

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

(May Allah (SWT) help us increase our devotional acts in these last few days and nights of Ramadan 1446H so that we can find Lailatul Qadr and earn the Pleasure of Allah, the ultimate success for a believer. May Allah (SWT) also bless us with many more Ramadans. Ameen.)

27th Taraweeh - Ramadan 1447 Hijri

Summary of Verses 93:1-114:6

(Sura Duha is a Makkan Sura)

Sura Ad-Duha (The Glorious Morning Light) (Verses 93:1-11)

During the early days of revelation, there were long pauses between revelations that filled the Prophet (s.a.w) with anguish and anxiety. His detractors interpreted this as the Creator's displeasure with him. The Sura reassured Muhammad (s.a.w) that Allah had not abandoned him; instead, He had elevated him. Although it was addressed specifically to the Prophet to comfort him during a difficult time in his life, the Sura also soothes anyone overwhelmed by life's challenges. We should recite Sura Ad-Duha in the early hours of the morning. Just as the dawn's light floods the earth, so will the indescribable joy of the transcendent fill our hearts. Never lose hope, for Allah is always with us, the Sura is saying. He will never despise us or abandon us to face a harsh world alone.

"By the glorious morning light, and by the night when it is still, your Sustainer has not forsaken you, nor is He displeased. And surely the Hereafter will be better for you than the present. And soon your Sustainer will give you what your heart desires and you will be well-pleased. Did He not find you an orphan and give you shelter? And He found you wandering, and He gave you guidance, and He found you in need and made you

independent. Do not, therefore, treat the orphan harshly, nor repulse him who seeks your help, and speak always of the blessings of your Lord."
(93:1-11)

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(Sura Inshirah is a Makki Sura)

Sura Al-Inshirah (The Expansion) (Verses 94:1-8)

This is seen as a continuation of Sura Ad-Duha. The two Suras are often recited together. The Prophet (s.a.w) was entrusted with a momentous responsibility that was destined to change the world. He had almost no support when he first started preaching the message of *Tawhid*. This reassurance and promise from Allah lifted his spirits and strengthened his resolve.

"Have we not comforted your heart and lightened your burden which has weighed heavily on your back, and raised high the esteem in which you are held?" (94:1-4)

Allah assures His prophet that *"so, surely, with every hardship comes ease; surely, with every hardship comes ease."* (94:5-6)

Notice that the verse says, *'with every hardship comes ease,'* not *'after every hardship comes ease.'* Solutions to life's difficulties are often found within the difficulties themselves. Additionally, this is the only Sura in the Quran in which these two verses (94:5-6) are repeated consecutively, underscoring their significance. (Compare this with a verse from Sura At-Talaq, which states, consistent with its context, "... After hardship, Allah will bring about ease." (65:7). For perspective, consider that *"usra,"* meaning difficulty, appears 12 times in the Quran, while *"yusra,"* meaning ease, appears 36 times. This may serve as a reminder that Allah, in His infinite Mercy, grants us much more ease than difficulty in our lives. Allah knows

best. What does it take to be mindful of the ongoing contest between difficulty and ease, with sincere and steadfast believers ultimately experiencing ease after enduring hardship, no matter how severe? The answer: beautiful patience! (*Sabrun Jameel*).

And when the task at hand is finished, there should be no interruption in doing good to earn the pleasure of Allah. *"Therefore, when you are free from your immediate task, still labor hard, and to your Lord turn all your attention."* (94:7-8)

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(Sura Tin is a Makki Sura)

Sura At-Tin (The Fig) (Verses 95:1-8)

Allah created humankind in the best form physically and spiritually. This fact is as real as the fig and olive trees, as real as Mount Sinai, and as real as the holy city of Makkah.

"By the Fig and the Olive, and the Mount of Sinai, and Makkah, the city of peace and security, we have created man in the best of molds." (95:1-4)

But unless man devotes himself to Allah and acts on His message with sincerity and urgency, his faith fades. *"Thereafter, We reduce him to the lowest of the low, except the believers who do good works, and their reward will be everlasting."* (95:5-6)

All humans have a Dr. Jekyll (good) and a Mr. Hyde (bad) inside them. While one tries to do right and serve others, the other tempts them into sin. The Quran asks: *"What then, given this, could make you deny the faith? Is Allah not the best of judges?"* (95:7-8)

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(Sura Alaq is a Makki Sura)

Sura Al-Alaq (The Blood Clot) (Verses 96:1-19)

The first words of Quranic revelation that Prophet Muhammad (s.a.w) received from Allah during the Night of *Lailatul Qadr* are contained in the first five verses of this Sura: *"Read in the name of your Lord, who created! He created man from a clot of blood. Read! Your Lord is the Most Bountiful, who, by the pen, taught man what he did not know."* (96:1-5)

The first revealed word was "Iqra," meaning "to read or recite." Note the two keywords "read" and "write." The initial revelation highlights the importance of reading and writing, and by extension, acquiring knowledge. However, "Iqra" is not included in the five pillars of Islam. So, what is the significance of "Iqra" and "Qalam"? Scholars suggest that the first revealed verses emphasize the importance of believers gaining knowledge to help others through good deeds, with the ultimate aim of pleasing Allah.

The Prophet (s.a.w) received revelations to warn people of their arrogant nature and remind them that there is no escaping accountability. *"Indeed, man overreaches himself by thinking that he is self-sufficient. But to your Lord will all things return."* (96:6-8)

The Sura warns disbelievers who prevent believers from praying and promoting piety and righteousness: *"See you the one who forbids a devotee when he turns to pray? See you if he is on the road of guidance, or enjoins goodness? You see how he denies the truth and turns away from it. Does he not realize that Allah is aware of everything? Let him beware!"* (96:9-15)

To the believer, Allah says, *"Bow down in adoration, and bring yourself closer to Allah!"* (96:19)

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(Sura Qadr is a Makki Sura)

Sura Al-Qadr (Power) (Verses 97:1-5)

This is the only Sura in the Quran entirely devoted to the importance of a single night, the Night of Power (*Lailatul Qadr*), which makes this Sura unique. While Sura Jumuah reminds us of the importance of the Friday congregational prayer, only the last three verses (62:9-12) focus specifically on Jumuah. The first revelation was given to Prophet Muhammad (s.a.w) on *Lailatul Qadr* during Ramadan, when he was in contemplation in a cave called Hira on *Jabal an-Nour* mountain near Makkah. The revelations then continued for 23 years. The Sura clearly states that the Quran's first revelation happened at night, not during the day. That may be why, during the nights of Ramadan, Muslims perform special Taraweeh prayers, with longer Quranic recitations and intense supplications.

According to scholars, the Sura opens with reference to the first five verses of Sura *al-Alaq*. This night is also referred to in Sura *Ad-Dukhan* (44:3-6), a night in which "*the fate and destiny of all creatures are carefully determined by Our command. We send messengers as a blessing from your Lord!*"

The Night of Power (the word 'Power' suggests that Allah empowers us to transform ourselves for the better on this blessed night through focused prayers, recitation of the Quran, and heartfelt supplications) is best sought during the last ten nights of Ramadan, as it is in seeking that believers find joy and increased spirituality. Muslims are encouraged to pray sincerely, with tears and in a confessional mode for past sins, and to recite the Quran throughout the night to receive Allah's mercy and forgiveness. *Lailatul Qadr* is ultimately a matter of the heart. When dawn breaks after a night of intense prayer and supplication, some fortunate believers will experience indescribable spiritual bliss. They are the ones who have found the Night of Power! "*We have indeed revealed this Message in the Night of Power. And*

what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein descend the angels and the Spirit by Allah's permission with all decrees. Peace, until the appearance of dawn!"
(97:1-5)

Notice the present tense implied by "descend." This Night did not happen only once in the past but is a gift from Allah to us every year. While the angels, freed from their usual duties, come down with decrees from Allah, they are also accompanied by the 'original' and the noblest among them, angel Jibreel.

The Night of Power surpasses a "thousand" months. 1000 months is 83 solar years and 4 solar months. Common sense suggests that these months do not contain a Night of Power within them. In Arabic, however, "thousand" can imply "innumerable," meaning beyond counting, indicating an endless extension of time that goes beyond our earthly perception. It can also mean that this Night is longer than a whole lifetime, since the average human lifespan is about 75 years. A single moment of transcendence, if a believer is fortunate enough to experience it during the Night of Power, can surpass "thousand" months because that one moment can turn the heart into a source of eternal spiritual happiness. Ramadan is a month of values, immeasurable in both quantity and quality. It is up to us to take advantage of as many of these values as we can so we are guided toward happiness and contentment both here and in the Hereafter.

(Aisha (RA) once asked the Prophet (s.a.w) what to recite if one finds *Lailatul Qadr*. The Prophet replied: "Say as often as you can: *Allahumma Innaka 'Afuwwun Tuhibbul Af'wa Fa'fu 'Anni.*" O Allah, surely You are forgiving, You love to forgive, so forgive me.)

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(Sura Baiyyina is a Madani Sura)

Sura Al-Baiyyina (The Clear Evidence) (Verses 98:1-98:8)

While those who deny the existence of One True God will suffer the consequences of their disbelief, *"those who have faith and do righteous deeds, they are the best of creatures. Their reward is with Allah, gardens of eternity, beneath which rivers flow. They will dwell therein forever, Allah well-pleased with them and they with Him. All this for such as fear their Lord and Cherisher."* (98:7-8)

Notice the merging of the Divine and the human in *"Allah well-pleased with them and they with Him."* The good pleasure between the Creator and the created is mutual: truly saved and blessed are those whose deeds and aspirations have merged with Allah's commands. The "fear" in "such as fear their Lord" is the fear of invoking His displeasure and is thus akin to awe and love.

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(Sura Zilzal is a Madani Sura)

Sura Al-Zilzal (The Convulsion) (Verses 99:1-8)

The Hour of Resurrection will be preceded by an enormous earthquake that will manifest itself in different ways: *"When the earth is shaken to her utmost convulsion, and the earth throws up her burden from within, and man cries, 'what is the matter with her?'"* (99:1-3), the present order of life as we know it will disappear. A new world of truth and justice will replace it. When the day of reckoning arrives, humankind will *"be shown the deeds they had done."* (99:6)

The doer of good deeds is given this assurance: *"Then shall anyone who has done an atom's weight of good will see it,"* (99:7), while *"... anyone who has*

done an atom's weight of evil will see it." (99:8) It will be up to Allah to forgive or not.

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(Sura Adiyat is a Makkan Sura)

Sura Al-Adiyat (Those that Run) (Verses 100:1-11)

The Sura begins with a vivid image: horses panting and jostling against each other, their hooves striking the ground and sparking fire, while fearless riders charge forward. For disbelievers trying to defend their false beliefs, such scenes symbolize the moment of truth when they realize the errors of their ways. Yet, the Sura addresses everyone, including the most ardent believer who may be tempted by unworthy desires during unguarded moments, when it states: *"Truly man is ungrateful toward his Lord ... and violent is he in his love of wealth."* (100:6-8)

Loving wealth can be dangerous. We should ask: Do we obsess over gaining wealth and power? Because if we do, we drift away from life's true purpose, which is to worship Allah and follow His commands to earn His pleasure through prayers and good deeds.

On the Day of Judgment, *"that which is locked up in human hearts will be made manifest."* (100:10) We might conceal our motives, plans and plots in our earthly lives, but all of them will be exposed on the Day of Judgment.

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(Sura Qaria is a Makki Sura)

Sura Al-Qaria (The Day of Clamor) (Verse 101:1-11)

On the Day of Judgment, successful will be those *"... whose balance of good deeds will be heavy. (they) will be in a life of good pleasure and*

satisfaction." (101:6-7) but those "... *whose balance of good deeds will be light*" (101:7) will suffer severe punishment.

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(Sura Takathur is a Makki Sura)

Sura At-Takathur (Piling Up) (Verses 102:1-8)

The Sura serves as a warning to anyone obsessed with worldly possessions. This is someone who ignores the Hereafter. Worshiping wealth, power, technology, pleasure, and similar things is a deceitful form of idol worship. On the Day of Judgment, hoarders, graspers, pleasure-seekers, and deniers will be questioned about their wealth and their lack of gratitude to Allah for life's blessings. *"The mutual rivalry for piling up worldly things diverts you from the more serious things until you visit the graves. But you will soon know the reality ... Were you to know with certainty of mind, you would beware! You will certainly see hellfire. Again, you will see it with the eye of certainty! Then you will be questioned on that Day about the pleasure you indulged in!"* (102:1-8)

(Muhammad Asad (1900-1992), the renowned Islamic scholar, described in his incomparable spiritual autobiography, *The Road to Mecca*, how this Sura became the catalyst for his conversion from Judaism to Islam.)

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(Sura Asr is a Makki Sura)

Sura Al-Asr (The Flight of Time) (Verses 103:1-3)

Only the Quran can capture in three verses the essence of eternity, the fallibility of human beings, and their redemption: *"By the flight of time, surely man is in loss, except for those who have faith and do good works,*

who exhort each other to truth and who exhort each other to patience.”
(103:1-3)

There is no doctrine of original sin in Islam, nor any concept of innate and inherent sinfulness that renders humans unworthy of salvation. Instead, the Quran states that humankind is in a state of loss, forgetfulness, and heedlessness, and thus needs constant reminders. This loss can be overcome through four ways: 1) Iman or faith, which must be reflected in just and noble actions; 2) Performing good deeds; 3) Supporting and encouraging each other to uphold the truth; and 4) Supporting and encouraging patience, especially in times of adversity.

It is important to understand that although we live in time and are subject to its continuous flow, all things are eternally present to our Creator, who exists outside of time.

The name of the Sura is “The Flight of Time.” It highlights the importance of making good use of time instead of wasting it on trivial or frivolous activities. In this age of social media, where both young and old spend hours daily on their smartphones and laptops, the amount of time lost is astonishing. The Prophet (s.a.w) said, “There are two blessings which many people waste: health and free time.” The Islamic tradition encourages us to be morning people rather than night people. One way to do this is by going to sleep after offering the Isha prayer so that we can wake up early to sometimes perform the optional *Tahajjud* prayer and the mandatory *Fajr* prayer on time. (It is the dawn prayer, more than any other prayer, that many of us fail to perform promptly.) Indeed, Islamic teachings support the idea of “early to bed and early to rise,” which can help us become healthier, wealthier (not just in the narrow sense of material wealth), and wiser. Most importantly, it fosters a lifelong appreciation for the value of time. Islam’s focus on time can also be seen in this view: prayer is daily, Friday Juma

weekly, phases of the moon monthly, Ramadan yearly, and the Hajj pilgrimage spans a lifetime.

What is time? It is important to reflect on time because there are 75 references to it in the Quran. We talk of the "arrow of time," in which time moves relentlessly forward, never back. This time that we experience is linear and irreversible, like entropy (disorder) in a physical system that always increases but never decreases. Time is relative and can dilate (expand), as Einstein showed in his Special Theory of Relativity: a moving clock ticks more slowly than a clock at rest. The fabric of the cosmos consists of space-time, which encodes the texture of reality. This is physical time, a time not just of duration but of motion, transition, and change. But we also experience time in cycles, in which nature's rhythms manifest in countless, reversible ways. Day follows night, seasons follow one another, the moon waxes and wanes, tides ebb and flow, birds migrate and return, salmons swim upstream to spawn and die, beginning their generational life cycle anew. We too are tuned to our circadian rhythms when we awaken, eat, and sleep at regular intervals. There is the generational cycle of life, where every beginning has an end, and every end has a new beginning. "Time is but the stream I go a-fishing in," wrote Thoreau, the original American naturalist. To fish in the river of time, even without catching anything, is time well spent, for it leads to reflection and reverie, the gateway to spirituality. Mind time and clock time are two different entities that flow at different rates. There are subjective and emotional times, the time of memory, loss, and love; the recursive time that contains other times, as T.S. Eliot observed: "Time present and time past / Are both perhaps present in time future / And time future contained in time past." Then there is spiritual time that transcends physical time, evident in the story of the Companions of the Cave (The Sleepers) in Sura Kahf. The time

inside the cave is different from the time outside, with a more metaphysical than physical chronology. The Sleepers stepped out of the stream of time and then stepped back into it, touching infinity while being bounded by the finite. As much as the nature of time can engage our senses and intellect, what the profoundly powerful Sura Asr teaches us is that the best way to honor time is to focus on how we spend it, for how we spend our time is how we spend our life. And what is the best way to spend time? By doing good deeds, encouraging one another toward the Truth, and motivating one another to patience. Notice how the reference to Truth is followed by a reference to patience. It is as if the two are entwined, just as space and time are intertwined to form the fabric of the cosmos. We should also note what the science of psychology teaches us—that prioritizing time over money, that is, preferring time affluence to wealth affluence, leads to greater happiness.

(Food for thought: Sura *Asr* (103) appears between Sura *Takathur* (102) and Sura *Humaza* (104). *Takathur* talks about mutual rivalry in piling up wealth while *Humaza* talks about scandalmongers who pile up wealth. The positioning of Sura *Asr* between these two Suras is instructive. While in Sura *Asr*, the exhortation is for truth and patience, in Sura *Balad* (90:17) there is also the exhortation for enjoining kindness and compassion. Practicing these virtues – truth, patience, kindness and compassion – will surely raise our status in the sight of Allah.)

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(Sura Humaza is a Makki Sura)

Sura Al-Humaza (The Slanderer) (Verses 104:1-9)

The sins of the tongue are probably the easiest to fall into, making them even more destructive for families, communities, and societies overall.

Scandal mongering — when someone degrades or maligns others through

words, innuendo, sarcasm, mockery, or insults — and backbiting — speaking negatively about someone behind their back — are sins that a believer must always avoid. The miser who hoards wealth, thinking it will save him from difficulties, is delusional. *“Woe to every scandal monger and backbiter, who piles up wealth and hoards it, thinking that his wealth will make him last forever! By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to you what breaks to pieces? It is a blazing fire ...”* (104:1-6)

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(Sura Fil is a Makki Sura)

Sura Al-Fil (The Elephant) (Verses: 105:1-5)

Pride and power can be undone instantly by Allah’s command. That is what happened to Abraha, the ruler of Abyssinia, who invaded Makkah with his army and some elephants in the year of the Prophet’s (s.a.w) birth, intending to destroy the Ka’ba. Then a miracle occurred. A flock of birds rained down stones on the invading army and destroyed it. *“Do you see how your Lord dealt with the companions of the elephant? Did He not make their treacherous plan go astray? And he sent against them a flock of birds, striking them with stones of baked clay. Then did He make them like an empty field ...”* (105:1-5)

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(Sura Quraish is a Makki Sura)

Sura Quraish (Verses 106:1-4)

More than any other tribe in Arabia, it was the Quraish who were expected to be grateful to the Creator for the bounty He provided them. They were the custodians of Makkah, the hub of commerce, and owners of the caravans of trade that brought them immense profit throughout the year. Yet they

continued their arrogant and idol-worshipping ways. They are reminded of the gratitude they owe their Creator: *"Let them worship the Lord of this House, who provided them with food against hunger, and with security against danger."* (106:3-4)

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(Sura Ma'un is a Makki Sura)

Sura Al-Ma'un (Neighborly Needs) (Verses 107:1-7)

Faith is not just a declaration of belief but also acting on the noble impulses it inspires. Sometimes, it's more important to identify what negates faith than what promotes it. So, who are the arrogant, selfish individuals who may display outward signs of faith but are among the lost? *"... such is the one who repulses the orphan and does not encourage the feeding of the indigent. So, woe to the worshipers who are neglectful of their prayers, those who only want to be seen by people, and who even refuse to supply neighborly needs."* (107:2-7)

Notice the importance Islam places on neighbors, regardless of race or religion. The Prophet (s.a.w) said: "By Allah, he is not a believer whose neighbor does not feel safe from him." He also said: "He is not a believer whose stomach is full while his neighbor goes hungry." According to a hadith, neighbors are "forty houses in front, forty houses behind, forty houses to the right and forty houses to the left." In the middle of affluent Silicon Valley, thousands of homeless people seek refuge. There are pockets of poverty in prosperous regions of America where residents barely get a meal a day. While many Muslim charities in America regularly feed the hungry and homeless, we, as individuals, should also actively ensure our neighbors feel cared for and can rely on us when they need help. When a Muslim passes away, friends and neighbors usually cook food for the family.

We should extend this practice to all our neighbors, regardless of their faith or lack of faith.

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(Sura Kauthar is a Makki Sura)

Sura Kauthar (Abundance) (108:1-3)

Prophet Muhammad (s.a.w) had seven children—three boys and four girls (though some reports say two boys and four girls). Usually, it is children who bury their parents, but in the Prophet's case, he buried six of his children, including sons Qasim and Abdullah, who died in infancy. Only Fatima (RA) outlived him, but she also passed away six months after his death. Allah addresses this short Surah directly to His Prophet to comfort him over the loss of his children and to assure him that the pagans who taunted him and vented their venom were the real losers. The message, however, is timeless and offers comfort to anyone who has suffered great losses from disease, accidents, natural disasters, and other tragedies. *"To you, We have granted the fountain of abundance. Therefore, to your Lord turn in prayer and sacrifice. For he who hates you, he will be cut off from any hope."* (108:1-3)

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(Sura Kafirun is a Makki Sura)

Sura Al-Kafirun (The Unbelievers) (Verses 109:1-6)

The Quran emphasizes coexistence among different religions: using force to compel others to accept a religion, including Islam, is never justified. There should be mutual respect and constructive dialogue between people of different faiths. We must accept living with disagreements among various faith communities and differences of opinion within our own communities. Islam forbids resorting to violence to settle differences in faith. *"Say, O you*

who reject faith, I worship not that which you worship, nor will you worship that which I worship, and I will not worship that which you worship, nor will you worship which I worship. To you, your religion, and to me, mine."

(109:2-6)

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(Sura Nasr is a Madani Sura)

Sura An-Nasr (Help) (Verses 110:1-3)

This Surah, the last complete Surah revealed in chronological order, was understood by the Prophet's companions as a sign of his impending departure from the earth. Scholars suggest it was revealed during one of the three days following Eid-ul-Adha, on the 10th of Dhul-Hijjah in 10 Hijri. That's when the Prophet (s.a.w) performed his one and only Hajj, during which, on the Day of Arafat, the 9th of Dhul-Hijjah, he delivered his profound and comprehensive Last Sermon. He witnessed on the plains of Arafat the crowds who had embraced Islam following the various victories Allah granted him and his followers in previous years, especially the bloodless conquest of Makkah two years after the Treaty of Hudaibiya (6 Hijri) was broken by the Quraish. While the context is compelling, the message is timeless. We should be humble before Allah in victory, acknowledge our failures, bear setbacks with patience, and attribute our successes to Him. We fulfill our destiny when we choose humility over self-glory, service over power, and Allah's Grace and Mercy over self-sufficiency. *"When comes the help of Allah, and victory, and you see people enter Allah's religion in droves, celebrate the praises of your Lord, and pray for His forgiveness, for He is the one Who repeatedly forgives."* (110:1-3)

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(Sura Masad is a Makki Sura)

Sura Al-Masad (The Flame) (Verses 111:1-5)

Abu Lahab, an uncle of the Prophet (s.a.w), was one of his fiercest enemies, as was Abu Lahab's wife. Both had many chances to change their minds, but they stayed bitter enemies of Islam until the end. The Sura predicts their end: *"Perish the hands of the father of flame, perish he. No profit to him from his wealth and his gains. Burnt soon will he be in a fire of blazing flame! His wife shall carry the crackling wood as fuel, a twisted rope of fiber around her neck."* (111:1-5) "Perish" in this case implies that in the Sight of Allah, Abu Lahab was the ultimate failure despite his wealth and influence.

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(Sura Ikhlas is a Makki Sura)

Sura Al-Ikhlās (Purity of Faith) (Verses 112:1-112:4)

The principle of *Tawhid* is the soul of Islam: God is One. This Sura, considered to be equivalent to 'one-third' of the Quran, gives a concise definition of Islam: *"Say, He is Allah, the One. Allah, the eternal, absolute. He begets not, neither is He begotten. And no one is equal to Him."*

(112:1-4)

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(Sura Falaq is a Makki Sura)

Sura Al-Falaq (The Daybreak) (Verses 113:1-5)

This, and the following Sura, ask us to seek refuge in Allah from all kinds of fear and superstition, both external and internal. External dangers are the focus of this Sura: *"Say: I seek refuge with the Lord of the Daybreak, from the mischief of created things, from the mischief of the darkness as it overspread, from the mischief of those who blow on knots, and from the mischief of the envious one as he practices envy."* (113:1-5)

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(Sura Nas is a Makki Sura)

Sura An-Nas (Mankind) (Verses 114:1-6)

The last Sura of the Quran asks us to trust in Allah as our One and Only Protector, especially against the whispers of evil within our own hearts.

"Say: I seek refuge with the Lord and Cherisher of mankind, the King of mankind, the God of mankind, from the mischief of the whisperer of evil, who withdraws after his whisper, who whispers into the hearts of mankind."

(113:1-6)

(The last two Suras of the Quran (113 and 114) are sometimes referred to as "Verses of Refuge" or "*Al-Mu'awwidhatayn*," because both begin with "Say: I seek refuge with the Lord of ...". Anytime we feel frightened, stressed, or threatened by any situation or circumstance, we can seek Allah's protection by reciting *Ayatul Qursi* (2:255), Sura *Ikhlas* (112:1-4), Sura *Falaq* (113:1-5) and Sura *Nas* (114:1-6). It is also a good practice to recite these 16 verses at the beginning and end of each day.)

Epilogue: Ramadan is a month dedicated to reflecting on the meaning and purpose of life. May Allah (SWT) help us earn His pleasure by obeying His commands and serving His Creation to the best of our abilities. As we strive to fulfill our obligations during this sacred month, we ask Allah (SWT) to bless us for the good we have done and forgive us for the mistakes we made. We are imperfect beings who make errors, and we pray that Allah will help us learn from them so we do not repeat them. We humbly ask Allah (SWT) to infuse our prayers with humility, serenity, and grace. We pray to Allah (SWT) to keep us healthy and protect us from the viruses of materialism, greed, indifference, and arrogance. We pray to Him to turn our homes into places of peace, to help us continue doing good and avoid bad deeds throughout the year until next Ramadan, to be grateful for all blessings, both

earned and undeserved, and above all, to seek His pleasure alone in everything we do. Ammen. - Hasan Zillur Rahim

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