

"By the Time, Indeed all of mankind is in a state of loss, except those who have Imān, Conduct righteous actions, call each other to the Truth, And call each other to having patience." AL 'ASR 110:1-2

TIME | BEFORE IT'S TOO LATE...

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INTRODUCTION

Ibn `Abbās ؓ relates that the Messenger of Allāh ﷺ said, “There are two bounties in which many people are deluded: well-being and free time.”

al-Bukhārī

The truth of these words can be seen in every land and among every people. While our time is always decreasing, we act as if we have more than enough of it, as we throw it away behind everything useless. So we're cheated out of making the most of the enormous opportunity that every moment presents. `Alī ؓ used to say, “People are asleep; when they die they wake up.”

Kashf al-Khifā'

This booklet has been written to help the reader appreciate the true value of time in the light of the Qur'ān and Sunnah and so make the most of this bounty before it ends. It is followed by a diary to help you plan into your life the important things which so easily get left out otherwise. “There is no intelligence like planning,” said the Prophet ﷺ.

Ibn Mājah, Ibn Ḥibbān

The cover design of this book is the reproduction of a diagram that the Messenger of Allāh ﷺ once drew: a square with a line running through it, jutting out at one end, and with little lines coming towards the centre line. He ﷺ explained it saying, “This is man, and this (square) is his time of death surrounding him, and this (line) which extends from the square is his hopes and ambitions, and these small lines are afflictions. If this one misses him, that one grabs him; if that misses him, another grabs him.”

al-Bukhārī

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْعَصْرِ ﴿١﴾

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

In the name of Allāh, the Merciful, the Beneficent.

*"By (the testimony of) Time:
verily Man is in loss,
except those who have Faith
and do righteous deeds
and exhort one another to Truth
and exhort one another to patience."*

al-Qur'ān, 103:1-3

Imām ash-Shāfi`i said, "If people pondered over this sūrah (al-`Aṣr), it would be enough for them." Ibn Kathir

The Value of Time

Time is money. So goes the most used metaphor for time in the English language. It is true that time can be used to make money and wasting time may also mean losing opportunities to produce wealth. Yet this metaphor grossly underrates the worth of time. It's like a child saying that money is sweets; he'd be right in the sense that money can be used to buy sweets. But adults will laugh at him because the statement implies that sweets are the most important object that money can buy. Similarly "Time is money" implies that money is the most important thing that can be obtained through time.

So then, what does time more correctly equate to? The verses of Sūrah al-`Aṣr are a good starting point in finding out the answer to that. Allāh ﷻ makes a statement declaring that the whole of humanity – every last person – is in *khusr*, a state of tremendous loss and deficit, **except** for those who believe in the truth and act in accordance to it, encouraging others towards it and to hold firmly onto it in the face of challenges. And He ﷻ prefixed this momentous proclamation that touches on the life of every man, woman and child who has ever lived or will do so with an oath: "By Time."

In the Qur'ān, Allāh uses oaths to emphasise the importance or significance of what is to be mentioned. This immense statement could not have been preceded by a more significant preposition. By swearing by time before declaring the vast majority of people to be in a state of loss, Allāh tells us, firstly, that Time itself is a witness to this claim – our own history vouches for the fact that most who have ever lived have been incredible failures, and, secondly, that the reason most people are in a state of loss is precisely because of their misuse of time. Many other Sūrahs also highlight the importance of time by beginning with oaths made on the mechanisms through which time can be measured: "*By the star when it sets*" (53:1), "*By Dawn*" (89:1), "*By the*

Sun" (91:1), *"By Night"* (92:1), *"By the morning light"* (93:1), etc. So why all the emphasis on time? Quite simply, because time is nothing other than life itself.

Only Hours and Minutes...

Time is quite literally the only thing that you come into this world with, and the only thing that you have throughout life. Time is what your life is made of; after all, what else are you but hours and minutes? And yet, though it's the only thing that is really yours, ironically it's always leaving you, ever decreasing. It doesn't stop for a moment or slow down; the clock carries on ticking even when you sleep. If life is a process that leads to death, technically speaking, we are all dying. Ever thought of that before? Every second of your life that passes you by, your life has just decreased by one second. Time is all that stands between you and death, and there's one second less of it now. Aren't we really, every one of us, detainees on death-row, condemned to die and watching helplessly as that determined moment gets closer and closer?

Did they say "Time is money"? What madness! A single second could not be bought for all the gold and silver, platinum and diamonds that the world has ever had. Except that we don't realise its value until we see Death staring us in the face. Only when our last breath escapes our lips will we realise what the value of time was. But then, it will be too late to do anything with it. `Ali ﷺ once addressed the people saying, "The (life of this) world moves away from you with its back turned,"— that is, with every passing second, it leaves you... "while the Hereafter comes towards you head-on, and both of them have sons..."— that is, devotees.

al-Bukhari

So if this is the truth of our lives, it becomes clear that time is invaluable. Every one of us comes into this world with only a limited

amount of it – each child is born with its time and date of death as firmly fixed as its time and date of birth – and every moment we’re getting closer to the end of our time. If it’s been, let’s say, 5 minutes since you picked this booklet up, you are now 5 minutes nearer death than you were then: you’ve just lost 5 minutes of a limited life. What we do with time, then, is *crucially* important because, very soon, it’s going to be all over; we can’t afford *not* to make sure we invest it in the most profitable deal possible.

And yet, time is probably – no, *definitely*, the most undervalued and unappreciated asset we have. Nothing else is as wasted and abused by human beings world-wide as time is. Not only do we waste time, we actually go out of our way to get hold of gadgets to help us waste it as effectively as possible! How much time (and money) do we spend on computer games and following sports, and behind trying to keep up with an increasingly insane fashion market? In the world we live in, the entertainment industry is one of what is described thus “*Know that the life of the world is but play and amusement, and pomp and boasting among yourselves, and competing in wealth and offspring...*” (57:20) Men talk of killing time, while time quietly kills them.

Or maybe we’re not wasting our time but spending it behind something that we consider, and that the world assures us, is a worthwhile pursuit – the world. Surely striving behind material progress and development, to raise our standard of living and contribute to the common good, has to be commendable?

Well, it might have been, if it hadn’t been for the fact that – in the vast majority of cases – it seems to come at an incredibly high price: missing out on the everlasting for the sake of the short-lived. After all, everything that you work hard acquiring, all the money you strive to earn, the smart clothes you want to be able to wear, the slick car you want to drive, the nice house you want to live in, – what will it all

amount to when your time finally runs out? Will you not be just as empty-handed once it's time to go, and you've spent a whole lifetime running away from this want, but are to be as you were when you first came? It does **not** make good business sense (or, indeed, any sense, full stop) to invest one's total capital in a venture whose sum return is zero!

What, then, should be our relationship with the Dunyā? The Aḥādith of the Messenger of Allāh ﷺ give us a good idea. "What have I to do with this world? My example in the world is but like that of a traveller who rests in the shade of a tree, then is refreshed and moves on" (at-Tirmidhi). In another Ḥadith, the Messenger ﷺ advises a Ṣaḥābī, "Be in the world as though you were a traveller or wayfarer." al-Bukhārī

Let's relate this to a modern-day equivalent. Consider a person who needs to go to a far-off city, and so makes his way to the local train station. He's purchased his ticket and has forty-five minutes left for the train to arrive, so he goes and sits in the waiting room. He has a hundred pounds with him, which is all he has for the rest of the journey. Sitting in the waiting room, he notices that the furniture is worn and tatty, the plaster is peeling off the walls, and the carpet is threadbare and filthy. Now, what would you think of this person if he were to become so bothered by the sad state of the waiting room that he picked up his phone, called the local interior decorators and furniture outfit, and arranged to have the waiting room done up?

We'd all say he's mad! Anyone with the least bit of sense wouldn't even give the waiting room a second glance, because A: it's not his, so why bother?; B: he's going to have to leave it before he'll even get to see the result of his work, much less enjoy it; and C: he only has a limited budget, wasting all his money on something that won't even benefit him is going to mean he won't have any money when he most needs it. Any sensible person would spend that time and money thinking about the journey ahead of him and the destination that he is

headed to, by maybe buying something for the journey, making a booking at a hotel to stay at, getting in touch with the people he's going to meet over there, etc.

This is the example of our lives in this world. We are all sitting in the waiting room of the world, waiting for the arrival of the Angel of Death, our train, to take us to our final destination: the Hereafter. And yet, instead of spending this little time ensuring that everything's in order and as comfortable as can be at the place we're headed to for eternity, we have become so enthralled by the waiting room that we exhaust everything we have doing it up, the world that we must soon leave never to return, only to turn up completely empty handed at Forever.

Allāh tells us that those who made the world the peak of their aspirations will say on the Day when they will realise how awful a mistake they made: *"Our Lord! We have now seen and heard, so send us back; we will do good - we do indeed (now) have firm faith!"* (32:12) But their pleas will be answered with only: *"Did We not grant you a life long enough for him who would reflect to reflect (and so take heed)? And there came to you the warner (too); therefore taste now (the punishment), for the unjust have no helper"* (35:37). Imām al-Bukhārī said 'the warner' refers to ageing. This, dear brother or sister, is the terrible reality for those who do not utilise the precious time of this life correctly. Now we see exactly how much of a loss humanity is in.

ʿAlī ؑ concluded the quote about this world ever leaving us and the next world ever drawing nearer with the words, "So be you from the children of the Hereafter, and be not of the children of this world; for today is but action, there is no reckoning, but tomorrow shall be only reckoning, there will be no (time left for) action" (al-Bukhārī). One sincere tear out of remorse over one's deeds and the fear of Allāh today can be enough to put out all the Fires of Hell, because you still have time. On Judgement Day, however, an ocean of tears will not be able

to help a person who had no time for Allāh here.

Dunyā Vs. Ākhirah

Right now, you have time. You may think that you don't, that you're so busy and have so many commitments that you have no time, but you still do. You'll know when you really don't have anymore time: you'll be dead. Until then, it's precisely because you *do* have time that you're alive. So why is it that we find it so difficult to make time for Allāh and for our own eternity? Allāh tells us why: *"Nay, but you give preference to the life of this world, while the Hereafter is better and more lasting"* (87:16-17). It's because we've given this world priority over the next. Its temptations glitter before our eyes and make our mouths water, as its warnings ring clear in our ears and strike our hearts with fear. And so we get so drawn into its game that we completely lose sight of real success and real failure: the success and failure of eternity.

How do we manage to get up early in the mornings when we have to make it to work or catch a plane or something of that sort, but find it so difficult to make our pre-dawn meetings with the Lord of the Worlds? Why do we have enough time to surf the Internet or couch out in front of the TV, but don't have time to read the Book of Allāh, sent down from the heavens? Why can we interrupt work to go to the toilet or even for a cigarette, but not to bow down before the King of kings? Think about this: every time you miss a Ṣalāh because you're too busy doing something else or just can't be bothered, in practical terms you've chosen to bow down before whatever you're involved in instead of bowing before Allāh. *"So have you seen him who makes his desire his god, and (so) Allāh sends him astray despite (his) knowing (the truth), and seals up his hearing and his heart, and places a covering over his sight? Who can then guide him after Allāh?"* (45:23)

Allāh warns us loud and clear about this Dunyā which He Himself

created that we don't make the fatal mistake of falling under its spell and giving it priority over what will matter forever: *"O mankind, indeed the promise of Allāh is true, so let not this present life deceive you, nor let the great fraudster deceive you about Allāh!"* (35:05) Just how great a deception is the deception of the Dunyā?

The Messenger of Allāh ﷺ tells us that, "Of those condemned to the Fire, the person who had enjoyed the most luxuries of the people on Earth will be brought forward on the Day of Judgement, and he will be dipped just once into the Fire. Then it will be said to him, 'O son of Ādam, have you ever seen goodness at all, or has any delight ever passed your way?' He will answer, 'No, by Allāh, O my Lord.' And of those who are to go to the Garden, the person who had suffered the greatest affliction of the people on Earth will be brought forward, and he will be dipped just once into the Garden. Then it will be said to him, 'O son of Ādam, have you ever seen affliction at all, or has any hardship ever passed your way?' And he will answer, 'No, by Allāh, O my Lord; affliction has never come upon me, nor have I ever seen hardship.'"

Muslim

How can it be possible that a single moment in Hell would make the person who had enjoyed the greatest amount of luxury and pleasure ever, forget a whole lifetime of enjoyment, and that a single moment in Paradise would make the person who had undergone the greatest amount of suffering and pain ever, forget a whole lifetime of hardship and sorrow? The answer to this lies in another Ḥadīth of the blessed Messenger ﷺ. "By Allāh," said the Prophet of Allāh, "the world in comparison to the Hereafter is nothing but like if one of you were to place his finger in the ocean, so let him see what (portion of the ocean) he brings back."

Muslim

This life with everything in it in relation to the life of the Hereafter is compared to the tiny droplet that would hang off the tip of your finger

before the vastness of the ocean! And so seventy or eighty years of the enjoyment and pleasure of this world, when compared to a single instant of the punishment and misery of the Hereafter, will be like placing a droplet of delight into an ocean of pain – it would instantly vanish into nothingness. And seventy or eighty years of the suffering and woe of this world, when compared to a single instant of the enjoyment and pleasure of the Hereafter, will be like placing a droplet of pain into an ocean of delight – it, too, would instantly vanish into nothingness.

The point is that this world is so limited and finite, that any effort behind it will only yield short-lived benefit, if any, whereas that which is with Allāh lasts forever. Allāh says, *“That which is with you finishes, and that which is with Allāh remains”* (16:96). If the Dunyā is the object of your efforts, you have set your lifetime’s work on a foundation that is about to crumble, while if it is Allāh that you aspire for, know that Allāh lives and never dies. *“All that is on (the Earth) will perish, and there will remain (only) the Countenance of your Lord, the Lord of Majesty and Honour”* (55:26-27).

The Greatest Regret

It is on the Day of Judgement, when all of mankind will be assembled before the Lord of the heavens and the earth, that the stark truth of what the life of this world was all about will really hit us. On that day, those who felt very pleased with themselves for their achievements here and who were continually congratulated by everyone else for their ‘success’ will realise that every single moment of life that wasn’t spent in pleasing Allāh was spent in an utterly futile pursuit. And looking back at a whole lifetime of aspirations and hard work, when it truly hits home that it was all a complete waste, and that he or she missed out on attaining the one thing that really mattered, that will be the greatest, most awful time of regret for a person. But Allāh has

already told us this:

“Lo! We have warned you of a punishment near at hand: the day a man will see what his own hands had sent forward, and the rejecter of Truth will cry: Ah! Would that I were dust!” (78:39)

“O you who believe! Fear Allāh, and let every soul look to what it has sent forward for Tomorrow. And fear Allāh: Lo! Allāh is well-acquainted with all that you do.

And be not like those who forgot Allāh, so He caused them to forget their souls. It is these that are the evil-doers.

Not alike are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that are the victorious” (59:18-20).

In fact, regret is something that everybody will experience once this life is over, because each and every person will wish that they had spent all of their time doing good. The Messenger ﷺ once said, “None dies except he is regretful.” The Ṣaḥābah asked, “And what will be his regret, O Messenger of Allāh?” He replied, “If he was righteous, he will regret not having done more, and if he was an evil-doer, he will regret not having relented.”

at-Tirmidhi

Indeed, even the people of Paradise, with all of the pleasures and happiness of the Garden, will still wish they had spent their lives even better. “The people of the Garden will not feel sorry,” said the Rasūl ﷺ, “except upon any moment that passed them by in which they had not remembered Allāh” (aṭ-Ṭabrānī in al-Kabīr). Think about it: the Messenger of Allāh ﷺ tells us that the words “*al-Ḥamdu lillāh* fill the scales (of good deeds), and *Subḥānallāh* and *al-Ḥamdu lillāh* fill the expanse between the heavens and the earth (with virtues)” (Muslim). It doesn’t take two seconds to praise and glorify Allāh, but it can earn one staggering reward. Once our time is well and truly up, how many seconds will we wish we’d spent in the remembrance of Allāh instead

of earning His anger in wasteful actions?

First Things First

And yet we can't just ignore the world, or disassociate completely from it – indeed, Allāh Himself says of those who divorced themselves from the world and confined themselves to worship in monasteries: *“And monasticism they invented – We did not ordain it for them – except to seek the Pleasure of Allāh”* (57:27). But because our time in this world is so short and because what we do today we will face their consequences, we have to be absolutely sure that we have our priorities straight. That means first things first. What is first? It is Allāh, *al-Awwal*, the First, because He is also *al-Ākhir*, the Last. He is the One that it all began with, and, at the end of the day after all's been done and said, the One all shall return to.

Make time for Allāh and everything else falls into place. Do it the other way round and you never get to make it for Allāh, and find yourself ultimately frustrated in your worldly pursuits. The Messenger ﷺ said, *“Allāh, the Exalted, says: ‘O son of Ādam, free yourself for my worship (for some time), and I will fill your breast with contentment and put an end to your need. But if you do not do so, I will keep your hands ever busy and I will not put an end to your need.’”* at-Tirmidhi

Time saving has been one of the key objectives driving the engine of industrial revolution and technological development in the past few centuries. Virtually all new inventions have aimed at saving time and therefore money. And certainly the list of such inventions and their achievements in speed are mind-boggling. Today men, materials, and ideas can be moved from one place to another at an astonishing speed. The tasks that used to take months and years can be finished in minutes. And yet there is something ironic about all this development. Despite the tremendous explosion in timesaving gadgets, life has

become busier than ever before. Overall we can't show much for all the time that has been saved.

We are all very busy, but at the end of the day we can't tell what we have been busy doing. Where has all the saved time gone? In what way have our lives become more productive? Just take the Internet as an example: how it has made it possible for information to move all over the world in seconds. And then see how the same medium is being used to waste countless hours in frivolous discussions in chat rooms or meaningless net surfing!

To put things in perspective we need to look at our own past. Consider the period of early Muslims when none of these technological marvels were available. There is a common notion that people then leisurely lived in sleepy little towns and had little to do. Actually, that was a period of unprecedented activity in all fields of life! Theirs was a period of intense activity during which nearly half the known world came under the banner of Islām. Coming from a most backward part of the world, they introduced a new civilization to the world that was proud of its civility, meaning and purpose.

In personal life they used to spend a lot more time in worship than we do, most of them spending big parts of their nights in individual prayers. This would seem to leave a lot less time for other pursuits in life. We also know that means of communications were so poor then, that sometimes they had to travel on horseback for weeks or months to go to another area, say, to collect a report of a Ḥadīth from someone who had heard it directly from the Prophet ﷺ. Yet, during this period and despite all the logistical problems, together they collected the hundreds of thousands of Aḥādīth that have been compiled into voluminous collections and are available today! And this is just one aspect of their work! How in the world did they find time for that?

The answer is simple. They put Allāh first, and so they valued time as the gift whose proper or improper use would determine the outcome of eternity. They took the Prophet's advice very seriously when he said, "Value five things before five other things: your youth before old age; your health before sickness; your prosperity before poverty; your free time before becoming too busy; and your life before death" (at-Tirmidhi). `Ubaydullāh ibn Hiṣn ؓ reports that whenever two Companions met they would not depart till they had recited Sūrah al-`Aṣr to each other, reminding themselves of the eternal loss that everyone faces if they waste away their time in foolish pursuits (Ibn Kathīr). They did not waste any moment of their lives in gossip, useless talks, or meaningless pursuits.

The Destroyer of Pleasures

The reason we're able to treat time with so much disrespect and waste it away so easily is because we are so unconscious of the most certain aspect of life: death. Imagine you know that you're going to die tomorrow: you have 24 hours left to live. How would you spend this remaining time? Would catching one last episode of your favorite soap be on your priorities list? Would window shopping around town or chatting to your friends get a slot in your last few hours? How much importance would you now give to dressing up to impress? In fact, how much would you now care about other people's opinion of you? Chances are, the only one whose opinion would now matter is Allāh's.

Suddenly, every single second would become unbelievably valuable. Every word that you spoke would have to be one that would benefit you, every action in accordance with Allāh's pleasure. Would you allow a single second to pass by without Dhikr? Would you allow yourself even one little sin? And yet, these seconds ticking by us right now are just as crucially important and valuable! With every one of them, we lose one more second of life, come one second closer to

death. Ignoring it doesn't change this fact, it only changes how we treat it.

It is amazing how a lot of our own "confusions", frivolous arguments, excuses (for why we cannot do this or avoid that), or plain laziness can melt away when we visualise ourselves in our grave! Death settles a lot of arguments. Its remembrance can do that too. This is why the Messenger of Allāh ﷺ urged us, "Remember much the Destroyer of Pleasures: Death" (at-Tirmidhi), and said, "And count yourself among the people of the graves" (at-Tirmidhi).

So Much To Answer For...

On the Day that we all will have to stand before Allāh, the first questions will be faced with will be regarding this precious gift of time. Ibn Mas`ūd ؓ reports that he heard the Messenger of Allāh ﷺ say, "The foot of the son of Ādam will not be able to move from its place before his Lord on the Day of Judgement until he is asked about five things: his age, where he exhausted it; his youth, where he wore it out; his wealth, where he earned it from, and where he spent it; and what did he practice of that which he knew?"
at-Tirmidhi

The only way we can make the most of this time of ours is to get serious with it. `Umar ؓ once said, "Take yourselves to account before you are taken to account, and weigh up yourselves before you are weighed up, for the accounting will be lighter on you tomorrow that you take yourself to account today. And adorn yourselves for the Greatest Presentation: *'The Day that you shall be presented (before Allāh) – no secret of yours will remain hidden'* (69:18)."

We can begin by asking some simple questions to ourselves, like: How many hours a day do I watch TV? Do I spend anywhere near that

amount of time in something which is pleasing to Allāh? How much of what I talk about is going to be to my favour on Judgement Day, and how much to my disadvantage? How much of my time do I spend in trying to make Forever good for me, and how much of it goes on 'doing up the waiting room'? And how much of it goes on that which neither benefits my Ākhirah nor my Dunyā? It can all be reduced to this one question: How much of my time will I be glad of once I've died, and how much of it will I bitterly regret? Do the maths and work it out. And then ask yourself if you're happy with what you see.

Time to Make a Change

Someone quite cleverly said, 'if you fail to plan, you plan to fail'. The rest of this booklet is for you to use as a diary to help you plan into your day what you need for Tomorrow, especially if you're not happy with the state of today after asking yourself the above questions. We haven't put in the dates so that you can start using it now, whenever 'now' is. There are so many things that can become a part of your every day if only you stop and decide where they can fit in.

Ṣalāh is the first act of worship that you will be asked about by Allāh – not praying, or not praying on time, is simply *not* an option. Whatever it is you do, you **can** make the time to offer your prayers on time. Use the diary to identify when (within the Ṣalāh times) you will do your prayers in view of how your day looks with study or work.

Some time of every single day of ours should be for reciting the Book of Allāh and reflecting on its guidance. If you're not already doing this, start with something manageable, say 15 minutes, at a set time every day and then slowly work your way up. The best time for this would be in the mornings. Again, take a look at your daily routine, work out where it can go, pencil it into the diary, and fill your day with the blessings of the Qur'ān.

Set aside some time everyday for remembering Allāh through Dhikr and contemplation. Dhikr means 'to remember', so it needs to involve the heart and mind, and not just the tongue. This means sitting alone at a quiet place for some time daily, again, starting with something manageable. And also again, **you can do this!** Just find out when, fix it, put it into the diary, and then at that time every day, tell yourself that you have an appointment with Allāh. Everything else can wait!

Also fix a time for some serious reading up on your Dīn. If this can't be every day, then every other day, or at least, once every week. What matters is the consistency. Increasing in knowledge and practice little by little but regularly will take you a long way with the help of Allāh. Decide when and put it into the diary. Use the 'Notes' section of the diary for this and other things you want to make a part of your week.

The Messenger of Allāh ﷺ said, "The most beloved of actions in the sight of Allāh are those which are most lasting, even if they are few."

al-Bukhārī

Lastly, do remember to set aside some quality time everyday to speak to your Maker through Du`ā'. As well as making the prayers that you know from the Qur`ān and Sunnah, turn to Him with your worries and needs, and ask for His help in your Dīn and Dunyā. Pray for your family and loved ones, and for the whole Ummah of the Messenger of Allāh ﷺ, the believers and the non-believers. And remember that the greatest of all of our needs is Hidāyah (guidance and ability from Allāh).

You will notice that the diary only goes on for 9 weeks. If you manage to keep with your daily and weekly projections for that long, Inshā' Allāh doing your Ṣalāh on time, reciting the Qur`ān, making Dhikr, and continuing to increase in knowledge should all become a part of your system by then. If you feel you could still do with putting pen to paper

to help you remain consistent on practicing, get in touch with us (see back cover for contact details) for a more extensive diary.

The diary is followed by two 365-day charts. One is to help with keeping track of your Ṣalāhs after you've moved on from using the diary. Simply tick the corresponding boxes to the Ṣalāhs as you go. Any Ṣalāhs missed will be visible, enabling you to make them up as soon as possible.

The second chart is for making up prayers you may have missed in the past that remain undone (Qaḍā'). The first thing you need to do is work out how long a period you have to make up for. This may be from the time you reached puberty until recently. You need to work this out to the best of your ability; remember, it's better to be safe than sorry. Then for each day, you will have to make up for six prayers: the five plus Witr.

The chart only covers a year, so if you need a longer period, photocopy the chart for as many years as required. If there have been sporadic prayers that you missed after trying to become constant in Ṣalāh (e.g. those during work, or Fajrs) calculate to the best of your ability how many these would have been per month. Then simply draw a line through the rest of the days of that month, and you will be left with prayers that need making up for.

Using the chart to track your progress, start making up those missed prayers. Try to do the equivalent Qaḍā' Ṣalāh with every one of the daily ones you pray, that way you'll clear a day's worth of missed prayers everyday. If you can't manage to do a whole day's worth everyday, do what you can and tick just that off, so you know what still remains outstanding. Better get them out of the way today while you still have time before getting pulled up for them tomorrow when you're completely out of it.

How to use the Daily Diary and Salah Charts

eg.

MONDAY

Date 04/ 10/ 05

Your Prayer Times

.....
must read meaning and tafsir of 5 new verses

Fajr 5.30am

.....
football after asr - promise myself not to play rough

Zuhr 1.30 (lunch!)

.....
bayaan after isha at masjid - grab khalid and ahmad

Asr 4.00 (t break!)

Maghrib 6.26

Isha' 9.20 (After dinner)

.....
Qur'an Recitation 20 mins Dhikr and Contemplation 10 mins b 4 bed
.....
after maghrib

Du`a' 5 mins after fajr, salah

- My keys
- X Salah performed on time
 - / Salah performed late
 - Salah not yet performed

daily salah chart and qada'
(making up for missed prayers)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
X	/	X	X	X			/	/				X									
/	X	/	/	X	X	/	/	/	X	X	/										
X	X	X	X	X	X	X		X	X	X	X										
X	/			X	X	X	X	X			X										
/				X			X														
/				X																	

Mark in the salah chart and cross off how many prayers you have performed

MONDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'ān Recitation

Dhikr and Contemplation

Du`ā'

TUESDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'ān Recitation

Dhikr and Contemplation

Du`ā'

WEDNESDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'ān Recitation

Dhikr and Contemplation

Du`ā'

THURSDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'ān Recitation

Dhikr and Contemplation

Du`ā'

FRIDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'an Recitation

Dhikr and Contemplation

Du`a'

SATURDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'an Recitation

Dhikr and Contemplation

Du`a'

SUNDAY

Date Beginning / /

Your Prayer Times

Fajr

Zuhr

`Aṣr

Maghrib

`Ishā'

Qur'an Recitation

Dhikr and Contemplation

Du`a'

NOTES

Work under study

Day(s) & Time for studying

Month One

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Fajr																															
Zuhr																															
'Aṣr																															
Maghrib																															
'Ishā' and Witr																															

Month Two

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Fajr																															
Zuhr																															
'Aṣr																															
Maghrib																															
'Ishā' and Witr																															

Month Three

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Fajr																															
Zuhr																															
'Aṣr																															
Maghrib																															
'Ishā' and Witr																															

Month Four

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
'Aṣr																														
Maghrib																														
'Ishā' and Witr																														

Month Five

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
'Aṣr																														
Maghrib																														
'Ishā' and Witr																														

Month Six

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
'Aṣr																														
Maghrib																														
'Ishā' and Witr																														

Month Ten

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
‘Aṣr																														
Maghrib																														
‘Ishā’ and Witr																														

Month Eleven

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
‘Aṣr																														
Maghrib																														
‘Ishā’ and Witr																														

Month Twelve

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Fajr																														
Zuhr																														
‘Aṣr																														
Maghrib																														
‘Ishā’ and Witr																														

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
BISMILLĀHIR - RAḤMĀNIR - RAḤĪM.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW-WA FIL
ĀKHIRATI ḤASANATAW-WA QINĀ `ADHĀBAN-NĀR.

*Our Lord! Give us good in this world and good in the Hereafter,
and defend us from the torment of the Fire!*

al-Baqarah 2:201