

SAFEGUARDING ONE'S TIME

BY:-

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قضاء آكے باهوش كو بے هوش كر كى

*Death has come and
caused the conscious
people to become
unconscious*

هنگامه حیات كو خاموش كر كى

*Death had silenced the
uproar of life*

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FOREWORD

This is a Bayaan that was delivered by Hadrat Maulana Abdul Hamid Saheb D.B. at the start of Ramdaan to all those brothers that were spending time at the Khanqah. In this lecture the importance of spending one's time correctly was emphasised. This does not only apply to the Khanqah but should be applied to every moment of our life. May Allah ﷻ grant us the ability to practise. Ameen!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد فقد قال الله
تبارك وتعالى وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرَةٍ وَقَالَ عَلَيْهِ الصَّلُوةَ وَالسَّلَامَ اِنَّمَا
الاعمال بالنيات صدق الله وصدق رسوله النبي الكريم

WHAT IS ISLAH?

Hopefully, after the previous few talks we have understood that the month of Ramadaan is a month to acquire Taqwa, make our Islaah and correct our spiritual life. From this year we have started discussing various aspects of our Deen which must be corrected such as our Aqaaid, Ibadaat (all our acts of worship), our Mu'aamalaat (our business dealings), our Muaasharaat (our social etiquette), and our Akhlaaq (fulfilling the rights of others etc.). All these aspects are very important and correcting them is what is called Islaah.

On one occasion Qari Ameer Hassan Sahib رحمته الله of Hardoi was visiting us and in the process of his talk he explained the meaning of Islaah. He said, "We all know we have to read Yaseen Sharif in the morning, therefore we should recite it if we are not reading it."

That is Islaah. We know that we have to read Quraan Sharif daily, therefore we should recite it. That is Islaah. In other words we are required to practically bring good deeds or Aa'maal in our life.

In a certain country there was a talk for the Ulema after the Asr Salaah. We had to go upstairs for the programme. When we sat down with all the Ulema the first thing I asked them, "When we climbing stairs, what should be recited? All of them had replied, "Allahu Akbar." I then asked, "Who amongst you have recited it?" There was total silence as no one had recited. This is Islaah. We are required to practice on that which we know. Nobody can be perfect, nobody can practice everything, and nobody knows everything. However, Islaah is to start moving in that direction, that is to know and then to practice upon it.

يعني علم كو عمل بنانا

The knowledge should be converted into actions. Just change the letters, the letters are ain, laam and meem which means 'ilm' (knowledge). The same letters with a slightly different sequence, ain, meem

and laam means Amal (action). This change from ilm to amal is the crux of Tasawwuf. The whole of Tasawwuf is to convert Ma'loomat that which we know into ma'mulaat into practice. May Allah ﷻ make it such that we understand that we have to practice upon it.

TAQWA

Taqwa is to observe the commands of Allah ﷻ. We all know the commands of Allah, now we must observe them. Allah ﷻ has commanded us to have Taqwa in the Quraan,

يا ايها الذين امنوا اتقوا الله

O people of Imaan, adopt Taqwa.

Taqwa is within a person. Allah ﷻ says in another verse,

لا يكلف الله نفسا الا وسعها

Allah does not burden a soul except according to its capability

That Allah only has commanded us to do that which is within our capacity. In other words the ability of

abstaining from sin is within our capability. If Allah ﷻ had commanded us to stay away from ghuna which we were unable to stay away from, then that will be called oppression, as Allah ﷻ has commanded us to do something which we cannot do.

The quality of Taqwa is within every person, it is just a matter of using it. Don't be a 'Himmat chor' which means that a person has got the courage to do something but does not do it.

Once we were in Jamaat and an Aalim from West Bangaal said, "I can teach you how to prepare for a Jamaat of thousand people without any difficulty if they were to come suddenly but the main condition is that you must not be 'Kaam chor' meaning that you don't want to work.

The ability of staying away from every form of Haraam is within us. It is for this reason that Allah ﷻ has commanded us to adopt Taqwa. We all possess the capability to do so, but we are not using it.

Guarding our gazes is within our ability. If we were not able to guard our gazes but Allah ﷻ commanded us to guard our gazes then na'oozubillah it would be oppression from Allah Ta'ala.

HOW BARKAT IS LOST

We have come here to the Khanqah for this very objective of developing Taqwa in this month, thus we should value our time. This is one aspect that I would like to discuss today, valuing our time.

Shaytaan deceives us that there are still 30 days remaining for Ramdaan to end, so we will cover up with our Quraan recitation, or increase our recitation later in the month. We can take it easy for now. This procrastination, stealing of time completely destroys all the barkat of time. There is a famous saying which states, "Look after the pence and the pounds will look after themselves, look after the seconds and the hours will look after themselves."

Many of us don't find Barkat in our time and as a result we are unable to manage our work. There isn't barkat in our money; or in anything else because we

overlook the smaller thing and do not appreciate them. Our eyes are only on the bigger things. Just like a person, who graduates as an Aalim also but doesn't appreciate the Ustaad that taught him the Arabic alphabets such as Alif, baa, Taa, etc. He has got great regard for the Ustaad that taught him Bukhari Shareef and all his Dowra kitaabs which are the final year kitaabs, but his smaller ustaads which in reality are not small but he thinks them to be small and thus overlooks them. The result is that there won't be barkat in his ilm. The person who gave you the initial keys of Alif, Baa and Taa should also be appreciated, make Dua for him, and if the person is still living go and make his Khidmat and visit him as well.

In money matters you don't have to be stingy rather be thrifty. Hadrat Maulana Ilyas Saheb رحمۃ اللہ علیہ did not like the habit of drinking tea whereas his sons Maulana Yusuf Sahib رحمۃ اللہ علیہ and Maulana Inaamul Hassan Sahib رحمۃ اللہ علیہ liked their tea. The people of India commonly like their tea. Maulana Ilyas Sahib رحمۃ اللہ علیہ used to always advise them to give up this practice. When the price of tea increased then they stopped drinking, now it's too expensive and they told their father happily now

we stopped drinking. Maulana said, "Now, I command you to drink, you are not giving up because of the harms of tea, but because of money." Don't give it up because of money, realise the harms of it and give it up because of the harms of tea."

There is a debate whether there is harm, how much harm or benefit, which is a separate issue. The principal that I am trying to explain here is that when it comes to small matters then you just want to give out money and when it comes to big matters you don't want to spend. There you are stingy. Don't waste in small matters as well. When it's necessary spend big amounts then by all means the money should be spent. Where it's not necessary don't even spend a cent more than you have to.

USE, DO NOT ABUSE

Use your electricity when you need it, for example, it is winter and you want the heater on, well and good, there is no problem in using the heater. When all are gone out of the room and nobody is going to be there for quite a while or throughout the day then don't waste.

There are different types of heating systems on the market, some under floor heating systems have to stay switched on all the time, that is a different issue, but an ordinary heater, light, fan should not be left switched unnecessarily even for a minute. However, when it is necessary, use it throughout the day. This has to be understood.

Similarly, we shouldn't waste time. Don't waste seconds also, forget wasting minutes. Where it is necessary, spend hours and spend days as well. When it is not necessary don't even spend a single second in that place; that is also regarded as wasting. Time is really very valuable.

VALUE OF TIME

There are so many aspects of time. Time doesn't ever come to an end, time just carries on, and explaining the value of time can never come to an end. Nobody will ever be able to explain. First of all, a great aspect that we should realise is that time is a creation of Allah ﷻ, nothing has happened on its own. Allah ﷻ has created time and this aspect requires quite a bit

of contemplation. We are so complacent in this matter that we just take time for granted, that time is there. Time is not just there, rather Allah ﷻ has created time. There was nothing, not even time, Allah created everything. We can still understand that oxygen was created; water and other material things which we are visible are easily understood. Time is not easy to understand but apply your minds to it and then you will realise that Allah is Khallaq Azeem, a great creator, Allah created a thing like time.

We are over taken by computers, computer systems, all the other various things on the computers, the electronic gadgets etc. but we don't see that which Allah has made. So first of all realise that Allah ﷻ has created time.

Another great creation of Allah is the measurement of time, which is another very great qudrat and great Ne'mat of Allah. Time is a Ne'mat . When a person hasn't got time, for example, a person was supposed to catch a flight and reached late, and now you can't check in then only do you realise the great bounty of time. A person will realise the value of time when he

has a connecting flight ahead of him, an important meeting in front, or when death approaches.

Our Sheikh ﷺ has explained very beautifully whereby we can understand the value of time:

تضاء آ کے باہوش کو بے ہوش کر کی

Death has come and caused the conscious people to become unconscious

ہنگامہ حیات کو خاموش کر گئی

Death had silenced the uproar of life

A person that was in his full senses has suddenly lost his senses totally. He can't even sign a document, he can't even say yes or no any longer. Everything has come to an end. That is when you will realise the value of time. Many shrewd people get involved in forgery, illegal things, they want the old father or grandfather to sign that he has endowed them with certain things from his estate etc. If he happens to die before signing they can't do anything. How long does it really take a person to sign? If that time elapsed where one was able to sign then nothing can be done now. This proves how valuable time is.

We must appreciate time, and don't think that at the end I will do things. Start from the onset of Ramdaan and such a person will be successful.

ADVISE FOR STUDENTS

Maulana Thanwi ﷺ used to say if students studying at a Madrasah do four things they will be very successful in their studies:

1. They prepare the lesson before going to class. That is having a look at it which is called mutala, and that doesn't mean that in depth studying is required, no, but just have an idea of what the Ustaad is going to be talking about in the class.
2. To be present for classes on time physically and mentally. Pay attention, don't dream during lessons etc. and listen attentively.
3. To make Takraar which means repeating the lesson with one's friends or individually in the absence of friends after listening to it from the Ustaad

The above three things is generally what the ulema advise.

4. Start preparing for your exam from the first day of lessons, normally you feel that exams are still three months away and you don't have to study. The student who starts from day one doesn't have to sit up till 12 and one o' clock and the whole night the night before the exam, because he was revising all the time.

The other great benefit of this is that his knowledge won't only remain till he writes the paper. A common practice is that when somebody asks you the time you look at your watch. In the Urdu language a watch is called Ghari. Why? You call it a watch because you watching it all the time. When a person is writing an invoice for example and has to write the date, he looks at his watch and writes the date. If he had to write the date again, he will look again at his watch even though he had just looked at his watch. Why? Because you are not looking to memorise it, you keep it in your mind only for that moment.

So a student who studies only for his Imtihaan (examination), that remains in his mind just till the imtihaan. But if he studies it to remember it, he will remember it throughout his whole life. The first day of his studies he will know it till the end of his life.

The same applies to a Hafiz student, a student that only learns or memorises to recite his lesson to the Ustaad, the lessons will remain in his mind up to that point. Many students even say, "We forgot everything." What we have learnt also we forgot. Why is it so? This is simply because our Niyyat is not to remember it permanently. If the Hafiz Saheb that is performing Taraweeh learns only for the Musallah, then he will remember it up to that point. Time also is such a thing that needs to be monitored all the time, don't let time just go. Time is moving all the time .

That poem of Hadrat is,

قضاء آ کے باہوش کو بے ہوش کر کی

Death has come and caused the conscious people to become unconscious

ہنگامہ حیات کو خاموش کر گئی

Death had silenced the uproar of life

All the high movements of Dunya, we have to go there, make this bookings, do this, suddenly everything is at a standstill when death approaches. So when Maut comes, time has come to an end. Nobody knows when death will come. Finally when Qiyamat will come and the whole world's time would have expired. Our Qiyaamat approached when our Maut approaches. Then our time is expired. So appreciate this time and don't think that later I will do it.

Don't have the misconception that perhaps I'm going a bit slow with my Tilaawat but still have a lot of time remaining, whole next week, the week after, then the following week, as the person then looses out.

THE IMPORTANCE OF DISCIPLINE

A person should be on the ball from the start, learn to discipline ourselves, this is extremely important. One great aspect of Islaah is also discipline. Some

Mashaaikh emphasise on discipline to such an extent that your car keys must be always in one place, in your right side pocket, don't fumble when you go to the car. If you looking for your pen it should be easily found in a certain pocket. We notice our friend's cellphones are ringing or vibrating but they are looking in this pocket, in that pocket and everywhere else, that's not a disciplined person.

Maulana Thanwi  says, "Bring two Aalims and let them sit silently in front of me and within 5 minutes I will tell you whose Tarbiyat has been made and whose Tarbiyat has not been made, meaning who has been disciplined and who is not disciplined. Disciplining is absolutely important."

The term 'time management' is a big word that is being used today but the value of it is not there. Don't procrastinate by thinking that I'll do it later. What is Islaah? To do what we have to do! That is all. If we have to make Tilawat, recite our Quraan. If we have to make our Zikr, complete our Zikr. Islaah simply means that we complete the work which we

are suppose to do and we abstain from those things that we are required to abstain from.

Therefore we shouldn't waste time. When going to the toilet don't waste time, when eating don't waste time, and the same should apply in all matters. How much time do we need to eat? If you need 10 minutes, by all means give 10 minutes, if you need 20 minutes, by all means give 20 minutes, but don't waste time.

Once Hadratjee Maulana In'aamul Hassan sahib ﷺ explained that it is not a problem to make Naashta (breakfast), but this naaaaaaaaaaashta what you make with such a long madd is not required. What is Naashta usually? It comprises of tea, maybe some toast, maybe some cereal, maybe and egg or whatever it is, that is Naashta, but now the talking that takes place, and the people who have to clean up at home also get angry, come finish up now I want to clean up. In a hotel you see the waiters are now standing around indicating that you should get up and move, how long are you going to sit here?

Sometimes in some hotels the people even make announcements that people are not allowed to just sit around here in the restaurant, you have finished eating, now it's time to leave.

TALKING WITHOUT NECESSITY

In the Quraan Sharif Allah ﷻ says,

فاذا طعمتم فانثشروا

When you have eaten then disperse

When you go and visit somebody and you have eaten then leave. Take permission and go. Don't just sit around and waste time. The Hadith has prohibited gossiping and unnecessary talk all the time. If we got nothing to talk about we dig up a subject to talk about, whether it is the weather, the prime minister, the Imaam of the Masjid or anyone else, we make anyone a subject and then we start talking on that. We shouldn't waste our time especially when we have come for I'tikaaf and our Islaah.

In the Khanqah of Hadrat Maulana Maseehullah Khan Saheb ﷺ people used to spend 40 days and even 4 months together in the same room but at the end of that 40 days and 4 months they didn't even know

each other's names, they didn't know from where the other person came from, how many children he has, etc. We on the other hand, in our first meeting can write the history of that person. We haven't left out anything to find out about that person. So we should try not to waste our time. For what purpose we have come, spend our time in that.

Things lead from one story to another; one person was travelling by train and a young boy travelling on the same train asked him the time so he just said, "5 past", he didn't say 5 past 4 or 5. After a while, the person again asked the time. He just said, "8 past", it just carried on like that. Somebody told him, "Give him the proper time, he is asking so many times but you not giving him the proper time." He said, "If I give him the proper time then he is going to ask me the next question, from where you come, what you do and then he will get personal by asking me how many children you got, and when he finds out that I got a young daughter he'll come to visit me and propose for my daughter. Now a person who hasn't got a watch, must I give him my daughter in marriage? So I just cut him off from here.

So don't waste time and go into the history and details and everything. If it is important to know something, it is a different thing. When it is just unnecessary and futile talks try and avoid it and you will be surprised with the blessings that you will see.

The people of the world say that Maulana Thanwi  and Imam Ghazali  was not the name of one person rather it was a whole institution. The amount of work that was done by them cannot be comprehended, that one person could do so much work.

Maulana Thanwi  wrote over 1000 kitaabs. The work of Imaam Ghazaali, and the Ulema of the past are so numerous. There was a time when it could be said that the Kitaabs they had written cannot be read due to it being voluminous. Today we can't even turn the pages of those 20 volumes, 50 volumes, 80 volumes which have been written on a certain subject. How did they get Barkat in their time? At that time the books weren't written on type writer and key board, but they were written with pens made of bamboo sticks. This was all the result of Barakah in

time, in IIm, and all other things. Therefore, appreciate the seconds and the minutes will look after themselves, the hours and the days and the weeks will look after themselves.

For many of us we have a habit of talking all the time and this is a serious disease which we will discuss separately. We just have to have a subject and the talking commences, and this indicates that this person hasn't got any connection with Allah, if a person has got some connection with Allah ﷻ then he will be talking with Allah, and every person can do it. You are not a hafiz and cannot recite Quraan from memory, but you can read third kalimah, you can recite Durood Shareef and you will attain enjoyment in there. Really, an important point to consider is that Deen is not high and big things, Deen is the basic things, just to repeat laa ilaha illalla holds great rewards.

IMPORTANCE OF ZIKR

Khwaja Azizul Hasan Majzoob ﷻ a great Buzurg says,

ياالله مجھے موت نہ آئے جب تک میں راز تو حید سے آگاہ نہ ہو جاؤں

O Allah, Death must not come to me until I am made aware of the secrets of Tauheed

My death must not come until I realise what Tauheed is. The beginning of Tauheed is recitation of the Kalimah through which Allah ﷻ will open the understanding of Tauheed on a person. There is no greater treasure that Allah can give a person than the understanding of Tauheed which is to understand that Allah alone does everything. When the Ulema had appreciated the great bounty of time then Allah ﷻ blessed them so greatly that they were able to write Kitaabs of 80 volumes and 100 volumes whereas we can't even turn the pages today. Just as we aren't able to understand them, we are all unable to understand Allah's Qudrat, what and what hasn't Allah ﷻ created? So, mere repetition of the Kalimah laa ilaha illallah without understanding brings Tauheed into a person even though it may not make sense.

There is a famous Arabic saying, which is accepted universally:

إذا تكرر تقرر

A thing that is repeated becomes solid and strong.

This is like a hafiz boy that repeats his lesson all the time *Sabbihisma, Sabbihisma, Sabbihisma*, and gradually memorises the entire Surah for life.

إذا تكرر تقرر

A thing that is repeated becomes solid and strong.

Similarly, Zikrullah is also to repeat the names of Allah ﷻ, to repeat Kalimah, Durood shareef, third Kalimah, which is Zikr of Allah ﷻ and the effect of it will sink in. Allah ﷻ has declared in the Quraan Sharif,

ولذكر الله أكبر

The zikr of Allah is the greatest aml.

Hazrat Salmaan Farsi ؓ was asked, “What is the greatest Amal in islam?” He said, “Don’t you read the Quraan? The Quraan Shareef has stated,

ولذكر الله أكبر

The zikr of Allah is the greatest aml.

According to Sheikh Ul Hadeeth ؓ in Fazaail-e-Aa’maal, Hadrat says that the command that has been repeated the most in the Quraan Shareef is

about Zikrullah and then again Allah ﷻ has mentioned that the Zikr should be made excessively.

يا أيها الذين آمنوا اذكروا الله ذكرا كثيرا

O people of Imaan remember Allah abundantly

والذاكرين الله كثيرا والذاكرات

The males and female that remember Allah abundantly

واذكروا الله كثيرا

Make the Zikr of Allah excessively

More than the command of bringing Imaan is the command of making the Zikr of Allah, and not only Zikr but excessive Zikr.

After completing one act of ibadat Allah ﷻ says, “Engage in zikr” referring to the period after Jumuah Salaah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who have Imaan! When the call is made for Salaah on the day of Jumuah, then hasten towards

Allah's remembrance and leave trading. This is best for you if you but knew.

Here Mufasssireen say that Zikr means the Khutbah of Jumuah etc. but Allah ﷻ says, "Rush to the Zikr of Allah."

فاذا قضيت الصلوة فانتشروا في الارض وابتغوا من فضل الله واذكروا الله كثيرا لعلكم تفلحون

When you have finished your Salaah then go and seek your sustenance whilst making the Zikr of Allah in abundance. A person is commanded to make excessive Zikrullah after performance of Hajj which is one of the greatest Ibadaat.

When returning from Arafaat,

فَإِذَا أَفْضْتُمْ مِّنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

When you leave Arafaat, then remember Allah ﷻ at the Mash'arul Haraam (referring to Muzdalifa)

After making excessive Zikrullah in Arafaat, one is required to make Zikrullah in Muzdalifah and Mina.

فَإِذَا قَضَيْتُمْ مِّنَاسِكُكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

Once you have completed your Hajj rites (duties), remember Allah as you remember your forefathers, or (rather with) an even greater remembrance (referring to the enthusiasm with which the Arabs used to praise their forefathers in Mina during the days of ignorance).

After completion of Salaah make Zikrullah,

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

When you have completed your Salaah, remember Allah standing, sitting and your sides. Where you are in safety, then establish Salaah. Indeed Salaah has been made obligatory for the Mumineen at fixed hours.

When you meet the enemy on the battlefield,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقَيْتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

O you who have Imaan! When you lock in combat with an army, then be steadfast and think of Allah abundantly so that you may be successful.

Today very sadly we regard that which is absolutely important as unimportant. This is how Shaytaan works. Many people feel Zikr is not important, other things are more important.

One great Aalim from one of our Madrasahs wrote to Hazrat Sheikh Zakariyyah رحمته الله that here our students are reading their lessons all the time which comprises of Zikrullah. They are reciting Quraan Sharif and they are reciting Durood Shareef as well when they are reading the Hadeeth by saying “Qaala Rasoolullaahi Sallallahu Alaihi Wasallam, so they are making plenty of Zikr. Hadrat wrote back that making Zikrullah on its own (individually) is meant. This Zikr is so important that even some of the Ulema don’t understand. Other people feel that individual Zikr is done for one’s own benefit, and what is really being done for the

Ummat by engaging in Zikr. The Zikr of Allah is so important that it draws Allah’s mercy.

The Zikr of Allah is also very important for our own islah. Many of us do very little Zikr, but if we do it properly it will have an effect on us. Hajee Imdadullah Muhaajir Makki رحمته الله says that previously Buzurghs used to prescribe 120 thousand times a day recitation of the name of Allah Allah, and 120 thousand times Laa ilaha illallah, which we won’t be able to even calculate in this day and age which they used to manage comfortably. However, if we read 100 times Laa ilaha illallah and 100 times Allah, it will have the same effect as 120 000 if done properly. So we should do our little Zikr properly as it is very important for our Islaah. We will only manage our Ibadaat if we take care of our time by using it correctly.

A person who hasn’t got contact with Allah رحمته الله has contact with people and will talk to them all the time. Anything we pick up, we will make it a subject and start discussing, and for such meetings you don’t even need an agenda before time. In fact at such meetings you just dig out more and more agendas

and you keep on talking. But a person who has got Ta'alluq with Allah, by nature he will enjoy reading Laa ilaha illallah, reading the name of Allah, reciting Durood Shareef. Not only will he read it for Thawaab but he will get great enjoyment from it and that is what we have to try and acquire.

ACQUIRE YOUR POT OF GOLD

We should practice on what we are being taught, Masha'Allah Majaalis is held in the morning after Fajr, not only the Tafseer of what was read but there are lessons that are being imparted. Then there are lessons in the Kitaab that is being read on Aqaaid. We should take lessons from the eleven o' clock program, after Zuhr, after Asr, after Esha. We should try and see how much we can implement in our lives.

If we start working from the beginning, hopefully we will get the pot of gold at the end. On Eid's night Allah ﷻ will bless us with Taqwa. According to a person's effort on his Islaah, his Islaah will be made, which will last forever.

Just like a car that goes for service to the workshop and spends 3 hours or 6 hours or 8 hours and thereafter it runs for 6 months on the tar roads, gravel roads, public roads, private roads, on the driveway, etc. Similarly, if we spend our time in Ramadaan correctly then the entire year, and Insha'Allah our whole life we will be able to function properly. In our domestic life, in our workplace, in our social life with our friends, with everyone our car will work properly. But that is if it receives a proper service.

On the other hand many people say, "When I send my car for service it comes back with more problems than before." That means the car didn't get serviced properly. If our wives have to say, "When you left you weren't so bad, now you are worse, which means that we didn't do our service properly." There are two aspects, one is the service wasn't done and the other is that we didn't put ourselves forward to be serviced. It is like coming to the workshop and keeping our car outside as we feel that we don't want all the banging and knocking on our car. Many people don't like the Sheikh to hammer us. This is similar to

taking our car for a service but we don't want any tools to touch it, such a car cannot be serviced. A person that is prepared to take the hammering will certainly benefit.

In our Bukhari Shareef Sabaq (lesson) Hadrat Mufti Mahmood Hasan Sahib رحمته الله explained that we read the Hadeeth that states that there are three signs of a Munafiq. When he speaks he lies, when he makes a promise then he breaches and he betrays in the wealth entrusted to him. If you think of somebody else, then that student even though he is sitting in Bukhari Shareef class in front of his Ustaad but is going backwards instead of benefitting. He is going in the wrong direction. Those that take whatever is being said for themselves and then take stock of themselves will certainly benefit. This is the case with many of us, when something is said we think if that person was here he should have heard this, or we think that we must get this cd and send it to that person or to my wife so that she corrects herself. If this is our attitude, how are we going to benefit?

Masha'Allah, there are many of our friends who say that from every talk they derive great lessons and they correct their lives as well, such people that take it for themselves will certainly benefit, irrespective whether it was said for them or not.

Time is so valuable that Allah ﷻ said,

والعصر

By the oath of time

Allah has taken an oath of time, it is Allah's creation. Mufasssireen have written that Allah ﷻ only takes an oath on His great creation, His great makhluqaat. So time is a great creation of Allah. Then he takes Qasm on the time of Fajr,

والفجر وليال عشر

By (the oath of) the dawn, and by the first ten nights

The 10 nights mostly referred to as the 10 nights of Zul Hijjah. In another verse,

والليل اذا يغشى والنهار اذا تجلّى

By the oath of the night when it covers (enshrouds the earth), and by the day when it illuminates (brightens the earth)

Allah has taken Qasam on the night and the day. All these show the great value of time. More valuable than our money, more valuable than our health is our time. When your time is finished you can have the best of health but you will have to leave this world and go. If your time is still remaining then you will continue living even though you suffering from ill health. If a person is living on a life support machine, then too the person and the family doesn't want to give up, we don't want to go to Akhirat. We want to pull a few more minutes and extend our time in the world irrespective of the cost factor attached to it.

VALUE OF SALAAH

Time is the most valuable commodity, more valuable than anything else. There are certain times that have added value to it, like the time that we give for Salaah. When we read the Dua at the end of Salaah,

اللهم ائى ظلمت نفسى ظلما كثيرا ولا يغفر الذنوب الا انت فاغفرلى مغفرة من عندك وارحمى انك انت الغفور الرحيم

O Allah, I have greatly oppressed my soul, and none forgives sins except You therefore forgive me a complete forgiveness from Your side, and have mercy on me, verily You are Most Forgiving, Most Merciful.

then a person should think of the wrongs committed by him, think that Allah ﷻ gave me this 3/4 minutes to be in direct communication with Him. To speak to the state president, prime minister or just your local ward, or the mayor is such a big problem. Here Allah ﷻ has forced us, made it Fardh that we must speak to him, and He calls that me'raj. Then just think, how I have wasted this 3/4 minutes (by not concentrating in Salaah is like wasting the opportunity that Allah ﷻ has given us to talk to him). If you had a meeting with the state president and ten minutes were allocated to you, the 10 minutes commence the moment you enter. If you go to the toilet and return, you will be told that your time is now up. That is the situation when we meet with Allah ﷻ yet our minds are in the toilet or somewhere else all the time. So read that

Dua with the thought that O Allah! What a great wrong I have done, time is so valuable and you made it more valuable by giving me this time in which I could speak to you, yet I have wasted it. Many of us are not conscious even after this. After Salaah many of us have the habit of saying Astaghfirullah, Astaghfirullah, when reciting this ponder that I had the opportunity to talk to Allah and I wasted that 3/4 minutes as I hardly spoke to Allah. In fact I wasn't present at all, and a person who thinks like this will soon start getting consciousness in his Salaah and there is no greater enjoyment than this.

Rasulullah ﷺ is reported to have said,

جعلت قرة عيني في الصلاة

Coolness of my eyes lies in Salaah

The enjoyment of my life; that which I cherish is in my Salaah. Salaah is when we are alone with Allah. When a person gets married, he spends money, he spends time in the preparations of the entire wedding procedure but what is the actual object? To be alone with his wife is the object. So the pinnacle of all our Ibaadat is Salaah, to be alone with Allah. If we could

only learn that Salaah is the highest form of love making, pure love making with Allah ﷻ! How many people practice what they are going to tell their wives the first night before marriage, something that will please her, he even commits it to memory. For us, Allah ﷻ gave us that which Allah wants to listen to when we make love to Allah.

It is possible that a person says the incorrect things to his wife on the first night which upsets her. Allah ﷻ told us to utter such things that are pleasing to Him such as Surah Faatiha, other Surahs, Subhana Rabbiyal Azeem, etc. There is no greater love making. If we perform our Salaah correctly then a person will know what love making with Allah ﷻ is. Such a person will enjoy his Salaah.

Time is extremely valuable and even more in the blessed month of Ramadaan. Many of us know that we won't be coming next year again, in fact we don't even know if we will ever come again. This is one opportunity that you got so make the best of it. You are going to benefit throughout your life. Your

children, family and whoever comes in contact with you will benefit. In your Qabr you will be benefitting, you will be benefitting in the Aakhirah, so value this time and don't waste this time by letting it go by as in Salaah.

How many people are oblivious, the coming of Ramadan means absolutely nothing. How many people that supposed to be good Muslims are busy with the WC in Ramadan and wasting valuable time. The other important aspect is Niyyat.

Rasulullah ﷺ is reported to have said,

انما الاعمال بالنيات

Verily all actions are according to its intention

All actions are according to the intentions. According to our intentions will be the results. If our intention is sincere, that is we have come here for our Islaah and we are spending our time accordingly, we will gain what we have come for.

INTROSPECTION

وانما لكل امرئ ما نوى

And for every person is only what he has intended

Every person will get what he made Niyyat for, and intention again is a thing almost all of us are negligent of. Have I made an intention for life? Why am I living? For what am I living? If a student that enrolls at a Darul Uloom is asked his reason for enrolling he will say that he is here to study. Likewise, we are in this world for a reason.

We have come from Jannat which is our original home, to the world for a purpose. However, if this question is posed to any person he is dumbfounded. Define and find out what is your purpose of life and why have you come here? We have come to gain the pleasure of Allah and prepare for the Aakhirat, to come and confirm our ticket to Jannat, to make sure that we got our passport of Imaan, and I got my visa of good deeds and Aa'maal. So Niyyat is very important but we don't make niyyat. We have come here to the Khanqah for one month for the purpose of I'tikaaf, but we haven't made a proper niyyat.

One is the niyyat that a person has at the back of his mind. Ulema say that for example, a person came for

Asr salaah, he left his home, his business and he came. When he reached the Masjid he said 'Allahu Akbar' and started his Salaah without making a formal intention. Ulema give plenty of lee way, why have you come to the Masjid? In order to perform Salaah so that is your Niyyat, but a person should refresh his Niyyat when he commences his Salaah. There is a world of difference between the two. We have come to the Khanqah for our Islaah but we should refresh our Niyyat all the time, and keep this continuously in our mind.

When taking Bay'at, one of the promises that we make is that we will always be conscious of our Islaah. A person that is not conscious of his Islaah, all the time slips and falls.

If a ball is thrown up into the air it will continue rising according to the force used to throw it up. It then comes to a final point where it stops and starts descending. Actually, it comes down faster than what it went up. Similarly, as long as we are making our Islaah, we will keep ascending all the time. The minute a person becomes unmindful, or he becomes

complacent that now his Islaah is made and needs to make Islaah of other people, that person starts declining. We have to keep on going up till death.

Not only should we be worried of our Islaah but we should be concerned about Shaytaan. Till the last moment Shaytaan will attempt to snatch your Imaan from you and will not leave you.

You were looking after your money all the time, but when the crucial time arrived you became unmindful, there is a possibility that you could lose everything. One person travelled from Bombay to Delhi, he had quite a bit of money on him and those who are experts (referring to the thieves) very easily make out from your facial expressions, your body language who has got money and who hasn't got money. It doesn't take them long. Many places in India, at the railway station, bus stand, etc. the police make an announcement that there are plenty of pick pockets here, everyone should be careful and look after their money. So psychologically every person puts his hand where his money is to ensure that his money is safe. In this pocket, in that pocket, in this bag of his, the

crooks are watching that and know exactly where and who to go to and target.

One person was a pick pocket himself, and was carrying a huge amount of money. Another crook made out that this person has got a big amount. So he befriended him. The person carrying the money was a crook himself and knew that this person is after my money. So what did he do, at the first station he told him go and buy two cups of tea for us and he gave him the money. He placed the rest of his money under the crooks pillow. After his companion returned, he took a rest. When he fell off to sleep, the crook began searching for the money but was unable to find it. When they reached Delhi the crook told him, "Look! I know you have got money, you got a huge amount but please tell me where was your money, how come I couldn't make it out. Where was your money kept?" He said, "I knew you were after my money so I put it under your pillow as you will never look under your pillow.

In India all the passengers want to get off the train and at the same time the passengers want to get

onto their conveyance. They don't wait until the passengers get off then get on. There is no system, and in that huge rush the pickpockets are everywhere, and they make out who has got money and where their money is. So the pickpockets are busy doing their work at that time. At the time of maut you have reached the end of your destination and if you are unmindful of that treasure for which you came in this world, then Shaytaan will attempt to rob us at that time as well. Allah ﷻ has blessed us with Imaan free of charge, irrespective of whether you were born in a Muslim home or you are a revert; it's not your choice. Allah ﷻ had chosen you and gave it to you. Many people want to accept Islam but they say this thing is blocking me, that thing is blocking me, my heart is still not open, etc. but when Allah puts it in the heart then no matter what odds there may be, they accept Islam and they face all the odds. Imaan a gift from Allah, Allah gave you this Imaan, now look after it.

We should be conscious of our intention all the time whether we are performing Taraweeh or attending the programmes, and that is our Islaah. Keep

reminding yourself, “I have come here to acquire the pot of gold of Taqwa and for my Islaah.” We should work towards this and then Allah ﷻ will bless us Insha’Allah

THE PRICE OF TAQWA

Taqwa is not so cheap that it may be picked up at the roadside. At the same time, it is not so difficult and hard or so expensive that even if you make an effort you will be deprived. Any person who makes a reasonable effort, has a genuine niyyat of acquiring Taqwa and further makes the correct effort, then Allah ﷻ will definitely bless that person.

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Certainly, Allah does not put the reward of the righteous ones to waste.

This means that Allah ﷻ will not destroy the efforts of those that have got a good Niyyat and are working in the right direction, Allah ﷻ won’t destroy their efforts. Allah will give them what they are looking for. On the other hand,

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

...and (the value of) his efforts shall soon be seen (on the Day of Qiyaamah, after which he will be repaid in full (for all his actions).

Insan will acquire that which he has made effort for. He will see the results of his efforts soon. If we make a reasonable effort with sincerity, Allah ﷻ is fully aware of it. In various places of the Quraan Sharif Allah ﷻ speaks of Aa’maal and then ends the verse by stating the ‘He is Most Forgiving, Most merciful.’ Why? Allah created the human being and is fully aware of his faults; therefore if a person chooses this path he will be forgiven of his sins.

For example, you have intended a certain destination, you will certainly reach it if you are on the correct road even though you get a puncture, or your car runs out of petrol, you just need to get more fuel and you are going to be on your way again. However, if you are on the wrong road and you don’t get a puncture, you don’t run out of petrol, then you will be getting closer to the incorrect destination. We are required to remain on the right path. Similarly, correct your

niyyat and be on the right path so that you reach your destination.

Maulana Moosa Saheb from time to time tells us how to spend our time, keep those things in mind, many of us don't attend the 11 o' clock program, and many of us do not attend other programs. We are not here, or if we are here we are drowsy and sleepy. No, Pay attention and Allah ﷻ will bless you with a treasure more than all the money of the world and more than all the enjoyment of the world. With Taqwa you will have acquired everything.

وَاتَّقُوا اللَّهَ وَيَعْلَمَكُمُ اللَّهُ

And fear Allah, and Allah will teach you

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who have Imaan! If you fear Allah, He will grant you a criterion (a standard by which you can differentiate between right and wrong and a means by which you may save yourself from that which you fear), will cancel (forgive) your sins and forgive you. Allah is extremely Bountiful.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Allah shall create an escape (*from difficulties*) for the one who fears (*disobeying*) Allah (*one who has Taqwa*)...

...and shall provide for him (*what he requires*) from sources that he never expected (*to receive provisions from*).

The solution to all our problems lies in adopting Taqwa. This is why we have come to the Khanqah to acquire this Taqwa. May Allah ﷻ let us spend our time correctly irrespective of the duration, whether 10 days, 20 days or 40 days. Fortunate are the brothers who are spending their 40 days, and for life I can promise you, you are going to see the fruit of it and benefit. May Allah give us all Taufeeq, Insha'Allah.