

THE VALUE OF

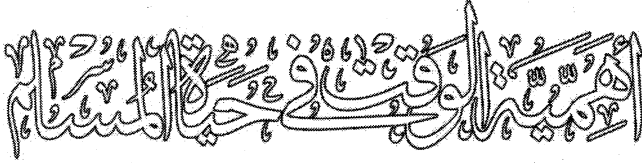
أهمية الوقت في حياة المسلم

TIME
IN

THE
MUSLIM'S LIFE

SHAYKH ABDUR RAZZAQ BIN ABD-MUHSIN AL-BADR

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SHAYKH ABDUR RAZZAQ BIN ABD-MUHSIN AL-BADR

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فہرست

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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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The Shaykh has authored books, research, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,

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3. Explanation of the book "Exemplary Principles" By Shaykh Uthaymeen (May Allāh have mercy upon him).
4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allāh have mercy upon him).
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1. His father, Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr – may Allāh preserve him.

BRIEF BIOGRAPHY OF THE AUTHOR

2. Al-'Allamah Shaykh Ibn Baaz—may Allāh have mercy upon him.
3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allāh have mercy upon him.
4. Shaykh Ali Nasir Faqeehi—may Allāh preserve him.

INTRODUCTION

In the Name of Allāh, the Most Gracious, the
Most Merciful

Dear brothers, I start by greeting you with the official greeting of Islam: peace be upon you. I beseech Allāh for you to benefit from this meeting and to make it good and blessed.

The beginning of this session is about the value of time in the Muslim's life, I pray to Allāh with the Duaa authenticated by Imam Muslim on the authority of Abu Huraira رضي الله عنه who said that the Prophet (ﷺ) use to say:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِزْمَةٌ أَمْرِي ،
وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ
لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلْ الْحَيَاةَ
زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي
مِنْ كُلِّ شَرٍّ

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“O Allāh, make my religion easy for me by which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort, and which I have to return and make my life performing all types of good, and make death a comfort for me from evil.”

Brothers, this Duaa contains all kinds of goodness and all sorts of advantages in this life and the one to come. This significant supplication clearly indicates the dire need of the servant of Allāh's help, His success and correctness. The uprightness of your religion, life, and the Hereafter is solely dependent on Allāh's help for you to do so. The absence of this help from Allāh, however, results in the total opposite of the earlier. So the servant is essentially in the need for Allāh to set straight his faith, life, and the afterlife. This Duaa includes all kinds of good **“set right my religion, set right my life and set right my afterlife”** this is the supplication of the Prophet Muhammad (ﷺ).

Whenever the Muslim mentions this Duaa, he must practice and take the measures as the Prophet (ﷺ) said:

إِحْرَاضٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينِ بِاللَّهِ

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“Stick to what benefits you and seek Allāh's help.”

Duaa is to seek Allāh's help and to take measures (required for the implementation of whatever needed in question). The servant must follow the legitimate steps to set straight his faith, life and afterlife as mentioned in *Qur'ān* and *Sunnah*.

We speak brothers, about the time, and its value. The Duaa I started with is highly suitable to the subject we discuss tonight. Both keeping time saved, and the good consequences that would result in life and afterlife need Allāh's help and assistance. If Allāh helps you and paves the way for you to keep your time saved and protected from evils, you will benefit from your time. However, if Allāh abandons the servant and makes him rely on himself, his time will be in vain and his days will be lost; he will neither benefit from it nor get an advantage out of it. So he will come to Allāh at the Day of Judgment where his life is spent in vain.

O brothers, to resort to Allāh permanently is one of the most important basics in this matter. The Muslim resorts to his Lord the Almighty to set his times right and to fill his times with good deeds and to abstain him from the reasons for wasting time or spending

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time in what causes pains regarding his religion, life and the Hereafter. The servant should keep closer to Allāh and resort to Him in order to be happy in life and the Hereafter. So, there are so many invocations that call for resorting to Allāh concerning setting the matters right, saying right, deeds achievement and avoiding mistakes and so on. I beseech Allāh to set our times right, to guide us to the straight path and to abstain us from seditions.

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Time is a precious treasure in this life, but it is the most valuable one. It comes and will never be back, it is appreciated by the wise people. It is highly cared and regarded to be more valuable than money, house, food, drinks and the like. One of the salaf said about the companions,

أَدْرَكْتُ قَوْمًا هُمْ أَحْرَصُ عَلَيَّ وَقْتِهِمْ مِنْكُمْ
عَلَى دَنَائِيرِكُمْ

“I saw some people cared for their time more than you cared for your (money) dinars.”

They were careful and cautious about their time because they highly regard time, and they realized its value.

When we look through the *Qur'ān* and the *Sunnah*, we find many more examples and proofs concerning the value of time and the importance of time-saving that the Muslim should care for. The following are some texts from the *Qur'ān* and the *Sunnah* which spot the

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light on the value of time; I beseech Allāh to make it beneficial to us all:

For example: in many verses, Allāh the Almighty swears by the parts of time like; Asr, Adduha, Alfajr, the night, the daylight and the like:

﴿ وَالْفَجْرِ ① ﴾ وَلَيَالٍ عَشْرٍ ② ﴿

“By the Dawn (1) by the ten nights (i.e. the first ten days of the month of Dhul-Hijjah.”
[*Sūrah Al-Fajr* 89:1-2]

And

﴿ وَاللَّيْلِ إِذَا يَغْشَى ① ﴾ وَالنَّهَارِ إِذَا تَجَلَّى ② ﴿

“By the night as it envelops (1) By the day as it appears in brightness.” [*Sūrah Al-Layl* 92:1-2]

And

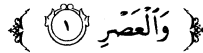
﴿ وَالشَّمْسِ وَضُحَاهَا ① ﴾ وَالْقَمَرِ إِذَا تَلَّهَا ② ﴾ وَالنَّهَارِ إِذَا جَلَّتْهَا ③ ﴾
﴿ وَاللَّيْلِ إِذَا يَغْشَاهَا ④ ﴾

“By the sun and its brightness (1) By the moon as it follows it (the sun) (2) By the day as it shows up (the sun's) brightness (3) By the

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night as it conceals it (the sun) (4) ."[*Sūrah Ash-Shams* 91:1-4]

And



"By the afternoon (after sunrise)} (*Sūrah Ad-Duha*), {By Al-Asr (the time)."[*Sūrah Al-Asr* 103:1]

And many other verses from the Holy *Qur'ān*. Swearing by Allāh in these parts of time is an indication of the value of time and how it is important because if Allāh swears by his creatures, this is an indication of the greatness of what he has sworn by and its lofty position. Swearing by these parts of time, Al-Fajr, Al-Lail, Al-Asr, Ad-Duha and so on, is a reference that Allāh the Almighty highly regards time. It is also important to take care of it as Allāh has sworn by it and in which deeds and worships are performed.

The ones who come closer to Allāh the Almighty and follow His orders, they perform all of these at particular times, whether in Al-Fajr, Ad-Duha, Al-Asr, Al-Lail or the daylight. These times are highly respected and regarded as it goes and never comes,

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and any time lost cannot be returned and it is the place of deeds and worships. The time is specified for all kinds of worships, and the successful are the ones who make use of time in worshipping Allāh and coming closer to Him. However, the losers waste these fruitful times and limited hours without using it in improving their faith or performing more good deeds or learning more useful knowledge. So, swearing by the different parts of time is a clear evidence of the value of time.

The texts that refer to the value of time and how precious it is: that Allāh the Almighty, in many verses considered time and its parts as one of the blessings that are given by Allāh in order to be used in worshipping Allāh the Almighty, for example; what is mentioned in Sūrah An-Nahl, called by some scholars as the Sūrah of favors because Allāh told about many favors given to His worshippers - in this honorable Sūrah Allāh says, stating many favors and blessings:

﴿ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ ۗ

مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

“And He has subjected to you the night and the day, and His Command subjects the sun

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and the moon; and the stars. Surely, in this are proofs for people who understand.” [Sūrah An-Nahl 16:16]

Allāh's statement, **“And He has subjected to the night and the day”** means subjected this time to you, a night comes and a day follows it, and then the night succeeds the day and so on. Day and night, time and hours are subjected to you by Allāh the Almighty, of these days and nights, you have a particular time you cannot have a respite for an hour or a moment. In case Allāh decrees that you will die at night, you will die before the morning, and if Allāh decrees that you will die in the morning, you will die before night. So, of days and nights you have particular hours and certain days that will inevitably go away. If it goes away and your days and nights as well, you will pass away. So, some salaf said:

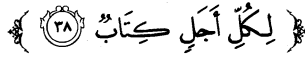
يَا ابْنَ آدَمَ إِنَّمَا أَنْتَ أَيَّامٌ مَعْدُودَةٌ فَانْتَهِي
بِانْتِهَاءِ أَيَّامِكَ.

“O son of Adam, you are certain days, and you will finish when they finish.”

Allāh the Almighty subjected to you day and night and subjected to you all times. He created you when

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you were not worth mentioning, and He created you at these times and gave you a particular period because earlier people and nations before us took their share of days and nights. He subjected day and night to them, one of them spent this time worshipping Allāh and obeying his orders till his time passed and died, while the others spent their days and nights in performing evil deeds against Allāh the Almighty when he comes to his Lord with his days and nights' deeds. Allāh the Almighty confers upon his worshippers that he subjected days and nights to them, subjected to you days and nights in life that is your fate in this life and will come to an end.



“For every matter there is a Decree of Allāh.”

[*Sūrah ar-Ra'd* 13:38]

If the man's life ended, his days and nights would finish. And if his life ended, as I said, with a day does not outstrip the night. And his life ended with a night does not exceed the day. This is a great blessing subjected by Allāh the Almighty; day, night, the forenoon, Al-Fajr, Al-Asr; these are blessings given by Allāh the Almighty. And He created you among these blessings and ordered you to use it in coming closer

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to Allāh the Almighty, So, Allāh concluded this verse with saying:

﴿ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾ (١٢)

“Verily, in that are indeed signs for a people who understand.”

Whoever use his mind and exploit his thinking and reflect on day and night, sun and moon and the sequence of these times, he will be given a concrete example and a moral lesson, and he will be warned of continuing in mistakes **“Verily, in that are indeed signs.”**

Allāh the Almighty said:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴾ (١١٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴾ (١١١)

“Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of

understanding. Those who remember Allāh (always and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You, above all, that they associate with You as partners). Give us salvation from the torment of the Fire)." [*Sūrah Ali Imran* 3:190-191]

This is the business of the men of understanding, think deeply about the creation of the heavens and the earth, and they think deeply about the alternation of night and day. And the alternation of day and night means their succession, a night came and succeeded by a day, and a day comes succeeded by a night. Allāh the Almighty made the alternation of day and night a moral lesson and reminder for the people to use it. If all the time was a night or if all the time were a day, everything would be in a mess and the man will not receive admonition, and he may be bored, lazy and dissatisfied. However, Allāh's wisdom in the alternation of day and night is very clear; an activity is renewed with the succession of day and night and the renewal of times. And the alternation of day and night is a reminder and a moral lesson for the men of understanding as Allāh the Almighty said:

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﴿ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً ﴾

“And He it is Who has put the night and the day in succession,” [Sūrah Al-Furqan 25:62]

Why?

﴿ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴾

“For such who desires to remember or desires to show his gratitude.” [Sūrah Al-Furqan 25:62]

In succession means a night came and succeeded by a day, a day came and succeeded by a night. So, Allāh the Almighty in this order in sequence; a night comes and replaced by a day, a day came and succeeded by a night, why?

﴿ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ ﴾

“For such who desires to remember.”

Allāh the Almighty made it like this to remember the Greatness of Allāh the Almighty, the Greatness of the Creator. Allāh the Almighty can make the day continuous till the Day of Resurrection, and to make

the night perpetual till the Day of Resurrection. And if Allāh the Almighty made the day uninterrupted till the Day of Resurrection, no one can bring daylight in which people can live. And if Allāh the Almighty made the day continuous till the Day of Resurrection, no one can bring the night where he or she rest. So, Allāh bestowed upon them by making the day and night in succession; a night came and succeeded by a day, and a day came and succeeded by a night. So, days are in succession, why? {for such who desires to remember} This is a fertile way of remembrance, a night gone and a day came, a day went and a night came. So, the man goes ahead in this succeeding days and nights to remember Allāh the Almighty, the Greatest, the All-Wise and the All-Powerful. And he will remember Allāh's orders, to obey Allāh and comply with his orders and to abstain from the sins.

﴿ خَلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكْرًا ﴾ ﴿٦٢﴾

“for such who desires to remember or desires to show his gratitude.”

Meaning to show gratitude to Allāh for this great blessing, the succession of day and night,

﴿ أَوْ أَرَادَ شُكْرًا ﴾ ﴿٦٢﴾

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“for such who desires to show his gratitude.”

O brothers, I advise you to think about the verse that come after this verse to the end of Surah Al-Furqan,

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ

الْجَاهِلُونَ قَالُوا سَلَامًا ﴿١٣﴾

“And the faithful slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and the foolish address them (with bad words) they reply back with mild words of gentleness.” [Sūrah Al-Furqan 25:63]

Allāh the Almighty mentioned the traits of the slaves of the Most Gracious (Allāh) who remember Allāh within the succession of days and nights and the alternation of day and night, they remember Allāh, so they do not spare effort to obey Allāh and they work to come closer to Allāh and they abstain from the sins.

Of the texts of the *Qur'ān* that express the value of time: what Allāh said in verses about those who waste their time in disbelief, disobedience, abhorrence, oppression and abstaining from Allāh the Almighty. Those mentioned before are greatly sorry

for many times they lost and many days they wasted. And they beseech Allāh to send them back to life for making good deeds, to make up for their life that they lost. This is far reached. Whoever waste time in this life, cannot be sent back to life to obey Allāh the Almighty. So, in many ayat, those who lost time in disobeying Allāh, they feel regretful. And Allāh the Almighty warned the worshippers in many ayat from the *Qur'ān*: Allāh said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَأْمُوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٠﴾ وَأَنفُسُهُمْ مِّن مَّا رَزَقْنَاهُمْ مِن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١١﴾ ﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that they are the losers. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat of my wealth), and be among the righteous {i.e.

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perform Hajj (pilgrimage to Makkah) and other good deeds.” [Sūrah Al-Munafiqun 63:9-10]

And when death comes, the one who lost his time will beseech Allāh the Almighty to respite them to a short period to do righteous deeds, to obey Allāh the Almighty,

﴿إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾﴾

“for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat of my wealth), and be among the righteous {i.e. perform Hajj (pilgrimage to Makkah) and other good deeds.” [Sūrah Al-Munafiqun 63:10]

Meaning to be at that time one of the righteous, the charitable, the obedient and the ones who obey Allāh's orders,

﴿لَوْلَا أَعْرَضْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ﴾

“If only You would give me respite for a little while) he asks for a respite.”

What is the answer?

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

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"And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do." [Sūrah Al-Munafiqun 63:11]

Whomever his death comes and his life comes to an end, if he asks to be granted a respite for a minute, he will not be given.

In this context, it is worth mentioning to say that when Al-Hassan Al-Basri (may Allāh give him mercy) was at a funeral, he said to a man beside him, after burial:

"If you were in the place of the dead, what would you like?" He said: I wish Allāh sent me back to life again to do righteous deeds not that (evil deeds) I used to do. Al-Hassan said: "Now your request is implemented, so, go ahead."

So, now you have much more time and strength to do good deeds, but when he is dead, and his spirit is caught, he wishes and beseeches Allāh the Almighty to send him back to life and gives him a respite for a little while to perform good deeds. Though he is not answered, and his good deeds are not accepted. And ,at the Day of Judgment, when the people of fire enter hellfire- may Allāh keep us away from the hellfire-

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they are crying and screaming in hell fire, and asking Allāh the Almighty to send them back to life to do righteous good deeds and obey Allāh's orders but no way.

Allāh the Almighty said:

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾
وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي
كُنَّا نَعْمَلُ ﴿

“But those who disbelieve (in the Oneness of Allāh - Islamic Monotheism), for them, will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! Within they will cry: Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do.” [Sūrah Fatir 35:36-37]

This is what they say when they are in hellfire,

﴿ رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿

"Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." [Sūrah Fatir 35:37]

Meaning O' Allāh give us a new chance, send us back to life again to do righteous good deeds, not (the evil deeds) that we used to do in life (i.e. disbelief, oppression, abhorrence, and disobedience) (shall do righteous good deeds, not (the evil deeds) that we used to do) what is the reply? (Allāh will answer):

﴿أَوَلَمْ نَعْمَرْكُمْ﴾

"Did We not give you lives long enough,"

Meaning in life.

﴿مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا

لِلظَّالِمِينَ مِّن نَّصِيرٍ ﴿٣٧﴾

"So that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds), For the Zalimun (polytheists and wrongdoers) there is no helper." [Sūrah Al-Fatir 35:37]

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This is their case in Hellfire; they are crying because of wasting time in life. And we are still, many thanks to Allāh, at the time of deeds performing in life.

The doors of obedience are open, the ways of goodness are allowed, and the signs of guidance are clear. Good deeds are to be done, laziness and idleness to left. And everyone should seriously and actively come closer to Allāh.

Of the texts that are mentioned in the *Sunnah* regarding the value of time and being a great blessing many people lose. The Prophet (ﷺ) said (Saheeh Al-Bukhari):

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ:
الصِّحَّةُ وَالْفَرَاغُ

“There are two blessings in which many people incur loss: health and free time for doing good.”

Many people incur loss concerning these two blessings; they suffer loss as they lose them all, and they do not obtain the good, righteous deeds.

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نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ:
الصِّحَّةُ وَالْفَرَاغُ

“There are two blessings in which many people suffer loss: health and free time for doing good.”

Many people, particularly the young men, are given health. The young are in good health and vitality, but most of them waste this youth, health and vitality in playing and amusement. Moreover, some ask the other to join him for killing and wasting time. Frankly speaking, they call each other **“let's kill time”**, they said like this: **“let's kill time, waste time.”**

Phrases said by many refer to significant loss and apparent deception, the state in which many young people live; killing time and wasting life in vain. However, they often misuse time in things that have a bad effect on the servant in life and the Hereafter.

For the Muslim, time is so valuable that not to be killed. Can anyone kill someone he loves? Can anyone waste something valuable to him? Absolutely not. Thus, those do not realize the value of time, they do not look upon it, they do not know its value. So they kill it without a knife, and they waste it and they

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agreed to waste it and kill it, **"Let's kill time", "Let's waste time."**

Is this the right Muslim? Is this the knowledgeable Muslim who realizes that he will die and will be questioned? How can he kill time and waste it? What else? If he stands before Allāh, he will be asked concerning his time. Allāh will surely ask you about your time. The Prophet (ﷺ) reported:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ
أَرْبَعِ خِصَالٍ : عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ؟ وَ عَنْ
شَبَابِهِ فِيمَا أَبْلَاهُ ؟ وَ عَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ
وَ فِيمَا أَنْفَقَهُ ؟ وَ عَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ .

"Man's feet will not move on the Day of Resurrection before he is asked about four aspects: his life, how did he consume it, his youth, how did he wear it out, his wealth, how did he earn it and how did he dispose of it, and, about his knowledge, what did he do with it."

These are four questions asked to every one of us in the Day of Resurrection. No man's feet will move on

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the Day of Resurrection before he is asked about four aspects, he started with the life,

عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ؟

“his life, how did he consume it.”

This is a question about time, the first and second questions in this hadith are about time

عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ، وَ عَنِ شَبَابِهِ فِيمَا أَبْلَاهُ؟

“his life, how did he consume it, his youth, how did he wear it out?”

Although the youth is part of man's life, everyone specially asked about it on the Day of Resurrection. The man is asked about all his life, how did he consume it, and about his youth, how did he wear it out, even if it is part of his life, why? The scholars said: because youth is strength between two weaknesses: the weakness of childhood and the weakness of senility. Youth is the stage of strength, activity, enthusiasm and determination. How can anyone waste all of these?

Even Allāh asks the man about his youth. In the Day of Resurrection he will be told, you were energetic and healthy what did you do?

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What did you perform? How did you obey your Lord? How did you make proper use your time? He will be asked about his life in general and his youth in particular. And then he will be asked about his wealth and his knowledge. This highlights the value of time and caring for it, and that everyone will be asked concerning his time on the Day of Resurrection.

In another hadith, the Prophet (ﷺ) urged everyone to make use of time before going away; the Prophet (ﷺ):

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ : شَبَابَكَ قَبْلَ
هَرَامِكَ ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ ، وَغِنَاءَكَ قَبْلَ
فَقْرِكَ ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ ، وَحَيَاتَكَ قَبْلَ
مَوْتِكَ .

“Make good use of five matters before five things would happen: Make good use of your life before your death, your good health before you get ill, your youth before you get old, your good wealth before you get poor, and your spare time before you get pre-occupied.” “Your spare time before you get pre-occupied.”

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This is about time.

وَفَرَاغَكَ قَبْلَ شُغْلِكَ

“Your spare time before you get pre-occupied.”

Everyone has much more time what did he do to make good use of it? The Prophet (ﷺ) said that you should make good use of spare time before you get pre-occupied **“Five matters before five things”** one of these **“Your spare time before you get pre-occupied”**, the spare time in man's life is an excellent opportunity to obey Allāh, if you mentioned in spare time,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“Glory be to Allāh, Most Great and Worthy of Praise” one time, a palm tree will be planted for you in paradise, what is the matter if you mentioned this Dhikr hundred times! One hundred palm trees. This remembrance of Allāh is the planting of paradise as authenticated by the Prophet (ﷺ). How many hours do we waste, and how many times we do not make proper use of or build our real life, the Day of Resurrection,

﴿ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ ﴾

“Verily, the home of the Hereafter - that is the life indeed (i.e. the eternal life that will never end), if they but know.” [Sūrah Al-Ankabut 29:64]

The Prophet (ﷺ) urged us to make good use of that. Make proper use of the youth period; the state of many people regarding time and life is procrastination and delay. This is the actual waste of time. Many young people are as such: when he is told to obey and abstain from sins, he says, **“I am still young, I can do later.”** Does the youth mean to waste time and lose his life? Alternatively, does the youth expect to make good use of time in the state of vitality, power, determination, hard working, energy, obeying Allāh's orders and doing righteous good deeds?

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

﴿ الْمُحْسِنِينَ ﴿٦٥﴾ ﴾

“And for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's religion - Islamic

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Monotheism). And Verily, Allāh is with the Muhsinin (good-doers ." [Sūrah Al-Ankabut 29:69]

The young people should make good use of his youth and the healthy should make proper use of his health.

Once upon a time, I saw a young man in one of the hospitals, he is twenty years old or a little older. When I saw him, his body is burnt a year before I saw him. I saw him a year after being burnt. All his body is wholly consumed as if it was a piece of charred wood; his hand is indurated, his foot is so indurated and pale that he cannot move, and he is lying in bed for a year. A young man is in his twenties. This young man is thinking a lot about types of worships and means of nearness. And you are in good health and energy. I saw a Mushaf (the Holy Qur'ān) in front of this young man; I said how can you recite? He told me that when I need to take this Mushaf I asked them to open it in front of me. He cannot open it himself because his hand is indurated, so Al-Mushaf is opened, and he starts reciting. And he calls someone to turn the page over when it is finished. Your hand is activated; your insight is good, and so is your health. So do you go through the pages of the Mushaf? Do you think about the words of Allāh? To what you are

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energetic in obeying Allāh and making righteous good deeds?!

Concerning the physically challenged, who is the handicapped really, the physically challenged is not the one who lost his leg or hand or any of his organs. The handicapped really is the healthy one but disabled to obey Allāh, he has two legs, he has two hands, he has two eyes, he is in good health but he is disabled to obey Allāh, this is really the handicapped. However, who lost his foot, hand, eyesight or hearing, but he does righteous good deeds as possible as he can; this is not handicapped. The physically challenged is the one who is physically challenged to obey and who is deprived of worshipping Allāh.

Before many years, I saw a man lost his leg cut from the knee, he has only one leg, he was praying Tarawih with one leg only and put the stick aside. He clearly stands relying on one leg praying Taraweeh. And in the past they were performing Al-Taraweeh or Tahajjud in Al-Masjid Nabawi with three Juz and a half late at night, so the prayerful got tired. I surely saw him with my own eyes and in front of me praying Al-Tahajjud with three Juz and a half on one leg. This is not physically challenged even if his leg is lost. The physically challenged is the one who is

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sitting on the street, with two legs and two hands, but he does not make use of them in obeying Allāh and coming closer to Him.

The Prophet (ﷺ) advised us:

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ

“Make good use of five matters before five things would happen.”

And making use of time is in the past time, it is said make good use of it, because if it is gone, the profit has gone, if it is gone, the spoils are gone. Thus, the man needs to make proper use of matters, do the youth come back if it is gone? No, it does not! So, the man makes good use of it before it is gone. To make proper use of health before it is gone, to make good use of vitality before it is gone. And to make use of time before it is gone for obeying Allāh the Almighty and coming closer to Allāh.

So, the texts that indicate the value of time is so much. If we think deeply about these texts, there is a good lesson we need to study together: how can anyone keep his time saved?

But I want to convey a message of Al-Fudayl Bin Eyad, a fruitful dialog between AL-Fudayl Bin Eyad

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and a man at the age of sixty. Al-Fudayl Bin Eyad met him and had a productive dialog with him. Al-Fudayl Bin Eyad said to someone: how old are you? He answered: sixty. He said:

فَأَنْتَ مِنْذُ سِتِّينَ سِنَةً تَسِيرُ إِلَى رَبِّكَ ، يُوشِكُ
أَنْ تَبْلُغَ .

“You were going ahead to your Lord sixty years ago; you are about to reach.”

Meaning your time is about to come to an end in this life. The man said: **“to Allāh we belong, to Him we shall return.”** Al-Fudayl Bin Eyad said: **“do you know its interpretation? Do you know the meaning of what you said?”** And, by the way, many Adhkār such as: to Allāh we belong, to Him we shall return, there is not power but in Allāh or Glory be to Allāh or so mentioned by many people but if he asked about its meaning, they do not know. Thus, this a noteworthy remark by Al-Fudayl Bin Eyad, he said to him: **“do you know its interpretation?”** Meaning, you said: **“to Allāh we belong, to Him we shall return. Do you know the definition of this word?”** Then he started explaining the meaning of this word, listen to the explanation: you say I am a servant of

Allāh this means **“to Allāh we belong”**: I am a servant of Allāh and to Him I shall return. The word **“to Allāh we belong, to Him we shall return”** is made up of two sentences: the first one is an acknowledgment of worship of Allāh by the slave **“to Allāh we belong.”**

Meaning, I am a servant of Allāh, I am a slave, Allāh created me, and I was created for worshipping, Allāh is my Lord, this is the first sentence **“to Allāh we belong”** meaning to Allāh we belong, Allāh created us and caused us to exist and conduct us. The other sentence **“to Allāh we shall return”** meaning all of us will return to Allāh, none will stay in this life,

﴿ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۝٤٢﴾

“And that to your Lord (Allāh) is the end (Return of everything).” [Sūrah An-Najm 53:42]

﴿ إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعَ ۝٨﴾

“Surely, to your Lord is the return.” [Sūrah Al-‘Alq 96:8]

So, the return and the end are to Allāh the Almighty. To Allāh we belong, to Him we shall return. Al-Fudayl said that it meant:

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"I am a servant of Allāh and to Him I shall return. So, whoever know that he is a servant of Allāh to Him he shall return, he will know that he will stand, in front of Allāh. And whoever know that he will stand in front of Allāh, he surely knows that he will be questioned. And whoever know that he is questioned, he shall prepare an answer."

This is an explanation by Al-Fudayl, may Allāh have mercy on him, of **"to Allāh we belong and to Allāh we shall return."** What did the man say when this clear explanation is given to him, and he understands apparently the meaning of this word? He said: what can we do? Al-Fudayl said to him, **"It is an easy task."** The man said: **"What is it?"** He said: **"If you do righteous good deeds in the coming days, your last days will be forgiven."** Allāh is the greatest! This is the grace of Allāh and a great blessing of Allāh; sixty years are lost then he asks what to do? He said: **"if you do righteous good deeds in the coming days, your last days will be forgiven."** We have heard Allāh said:

﴿ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ ۝۱۰﴾

﴿ ۝۱۰﴾ اللَّهُ إِنَّا اللَّهُ بِغُفْرِ الذُّنُوبِ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿ ۝۱۱﴾

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“Say: O Ibadī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh: Verily, Allāh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.” [Sūrah Az-Zumar 39:53]

So, in another saying by one of the salaf said:

“Do you know what the cold spoils are? The cold spoils mean if you do righteous good deeds in the coming days, your last days will be forgiven.”

If all that happened in the past is abhorrence and disobedience, do righteous good deeds in the coming days, your last days will be forgiven.

﴿ إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ﴾

“If they cease (from disbelief) their past will be forgiven.” [Sūrah Al-Anfal 8:38]

Islam forgives what is done before it, and repentance forgives what is done before it. This is a blessing of Allāh the Almighty. Thus, none shall despair of the Mercy of Allāh:

﴿ لَا يَأْتِسُّ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴾

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"Certainly, no one despairs of Allāh's Mercy, except the people who disbelieve." [Sūrah Yusuf 12:87]

So, the servant shall make proper use of the coming days, what is happened in your life ended. If it is obedience, be grateful to Allāh, and if it is a sin, ask for Allāh's forgiveness. Allāh the Almighty said,

﴿ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ ﴾

"And He it is Who accepts repentance from His slaves, and forgives sins." [Sūrah Ash-Shura 42:25]

He said: "if you do righteous good deeds in the coming days, your last days will be forgiven, so, in case you do evil deeds in the coming days, the coming and the past days will be lost." Thus, the servant shall get the cold spoils. Whomever his time is lost, and his days are wasted.

Whoever wasted his past time, the kinds of good deeds are available, and the ways of goodness are clear. He shall start his way by asking for Allāh's forgiveness for every sin and come to Allāh with energy and determination. Allāh said:

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

الْمُحْسِنِينَ ﴿٦٩﴾

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's religion - Islamic Monotheism). And Verily, Allāh is with the Muhsinun (good-doers).” [Sūrah Al-Ankabut 29:69]

At last we will speak about how to keep time saved. And I will tackle this issue in main points because there is no enough time:

First: to seek Allāh's Help, to depend on Him and to resort to Him in order to save anyone's time and to keep him away from seditions. The Prophet (ﷺ) said:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أُنْبِتُ وَ بِكَ خَاصَمْتُ ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَ الْجِنُّ وَ الْإِنْسُ يَمُوتُونَ .

“O Allāh, I submit my face to You, I believe in You, and I rely upon You, and to You I will return, with Your Help I contend my adversaries and from You I seek judgment. O' Allāh, I seek refuge with Your Grandeur, none has the right to be worshipped but You, to be led astray, You are the Ever Living one who never dies, but the Jinn and the man will inevitably die.” [Related by *Muslim in Saheeh*]

The first thing that the man shall do is to resort to Allāh the Almighty.

Second: to beseech Allāh's forgiveness for every sin and to sincerely repent,

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ

تُقْلِحُونَ ﴿٣١﴾

“And all of you beg Allāh to forgive you all, O believers, that you may be successful.” [Sūrah An-Nur 24:31]

This is the way to success.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾

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“O you who believe! Turn to Allāh with sincere repentance.” [Sūrah At-Tahreem 66:8]

A sincere repentance from sins and offenses is to repent for every evil deed, to abandon it totally, and to be decisive not to do it again. This is the real repentance.

And then to strive hard to obey Allāh and to come closer to Him with what gratify him. And the requisites of Islam are the best thing to being done to come closer to Allāh. Allāh said in Divine Hadith:

وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا
إِفْتَرَضْتُ عَلَيْهِ.

“There is nothing makes coming closer to Allāh better than the requisites of Allāh.”

So, the most important thing after Tawheed is to keep performing prayers.

Anyway, this is the conclusion.

