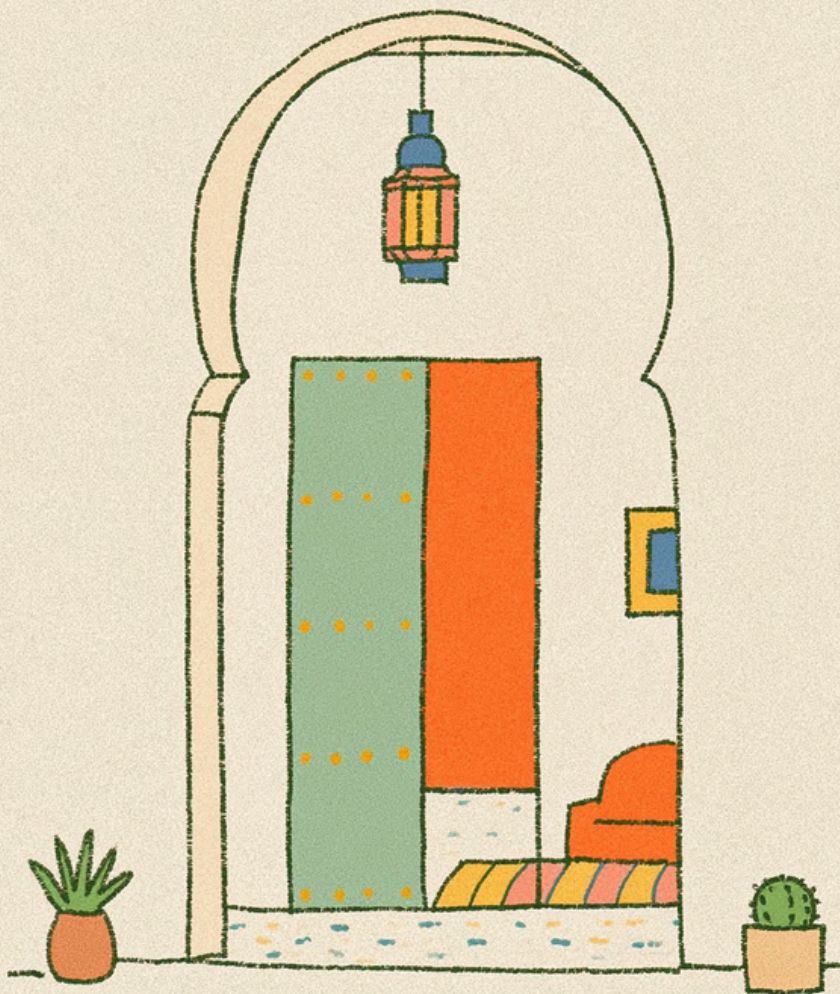


You Have More Than Enough

*Rediscovering Abundance and Contentment
in a Culture Obsessed with More*



with Ustazah Nur Hidayah Azman

Event Notes



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum Champs,

We sat with Ustazah Nur Hidayah for a gentle, honest night on enoughness and the quiet truth that we already have more than enough, even while the world keeps suggesting that we don't.

Ustazah named what so many of us feel: limited-stock urgency, comparison, and a heart that keeps wanting more, not knowing why it does.

Then she brought us back to Allah ﷻ - to ar-Razzaq (The Continual Provider), al-Wasi' (The Vast), and al-'Alim (The Most Knowing) - and to a richness that is not measured by what we accumulate, but by what settles in the soul.

These notes humbly gather what Ustazah walked us through, and I hope we can return to them gently, again and again.

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When Enough Became Hard to Feel

We are living in a world that constantly bombards us to believe that we do not have enough. The modern world not only tempts us; **it quietly engineers the feeling of scarcity.** Limited stock. *Rush. Urgency.* Someone else might get it first. This makes the definition of "enough" shift all the time. Somehow, despite more access, more choices, more information, and more convenience than generations before us, the feeling of enoughness still feels far away.

Now, we have not-so-subtle marketing that always suggests:

You earn this... ***but you could earn more.***

You are pretty... ***but you could look prettier.***

If you don't take it, ***someone else will.***

The Classic Wardrobe Situation:

*full
of
clothes...*



*but,
nothing
to wear!*

**BY LOGIC, THE MORE WE HAVE,
THE MORE WE SHOULD FEEL ENOUGH.**

**BUT OFTEN: THE MORE WE HAVE,
THE MORE IT FEELS LIKE IT IS NOT ENOUGH.**

Scarcity

Scarcity is not always the belief that we lack something. Sometimes scarcity looks like this: I cannot see and recognise what I have, because I have become so consumed with what I do not have.

Scarcity often operates on condition -
e.g: I'll feel enough when I get X.

But as Muslims, recognising what Allah ﷻ has given us happens in the present: we can thank Allah ﷻ for what is already here and still work toward what we hope for tomorrow.

That is the gap: we keep waiting for a future version of our life to feel complete, while overlooking what Allah ﷻ has already placed in our hands.



Indeed, it is Allah ﷻ Who is the continual / supreme Provider (الرَّزَّاقُ), the firm Possessor of strength. (Adh-Dhariyat 51:58)

Ar-Razzaq comes from rizq (provision), in an intensive form. Not only does He provide, but His provision is continuous, repeating, and abundant.

And nothing - not difficulty, nor delay - changes the reality that He is the Constant Provider. Recognising ar-Razzaq does not mean hardship never comes. It means we navigate hardship knowing that Allah ﷻ has never once abandoned us on this journey.

Provision is like a door: Allah ﷻ decides when it opens, what access it gives, and when what we need actually arrives.



Before We Could Ask

Before we even had the language to ask, ar-Razzaq had already given us our five senses, a beating heart, and oxygen to breathe.

His Provision did not begin only when we noticed it.





Rizq Is More Than Just Money

We often limit rizq to wealth, food on the table, or employment. i.e., only the visible gifts, but our definition of provision is too narrow. Ustazah widened the lens for us. ***Rizq includes:***

- Health and free time; which are among the most valuable gifts (Bukhari)
 - A friend who picks up when you call in difficulty
 - A body able to perform sujud
 - A moment of stillness
 - Sitting in a gathering to absorb knowledge
 - A home that feels safe and peaceful
 - The ability to fall asleep
 - A teacher in your life
 - The ability to see harm and walk away
 - Even the ground / rug / flooring we stop noticing because it became "ordinary"
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What We Deem as Ordinary Was Always Extraordinary

You longed for marriage, then one, five, ten years in, it can look "ordinary" because you see it every day. The item you once prayed to buy now sits on a shelf. The gift did not become less extraordinary. Our seeing did.

Every gift from Allah ﷻ is valuable. Every gift from Allah ﷻ is extraordinary - not because of the thing itself, but because it comes from the One Who continues to provide in the most extraordinary manner.

When our seeing dulls, scarcity slips in quietly. We start measuring a whole life by the one thing that we believe is still "withheld" - and the friendships, time, family, knowledge, independence, and opportunities already in this season begin to feel "ordinary," as if they barely count.



al-Wasi *Vast Beyond Our* *Imagination*

Allah ﷻ is not contained by time or space, nor constrained by our thought processes or imagination. So His Provision is not constrained either.

Ustazah walked us through the seed parable in Surah Al-Baqarah 2:261: one grain → seven spikes → a hundred grains in each, then the imagination stretches further and further, until the mind reaches its limit... and of course Allah ﷻ's Generosity is still greater, more encompassing, more vast than our limit!

Notice that in that Ayah, Allah ﷻ pairs His Names al-Wasi' and al-'Alim together. وَاللَّهُ وَسِعُ عِلْمٍ - His vastness is never without knowledge. What He opens is wide, and what He times is also wise.

Your Portion Remains Yours

Scarcity whispers that there is only so much to go around. Comparison turns someone else's beauty, marriage, pregnancy, or career into a story about our lack. That is the limited-inventory mistake, as if Allah ﷻ operates with only "two apples" for three people, so someone else's blessing must have been taken from ours. It was not.

When we return to the Ayah in Surah Baqarah, what comes from Allah ﷻ is always vast, wise, and timed. When we compare, we forget the Provider of what we are comparing. Her beauty is from Allah ﷻ. Yours is from Allah ﷻ. When He gives to someone else, it does not mean He cannot give to you.



Never once think Allah ﷻ gave
someone from your portion.

Her portion remains hers.
Your portion will always
remain yours.

Nothing can diminish
the vastness of al-Wasi'.

The Chase for Enough

This Dunia keeps moving the definition of "enough": five more... three more... ten more... It's exhausting. Our Deen interrupts that chase.

Rasulullah ﷺ said: “If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah ﷻ forgives he who repents to Him. (Bukhari 6438)

This is not a criticism of wealth or of working on our finances. It is about desire left unattended, untrained, untamed — wanting more without knowing when enough is enough. We can have more, become more, achieve more. The problem is when we no longer understand that enough is truly enough.

Renewing Iman Together

Ustazah shared a reminder from Imam As-Sa'di in Explanation and Clarification of the Tree of Faith (التوضيح والبيان لشجرة الإيمان): when the Companions RA felt their iman neglected – or struggled with enoughness – they would gather and say:

"Sit with us so we can increase our Iman for an hour."

They remembered Allah ﷻ together, speak about their faith and reminded each other to be grateful for all worldly blessings – this renewed their Iman.

Support system matters. **It is hard for the meanings of ar-Razzaq, al-Wasi', and al-'Alim to settle in the heart while living inside conversations of scarcity.** The people, conversations, and environment you sit with shape what your mind adopts. Alhamdulillah for AA Plus – a space to remember Allah ﷻ together.

Qana'ah

Qana'ah - to feel contented - does not mean:

- I shouldn't want anything
- I shouldn't improve, earn more, or have ambitions
- I shouldn't ask Allah ﷻ for something better because I am "already content"

Islam invites constant growth and proactive steps, not passivity. Gratitude and ambition can coexist.

Like a couch: you rest and appreciate exactly where Allah ﷻ has placed you - without panic - then you eventually get up. Resting does not mean giving up on everything. Appreciate where you are, and still strive lillahita'ala toward what pleases Him.

*A person can own
much and still live
from scarcity.*

*A person can have
little, and Allah ﷻ
expands the heart
until it feels
spacious.*



4 Practices to Train the Heart to Recognise Enough

1. Notice

Notice the ordinary. Because it is only when Allah ﷻ takes it away one day that you will realise it was extraordinary all along.

If you tried to count Allah ﷻ's blessings, you would never be able to number them.

— Surah An-Nahl 16:18



2. Name the Provider

Go one step higher. Not only: Alhamdulillah for supportive friends. But: Alhamdulillah, Allah ﷻ who is ar-Razzaq provided me companionship through my friends. Alhamdulillah, Allah ﷻ who is al-Wasi' opened this door in a way I would not have imagined.

Include Allah ﷻ in the equation. Rewire the mind to see the Provider behind every blessing.



3. Release

Release the belief that you need more to feel enough. Stop making conditions for contentment (when I get married... when I earn more... when I get that house...). Contentment is a gift from Allah ﷻ so ask for it. And it can be practised in this exact moment. Do not keep postponing enoughness to a future milestone, or pushing the benchmark further away.



4. Share

Scarcity makes us hoard; recognising abundance makes giving easier. People give easily when they know they have enough — money, attention, encouragement, knowledge, opportunities, compliments, even space beside you.

Every blessing is also a trust and a test of how we utilise it. Ask Allah ﷻ for the gift and for guidance to utilise it for His sake when it arrives.



Closing Du'as

Ya Allah ﷻ, Ya ar-Razzaq, Ya al-Wasi' —

teach our hearts to recognise the many ways You have already provided. When our eyes fixate on what is missing, give us light to notice what remains. When we look at others and feel left behind, remind us You are al-Wasi' - Your treasures are vast, and what You give others does not diminish what You have written for us.

Forgive us for blessings we walked past without noticing; for ordinary mercies we grew accustomed to; for moments we thought we had nothing, while You had given what we needed.

Place barakah in our time, wealth, health, families, friendships, knowledge, work, homes, and the smallest provisions that carry our days. For what we are still waiting for, grant us beautiful Sabr for “closed doors” and “delayed” du'a have reasons, and Your wisdom is greater than what we presently see.

