

HOW ARE YOU, REALLY?



• A Rabiulawal check-in with the one who is ever-concerned for us, ﷺ

with Ustazah Zahratul Rojifah

Event Notes

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum Champs,

We had a beautiful Session with Ustazah Zahratur Rofiqah, which opened gently with Qur'an, Selawat, and Qasidahs. Then Ustazah asked us: **How are you really?**

She reminded us that especially in Rabi' al-Awwal, because the month itself is filled with love for Rasulullah ﷺ, whatever our answer may be to this question, **it can be held gently**. Even if it is wrapped in sadness, trials, or fatigue - because that is the gentle power our beloved Rasulullah ﷺ has.

These notes are not a checklist for "being fine." They are what we gathered as Ustazah walked us through the difference between being alive and **truly living** with Allah SWT and Rasulullah ﷺ present in our hearts.

hda

The Difference Between Living and Just Breathing

We live as the Ummah of Rasulullah ﷺ.

We live with Iman in our hearts.

A hollow way of living is to merely breathe, follow blindly, and exist. But the truly alive have purpose, meaningful intentions, and hearts connected to Allah SWT.

Questions to ask ourselves:

Are our hearts connected to its Creator, or distracted by chaos? Are our daily actions actively executing our belief? Are we intentionally growing into better Muslims every day? Are we utilizing our mind to its best potential, or succumbing to fading whispers?

Rasulullah ﷺ said:

“There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning coal.”

The pain of navigating faith today is real; it is a designed reality of our end of times. And yes, the coal burns, but still, we must hold our faith.

The world today is designed to be distracting. If there is chaos outside, chances are, it is a reflection of unresolved chaos within us.



Looking at Dunya with the Correct Lens

Dunia as...	Cultivates	What this means
a gift & means	<i>Shukr</i>	Everything comes from Allah and serves as a means to reach Him.
transit	<i>Zuhd</i>	Hold the world in our hands, but keep it out of our hearts.
low (<i>adnā</i>)	<i>Sabr</i>	When dunya tests us, it strengthens our patience & Allah is with the patient.
a test	<i>Redha</i>	Contentment and peace with Allah's decree - even when it hurts.
an illusion	<i>Wara'</i>	Staying within the limits set by Allah even when dunya looks tempting.
a meadow	<i>Taqwa</i>	Where we build for the Hereafter and find our potential.

A Transit

THE DUBAI ANALOGY

Ustazah gave a very powerful example: You wouldn't spend all your wealth and build your permanent home in the Dubai transit lounge when your destination is Makkah, right?

Dunia comes from the root meaning "low." We must remember that it is merely the transit lounge, so we cannot expect eternal happiness in a temporary space.

The destination is Allah SWT, not the transit.





Rasulullah ﷺ as our Ultimate Remedy

When lost → We find guidance in how
Rasulullah ﷺ lived his life.

When chaotic → We find serenity in how
Rasulullah ﷺ lived his life.

When hopeless → We find hope in how
Rasulullah ﷺ lived his life.

Ustazah reminded us that because
Rasulullah ﷺ is always thinking about our
affairs, and because he ﷺ is well aware of
what hurts us, he ﷺ remains the one who is
ever-concerned for us.

Facing Pain: Alone vs With Allah

Alone

PAIN

→ **ISOLATION**

→ **DESPAIR**



With Allah

PAIN

→ **REACH OUT TO ALLAH SWT**

→ **DIVINE STRENGTH**

→ **REGAIN PURPOSE**

We have to see Allah SWT and Rasulallah ﷺ before the pain. Not to minimise or be dismissive of our pain, rather to experience pain for its divine purpose.

Ustazah reminded us that there is no test that requires us to face it alone. Allah SWT and Rasulallah ﷺ are always with us.

The Different Manifestations of Love

A heart that loves has many acceptable manifestations. Ustazah gently reminds us to simply find our own way to love Rasulullah ﷺ. Just look at the different examples of how our pious predecessors love Rasulullah ﷺ.

Fierce: Sayidina 'Umar RA

A fierce protection at Rasulullah's ﷺ passing

Yearning: Sayidina Bilāl RA

Weeping; leaving Madinah because memories were too heavy

Reverence: Imām Mālik RA

Rarely leaving Madinah out of love for Rasulullah ﷺ

Selfless: Sayidina Abū Bakr RA

Silent in the cave despite being in pain so Rasulullah ﷺ could sleep.

3 Ways to be Closer to Rasulullah ﷺ

1. Include Allah SWT
and Rasulullah ﷺ in our everyday

2. Abundance
of Selawat

3. Qiyām
al-Layl

1st

*Include Allah SWT and
Rasulullah ﷺ in our everyday*

How many of us only knock on Allah's door when the house is already on fire?

Do not limit Allah's Mercy only to the big things. Share the mundane details of your day and bring Allah SWT and Rasulullah ﷺ into your daily reality:

Yā Rasulullāh... today I feel low.

Yā Rasulullāh... today my heart is tested.

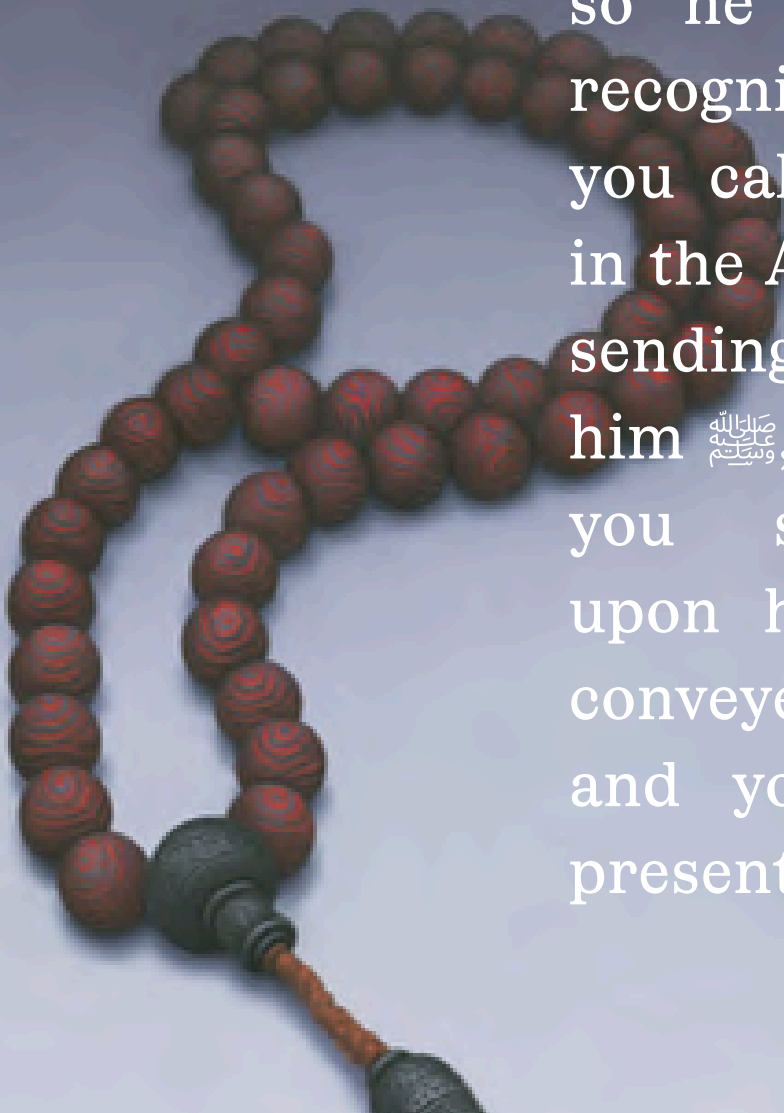
Yā Rasulullāh... today I miss this person a little bit more.

Yā Rasulullāh... what would you do if you were in my shoes?

2nd

Abundance of Selawat:
*Keeping the connection
warm and always alive*

Ensure Rasulullah ﷺ hears your voice daily in the dunia, so he ﷺ instantly recognises it when you call for him ﷺ in the Akhirah. Keep sending selawat to him ﷺ, as whenever you send salām upon him ﷺ, it is conveyed to him ﷺ and your name is presented to him ﷺ.



3rd: *Qiyām al-Layl*

Ustazah explained that when we wake for qiyām and ask from Allah SWT, He gives us a strength we cannot get on our own. She likened it to special powers: having barakah, clarity, and the ability to face the day.

In the *akhir zaman* (end of times), relying only on ourselves is not enough to stay sane or soft-hearted. We need Allah SWT in the heart, and we need Rasulullah ﷺ as the mercy that makes the path bearable. So be consistent with qiyām. Ask for anything in that blessed hour, as this is one of the moments when du‘ā’ is accepted and let that night appointment become how you stay mindful as a servant of Allah.

The Sunnah of Cheerfulness

Rasulullah ﷺ was deeply tested, yet his companions noted they never saw him ﷺ without a smile.

Sayidina Jarīr ibn ‘Abdillāh RA said:

“Rasulullah ﷺ never refused me permission to see him since I embraced Islam and never looked at me but with a smile.”

([Muslim 2475a](#))

Sayidina ‘Abdullāh ibn Mas‘ūd RA narrated that Rasulullah ﷺ said:

“Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).”

([Tirmidhī 2488](#))

قَرِيب

The word Rasulullah ﷺ used was 'qarīb', meaning one who is near to people, who is approachable, accessible, polite, easy-going, and friendly. Easy to reach, gentle in interaction, not harsh or rigid, and warm to those around them.

Great spiritual heights aren't solely reached through massive acts of worship. They are profoundly tied to our attitude and how we treat others, despite our own hidden pain.



Redefining "Okay"

Okay is not the absence of sadness, pain, or worldly struggle. Okay is the presence of Allah SWT and Rasulallah ﷺ in our hearts amidst that struggle.

You can be crying, heavily tested, and hurting - and still be perfectly, beautifully okay. Okay can look like crying. It can look like smiling, living normally, or struggling through the day. What matters is that Allah and Rasulallah ﷺ are still with you in it.

Make Him the first in your life, above all else. Your heart was made to love Allah SWT and Rasulallah ﷺ. Keep watering that love.

Closing Du'as:

May Allah SWT make us true lovers of Rasulullah ﷺ, and may our voices be ones he ﷺ recognises when we need him most.

Allāhumma ṣalli 'alā Sayyidinā Muḥammad.

