

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



TO HELP OPTIMISE YOUR
REMEMBRANCE AND
REFLECTION IN THE
LAST TEN NIGHTS OF
RAMADAN

BOOKLET WITH VERSES,
HADITHS, REFLECTION, AND
JOURNALLING PROMPTS



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INTRODUCTION TO THIS BOOKLET

Allah (SWT) says in the Quran: "The Night of Decree is better than a thousand months" (Quran 97:3). This special night, also known as Laylatul Qadr, falls during the last ten nights of Ramadan and is a time when our good deeds are multiplied many times over. It is a night of forgiveness, mercy, and blessings, and we should strive to make the most of it.

In this booklet, we have provided a verse, hadith, and reflection or journaling prompts for each of the last ten days of Ramadan. These are meant to help you focus your worship and connect with Allah (SWT) on a deeper level. We encourage you to use this booklet as a tool to enhance your Ramadan experience and make the most of these precious last days.

For more resources, booklets and information you can visit
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20th Ramadan 1444

Verse of the night

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ۝

He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

(Surah At-Taghabun, 64:3)

Tafsir

Shaping the figures of the creatures is one of the exclusive attributes of Allah, that is why Al-Musawwir [the shaper] is one of His attributive names. If we analyze or look carefully into the universe, there are several classes of things. Each class has several species and each species has several sexes. Each sex has billions of members. No single shape ever resembles another shape. Among humankind, for instance, on account of difference of country or territory or difference of stock and nations, there is clear distinction in the shapes and faces of individuals. The face and shape of each individual is so amazingly unique and that it baffles the human imagination. The human face is no more than six to seven square inches, and there are uncountable faces of the same type, and yet one face does not look exactly like the other one so that distinguishing one from the other would be difficult. The present verse mentions figure-making as one of the Divine

blessings and immediately thereafter it goes on to say (and made your figures good). In the entire universe, Allah made the human shape the most beautiful. No matter how ugly a man or an individual might seem in his community, he is still beautiful in his own right, relative to the shapes of all other non-human creatures.

(Maarif-ul-Quran)

Prompts for Reflection

How has Allah formed and perfected your form? What do you appreciate about your physical body and appearance?

What do you think is the significance of the phrase "to Him is the final destination"? How does this impact the way you live your life?

How can you apply the message of this verse to your daily life? What actions can you take to remember Allah's creation and perfecting of all things?

In what ways can you show gratitude to Allah for His creation and perfection of all things, including yourself?

20th Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Musa:

The Prophet (ﷺ) said,
"Commit yourself to the
Qur'an, for by Him in whose
Hand is my soul, it is surely
more prone to break away
than a camel in its bind.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا
أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ " تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي
نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفْصِيًّا
مِنَ الْإِبِلِ فِي عُقْلِهَا "

Sahih al-Bukhari 5033

Book 66, Hadith 56



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21st Ramadan 1444

Verse of the night

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ
يَغْفِرُ الذُّنُوبَ جَمِيعًا ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ٥٣

Say, 'O Prophet, that Allah says,' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful.

(Surah Az-Zumar, 39:53)

Tafsir

Taba`i, Said Ibn Jubayr reports from Sayyidna Ibn `Abbas that there were some people who had killed a lot of people unjustly and had committed a lot of shameful acts. They came to the Holy Prophet and submitted before him, 'The religion you invite us to is, no doubt, very good, but we have a problem. We think about all those major sins we have already committed. Now if we were to become Muslims, do you hope that our repentance will be accepted?' Thereupon, Allah Ta'ala revealed this verse to the Holy Prophet - reported by al-Bukhari in that sense (al-Qurtubi).

Therefore, the outcome of the subject taken up in the verse comes to be that, well before death arrives, the repentance made from sins, no matter how serious, even from kufr (disbelief) and shirk (ascribing of partners to Allah), get to be accepted. And by virtue of a genuine taubah (repentance), all sins will be forgiven, therefore, no one should lose hope in the mercy of Allah. Sayyidna `Abdullah Ibn `Umar said that, out of all verses of the Qur'an, this verse brings the strongest message of hope for sinners. But, Sayyidna Ibn `Abbas said that the strongest such verse is (And surely, your Lord is the lord of forgiveness for the people against their wrongdoings

(- Ar-Ra'd, 13:6

(Maarif-ul-Quran)

When those who possess sensitive hearts are blessed with a deep realisation of God (ma'rifah), they start becoming worried as to what would happen about their past sins. Similarly, even after adopting a God-fearing way of life, a man is likely to display shortcomings from time to time, and his sensitive nature makes him worry again on this account. These feelings in some people can become so intense as to cause a deep sense of frustration. For such people, God has declared in His Book that they should firmly believe that their God is Forgiving and Merciful. He does not look at a man's past but at his present. He does not look to his outward form but at his inner soul. He treats a man with broad-mindedness and not with petty-mindedness. That is why, when a man turns towards Him, He once again takes him into the fold of His Mercy, howsoever big a blunder the man might have committed.

(Tazkirul Quran)



21st Ramadan 1444


Prompts for Reflection

Reflect on the times when you have felt like you have fallen short or made mistakes. How can the message of this verse help you find comfort and reassurance in Allah's forgiveness and mercy?

What do you think it means to lose hope in Allah's mercy? How can this verse help you find reassurance and comfort in His forgiveness?

In what ways do you think Allah's forgiveness differs from human forgiveness? How does this impact the way you view and approach forgiveness?

How can the concept of Allah's mercy inspire you to be more kind, patient, and understanding towards others, even those who may have wronged you in some way?



21st Ramadan 1444

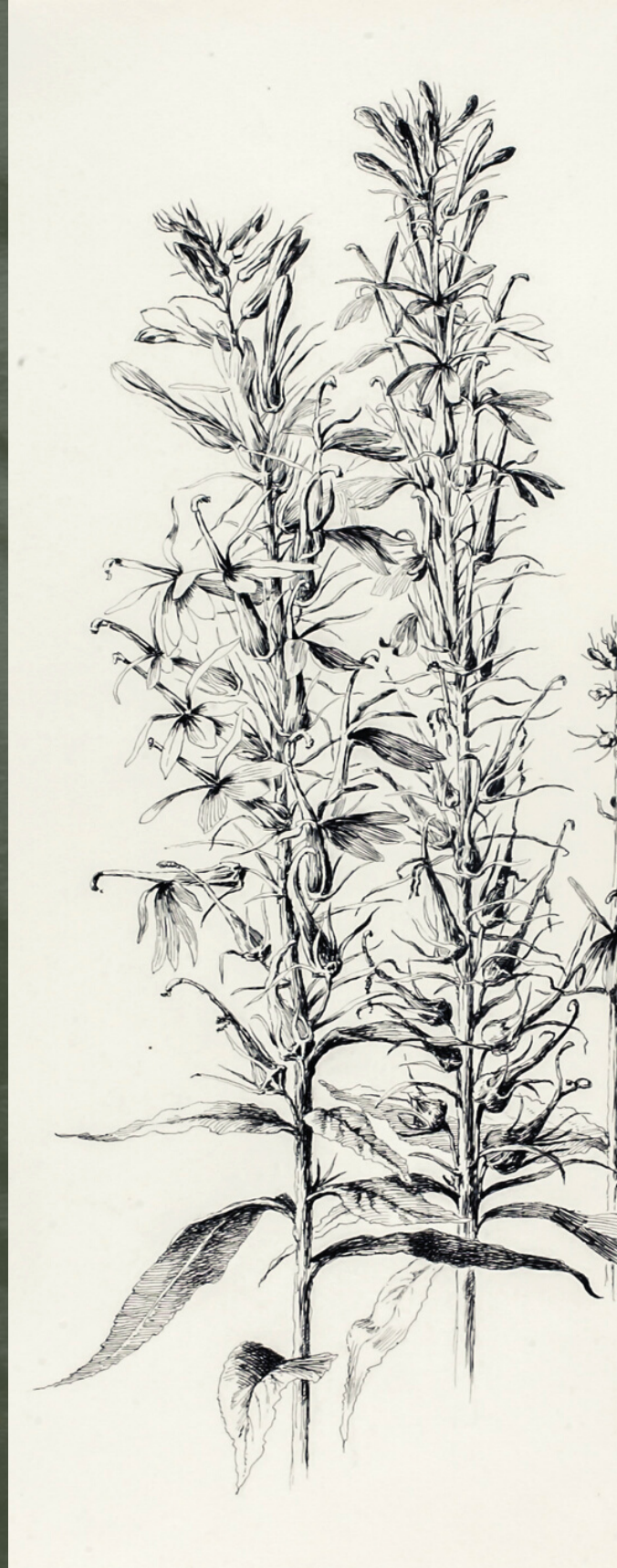
HADITH OF THE NIGHT

Narrated 'Abdullah bin 'Amr:

The Prophet (ﷺ) said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ
حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ
الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو -
رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ
مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ
هَجَرَ مَا نَهَى اللَّهُ عَنْهُ .

Sahih al-Bukhari 10
Book 2, Hadith 3



22nd Ramadan 1444

Verse of the night

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
إِنَّ مَعَ الْعُسْرِ يُسْرًا

"So verily, with the hardship, there is a relief. Verily, with the hardship, there is relief."

[Surah Ash-Sharh 94:5-6]

Tafsir

Grammatically, if the Arabic definite article al- is prefixed to an Arabic noun and is repeated with the same definite article al-, they refer to the same antecedent. However, if the same noun is repeated without the definite article, they refer to different antecedents. The word al-'usr '[the] hardship' in verse [6] is the repetition of al-'usr '[the] hardship' occurring in verse [5]. It does not refer to a new hardship. In contrast to this, the word yusr 'ease' in both verses occur without the definite article. This indicates that the second yusr 'ease' in verse [6] is a different antecedent to the yusr 'ease' occurring in verse [5]. Thus it may be concluded that there is only one `usr 'hardship' and two yusr 'twofold ease'. 'Twofold ease' does not mean twice as much. In fact, it means 'manifold ease'. The verse signifies that only one kind of hardship will face him, but in the wake of it many kinds of ease are assured.

(Tafsir Ibn Kathir)

Prompts for Reflection

Reflect on a hardship you may currently be facing. How are you coping with the situation, and what are you learning from it?

What do you think is the significance of the repetition of the phrase "verily, with the hardship, there is relief"? How does this message bring you comfort or reassurance?

Reflect on the use of 'with' as opposed to 'after hardship'. With what you are currently experiencing, what goodness or comfort has emerged alongside the trouble/pain?

22nd Ramadan 1444

HADITH OF THE NIGHT

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said,

"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ،
عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسٌ
بْنُ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " لَا تَبَاغُضُوا، وَلَا
تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا
عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِمُسْلِمٍ
أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ "

Sahih al-Bukhari 6064

Book 78, Hadith 95



23rd Ramadan 1444

Verse of the night

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝۱۱۵

To Allah belong the east and the west, so wherever you turn you are facing 'towards' Allah.¹ Surely Allah is All-Encompassing,² All-Knowing.

[Surah Al Baqarah 2:115]

Tafsir

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram. In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer.

(Tafsir Ibn Kathir)

Another error into which they fell was to liken God to man. A human being, for instance, cannot be in two places at the same time, and, in consequence, people think that God is also to be found only in some particular place. But God is everywhere. True, He has prescribed a direction for us to face when we worship, but this is a purely organizational requirement for prayer; it does not mean that God is to be found in only one direction and not in any other.

(Tazkirul Quran)

Prompts for Reflection

What emotions and thoughts does reading this evoke?

Reflect on a time you felt lonely, or disconnected from Allah. How can this verse help you reconnect and strengthen your relationship?

How does this verse remind you of the presence of Allah in your life? What are some ways you can increase your awareness of Allah's presence in your daily life?

23rd Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Huraira:
Allah's Messenger (ﷺ) said,
"The strong is not the one
who overcomes the people by
his strength, but the strong is
the one who controls himself
while in anger."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ،
أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي
يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ "

Sahih al-Bukhari 6114
Book 78, Hadith 141



24th Ramadan 1444

Verse of the night

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ
أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝ ٣

And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything.

[Surah Talaq 65:2-3]

Tafsir

In this verse Allah promises those who put their trust in Him that He shall suffice for them against all odds, because Allah will execute His decisions that He made for them, in whatever way He wills and chooses. Allah set a measure for all things. It is in accordance with this set measure that He decrees all acts. Tirmidhi and Ibn Majah record from Sayyidna `Umar رضي الله عنه that Allah's Messenger ﷺ said:

وَأَنْكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لِرِزْقِكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُوا خِمَاصًا وَتَرُوحُ

"If you trust in Allah as He ought to be trusted, He will provide for you in the same way as He provides for the birds. They leave their nests while hungry in the mornings, but come back in the evenings with their bellies full."

Tawakkul (Trust in Allah) does not mean to forsake the causes and means Allah has created for us to acquire things. One should utilise the means at our disposal. However, instead of relying solely on them, one should rather put his trust in Allah, in that no task shall be accomplished unless Allah wills it. After describing the virtues and blessings of taqwa and Twakkul, the next verses lay down some more rules about divorce and "iddah.

(Maarif ul Quran)



24th Ramadan 1444


Prompts for Reflection

How does the promise in this verse, that Allah will make a way out and provide for those who are mindful and trust in Him, make you feel? How does it inspire you to rely on Allah and seek His guidance in your life?

Reflect on a time when you were faced with a difficult situation or decision. How did you rely on Allah for guidance and support, and what did you learn from that experience?

How does the phrase "provide for them from sources they could never imagine" make you feel? What does it teach you about the vastness of Allah's blessings and the power of putting your trust in Him?

How can this verse help you overcome feelings of anxiety or uncertainty about the future? How can you use it as a reminder to trust in Allah's plan and have faith that He will provide for you?



24th Ramadan 1444

HADITH OF THE NIGHT

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) said,
"Seventy thousand people of
my followers will enter
Paradise without accounts,
and they are those who do not
practice Ar-Ruqya and do not
see an evil omen in things,
and put their trust in their
Lord.

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا رَوْحُ بْنُ
عَبَادَةَ، حَدَّثَنَا شُعْبَةَ، قَالَ
سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ،
قَالَ كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ
جُبَيْرٍ فَقَالَ عَنِ ابْنِ عَبَّاسٍ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ
أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ،
هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا
يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ "

Sahih Bukhari 6472

Book 81, Hadith 61



25th Ramadan 1444

Verse of the night

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah does not burden any soul more than what it can bear. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray,' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."

[Surah Baqarah 2: 286]

Tafsir

Allah says that this guidance is not overbearing. Allah does not burden you beyond your scope. Allah did not give Adam something he could not handle. Allah did not give Bani Israel what they could not handle. Allah did not make Firawn too powerful to where he wouldn't be able to find guidance because Suleiman did. Allah does not overburden a person. Also, in this verse there is a dua. We start off with a dua in Fatiha and we end with a dua in Baqarah. In Fatiha you are asking Allah for guidance, in the end of Baqarah you are asking Allah to keep you firm on that guidance.

(Omar Suleiman)

25th Ramadan 1444

Tafsir

Allah does not ask a soul what is beyond its ability. This only demonstrates Allah's kindness, compassion and generosity towards His creation. This Ayah is the Ayah that abrogated the Ayah that worried the Companions, that is, Allah's statement,

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُخَاسِبْكُمْ بِهِ اللَّهُ

And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.

This indicates that although Allah will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith.

(Tafsir ibn Kathir)

Prompts for Reflection

Reflect on a time when you felt overwhelmed or burdened by a situation or challenge. How can this verse give you comfort and reassurance that Allah will not burden you with more than you can bear?

What does this verse teach you about Allah's mercy and compassion towards His creation? How can you use this understanding to cultivate a deeper sense of trust and reliance on Allah in your daily life?

How can this verse remind you to be more mindful of your own limits and boundaries, and to avoid taking on more than you can handle? How can you use it as a reminder to prioritize self-care and seek help when you need it?

What are some practical ways you can remind yourself of this verse throughout the day, and how can you use it as a source of strength and motivation to persevere through difficult times?

25th Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Mas'ud:

The Prophet (ﷺ) said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ،
عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي
مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ
قَالَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ
الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ "

Sahih Bukhari 5009

Book 66, Hadith 31



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26th Ramadan 1444

Verse of the night

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَزِينَ ٦٠

This is the truth from your Lord, so do not be one of those who doubt.

[Surah Al Imran 3:60]

Tafsir

The event of Mubahala and the refutation of heretics.

The background of these verses is that the Holy Prophet ﷺ issued an ultimatum to the Christians of Najran which included three options in the order given below:

1. Accept Islam, or
2. Pay jizya (a levy on free non-Muslims under Muslim rule), or
3. Get ready for a war.

After mutual consultation, the Christians sent a delegation to the Holy Prophet ﷺ consisting of Shurahbil ` Abdullah b. Shurahbil and Jabbar ibn Fayd to the Holy Prophet - ﷺ They came and began their talks on religious issues. When they, in their effort to prove the godhood of Jesus (عليه السلام) , took their debate to the extremes of dispute, that was the moment this verse of Mubahala was revealed. Thereupon, the Holy Prophet ﷺ invited the Christians to join in the Mubahala confrontation (a form of resolving disputes by praying to Allah, the details of which shall shortly be discussed) and quite readily, he himself came out with Sayyidah Fatimah [ؓ] Sayyidna Ali [ؓ] and their sons, Hasan and Husain [ؓ] along with him all set for the مُبَاهَلَة Mubahalalah. Looking at this, Shurahbil said to his two comrades: 'Look, you already know that he is a prophet of Allah and getting into a Mubahalalah confrontation with a prophet means certain death and destruction for us. So find out some other way to get out of this fix.' His comrades asked him as to what he thought it could be. Shurahbil said: 'I think the best solution is to opt for a truce as advised by the prophet'. So, on this everybody agreed. As a result, the Holy Prophet ﷺ made peace by fixing a levy on them which was accepted by them as well.

(Tafsir ibn Kathir).




26th Ramadan 1444

Prompts for Reflection

What do you think is the difference between critical understanding and doubt? How can you strive to understand the Quran without doubting the word of Allah?

Reflect on times you have questioned or wondered about Allah, creation and the messages in the Quran. How do you feel about these now, and what can you do to pacify/comfort yourself now?

How can this verse help you cultivate a stronger sense of conviction and faith in Allah and His teachings?



26th Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Sa`id Al-Khudri
and Abu Huraira:

The Prophet (ﷺ) said, "No
fatigue, nor disease, nor
sorrow, nor sadness, nor hurt,
nor distress befalls a Muslim,
even if it were the prick he
receives from a thorn, but
that Allah expiates some of
his sins for that."

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا
عَبْدُ الْمَلِكِ بْنُ عَمْرِو، حَدَّثَنَا زُهَيْرُ
بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو
بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ،
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي
هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " مَا يُصِيبُ الْمُسْلِمَ
مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا
حُزْنٍ وَلَا آذَى وَلَا غَمٍّ حَتَّى
الشُّوْكَةِ يُشَاكُّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا
مِنْ خَطَايَاهُ . "

Sahih Bukhari 5641
Book 75, Hadith 2



27th Ramadan 1444

Verse of the night

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۙ ٩٦

As for those who believe and do good, the Most Compassionate will 'certainly' bless them with 'genuine' love.

[Surah Maryam 19:96]

Tafsir

We seek love from sources that are finite and that are not capable to grant us the love that we need. The only love that can fulfill what we actually need is that which comes from its source, that is infinite and everlasting.

This verse gives hope and re-aligns what we should pursue. Everything we do, should somehow connect back to seeking the love from Allah. The Word Wuddaa here refers to the Love that Allah has for His believers, it also refers to the Love that the believers have for Allah which in of itself comes from Allah, as he is Al Wadud.

When we drift away from Allah, reflecting upon this verse awakens the value of Iman that has been given to us and so that we can do good... in hopes that Ar Rahman, The Most Compassionate, will have mercy on us and grant us the Love that we Need. The One who truly Understands the reality of Love and its source, thinks of Allah's Love and begins to strive for it. As the love for everything else comes from It.

(Sajid Bhutta; The Only Love that Matters, In the Shade of Ramadan, Muslim American Society)

Prompts for Reflection

What does this verse tell you about the nature of Allah's love and how it is earned?

What does 'genuine love' mean to you?

How can you cultivate a greater sense of love and connection to Allah in your daily life?

Reflect on a time when you experienced the blessings of Allah's love and mercy. How did it impact your life, and what did you learn from that experience?

27th Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth."
(See Hadith No. 66, Vol. 8)

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا
عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ -
عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ -
رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ اللَّهُ تَبَارَكَ وَتَعَالَى
إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلُ إِنْ اللَّهَ قَدْ
أَحَبَّ فَلَنَا فَاجِبُهُ فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يَنَادِي
جِبْرِيلُ فِي السَّمَاءِ إِنْ اللَّهَ قَدْ أَحَبَّ فَلَنَا
فَاجِبُوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ
الْقَبُولُ فِي أَهْلِ الْأَرْضِ "

Sahih Bukhari 7485

Book 97, Hadith 111



28th Ramadan 1444

Verse of the night

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ٣٥﴾

Allah is the Light of the heavens and the earth. His light¹ is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from 'the oil of' a blessed olive tree, 'located' neither to the east nor the west,² whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever He wills to His light. And Allah sets forth parables for humanity. For Allah has 'perfect' knowledge of all things.

(Surah An-Nur 24:35)

Tafsir

The definition of Nur (Light):

Imam Ghazzali (رح) has given the definition of Nur (light) as **الظاهر بنفسه** و**مظهر لغيره** that is something which is bright and manifest on its own, and makes other things bright and evident.

Tafsir Mazhari has explained that Nur is in fact that condition which is initially perceived by man's sense of sight, and then through that perception he comprehends all those things which can be seen by eye, such as in the case of rays of sun and the moon, which on falling on a solid mass brightens it up, and then through the reflection from solid mass brightens other things.

(Maarif ul Quran)



28th Ramadan 1444

Verse of the night

Tafsir

This is a metaphor with many layers of meaning. 'Light' symbolizes the guidance of God Almighty. 'Niche' is man's heart and 'lamp' is faith (iman), sheltered in that niche. The image is elaborated by two more points of reference: 'crystal of star-like brilliance' and 'luminous oil'. Faith, already compared to a 'lamp' standing in the 'niche' of the human heart, is safe and well protected from any external influence by the 'crystal' or the walls of the niche (human heart). The 'luminous oil' filling the lamp and ready to be lit at any moment, speaks of the eagerness with which faith waits for the Truth to appear before it, so that it may accept it without the slightest delay and sets itself ablaze.

The fact is that the only source of light in this universe is God. All receive light and guidance from this source alone. Furthermore, God instilled an intense longing for the Truth in the very nature of man. This desire is very strong and, if not diluted, constantly demands gratification. By nature, man's receptivity to Truth is so immense and inflames so easily that it may be compared to petrol, which flares up as soon as a spark comes in contact with it. A seeker is one who has not let his natural instincts become impaired, so that, the moment he hears the genuine call for the acceptance of Truth, his instincts are aroused. The light of guidance coupled with the light of nature then illuminates his entire existence.

(Tazkirul Quran)



Prompts for Reflection

What does the metaphor of Allah's light being like a lamp in a crystal suggest to you?

Reflect on the phrase "light upon light."

What do you think this means?

How does this verse make you feel about Allah's guidance?

The verse mentions a blessed olive tree whose oil glows even without being touched by fire. What do you think this symbolizes?

What does the verse teach you about the knowledge and wisdom of Allah?

28th Ramadan 1444

HADITH OF THE NIGHT

Narrated Anas bin Malik:

Allah's Messenger (ﷺ) said,

"Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert. "

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ، حَدَّثَنَا
هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ. وَحَدَّثَنَا هُدَيْبَةُ، حَدَّثَنَا هَمَّامٌ،
حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ
عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ
مِنْ أَحَدِكُمْ بِسَقَطٍ عَلَى بَعِيرِهِ، وَقَدْ
أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ "

Sahih Bukhari 6309

Book 80, Hadith 6



29th Ramadan 1444

Verse of the night

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّمْتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ ١٠٩

Say, 'O Prophet,' "If the ocean were ink for 'writing' the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal."

(Surah Kahf 18:109)

Tafsir

This verse is one of the powerful concluding verses of this surah. In a surah that is filled with stories; the stories of the people of the cave, the companions of the two gardens, Musa and Khidr, Dhul Qarnayn, Yajuj and Majuj.

And this verse closes the door of anyone who would challenge the level of detail presented in the Quran, the person who says "that's it? That's all the Quran says about Dhul Qarnayn?" This verse is as if to say, "there is SO much more that could be shared, the detail about each story and every event and so many other prophets, events and details that have not been mentioned. This earth that is two thirds water, if all of it were transformed into ink would be exhausted twice over and Allah's words would not be exhausted."

(Waleed Basyouni)

Prompts for Reflection

What does this verse tell you about the vastness of Allah's knowledge and wisdom?

How can you apply the idea of Allah's boundless knowledge and wisdom to your own life?

How does this verse make you feel about the limitations of human knowledge? Reflect on the phrase "the Words of my Lord." What do you think this means?

How does this verse inspire you to seek knowledge and understanding of Allah's teachings?

29th Ramadan 1444

HADITH OF THE NIGHT

Narrated Ibn Mas`ud:

I heard the Prophet (ﷺ) saying,
"There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى،
عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنِي قَيْسٌ،
عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ -
قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ " لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ
رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى
هَلَكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ
حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا "

Sahih Bukhari 1409

Book 24, Hadith 13



30th Ramadan 1444

Verse of the night

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٨٢

All it takes, when He wills something 'to be', is simply to say to it: "Be!" And it is!

[Surah Ya-Sin 36:82]

Tafsir

In other words, the verse means that when Allah Ta'ala intends to create something, He has no need to follow the way things are made by human beings who have to collect raw materials, assemble technicians and work for a certain period of time until the thing is ready. His way, to use an understatement, is different. Whenever, He intends to create something, for Him it is sufficient to give the command: "Be." Right then, the thing so commanded comes into existence.

From this, it does not necessarily follow that the creation of everything should invariably be instant. Instead, when the creation of something instantly under the dictate of the wisdom of the Creator is expedient, it stands created on the beam without any gradual mode or respite. And when the creation of something is decreed to be appropriate only as gradual due to some wise consideration, it comes into existence gradually - whether it is destined to be created along with a particular gradual mode in the very first decree, or it is addressed with a separate command of 'kun' or 'be' at each gradual stage.

(Maarif-ul-Quran)

Prompts for Reflection

Reflect on the power of Allah and how He is capable of creating anything He wills with a mere command.

Think about instances in your life where something seemed impossible, yet it was made possible with the will of Allah.

Consider how the phrase "Be!" can be a source of comfort and hope during difficult times, knowing that Allah is capable of creating a way out of any hardship.

Consider the importance of submitting to Allah's will and having trust in His plan for your life.

30th Ramadan 1444

HADITH OF THE NIGHT

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا
الْأَعْمَشُ، سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ -
رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ " يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ
عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي
فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي
مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ
بِشِبْرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا
تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ
هَرْوَلَةً "

Sahih Bukhari 7405

Book 97, Hadith 34





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