

# RAMADAN

## IMMERSION



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### Chapter 5: On Regular Devotions (continued)

- Imam Al-Haddad is telling us to value every single second and every single minute.
  - We should have set amounts of time during the day when we do something and have structure in our day.
  - This is what Ramadan is for.
    - The Quran itself gives us insight into what happens around, and most days we don't recognize it.
    - In Ramadan we are aware of things we normally wouldn't be like the moon cycle, sunrise/sunset, etc.
- We should allocate time that we do work, time for family, self-care, exercise, and set time away for sleep.
  - These are important for a spiritual seeker.
  - Living by that schedule requires self discipline and structure.
  - Once we begin to set parameters for ourselves in terms of our daily routines, we will have to start making decisions about what we spend our time on.
  - We should utilize our time in a structured way, and make it so that we no longer have time to chase the dunya.
- Imam Al-Haddad is telling us that your time is your life.
  - Make sure to have time for your awrad and time for other functions.
- The benefit of structure is that **you give everything its due right**, and you aren't sitting idly wasting time.

- You've been allocated a certain amount of time for your life.
  - To be in existence doesn't mean you have fully embraced being alive, and this is why you must allocate time for everything, whether it be salah, or reading, or sleeping, or eating.
- Imam Al-Haddad continues in this chapter and tells us to not just do one wurd (litany), or we miss the benefit of several awrad.
  - All of your time shouldn't be spent in one way, even if that way is good.
    - Spending all of your time in salah deprives you of the blessings that come with other activities.
  - There are various different awrad one can do, including duas, adhkar, verses of Qur'an, etc.
  - What is spiritually intoxicating for one person might not be for another.
- He includes an advice by the spiritual master, Ibn Ata'illah, in the Hikam, saying that, "Because the Real knew of the presence of boredom in you, He created a variety of acts of obedience."
  - Allah knew the diversity within his creation, and so he gave us ways to change it up.
  - Worshiping Allah is a big purpose of our lives, but it shouldn't be the only one.
  - Things like tests from Allah, building communities and civilizations, being a leader, are also other purposes of our lives
  - Allah SWT says in the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created Jinns and men, that they may serve Me (51:56)

- Ibn Abbas RA says this worship means to know Allah.
  - We are made so we can know Allah and that may happen in a different way than another person.
  - We were made to be tested to allow for our spiritual growth.
  - As a person you are building upon the generations that have preceded you and their struggles.

- Allah knows the diversity of His creation and gives them the opportunity to change it up.
- Imam Al-Haddad tells us that you want to get to a point that your soul misses the presence of the wird if you were to miss a day, during a specific time.
  - The Prophet (SAW) had certain actions he would do before going to bed, and doing these things let his body know to get ready for sleep.
  - It created an association between that time and those actions.
  - This is similar to physical exercise. If you do so for many days and you miss a day, your body will want to do it.
  - This is also why we pray five times a day.
    - It is a specific window in which we accustom our bodies and our hearts to worship Allah.
- The arrival of blessing depends on awraad (a set schedule), and so the person with no wird will have no concept of these blessings.
- It is important to work at a pace that works for you and to persevere in that.
  - It is not righteous to do more than you can handle.
  - In Ramadan you are seeing a snapshot of your potential as a servant of Allah, so you want to determine what you can continue outside of it.
  - Islam is rooted in qualitative actions, not quantitative.
- Imam Al-Haddad says that it is satan's way of enticing the seeker at the beginning for them to be overzealous and take on too much.
  - Sometimes we may fall into this trap and think that Islam is too hard or not for us, which is not true at all.
- Before doing extra actions (extra salah, sunnah fasts), you must fulfil your fardh obligations first.
  - You can't start with what is optional and neglect what is mandatory.
- In our tradition, there are many prayers outside of the fardh.
  - They were done by the pious out of love and seeking intimacy towards the Creator.

- Imam Al-Haddad is telling us to add them to our daily litanties.
- In your daily wird, you want to have time set aside for extra salah, dua, and reading Quran.
  - Your Wird should include a set time/number for each activity (for example, 8 extra rakahs, 30 minutes of reading Quran, 5 minutes of making Dua).
  - If you don't have this time set aside, ask yourself where you're spending your time other than on things that are conducive to your growth.
  - Taking this time to reflect and engage with Allah will grow our love and appreciation for him, and it deepens our connection with him.
- Remember that there is an outer aspect to these acts of worship and an inward reality.
  - That is why we make our intention, to tell our mind, body, and heart that we are in a state of praying.
  - If you are constantly in a rush, you are not going to get the most of your salaah.