importance of prioritization. Obligatory duties have priority over voluntary acts. The Prophet, peace be upon him, said: “Allah does not accept voluntary acts until the obligatory acts are performed.” When the Prophet sent Mu’adh to Yemen, he arranged for him the priorities in calling to Allah: “You will come to a people of the Scripture; so when you come to them, invite them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then inform them that Allah has prescribed upon them five prayers every day and night. If they obey you in that, then inform them that Allah has prescribed upon them a charity to be taken from their rich and given to their poor. If they obey you in that, beware of taking their best wealth, and fear the supplication of the oppressed, for there is no barrier between it and Allah” ³⁶.

Scholars and thinkers have paid great attention to time management and planning, to the extent that universities and institutes teach time management, many books have been authored, and numerous courses have been held. Among those with extensive experience in this field is Stephen Covey, who developed a very useful time management matrix for organizing time and prioritizing tasks, dividing priorities according to their importance and urgency, meaning their connection to a specific deadline that must not be exceeded ³⁷.

8. Recording Commitments and Goals

For successful planning and effective utilization of time, a Muslim should write down all his commitments and goals that he aspires to achieve. He should record all of this in a notebook or planner so that he can refer back to it and compare what has been accomplished. We emphasize here the importance of writing and recording so that when a Muslim plans, he sees the empty spaces and fills them. He writes daily goals on a sheet, for example, then weekly goals, then monthly, then yearly goals, and frequently refers to them so that they serve as motivation.

Section Four: The Most Important Areas in Which Time Should Be Spent

1. Acts of Worship

Allah created creation and subjected to them whatever is in the heavens and the earth, and bestowed upon them His apparent and hidden blessings, and commanded them to worship Him and not associate anything with Him. He said, “And I did not create the jinn and mankind except to worship Me” ³⁸. Therefore, among the best ways to spend time is in acts of worship in their broad sense. Among the greatest acts of worship are:

35) Al-Bukhari, Hadith No. 1477

36) Al-Bukhari, Hadith No. 1496

37) Stephen Covey. *Managing Priorities*. Translated by Al-Sayyid Al-Mutawalli Hasan. Jarir Library, 5th Edition, 2007, p. 46

38) Al-Qur’an, Adh-Dhariyat: 56

1. Prayer

A Muslim should maintain his prayers, especially in this critical situation. There is no excuse for a Muslim to abandon prayer. He should maintain it in congregation while observing the means of precaution, or perform it with his family in congregation. If he is among those with chronic illnesses, elderly, or young children, it is safer to perform it at home, following the advice of doctors and specialists.

2. Remembrance of Allah Almighty

Remembrance (dhikr) is among the greatest and easiest acts of worship, as it involves moving the tongue, which requires minimal effort. In the midst of this pandemic, those who do not have time for various acts of worship should engage in the remembrance of Allah Almighty, especially doctors at their workplaces, drivers, security personnel, civil protection officers, and others who should not let any time pass without the remembrance of Allah Almighty.

3. Reading and Memorizing the Qur'an

A Muslim should allocate a portion of the Qur'an to read and learn its meanings according to his capacity. If he disciplines himself to memorize it, he attains the highest honor by joining the ranks of the people of Allah and His special ones. Through my browsing of internet sites, I found many platforms and websites in the form of electronic Qur'an schools that bring the reciter closer to the student, available throughout the day, free of charge. Among those I recommend are:

4. Knowledge Acquisition and Intellectual Production

Many of us may excuse ourselves by saying that the circumstances are not conducive to scientific and intellectual acquisition and expansion due to numerous commitments and life conditions. However, if we look at the biographies of scholars, we find that they excelled during times of crises and hardships, and under conditions more difficult than those we are experiencing. Among them are:

Imam Al-Sarakhsi, although imprisoned in a well, did not let that prevent him from making beneficial use of his time. He dictated more than fifteen volumes of his book *Al-Mabsut* to his students. Whenever he completed a chapter, he would write at its end:

"THIS IS THE FINAL EXPLANATION OF THE WORSHIP SECTIONS WITH THE clearest meanings and the most concise expressions, dictated by the one imprisoned from gatherings and congregations, praying upon the master of masters, Muhammad, the messenger sent with the messages, and upon his family among the believers and believers. The book of rituals has been completed, and to Allah belongs the grace and to Him the everlasting praise whose duration never perishes, and whose number never ceases" ³⁹

A knowledge seeker can register free of charge and choose the course that suits their abilities and time. These proposed platforms are beneficial for students who have ample time to devote to developing their knowledge and talents in matters of religion and worldly affairs. Many of the courses offered open horizons for freelance work, or what is called remote work, in fields such as design, programming, translation, and many services for which clients pay. The important point is that the work must be permissible and that the Muslim adheres to the guidelines of the noble Sharia.

Conclusion

After discussing the importance of time in the Holy Quran and how to utilize it, as well as the main activities in which time is spent, we come to the conclusion of this study and summarize the following results and recommendations:

39) Al-Sarakhsi. *Al-Mabsut*. Dar Al-Ma'rifa, Beirut, n.d., 1414 AH / 1993 CE, Vol.

1. Time in the Quran is of great importance, as seizing it leads to happiness in this world and the Hereafter.
2. A Muslim should be organized with their time, characterized by planning and organization.
3. Those who do not have ample time should make the best use of the available time in what benefits them.
4. One should not use the current pandemic circumstances as an excuse to cease creativity and productivity.
5. The use of the internet and access to beneficial platforms and websites should be exploited.
6. Parents should regulate their children's use of social media.
7. Parents should accompany and advise their children to benefit from sites of useful knowledge.

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