

The Foundation of Love & Faith

Why We Should Learn Allah's
Beautiful Names & How to Practically
Implement it in Our Daily Lives

with Natasha Kamaluddin



The Story of our creation

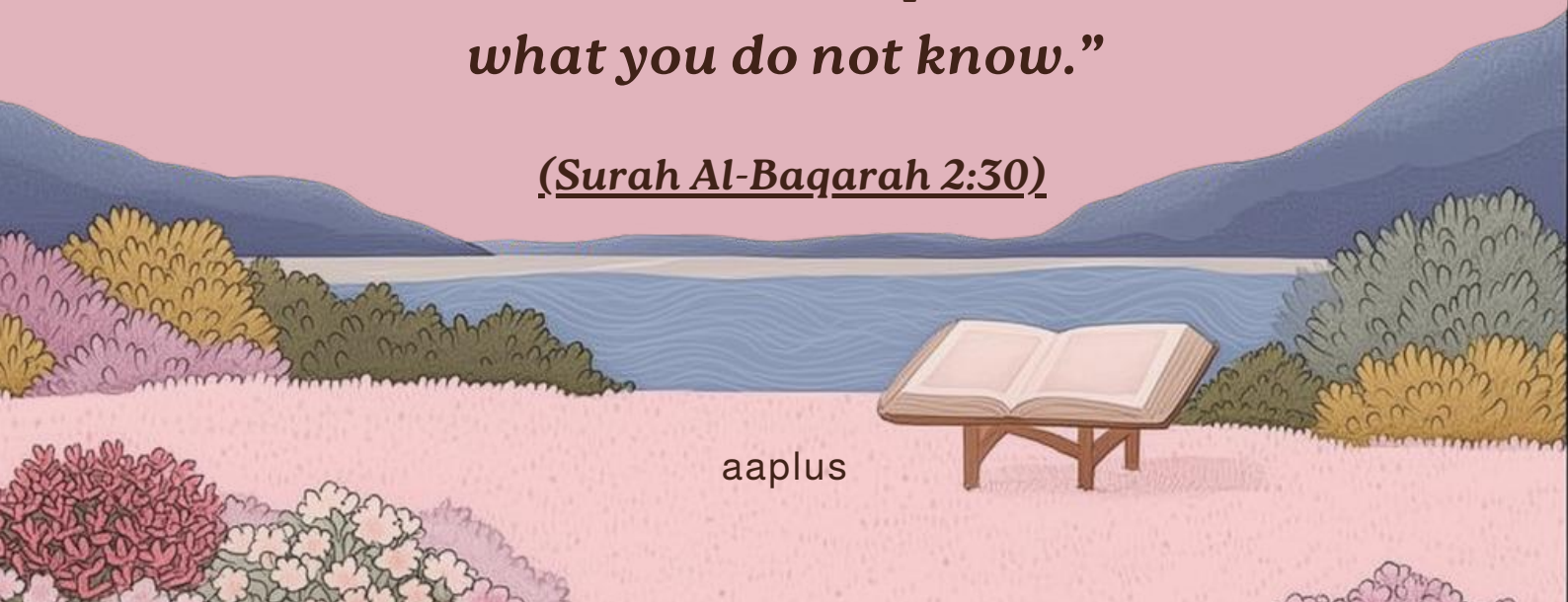


Allah SWT says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي
الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

'Remember' when your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."

(Surah Al-Baqarah 2:30)



The First Sin and Repentance

- From this Ayah, we understand that Malaikahs (angels) understand or know very well that **the purpose of creation is to worship the Creator**, specifically **to glorify and to praise our Creator**.
- Allah SWT showed the angels the gift of knowledge that was given to Adam A.S:

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أَنْبِؤْنِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*He taught Adam the names of all things,
then He presented them to the angels and
said, “Tell Me the names of these, if what
you say is true?”*

(Surah Al-Baqarah 2:31)

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They replied, “Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise.”

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ
قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ
السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ
تَكْتُمُونَ ۚ أَلَعَلِّمَ الْكَافِرِينَ

Allah said, “O Adam! Inform them of their names.” Then when Adam did, Allah said, “Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?”

(Surah Al-Baqarah 2:32-33)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ أَبَىٰ وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

*And 'remember' when We said to the
angels, "Prostrate before Adam," so they all
did—but not Iblis, who refused and acted
arrogantly, becoming unfaithful.*

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا
مِنَ الظَّالِمِينَ

*We cautioned, "O Adam! Live with your wife
in Paradise and eat as freely as you please,
but do not approach this tree, or else you
will be wrongdoers."*

(Surah Al-Baqarah 2:34-35)



فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ
وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

But Satan deceived them—leading to their fall from the 'blissful' state they were in, and We said, "Descend from the heavens 'to the earth' as enemies to each other. You will find in the earth a residence and provision for your appointed stay."

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ

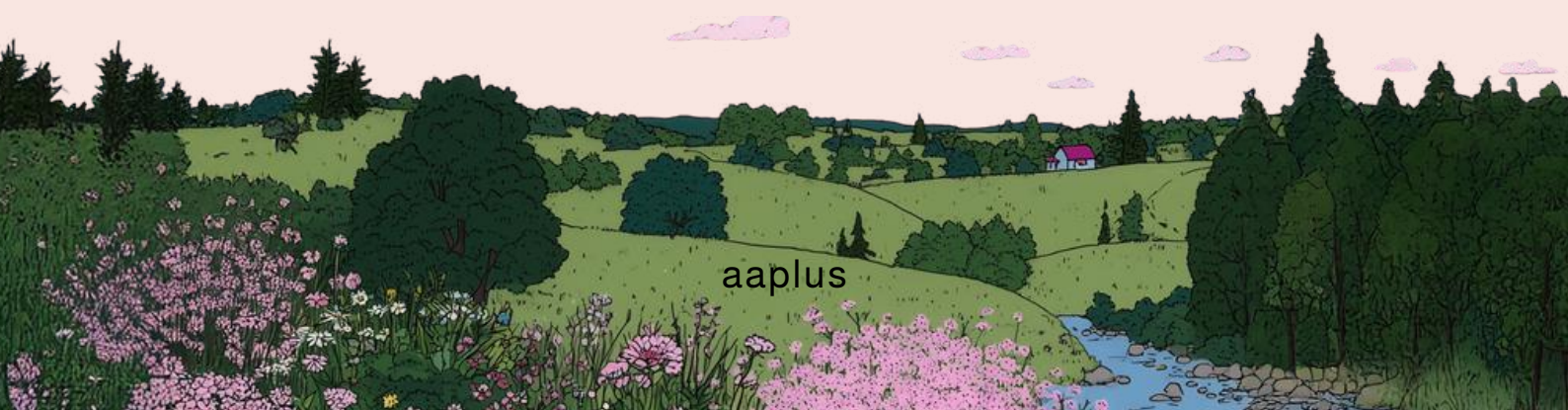
Then Adam was inspired with words 'of prayer' by his Lord, so He accepted his repentance. Surely He is the Acceptor of Repentance, Most Merciful.

(Surah Al-Baqarah 2:36-37)

His Attributes Towards Humankind

- In the creation of this messed-up, weak and sin-prone creation that is humankind, **our imperfections manifest Allah's Perfect Attributes.**
- Since angels don't sin, they don't need to experience all of Allah's attributes related to weakness and sin.
- **It is because we sin that Allah manifests His attribute towards us.** For example, He is **Al-Halim** (The Forbearing One) **Who does not punish us immediately when we sin.** He says multiple times in the Quran that He delays punishment for a certain term. If He were to destroy each creation every time we sin, there would be no creature on Earth.

- Allah is also **Al-Sitir**, which means **He is the One Who covers up**. When we sin, Allah does not immediately expose our sin. He covers it up, thereby enabling us to realise that we had done wrong and to repent in private.
- Allah is, of course, **At-Tawab, Al-Ghafur, Al-Ghafar, Al-Afuw** - all the Names related to **forgiveness and accepting of repentance**.
- And Allah is **Al-Hadi, the One who Guides**. It is because we can become misguided that we cling to Allah as Al-Hadi.
- **It is our weaknesses that should make us turn to Allah and His Attributes**, because it is our weaknesses that make us depend on His Perfection.



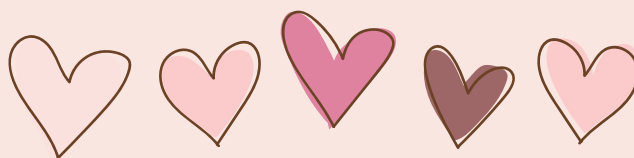
The Purpose of His Creation

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ قُلُوبٌ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

(Surah Hud 11:119)

- **Allah created us so that He could show Mercy towards us.** When we experience weaknesses or trials, we get to experience some of the attributes of Allah SWT.





Remember:

*Allah
created us
so He could
show Mercy
towards us!*



Three Reasons to Learn Allah's Names



1. Correct Belief in Allah

- Firstly, **it's necessary for us to have the correct belief in Allah SWT.** In a relationship with another person, our understanding of each individual's character must be grounded in truth rather than assumptions. If we presume that an individual shares our preferences, it may lead to numerous misunderstandings.
- Similarly, **we cannot understand Allah based on logic or assumption; it can only be based on revealed knowledge, i.e. through the Quran or authentic hadiths.**

Descriptions of Allah

- Secondly, there are three layers to the facts about Allah or the descriptions of Allah:



- **Inner Layer:** Allah's Names such as Rab, Ar-Rahman, or Ar-Rahim.
- **Middle Layer:** Attributes of Allah, such as having Mercy, or the Owner of Great Bounty.
- **Outer Layer:** Revealed knowledge is information we have about Allah that is true. For example, how He exists.

More than 99 Names

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ
أَحْصَاهَا دَخَلَ الْجَنَّةَ

"Allah has ninety-nine Names, one-hundred less one; and he who memorises them all by heart will enter Paradise."(Bukhari)

- The important thing about the phrasing of this hadith is that **it does not exclude Allah having more names**, but these **99 names are special for their reward** to those who memorise / learn them.
- If the hadith started with 'Innama', it implies that Allah SWT has 99 names only, while 'Inna' (as in the hadith) implies that **there is more than what is revealed**.

Proof of His Names

- The **first proof** is in the **Quran**: you can find more than the 99 Names of Allah in the Quran.
- The **second proof** is in **authentic hadiths** such as the following: “O Allah, I am Your slave, and the son of Your male slave, and the son of your female slave. My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured, and Your Decree concerning me is just. **I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation, or kept unto Yourself in the knowledge of the unseen that is with You,** to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness, and the reliever of my distress.” (Hisn al-Muslim 120)



Where is Allah?

- We need to establish the correct belief of Allah, and this must only come from revelation, not assumption.
- Some people make statements that contradict the description of Allah. For example, 'Allah is everywhere' may sound like a reasonable statement, but Muslims have a very specific belief in the Quran about Allah, which is that **Allah is upon His Throne:**

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

*He is the One Who created the heavens
and the earth in six Days, then
established Himself on the Throne.*

(Surah Al-Hadid 57:4)



- There are many other Ayahs in the Quran that talk about revelation and the commands of Allah descending, and our deeds ascending to him. Therefore, it implies that **Allah is above**.
- Hence, we do not say that Allah is everywhere. Allah is upon His Throne, and **He is with us by His knowledge**.
- Another mistake that people make is saying, “This is my money, and I can do what I like with it”. When we learn Allah's name, Al-Malik, we know that **He is the ultimate Owner of everything**. We don't own anything. We have been given the right and amanah (trust) to use, and we will be held accountable.
- We must be careful about making certain statements that go against the Names and descriptions of Allah, in order to avoid Shirk.

Is Allah Everywhere?

- **Allah is everywhere by His knowledge**, and **His attribute of being able to see everything and hear everything**. That doesn't mean He is physically everywhere.
- It is beyond our ability to imagine Allah's exact physical location, but what Allah has said is that He is above and He is on His Throne. We take it as that, and we don't try to imagine it.
- He has statements in the Quran that state He is closer to us than our jugular vein, yet **His knowledge is by His knowledge, by His Sight, by His Hearing**.
- **When Allah says He descends, we cannot imagine how He does it**, since we don't know what He looks like in the first place.

2.Motivation for Worship

- The second reason why we should learn Allah's Names is that **it enables or motivates us to increase both the quality and the quantity of our worship.**
- For example: There are six different meanings of Rabb, and when we learn that everything that we have and our reason for existence is due to our Rabb, we get overwhelmed with gratitude. **This gratitude and love motivate us to worship Him more.**
- When Allah talks about sending Messengers, revelation or legislation in the Quran, He uses the pairing of Al-Aziz Al-Hakim (The Authoritative and Wise). Thus, every single prohibition that Allah sent to us is from the attribute of His wisdom.

- This should be liberating for Muslims because when non-Muslims or sceptical non-practising Muslims question why we need to pay Zakah, wear the hijab, or not eat pork etc, it should be very easy for us. We believe that **if these are what Allah legislated, they came from His Wisdom.**
- There are benefits that we can't comprehend, but it's liberating to know these commands can only be good for us. This makes obeying Allah easy because we have the conviction that His commands are only for our good.



The One Who is Grateful

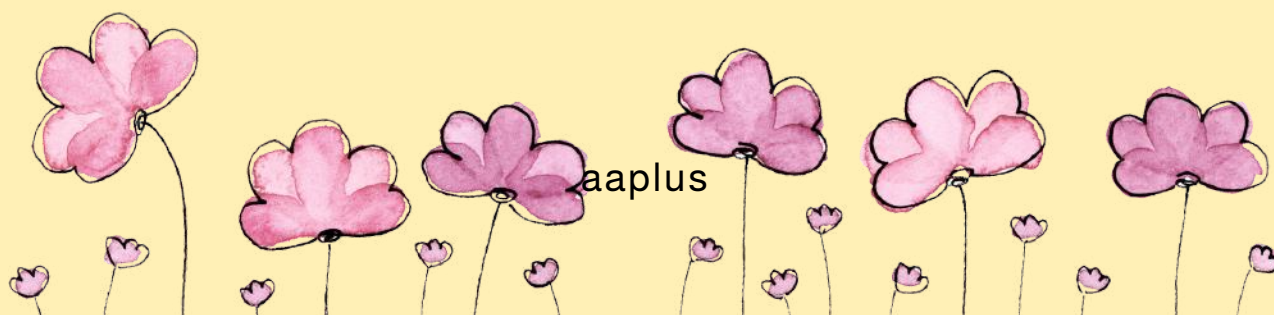
- Allah is As-Shakur (The One Who is grateful). He said in Surah Ibrahim, “If you are grateful, I will certainly give you more.”
- Hence, we do not belittle even a small deed because we know that **we have a Rabb Who will accept and reciprocate**. He not only accepts, but He also multiplies every good deed by at least ten.
- Humans may belittle your efforts and good deeds, but if you fix your niyah and intend your good deed as an act of kindness for the sake of Allah, Allah accepts and multiplies your deed.



Other Names of Allah

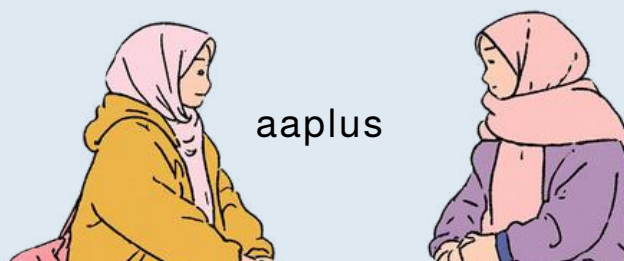
- Allah is Ar-Razak (The One Who gives Rizk), meaning that our sustenance is from Him. He has promised that **whatever we loan to Him in a goodly loan for His cause, it will be repaid to us in full.**
- This is extremely liberating because it means that **whatever Zakah or Sadaqah we give will never make us poorer.** You will be rewarded in ways that you can't imagine, but in ways that Allah will decree to be the best for you.
- Allah is also Al-Haseeb (The Accountant). Every single deed is being written, and **He is swift in accounting.**

- When we study Allah's Names, certain Names evoke a feeling of gratitude. For example, Al-Wahab, or Ar-Razak.
- There are some Names that we call upon in hope because we want something. We may call upon Al-Mujib (The One who answers) because we are hoping for our du'a to be answered.
- Al-Hasib, Al-Baseer and As-Sami are Names that imply Allah watching over us, and they're meant to inspire fear that whatever we do is being recorded or is known by Allah.
- The combination of feeling sorry, love and gratitude, of hope and of fear from the Names of Allah is what motivates us to increase our ibadah and also to connect more to Him.



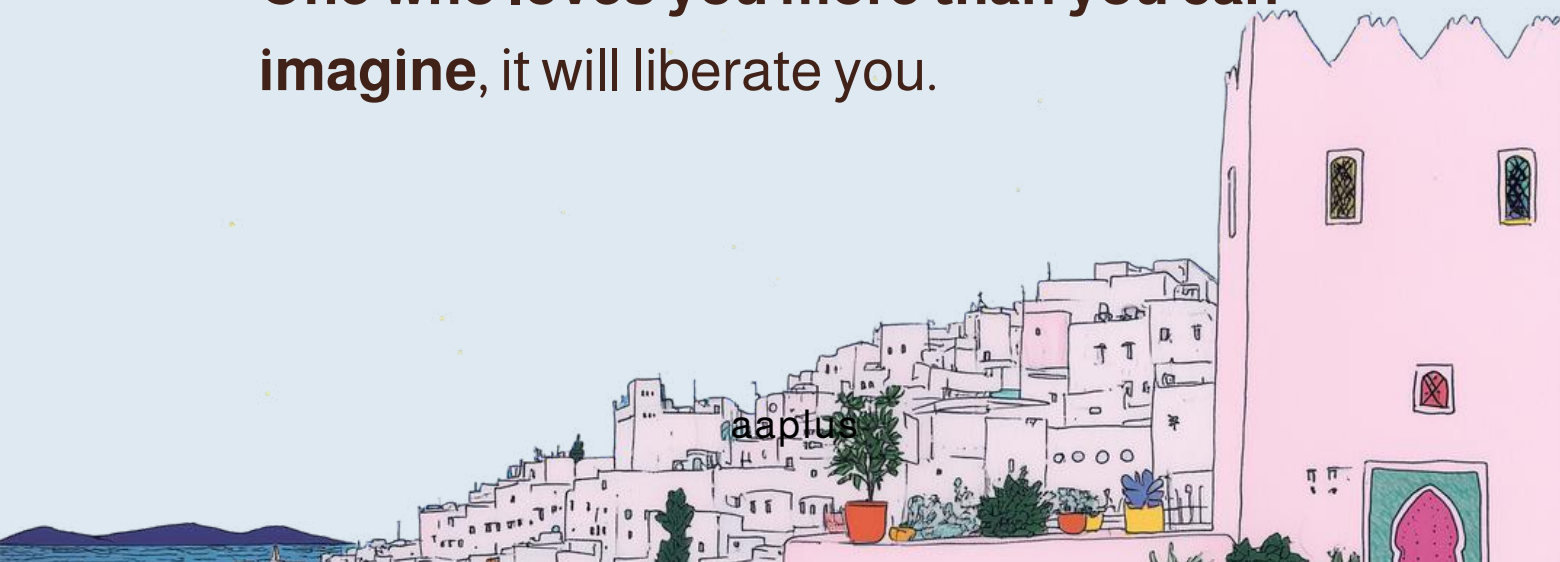
3. Our Lens of Akhirah

- The third reason we learn the Names of Allah is that **they must be the lens through which we see and interpret this world**. This enables us to have the balance between dunya and Akhirah as opposed to only seeing this world from a dunya perspective.
- As you can see from Surah Nur Ayah 35, Allah is Nur (light), and He gives Nur. **Allah's light is what enables us to see properly**. Without Allah's guidance, we may not be able to see properly.
- Let's say someone betrayed our trust. If we did not have Iman and we did not understand the attributes of Allah, it's very easy to feel and be consumed with pain and negativity. We would need answers and closure.



- The issues would consume us, and they can take up disproportionate mindshare. It can cause depression or trigger a desire for revenge. We start hoping for bad things to happen to them, and we may transgress boundaries and say bad things about them.
- Going through a major trial without Iman and without understanding Allah properly is hard.
- There are industries that help people forget their sorrows, as well as industries related to mental health that teach us how to heal from pain and make sense of things.
- As a believing and practising Muslim, we know that Allah is Al-Qadir (The One Who decrees). We know that things happened because He wanted them to happen.

- The person we had an issue with was only the **conduit** for it to happen. It would have been anybody because Allah had written it down as something that would happen to us.
- We also know that Allah is Ar-Rahman, Ar-Rahim (The Most Merciful, the Ever-Merciful), and also Al-Wadud (The All-loving). There is no way that the One Who loves us more than we love ourselves, or Who loves us more than our parents love us, would decree the issue for a bad reason. It happened because it was decreed on us by The One Who loves us.
- When you realise that **everything you are experiencing was designed for you by the One who loves you more than you can imagine**, it will liberate you.



Change your narrative.

*The One Who
loves me more
than I can
imagine
intended for
me to go
through this
experience.*

All Mapped Out

- Allah is Al-Aleem (The Most Knowing) and Al-Latif (The One who is the most detailed and most subtle).
- Allah's knowledge is beyond what we can understand because He knows not just the present and the past, but what's going on in other people's minds. We may not understand why going through something is important, but **Allah has it all mapped out.**
- Kak Nat shared that she never fit in in school, having studied abroad most of her life. This experience taught her that **she should measure herself based on her values** - working hard, being honest, being truthful, being polite, and having an impact - and not rely on other people's affirmations.

- She also learnt that **happiness is internal**. You either have the internal ability to be happy, or you don't. Those without would always blame others for their unhappiness.
- Fortunately, Kak Nat learnt this early in life and was able to handle very difficult things in her professional career later. She could tell the truth even when nobody wanted to hear it.
- We learn from the Prophets such as Prophet Musa AS and Prophet Ibrahim AS, and how **the early part of their hardship prepared them for Prophethood and their mission**.
- Allah is Al-Lateef and Al-Aleem in what He arranges. There is a purpose in what we are going through because **Allah does not do or arrange anything without a purpose**.



Other Names of Allah

- Al-Jabbar means Allah is **the One Who compels**. Jabbar has another meaning and that is 'to knock something into shape' or 'to fix something'.
- When we sit between the two prostrations, we ask Allah to fix us. This should teach us that we should never seek closure from people. **The closure that we need will only come from Allah.**
- Allah is also Al-Adl (The Just) and Al-Muqsit (The Fair). There is no way that someone who does unfairness will get off scot-free, even if it may seem so in that moment. **We don't know when the justice of Allah will happen;** whether in this world or the next.

Story of An Unlawful Loan

- When lending money to others, Kak Nat insists that they follow the rules laid out in Al-Baqarah about loaning - **one must commit the loan to writing, call upon witnesses** etc.
- But this one time, the borrower was in a hurry, and Kak Nat made the money transfer without having the documentation. When she wanted an acknowledgement from the borrower about the transfer, she skirted the subject.
- It was made known to the borrower that Kak Nat needed the money back in September to pay off her children's school fees. The borrower understood that it was a loan and agreed to Kak Nat's request.

- To cut the story short, Kak Nat's loan was never repaid. She decided to forgive the borrower because the 'loss' could serve as a means for her numerous sins to be forgiven.
- Some years later, Kak Nat found out that the borrower had gotten divorced, lost her job, her house and her car, and had advanced diabetes and had to depend on insulin.
- The lesson learnt is that **you would not benefit from something that you took unlawfully. The justice of Allah will happen.**



The Justice of Allah

- These Names of Allah liberate us when we go through something hard because we know that it came from the One Who loves us. We don't need closure from others; He will give us closure, and He will heal us.
- We don't need to worry about revenge; we only need to worry about our relationship with Him because anything to do with justice, He will sort it out.
- “Whosoever of you sees an evil, **let him change it with his hand**; and if he is not able to do so, then [**let him change it**] **with his tongue**; and if he is not able to do so, then **with his heart** — and that is the weakest of faith.” (Muslim)

Five
Ways to
Implement
Allah's
Names



Set Habits or Routines

- **What is SPIRE?** It is **S**piritual Goal, **P**hysical Wellness, **I**ntellectual Development, **R**elationships, and **E**motiona Health.
- It is not enough to set goals. How many of us have set goals and, upon review at the end of the year, found that a lot of goals were not met? What is more important is **to set habits or routines that will help us achieve that goal.**
- **Tips for memorising:** Firstly, you would need to **set a habit** that will help you get there, such as memorising one new Ayah per day. Secondly, revise by **reading along** to another person's recitation. Thirdly, **use the Ayah you've memorised in Solah.**

Memorising Allah's Names

- **Firstly, regularly audit or review ourselves for signs of Shirk.** Doing it with a friend or spouse you know will be honest is easier than auditing ourselves.
- Shirk invalidates all our deeds. Some examples of shirk that we could be doing are **not attributing blessings we receive (such as a job promotion) to Allah SWT.** Instead, we attribute it to ourselves or to someone else.
- We should especially **audit our motives.** It may be hard for others to know our motives, so we have to be honest with ourselves. Were you posting something to receive reactions, shares, and likes? Were you using the number of comments and shares as your measure of success?

- It's hard to keep our motives pure in this day and age, given the overwhelming amount of attention available.
- We need to understand that it is Allah who accepts. **The number of likes is not an indication of whether Allah has accepted our deed.**
- **Secondly, have a Qur'an habit.** Intend to document and analyse Allah's names and attributes as they appear in your reading. You can have a notebook or a spreadsheet in order to simplify things.
- In column one of the spreadsheet, **record the Names of Allah that appear in your reading.** For example, Al-Aziz and Al-Hakim are mentioned in Surah Al-Baqarah.

- In column two, we record the second name mentioned in your reading. Then, column three is the context of these Names being used. Continue this until you finish the Quran.
- Once you've done this, it enables you to do fantastic analysis. You can know how many times each Names appear, and which Names are paired (or never paired). We can also know how many different contexts were used for a particular Name.
- We tend to get knowledge from secondary information, but **why not go back to the primary, that is Quran?**



How to Make Du'a

- **Thirdly, use the Names in our du'a.**
- Rasulullah ﷺ started his du'a by praising Allah and acknowledging his shortcomings, before he ﷺ asked Allah.
- In emulating Rasulullah ﷺ's formula, we make du'a by
 - 1) using some of Allah's Names in **praising Him**;
 - 2) using Names that are seeking His Protection when **acknowledging your shortcomings**;
 - 3) you **ask Allah** for your Du'a.



His Greatest Names

- Allah has the greatest Name. When He is called upon this name, He will answer, and if He is asked by this Name, He will give. So, therefore, we want to know this name. (The scholars differ on what this name is, but the best practise is to cover all our bases.)
- One opinion states that the name is '**Allah**', because **this Name encompasses all of Allah's Names**. The other opinion states that the name is **Al-Hayyu Al-Qayyum**, as mentioned in the hadith:

“Whenever a matter would distress him, the Prophet (ﷺ) would say: ‘O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief (Ya Hayyu ya Qayyum, bi-rahmatika astaghith).’” (Tirmidhi)

- The third opinion is that it is not one specific Name, but it is **any of Allah's Names that have a comprehensive meaning.**
- Certain names of Allah, such as As-Samad, Rab or Allah, have many meanings linked to them. Whereas, there are names such as Al-Baseer, which are only related to the attribute of sight. It has a very focused meaning as opposed to other names with more comprehensive meanings.
- **The fourth habit we can implement Allah's Names, is to emulate His Attributes that apply to humans.**
- For example, we emulate Al-Haqq (The Truthful) by being truthful ourselves, and As-Siteer (The One Who Conceals) by covering the faults of others in hopes that He will cover ours.

Gift of Allah

- Allah SWT is forgiving. His Names Al-Ghafoor and Al-Ghafar, relate to the quantity and quality of His Forgiveness. Hence, we should also forgive others.
- Allah is As-Shakur (The Grateful), so we should show gratitude to Him, and also to humans. There's a Hadith that says, “he who is not grateful to people is not grateful to Allah.” (Abu Dawud) Because whatever we get is because Allah decreed it for us.
- When you receive a present from someone, it's because Allah wanted you to have it. The giver was the conduit for you to receive His Gift.



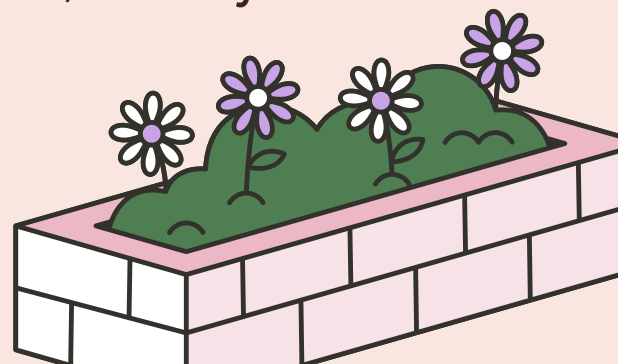
Are we selective?

- Allah is Al-Kareem (The Generous). We should emulate His Generosity although **we tend to be selective with our generosity.**
- We may be generous with our fellow countrymen, but not with refugees or Muslims from another country. We may also be generous with money but not with our time.
- Some may not be generous with the special gifts that Allah gave them. They believe their skills are for earning their livelihood, so they gatekeep their time and expertise. Some gatekeep their popularity for themselves instead of using it for good for others.
- We should think about all the ni'mah (blessings) we receive and what generosity should mean in our context.

Which of His Attributes can you feel now?

- The last habit is to **reflect on your life experiences**. If you don't have a habit of reflection, you should start, as it is important. It helps calm you down and helps declutter your mind.
- You can reflect on how your life is going, what you're happy or unhappy about, or which of your ibadah can help improve your relationship with God.
- Reflect on the **attributes of Allah that you really felt in that moment**: You may know a secret where you have felt Allah's attribute of Latif. Or you relate to Al-Jabbar, when you feel you cannot fix yourself.

aaplus



Champs Reflection on Allah's Names



Reflect:

*Think about
your own
stories and the
Names of Allah
you felt close to
in that
experience.*

Champs Salwa shared these Ayahs on **finding contentment with Allah's divine decree (Qadr)**:

مُشِيدَةٍ ۖ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِ اللَّهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَؤُلَاءِ
الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

When something good befalls them, they say, “This is from Allah,” but when something evil befalls them, they say, “This is from you.” Say, ‘O Prophet,’ “Both have been destined by Allah.” So what is the matter with these people? They can hardly comprehend anything!

(Surah An-Nisa 4:78)



مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

*Whatever good befalls you is from
Allah and whatever evil befalls you is
from yourself. We have sent you 'O
Prophet' as a messenger to 'all' people.
And Allah is sufficient as a Witness.*

(Surah An-Nisa 4:79)

- It is our lens that sees our experiences as good or bad, and hypocrites tend to do this.
- Whatever situation Allah puts us in, **there is a way to earn good out of it based on our response**. It is our bad response that turns it into a sin.

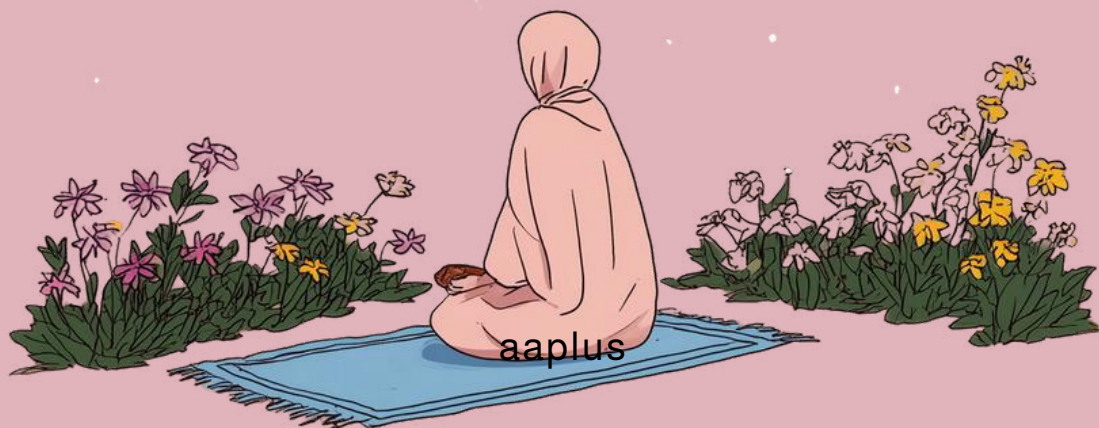
If you are overwhelmed with negativity..

- When something happens to us, we can't help but have a negative voice in our minds. We can't stop the thought from coming to us and falling into a victim mindset.
- **These thoughts interfere with our dhikr of Allah.** We have a choice of what we use our mindshare for - do we want to indefinitely think about how others treat us, or use it for Dhikr?
- It is the mission of Syaitan to make us ungrateful. When we are ungrateful, we don't use our mindshare to remember Allah. Instead, we use it to be self-absorbed.
- We need to ask **Al-Hadi** (The Guide) for guidance.



If you feel like you could not go on..

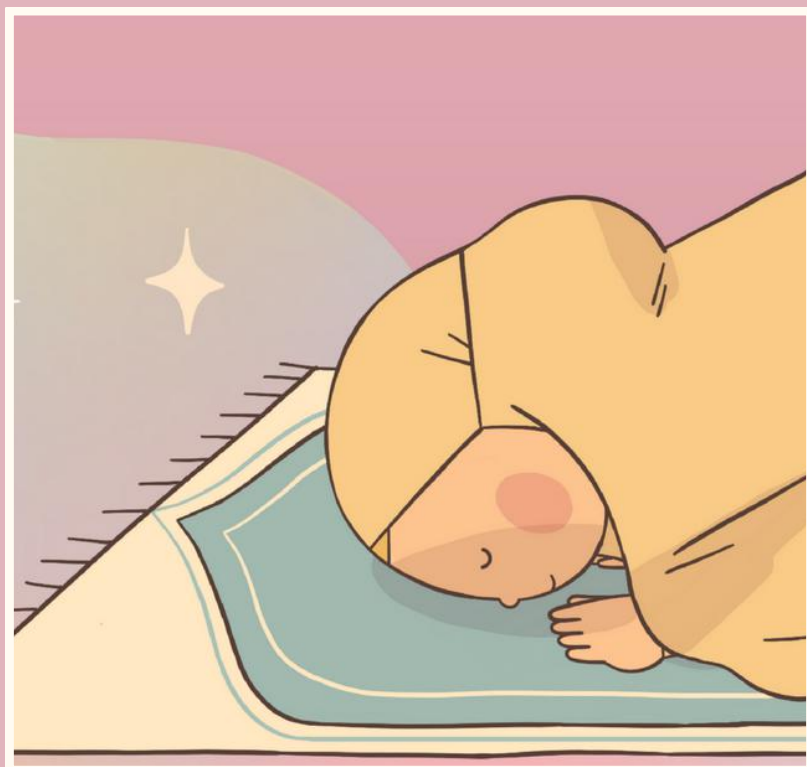
- A Champ shared she held on to **Al-Muqit (The Sustainer)** the past year; a period that was extremely difficult for her.
- Even now, she still asks herself how she found the strength to keep going. When she felt that she would not be able to survive what she was going through, **Allah was still sustaining her with strength, patience, and the ability to move forward. He was nourishing her and keeping her standing when she had nothing left within herself.** Alhamdulillah.



If you feel unworthy and ashamed..

- Another Champ shared that she had a dark past, which made her feel unworthy in the eyes of Allah. She saw herself as impure, and she was burdened with shame. She felt like a hypocrite for calling herself a Muslim.
- Ramadan arrived, and she held tightly to His Names. She sought **Ar-Rahman (The Entirely Merciful)**, **Ar-Rahim (The Especiall Merciful)**, **Al-Wadud (The Most Loving)**, **Al-Ghafoor (The All-Forgiving)**, **Al-Ghafar (The Great Forgiver)**. She called upon Him again and again, **longing to feel His Mercy, Love, and Forgiveness.**
- In one of the last 10 nights of Ramadan, she went into sujood. She cried harder than she had ever done before.

- In that moment, **she felt His mercy flowing through her**. She felt herself truly, completely prostrating before Allah, not just in her body, but in her soul too.
- She felt His presence so close to her, a closeness she had not realised how deeply she had missed. That was when she understood that **there's no sin bigger than Allah's forgiveness**.



If you need inspiration at work..

- Aida calls upon **Al-Basit (The Expander)** when she needs His expansion in her time, energy, and strength.
- She also calls upon **Al-Musawwir (The Fashioner)**, since she does a lot of writing and designing, as well as coming up with events and titles.



What is Your Purpose?

- It's clear to us that **closure comes from Allah**, and Allah will be fair. We don't need to worry about the people who have harmed us because Allah will take care of them.
- Allah says in many places in the Quran that He did not create the heavens and the earth without purpose. We know that the purpose of mankind is to worship Allah, but Allah being purposeful in His creation also means that **every one of us individually has a specific purpose**.
- We all play a role, so we need to figure out **what our role is** and what **our specific purpose** is within the general purpose of humankind. Knowing this will help tie together all the experiences we have had up till now.

What Consumes You?

- Women are created to be sensitive. We were created to cry more easily - that is our outlet, and it's all healthy. But there lies the danger of getting into a mind trap of negativity, and **we allow our trials to consume us**. A trial is a test of many things, but it can make us feel self-centred.
- **The quickest way to invite Allah's Help and Barakah is to turn our attention to somebody who has it worse than us.** By being generous to others, despite our own needs and being in need, we invite Allah to be generous to us.
- For every minute that we are letting a negative narrative dominate our mind, we are missing the opportunity to do more ibadah.

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Use your time for..

Gratitude Dhikr Quran and Optional Ibadah.

Negativity pulls us away from
remembrance of Allah.