



N

Name your Intention

Just as there is a process for beginning prayer or another act of worship by stating your intention, it is important to name and renew your intention frequently as you embark on the work of responding to, addressing, and preventing gender-based violence. Ask yourself why you are wanting to commit yourself to this work, and what your intention is behind the work.

I

Invest in lifelong self-learning

Many survivors make first contact about sexual violence after careful deliberation, and you may be the first person someone talks to about these issues. Disclosing is a brave step. Believe them and affirm any feelings they have about the situation. Ask open-ended questions like “How can I help you?” and “How are you feeling?” Don’t ask for details of the assault or accused.

Y

Yes, begin by centering the most marginalized

The biggest hurdle to seeking healing and justice is not being believed. Only a very small percentage of disclosures are false. Not believing survivors when they disclose can lead to additional trauma, delaying seeking help, and not holding those who harm accountable.

Y

Yield to your needs

Your needs can determine your capacity to show up (or be present). Listen to your body and your needs, and ensure you have what you need in order to stay present in this work.

A

Assess your biases

We all have biases - racial, gender, class, etc. Understand your biases, learn about the privileges (earned and unearned) you hold, and interrogate how they may impact your attitudes, decisions, and relationships.

H

Honor your commitment to building a world free of violence and oppression

Gender-based violence and reproductive injustice will not be eradicated overnight. Everyone has a role to play, and everyone doesn’t have to play every role. How will you implement the intention you named for yourself? What will your role be? How can you honor your commitment as a life long one

Setting Your Intentions: NIYYAH Contract Building

Introduction

Ramadan is a time for spiritual replenishment, community building, and deepening our commitment to each other, ourselves, and Allah (swt). It can also be an extremely difficult time. For some Ramadan can be isolating as well as physically, emotionally, and spiritually difficult.

We are here to say, we see you. To those of you who have your biscoff cake recipes, taraweeh outfits, and Ramadan-themed decorations prepped & ready to go, **we see you.** To those who enjoy making Ramadan fun for the kids in your life, **we see you.** To those of you who are practicing Ramadan for the first time, we see you. To those of you who only fast part of Ramadan, whether it be mental, physical, or emotional reasons, **we see you.** To those of you who are survivors and for whom religious spaces aren't safe, **we see you.** To those of you navigating course accommodations, university admin, and toxic MSAs, **we see you.** To those of you who are care-taking for others while practicing Ramadan, we see you. To those of you who yearn for the blessings of Ramadan to last the whole year, **we see you.**

There is no one way of being Muslim and there is no one way of practicing Islam. We are diverse in the ways we practice, how we look, and how we move through the world. **Single actions, sexual orientation, or identities don't determine if one is Muslim or not.** It is more about your relationship with God and your faith than anything else.

You can write, draw or express your thoughts however is most comfortable for you.

Core Values

This Ramadan, HEART is centering our Islam-inspired values. This includes:

- Cultivating **ummah** (community of belonging and solidarity)
- Leading with **adalah** (justice & equity)
- Providing **inaya** (care)
- Responding with **rahma** (compassion)
- Seeking out **'ilm** (knowledge)
- Promoting **ridha** (a culture of consent)

Allah reminds us in the Qur'an, **"There is no compulsion in religion,"** (2:256) this Ramadan, HEART invites you to come as you are and use our "NIYYAH" framework to do so. **You don't have to have a "perfect Ramadan"** (news flash: it doesn't exist) for it to be meaningful and for it to be accepted.

Naming Your Intentions

Thinking about general or big picture intentions can be overwhelming. Let's take some time to reflect on different aspects of belief and practice that we may use to create our intentions.

Invest in Lifelong Self-Learning

Muslims practice faith in a variety of different ways. There is no one way to practice Islam. As Rumi said, "There are as many paths to God as there are souls on this Earth."

Make a list of topics, practices, and other areas you are interested in exploring this Ramadan. These can include topics such as gender affirming fiqh, dhikr, Islam discussion circles, charity, meal(s) you want to try, etc.

Yes, begin by centering the most impacted

There are a lot of Muslims who are marginalized and excluded from Muslim spaces. This includes, but is not limited to, converts without family support, survivors of violence, queer and trans Muslims, Muslims who can't fast, and caregivers who are overworked during Ramadan. **Centering the most impacted starts with looking in our own communities and families. Who are the people we can uplift and recognize in our communities?**

Yield to Your Needs

Listen to your body and recognize the importance of self-care and meeting your own needs in order to fully participate in Ramadan. Your worship can include taking care of your body, taking care of your biological and chosen family, and taking care of the world around you can. What boundaries will you set and uphold? How will you rest and rejuvenate? How will you incorporate moments of joy? What conversations do you want to have before, during, and after Ramadan?

Affirmation Statement

As you think about all the intentions that you have written down, think about a core statement, reminder or affirmation that you can use to ground yourself this Ramadan.

Honor Your Commitment

Define your role and consider how you can carry out the intention you set for yourself. Make a list of your responsibilities, goals, and next steps you plan to take to fulfill your commitment.

How will you continue your learning beyond Ramadan? How will you continue to renew your niyyah during Ramadan? What practices do you want to carry forward the rest of the year?

What's Ramadan To You: Assessing Your BELIEFS

Introduction

People have many different relationships to Ramadan; for some it's a time for celebration, while for others it can bring feelings of grief, anxiety, and depression. And for some, it can contain all those feelings and more! This Ramadan, consider what messages you've been taught about Ramadan. Who is typically included in Ramadan? Who is excluded? What ways of practicing are praised (ex. taraweeh)? And which ones are either ignored or erased (ex. care taking)? Why might this be? What are the roadblocks? What might be roadblocks in Muslim communities when it comes to centering the most impacted?

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Popular Beliefs About Ramadan

Beliefs About Ramadan You Want to Embody

Beliefs About Ramadan You Want to Let Go Of

Beliefs About Ramadan You Are Curious About

Reclaiming Dua: DUA Workshop

Introduction

Dua is an arabic word meaning invocation or to call out. It can take many forms-pre-set words from the Qur'an, lives of prophets or sahabah to sharing what is our heart. Duas can be a powerful way to express and communicate with God what we may not be able to say aloud to others and sometimes even to ourselves. Based on what we were taught about the practices of dua, it can be uncomfortable to engage in new ways.

This worksheet is an invitation to think about the ways that you express yourself with and to God and if there are new ways that may be fruitful. You can write, draw or express your thoughts however is most comfortable for you.

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Who is God? When/where do you feel most spiritually connected to God?

What feelings are most present in your heart?

In this moment, what are you most strongly feeling? More often than not, we feel more than one thing at the same time, even when they might seem like opposites. Jotting down what we are feeling in the moment can help us figure out what we may want to ask God.

What do you need to address these feelings/questions?

If you could get the support or resolution with out any difficulty or roadblocks, what would you need? Are there people you need support from?

Which names of God address what you need?

Using the 99 Names of God can be a way to connect with God and seek the attribute that we need. There is nothing too big or small to ask of God. What attributes of God (see next page for a list) might you call upon in this time?

Write a Dua

God is ready to listen and can read what is in your heart. The Qur'an reminds us "And your Lord says, 'Call upon Me; I will respond to you.'" (40:60). Don't worry about making it perfect.

The 99 Names of God

الرَّحْمَانُ Ar-Rahmaan The Most Merciful	الرَّحِيمُ Ar-Raheem The Most Compassionate	الْمَلِكُ Al- Malik The King
الْقُدُّوسُ Al-Quddus The Most Holy	السَّلَامُ As-Salaam The Giver of Peace	الْمُؤْمِنُ Al-Mu'min The One Who Gives Faith
الْمُهَيِّمُ Al-Muhaymin The Guardian	الْعَزِيزُ Al-Azeez The All Mighty	الْجَبَّارُ Al-Jabbar The Restorer
الْمُتَكَبِّرُ Al-Mutakabbir The Supreme	الْخَالِقُ Al-Khaliq The Creator	الْبَارِئُ Al-Baari The Originator
الْمُصَوِّرُ Al-Musawwir The Fashioner	الْغَفَّارُ Al-Ghaffar The All Forgiving	الْقَهَّارُ Al-Qahhar The Subduer
الْوَهَّابُ Al-Wahhab The Giver of Gifts	الرَّزَّاقُ Ar-Razzaq The Provider	الْفَتَّاحُ Al-Fattah The Opener
الْعَلِيمُ Al-'Aleem The All Knowing	الْقَابِضُ Al-Qaabid The Withholder	الْبَاسِطُ Al-Baasit The Extender
الْخَافِضُ Al-Khaffidh The Reducer	الرَّافِعُ Al-Raafi' The Exalter	الْمُعِزُّ Al-Mu'izz The Honorer
الْمُذِلُّ Al-Muzil The Humilator	السَّمِيعُ As-Samee' The All-Hearing	الْبَصِيرُ Al-Baseer The All-Seeing
الْحَكَمُ Al-Hakam The Giver of Justice	الْعَدْلُ Al-'Adl The Most Just	اللَّطِيفُ Al-Lateef The Most Gentle
الْخَبِيرُ Al-Khabeer The Acquanted	الْحَلِيمُ Al-Haleem The Most Forbearing	الْعَظِيمُ Al-'Atheem The Magnificent

The 99 Names of God (cont.)

<p>الْعَفُورُ Al-Ghafoor The Forgiving</p>	<p>الشَّكُورُ Ash-Shakoor The Most Grateful</p>	<p>الْعَلِيُّ Al-'Alee The Most High</p>
<p>الْكَبِيرُ Al-Kabeer The Most Grand</p>	<p>الْحَفِيظُ Al-Hafeedh The Preserver</p>	<p>الْمُقِيتُ Al-Muqet The Sustainer</p>
<p>الْحَسِيبُ Al-Haseeb The Sufficient</p>	<p>الْجَلِيلُ Al-Jaleel The Magestic</p>	<p>الْكَرِيمُ Al-Kareem The Most Generous</p>
<p>الرَّقِيبُ Al-Raqeeb The Watchful</p>	<p>الْمُجِيبُ Al-Mujeeb The Responsive One</p>	<p>الْوَاسِعُ Al-Waasi' The All Encompassing</p>
<p>الْحَكِيمُ Al-Hakeem The All Wise</p>	<p>الْوَدُودُ Al-Wadood The Most Loving</p>	<p>الْمَجِيدُ Al-Majeed The Most Honorable</p>
<p>الْبَاقِثُ Al-Ba'ith The Resurrector</p>	<p>الشَّهِيدُ Ash-Shaheed The Ever Witnessing</p>	<p>الْحَقُّ Al-Haqq The Absolute Truth</p>
<p>الْوَكِيلُ Al- Wakeel The Disposer of Affairs</p>	<p>الْقَوِيُّ Al-Qawiy The All Strong</p>	<p>الْمَتِينُ Al-Mateen The Steadfast</p>
<p>الْوَالِيُّ Al-Waliyy The Protecting Friend</p>	<p>الْحَمِيدُ Al-Hameed The Praiseworthy</p>	<p>الْمُحْصِي Al-Muhsee The All Enumerating</p>
<p>الْمُبْدِيُّ Al-Mubdi The Initiator</p>	<p>الْمُعِيدُ Al-Mu'id The Restorer</p>	<p>الْمُحْيِي Al-Muhyee The Giver of Life</p>
<p>الْمُؤْمِتُ Al-Mumeet The Giver of Death</p>	<p>الْحَيُّ Al-Hayy The Ever Living</p>	<p>الْقَيُّومُ Al-Qayyoom The Sustainer</p>
<p>الْوَاجِدُ Al-Waajid The Perciever</p>	<p>الْمَاجِدُ Al-Maajid The Magnificent</p>	<p>الْوَّاحِدُ Al-Waahid The One</p>

The 99 Names of God (cont.)

<p>الأَحَدُ Al-Ahad The Unique One</p>	<p>الصَّمَدُ As-Samad The Satisfier of Needs</p>	<p>القَادِرُ Al-Qadeer The Capable</p>
<p>المُقْتَدِرُ Al-Muqtadir The Omnipotent</p>	<p>المُقَدِّمُ Al-Muqaddim The Expediter</p>	<p>المُؤَخَّرُ Al-Mu'akhkhir The Delayer</p>
<p>الأَوَّلُ Al-Awal The First</p>	<p>الأَخِرُ Al-Aakhir The Last</p>	<p>الظَّاهِرُ Az-Dhaahir The Manifest</p>
<p>البَّاطِنُ Al-Baatin The Knower of the Hidden</p>	<p>الْوَالِي Al-Waali The Governor</p>	<p>الْمُتَعَالِي Al-Muta'ali The Self Exalted</p>
<p>الْبَرُّ Al-Barr The Source of Goodness</p>	<p>التَّوَّابُ At-Tawwab The Ever Pardoning</p>	<p>الْمُنْتَقِمُ Al-Muntaqim The Avenger</p>
<p>العَفْوُ Al-'Afuww The Pardoner</p>	<p>الرَّؤُوفُ Ar-Ra'oof The Most Kind</p>	<p>مَالِكُ الْمُلْكِ Maalik-Ul-Mulk Master of the Kingdom</p>
<p>ذُو الْجَلَالِ وَالْإِكْرَامِ Dhul-Jalaali wal Ikraam Possessor of Glory and Honor</p>	<p>المُقْسِطُ Al-Muqsit The Equitable</p>	<p>الْجَامِعُ Al-Jaami' The Gatherer</p>
<p>الْغَنِيُّ Al-Ghaniyy The Self-Sufficient</p>	<p>الْمُغْنِي Al-Mughni The Enricher</p>	<p>الْمَانِعُ Al-Mani' The Withholder</p>
<p>الضَّارُّ Ad-Dharr The Distresser</p>	<p>النَّافِعُ An-Nafi' The Propitious</p>	<p>النُّورُ An-Nur The Light</p>
<p>الْهَادِي Al-Haadi The Guide</p>	<p>الْبَدِيعُ Al-Badee' The Uncomparable Inventor</p>	<p>الْبَاقِي Al-Baaqi The Everlasting</p>
<p>الْوَارِثُ Al-Waarith The Inheritor</p>	<p>الرَّشِيدُ Ar-Rasheed The One Who Guides</p>	<p>الصَّبُورُ As-Saboor The Patinet One</p>



Renew your Niyyah*

3/6

**Setting Your Intentions:
NIYYAH Contract Building**
Wednesday, March 6
7 pm ET/6 CT/4 PT

3/13

**What's Ramadan To You:
Assessing Your Beliefs**
Wednesday, March 13
4 pm ET/3 CT/1 PT

3/25

Reclaiming Dua: Dua Workshop
Monday, March 25
5:30 ET/4:30 CT/2:30 PT

4/2

**Laylat-al-Qadr Worship:
Community Space**
Tuesday, April 2
2:30 ET/1:30 CT/11:30 PT

REGISTER TODAY:
<https://bit.ly/niyyah>

*Arabic word for intention

