

VOLUME 01

From *One Root*

مِن جَذْرٍ وَاحِد

A thirty-day journey through the language of the Qur'an.

KETABI STUDIO

BEFORE YOU BEGIN

How to walk this journal

This journal moves one root at a time. Each day gives you three Arabic letters, words that share them, a reflection, and a place to write.

Read the story page slowly. Qur'an and hadith excerpts are identified by their references; the images and questions around them are reflections, not additional revelation or prescribed acts of worship. Then answer honestly on the writing page.

You can walk the thirty days in a month, or take a root a week and live with it longer. There is no falling behind here.

Take a day for each root, or a whole week.
There is no falling behind.



ROOT ONE

rahma

mercy · and the womb

Before you knew a single word, you lived inside one. The womb in Arabic is *rahim*. Mercy is *rahma*. One root holds them both.

The root *r-h-m* brings mercy and the womb into the same family of words. A womb does not merely contain; it cushions, feeds, shapes what will one day stand on its own. For this reflection, that first shelter is an image of care received before you could ask.

God calls Himself *Ar-Rahman* and *Ar-Rahim* — two Names that speak of His mercy. The Qur'an tells us that His mercy encompasses all things, and that He is merciful to the believers. His mercy is not measured by the limits of ours. *Qur'an 7:156; 33:43*

The Prophet (peace be upon him) said that God said: "I am Ar-Rahman. I created the womb (*rahim*) and derived its name from My name. Whoever keeps its ties, I keep ties with him. Whoever severs them, I sever him." *Tirmidhi 1907, sahih*

The Prophet (peace be upon him) also described the ties of kinship as suspended from the Throne, calling for Allah to maintain whoever maintains them and to sever whoever severs them. Mercy reaches into the way we treat our own families. *Sahih Muslim 2555*

The lesson reaches beyond metaphor. Your first shelter can remind you of mercy received. Your final return is to God, and you ask for His mercy there too. The question is whether you let mercy pass through you on the way.

"My mercy encompasses all things."
Qur'an 7:156

today you carry something that once carried you

Mercy was your first address. Write about a time you felt held by something you could not see.

Who carried you the way a womb carries? Write them one sentence of gratitude.

What would this week look like if you were certain His mercy surrounds you?



ROOT TWO

qalb

the heart · the thing that turns

In Arabic, *qalb* does not sit still. It comes from the root *q-l-b* — to turn, to flip, to overturn. The heart in the Qur'an is not a seat of emotion alone. It is the organ of understanding, and it is always in motion.

The Prophet (peace be upon him) used to say in his du'a: "O Turner of the hearts (*Ya Muqallib al-qulub*), make my heart firm upon Your religion." *Tirmidhi 2140, hasan* He knew what we forget: that the heart can face God at dawn and face away by noon. It is not broken. It is turning.

The Qur'an speaks of hearts with which people understand, and of hearts that become hardened. These are not interchangeable definitions of *qalb*. They are reminders that the heart needs care, attention, and a willingness to listen. *Qur'an 22:46; 2:74*

The beauty of the Arabic word is that it gives you permission. A heart that turns is not a failed heart. It is a heart doing what hearts do. Your task is not to freeze it. Your task is to keep turning it back.

In Surah Al-Baqarah, the story of the cow is followed by a warning about hearts becoming hard, like stones or harder. *Qur'an 2:67–74* The warning invites a question for today: what helps your heart remain open to God's guidance?

"O Turner of the hearts, make my heart firm upon Your religion."

Jami' at-Tirmidhi 2140, *hasan*

FROM ONE ROOT

today the heart is not fixed — it is in motion

When did your heart last turn toward something true? Write about the moment.

What turns your heart away without you noticing?

Ask: "O Turner of the hearts, make my heart firm upon Your religion." What would steadiness look like for you today?



ROOT THREE

fitra

your original nature

The root *f-t-r* means to split, to cleave, to create. From it comes *fatir* — the Creator, the Originator. And from it comes *fitra* — the original pattern stamped into every soul at birth.

The Prophet (peace be upon him) said: "Every child is born upon the *fitra*. It is his parents who make him Jewish, Christian, or Zoroastrian." *Sahih al-Bukhari 1358* The Qur'an connects this original disposition with devotion to the one God: a beginning that calls us to turn toward Him. *Qur'an 30:30*

The word carries the image of something freshly created, unmarked by the world. Like a field after rain, before footsteps. Like a page before writing. The *fitra* is not something you acquire. It is something you return to.

The Qur'an says: "So set your face toward the religion, inclining to truth — the *fitra* of Allah upon which He has created all people." (30:30) The word used for "created" here is *fatara* — from the same root. Your original nature is not separate from creation. It is creation's first language.

You are not broken at the root. You may be dusty, you may be bent, you may have forgotten the sound of your own name. But the pattern remains. The question is only whether you will return.

"So set your face toward the religion, inclining to truth — the fitra of Allah upon which He has created all people."

Qur'an 30:30

today you return to what was stamped in you before the world touched you

What helps you return to the worship of Allah when the world pulls your attention elsewhere?

What covers your fitra? Name it without shame.

If you stripped everything away — every label, every role, every expectation — what would remain?



ROOT FOUR

nur

light

Nur in Arabic means light. From the root *n-w-r* comes a family of words associated with light and illumination. Light can let us see what was hidden; in this reflection, it also invites us to notice what guidance makes clear.

The Qur'an describes the revelation as a clear light, and the Prophet (peace be upon him) as an illuminating lamp. *Qur'an 4:174; 33:46* In Surah An-Nur, Allah is called the Light of the heavens and the earth. We read this alongside His declaration that nothing is like Him. *Qur'an 24:35; 42:11*

The ayah of light describes a niche containing a lamp, the lamp within glass, the glass like a shining star. *Qur'an 24:35* Pause with its imagery: light held, light reflected, light upon light. What helps you receive guidance with attention?

The same root gives us *munir* — illuminating — a word used in the Qur'an's description of the Prophet (peace be upon him). *Qur'an 33:46* Let the image become a question: what helps you see, and how might you help someone else find their way?

There is light that warms and light that exposes. The same sun that makes seeds grow makes shadows visible. What is your light doing today?

"Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star."

Qur'an 24:35

FROM ONE ROOT

today something hidden becomes visible

What has the light of the Qur'an revealed to you that you did not see before?

Where in your life do you need light most right now?

Describe a moment when light arrived unexpectedly and changed what you saw.



ROOT FIVE

huda

guidance

The root *h-d-y* carries the meaning of guidance and leading. *Huda* is guidance. Let it bring to mind a journey: the need to find a way, the willingness to listen, and the choice to follow.

In the very first description of the Qur'an, God calls it "*Hudan lil-muttaqin* — a guidance for those conscious of Him" (2:2). The verse draws attention to *taqwa* — awareness of God and a readiness to follow His guidance — rather than intelligence or status alone.

Guidance asks for a response. Think of the Qur'an as a guide for the traveller, not merely a map to admire. Reading, learning, and putting its teaching into practice belong together.

The same root gives us *hadi* — a guide — and *hadiyyah* — a gift. Their shared letters invite a reflection: being shown the way can be one of the most valuable gifts we receive.

When you ask for guidance, you are not asking for facts. You are asking to be walked home.

"That is the Book about which there is no doubt, a guidance for those conscious of Allah."

Qur'an 2:2

today you are not given a map — you are walked to the destination

Describe a time you felt truly guided — not by information, but by being led somewhere.

What area of your life needs guidance right now? Be specific.

The Qur'an says it is guidance for the muttaqin — those who protect themselves with awareness. What would it mean to become one of those people?



ROOT SIX

kataba

to write · to decree

The root *k-t-b* means to write. But in the Qur'an, it means something more: to decree, to ordain, to inscribe into the order of things.

The Prophet (peace be upon him) described an angel instructed to record a person's deeds, provision, lifespan, and final outcome. *Sahih al-Bukhari 3208* The account belongs to belief in God's decree; it is not permission to abandon responsibility.

In his advice to Ibn Abbas, the Prophet (peace be upon him) taught that the pens have been lifted and the pages have dried. *Jami' at-Tirmidhi 2516* You still choose and act, while nothing falls outside God's knowledge.

The same root gives us *kitab* — book — and *maktub* — written. The Qur'an is called *Al-Kitab*, the Book. *Qur'an 2:2* One family of words opens more than one way to think about writing, reading, and responsibility.

The word also connects to *maktub* — what is written. In some Muslim cultures, people say "*maktub*" when something difficult happens: it was written. The phrase can be a reminder to trust Allah's decree without abandoning responsibility or effort.

"Say: 'Nothing will ever befall us except what Allah has decreed for us. He is our Protector.' And upon Allah let the believers rely."

Qur'an 9:51

today what is written becomes a comfort, not a cage

What has been "written" in your life that you have come to accept with peace?

What part of your life is hardest to accept as part of Allah's decree? Write about it without denying your responsibility or effort.

The pens have been lifted and the pages have dried. How can trust in God's decree help you make responsible decisions today?



ROOT SEVEN

khalq / khuluq

creation · and character

The root *kh-l-q* carries two meanings that Arabic holds together: *khalq* is the outward form, the creation, the body. *Khuluq* is the inward form, the character, the soul's shape.

The Qur'an praises the Prophet's (peace be upon him) *khuluq* — his tremendous character. *Qur'an 68:4* This root invites us to look beyond outward appearance and pay attention to the way we live.

Character is expressed through repeated action: how you speak when frustrated, how you keep a promise, how you respond when nobody is watching. These are places where an inward commitment becomes visible.

Your body is God's creation. Your character is also a trust for which you are responsible. With His help, you can work on the habits that shape your conduct.

The Prophet (peace be upon him) said: "Nothing is placed on the Scale that is heavier than good character." *Jami' at-Tirmidhi 2003* Character is not decoration. It matters in the weight of a life.

"And indeed, you are of a tremendous character."
Qur'an 68:4

today the outside was given to you — the inside is your work

Your body is God's creation. Your character is yours to build. What are you building?

Name one character trait you admire in the Prophet (peace be upon him) that you would like to cultivate.

What repeated action has most shaped your character — for better or worse?



ROOT EIGHT

dhikr

remembrance · in heart and speech

The root *dh-k-r* means to remember, to mention, to keep in mind. Dhikr includes remembering God inwardly and mentioning Him with the tongue. The Qur'an calls us to remember our Lord with humility and reverence. *Qur'an 7:205*

The Qur'an says: "Those who believe and whose hearts find rest in the remembrance (*dhikr*) of God. Verily, in the remembrance of God do hearts find rest." *Qur'an 13:28* The repeated word draws our attention back to remembrance. Again and again, the heart is invited to return.

The Prophet (peace be upon him) said: "The example of one who remembers his Lord and one who does not is like the example of the living and the dead." *Bukhari 6407* Dhikr is not a ritual added to life. It is the pulse of spiritual life itself.

The same root gives us *dhakira* — memory, and *tadhkir* — a reminder. Dhikr is both: you remember God, and you remind yourself. The tongue repeats what the heart has forgotten.

Dhikr does not depend on wealth, education, or status. Remember God with your heart and, when able, your tongue. *SubhanAllah. Alhamdulillah. Allahu Akbar. La ilaha illa Allah.* A small moment can become an opportunity to remember.

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

Qur'an 13:28

FROM ONE ROOT

today the tongue reminds the heart of what it already knows

What does your heart forget most often? What dhikr would bring it back?

Write the four phrases of dhikr slowly, one per line, as if each were a breath: SubhanAllah, Alhamdulillah, Allahu Akbar, La ilaha illa Allah.

When your heart finds rest, where does it rest? Describe that place.



ROOT NINE

du'a

to call out

The root *d-'-w* means to call, to summon, to invoke. Du'a is supplication; it can be made within the ritual prayer and outside it. It is the raw act of calling upon God with your need, your hope, your brokenness.

The Qur'an says: "And your Lord says: 'Call upon Me; I will respond to you.'" (40:60) And in what may be the most generous verse in the Book: "When My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." (2:186)

Notice the directness of the verse: God answers the question about Him with the assurance that He is near and responds. *Qur'an 2:186* It invites the servant to call upon Him, and to respond with faith and obedience.

The same root gives us *da'wah* — invitation, including the call to Islam — and *da'i* — one who calls. Calling upon God and inviting people to Him are distinct acts. Their shared root offers a place to reflect on the care and sincerity with which we call.

The Prophet (peace be upon him) said: "Supplication is worship." *Jami' at-Tirmidhi 3372, sahih* Calling upon God is itself an act of worship, not merely preparation for something more important.

"When My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be rightly guided."

Qur'an 2:186

FROM ONE ROOT

today you are near, and He is nearer

What do you need to call out to God about today? Write it as a direct address: "Ya Allah..."

The Prophet said supplication is worship. What has your du'a life been like lately?

Describe a time God answered your du'a — maybe not how you expected, but answered nonetheless.



ROOT TEN

'ibadah

worship · devoted service

The root *'-b-d* carries servitude and devoted obedience. From it come *'abd* — servant — and *'ibadah* — worship. Worship joins love, humility, and obedience to God; it includes prescribed acts, not only an inward feeling.

The Qur'an states the purpose of existence in one sentence: "I did not create the jinn and mankind except to worship Me (*liy'abudun*)." (51:56) Not to acquire, not to achieve, not to prove. To worship. Everything else is context.

'Ibadah in Islam is not limited to prayer and fasting. Lawful everyday acts can become worship through sincere intention, while prescribed worship follows God's guidance and the Prophet's teaching. Caring for your family, speaking truthfully, and helping a grieving friend can all be opportunities to seek His pleasure.

For this reflection, imagine a path made familiar by repeated footsteps. Worship can become a steady practice: returning to prayer, keeping a promise, choosing honesty again. Familiarity does not remove effort, but it can help you return.

A familiar path still asks for attention. So does worship. What might devoted service look like in the next conversation, the next task, or the next moment when nobody is watching?

"And I did not create the jinn and mankind except to worship Me."
Qur'an 51:56

today you look for worship in the ordinary

What would change if you saw your entire day — work, rest, conversation — as worship?

Write about a moment when an ordinary act felt like worship.

Where in your life are you still serving something other than God? Name it honestly.



ROOT ELEVEN

shukr

gratitude · that grows things

The root *sh-k-r* means to be grateful, to acknowledge a blessing. Classical Arabic also describes an animal that thrives on little fodder as *shakur*: its nourishment becomes visible in its growth. The image invites us to notice what we have received.

Gratitude is more than a phrase on the tongue. In this reflection, thriving becomes an image of responding to blessing: recognizing the Giver, thanking Him, and using what you have received well.

The Qur'an says: "If you are grateful, I will surely increase you." *Qur'an 14:7* Allah promises increase to those who are grateful. Imagine gratitude as an open hand: not a formula for acquiring more, but a way to receive and acknowledge what He gives.

The Prophet (peace be upon him) said: "Whoever is not grateful to people is not grateful to God." *Jami' at-Tirmidhi 1954* The chain of gratitude starts with the creature closest to you and extends upward to the Creator.

Notice how gratitude and patience share a structure. Both require you to accept what is — gratitude for the good, patience for the difficult. The believer practices both, turning whatever arrives into a form of worship.

"And remember when your Lord proclaimed: 'If you are grateful, I will surely increase you. But if you deny, indeed My punishment is severe.'"

Qur'an 14:7

today you notice the good and let gratitude shape your response

List five small things you received today that you did not earn. (The sunrise counts.)

Who deserves your gratitude that you have not thanked? Write them a sentence.

What blessing have you found difficult to recognize? How could you respond to it with gratitude today?



ROOT TWELVE

sadaqah

charity · from truthfulness

Most English speakers think *sadaqah* means charity. It does. But in Arabic, it comes from *sidq* — truthfulness, sincerity, being true to your word. The shared root invites a question: how does what you give express what you believe?

The Prophet (peace be upon him) said: "Charity (*sadaqah*) is proof." *Sahih Muslim 223* Proof of what? Of the belief you claim. The hand that gives is the evidence that the heart trusts in the Provider.

The same root gives us *sadiq* (صادق) — truthful — and *siddiq* (صدّيق), one exceptionally truthful. Our words claim sincerity; our actions can help bear witness to it.

Sadaqah in Islam is not limited to money. The Prophet (peace be upon him) said: "Your smile for your brother is charity. Your removing stones and thorns from the road is charity." *Tirmidhi 1956* Sadaqah includes many forms of kindness beyond money.

The shared root invites us to bring inner conviction and outward action together. What might sincerity look like in the help you offer, the time you share, or the care you show?

"Charity is proof."
Sahih Muslim 223

FROM ONE ROOT

today your giving proves your believing

What can you give today that costs nothing but means something? (Time, attention, a smile?)

Where has your generosity been tested lately? How did you respond?

Write about a time someone's charity toward you changed your day or your life.



ROOT THIRTEEN

taqwa

God-consciousness · guarding the heart

The root *w-q-y* carries protection and guarding. *Taqwa* means living in awareness of God: honouring His commands and guarding against what displeases Him. Reverent fear, love, and hope belong within that awareness.

The Qur'an calls it "the best provision" *Qur'an 2:197*. Not the most impressive provision. The best. Better than money, better than connections, better than plans. Because taqwa protects you in the one place no bodyguard can follow: your heart.

Taqwa does not promise a life without hardship. Its protection concerns how we respond: the boundaries we honour, the wrong we resist, the good we choose even when it is difficult.

The Prophet (peace be upon him) said: "Taqwa is here" — and he pointed to his chest three times. *Sahih Muslim 2564a* It begins inwardly and is expressed in conduct. Guarding the heart includes caring about how we treat others.

A *taqiyy* person is one who is mindful of God; the Qur'an uses this word of Yahya, peace be upon him. *Qur'an 19:13* For this reflection, imagine a traveller choosing their steps carefully. Awareness changes how the journey is walked.

"And take provisions, but indeed, the best provision is taqwa."
Qur'an 2:197

today you put on armour for the journey ahead

What threatens your heart most often? What would it mean to shield it with awareness of God?

Describe a time taqwa protected you from a choice you would have regretted.

The Prophet pointed to his chest and said taqwa is here. What lives in your chest that needs guarding?



ROOT FOURTEEN

barakah

blessing that settles

The root *b-r-k* includes a camel kneeling and settling, as well as words for blessing. *Barakah* means blessing. The image of settling invites us to pause and notice the good that Allah places in our lives.

The Qur'an says: "If only the people of the cities had believed and feared Allah, We would have opened upon them blessings (*barakat*) from the heaven and the earth." (7:96) Barakah descends from above and rises from below. It fills the space between heaven and earth when people turn to God.

The same root gives us *mubarak* — blessed, a thing upon which barakah has settled. And *birkah* — a pool of water. The image is abundance that gathers and remains, not wealth that passes through.

Barakah is not the same as wealth. You can have little and feel barakah in every dirham. You can have much and feel no barakah at all. Barakah is the settling of divine abundance into whatever you have, making it enough and more.

The Prophet (peace be upon him) prayed for Allah to bless his community's early mornings. He also taught companions to eat together and mention Allah's name, seeking blessing in their food. *Sunan Abi Dawud 2606; 3764* Ordinary moments can become occasions to seek barakah.

"If only the people of the towns had believed and had taqwa, We would have opened upon them blessings from the heaven and the earth."

Qur'an 7:96

FROM ONE ROOT

today the camel kneels and the blessing stays

Where do you feel barakah in your life right now? Name the places it settles.

What have you been rushing through that might contain hidden barakah if you slowed down?

Write a prayer asking God to settle barakah into one specific area of your life.



ROOT FIFTEEN

sabr

patience that holds

The root *s-b-r* means to restrain, to hold back, to bind. Sabr is not passive suffering. It is the active holding of yourself together when everything wants to pull you apart.

The Qur'an promises: "Indeed, the patient will be given their reward without account." *Qur'an 39:10* This promise invites hope beyond what we can count or measure. The effort you make to remain faithful in difficulty is not unseen.

Think of sabr as a bandage for the soul's wound: it does not deny the injury, but helps you endure while healing comes. This is an image for reflection. Patience can coexist with tears, seeking help, and taking steps toward recovery.

There are three kinds of sabr in the Islamic tradition: patience in obeying God (when the nafs resists), patience in avoiding sin (when temptation calls), and patience in affliction (when pain arrives). The believer practices all three, not because they are easy, but because the root teaches restraint.

The Prophet (peace be upon him) described patience as radiance — *al-sabru diya'*. *Sahih Muslim 223* In the same hadith, prayer is called *nur*, light. In difficulty, let patience help you keep taking the next right step.

"Indeed, the patient will be given their reward without account."
Qur'an 39:10

today you hold yourself together while the wound heals

What wound are you holding together right now? Name it without fixing it.

Which of the three types of sabr do you need most today: obedience, avoidance, or affliction?

The Prophet described patience as radiance. Where do you need its help today?



ROOT SIXTEEN

yusr

ease · riding alongside

The root *y-s-r* gives us *yusr* — ease — and words for making something easier. For this reflection, imagine ease as a companion travelling beside you, helping you continue along a difficult road.

God pairs ease with hardship: "For indeed, with hardship comes ease. Indeed, with hardship comes ease." *Qur'an 94:5–6* The promise is repeated. These verses invite us to trust that hardship is not the whole story.

The same root gives us *taysir* — making something easier — and *muyassar* — made easy. Let the image turn outward: where could you lighten a burden or make a good thing easier for someone else?

The Prophet (peace be upon him) said: "Make things easy and do not make them difficult. Give glad tidings and do not drive people away." *Sahih al-Bukhari 69* The sunnah of the Messenger is yusr: facilitation, gentleness, making the road walkable for others.

When you are in hardship, remember: ease is not behind you. It is beside you. It has already been paired with your difficulty by the One who promised.

"For indeed, with hardship comes ease. Indeed, with hardship comes ease."
Qur'an 94:5-6

today ease arrives not to replace hardship, but to travel beside it

What hardship are you carrying right now? Acknowledge it honestly.

Look for the ease riding alongside your hardship. What small thing has already arrived?

How can you be "ease" for someone else today?



ROOT SEVENTEEN

tawakkul

trust · handing over the file

The root *w-k-l* concerns entrusting an affair. *Tawakkul* is reliance upon Allah: taking the means available to you while entrusting the outcome to Him. It is not permission to neglect what is yours to do.

The Qur'an records believers answering a threat with these words: "Sufficient for us is Allah, and He is the best Disposer of affairs." *Qur'an 3:173* Ibn Abbas also reported that Ibrahim said them when thrown into the fire. *Sahih al-Bukhari 4563* Allah commanded the fire to be cool and safe for him. *Qur'an 21:69*

Wakeel can mean a trustee or one entrusted with an affair. When we call upon Allah as the best *Wakeel*, we express reliance on Him. We are servants who depend on His wisdom.

For this reflection, imagine putting down a file you have been carrying everywhere. You still make the call, keep the appointment, or do the work. What you release is the demand to control every outcome.

The Prophet (peace be upon him) said: "If you had true trust in God, He would provide for you as He provides for the birds: they go out in the morning with empty stomachs and return full." *Tirmidhi 2344* Trust does not remove responsibility. It gives us somewhere to turn with our anxiety.

"Sufficient for us is Allah, and He is the best Disposer of affairs."
Qur'an 3:173

FROM ONE ROOT

today you do your part and entrust the outcome to Allah

What file are you still holding that you need to hand over? Name the matter.

What does your part look like in this matter? What has God already given you to do?

Write "Hasbunallahu wa ni'mal wakeel" and reflect on its meaning. What do you want to entrust to Allah?



ROOT EIGHTEEN

sakinah

calm that moves in

The root *s-k-n* means to be still, to settle, to dwell. *Sakinah* is not merely peace. It is calmness that descends and takes up residence. The word shares its root with *maskan* — dwelling place. Sakinah is a tranquility that moves in and makes itself at home.

At Hunayn, the believers' great numbers did not prevent their retreat. Allah then sent His *sakinah* upon His Messenger and the believers. *Qur'an 9:25–26* Tranquility can arrive in the midst of fear.

The same root gives us *sukun* — stillness, the grammatical marker of rest on a consonant. And *sakan* — a dwelling, a place where one rests. The image is of a soul that has found its home in God, even in the middle of a storm.

The Prophet (peace be upon him) described people gathering to remember Allah: angels surround them, mercy covers them, tranquility descends upon them, and Allah mentions them among those with Him. *Sahih Muslim 2700a* Sakinah is a gift from Him.

You cannot demand a particular feeling. You can make room for remembrance, seek good company, and turn sincerely to God. If tranquility feels far away, that feeling alone is not a measure of your faith.

"It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith."

Qur'an 48:4

today you make room for tranquility without demanding it

When has sakinah descended upon you unexpectedly? Describe the moment.

What conditions help sakinah find you? What conditions drive it away?

Where in your life do you need God to send down calm right now?



ROOT NINETEEN

iman

faith · and safety

The root '-*m*-*n* connects words for faith, trust, and safety. *Iman* is faith and *amn* is security. Their shared letters invite reflection on where we place our trust, without promising that a believer will never feel afraid.

The Qur'an promises security and guidance to those who believe without mixing their faith with wrongdoing. *Qur'an 6:82* The Prophet explained this wrongdoing through Luqman's warning against *shirk* — associating partners with Allah. *Sahih al-Bukhari 4629* The verse directs our worship and trust to Him alone.

The same root gives us *aman* — safety, peace. And *mu'min* — one who has faith, one who is secure in God. The word *mu'min* is also one of God's Names: Al-Mu'min, the Granter of Security. The Qur'an names Him Al-Mu'min. *Qur'an 59:23*

The Prophet (peace be upon him) described faith as having more than seventy or sixty branches, from declaring that there is no deity but Allah to removing harm from a road; modesty is also a branch. *Sahih Muslim 35b* Faith is expressed in belief, speech, and action.

For this reflection, think of faith as a tree you tend. Return to what strengthens it: learning, worship, repentance, and care for others. The work is not to appear flawless, but to keep responding to God's guidance.

"Those who believe and do not mix their belief with injustice — they will have security, and they are rightly guided."

Qur'an 6:82

today belief and security grow from the same root

Where do you feel truly safe? Describe that place or that state.

What branch of iman needs tending in your life right now?

Write about a time your faith was tested and what grew from it.



ROOT TWENTY

dunya

the lower, nearer one

The root *d-n-w* means to be near, to be low, to approach. *Dunya* means nearer or lower and describes this present life — not the "world" in the abstract, but the world that is closer to you than the next one. The word carries a gentle warning: you are standing too close to something that will pass.

The Qur'an says: "You prefer the life of this world, while the Hereafter is better and more enduring." (87:16-17) These verses challenge our priorities: the nearer thing is not always the better thing.

The same root gives us *dana* — to draw near — and *adna* — nearer or lower, according to context. *Dunya* describes this present life. The Hereafter is not less real because we do not yet see it; its lasting consequences deserve our attention.

The Prophet (peace be upon him) said: "Be in this world as if you are a stranger or a traveller." *Bukhari 6416* The dunya is not your home. It is your transit lounge. You are allowed to be comfortable there, but you do not rearrange the furniture.

What is near can feel urgent, while what is unseen can slip from view. Keep the eternal in mind while fulfilling the responsibilities of this life. The Qur'an joins seeking the Hereafter with not forgetting your share of this world and doing good. *Qur'an 28:77*

"But you prefer the life of this world, while the Hereafter is better and more enduring."
Qur'an 87:16-17

today you step back from what is near to remember what is lasting

What have you been treating as permanent that is actually temporary?

If you lived as a traveller in this world, what would you stop carrying?

What would you do differently today if you truly believed the Hereafter is better and more enduring?



ROOT TWENTY-ONE

rizq

provision · wider than money

The root *r-z-q* means to provide, to sustain, to grant nourishment. *Rizq* is everything God provides for your sustenance — not just money, but health, time, relationships, opportunities, knowledge, breath itself.

The Qur'an tells us that every creature's provision rests with Allah. *Qur'an 11:6* This calls us to trust Him; it does not promise a particular income or a life without hunger, loss, or effort.

The same root gives us *razzaq* — the Provider, one of God's Names: Ar-Razzaq. *Qur'an 51:58* And *rizq* itself encompasses apparent provision (wealth, food) and hidden provision (a moment of clarity, a friendship that sustains, a verse that arrives exactly when needed).

The Prophet (peace be upon him) compared true reliance on Allah to birds that leave hungry and return fed. *Jami' at-Tirmidhi 2344* The birds go out. Work is a means of seeking provision, while the gift and its outcome remain with God.

When provision worries you, bring that worry to God and take the lawful steps available to you. Then widen the question: what has He already provided that you are not counting?

"And there is no creature on earth but that upon Allah is its provision."
Qur'an 11:6

today you count the provisions you have been overlooking

List ten forms of rizq in your life that are not money. (Health, time, a friend, a sunset?)

What worry about provision can you entrust to Allah while taking the next practical step?

Write a thank-you note to Ar-Razzaq for three specific provisions.



ROOT TWENTY-TWO

Al-Wadud

love made visible

The root *w-d-d* means to love, to affectionately desire. From it comes one of the most beautiful Names of God: *Al-Wadud* — the Loving, the Affectionate. This is not theoretical love. It is love that acts.

The Qur'an says: "And He is the Forgiving, the Loving (*Al-Wadud*)." *Qur'an 85:14* These Names appear together. Their pairing invites hope: turn to Him in repentance, asking for His forgiveness and love.

In our relationships, love can become visible through action: a visit, a kept promise, care offered without being asked. These are human ways of showing love. Allah's love belongs to Him in a way befitting His perfection; it is not measured by human feeling.

The same root gives us *wudd* — love — and *mawaddah* — affection. *Qur'an 30:21* In a hadith qudsi, the Prophet (peace be upon him) reports Allah's promise of love for those who love one another for His sake. *Muwatta Malik, Book 51, Hadith 16*

When you feel unloved, turn to *Al-Wadud*. Ask for His love, and consider one act of love you can offer for His sake. A feeling of loneliness need not close the door to hope.

"And He is the Forgiving, the Loving."
Qur'an 85:14

today you seek His love and make your care visible

How has God's love shown up in your life in concrete, visible ways?

Where do you feel unloved? What would it mean to bring God's love into that place?

How can you make your love visible to someone who needs it today?



ROOT TWENTY-THREE

Al-Latif

gentle · with the hidden

The root *l-t-f* carries subtlety and kindness. *Al-Latif* is one of God's Names. The Qur'an pairs it with *Al-Khabir*, the All-Aware, inviting us to reflect on His knowledge and care.

The Qur'an says: "Does He not know what He created? And He is the Subtle (*Al-Latif*), the Acquainted." *Qur'an 67:14* Nothing in your life is hidden from His knowledge, including what you find difficult to put into words.

The same root gives us *lutf* — kindness — and *latif* — subtle or fine. For this reflection, think of kindness that arrives without announcement: a friend who notices a need, or help whose value you understand only later.

The Prophet (peace be upon him) taught that Allah is *Rafiq* and loves gentleness, rewarding it in a way He does not reward harshness. *Sahih Muslim 2593* *Rafiq* comes from a different root than *Latif*. The teaching calls us to practice gentleness in our own conduct.

Some kindness is recognized only in hindsight. You may understand the value of a conversation, a helping hand, or a moment of support long after it happened. What overlooked kindness can you thank God for today?

"Should He not know what He created? And He is the Subtle, the Acquainted."
Qur'an 67:14

today you reflect on the care and knowledge of Al-Latif

Where has God's gentleness touched you without your noticing at the time?

Where in your life do you need to be more gentle — with yourself or with others?

Describe a moment of hidden kindness someone showed you that you only recognized later.



ROOT TWENTY-FOUR

hanan

tenderness from Him

The root *h-n-n* carries tenderness, affection, and yearning. In human relationships, think of a parent responding to a child's cry at night: care that notices distress and moves to help. This is an image of compassion between people.

The Qur'an mentions *hanan* in the story of Prophet Yahya, peace be upon him: "And tenderness (*hananan*) from Us, and purity, and he was mindful of God." *Qur'an 19:13* Compassion and purity were gifts Allah granted him.

The same root gives us *hanna* — to long for, to feel affection. And *haneen* — yearning, especially the yearning for home or for a beloved. Hanan is the tenderness that contains yearning. It loves what it sees and aches for its wellbeing.

In a hadith qudsi, the Prophet (peace be upon him) reports Allah's words: "My mercy prevails over My wrath." *Sahih al-Bukhari 7404* Let those words encourage you to seek His mercy and to show compassion where you can.

When you feel unworthy of tenderness, do not turn that feeling into a judgement that God's mercy is closed to you. Ask Him for mercy, turn toward Him, and look for someone to whom you can show compassion.

"And tenderness from Us, and purity, and he was mindful of Allah."
Qur'an 19:13

today you notice tenderness received and tenderness you can offer

When did you last experience hanan — tenderness that arose without being asked?

Who in your life needs your hanan right now? What would it look like to give it?

Write a prayer to Allah asking for mercy and tenderness in your life. Tell Him what you need in your own words.



ROOT TWENTY-FIVE

jamil

beautiful · even the patience

The root *j-m-l* gives us *jamal* — beauty — and *jamil* — beautiful. One moving use of this family of words in the Qur'an is not about physical appearance, but about patience.

When Yusuf's brothers brought his shirt with false blood, Ya'qub, peace be upon him, answered with *sabrun jamil* — beautiful patience. *Qur'an 12:18* Later in the story, he brings his sorrow to Allah and tells his sons not to despair of Allah's relief. *Qur'an 12:86–87* Patience did not mean the absence of grief.

Not just patience. Not grim endurance. *Beautiful* patience. Patience that carries grief with dignity. Patience that refuses to become bitterness. Patience that is, in its own way, a form of beauty.

The word *jamil* lets us reflect on beauty beyond appearance: dignity in grief, restraint in anger, and honesty about pain. Beautiful patience does not require you to pretend that loss has not hurt.

You do not need to be beautiful when life is easy. You need jamil when life is hard.

"So patience most beautiful."
Qur'an 12:18

today your endurance becomes a form of beauty

What does "beautiful patience" look like in your life right now?

Where has grief threatened to become bitterness? How can you keep it beautiful?

Write about someone you know who embodied sabrun jamil. What did you learn from watching them?



ROOT TWENTY-SIX

karim

noble · generous

The root *k-r-m* carries nobility, generosity, and honour. *Karim* is more than being pleasant. In our conduct, it invites generosity that honours the recipient and does not demand praise in return.

The Qur'an calls Allah *Al-Karim*, the Most Generous. *Qur'an 82:6* In another verse, it describes Him as Lord of the noble Throne — *al-'arsh al-karim*. *Qur'an 23:116* The first verse names His generosity; in the second, *karim* describes the Throne.

The same root gives us *karam* — generosity and nobility. Think of hospitality, a gift offered without humiliation, or time shared with someone who needs it. Generosity is not only an amount; the way we give matters too.

Anas ibn Malik served the Prophet (peace be upon him) for ten years and remembered that he did not speak harshly to him or reproach him for what he had or had not done. *Sahih Muslim 2309a* Honour can be shown in the way we treat those close to us.

Where in your life could you practise *karam*? Give sincerely, within your means, and without neglecting the rights of those who depend on you. Generosity and responsibility can belong together.

"O humanity! What has emboldened you against your Lord, the Most Generous?"
Qur'an 82:6

FROM ONE ROOT

today you give without calculating the return

Where could you be more generous with your time, attention, or resources while honouring your responsibilities?

Describe the most karim thing anyone has ever done for you.

What would it look like to embody karim in your closest relationship today?



ROOT TWENTY-SEVEN

'ilm

knowledge · a world of signs

The root *'-l-m* concerns knowing. *'Ilm* means knowledge; it is not limited by definition to religious learning. This reflection asks how the knowledge you seek can become beneficial and draw you toward truth.

The words *'ilm* (knowledge), *'alam* (world), and *'alamah* (sign or mark) share the letters *'-l-m*. Their relationship offers a place for reflection: what do we notice, and what does it help us understand?

The world can invite attention and wonder. Learning to observe carefully is different from claiming that every observation has one obvious religious meaning. Ask questions, seek reliable teaching, and remain willing to learn.

The Prophet (peace be upon him) taught that whoever follows a path in pursuit of knowledge, Allah will make a path to Paradise easy for them. *Sahih Muslim 2699a* Beneficial learning asks for sincerity, effort, and care in how we use what we learn.

The same root gives us *'alim* — scholar, knower. And *'allama* — to teach, to make known. Knowledge in Islam is not hoarded. It flows. The one who knows teaches. The one who learns will one day teach.

"My Lord! Increase me in knowledge."
Qur'an 20:114

today you learn to read the signs

What knowledge are you seeking right now? How does it connect you to God?

Look around you. What in creation prompts you to reflect on the Creator?

What knowledge have you received that you now need to pass on? Who will you teach?



ROOT TWENTY-EIGHT

jannah

the hidden garden

The root *j-n-n* carries concealment and covering. *Jannah* means a garden and is also used for Paradise. The Qur'an tells us that no soul knows the delight kept hidden for the righteous. Qur'an 32:17 That promise gives this reflection its image: a garden not yet seen.

The same root gives us *junnah* — a shield — and *jinn*, beings ordinarily hidden from our sight. Think of the difference between what you can see now and what you trust through God's revelation.

The Prophet (peace be upon him) taught that Paradise is surrounded by hardships, and Hellfire by desires. Sahih Muslim 2822 Following what is right can require effort. Difficulty itself is not the goal; obedience to God is.

The Qur'an describes Paradise with rivers of water, milk, wine, and honey, and with forgiveness from the Lord. Qur'an 47:15 It also names something greater than its gardens and dwellings: the pleasure of Allah. Qur'an 9:72

For this reflection, imagine your good deeds as the tending of a garden. Each small effort becomes a reason to keep going. Work with hope, asking Allah to accept your efforts and admit you to Paradise by His mercy.

"Paradise is surrounded by hardships, and the Hellfire is surrounded by desires."
Sahih Muslim 2822

today you work with hope for a garden you have not yet seen

What does jannah mean to you personally? What image speaks to your heart most?

What hardship are you walking through that might be the path to the hidden garden?

Who do you hope to meet in jannah? Write a letter expressing that hope and a prayer for them.



ROOT TWENTY-NINE

salam

peace · wholeness · His Name

The root *s-l-m* connects words for soundness, safety, peace, and submission. *Salam* means peace. In this reflection, wholeness is an image to sit with: what would it mean to seek peace without neglecting truth or justice?

One of God's Names is *Al-Salam*. *Qur'an 59:23* The Qur'an describes the greeting of the people of Paradise as *salam* — peace. *Qur'an 14:23* Peace is more than something we wish for in this life; it is part of the promise we hope to reach.

The same root gives us *Islam* — submission to Allah — and *Muslim* — one who submits to Him. The shared letters invite us to reflect on seeking peace through obedience, rather than treating peace as permission to ignore our responsibilities.

The Prophet (peace be upon him) connected faith with loving one another, and taught his companions to spread the greeting of peace among themselves. *Sahih Muslim 54a* Salam is something we offer, not only something we wait to receive.

When you say *as-salamu 'alaikum*, you offer a greeting that is also a prayer: peace be upon you. Let the words carry an intention to treat the other person with care.

"And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, wherein they will abide forever by permission of their Lord; and their greeting therein will be: Peace."

Qur'an 14:23

FROM ONE ROOT

today you move from fragmentation toward wholeness

Where in your life do you feel fragmented? What would wholeness look like there?

Who needs your salam today? Write their name and the peace you wish for them.

What would it mean to truly submit (islam) to the Source of Peace in your current situation?



ROOT THIRTY

ridwan

His pleasure · the greatest thing

The root *r-d-w* means to be pleased, to be satisfied, to approve. *Ridwan* is pleasure or approval; here we reflect on the pleasure of Allah. To seek His approval is a hope greater than any gift we could count.

The Qur'an says: "Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they will abide eternally, and pleasant dwellings in gardens of perpetual residence; but ridwan from Allah is greater. That is the great attainment." (9:72)

Paradise is promised: gardens, rivers, and lasting homes. Then the verse tells us that Allah's pleasure is greater. *Qur'an 9:72* Let that change the question from what you hope to receive to Whose pleasure you hope to seek.

Ridwan is Allah's pleasure and approval. We seek it through faith, worship, repentance, and doing good. Let that hope bring purpose to the choices that seem small and ordinary today.

The Prophet (peace be upon him) described Allah addressing the people of Paradise and offering them something greater than the gifts they had received: His pleasure, with no displeasure toward them thereafter. *Sahih al-Bukhari 6549*

Thirty days of roots. Thirty days of returning. Let the journey close with its highest hope: to seek the pleasure of Allah in what you do.

"But the pleasure of Allah is greater. That is the great attainment."
Qur'an 9:72

FROM ONE ROOT

today the journey completes its circle, and the root reaches its source

Thirty days. Thirty roots. What has shifted in you?

Write a prayer to Allah expressing what you hope for most. Speak honestly; He knows what is in your heart.

If ridwan is the greatest attainment, what would you sacrifice to attain it? What would you keep?

THIRTY ROOTS, COMPLETE

May what you've carried now carry you.

Completed on _____

Glossary

Triliteral Root

Many Arabic words are organized around roots, often of three consonants. Related words can share a field of meaning, but each word must be understood in its own context. A shared root does not make every meaning interchangeable.

Hadith

A reported saying, action, or approval of the Prophet Muhammad (peace be upon him). Scholars assess both the chain of transmission and the text when evaluating a hadith.

Sahih

Sound or authentic: a scholarly assessment that a hadith meets the requirements of an unbroken chain, reliable and precise narrators, and freedom from disqualifying irregularities or hidden defects.

Hasan

Good: an accepted hadith grade. In a hasan chain, a narrator's precision may be below the level required for sahih while the other requirements of acceptability remain. Scholarly assessments can differ.

Hadith Qudsi

A special category of hadith in which the Prophet (peace be upon him) reports a statement from Allah in words that are not part of the Qur'anic revelation.

Ayah (pl. Ayat)

A verse of the Qur'an. The word also means "sign" — each verse is a sign pointing to divine truth.

Surah

A chapter of the Qur'an. There are 114 surahs.

Tafsir

Exegesis or commentary on the Qur'an, drawing on the text itself, the hadith, and the understanding of the early Muslim community.

Lexicon

A dictionary of a language, especially one that traces the historical development of words and their root meanings.

Raghib al-Isfahani

A classical scholar whose al-Mufradat fi Gharib al-Qur'an discusses Qur'anic vocabulary and its meanings.

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