



Ayah & Ink

30 Days of Tadabbur

A QUR'AN REFLECTION CARD DECK

How to use these cards

1. **Read the front.** Recite the verse in Arabic, then read the meaning slowly.
2. **Sit with it.** Let the words settle before you respond.
3. **Reflect.** Turn the card over and answer the prompt honestly.
4. **Read the note** for a little more context.
5. **Carry one thing** from today into your day.

One card a day for thirty days — or draw one whenever your heart needs it.

DAY 01 OF 30

INTENTION · BISMILLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir-Raḥmānir-Raḥīm

“In the name of Allah, the Most
Gracious, the Most Merciful.”

SURAH AL-FĀTIḤAH · 1:1

PONDER

What intention do you want to carry into these 30 days?

TAFSĪR — A CLOSER LOOK

Every surah but one opens with the Basmalah, and the Prophet (peace be upon him) taught that any important act begun without it is left incomplete. To say Bismillah is to admit that the very ability to act comes from Allah, and to seek His help and blessing in what follows. Two of His names of mercy are placed before any command: ar-Rahman, the vastly Merciful to all creation, and ar-Rahim, the especially Merciful to the believers. We are invited into the Book through mercy, not fear. Beginning your day, your work, or your journaling here quietly turns the act into worship.

DUA

O Allah, let me begin, continue and end all my affairs in Your name and for Your sake.

DAY 02 OF 30

GUIDANCE

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinaṣ-ṣirāṭal-mustaqīm

“Guide us to the straight path.”

SURAH AL-FĀTIḤAH • 1:6

PONDER

In what area of your life do you most need guidance right now?

TAFSĪR — A CLOSER LOOK

This is the heart of Surah al-Fatiha and the one plea we repeat in every unit of every prayer, at least seventeen times a day. That constant repetition teaches that guidance is not a destination reached once, but a path walked continually; even the most devout keep asking for it. The 'straight path' is the way of those Allah has favoured: the prophets, the truthful, and the righteous. To ask for it is also to commit to seeking and following it. Reflect on where you need direction, then act on the guidance you already have.

DUA

O Allah, keep my heart firm upon Your straight path, and never let me stray from it.

DAY 03 OF 30

NEARNESS

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي
فَإِنِّي قَرِيبٌ

Wa idhā sa'alaka 'ibādī 'annī fa innī qarīb

“And when My servants ask you about
Me — indeed I am near.”

SURAH AL-BAQARAH • 2:186

PONDER

When did you last feel close to Allah?
What helped?

TAFSĪR — A CLOSER LOOK

It is reported that the companions asked whether Allah was near, so they might whisper to Him, or far, so they might call out. Allah answered in the first person, 'indeed I am near', with no intermediary. The verse continues: 'I respond to the call of the caller when he calls upon Me.' There is no waiting room and no distance to cross; the only barrier is our own turning away. When you feel far from Allah, know that it is never He who moved.

DUA

*O Allah, draw my heart near to You, and let me feel
Your closeness in every moment.*

DAY 04 OF 30

EASE AFTER HARDSHIP

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

Fa inna ma'al-'usri yusrā

“For indeed, with hardship comes
ease.”

SURAH ASH-SHARḤ • 94:5

PONDER

What hardship are you carrying?
Where might the ease be hidden?

TAFSĪR — A CLOSER LOOK

Allah revealed these words to comfort the Prophet (peace be upon him) in a season of hardship. The scholars noticed a subtle promise in the wording: 'the hardship' comes with the definite article, while 'ease' is left indefinite, and one defined hardship is not overcome by two eases. Hence the well-known saying: 'One hardship will never overcome two easings.' The verse is then repeated in the very next ayah, an emphasis meant to steady the heart. Whatever you are enduring, relief is not only promised for afterwards; it is bound up with the difficulty itself.

DUA

O Allah, You who place ease within hardship, grant me relief and steady my heart until it comes.

DAY 05 OF 30

PATIENCE

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Innallāha ma'aṣ-ṣābirīn

“Indeed, Allah is with the patient.”

SURAH AL-BAQARAH • 2:153

PONDER

What situation is asking you to be patient today?

TAFSĪR — A CLOSER LOOK

The verse pairs patience with prayer as the two great sources of strength: 'Seek help through patience and prayer.' Sabr covers three things: patience in obeying Allah, patience in staying away from sin, and patience through hardship. The promise that 'Allah is with the patient' is a special nearness, His help, support and care, not merely His knowledge. Patience is therefore not resignation but an active trust that keeps you steady while you wait on Allah. Its reward, the Qur'an says elsewhere, is given without measure.

DUA

O Allah, clothe me in patience and be with me, for You are with those who are patient.

DAY 06 OF 30

RELIANCE · TAWAKKUL

وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ

Wa man yatawakkal ‘alallāhi fa huwa ḥasbuh

“And whoever relies upon Allah — He is
sufficient for him.”

SURAH AT-TALĀQ · 65:3

PONDER

What are you trying to control that you could hand over to Allah?

TAFSĪR — A CLOSER LOOK

This verse follows a promise that whoever is mindful of Allah, 'He will make for him a way out, and provide for him from where he does not expect.' True tawakkul is not abandoning effort but, as the Prophet (peace be upon him) taught, tying your camel and then trusting Allah with the result. The word hasbuh, 'sufficient for him', means Allah alone will be enough for the one who leans on Him. Reliance placed in wealth, people or status eventually disappoints; reliance on Allah never does. Do your part fully, then release the outcome to the One who controls it.

DUA

O Allah, I have done my part; I place the outcome in Your hands, for You alone are enough for me.

DAY 07 OF 30

REMEMBRANCE · PEACE

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ
الْقُلُوبُ

Alā bidhikrillāhi taṭma'innul-qulūb

“Verily, in the remembrance of Allah do
hearts find rest.”

SURAH AR-RA'D · 13:28

PONDER

What form of dhikr settles your heart?

TAFSĪR — A CLOSER LOOK

The fuller verse describes the believers as 'those who believe and whose hearts find rest in the remembrance of Allah.' The human heart is restless by nature, always seeking something to settle it, and the verse names the only thing that truly does. Dhikr here includes reciting the Qur'an, remembering Allah's names, and turning to Him in gratitude and du'a. The more the tongue and heart remember Him, the more anxiety loosens its grip. When your thoughts begin to spin, this is the anchor to return to.

DUA

O Allah, make Your remembrance the rest of my heart and the stillness of my restless mind.

DAY 08 OF 30

HOPE · DO NOT DESPAIR

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Lā taqnaṭū min raḥmatillāh

“Do not despair of the mercy of Allah.”

SURAH AZ-ZUMAR · 39:53

PONDER

Is there a mistake you're struggling to forgive yourself for?

TAFSĪR — A CLOSER LOOK

This is among the most hope-filled verses in the whole Qur'an: 'O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins.' Notice the tenderness; even those drowning in sin are still addressed as 'My servants.' The scholars warned that despair is a greater danger than the sin itself, because it closes the door Allah has deliberately left open. As long as you are alive, sincere repentance is accepted. No amount of past failure places you beyond His mercy.

DUA

O Allah, never let me despair of Your mercy; forgive me, for You forgive all sins.

DAY 09 OF 30

GRATITUDE

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

La'in shakartum la'azīdannakum

“If you are grateful, I will surely
increase you.”

SURAH IBRĀHĪM • 14:7

PONDER

Name three blessings you usually overlook.

TAFSĪR — A CLOSER LOOK

The full verse is a divine announcement: 'If you are grateful, I will surely increase you; but if you are ungrateful, indeed My punishment is severe.' Gratitude is more than saying alhamdulillah; it is recognising the blessing, thanking the Giver, and using the gift in ways that please Him. The verse frames thankfulness as a cause of increase, not merely a polite response to it. Ingratitude, by contrast, blinds us to what we already hold. Begin by naming small mercies; gratitude grows the more it is practised.

DUA

O Allah, make me among the grateful, and increase me from Your endless favour.

DAY 10 OF 30

PRESENCE

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

Wa huwa ma'akum ayna mā kuntum

“And He is with you wherever you are.”

SURAH AL-ḤADĪD • 57:4

PONDER

Where do you forget that Allah is present?

TAFSĪR — A CLOSER LOOK

After describing His creation of the heavens and the earth, Allah says He is 'with you wherever you are', a companionship of knowledge, sight and care that no place escapes. The scholars explained this nearness as Allah's complete awareness of us, not any mixing of His being with creation. Nothing you do in private is unseen, and nothing you face alone is ever truly alone. For the wrongdoer this is a warning; for the believer, a deep comfort. Carry through your day the awareness that you are always in His presence.

DUA

O Allah, let me live every moment aware that You are with me wherever I am.

DAY 11 OF 30

DUA · CALL UPON HIM

ادْعُونِي أَسْتَجِبْ لَكُمْ

Ud'ūnī astajib lakum

“Call upon Me; I will respond to you.”

SURAH GHĀFIR · 40:60

PONDER

What have you been hesitant to ask Allah for?

TAFSĪR — A CLOSER LOOK

Allah commands, 'Call upon Me; I will respond to you', then warns that those too arrogant to worship Him, which includes making du'a, will be humbled. This shows that asking Allah is itself worship; the Prophet (peace be upon him) called du'a 'the essence of worship.' Unlike people, Allah is never burdened or wearied by our asking; the more you ask, the more He loves you. A response may come as exactly what you asked, as something better, or as protection from a harm you never saw. Never think any need too small or too great to bring to Him.

DUA

O Allah, You invited me to call on You, so answer me and never turn me away empty-handed.

DAY 12 OF 30

CLOSENESS

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ
الْوَرِيدِ

Wa naḥnu aqrabu ilayhi min ḥablil-warīd

“And We are closer to him than his
jugular vein.”

SURAH QĀF • 50:16

PONDER

How does it change your day to know Allah is this close?

TAFSĪR — A CLOSER LOOK

'We created man, and We know what his soul whispers to him, and We are closer to him than his jugular vein.' Allah's knowledge reaches even the silent thoughts we barely admit to ourselves. The jugular vein is chosen as an image of something inside us, essential and unseen, yet Allah is nearer still. This nearness is one of knowledge and awareness, encompassing every private moment. It should leave us both careful in what we harbour and comforted that He understands what we cannot even put into words.

DUA

O Allah, You who are nearer than my jugular vein, purify what my heart conceals.

DAY 13 OF 30

REMEMBER ME

فَاذْكُرُونِي أَذْكُرْكُمْ

Fadhkurūnī adhkurkum

“So remember Me; I will remember
you.”

SURAH AL-BAQARAH • 2:152

PONDER

Set one reminder to pause and remember Allah tomorrow.

TAFSĪR — A CLOSER LOOK

'So remember Me; I will remember you, and be grateful to Me and do not deny Me.' Allah promises that our small remembrance is met with something infinitely greater, His remembrance of us. In a well-known sacred narration, Allah says whoever remembers Him within himself, He remembers within Himself, and whoever remembers Him in a gathering, He mentions them in a better gathering. Dhikr may be spoken, silent, or lived out through obedience. A brief, sincere turning to Allah returns to you multiplied.

DUA

O Allah, let me remember You often, that You may remember me in a better gathering.

DAY 14 OF 30

RESILIENCE

وَلَا تَهِنُوا وَلَا تَحْزَنُوا

Wa lā tahnū wa lā taḥzanū

“Do not lose heart, nor grieve.”

SURAH ĀL ‘IMRĀN • 3:139

PONDER

What worry is weighing you down this week?

TAFSĪR — A CLOSER LOOK

This verse lifted the believers from grief after the setback at the battle of Uhud: 'Do not lose heart nor grieve, for you will be uppermost if you are true believers.' Their superiority lies not in numbers or worldly strength but in faith and its ultimate outcome. Setbacks are part of the believer's path, not a sign that Allah has abandoned them. Weakness and sorrow are natural, but they must not be allowed to harden into despair. Faith reframes every loss as temporary and every trial as carrying meaning.

DUA

O Allah, lift the weight of grief from my heart and let my faith raise me above it.

DAY 15 OF 30

YOUR CAPACITY

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا

Lā yukallifullāhu nafsan illā wus'ahā

“Allah does not burden a soul beyond
what it can bear.”

SURAH AL-BAQARAH • 2:286

PONDER

What feels too heavy right now — and what strength has Allah given you for it?

TAFSĪR — A CLOSER LOOK

The closing verse of Surah al-Baqarah begins, 'Allah does not burden a soul beyond its capacity', then teaches the du'a: 'Our Lord, do not take us to task if we forget or fall into error.' Whatever trial you carry, its weight was measured to your strength by the One who knows you completely. This is not a promise that life will be easy, but that it will never be genuinely impossible. The verse adds that each soul earns the good it does and bears only its own wrong. Ask Allah for the strength He has already placed within your reach.

DUA

O Allah, give me strength to carry what You have decreed, for You never burden me beyond my capacity.

DAY 16 OF 30

HASTENING TO GOOD

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن
رَّبِّكُمْ

Wa sārī'ū ilā maghfīratin min Rabbikum

“And hasten to forgiveness from your
Lord.”

SURAH ĀL ‘IMRĀN • 3:133

PONDER

What good deed have you been delaying?

TAFSĪR — A CLOSER LOOK

'And hasten to forgiveness from your Lord, and to a Garden as wide as the heavens and the earth, prepared for the God-conscious.' The word used, *sari'u*, means to rush and to compete; the believer treats good deeds with urgency, not delay. What we chase in this world is finite; what this verse points toward is beyond imagining. The following verses describe the God-conscious as those who give in ease and hardship, restrain their anger, and pardon people. Do not postpone the good you intend; its time is now.

DUA

O Allah, let me race towards Your forgiveness and never delay a good I intend.

DAY 17 OF 30

FORGIVING OTHERS

وَلْيَغْفُوا وَلْيَصْفَحُوا

Wal-ya'fū wal-yaṣfaḥū

“Let them pardon and overlook. Would you not love that Allah should forgive you?”

SURAH AN-NŪR • 24:22

PONDER

Who is Allah calling you to forgive?

TAFSĪR — A CLOSER LOOK

This was revealed after some companions vowed to withhold help from a relative who had taken part in wronging them. Allah responded: 'Let them pardon and overlook. Would you not love that Allah should forgive you?' The logic is disarming: we all hope for Allah's pardon, so we are asked to model it toward others. The verse ends by naming Allah as Forgiving and Merciful, the very qualities we are told to imitate. Forgiveness does not excuse the wrong; it releases you from the weight of carrying it.

DUA

O Allah, help me pardon others as I long for You to pardon me.

DAY 18 OF 30

A GOOD WORD

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

Kalimatan ṭayyibatan kashajaratin ṭayyibah

“A good word is like a good tree.”

SURAH IBRĀHĪM • 14:24

PONDER

What kind word can you plant in someone's day today?

TAFSĪR — A CLOSER LOOK

The full parable reads: 'A good word is like a good tree, its root firm and its branches in the sky, giving its fruit in every season by the permission of its Lord.' A good word, foremost the testimony of faith, is rooted deep and reaches high, and keeps producing benefit. The next verse likens an evil word to an uprooted tree with no stability at all. Our speech, dhikr and sincere counsel are seeds that keep bearing fruit long after they are spoken. Choose words that plant something lasting in others.

DUA

O Allah, make my words a good tree — rooted, lasting, and a mercy to all who hear them.

DAY 19 OF 30

RESPOND WITH BETTER

اَدْفَعُ بِاَلَّتِي هِيَ اَحْسَنُ

Idfa' billatī hiya aḥsan

“Repel [evil] with that which is better.”

SURAH FUṢṢILAT • 41:34

PONDER

Where could you respond to harshness with grace this week?

TAFSĪR — A CLOSER LOOK

'Good and evil are not equal. Repel evil with that which is better, and the one between you and whom there was enmity will become as though he were a devoted friend.' Allah promises a near-miraculous result: patient excellence can turn an enemy into a close friend. The verse then adds that only those granted patience, and 'a great portion' of character, can rise to this. Meeting rudeness with rudeness multiplies the harm; meeting it with dignity disarms it. This is the harder road, and precisely why its reward is so high.

DUA

O Allah, let me meet harm with good, and soften the hearts that are hardened against me.

DAY 20 OF 30

KIND SPEECH

وَقُولُوا لِلنَّاسِ حُسْنًا

Wa qūlū linnāsi ḥusnā

“And speak kindly to people.”

SURAH AL-BAQARAH • 2:83

PONDER

Notice your words today — were they gentle?

TAFSĪR — A CLOSER LOOK

This command came to the Children of Israel but binds us just as fully: alongside worshipping Allah and honouring parents, kin, orphans and the needy, they were told, 'and speak to people kindly.' The scholars noted the instruction is to speak well to all people, not only to fellow believers. Our tongues can wound or heal, and Islam counts gentle speech as an act of worship, not mere manners. The Prophet (peace be upon him) said that a good word is a charity. Guard your words today as carefully as your deeds.

DUA

O Allah, guard my tongue and let me speak to people only in ways that please You.

DAY 21 OF 30

HUMILITY

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

Yamshūna 'alal-arḍi hawnā

“[The servants of the Most Merciful]
walk upon the earth in humility.”

SURAH AL-FURQĀN • 25:63

PONDER

Where has pride crept into your heart lately?

TAFSĪR — A CLOSER LOOK

This begins the celebrated description of 'the servants of the Most Merciful.' Their very first named trait is that they 'walk upon the earth in humility', with dignity and gentleness, free of arrogance. The verse continues that when the ignorant address them harshly, they answer, 'Peace', refusing to be dragged down to that level. Humility here is not weakness but self-possession, a calm that pride cannot provoke. Notice how often true righteousness shows first in how we carry ourselves and treat others.

DUA

O Allah, empty my heart of pride and let me walk upon Your earth in humility.

DAY 22 OF 30

HONOURING PARENTS

وَبِالْوَالِدَيْنِ إِحْسَانًا

Wa bil-wālidayni iḥsānā

“And to parents, good treatment.”

SURAH AL-ISRĀ' • 17:23

PONDER

How can you honour your parents (or their memory) today?

TAFSĪR — A CLOSER LOOK

'Your Lord has decreed that you worship none but Him, and that you be good to parents.' Allah pairs devotion to Him with kindness to parents in the same breath, a sign of how weighty their right is. The verse continues that if they reach old age with you, you must not so much as say 'uff' to them, nor rebuke them, but speak to them with honour. Even mild impatience is forbidden where parents are concerned. Whether they are with you or have passed, honour them through service, du'a and good character.

DUA

O Allah, make me a source of comfort to my parents, and have mercy on them as they cared for me.

DAY 23 OF 30

JUSTICE

كُونُوا قَوَّامِينَ بِالْقِسْطِ

Kūnū qawwāmīna bil-qisṭ

“Be maintainers of justice.”

SURAH AN-NISĀ' • 4:135

PONDER

Where are you being asked to stand for what is fair, even against your own interest?

TAFSĪR — A CLOSER LOOK

'O you who believe, be steadfast maintainers of justice, witnesses for Allah, even against yourselves, your parents and your kin.' Justice in Islam is not conditional on whether it happens to favour us or those we love. The verse warns against following desire, which bends the truth, and reminds us that Allah is fully aware of what we do. Standing for fairness may cost us comfort, relationships or advantage, and that is exactly when it is tested. Be just first, and comfortable second.

DUA

O Allah, make me steadfast in justice, even when it stands against my own desires.

DAY 24 OF 30

BROTHERHOOD

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Innamal-mu'minūna ikhwah

“The believers are but brothers.”

SURAH AL-HUJURĀT • 49:10

PONDER

Is there a relationship in your community that needs mending?

TAFSĪR — A CLOSER LOOK

'The believers are but brothers, so make peace between your brothers, and be mindful of Allah, that you may receive mercy.' Faith creates a bond deeper than blood, and the verse makes reconciliation an active duty, not a passive hope. The surrounding verses forbid mockery, insulting nicknames, suspicion and backbiting, the very things that fracture that brotherhood. Mending a strained relationship is tied here directly to receiving Allah's mercy. Is there a tie you are being quietly called to repair?

DUA

O Allah, unite the hearts of the believers, and let me be a means of mending, never of breaking.

DAY 25 OF 30

GOOD ASSUMPTIONS

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

Ijtanibū kathīran minaz-ẓann

“Avoid much suspicion.”

SURAH AL-ḤUJURĀT • 49:12

PONDER

Have you assumed the worst of someone unfairly?

TAFSĪR — A CLOSER LOOK

'Avoid much suspicion, for some suspicion is sin. And do not spy, nor backbite one another.' Allah then gives a striking image: backbiting is like eating the flesh of your dead brother, something you would naturally detest. The verse begins with the heart, because harmful assumptions are the seed from which spying and slander grow. Guarding our thoughts about others protects both our tongues and our relationships. Choose the good interpretation of people wherever it is at all possible.

DUA

O Allah, guard my heart from suspicion and my tongue from speaking ill of others.

DAY 26 OF 30

A FLEETING WORLD

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Wa mal-ḥayātud-dunyā illā matā'ul-ghurūr

“The life of this world is but the
enjoyment of delusion.”

SURAH AL-ḤADĪD • 57:20

PONDER

What are you chasing that will not last?

TAFSĪR — A CLOSER LOOK

The full verse lists the stages of worldly life, 'play, amusement, adornment, mutual boasting, and competition in wealth and children', then likens it to rain that grows a crop which soon withers to straw. It ends by contrasting this with the lasting reward, or punishment, of the Hereafter. The dunya is not condemned as evil, but exposed as temporary and easily overvalued. Naming its limits frees us to enjoy it without being enslaved by it. Hold the world in your hand, not in your heart.

DUA

O Allah, place the world in my hands and not in my heart, and let me work for what endures.

DAY 27 OF 30

REMEMBERING THE END

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Kullu nafsīn dhā'iqatul-mawt

“Every soul shall taste death.”

SURAH ĀL ‘IMRĀN • 3:185

PONDER

If today were your last, what would you change?

TAFSĪR — A CLOSER LOOK

'Every soul shall taste death, and you will only be paid your recompense in full on the Day of Resurrection.' The verse continues that whoever is drawn away from the Fire and admitted to the Garden has truly succeeded. Death is the one certainty every soul shares, yet the one we most easily forget. Remembering it is not morbidity but clarity; it sorts the urgent from the trivial and returns us to what matters. Let the certainty of the end shape how you spend the time you still have.

DUA

O Allah, let the remembrance of death make me wise, and grant me a good and peaceful ending.

DAY 28 OF 30

THE BEST PROVISION

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

Wa tazawwadū fa inna khayraz-zādit-taqwā

“And take provision; but indeed, the best provision is God-consciousness.”

SURAH AL-BAQARAH • 2:197

PONDER

What “provision” are you storing for the hereafter?

TAFSĪR — A CLOSER LOOK

Spoken in the context of Hajj, the verse says: 'Take provision, but the best provision is God-consciousness (taqwa).' Pilgrims were told to carry supplies and not rely on begging, a practical instruction, while being reminded that the real provision is spiritual. Life itself is a journey to Allah, and taqwa is what we carry across it. Wealth, status and comfort are all left behind; mindfulness of Allah is not. Ask yourself what you are storing for the journey that actually matters.

DUA

O Allah, let taqwa be my provision for the journey back to You.

DAY 29 OF 30

SUFFICIENCY

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Ḥasbunallāhu wa ni'mal-wakīl

“Allah is sufficient for us, and He is the best Disposer of affairs.”

SURAH ĀL ‘IMRĀN • 3:173

PONDER

What outcome are you anxious about?
Can you entrust it to Allah?

TAFSĪR — A CLOSER LOOK

When the believers were warned that a great enemy force had gathered against them, their fear only deepened their faith, and they said: 'Allah is sufficient for us, and He is the best Disposer of affairs.' The verse reports that they returned with Allah's favour and grace, untouched by harm. This same phrase is reported as the words of Ibrahim (peace be upon him) when he was cast into the fire. It turns fear into strength by handing the outcome to the only One who truly controls it. Say it, and mean it, when anxiety rises.

DUA

O Allah, You are sufficient for me and the best of guardians; calm my fears and take charge of my affairs.

DAY 30 OF 30

REFLECTION ITSELF

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

Afalā yatadabbarūnal-Qur'ān

“Do they not then reflect upon the
Qur'an?”

SURAH MUHAMMAD • 47:24

PONDER

How has your relationship with the Qur'an changed over these 30 days?

TAFSĪR — A CLOSER LOOK

'Do they not then reflect upon the Qur'an, or are there locks upon their hearts?' Allah does not ask merely whether we recite the Qur'an, but whether we ponder it; this is tadabbur. The verse suggests that a heart closed to reflection is, in a sense, locked away from the very guidance it holds. Tadabbur means pausing over a verse to ask what it means, why it was revealed, and what it asks of you today. It is the difference between hearing words and being changed by them. Let these thirty days be the beginning of a lifelong habit.

DUA

O Allah, open my heart to Your words and make the Qur'an the spring of my heart for the rest of my life.