

An Encouragement to be Sincere and Preserve Ones Time

My Advice to Women, Part 2

By Umm Abdillaah al-Waadi'eeyyah

Imaam al-Bukhaari, may Allaah have mercy upon him, reported on the authority of 'Umar (Radyi Allaahu 'Anhu) who said that the Messenger of Allaah (Salla Allaahu 'Alayhi wa sallam) said,

"Verily, deeds are but by intention and every person will receive what they intended. Thus, he whose migration was for Allaah and His Messenger, then his migration is for Allaah and His Messenger; and he whose migration was to achieve some worldly gain or to marry a woman, then his migration is for that which he intended."¹

I advise myself and you to fear Allaah (At-Taqwa)², The Mighty and Majestic, in secret and in the open, and that we perform actions purely seeking the Glorious Face of Allaah.

Additionally, that we do not perform any action showing off or boasting, and I advise that we hold firmly onto our religion, for we will certainly be held accountable before Allaah, The Mighty and Majestic.

In the saheehayn there comes on the authority of Adee ibn Haatim that he said that the Messenger of Allaah (Salla Allaahu 'Alayhi wa sallam) said,

"There is not one of you except that his Lord will speak to him and there will not be any translator (At-Tarjumaan)³ between them. So he will look to his right and he will not see except that which he has prepared; he will look to his left and not see except which he has done and he will look in front of him and he will not see except the hellfire in front of his face. Fear the fire even if it be with half a date."

And Allaah, the Mighty and Majestic, did not create us in play. The Most High said:

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
(Al-Mu'minoon 23:115)

The Most High said:

¹ (Al-Fath 1/135)

² An all inclusive term that means to obey Allaah and His Messenger.

³ A person that translates from one language to another.

We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
(Al-Ahqaaf 46:3)

Instead, He created us for a great purpose.

He, the Most High said:

**And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).
(Adh-Dhaariyaat 51:56)**

Worship linguistically means: **Submission and humility**. And it is said (in the Arabic language): a path is Mu'abbad (levelled or trodden). Levelled meaning Mudhallal (rendered submissive).

Technically (Islamically) it has been defined by Shaykhul-Islam ibn Taymiyyah as: **"An all inclusive word used for everything which Allaah loves and is pleased with, from both sayings and actions, apparent and hidden."**

It is as if we have been created for this worldly life, to eat, to drink and to play, as we fail to perform that which Allaah wants from us. Contrary to that, we rush to the opposite. So don't let this worldly life divert you, as a lifespan is very short.

Surely the one who uttered (these lines of poetry) spoke the truth,

**"The life span is too short a period to be wasted in calculation
Seize its hours; for it passes with the passing of the clouds."**

Furthermore, even the world itself has a very short lifespan as Allaah, the Most High, said:

**Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allaah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.
(Al-Hadeed 57:20)**

He, the Most High said:

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth

mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allaah is Able to do everything.
(Al-Kahf 18:45)

The Most High said:

Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.
(Yunus 10:24)

The Companions, may Allaah be pleased with them, who had the utmost zeal (in aspiring for good), only asked for paradise and they didn't desire anything else.

Imaam Al-Bukhaari reports on the authority of Abu Hurairah (Rady Allaahu 'Anhu) that he said,

"An Arab Bedouin came to the Prophet (Salla Allaahu 'Alayhi wa sallam) and said, "Direct me to something that if I performed it, I would enter Paradise."

The Prophet (Salla Allaahu 'Alayhi wa sallam) responded, "Worship Allaah and do not associate anything as a partner with Him. Establish the prayer, give zakaat and fast Ramadhaan."

The Bedouin said, "By the One Who my soul is in His Hand I will not increase upon that."

So when the Bedouin departed the Prophet (Salla Allaahu 'Alayhi wa sallam) said, "Whoever would be pleased to look at a man from the people of paradise then look at him."

Imaam Al-Bukhaari reports on the authority of Anas ibn Maalik (Rady Allaahu 'Anhu) that he said,

"If the Prophet (Salla Allaahu 'Alayhi wa sallam) went to Qubaa he would visit Umm Haram bint Milhaan who used to feed him, and she was the wife of Ubaadah Ibn as-Saamit. He entered upon her one day, so she fed him and then the Messenger of Allaah (Salla Allaahu 'Alayhi wa sallam) slept and then he woke up whilst laughing. She said, "What makes you laugh O Messenger of Allaah?"

He responded, "A people from my Ummah were shown to me whilst they were upon a military expedition in the path of Allaah. They will ride the surface of the sea like kings upon their thrones."

So she said, "Supplicate to Allaah that He makes me from the first of them." He replied, "You will be from the first of them."

She actually did travel the sea and this was at the time of Mu'aawiyah. She fell off her riding beast when she was leaving the sea and died.

This was also reported by Muslim.

Regarding the saying of the Prophet (Salla Allaahu 'Alayhi wa sallam) *"like kings upon their thrones"* Al Haafidh ibn Hajr (11/87) said, "Ibn 'Abdul Barr said, 'He intended by this, and Allaah knows best, that he saw those who travelled the sea whilst upon military expeditions as kings upon thrones in paradise, and his visions are revelation. Allaah has said concerning the people of paradise: *"Facing each other on thrones"* and *"Reclining on thrones"*

Al-Araa'ik: Are thrones inside canopies.

'Iyaad said, "That (explanation) is possibly (correct). But another possibility is that this is news about their actual state when they were upon a military expedition due to their power, uprightness, large number and great quality, as if they were kings upon thrones.

"I say (Ibn Hajr): That the latter explanation is far fetched and the first seems stronger." End of quote from Al-Fath.

Abu Abdir Rahmaan al-Waadi'ee (Shaykh Muqbil) said, "The explanation mentioned by 'Iyaad is closer (to the truth), as Umm Haram said lastly, *'Invoke Allaah, O Messenger of Allaah, that I am from them'*. So he replied: *'You will be from the first of them,'* and it turned out that she was actually from them.

Imaam al-Bukhaari reported in (Al-Adab al Mufrad pg. 177) upon the authority of Abu Hurairah that he said,

"A fever came to the Prophet (Salla Allaahu 'Alayhi wa sallam) and he said, 'Send me to those whom you choose and prefer from amongst your people.' So he sent it to the Ansaar and it remained with them for six days and nights until it became unbearable upon them. So he visited their dwelling place and they complained of this to the Prophet (Salla Allaahu 'Alayhi wa sallam). So he visited their houses one by one, place by place, supplicating for them to be cured. When he returned, one of their women followed him and said, 'By the One Who sent you with the truth, verily I am from the Ansaar and my father is from the Ansaar. Supplicate to Allaah for me like you supplicated for the Ansaar.'

So the Prophet (Salla Allaahu 'Alayhi wa sallam) said, 'What would you like better? If you choose, I will supplicate to Allaah that He cures you or if you choose to have patience, then for you is paradise.'

She responded, 'I will definitely have patience as I do not want to jeopardise paradise.'

This hadeeth is authentic as is mentioned in as Saheeh al-Musnad 2/396.

The attitude of the companions was marvellous. They tolerated these sicknesses and hunger, and they faced the disbelievers with their swords, all this whilst coveting the reward, bounty and paradise.

We complain to Allaah about our state, as the matter of preparing for the hereafter and being serious about it is something rare amongst many of the men,

never mind the women, except for those who My Lord has mercy upon. Verily He is The All-Mighty, The Most Merciful.

Moreover, exerting effort and striving certainly leads to the straight path which has no crookedness.

The Most High said:

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allaah's Religion - Islamic Monotheism). And verily, Allaah is with the Muhsinûn (good doers)."
(Al-'Ankabut 29:69)

And Allaah, the Most High commanded us:

And strive hard in Allaah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior).
(Al-Hajj 22:78)

The Prophet (Salla Allaahu 'Alayhi wa sallam) said, as is reported in Saheeh Muslim upon the authority of Abu Hurairah,

"Strive for that which benefits you, seek aid from Allaah and do not be weak."
His saying: "*Strive for that which benefits you,*" i.e. that which benefits you in your worldly life and your hereafter.

His saying: "*And do not be weak*" is a prohibition of being weak, even though weakness is lesser than laziness as sometimes weakness could be the result of an illness or old age or that which resembles this.

In opposition to laziness for it is dispraise-worthy at all times.

Laziness is the opposite of liveliness. The Prophet (Salla Allaahu 'Alayhi wa sallam) used to seek refuge with Allaah from laziness as he used to say,

"O Allaah, I seek refuge with you from weakness and laziness"

Therefore, the one who has lost in this world is the one whom Allaah has blessed with health and spare time, and he has failed to make the most of them in that which would benefit him.

Imam Al-Bukhaari reports upon the authority of Ibn 'Abbaas that he said that the Prophet (Salla Allaahu 'Alayhi wa sallam) said,

"Two blessings are lost by the majority of the people, their health and spare time."

The soul is in one of two conditions:
It is busy obeying Allaah.

It occupies a person, because if it is not preoccupied it will occupy, but if it finds someone to attend to it properly, then it will be upright.

The poet said,

"Youth, free time and madness ruin a person in the worse way."

Thus, preserve your time and fill it with all the good possible, as it is the most precious of your wealth; especially before you give birth because at that point your free time will be greatest. This is in opposition to the one who has children, because her time is taken up. And Allaah's Aid is sought.

I bring this topic to a close with the saying of the poet,

"Time is the most precious thing that you could be anxious to preserve
And I believe it's the easiest thing to escape you."

And another poet said,

"Pursue (your goals) and do not be annoyed at the (difficulty encountered along the way)

The (hopes) of the pursuer are ruined if they happen to lose heart

Haven't you seen how the frequent rubbing of the rope has left its mark upon the solid rock?"