

A PRACTICAL WAY OF VALUING TIME



SHAYKHUL-ḤADĪTH ḤAḌRAT MAWLĀNĀ
MUHAMMAD SALEEM DHORAT ṢĀḤIB
DĀMAT BARAKĀTUHUM





Life is a very precious and valuable gift of Allāh ﷻ. One who values this gift acquires success in this world and the hereafter. On the other hand, one who does not value it and wastes it will see failure in both worlds. Therefore, it is of utmost importance to value this great gift and utilize it properly.

There are many ways one can manage their time and value it. One very effective method is **Murāqabah** and **Muḥāsabah**.

Murāqabah means to supervise or oversee. Muḥāsabah means taking account of one's activities.

If a person is punctual with their Murāqabah and Muḥāsabah, they will notice very soon that they are not wasting a single moment of their life.

Murāqabah

The first step is Murāqabah. When doing or saying something, think about it in the following manner, ask yourself the following questions in order.

Question 1. This step that I am taking, this word that I am uttering, this action that is coming into existence, is it going to bring me benefit in the hereafter or not?

If the answer is **yes**, then ask the next question.

Question 2. Is it farḍ?

If the answer is **yes**, then you must do it. If the answer is **no**, then you should try your best to do it.

If the answer to question 1 was **no**, meaning the action is not beneficial in the hereafter, then ask the next question.

Question 3. Is this action going to bring me destruction in the hereafter?

If the answer is **yes**, then you must stop immediately. If the answer is **no**, then ask the next question.

Question 4. Is it beneficial for me in this world?

If the answer is **yes**, then carry on if you want to. If the answer is **no**, then **stop**.

So this is Murāqabah, which needs to go on twenty-four hours a day. It will seem difficult in the initial stages because you will find yourself doing two things at one time. You are having to talk and think, do something and think. But if you are punctual with your Murāqabah, then over time you will notice that it has become natural to you.

I recall the ladies of villages in India who carry pitchers of water on their heads without having to hold them with their hands. They walk, talk to people and wave to passers-by because their task has become natural to them, and without any difficulty the mind stays engaged with the task at hand. Laxity and negligence in the initial stages will make it difficult to get a grasp on Murāqabah. Hence, effort will need to be exerted in the initial stages.

Muḥāsabah

The second step is Muḥāsabah. After doing or saying something, think about it in the following manner.

Question 1. Was what I did of benefit to me in the hereafter?

If the answer is **yes**, be grateful to Allāh ﷻ.

If the answer is **no**, ask a second question.

Question 2. Was it destructive for my hereafter?

If the answer is **yes**, then immediately repent and make a firm resolution not to do the same again. But if the answer is **no**, then ask the next question.

Question 3. Was it beneficial in this world?

If the answer is **yes**, then it is okay. If the answer is **no**, then that means it was *lā y'anī* (futile) so you must repent.

If you are doing a particular thing over and over again, and every time you do Muḥāsabah and ask yourself whether it is beneficial in the hereafter, the answer is no; you will slowly come to realize that what you are doing is something wrong. If you do not do Muḥāsabah, you will mostly not realize.

If a person continues with this Murāqabah and Muḥāsabah, then InshāAllāh, Allāh ﷻ will grant them the ability to utilise their time in doing good.

As far as Murāqabah is concerned, it has to be carried out before and during an action. As for Muḥāsabah, there are two methods: either Muḥāsabah after every action, which is the best option, or Muḥāsabah once a day, reviewing one's actions over the previous twenty-four hours.

Once a day, sit down and think about your activities in the past twenty-four hours. If you did something that was beneficial for the hereafter, then be grateful to Allāh ﷻ, and if it was not beneficial but destructive, then repent. If it was not destructive for the hereafter, then ask whether it was of benefit in this world. If it was, then be grateful to Allāh ﷻ, and if not, then repent.

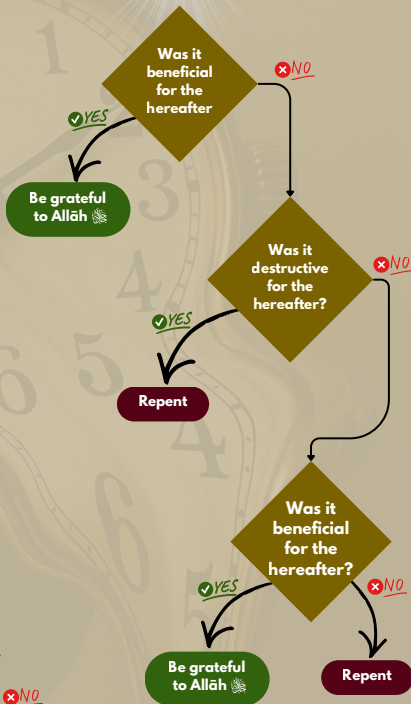
May Allāh ﷻ grant us all the tawfīq to practice Murāqabah and Muḥāsabah in order to value this great blessing of time that He has granted us, and reap its fruits in this world and the hereafter. Āmīn.

HOW TO GUARD YOURSELF AGAINST DOING WRONG

Murāqabah (Pause & Think)



Muḥāsabah (Self Accountability)



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*There are two blessings in
which many people are in loss:
good health and free time.*

-Prophet Muḥammad ﷺ

Ṣaḥīḥ al-Bukhārī

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About Us

Al-Hikmah Academy is dedicated to fostering spiritual awareness and reflection on life's deeper purpose. Through educational programs, community initiatives, and publications, we promote the pursuit of beneficial knowledge and the cultivation of virtuous character traits such as sincerity, compassion, humility, and patience, all grounded in the Islamic tradition.

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