The Metaphor of Time as Embodied in Al-ʿAṣr Sura- a Comparative Study

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Abstract
This article investigates the metaphor of time as embodied in Al-ʿAṣr Sura in the Glorious Quran. To do this, a comparison between the concept of time as conceptualized in contemporary Western society is contrasted with that in Islam is made. The paper opens up with an introduction about Al-ʿAṣr Sura as being the chapter which exclusively handles the concept of time. It poses a problem and proposes a solution as to how man can spend his lifetime in a fruitful, constructive way, not only in his own interest but also in the interest of the entire community. The solution is made up of a series of actions, the first of which (i.e. ēmān) makes the foundation for all other actions which are doing righteous deeds, and exchanging advice to cling to the right and to patience. Data analysis is performed via semantic analysis rather than a syntactic one. The article comes to four conclusions: (a) Man is time (b) Man is a social human being by nature, (c) Islam has the best recipe as to how man, by putting himself in the service of the entire society, becomes a winner not only in this life but also in the Hereafter, and (d) time continuum in Islam does not end with man's death as disbelievers believe; rather, life after death is a continuation of life on earth. This should give hope to the oppressed in this world and intimidate the oppressor.
Key words: Al-ʿAṣr Sura, man, metaphor, society, time

Introduction:

Arabs' disrespect of time these days is quite well known.[i] Quite often, they are accused of coming late to work and appointments, and of not being time-sensitive to others in almost all their social activities. There are complaints that Arabs object to time-tight schedules. If this is the case, their time-related behavior creates friction. But is it a matter of disrespect by the Arabs towards others and towards time? In this regard, Boroditsky (2011), points out that different cultures see time differently. The Americans, the Germans, the British, the Swiss, to mention but a few, have a linear vision of time, are monochromic and sanctify timekeeping. Their main interest is time; and therefore, everything in their lives can exactly be calculated. There are other nations whose main focus is not on time; rather on event. They are mainly interested in having the event done. Among these are the Arabs and, to some extent, the Italians.

It is unfortunate in this regard to mention that the majority of Arabs are Muslims and that Muslims have a very well-developed time system: they have the solar year with which they time-communicate and deal with the rest of the world in terms of economy, official occasions, etc. They also have a culture-specific calendric system, i.e. the lunar year which they use to perform and handle all their religious issues, concerns and occasions. They have the forty- and fifty-day periods with which they can account for farming activities and weather-related issues. Arabic, the language of the Glorious Quran, was for a long time the language of science worldwide, and is one of the official United Nations languages. It has almost all the terminology needed, the rules that strictly govern their use and the spatial and temporal terms, that enable its users express almost every concept.

It is these accusations that prompted me to investigate the concept of time in Islam to see whether or not the Arabs (and Muslims who read and follow the teachings of the Quran) have a proper time system which organizes their life. This paper investigates the metaphor of time as conceptualized in the Quran, and in the traditions of the Prophet Muhammad. To achieve this goal, I have opted to investigate one of the shortest suras or chapters in the Quran: the 14-word al-ʿAṣr Sura which handles the concept of time in terms of two themes: (a) the theme of man's everlasting loss (in case he does not use up his lifetime according to the instructions of his Creator), and (b) what to do in order to be a winner, both in this life and in the Hereafter.

Emphasizing the importance of this Sura in the Quran, Ashafiʿē[ii] says "Has not Allah revealed but this sura, it will be sufficient"; "when two followers of the Prophet met, they would not leave one another before they recite al-ʿAṣr Sura", Ashafiʿē continues to say[iii]. This Sura, is considered a *way of life*, the *constitution* of Muslim's. This is because it combines faith *ēmān* and work *ʿamal*. It gives structure to, and organizes the life of Muslims in both this world and in the Hereafter: life that is fruitful to the individual and to the whole community.

We are constantly reminded that life in this world is nothing but temporary and that we never know when death will strike.[iv] Ibn Abbas[v] narrated that the Prophet said: "There are two blessings which many people waste: health and *free time* …"[vi] (*Italics Mine*.) Abdullah Bin Mas`ūd[vii] narrated that Allah's Messenger said: "A man shall be asked concerning five things on the Day of Resurrection; two of these five things have got to do with the way he spent and how he used up his youth.[viii] On another occasion, the Prophet called on Muslims to take benefit of,

among other things, youth before old age, free-time before preoccupation, and life before death."[ix]

In this article, I shall examine time as conceptualized in Islam and experienced in the West, the relationship between the individual and the community, investigate time metaphor and the relationship between time and space. The article ends up with data analysis and conclusion. Since our main concern is the meaning, rather than syntax, semantic, as opposed to syntactic, analysis of data will be done.[x]

1- The individual and the society

Man has long been seen as a social animal by nature, and society as something that precedes the individual.[xi] Man, on his own, is self-insufficient. As man is social by nature and cannot live alone, there must be, therefore, a measure of interconnectedness between him and other selves in the society he is living in. "The self is only meaningful, when it includes both the individual and the social aspect of being in the world".   (Cited in St.Clair, 2004, p. 9.) Fabbrichesi (2009, p. 4), demands that the individual "surrender its individuality and particularity, to join the collective self, the real unity of his community…and his surrender is his victory." In the East, however, a person becomes a social self by rejecting his individuality. This results, according to St. Clair (2004, p. 9), in an ethical harmony in which the individual ego emerges as a social sign that is integrated into a network of social relations. Peirce claims that man has an identity which comes from a sort of alterity- (i.e. otherness) the alterity of the external signs (i.e. other people) in which his personhood is exposed and extended (cited in Fabbrichesi, 2009, p. 2). St. Clair (2004, p. 11), claims that one is linked to a certain country through its people, language, history, culture, climate, etc. These factors always make him contextualized and ready to exist within an existential climate that includes others. In so doing, people become connected to each other within a social matrix.

Islam, on the other hand, takes man not as a social animal but as the most honored and superior creature on earth.[xii] He is a member of a seamless fabric mosaic society the members of which are linearly positioned: "an Arab has no credit over the non-Arab, nor the non-Arab over the Arab,.. except for piety."[xiii] A Muslim is just a member of the community.[xiv] Individuals exist along a continuum and do not exist hierarchically or opposite to each other.[xv] The best Muslim is the one who does righteousness and says, "Indeed, I am of the Muslims."[xvi] Betterness or superiority, is measured by righteousness, not by wealth or any other worldly measure: "The most noble of you is the most righteous."[xvii] Being of the Muslims, however, does not negate the individual's ego; though it does emphasize the community more.[xviii] The individual's homeland makes the space dimension; whereas time allows him to move in his world.

2- Metaphor of time: East and West

According to Lakoff (1980), time in modern Western culture is a valuable commodity, a limited resource that people use to accomplish their goals, and part and parcel of capitalism where money accumulation is one of its most important characteristics. Work in the West is typically associated with the time it takes; and therefore is precisely quantified: it has become customary to pay people by the hour, week, or year. The following time metaphors, taken from Lakoff (1980, pp. 7-8), will express the Western concept of time. Relevant metaphoric parts are in italics.

1- TIME IS MONEY[xix]
2- You're *wasting* my time.
3- This gadget will save you hours. I don't have the time to *give* you.
4- How do you s*pend* your time these days? That flat tire *cost* me an hour.
5- I've *invested* a lot of time in her.
6- 1 don't have enough time to *spare* for that. You're *running out of* time.
7- You need to *budget* your time.
8- *Put aside* some time for ping pong.
9- Do you have much time *left*?
10- He's living on *borrowed* time.
11- You don't *use* your time, *profitably*.
12- I *lost* a lot of time when I got sick.
13- *Thank you for* your time.

These metaphor examples show that time is experienced as the kind of thing that can be spent, wasted, budgeted, invested wisely or poorly, saved or squandered. They can be boiled down into three main concepts: TIME IS MONEY, TIME IS A LIMITED RESOURCE, and TIME IS A VALUABLE COMMODITY. These three metaphors emphasize the economic aspect of time and reflect the capitalism of the West.

Islam, in turn, emphasizes the economic aspect of time, though in a different way and for a different reason. As far as TIME IS MONEY is concerned, Islam values time as much more important than money: time is life itself. In relation to TIME IS A LIMITED RESOURCE and TIME IS A VALUABLE COMMODITY, the Quran states almost the same: "…And when their term has come, they will not remain behind an hour, nor will they precede [it].[xx] Time in Islam is not just a valuable commodity but the most valuable one. Time, therefore, can and must be invested; though for a different reason: to thrive not only in this world but also in the Hereafter which is a continuation of worldly life. In this concern, the Quran states "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?"[xxi] The terms *transaction* and *trade* are worldly concepts that man gets involved in almost everyday; they are used in the Quran to encourage Muslims to live these concepts when dealing with Allah: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise."[xxii] Thus acting according to the commandments of Allah is a thriving trade which will lead Muslims to Paradise, the ultimate success. Man has been created to be tested as to who is the best in performing his work.[xxiii]

Nabulsi (2012) defines man as "a number of days, whenever one of these days passes away, part of this man dies away."[xxiv] Man, therefore, is (made of) time. According to this definition, *MAN IS TIME* becomes the most proper definition. This makes time more precious than money. Therefore, it is money that should be sacrificed for the sake of time and not vice versa. The serious implication of this definition is that neither the Arabs of these days nor the peoples of the West are living *time* appropriately.[xxv] The Arabs are wasting their time and consequently wasting themselves for no purpose; and the Westerners are wasting their lives for ephemeral worldly ends. Both parties do not know why they were created. It is only *real* Muslims who know the reason why they have come to this world: to worship Allah in the way He Commands.[xxvi] He created Adam and Eve as successors on earth and commanded them to build up the earth and a healthy Muslim society according to the *piety* rules. These commands

include instructions about how to best spend life. According to Nabulsi (2012), the kind of investment required is a life-long one; an investment that makes of this life the foundations of the eternal life without necessarily losing the first.

3- The metaphor of time and space

Lakoff (1993, p. 218) assumes that our metaphorical understanding of time in terms of space is biologically determined. This is because, he claims, we have detectors for motion and detectors for the location of objects but we do not have detectors for time. Hence, the dimensions of time are in need of a spatio-physical metaphor that allows it to be articulated and expressed in language. Such a metaphor requires the blending of time and space: the metaphor of time as space.

In the same vein, Boroditsky (2011, p. 334) says that people, to represent time, rely on space. She claims that our representations of the abstract such as time might be constructed through analogical extensions from more experience-based domains. People spatialize time in cultural artifacts like clocks and calendars, and rely on spatial words such as forward, back, long and short to talk about the order and duration of events. Time is also associated with temporal words such as day, month and year. In this way, time forms the very fabric of our experience. Evans (2004), argues that our experience of time may derive from perceptual processes, which in turn enable us to perceive events. Humans directly perceive and "feel" the passage of time. (Cited in Radden, 2003.)

In the conceptual metaphor (e.g. TIME IS MONEY or TIME IS SPACE), Lakoff (1980) emphasized that a single mapping takes place between the two domains: one abstract, the other concrete (i.e. time and money). Fauconnier and Turner (2006b, p. 2), in turn, claim that conceptual metaphors are mental constructions which involve *many* spaces in elaborate integration networks and which are built by cultures over long periods of time and get transmitted from generation to generation. Foucault (1972) proposes that the Layers of space accrue over time resulting in rituals and social practices that constitute the practical knowledge that makes the underpinnings of our daily social interactions accumulate. The present becomes embedded in the cultural past and the future in the cultural present.

We experience time in terms of both aspect and tense. Aspect tells us about the beginning, duration, completion, or repetition of the event without reference to its position in time. It could be perfective or imperfective. Tense refers to the *present* that we are living, the *past* that we lived and the *future* that is lying ahead.

We are able to interpret the present on the basis of the past that we experienced and to understand or predict the future on the basis of present and past events. On its own, time is linear and one dimensional; space is three dimensional as it has length, width and height. When we speak of time, we do not do that in terms of time itself; but rather in terms of events- as these events are located in time (Evans, 2004, chapter one).

Each language has forms that mark the dimensionality of the landmark in a spatial relationship. English, for example, uses certain dimensional prepositions to characterize the shape of the landmark and also to express notions of time: *at* is used for moments of time as in *at this moment*, *on* is used to describe periods of time such as days and occasions as in *on my*

birthday/*Wednesday*, and *in* which is used to refer to periods of time other than days as *in a week*. In Arabic *fī* or *in* does the task of these three English prepositions: we say *fī hādhhi al-laḥdha*, *fī* yawm al-Arbiʿāʾ, and *fī* usbūʿ (*in this moment, *in Wednesday, and *in* a week, respectively.) In *at this moment* time *at* is zero dimensional, in *on my birthday* time is being described as having certain length, but *in a week* time is being described as a bounded stretch of time. *In* is better than *at* or *on* in capturing our experiences as it presents to us a back-front orientation; *fī* does exactly this irrespective of time duration and is used in events that are not bounded. It is used to express nonspecific times and to comment on durational space: one is not at a certain place, but remains there for a while.

In his classification of events, Saed (2008, pp. 106-116) identifies five situation types each of which is an interpretation of a real-life situation. These types are: *states* which are durative and static (e.g. He loves Pizza), *activity* which is durative (e.g. He reads all kinds of books), *accomplishment* which is also durative but has an end (e.g. He built a house), *semelfactive* which expresses an instantaneous, punctual event which takes just a moment (e.g. He sneezed), and *achievement* which expresses the end result of an action (e.g. He won the race.) Events expressing activity could be bounded or unbounded (e.g. He is building a house vs. He builds houses.)

Kreidler (1998, pp. 63-75) divides the utterance into predicate and argument with p*redicate* referring to the verb and *argument(s)* to the noun phrase(s) that precede(s) or follow(s) the predicate. Predicate decides the number of argument(s) which could be one or more depending on the verb whether it is transitive, intransitive, mono- or di-transitive (Kreidler 1998, p. 70). It also decides whether the argument has a thematic role or not: if it is semantically redundant (.i.e. gives extra information such as He ate *an egg* where *an egg* could be dispensed with). Among these arguments are:

a- Actor: the role of an argument that performs some action without affecting any other entity; e.g. *Mariam* left.[xxvii]
b- Affected: the role of an argument that undergoes a change or is affected by some other entity; e.g. Tom broke *a window*.[xxviii]
c- Affecting: the role of an argument that, without any action, affects another entity; e.g. *Opera* delights her.
d- Agent: the role of an argument that by its action affects some other entity; e.g. *Tom* broke a window.
e- Effect: the role of an argument that comes into existence through the action of a predicate; e.g. Joan drew *a picture*.
f- Experiencer: the entity which is aware of the action or state described by the predicate but which is not in control of the action or state; e.g. *Kim* saw the deer.
g- Instrument: the means by which an action is performed; e.g. Fred opened the lock *with a paper clip*.

4- Data Analysis

Al-ʿAṣr Sura reads:

وَالْعَصْر (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آَمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقّ وَتَوَاصَوْا بِالصَّبْر

The meaning of the verses of this Sura is as follows:

(1) *By time (2) Indeed, mankind is in loss, (3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.*

Metaphorically, the first āya is a case of metonymy based on the relationship of container-contained relationship (i.e. spatiality, in Arabic rhetoric): l*oss*, which is abstract, is made a concrete container and *man* something contained. Man is imprisoned in *loss* for an unspecified duration of time by virtue of the use of the preposition in *fī*.

The Sura opens up with an oath by Allah of time to witness the truth of a solemn affirmation and to emphasize this affirmation. The affirmation states that man is in continuous loss (except those who believe, do righteous deeds and join together in the mutual teaching of truth and of patience and constancy). The affirmation is emphasized four times: by means of an oath (by Allah), the use of two emphatic particles: (i.e. indeed *inna* and the emphatic *lām* prefixed to *fī*) and the use of the nominal structure. Invoking the principle of relevance, and given that the oath has been made by Allah, we can say that the oath has been accorded the greatest measure of importance.

The Sura poses a problem: man is in loss. This entails quest for a solution. The solution is given (in the exception section of the Sura.). The solution is based on four pillars: (a) belief (in Allah, in His angles, in His books and in His messengers), (b) doing righteous deeds, (c) urging each other to adhere to the right, and (d) adherence to patience. *A* in Islam is a state that correlates with *B* which is a streak of good, beneficial deeds: there is no *real* faith (i.e. *ēmān*) without *righteous* deeds.

The exception (i.e. people who will not be in loss) applies to
a- Those who have believed in their hearts (Alladhēna Āmanū). These are individual experiencers of an uninterrupted process. The tense used is past (in Arabic, but present perfect in English), the aspect perfective. The doer of the action, i.e. the inflectional morpheme *waw*, is semantically an experiencer.
b- and (have) done righteous deeds (wa ʿamelū aṣ-ṣālḥāt). This is again an individualistic though unbounded process as *deeds* is plural and refers to good deeds of all kinds. Semantically, the doer of the action, i.e. the inflectional morpheme *waw*, is agent; the object (i.e. righteous deeds or aṣ-ṣālḥāt) is an *effect* as it did not exist before.
c- and (have) *advised each other to truth* (wa tawāṣaw bil-ḥaq). This is a bounded process as teaching is restricted to truth. *Truth* relates to doing acts of worship and avoiding prohibited acts. But there is more in this āya: the inflectional morpheme *ta* creates reciprocity. All Muslims should be engaged in encouraging each other to hold fast to the truth. It follows, therefore, that every Muslim who chooses to be involved in this process is semantically *affecting* and *affected* at the same time.
d- and (have) *advised each other to (hold fast to) patience* (wa tawāṣaw biṣ ṣabr). Muslims have to be patient as many problems by opposition forces might face them. People involved in such a process are also *affecting* and *affected*.

The last two statements miraculously make of the entire Muslim Society a bee hive in which all people are engaged with all people to teach, and hold fast to, the truth. This implies that Muslims will be confronted with opposition and therefore have to bear the consequences and to be patient with others.

The basic structure of the last two parts of the āya can be represented as follows:
A urges B, C, D, ad infinitum to teach and cling to the truth and to be patient.
B urges A, C, D, ad infinitum to teach and cling to the truth and to be patient.
C urges A, B, D, ad infinitum to teach and cling to the truth and to be patient.
The process is infinite.[xxix]

Another outcome of this exchange of activities is that individuals exchange roles of experts. This would prevent the sedimentation of ideas, fight stagnancy (rooting up structures that underlie everyday life which are the routines, habits, beliefs, and patterns of behavior) and help make social life more dynamic and the social order healthier.

There remains a problem with the arguments Ḥaq and Ṣabr (i.e. truth and patience) with which the last two parts of the Sura conclude. In Arabic grammar, each of these two nouns is an adverb of manner (*i.e. Ḥāl*). Adverbs of manner, As-Sāmerrāʾe, (2009: 242) says, give extra information and are not, therefore, arguments.

5- Conclusion

Al-ʿAṣr Sura**,** short as it is, has posed the most important existential problem that man has to handle as well as the solution to that problem: the problem of time, and how to spend it in the best way. As a solution, it proposes a series of events that move from the most individualistic, yet the most basic (i.e. those who believe) to the most necessary (unbounded) activities (i.e. those who perform the righteous deeds) and to what reciprocally binds all active parties to the right and to patience. By acting according to this approach, the entire community will thrive and win not only in this world, but in the Hereafter as well.

The problem is emphasized and the solution detailed with precision and knowledge; it is founded on a solid base and has a streak of actions; but in case the base is nonexistent, the whole streak will be nullified or rendered futile. The time metaphor highlights an endless set of experiences and depicts the members of the whole community as engaged in giving advice and encouragement to each other.

This Sura has also emphasized that man is a social human being who must not only live for himself but also for his society. In so doing, he identifies himself with the community he lives in.

Time metaphor is a matter of reality in our culture. When enforced, reality becomes deeper. In the Western culture, where secularity prevails, the metaphor remains fruitful, though only in this worldly life. Islam sees that man's death does not mean the end of his life; rather, it will be resumed in Paradise or in Hell. Believers will be winners, for eternity; disbelievers will be losers, for eternity. There, time is infinite. In the non-Muslim world, death means the end. The weak will not rewarded and the criminals will not be penalized.

Notes

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[i]See Krenawi A., Graham J.R. (2000).

[ii] Ashāfiʿī is a Muslim jurist and one of the four great Imams, whose legacy on juridical matters and teaching eventually led to the Shāfiʿi School of Fiqh.

[iii]"قال الشافعي عنها: "لو ما أنزل الله حجة على خلقه إلا هذه السورة لكفتهم" .

وكان الرجلان من أصحاب رسول الله صلى الله عليه وسلم إذا التقيا لم يفترقا حتى يقرأ أحدهما على الآخر سورة العصر ثُمَّ
يسلِّم أحدهما على الآخر.

iv ... An-Nahl-Verse 61 فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَسَاعَةًﵫﵖﵑﵫﵖﵑﵫﵖﵑﵫﵖﵑ وَلَا يَسْتَقْدِمُونَ

ᵛ He was one of the Prophet's cousin and one of the early Qur'an scholars

vi نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
صحيح البخاري

vii Abdullah Bin Masʿūd is a companion of the Prophet.

viii **... لا تزولُ قَدَمَا عبدٍ يومَ القيامةِ حتَّى يُسْألَ عن أربع عَن عُمُرِه فيما أفناهُ وعن جسدِه فيما أبلاهُ**

ix فقرك، وفراغك قبل شغلك، وحياتك قبل موتك اغتنم خمسا قبل خمس: شبابكَ قبل هرمَك، وصحتك قبل سقمك، و غناك قبل

ˣ The traditional syntactical analysis will lead us to nowhere since the subject X in X *died* and X
in X *ate an apple*, are the same despite the fact the X in the first is practically patient and in the
second an agent or a doer of action.

xi See Aristotle (1997)

xii Al-Israa-Verse 70 وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

xiii "يا أيها الناس: إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأحمر على
أسود، ولا لأسود على أحمر إلا بالتقوى" رواه الإمام البيهقي، من حديث جابر رضي الله عنه،

xiv An-Naml-Verse 91 ... وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

xv الناس سواسية كأسنان المشط

xvi See footnote 6 above

xvii Al-Hujuraat-Verse 13 إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

xviii The same above Quranic verse (i.e. footnote 17) emphasizes the individual's role by the use
of the emphatic article *inna,* i.e. indeed.

xix This is a conceptual metaphor; conceptual metaphors are italicized.

ˣˣ ...an-Nahl-Verse 61 فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَسَاعَةًﵫﵖﵑﵫﵖﵑ وَلَا يَسْتَقْدِمُونَ

xxi as-Saff-Verse 10 يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

xxii At-Tawba-Verse 111 إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ

xxiii Hud-Verse 7... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

xxiv Nabulsi: "Huwa (i.e. man) beḍʿat(u) ayyām, kullama enqada yawm(un) enqada beḍʿun
menh(u).

xxvNowadays, people in Jordan, for example, use metaphoric expressions in their daily life which
neither conform to Islam or to the West. For example, they go to cafes to waste and to pass
(aḍayyʿ, aqḍe) their leisure time. This means that they see that TIME IS TRASH. When asked to
fix a specific time for a certain appointment such as a visit, they would say I shall visit you
tomorrow Monday/after midday/next week (burkra al-Ethnain/baʿd al-ʿaṣr/ al-usbouʿ al-jāy). No
specific time is given- which means that TIME IS INSIGNIFICANT.

xxvi Dharaiyat-Verse 56   وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُون

xxvii Relevant parts will be in bold.

xxviii Saed (2008: 111) uses *resultativ*e in stead of *effect*.

xxix This case is called attanazuʿ in Arabic grammar. For more information, see As-Samerrāē
(2009, pp. 124-30).

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