

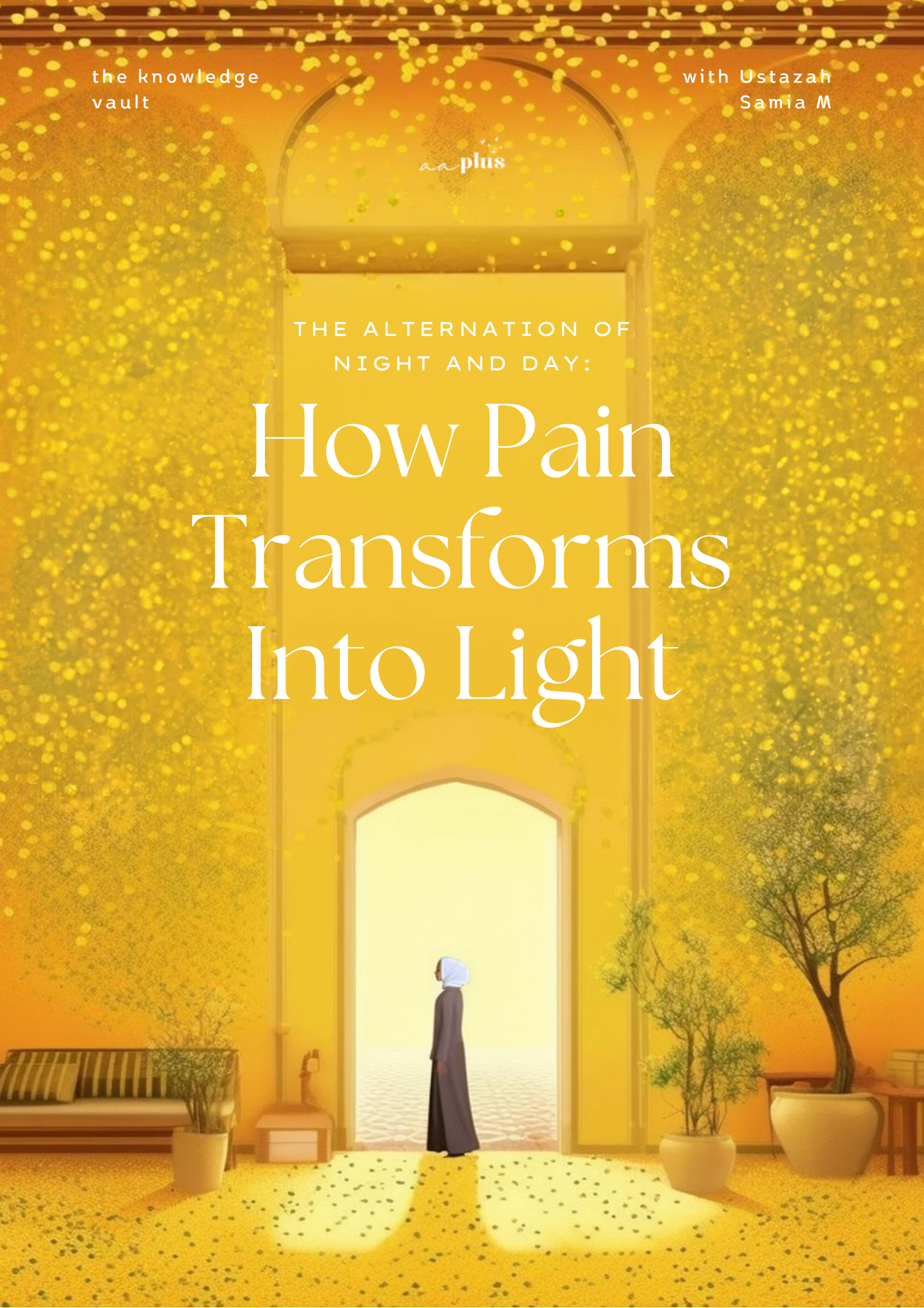
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with Ustazah  
Samia M

aa<sup>+</sup>plus

THE ALTERNATION OF  
NIGHT AND DAY:

# How Pain Transforms Into Light



# Chapter Markers



03

## SEEKING THE QURAN

Discover the power of the Quran when we celebrate the Quran and seek to be close to His Words

11

## BEING REFLECTIVE

Learn how to awaken our senses to be in a meaningful and amplified reflective state

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## GROUNDED IN HIS RAHMAH

Draw strength by understanding how the alternation of night & day reflects His Mercy

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# SEEKING THE QURAN

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# THE QURAN AS OUR REFUGE



- Sometimes there are circumstances in our lives that come "uninvited" - Allah SWT chose them for us even when we did not want them.
- It is by the will of Allah SWT that He chooses something for us without us ever asking for or expecting it.
- Prior to the birth of Ustazah Samia's beloved daughter, Maryam, who was born with CHILD syndrome (a very rare condition affecting about only 60 people in the world), Ustazah Samia had already memorised the Quran.
- But it is through the arrival of Maryam and the struggles Ustazah faced that Ustazah dove deeper into the Words of the Quran and persistently sought the Quran as a refuge.

*That is all we have and need at the end of the day: Allah SWT and His words.*



- A friend can give us all the comfort we want but she is just as limited as we are, while the only One Who is Unlimited and All-Capable is Allah SWT.
- His Words remind us that Allah SWT is in control and He can show us all the miracles.
- We need the Quran daily in our life as our refuge, but do we come to the Quran only at certain moments in our life - in Ramadan, weddings, funerals?
- We need to come back to the Quran at every minute of our lives, and not just on an occasional basis.



# AN AWAKENING

- When we lose a loved one, we seek to hold on to what matters. The common thread Ustazah observed during the passing of a loved one was the scene of the Quran being held onto during these difficult times. The Quran is always our refuge.
- Witnessing death awakens the part of us telling that we need the Quran. It is incredibly striking that in moments of death, we have Words that bring us to life. SubhanAllah!
- A person who lived and embodied the Quran in their life, their Jenazah will be a celebratory ceremony of the Quran. (May our funerals be like this, Amin!)
- Those who lived the Quran and constantly bring people back to Allah SWT and His Words, their death would also be a celebration of the Quran.



*May the Quran be the  
light in our lives, the  
companion in our graves  
and an intercessor for us  
on the Day of Judgement.*

*It is never too late to come to the Quran.  
The way we live reflects the way we pass away.*



# THE ALTERNATION OF NIGHT & DAY

- Nothing is ever random in the Quran, and the mention of the alternation of night and day in the Quran is for us to reflect upon.
- It is a gift from Allah SWT that reflections revolve around Nature. They're continuous and never stops, and hopefully, so will be our moments of reflection!

*Allah SWT created the entire universe in a way that only pulls us to Him more when we reflect.*

- The Quran calls upon the Ulul Albab, the People of Intellect (mind and heart intellect). Thus, once we open ourselves to be of the Ulul Albab, we'll start the engine of our heart's mind.

- Through the heart and mind of the Ulul Albab, the trees, sun, ocean and everything else are not merely just Nature but it becomes an experience in experiencing the wonders that Allah SWT has created for us.
- Thus everything we're touching, seeing or experiencing is only pulling us closer to Allah SWT.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا



*And He is the One Who causes the day and the night to alternate, 'as a sign' for whoever desires to be mindful or to be grateful.*

*(Surah Al-Furqan 25:62)*

- In this verse of the alternation of the night and day, Allah SWT focuses on gratitude and on being reminded.



- Whenever we see a sunset, remind ourselves that just as the sun sets, we have "a time" to set to as well. And it will come faster than you think, just like how one moment we notice the sun is setting, and the next the sun is gone under the horizon.
- This shows that if we are heedless in our Dunya, we might not realise what we are doing and how we get to where we are. Before we know it, we are being returned to Allah SWT, and for some, it might be too late. :(

*Awaken ourselves now before the real awakening happens!*

- The real awakening is in the Akhirah. Allah SWT mentions of the Ghaflah غفلة, those who are heedless here in Dunya, He will make their senses "so alive" in the Akhirah that they are able to see. #shudders

*With every sunset, sharpen our senses to keep coming back to Allah SWT.*

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# BEING REFLECTIVE

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# AN ESSENTIAL REMINDER

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ



*Have they ever reflected on the wonders of the heavens and the earth, and everything Allah has created, and that perhaps their end is near? So what message after this 'Quran' would they believe in? (Surah Al-Furqan 7:185)*

- This Ayah shows us that everything around us has life because of Allah SWT.
- When we reflect on the trees and see them withering away, it should only make us reflect on ourselves that we will also be just like this tree. These are all Tazkirah, an essential reminder for us.



# DEVELOP THE HABIT TO REFLECT

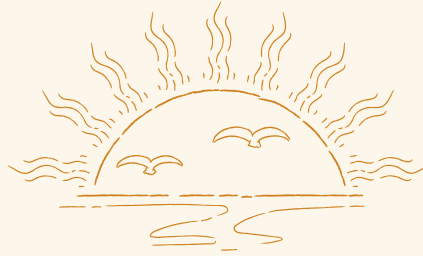
- We often hear about the term 'Tadabbur', to reflect and ponder. Allah SWT Himself asks us in the Quran – do you not reflect, ponder or think?
- In this fast-paced world we live in now, we tend to be numb and feel desensitised to things. So, how do we develop the habit to reflect?
- Start by being intentional: The more intentional we are in every step we take (every breath, every spoonful we eat), the more reflective we will be.
- Always ask ourselves: how is this bringing me closer to Allah SWT?

*Everything in Islam is organic and holistic, in which everything is already integrated in pulling us to Allah SWT.*

- There is Dua for going to the supermarket, before eating, before going to bed and more! There is Dua for everything!
- So when we intentionally remember to make Duas, slowly with practice everything starts becoming a means of reflection - even just taking a few steps or watching the sunset.

*Being reflective is where we pull everything back to Allah SWT.*

- Thus, when we watch the sunset, it should no longer be merely the act of looking at the sunset but watching something our Creator has created for us to enjoy - it will be meaningful.
- An example of two different scenarios:
  - a) Person A: Watching the sunset with nothing else on their mind - "What a beautiful sunset! Let's take a picture."
  - b) Person B: Every sense is awakened while watching the sunset and reciting Adkhar - "Thank you Allah, for gifting me such beauty of the horizon to witness, the red-orange colour is only from You, Allah."



- Person B's experience is more amplified than Person A.

*Being reflective creates permanence in a temporary moment because that one moment of reflection of Allah SWT through the sunset, the sunset will be a witness for us in the Akhirah.*

- Islam is designed in a way for us to win. If we follow the Sunnah of our Prophet ﷺ to the T, there is no way we would not win in this Dunya & Akhirah.
- As believers, we are supposed to reflect and truly utilise this religion Allah SWT has given us instead of being automated zombies going through the motions.
- The Quran can help us awaken those senses to reflect. Even if it is the first time we are interacting with the Quran, we can always find meaning in it for us.

# *The Quran is accessible to us, the Quran is for us.*

*In the beginning, one may feel overwhelmed  
not knowing how to approach the Quran.  
However, the more we do it, the more it  
becomes organic and natural.*

*It is a process, just come to the Quran as you  
are. Allah SWT never gives us anything  
without us finding something beneficial in it.*



# WHO ARE WE TO JUDGE?



- In the same way it is not fair to judge someone based on one's first impression before getting to know them in-depth, we should also never judge Allah's Mercy solely on the Quranic verses of punishment and Hellfire.
- When we come to the Quran with the sincere intention of getting to know the Creator, the One who revealed this Book, we'd realise that there are a variety of verses that reflect our very own state, our very own life and our very own struggles (verses of infertility, orphans, elderlies, families etc.) We'd completely fall in love with it!
- The sacredness of the Quran is such that if we come to it with an open mind and heart it will transform and transfix us.
- We would do an injustice to the Quran to assume this Book is all about torture and punishment.

- These verses of accountability are a Rahmah from Allah SWT. It gives comfort to those who had suffered at the hands of the oppressor in knowing that Allah is Just and He will put everybody in their place.
- Another instance which demonstrates Allah SWT's Mercy:


 إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا  
 إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ  
 الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا
 

Surely the hypocrites will be in the lowest depths of the Fire  
 —and you will never find for them any helper—except those  
 who repent, mend their ways, hold fast to Allah, and are  
 sincere in their devotion to Allah; they will be with the  
believers. And Allah will grant the believers a great reward.

(Surah An-Nisa 4:145-146)

- Allah SWT speaks of how low the position in Hellfire the hypocrites will be but right next in the following verse, Allah SWT mentions except the one who repents, i.e. the Door of Repentance is always open no matter how grave the sin is and His Mercy is Vast!



# THERE IS ALWAYS LIGHT

- In the Quran, Allah SWT is constantly giving chances to everyone.
- Whenever we come across verses of accountability that scare us, verses of Allah's mercy, relief and second chances usually follow right after. We don't need to look far :')
- Unlike Jannah, the nature of this world is that there will always be pain. However, never forget that we are dealing with a Rabb who is Ar-Rahman - even with pain there is always light.
- It is a common saying that "there is a light at the end of the tunnel" but as a believer "the light is with us even as we are in the tunnel, we are never without His Light."

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ،  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

No calamity befalls 'anyone' except by Allah's Will. And whoever has faith in Allah, He will 'rightly' guide their hearts 'through adversity'. And Allah has 'perfect' knowledge of all things. (Surah At-Taghabun verse 64:11)

- This verse implies that whoever believes in Allah SWT, Allah will guide their heart. It first speaks of hardship then followed by the mention of guidance.
- Sometimes we become debilitated while in the midst of hardship and pain, but Allah SWT reaffirms that the seed of Iman will guide us to the next step.
- So once we fully submit to Allah SWT, that submission will propel us to find the next action that we can take that is best for us!

- This can be seen through the power of Istikharah.
- At times we do not know what to do, but when we remember that the All-Seeing and All-Hearing is with us and we submit our affairs to Him asking Him to show us the way, then the next steps we take are Allah SWT guiding our heart and our entire being to do all that is required of us.
- Iman is key. It starts with having Faith in Allah SWT, which is extremely essential for a believer.
- The guidance will then come and Allah SWT will continue to show us what we should do next.



# STUDY BREAK



Timestamp: 24:17

# THE SEED OF FAITH



- When hardship befalls us, some of us would immediately assume Allah SWT is punishing us.
- Qatadah ibn al-Nu'man reported: The Messenger of Allah ﷺ said,

*“When Allah loves a servant, He protects them from the worldly life, just as one of you protects the sick from drinking too much water.”*  
[al-Tirmidhī]

- When Allah SWT loves us, He protects us from loving this worldly life.
- When we are in hardship and are prevented from the Dunya, what is the other alternative? Would you want more of the Dunya?

*Allah SWT protected us from the temporary because He wants us to give us what is eternal.*

- Any circumstance that brings and forces us to Sujud more is better for us than a place that is going to take us more into this world.
- Once we put Allah SWT into the equation, we will realise that everything He gives us is really for our own good.
- Sometimes we only know the extent of goodness in something when we know the opposite of it - we will only know what pain-free means because of what pain is.
- Sometimes Allah SWT puts us in a position where we are not expected to be, and when Allah SWT takes us out of it, we experience Shukr of another level - we are more anchored and grateful to Allah SWT.



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# GROUNDING IN HIS RAHMAH

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# DARKNESS TO LIGHT



وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا



*And He is the One Who causes the day and the night to alternate, 'as a sign' for whoever desires to be mindful or to be grateful.*

*(Surah Al-Furqan 25:62)*

- When we see nighttime with the lack of sunlight we are grateful in knowing for a fact that in a few hours, the sun will rise.
- The constant night and day are a Rahmah for us because through it Allah SWT reminds us of our Only constant, which is Him SWT.
- We might feel like we're in a world of darkness but because we have Allah SWT, we know that darkness is not permanent.

- It is only because we know Allah SWT is Our Constant, whether we are in a state of darkness or light we are aware that this state is not constant. He SWT will always be our Constant Whom we are returning to.
- This realisation will only motivate us to work towards Him even more.
- Wherever we are in life, in the night season or day season, it doesn't matter because the only One we should be going back to is Allah SWT.
- Sometimes in the season of ease, we forget Who is the One who gives us that gift in the first place. We become more attached to the ease or to the gift instead of the Giver of the gifts or ease.
- Being attached to the Giver of the gift is so crucial and unfortunately, it is something we often forget to do or we don't even realise we're not doing them.

# WASTING OUR GIFTS

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا  
وَأَسْتَمْتُمْ بِهَا فَالْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

'Watch for' the Day 'when' the disbelievers will be exposed to the Fire. 'They will be told,' "You 'already' exhausted your 'share of' pleasures during your worldly life, and 'fully' enjoyed them. So Today you will be rewarded with the torment of disgrace for your arrogance throughout the land with no right, and for your rebelliousness." (Surah Al-Ahqaf verse 46:20)

- In this verse, Allah SWT tells the people of Hellfire that they fully used the good things He had given them and maximised their usage but they wasted all of them away.
- How can someone fully use a blessing but then waste it away?

*It is because they got lost in the gifts and forgot the Giver.*



- Allah SWT gives us this analogy many times in the Quran.
- Are we attached to the gift? If Allah SWT takes it away and we crash, then we were anchored more in that gift than Him SWT. :(
- People may think owning a Ferrari, storing it in the garage and not using it is considered a waste, but Allah SWT is telling us that true waste is using it but forgetting Allah SWT.
- Whereas if we express our gratitude daily by thanking Allah SWT for granting us the Ferrari while not physically utilising it (but still have the intention to), we are making use of it through Shukr.
- The opposite of this would be driving it every day thinking that our hands made it for us forgetting that Allah SWT Gifted it to us.



*Look around you, do  
you completely utilise  
the blessings He gave  
you to the max but  
not attributing them  
to His Generosity and  
His Kindness?*

# BE WITH THE QURAN

*Come to the Quran  
exactly where you are*



- On days when we have limited time to engage with the Quran, never forget that there are many ways we can come to the Quran instead of not engaging altogether – recite, memorise, reflect or listen in!
- We just need to put in the effort to maximise the options we have instead of feeling guilty for not doing enough.
- Hold on to the Quran wherever we can in the time where we are.

# REST & SEEK HIS BOUNTY

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا  
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ ﴿٦١﴾

*It is Allāh who made for you the night that you may rest therein and the day giving sight. Indeed, Allāh is the possessor of bounty for the people, but most of them are not grateful. (Surah Ghafir 40:61)*

- Here Allah SWT tells us the function of the night and day. The function of the night is for Sukoon سُكُون, for us to rest while the function of the day is for us to seek from His Bounty.
- Both night and day are Rahmah because sometimes we need rest and sometimes we need to work. It is a Rahmah to be able to feel which one we need at that moment.
- From a broader perspective, Allah SWT Knows exactly what we need at any given moment. So, even when we are not ready for a challenge, Allah SWT knows we are ready for it.



# TRANSFORMATION THROUGH PAIN

- Allah SWT tells us in Surah Maryam that Prophet Isa's AS mother, Sayyidatina Maryam AS was in pain:

فَاجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا  
وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." (Surah Maryam 19:23)

- Allah SWT acknowledges of her pain and He tells her in the following verse:

وَهَزَىٰ إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾

And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (Surah Maryam 19:25)

- In this verse, Allah SWT is showing us that the palm tree was Sayyidatina Maryam's place of pain and He then informs her to shake that place of pain, - indicating for us to use our hardships to create life.
- Ustazah Samia shares a story elaborating this:

*A woman who had a son suffering from a spinal disability witnessed how horse therapy significantly improved her son's stability. This led her to invest in training horses, hiring therapists and founded a farm to provide horse therapy services for the rest of the community in hopes to benefit those who are facing the same predicament.*

- The farm that is now benefiting many only existed because of one person's suffering. The woman shook her place of pain and did something about it.
- Fundamentally, hardships become opportunities for us to grow.



- A common thread we can observe from people sharing their inspirational life stories (e.g. on Ted Talks) is that they were once at rock bottom.
- It is a beautiful human experience to witness how people hit rock bottom, being in a place of pain and eventually showing others how they were able to shine and grow because of it.
- It is only through Allah SWT Who can make such hardship turn into beauty- like how we could bury someone and still say Alhamdulillah.

*Sometimes we have to use our pain to do more good in life.*



*If you are going through a certain period of difficulty in your life, how do you use this pain to not only help yourself but help others as well? This path of service would also benefit you because it is through that path of service that you'd heal.*



# GIVING BACK

- In Surah Ad-Duhaa, Allah SWT recounts for Rasulullah ﷺ his places of pain,

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ

*Did He not find you as an orphan then sheltered you?*  
(Surah Ad-Duhaa 93:6)

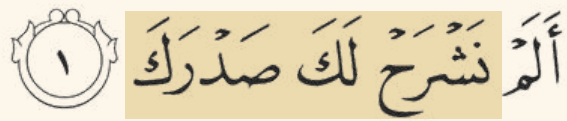
- Allah SWT then tells him to give back to the orphan in the following verse,

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ

*So do not oppress the orphan,* (Surah Ad-Duhaa 93:9)

- These verses teaches us to give back because we were once in the same situation.

- In the following Surah Allah SWT says,



*Have We not uplifted your heart for you 'O Prophet',  
(Surah Ash-Sharh 94:1)*

- That is the key to Sakinah. The key to heart-rest is to recognise where Allah SWT has placed us and allow ourselves to be used for others to benefit from. Such a beautiful cycle, SubhanAllah! <3
- There are healing prescriptions contained within Islam, but it is we who are not taking them.
- May we can continue to give back because it is through giving back that we are receiving more while experiencing the wonders that Allah SWT has given us.





# Heartwork

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## ACTION:

Move away from all distractions, watch the sunrise/sunset and contemplate how it adds meaning in your life.

## REFLECTION:

How would you use your period of pain to benefit others?

## CONTRIBUTION:

Share any of the Ayahs that Ustazah Samia reflected on with a loved one who is in need.