

Evaluative study on tardiness: Lessons for contemporary Muslims

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Publication date : 05 May 2020

Abstract

Creation of the universe and time is made for a decisive goal. Every creature is given a chance to develop and grow for the ultimate goal which is to worship the Creator, Allah (SWT): Does Man think that he will be left uncontrolled (without purpose)? The answer is no. This paper, therefore tries to highlight how to avoid wastes of time and procrastination. Procrastination is the habit of postponing necessary work. It is an act of laziness and weak faith (*Iman*) to delay today's work till tomorrow. What guaranty do we have that we will live up to tomorrow? Little or nothing is also mentioned of the provision of *Shariah* in respect of tardiness. It is therefore germane to highlight some of these areas of *Sharia* that teach civilized ways of doing things in order to correct the wrong impression of labeling Islamic law as barbaric and archaic law.

Keywords: Universe, goal, Creator, Faith, Sharia

Introduction

According to Cambridge dictionary, Tardiness refers to the quality of being late or slow.¹ In other words, Tardiness is the habit of being late or delaying arrival.²

Tardiness is the opposite of punctuality and it is disastrous in any organization because it brings about lack of productivity, discipline, deliverance, effectiveness, efficiency to mention but a few.

Islam as a religion, preaches and teaches punctuality in promise keeping, and discourages the otherwise; it even gets to the degree of attributing hypocrisy to whosoever breaks promise. Abd Allah b. 'Amr reported the Messenger of Allah (S.A.W) said:

أَرَبِعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدْعَهَا : إِذَا أُوْتِمِنَ خَانَ ، وَإِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ

¹Tardiness. (2019, 11 7). Retrieved from Cambridge dictionary : <https://www.google.com/amp/s/dictionary.cambridge.org/amp/english/tardiness>

²Tardiness. (2019, 11 7). Retrieved from Wikipedia: <https://en.m.wikipedia.org/wiki/Tardiness>

Four characteristics constitute anyone who possesses them a sheer hypocrite, and anyone who possesses one of them possesses a characteristics of hypocrisy till he abandons it : when he talks he lies, when he makes a promise he violates it, when he makes a covenant he acts treacherously, and when he quarrels, he deviates from the Truth.³

Keeping covenants and promises is good which is direct opposite of tardiness for it deals with doing things at their designated times, breaking any of this may induce wrath and anger of Allah on the person which may end with a shameful label before Allah ,the Messenger of Allah (S.A.W) said in the following *hadith*:

وعن ابن مسعودٍ، وابنِ عُمَرَ، وأنسٍ قالوا: قَالَ النَّبِيُّ ﷺ: لِكُلِّ غَايِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ

A banner will be set up for the betrayer on the Day of Resurrection, and it will be said: This is the betrayer of So and so.⁴

In addition to this, Allah (S.W.T) cautioned and warned against lack of fulfilling covenant in His Glorious Book Allah said:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.⁵

Negative effects of tardiness

Tardiness or lack of punctuality causes the following negativities to the subject.

Stress:

Lack of proper planning and time management causes a lot of stress that may result to failure in all aspects. For this reason, the Prophet (S.A.W)warned some of his companions in engaging in some acts of warship without proper planning of their time which may result in getting stress.

عَنْ عَائِشَةَ . رَضِيَ اللهُ عَنْهَا . قَالَتْ كَانَتْ عِنْدِي امْرَأَةٌ مِنْ بَنِي أَسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ " مَنْ هَذِهِ " . قُلْتُ فَلَانَةٌ لَا تَنَامُ بِاللَّيْلِ . فَذَكَرَ مِنْ صَلَاتِهَا فَقَالَ " مَهْ عَلَيْكُمْ مَا تُطِيفُونَ مِنْ

الْأَعْمَالِ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا "

³Bukhari 34 Muslim 58

⁴Bukhaari, 6178; Muslim, 1735.

⁵ Qur'an 17: 34

Narrated by 'Aisha: A woman from the tribe of Bani Asad was sitting with me and Allah's Messenger of Allah (S.A.W) came to my house and said, "Who is this?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet said (disapprovingly) Do (good) deeds which is within your capacity as Allah never gets tired (of giving reward) s till you get tired (of doing good deeds).⁶

In another *hadith*, the Prophet (S.A.W) recommends sleeping than observing supererogatory act of prayers for whosoever is feeling sleepy:

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ فَيَسِبُّ نَفْسَهُ "

Aishah narrated that: Allah's Messenger said: "When one of you is sleepy and he is performing Salat, then let him lie down until the sleep is gone from him. For when one of you performs Salat while he is sleepy, perhaps he wants to seek forgiveness but he curses himself."⁷

Another *hadith* reads:

عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ " مَا هَذَا الْحَبْلِ " . قَالُوا هَذَا حَبْلٌ لِرَيْبِ فَإِذَا فَتَرْتِ تَعَلَّقْتِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا ، حُلُوهُ ، لِيُصَلَّ أَحَدُكُمْ نَشَاطَةً ، فَإِذَا فَتَرَ فَلْيَقْعُدْ " .

Narrated Anas bin Malik. that the Prophet (S.A.W) entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down."⁸

All the above-mentioned *hadiths* portray the negativity of stress which may occur due to lack of proper planning, time management and punctuality.

⁶Bukhari 43 Muslim 785

⁷Jami' al-Tirmidhi Book: 2, Hadith: 355

⁸ Bukhari 1099 Muslim 784

Disturbance

Tardiness is a major factor that causes a lot of disturbances and creates both physical and psychological unrest to a person. One causes disturbance to his environs as well as his other fellow human beings due to lack of proper planning and trying to rush in doing things. The messenger of Allah (S.A.W) said:

"الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْه النَّاسُ" رَوَاهُ مُسْلِمٌ
. وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "جِئْتَ
تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. فَقَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَالْإِثْمُ مَا
حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ".

Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.⁹

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (S.A.W) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said, "Yes." He(S.A.W) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]¹⁰.

This shows that lack of punctuality causes disturbance and makes one to feel guilt or in all aspects for not doing the needful.

Exposing one's self to danger

Tardiness can also expose one to danger due to doing things in haste, overspending in driving and many more dangers which can even cause loss of life of the addict. This can be proven from the incident that happened during the battle of Uhud:

While the small army of Islam were recording the second absolute and clear victory over the Makkans — which was no less in splendor and glory than the first one at Badr — the majority of the archers on the mountainside committed a fatal mistake that turned the whole situation upside down, and constituted a source of heavy losses amongst the Muslims. It has almost brought about the murder of the Prophet (S.A.W), and left a very bad impression on the fame and dignity they deservedly earned at Badr Battle. The prophet (S.A.W), initially gave the archers order to hold on to their position in whatever situation. In spite of this strict warning, the forty archers deserted their posts, haven been enticed by the too soon roar of victory as well as

⁹ Sahih Muslim Book 46, Hadith 6680

¹⁰ Musnad Ahman 4/227, Sunan Darimi 2/246

worldly avarice for the spoils of war.¹¹ The others who are nine in number and ‘Abdullah, their leader, decided to abide by the Prophet’s order and stay where they were until they were given leave or killed to the last. Consequently, the cleft was left inadequately defended. The shrewd Khalid bin Al-Waleed seized this golden opportunity to turn swiftly round to the rear of the Muslim army and encompass them.¹²

It is unequivocal that, it is lack of punctuality that led these companions into this terrible situation, had it been they strictly adhered to the warnings of the prophet (S.A.W) they won’t have found themselves in that terrible situation. Allah SWT vividly narrated the incidence in the Qur’an, Allah says:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِّنكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ إِذْ تَصْعَدُونَ وَلَا تَلُوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَنَابَكُمْ غَمًّا بِغَمٍّ لَّكِيْلًا تَحْرُؤُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do¹³.

Destroying of one’s image

Tardiness tarnishes the image of the addict in a given community, ranging from neighbors of the person, Colleagues, administration he works with, as well as the students he teaches if it is in educational institution. The Messenger of Allah (S.A.W) sent one of his companions called al-Walid ibn Uqbah ibn Abi Muayt to collect the poor-due (zakkah) from Banul-Mustaliq. However, there was an old enmity between Uqbah and them in the pre-Islamic period. When these people heard of his coming, they came out to receive him out of reverence for Allah, and His Messenger. But he was scared of them and the devil whispered to him that they wanted to

¹¹Sahih Al-Bukhari 1/426

¹²Raheeq al-Makhtum 167-169

¹³ Qur’an 3: 152-153

kill him. He returned halfway and went to the Messenger of Allah (S.A.W), saying: Banul-Mustaliq have refused to pay the poor-due and wanted to kill me the Messenger of Allah, (S.A.W), became angry and was about to attack them. Meanwhile, when Banul-Mustaliq realized that the emissary had gone back, they went to the Messenger of Allah (S.A.W) and said: "We heard of your emissary and we went out to receive him, honor him and give him that which was due upon us of the right of Allah. but your emissary went back and we feared that what sent him back might be a message he received from you because you are angry with us. And we seek refuge in Allah from His wrath and from the wrath of His Messenger".¹⁴ It was at this point that Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.¹⁵

It is clear from this scenario that lack of punctuality is a great factor that causes one's image to be tarnished, as happened to this companion who got tempted and disturbed and consequently made him to lie to the Prophet (S.A.W). Had it been one discharged his duty this could not have happened. It is lack of punctuality that tarnishes his image before the Prophet (S.A.W) and other fellow companions.¹⁶

Destruction

Tardiness causes destruction and a lot of disaster to an individual, association, community and even a nation as whole, directly or indirectly. This can be evident in the history of Islam in the 5th year of the *Hijrah* during the battle of *Ahزاب* where the Jews of Banu Qurayzah whom the prophet (S.A.W) made initially agreement with them to live peacefully with one another, in Madinah. But they broke the covenant that existed between them. This happened by the agency of Huyay bin Akhtab An-Nadari, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions." Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone." But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he (Huyay) would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah, he and the Muslims were very distressed by that.¹⁷ After the battle of Ahزاب (confederates), the Messenger of Allah (S.A.W) sent his companions to go and wage war against them for breaking their covenant; which result

¹⁴Tafseer Ibn katheer vol 7 page 370-371

¹⁵ Q 49:6

¹⁶Tafseer Ibn katheer vol 7 page 370-371

¹⁷Raheeq al-Maktump.g 201-204

to their mutilation and dismissal from Madinah. Allah (S.W.T) made reference to this where He says:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِبِهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا
وَأَوْزَيْنَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives."

And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.

Stealing

Receiving payment for what one has not worked for is also considered as a kind of stealing which is prohibited Islamically, a thief is not only a person who steals other's money or property, but also who is not punctual in his activities even if it is an act of worship between him and his creator. The following hadith attest to this:

عن أبي قتادة رضي الله عنه، أن النبي صلى الله عليه وسلم قال: (أسوأ الناس سرقةً الذي يسرق من صلاته، قالوا: يا رسول الله، كيف يسرق من صلاته؟ قال: لا يُتِمُّ رُكُوعَهَا و لا سُجُودَهَا)

The worst thieves among people are those who steal from their prayers." It was said, "O Messenger of Allah, how do they steal from their prayers?" The Prophet said, "They do not complete its bowing or its prostration."¹⁸

Demotion/Dismissal

Finally, tardiness leads to demotion of the addicts from a higher rank to the lower rank and it may even lead to dismissal. This can be noticed in what transpired between the Prophet (S.A.W) and the Jews of Banun-Nadhir who were ordered to vacate their territory because they had broken their covenant and had plotted to kill the Prophet (S.A.W). At first, they agreed to this punishment, but later on when some of their allies offered their assistance to them, they changed their minds. Ultimately, the Prophet (S.A.W) had to launch an attack on them in the 4th year of Hijra, after which they were forced to go to the land of Khaibar. They were given the permission to take as much as they could upon their camels. Consequently, they took away what they could and whatever remained came into the possession of the Muslims.¹⁹ They had to leave their land

¹⁸Musand Ahmad: 5/310, Hakim 1/229 Sahih al-Jami' 986

¹⁹Raheeq al-Makhtum pg. 190-194

and that too in a manner in which they had to ruin and ravage the houses they had built by their own hands as pointed out in the Qur'an. Allah said:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ
مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

He it is who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).²⁰

Obviously, this serves as evidence to the fact that lack of punctuality is a great factor that may lead one to dismissal in any organization or community.

How to tackle tardiness and lack of punctuality?

Since we have seen the position of Islam on punctuality and Tardiness, the benefits and negative effects of punctuality, it is of paramount importance to know some ways that will help in attaining punctuality and having a far distance from tardiness. Some of these are having:

True intension

Having a true intention is a fundamental factor that makes one attains success in all affairs. The Prophet (S.A.W) said:

مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ

Whoever honestly asks Allah for martyrdom, Allah will give him the status of a martyr even if he dies in his bed.²¹

So, this shows that so far as one is true in his dealings, he will undoubtedly see its fruitfulness.

Mutual consultation

Another major factor that will really help in achieving punctuality is mutual consultation. One should try to keep in touch with others in seeking their advice because 'two good heads are

²⁰ Qur'an 59:2

²¹ Sahih Muslim 1909

better than one'. Allah (S.W.T) named a chapter in His book as 'Consultation, and commends the believers who keep to mutual consultation in it. Allah says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what we have bestowed on them.²²

In addition, Allah (S.W.T) commanded his prophet (S.A.W) to seek for his companion's advice in his affairs. Allah says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).²³

Appointing a reminder

Another important thing one should strictly adhere to is having a reminder who will remind you on some of your works or duties that you might out of forgetfulness neglect. The prophet (S.A.W) said:

«إذا أيقظ الرجل أهله من الليل فصليا أو صلى ركعتين جميعا كتبا في الذاكرين والذاكرات»

When a man wakes up in the night, he wakes up his wife, and they pray two cycles together, they will both be recorded among the men and women who remember Allah often.²⁴

²²Qura'an 28: 38

²³Qur'an 3: 159

²⁴Sunan Abi Dāwūd 1451

DU'A (Supplication):

Among the most effective factors that helps in attaining punctuality is constant supplications to Allah (S.W.T), and seeking for His help in discharging duties. Allah Said:

وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

” ... and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.”²⁵

Conclusion

A Muslim is a person who submits to Allah (S.W.T) in all his affairs, as such, he should strictly abide by the dictates of his religion without deviating or succumbing to the whimsicality of people ignorance that neither know the importance and value of time and promises nor use their times positively.

Recommendations

1. Fear of Allah wherever we happen to be, this will assist greatly in shaping our daily activities.
2. Good intention and commitment towards the desired would make our goals achievable.
3. Tardiness is destroying one's image and destruction of his plan, therefore we should avoid it.

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²⁵ Qur'an 4: 32