

## Ramadan 2023

March 23, Thursday

2:183

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ  
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

১৮৩. হে মানুষ, তোমরা যারা ঈমান এনেছো, তোমাদের ওপর রোযা ফরয করে দেয়া হয়েছে, যেমনি করে ফরয করা হয়েছিলো তোমাদের পূর্ববর্তী লোকদের ওপর, যেন তোমরা (এর মাধ্যমে আল্লাহকে) ভয় করতে পারো

**O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -**  
— Saheeh International

**O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing,**  
— Mufti Taqi Usmani

Believers! Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God-fearing.<sup>1</sup>  
— Tafheem-ul-Quran

[1]Like most other injunctions of Islam those relating to fasting were revealed gradually. In the beginning, the Prophet (peace be on him) had instructed the Muslims to fast three days every month, though this was not obligatory. When the injunction in the present verse was later revealed in 2 A.H., a degree of relaxation was introduced: it was stipulated that those who did not fast despite their capacity to endure it were obliged to feed one poor person as an expiation for each day of obligatory fasting missed see (verse 184). Another injunction was revealed later see (verse 185) and here the relaxation in respect of able-bodied

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persons was revoked. However, for the sick, the traveller, the pregnant, the breast-feeding women and the aged who could not endure fasting, the relaxation was retained.

হে ঈমানদারগণ! তোমাদের প্রতি রোযা ফরয করা হয়েছে, যেমন তোমাদের আগের লোকেদের প্রতি ফরয করা হয়েছিল, যাতে তোমরা মুত্তাকী হতে পার।

– Taisirul Quran

হে মুমিনগণ ! তোমাদের জন্য সিয়ামের [১] বিধান দেয়া হল, যেমন বিধান তোমাদের পূর্ববর্তীদেরকে দেয়া হয়েছিল [২] , যাতে তোমরা তাকওয়ার অধিকারী হতে পার [৩]।

– Dr. Abu Bakr Muhammad Zakaria

### March 24, Friday and March 26, Sunday

2:184

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ  
طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

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১৮৪. (রোযা ফরয করা হয়েছে)

কয়েকটি নির্দিষ্ট দিনের জন্যে; (তারপরও) কেউ যদি সে (দিনগুলোতে) অসুস্থ হয়ে যায় কিংবা কেউ যদি (তখন) সফরে থাকে, সে ব্যক্তি সমপরিমাণ দিনের রোযা (সুস্থ হয়ে অথবা সফর থেকে ফিরে এসে) আদায় করে নেবে; (এরপরও) যাদের ওপর (রোযা) একান্ত কষ্টকর হবে, তাদের জন্যে এর বিনিময়ে ফেদিয়া থাকবে (এবং তা) হচ্ছে একজন গরীব ব্যক্তিকে (তৃপ্তিভরে) খাবার দেয়া; অবশ্য যদি কোনো ব্যক্তি (এর চাইতে বেশী দিয়ে) ভালো কাজ করতে চায়, তাহলে এ (অতিরিক্ত) কাজ তার জন্যে হবে একান্ত কল্যাণকর; তবে (এ সময়) তোমরা যদি রোযা রাখতে পারো তাই তোমাদের জন্যে ভালো; তোমরা যদি রোযার উপকারিতা সম্পর্কে জানতে (যে, এতে কি পরিমাণ কল্যাণ রয়েছে!)

**[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] - it is better for him. But to fast is best for you, if you only knew.**

— Saheeh International

**for days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, that you fast is better for you, if you only knew.**

— Mufti Taqi Usmani

**Fasting is for a fixed number of days, and if one of you be sick, or if one of you be on a journey, you will fast the same number of other days later on. For those who are capable of fasting (but still do not fast) there is a redemption: feeding a needy man for each day missed. Whoever voluntarily does more good than is required, will find it better for him;<sup>1</sup> and that you should fast is better for you, if you only know.<sup>2</sup>**

— Tafheem-ul-Quran

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[1]Here ends the early injunction with regard to fasting which was revealed in 2 A.H. prior to the Battle of Badr. The verses that follow were revealed about one year later and are linked with the preceding verses since they deal with the same subject.

[2]This act of extra merit could either be feeding more than the one person required or both fasting and feeding the poor.

(রোযা) নির্দিষ্ট কয়েকটি দিনের জন্য, অতঃপর তোমাদের মধ্যে যে পীড়িত কিংবা মুসাফির সে অন্য সময় এ সংখ্যা পূরণ করে নেবে এবং শক্তিহীনদের উপর কর্তব্য হচ্ছে ফিদইয়া প্রদান করা, এটা একজন মিসকীনকে অন্নদান করা এবং যে ব্যক্তি নিজের খুশীতে সৎ কাজ করতে ইচ্ছুক, তার পক্ষে তা আরও উত্তম আর সে অবস্থায় রোযা পালন করাই তোমাদের পক্ষে উত্তম, যদি তোমরা বুঝ।

– Taisirul Quran

এগুলো গোনা কয়েক দিন। অতঃপর তোমাদের মধ্যে কেউ অসুস্থ হলে [১] বা সফরে থাকলে [২] অন্য দিনগুলোতে এ সংখ্যা পূরণ করে নিতে হবে [৩]। আর যাদের জন্য সিয়াম কষ্টসাধ্য তাদের কর্তব্য এর পরিবর্তে ফিদইয়া- একজন মিসকীনকে খাদ্য দান করা [৪]। যদি কেউ স্বতঃস্ফূর্তভাবে সৎকাজ করে তবে তা তার জন্য কল্যাণকর। আর সিয়াম পালন করাই তোমাদের জন্য অধিকতর কল্যাণের যদি তোমরা জানতে।

– Dr. Abu Bakr Muhammad Zakaria

March 27, Monday

2:185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ  
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ  
عَلَىٰ مَا هَدَيْتِكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ



১৮৫. রোযার মাস (এমন একটি মাস)- যাতে কোরআন নাযিল করা হয়েছে, আর এই কোরআন (হচ্ছে) মানব জাতির জন্যে পথের দিশা, সৎপথের সুস্পষ্ট নিদর্শন, (মানুষদের জন্যে হক বাতিলের) পার্থক্যকারী, অতএব তোমাদের মধ্যে যে ব্যক্তি এ মাসটি পাবে, সে এতে রোযা রাখবে; (তবে) যদি সে অসুস্থ হয়ে পড়ে কিংবা সফরে থাকে, সে পরবর্তী (কোনো সময়ে) গুনে গুনে সেই পরিমাণ দিন পূরণ করে নেবে; (এ সুযোগ দিয়ে) আল্লাহ তায়ালা তোমাদের (জীবন) আসান করে দিতে চান, আল্লাহ তায়ালা কখনোই তোমাদের (জীবন) কঠোর করে দিতে চান না। আল্লাহর উদ্দেশ্য হচ্ছে, তোমরা যেন গুনে গুনে (রোযার) সংখ্যাগুলো পূরণ করতে পারো, আল্লাহ তায়ালা তোমাদের (কোরআনের মাধ্যমে জীবন যাপনের) যে পদ্ধতি শিখিয়েছেন তার জন্যে তোমরা তাঁর মাহাত্ম্য বর্ণনা করতে এবং তাঁর কৃতজ্ঞতা আদায় করতে পারো।

The month of Ramadān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month,[1] let him fast it; and whoever is ill or on a journey - then an equal number of other days.

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Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful.

— Saheeh International

[1] Also, "whoever is present during the month."

The month of Ramadan is the one in which the Qur'ān was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends (to provide) ease for you and does not intend (to create) hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the Takbīr of Allah for having guided you, and (so) that you may be grateful.

— Mufti Taqi Usmani

During the month of Ramadan the Qur'an was sent down as a guidance to the people with Clear Signs of the true guidance and as the Criterion (between right and wrong). So those of you who live to see that month should fast it, and whoever is sick or on a journey should fast the same number of other days instead. Allah wants ease and not hardship for you so that you may complete the number of days required,<sup>1</sup> magnify Allah for what He has guided you to, and give thanks to Him.<sup>2</sup>

— Tafheem-ul-Quran

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[1] Whether a person should or should not fast while on a journey is left to individual discretion. We find that among the Companions who accompanied the Prophet on journeys some fasted whereas others did not; none objected to the conduct of another. The Prophet himself did not always fast when travelling. On one journey a person was so overwhelmed by hunger that he collapsed; the Prophet disapproved when he learned that the man had been fasting. During wars the Prophet used to prevent people from fasting so that they would not lack energy for the fight. It has been reported by 'Umar that two military expeditions took place in the month of Ramadan. The first was the Battle of Badr and the second the conquest of Makka. On both occasions the Companions abstained from fasting, and, according to Ibn 'Umar, on the occasion of the conquest of Makka the Prophet proclaimed that people should not fast since it was a day of fighting. In other Traditions the Prophet is reported to have said that people should not fast when they had drawn close to the enemy, since abstention from fasting would lead to greater strength. In addition the practice of the Companions was not uniform. It would seem that any journey which is commonly regarded as such, and which is attended by the circumstances generally associated with travelling, should be deemed sufficient justification for not fasting. Jurists agree that one does not have to fast on the day of commencing a journey; one may eat either at the point of departure or after the actual journey has commenced. Either course is sanctioned by the practice of the Companions. Jurists, however, are not agreed as to whether or not the residents of a city under attack may abstain from fasting even though they are not actually travelling. Ibn taymiyah favours the permissibility of abstention from fasting and supports his view with very forceful arguments

[2] This indicates that fasting need not be confined, exclusively, to Ramadan. For those who fail to fast during that month owing to some legitimate reason God has kept the door of compensation open during other months of the year so that they need not be deprived of the opportunity to express their gratitude to Him for His great bounty, in revealing the Qur'an. It should be noted here that fasting in Ramadan has not only been declared an act of worship and devotion and a means to nourish piety but has also been

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characterized as an act of gratefulness to God for His great bounty of true guidance in the form of the Qur'an. In fact, the best way of expressing gratitude for someone's bounty or benevolence is to prepare oneself, to the best of one's ability, to achieve the purpose for which that bounty has been bestowed. The Qur'an has been revealed so that we may know the way that leads to God's good pleasure, follow that way ourselves and direct the world along it. Fasting is an excellent means by which to prepare ourselves for shouldering this task. Hence fasting during the month of the revelation of the Qur'an is more than an act of worship and more than an excellent course of moral training; it is also an appropriate form for the expression of our thankfulness to God for the bounty of the Qur'an.

রমাযান মাস- যার মধ্যে কুরআন নাযিল করা হয়েছে লোকেদের পথ প্রদর্শক এবং হিদায়াতের সুস্পষ্ট বর্ণনারূপে এবং সত্য-মিথ্যার পার্থক্যকারীরূপে, কাজেই তোমাদের মধ্যে যে ব্যক্তি এ মাস পাবে, সে যেন এ মাসে রোযা পালন করে আর যে পীড়িত কিংবা সফরে আছে, সে অন্য সময় এ সংখ্যা পূরণ করবে, আল্লাহ তোমাদের জন্য যা সহজ তা চান, যা কষ্টদায়ক তা চান না যেন তোমরা মেয়াদ পূর্ণ করতে পার, আর তোমাদেরকে সৎপথে পরিচালিত করার কারণে তোমরা আল্লাহর মাহাত্ম্য ঘোষণা কর, আর যাতে তোমরা কৃতজ্ঞতা প্রকাশ করতে পার।  
– Taisirul Quran

রমাদান মাস, এতে কুরআন নাযিল করা হয়েছে মানুষের হেদায়াতের জন্য এবং হিদায়াতের স্পষ্ট নিদর্শন ও সত্যাসত্যের পার্থক্যকারীরূপে। কাজেই তোমাদের মধ্যে যে এ মাস পাবে সে যেন এ মাসে সিয়াম পালন করে [১]। তবে তোমাদের কেউ অসুস্থ থাকলে বা সফরে থাকলে অন্য দিনগুলোতে এ সংখ্যা পূরণ করবে [২]। আল্লাহ্ তোমাদের জন্য সহজ চান এবং তোমাদের জন্য কষ্ট চান না। আর যাতে তোমরা সংখ্যা পূর্ণ কর এবং তিনি তোমাদেরকে যে হিদায়াত দিয়েছেন সে জন্য তোমরা আল্লাহর মহিমা ঘোষণা কর এবং যাতে তোমরা কৃতজ্ঞতা প্রকাশ কর।

– Dr. Abu Bakr Muhammad Zakaria

March 28, Tuesday

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وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ



১৮৬. (হে নবী,) আমার কোনো বান্দা যখন তোমাকে আমার ব্যাপারে জিজ্ঞেস করে (তাকে তুমি বলে দিয়ো), আমি (তার একান্ত) কাছেই আছি; আমি আহ্বানকারীর ডাকে সাড়া দেই যখন সে আমাকে ডাকে, তাই তাদেরও উচিত আমার আহ্বানে সাড়া দেয়া এবং (সম্পূর্ণভাবে) আমার ওপরই ঈমান আনা, আশা করা যায় এতে করে তারা সঠিক পথের সন্ধান পাবে।

And when My servants ask you, [O Muḥammad], 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 [by obedience] and believe in Me that they may be [rightly] guided.

— Saheeh International

When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.

— Mufti Taqi Usmani

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(O Muhammad), when My servants ask you about Me, tell them I am quite near; I hear and answer the call of the caller whenever he calls Me. Let them listen to My call and believe in Me;<sup>1</sup> perhaps they will be guided aright.<sup>2</sup>

### — Tafheem-ul-Quran

[1]Even though people can neither see God nor subject Him to any other form of sense perception this should not make them feel that God is remote from them. On the contrary, He is so close to each and every person that whenever any person so wishes he can communicate with his Lord. So much so that God hears and responds even to the prayers which remain within the innermost recesses of the heart. People exhaust themselves by approaching false and powerless beings whom they foolishly fancy to be their deities but who have neither the power to hear nor to grant their prayers. But God, the omnipotent Lord and the absolute Master of this vast universe, Who wields all power and authority, is so close to human beings that they can always approach Him without the intercession of any intermediaries, and can put to Him their prayers and requests.

[2]This announcement of God's closeness to man may open his eyes to the Truth, may turn him to the right way wherein lies his success and well-being.

যখন আমার বান্দাগণ আমার সম্পর্কে তোমার নিকট জিজ্ঞেস করে, আমি তো (তাদের) নিকটেই, আহবানকারী যখন আমাকে আহবান করে আমি তার আহবানে সাড়া দেই; সুতরাং তাদের উচিত আমার নির্দেশ মান্য করা এবং আমার প্রতি ঈমান আনা, যাতে তারা সরলপথ প্রাপ্ত হয়।

– Taisirul Quran

আর আমার বান্দা যখন আমার সম্পর্কে আপনাকে জিজ্ঞেস করে, (তখন বলে দিন যে) নিশ্চয় আমি অতি নিকটে। আহবানকারী যখন আমাকে আহবান করে আমি তার আহবানে সাড়া দেই। কাজেই তারাও আমার ডাকে সাড়া দিক এবং আমার প্রতি ঈমান আনুক, যাতে তারা সঠিক পথে চলতে পারে [১]।

– Dr. Abu Bakr Muhammad Zakaria

March 29, Wednesday, and March 30, Thursday

2:187

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسُ لَكُمْ وَأَنْتُمْ لِيَابِسُ لَهُنَّ عَلِمَ  
 اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ  
 بَشِّرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ  
 الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي  
 الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ  
 يَتَّقُونَ



১৮৭. রোযার (মাসের) রাতের বেলায় তোমাদের স্ত্রীদের কাছে যৌন

মিলনের জন্যে যাওয়া তোমাদের জন্য হালাল করে দেয়া হয়েছে; (কারণ, তোমাদের) নারীরা যেমনি তোমাদের জন্যে পোশাক (স্বরূপ, ঠিক) তোমরাও তাদের জন্যে পোশাক (সমতুল্য); আল্লাহ তায়ালা এটা জানেন, (রোযার মাসে রাতের বেলায় স্ত্রী সহবাসের ব্যাপারে) তোমরা (নানা ধরনের) আত্মপ্রতারণার আশ্রয় নিচ্ছিলে, তাই তিনি (তোমাদের ওপর থেকে কড়াকড়ি শিথিল করে) তোমাদের ওপর দয়া করলেন এবং তোমাদের মাফ করে দিলেন, এখন তোমরা চাইলে তাদের সাথে সহবাস করতে পারো এবং (এ ব্যাপারে) আল্লাহ পাক তোমাদের জন্যে যা (বিধি বিধান কিংবা সন্তান সন্তুতি) লিখে রেখেছেন তা সন্ধান করো। (রোযার সময় পানাহারের ব্যাপারে আল্লাহর নির্দেশ হচ্ছে), তোমরা পানাহার অব্যাহত রাখতে পারো যতোকক্ষণ পর্যন্ত রাতের অন্ধকার রেখার ভেতর থেকে ভোরের শুভ্র আলোক রেখা তোমাদের জন্যে পরিষ্কার প্রতিভাত না হয়, অতপর তোমরা রাতের আগমন পর্যন্ত রোযা পূর্ণ করে নাও, (তবে) মাসজিদে যখন তোমরা এতেকাফ অবস্থায় থাকবে তখন নারী সম্ভোগ থেকে বিরত থেকো; এই হচ্ছে আল্লাহ তায়ালা নির্ধারিত সীমারেখা, অতএব তোমরা কখনো এর কাছেও যেয়ো না; এভাবেই আল্লাহ তায়ালা তাঁর যাবতীয় নিদর্শন মানুষদের জন্যে বলে দিয়েছেন, যাতে করে তারা (এ আলোকে) আল্লাহ তায়ালাকে ভয় করতে পারে।

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It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are a clothing for you and you are a clothing[1] for them. Allāh knows that you used to deceive yourselves,[2] so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allāh has decreed for you [i.e., offspring]. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allāh, so do not approach them. Thus does Allāh make clear His verses [i.e., ordinances] to the people that they may become righteous.

— Saheeh International

[1]Prior to this revelation, marital relations were unlawful during nights preceding fasting. Some were unable to refrain and secretly disobeyed, but they did not deceive Allāh.

[2]Also a source of tranquility and rest.

It is made lawful for you, in the nights of fasts, to have sex with your women. They are apparel for you, and you are apparel for them. Allah knows that you have been betraying yourselves, so He relented towards you and pardoned you. So now you can have sexual intimacy with them and seek what Allah has destined for you and eat and drink until the white thread of the dawn becomes distinct from the black

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thread; then complete the fast up to the night. But do not have sexual intimacy with them while you are staying in mosques for I'tikāf. These are the limits set by Allah, so do not go near them. Thus Allah manifests His signs to the people, so that they may be God-fearing.

— Mufti Taqi Usmani

It has been made lawful for you to go in to your wives during the night of the fast. They are your garment, and you are theirs.<sup>1</sup> Allah knows that you used to betray yourselves and He mercifully relented and pardoned you. So you may now associate intimately with your wives and benefit from the enjoyment Allah has made lawful for you,<sup>2</sup> and eat and drink<sup>3</sup> at night until you can discern the white streak of dawn against the blackness of the night;<sup>4</sup> then (give up all that and) complete your fasting until night sets in.<sup>5</sup> But do not associate intimately with your wives during the period when you are on retreat in the mosques.<sup>6</sup> These are the bounds set by Allah; do not, then, even draw near them.<sup>7</sup> Thus does Allah make His Signs clear to mankind that they may stay away from evil.

— Tafheem-ul-Quran

**[1] Just as nothing intervenes between a person's body and his clothes, so nothing can intervene between a man and his wife; it is a relationship of inalienable intimacy.**

**[2] Although there was no categorical ordinance in the early days prohibiting sexual intercourse between husband and wife during the nights of Ramadan, people generally assumed that this was not permissible. Despite the feeling that their action was either not permitted or was at least disapproved of, they did at times approach their wives. Such a betrayal of**

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conscience can encourage a sinful disposition. God, therefore, first reproaches them with their lack of integrity, for this is what was objectionable. As for the act itself, God makes it clear that it is quite permissible. Henceforth they might engage in sexual intercourse as a perfectly lawful act unencumbered by feelings of guilt.

[3] In this connection, too, there was a misapprehension at first. Some thought that eating and drinking were absolutely prohibited after the performance of the 'Isha' (Night) Prayer. Others thought that one could eat and drink so long as one had not fallen asleep, but that if one had it was not permissible to eat on reawakening. These were people's own fancies and often caused great inconvenience. This verse seeks to remove all such misconceptions. It clearly lays down the duration of the fast: from dawn until sunset. Between sunset and dawn it is permissible to eat, to drink, and to indulge in the legitimate gratification of sexual desires. At the same time the Prophet introduced the pre-fasting repast, recommending a good meal just before dawn.

**[5] In fixing the time of obligatory rites, Islam has been mindful that these timings should be so clear and simple that people, at all stages of development, should be able to follow them. This is why Islam bases its timing on conspicuous natural phenomena and not on the clock. Some people object that this principle of timing is untenable in areas close to the poles, where night and day each last for about six months. This objection is based on a very superficial knowledge of geography. In point of fact neither day nor night lasts for six months in those areas - not in the sense in which people living near the Equator conceive of night and day. The signs of morning and evening**

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appear at the poles with unfailing regularity and it is on this basis that people time their sleeping and waking, their professional work, their play and recreation. Even in the days before watches were common, the people of countries like Finland, Norway and Greenland used to fix the hours of the day and night by means of various signs that appeared on the horizon. Just as those signs helped them to determine their schedules in other matters, so they should enable them to time their various Prayers, the pre-fast meal and the breaking of the fast.

[6] 'On retreat in the mosque' refers to the religious practice of spending the last ten days of Ramadan in the mosque, consecrating this time to the remembrance of God. In this state, known as i'tikaf, one may go out of the mosque only for the absolutely necessary requirements of life, but one must stay away from gratifying one's sexual desire.

[7] The directive here is neither to exceed nor draw near the limits set by God. This means that it is dangerous for a man to skirt the boundaries of disobedience; prudence demands that one should keep some distance from these lest one's steps inadvertent lead one to cross them. The same principle has been enunciated in a Tradition in which the Prophet said: 'Even sovereign has an enclosed pasture and the enclosed pasture of God consists of His prohibitions. So, whosoever keeps grazing around that pasture is likely to fall into it.' (Bukhari, 'Iman', 36; 'Buyu', 3; Muslim, 'Musaqah', 107; Abu Da'd, 'Buyu', 3; Tirmidhi, 'Buyu', 1; Nasa'i, 'Buyu?', 3; 'Ashribah', 50; Ibn Majah, 'Fitan', 14 - Ed.) It is a pity that many people, who are not conversant with the spirit of the Shari'ah (Islamic law), insist on using these boundaries to the limits. Many religious scholars exert themselves in finding out arguments to justify this attitude, and a point is

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thus reached where only a hair's breadth separates obedience from disobedience. Consequently many people fall prey to disobedience, even to downright error and wrong-doing. For once a man arrives at this point he is seldom capable of discerning between right and wrong, and maintaining the absolute self-control needed to keep within the lawful limits.

তোমাদের জন্য রমাযানের রাতে তোমাদের বিবিগণের নিকট গমন করা জাযিয করা হয়েছে, তারা তোমাদের আচ্ছাদন আর তোমরা তাদের আচ্ছাদন। আল্লাহ জানতেন যে, তোমরা নিজেদের সঙ্গে প্রতারণা করছিলে। সুতরাং তিনি তোমাদেরকে ক্ষমা করলেন এবং তোমাদের অব্যাহতি দিলেন। অতএব, এখন থেকে তোমরা তাদের সঙ্গে সহবাস করতে পার এবং আল্লাহ তোমাদের জন্য যা কিছু বিধিবদ্ধ করেছেন তা লাভ কর এবং তোমরা আহাৰ ও পান করতে থাক যে পর্যন্ত তোমাদের জন্য কালো রেখা হতে উষাকালের সাদা রেখা প্রকাশ না পায়। তৎপর রাতের আগমন পর্যন্ত রোযা পূর্ণ কর, আর মাসজিদে ই' তিকাফ অবস্থায় তাদের সাথে সহবাস করো না। এসব আল্লাহর আইন, কাজেই এগুলোর নিকটবর্তী হয়ো না। আল্লাহ মানবজাতির জন্য নিজের আয়াতসমূহ বিস্তারিতভাবে বর্ণনা করেন, যাতে তারা মুত্তাকী হতে পারে।

– Taisirul Quran

সিয়ামের রাতে তোমাদের জন্য স্ত্রী-সন্তোগ বৈধ করা হয়েছে [১]। তারা তোমাদের পোষাকস্বরূপ এবং তোমরাও তাদের পোষাকস্বরূপ। আল্লাহ জানেন যে, তোমরা নিজেদের সাথে খিয়ানত করছিলে। সুতরাং তিনি তোমাদের তওবা কবুল করেছেন এবং তোমাদেরকে মার্জনা করেছেন। কাজেই এখন তোমরা তাদের সাথে সংগত হও এবং আল্লাহ যা তোমাদের জন্য বিধিবদ্ধ করেছেন তা কামনা কর। আর তোমরা পানাহার কর যতক্ষণ রাতের কালোরেখা থেকে উষার সাদা রেখা স্পষ্টরূপে তোমাদের নিকট প্রকাশ না হয় [২]। তারপর রাতের আগমন পর্যন্ত সিয়াম পূর্ণ কর। আর তোমরা মসজিদে ইতিকাফরত [৩] অবস্থায় তাদের সাথে সংগত হয়ো না। এগুলো আল্লাহর সীমারেখা। কাজেই এগুলোর নিকটবর্তী হয়ো না [৪]। এভাবে আল্লাহ তাঁর আয়াতসমূহ মানুষদের জন্য সুস্পষ্টভাবে ব্যক্ত করেন, যাতে তারা তাকওয়ার অধিকারী হতে পারে।

– Dr. Abu Bakr Muhammad Zakaria

## Ramadan 2023

March 31, Friday

35:29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا  
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن  
تَبُورَ



Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –  
— Saheeh International

Surely those who recite Allah’s Book and have established Salāh and have spent, secretly and openly, from what We have provided to them – they hope for a trade that will never crash,  
— Mufti Taqi Usmani

Surely those who recite the Book of Allah and establish Prayer and spend, privately and publicly, out of what We have provided them, look forward to a trade that shall suffer no loss;  
— Tafheem-ul-Quran

যারা আল্লাহর কিতাব তিলাওয়াত করে, নামায প্রতিষ্ঠা করে আর আল্লাহ তাদেরকে যে রিযক দিয়েছেন তাথেকে গোপনে ও প্রকাশ্যে ব্যয় করে, তারা এমন এক ব্যবসায়ের আশা করে যাতে কক্ষনো লোকসান হবে না।

– Taisirul Quran

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নিশ্চয় যারা আল্লাহর কিতাব তিলাওয়াত করে এবং সালাত কায়েম করে, আর আমরা তাদেরকে যে রিযিক দিয়েছি তা থেকে গোপনে ও প্রকাশ্যে ব্যয় করে, তাবাই আশা করে এমন ব্যবসায়ের, যার ক্ষয় নেই।

– Dr. Abu Bakr Muhammad Zakaria

April 02, Sunday

17:78

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ  
الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

Establish prayer at the decline of the sun [from its meridian] until the darkness of the night[1] and [also] the Qur'ān [i.e., recitation] of dawn.[2] Indeed, the recitation of dawn is ever witnessed.

— Saheeh International

[1]i.e., the fajr prayer, in which the recitation of the Qur'ān is prolonged.

[2]i.e., the period which includes the zuhr, aṣr, maghrib, and 'ishā' prayers.

(O Prophet,) establish Salāh between the decline of the sun and the darkness of the night, and (establish) the recital at dawn. Surely, the recital at dawn is well attended.

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— Mufti Taqi Usmani

Establish Prayer<sup>1</sup> from the declining of the sun<sup>2</sup> to the darkness of the night;<sup>3</sup> and hold fast to the recitation of the Qur'an at dawn,<sup>4</sup> for the recitation of the Qur'an at dawn is witnessed.<sup>5</sup>

— Tafheem-ul-Quran

**[1]The Muslims have been commanded to establish Salat immediately after the mention of obstacles and adversities. This implies that the perseverance required to face adverse circumstances is obtained by the establishment of Salat.**

**[2]We have translated the words of the Arabic text into “the declining of the sun.” Though some of the companions and their followers are of the opinion that it means “the sunset”, the majority of them are of the opinion that it means “the declining of the sun from its zenith.” Umar, Ibn Umar, Anas bin Malik, Abu Barza-tal-Aslami, Hasan Basri, Shaabi, Ata, Mujahid and, according to a tradition, Ibn Abbas (May Allah be pleased with them all) are of this opinion and Imam Muhammad Baqir and Imam Jaafar Sadiq also are of the same opinion. Besides this, there are some traditions from the Prophet (peace be upon him) to the same effect, though they are not so authentic.**

**[3]According to some, the original words of the Arabic text mean “darkness of the night”, while others take it to mean “midnight”. If the first opinion is accepted, it will imply “the beginning of the time of the**

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salatul-isha, the isha prayer” and according to the other it will mean “the last limit of the time of salatul-isha.”

[4]The literal meaning of the word fajr is dawn, that is, “the beginning of the morning after the darkness of night.”

[5]Here the “recital of the Quran in the morning” stands for the salatul-fajr, the morning prayer. At some places the Quran has used the word salat for prayer and at other places a particular part of salat for prayer as a whole, e.g. tasbih, hamd, zikr, qayam, ruku, sajud etc. Likewise, here “recital of the Quran at dawn” does not mean the mere recital of the Quran but its recital during the salatul-fajr. Thus, the Quran has also incidentally referred to the different parts of which salat is composed and these guided the Prophet (peace be upon him) to prescribe the definite form of salat in which it is performed by the Muslims.

সূর্য পশ্চিমে ঢলে পড়ার সময় হতে রাত্রির গাঢ় অন্ধকার পর্যন্ত নামায প্রতিষ্ঠা কর, আর ফাজরের সলাতে কুরআন পাঠ (করার নীতি অবলম্বন কর), নিশ্চয়ই ফাজরের সলাতের কুরআন পাঠ (ফেরেশতাগণের) সরাসরি সাক্ষ্য হয়।

– Taisirul Quran

সূর্য হেলে পড়ার পর থেকে রাতের ঘন অন্ধকার পর্যন্ত সালাত কায়েম করুন [১] এবং ফজরের সালাত [২]। নিশ্চয় ফজরের সালাত উপস্থিতির সময় [৩]।

– Dr. Abu Bakr Muhammad Zakaria

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April 03, Monday

35:7

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

— Saheeh International

Those who disbelieve will have a severe punishment; and those who believe and do righteous deeds will have forgiveness and a great reward.

— Mufti Taqi Usmani

A severe chastisement lies in store for those that disbelieve,<sup>1</sup> but there is pardon and a great reward for those that believe and work righteous deeds.<sup>2</sup>

— Tafheem-ul-Quran

[1]“Those who disbelieve”: those who will refuse to believe in this invitation of Allah’s Book and His Messenger.

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[2]That is, Allah will overlook their errors and will reward them for their good deeds not merely with what they will just deserve but much more richly and generously.

যারা কুফরী করে তাদের জন্য রয়েছে কঠিন শাস্তি। আর যারা ঈমান আনে আর সৎকাজ করে তাদের জন্য রয়েছে ক্ষমা ও মহা প্রতিফল।

– Taisirul Quran

যারা কুফরী করে তাদের জন্য আছে কঠিন শাস্তি। আর যারা ঈমান আনে ও সৎকাজ করে তাদের জন্য আছে ক্ষমা ও মহাপুরস্কার।

– Dr. Abu Bakr Muhammad Zakaria

April 04, Tuesday

2:222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي  
الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ  
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ  
الْمُتَطَهِّرِينَ



And they ask you about menstruation. Say, "It is harm, so keep away from wives[1] during menstruation. And do not approach them until they are pure. And when they have purified themselves,[2] then come to them from where Allāh has ordained for you. Indeed, Allāh loves

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those who are constantly repentant and loves those who purify themselves."

— Saheeh International

[1]By taking a complete bath (ghusl) .

[2]i.e., refrain from sexual intercourse.

They ask you about menstruation. Say: "It is an impurity. So, keep away from women during menstruation; and do not have intimacy with them until they are cleansed. But when they are cleansed, then go to them from where Allah has commanded you. Surely Allah loves those who are most repenting, and loves those who keep themselves pure.

— Mufti Taqi Usmani

They ask you about menstruation. Say: "It is a state of impurity; so keep away from women in the state of menstruation,<sup>1</sup> and do not approach them until they are cleansed. And when they are cleansed,<sup>2</sup> then come to them as Allah has commanded you."<sup>3</sup> Truly, Allah loves those who abstain from evil and keep themselves pure.

— Tafheem-ul-Quran

[1] The Arabic word adha denotes both a state of ritual impurity and sickness. Menstruation is not merely an impurity, but also a state in which the woman is closer to sickness than to health.

[2] With regard to matters such as these the Qur'an resorts to metaphors and figurative language. Hence it instructs men not to approach women.

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This does not mean that people should either abstain from sitting together on the same floor or eating together when a woman has her monthly period making her virtually an untouchable, as has been the custom among the Jews, Hindus and certain other nations. The explanation of this injunction by the Prophet makes it clear that during this period men are only required to abstain from sexual intercourse; no change is postulated in other relationships, and the woman is to be treated in the normal way.

[3] The 'command' of God mentioned here is not a formal legal injunction from God, but that inherent urge with which the nature of both men and animals has been imbued and which is apprehended instinctively. (The verse means, therefore, that after the end of the menstrual course people may again engage in sexual intercourse - Ed.)

লোকেরা তোমাকে ঋতু সম্বন্ধে জিজ্ঞেস করছে। বল, 'তা অশুচি'। কাজেই ঋতুকালে স্ত্রী-সহবাস হতে বিরত থাক এবং যে পর্যন্ত পবিত্র না হয়, তাদের নিকটবর্তী হয়ো না। তারপর যখন পবিত্র হবে, তখন তাদের সঙ্গে সহবাস কর, যেভাবে আল্লাহ অনুমতি দিয়েছেন। নিশ্চয়ই আল্লাহ তওবাহকারীদেরকে ভালবাসেন আর পবিত্রতা অবলম্বীদেরকেও ভালবাসেন।

- Taisirul Quran

আর তারা আপনাকে রজঃস্রাব (হায়েজ) সম্বন্ধে জিজ্ঞেস করে। বলুন, তা 'অশুচি' [১]। কাজেই তোমরা রজঃস্রাবকালে স্ত্রী-সঙ্গম থেকে বিরত থাক এবং পবিত্র না হওয়া পর্যন্ত [২] (সঙ্গমের জন্যে) তাদের নিকটবর্তী হবে না [৩]। তারপর তারা যখন উত্তমরূপে পরিশুদ্ধ হবে তখন তাদের নিকট ঠিক সেভাবে গমন করবে, যেভাবে আল্লাহ তোমাদেরকে আদেশ দিয়েছেন। নিশ্চয় আল্লাহ তওবাহকারীকে ভালোবাসেন এবং তাদেরকেও ভালোবাসেন যারা পবিত্র থাকে।

- Dr. Abu Bakr Muhammad Zakaria

April 05, Wednesday

39:53

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins.[1] Indeed, it is He who is the Forgiving, the Merciful."

— Saheeh International

[1]For those who repent and correct themselves.

Say (on My behalf), "O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful.

— Mufti Taqi Usmani

Tell them, (O Prophet): "My servants<sup>1</sup> who have committed excesses against themselves, do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful."<sup>2</sup>

— Tafheem-ul-Quran

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[1]Some commentators have given a strange interpretation to these words. They say that Allah Himself has commanded the Prophet (peace be upon him) to address the people as “My servants” therefore, all men are the servants of the Prophet (peace be upon him). This interpretation is no interpretation at all but a worst distortion of the meaning of the Quran and indeed tampering with the Word of Allah. If this interpretation were correct, it would falsify and negate the whole Quran. For the Quran, from the beginning to the end, establishes the concept that men are the servants of Allah alone, and its whole message revolves around the point that they should serve none but One Allah alone. The Prophet (peace be upon him) himself was Allah’s servant. Allah had sent him not as rabb (sustainer, providence) but as a Messenger so that he should himself serve Him and teach the other people also to serve Him alone. After all, how can a sensible person believe that the Prophet (peace be upon him) might have one day stood up before the disbelieving Quraish of Makkah and made the sudden proclamation: You are in fact the slaves of Muhammad and not of al-Uzzah and ash- Shams. (We seek Allah’s refuge from this).

[2]The address here is to all mankind. There is no weighty argument to regard only the believers as the addressees. As has been observed by Allama Ibn Kathir, to address such a thing to the common men does not mean that Allah forgives all sins without repentance, but Allah Himself has explained in the following verses that sins are forgiven only when the sinner turns to Allah’s worship and service and adopts obedience to the message sent down by Him. As a matter of fact, this verse brought a message of hope for those people who

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had committed mortal sins like murder, adultery, theft, robbery, etc. in the days of ignorance, and had despaired whether they would ever be forgiven. To them it has been said: Do not despair of Allah's mercy; whatever you might have done in the past, if you sincerely turn to your Lord's obedience, you will be forgiven every sin. The same interpretation of this verse has been given by Ibn Abbas, Qatadah, Mujahid and Ibn Zaid. (Ibn Jarir, Bukhari, Muslim, Abu Daud, Tirmidhi).

বল- হে আমার বান্দাগণ! যারা নিজেদের উপর বাড়াবাড়ি করেছ, তোমরা আল্লাহর রহমত থেকে নিরাশ হয়ো না। আল্লাহ সমস্ত গুনাহ ক্ষমা করে দেবেন। তিনি অতি ক্ষমাশীল, অতি দয়ালু।

— Taisirul Quran

বলুন, 'হে আমার বান্দাগণ! তোমরা যারা নিজেদের প্রতি অবিচার করেছ---আল্লাহর অনুগ্রহ হতে নিরাশ হয়ো না; নিশ্চয় আল্লাহ সমস্ত গুনাহ ক্ষমা করে দেবেন। নিশ্চয় তিনি ক্ষমাশীল, পরম দয়ালু [১]।'

– Dr. Abu Bakr Muhammad Zakaria

April 06, Thursday

21:107



And We have not sent you, [O Muḥammad], except as a mercy to the worlds.

— Saheeh International

And We have not sent you but as mercy for all the worlds.

— Mufti Taqi Usmani

We have sent you forth as nothing but mercy to people of the whole world.[1]

— Tafheem-ul-Quran

[1]This verse can also be translated as: We have sent you only as a blessing for the people of the world. In both cases it will mean that the appointment of the Prophet (peace be upon him) is indeed a blessing and mercy of Allah to the whole world. This is because he aroused the neglectful world from its heedlessness and gave it the knowledge of the criterion between truth and falsehood, and warned it very clearly of both the ways of salvation and ruin. This fact has been stated here to tell the disbelievers of Makkah that they were quite wrong in their estimate of the Prophet (peace be upon him) that he was an affliction and distress for them because they said: This man has sown seeds of

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discard among our clans and separated near relatives from each other. They have been told here: O people, you are wrong to presume that he is an affliction for you; but he is in reality a blessing and mercy of Allah for you.

আমি তোমাকে বিশ্বাসীর জন্য পাঠিয়েছি কেবল রহমত হিসেবে।

– Taisirul Quran

আর আমরা তো আপনাকে সৃষ্টিকুলের জন্য শুধু রহমতরূপেই পাঠিয়েছি [১]

– Dr. Abu Bakr Muhammad Zakaria

April 07, Friday

4:110

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ  
اللَّهُ غَفُورًا رَحِيمًا

And whoever does a wrong or wrongs himself but then seeks forgiveness of Allāh will find Allāh Forgiving and Merciful.

— Saheeh International

Whoever acts evil or wrongs himself, then seeks forgiveness from Allah, shall find Allah Most-Forgiving, Very-Merciful.

— Mufti Taqi Usmani

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He who does either evil or wrongs himself, and then asks for the forgiveness of Allah, will find Allah All-Forgiving, All-Compassionate.

— Tafheem-ul-Quran

যে ব্যক্তি অসৎকাজ করে কিংবা নিজের আত্মার প্রতি যুলম করে, অতঃপর আল্লাহ হতে ক্ষমা ভিক্ষে করে, সে আল্লাহকে অতি ক্ষমাশীল, পরম দয়ালু পাবে।

– Taisirul Quran

আর কেউ কোন মন্দ কাজ করে অথবা নিজের প্রতি যুলুম করে পরে আল্লাহর কাছে ক্ষমা প্রার্থনা করলে আল্লাহকে সে ক্ষমাশীল, পরম দয়ালু পাবে [১]।

– Dr. Abu Bakr Muhammad Zakaria

April 09, Sunday

17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not pursue[1] that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

— Saheeh International

[1]i.e., do not assume and do not say.

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**And do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart - each one of them shall be interrogated about.**

**— Mufti Taqi Usmani**

**Do not follow that of which you have no knowledge. Surely the hearing, the sight, the heart - each of these shall be called to account.<sup>1</sup>**

**— Tafheem-ul-Quran**

**[1]The meanings of “Do not follow that of which you have no knowledge” are very comprehensive. It demands that both in individual and collective life, one should not follow mere guess work and presumption instead of knowledge. This instruction covers all aspects of Islamic life, moral, legal, political, administrative and applies to science, arts and education. It has thus saved the society from numerous evils which are produced in human life by following guesswork instead of knowledge. The Islamic moral code demands: Guard against suspicion and do not accuse any individual or group without proper investigation. In law, it has been made a permanent principle that no action should be taken against anyone without proper investigation. It has been made unlawful to arrest, beat or imprison anyone on mere suspicion during investigation. In regards to foreign relations, the definite policy has been laid down that no action should be taken without investigation, nor should rumors be set afloat. Likewise in education the so called sciences based on mere guess work, presumptions and irrational theories have been disapproved. Above all, it cuts at the very root of superstitions, for**

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this instruction teaches the believers to accept only that which is based on the knowledge imparted by Allah and His Messenger.

আর সে বিষয়ের পেছনে ছুটো না, যে বিষয়ে তোমার কোন জ্ঞান নেই। কান, চোখ আর অন্তর-  
এগুলোর সকল বিষয়ে অবশ্যই জিজ্ঞাসাবাদ করা হবে।

– Taisirul Quran

আর যে বিষয়ে তোমার জ্ঞান নেই তার অনুসরণ করো না [১]; কান, চোখ, হৃদয়- এদের  
প্রত্যেকটি সম্পর্কে কৈফিয়ত তলব করা হবে [২]।

– Dr. Abu Bakr Muhammad Zakaria

April 10, Monday

17:37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ  
تَبْلُغَ الْجِبَالَ طُولًا

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.[1]

— Saheeh International

[1]Man, for all his arrogance, is yet a weak and small creature.

Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height.

— Mufti Taqi Usmani

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**Do not strut about in the land arrogantly. Surely you cannot cleave the earth, nor reach the heights of the mountains in stature.[1]**

**— Tafheem-ul-Quran**

**[1]This instruction warns against the ways of tyrants and vain people and is not merely meant for the individual but also for the collective conduct of the Muslim community. It was because of this guidance that the rulers, governors and commanders of the Islamic state which was established on the basis of this manifesto, were free from every tinge of tyranny, arrogance, haughtiness, pride and vanity, so much so that even in the battlefield they never uttered a word which had the slightest indication of any of these vain things. Their gait, dress, dwelling and conveyance showed humility. In short, their ways of conduct were not those of big ones but those of humble persons. That is why they never tried to overawe the people of a conquered city by show of pomp and pride.**

**যমীনে গৰ্বভৱে চলাফেৰা কৰো না, তুমি কক্ষনো যমীনকে বিদীৰ্ণ কৰতে পাৰবে না, আৰ উচ্চতায় পৰ্বতৰ ন্যায় হতেও পাৰবে না।**

**– Taisirul Quran**

**আৰ যমীনে দস্তভৱে বিচৰন কৰো না; তুমি তো কখনই পদভৱে ভূপৃষ্ঠ বিদীৰ্ণ কৰতে পাৰবে না  
এবং উচ্চতায় তুমি কখনই পৰবত প্ৰমাণ হতে পাৰবে না [১]।**

**– Dr. Abu Bakr Muhammad Zakaria**

April 11, Tuesday

32:16

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا  
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

Their sides part [i.e., they arise] from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.[1]

— Saheeh International

[1]In the cause of Allāh.

Their sides remain apart from their beds. They call their Lord with fear and hope, and spend (in charity) out of what We have given to them.

— Mufti Taqi Usmani

Their sides forsake their beds, and they call upon their Lord in fear and hope,<sup>1</sup> and expend (in charity) out of the sustenance We have granted them.<sup>2</sup>

— Tafheem-ul-Quran

[1]That is, they worship their Lord instead of enjoying sensuous pleasures at night. They are not like the worldworshippers, who seek entertainments in music and dancing, drinking and merry-making, in the night in order to get relief from the day's fatigue and labor and

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toil. Instead, when they are free from their day's work and duties, they devote themselves to the adoration of their Lord, spend their nights in His remembrance, tremble out of fear of Him, and pin all their hopes on Him. "Who forsake their beds" does not mean that they do not sleep at all at night, but that they spend a part of the night in Allah's worship.

[2]In the original, rizq means lawful provisions. Unlawful provisions have nowhere been called rizq by Allah. The verse therefore means: They spend from whatever little or much of pure provisions We have given to them; they do not overspend and do not grab unlawful wealth in order to meet their expenses.

তারা তাদের (দেহের) পার্শ্বগুলো বিছানা থেকে আলাদা ক' রে (জাহান্নামের) ভীতি ও (জাহান্নামের) আশা নিয়ে তাদের প্রতিপালককে ডাকে, আর আমি তাদেরকে যে রিযক দিয়েছি তা থেকে (আল্লাহর পথে) ব্যয় করে।

– Taisirul Quran

তাদের পার্শ্বদেশ শয্যা হতে দূরে থাকে [১] তারা তাদের রবকে ডাকে আশংকা ও আশায় [২] এবং আমরা তাদেরকে যে রিযিক দান করেছি তা থেকে তারা ব্যয় করে।

– Dr. Abu Bakr Muhammad Zakaria

April 12, Wednesday

32:17

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا  
يَعْمَلُونَ

And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.

— Saheeh International

So, no one knows the delight of eyes that has been reserved for them in secret, as a reward of what they used to do.

— Mufti Taqi Usmani

No one knows what delights of the eyes are kept hidden for them as a reward for their deeds.[1]

— Tafheem-ul-Quran

[1]Bukhari, Muslim, Tirmidhi and Imam Ahmad have in different ways cited on the authority of Abu Hurairah that the Prophet (peace be upon him) said: “Allah says: I have made ready for My righteous servants that which has neither been seen by the eye, nor heard by the ear, nor ever conceived by any man.” The same thing has been reported with a little difference in wording by Abu Said Khudri, Mughirah bin Shubah and Sahl bin Saad asSaidi from the Prophet (peace be upon him) and related with authentic links by Muslim. Ahmed, Ibn Jarir and Tirmidhi.

কোন ব্যক্তিই (এখন) জানে না চোখ জুড়ানো কী (জিনিস) তাদের জন্য লুকিয়ে রাখা হয়েছে তাদের কাজের পুরস্কার হিসেবে।

– Taisirul Quran

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অতএব কেউই জানে না তাদের জন্য চোখ জুড়ানো কী লুকিয়ে রাখা হয়েছে তাদের কৃতকর্মের পুরস্কারস্বরূপ [১]!

– Dr. Abu Bakr Muhammad Zakaria

April 13, Thursday

49:12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ  
وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَن  
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ



O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of Repentance and Merciful.

— Saheeh International

O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.

— Mufti Taqi Usmani

Believers, avoid being excessively suspicious, for some suspicion is a sin.<sup>1</sup> Do not spy,<sup>2</sup> nor backbite one another.<sup>3</sup> Would any of you like to eat the flesh of his dead brother?<sup>4</sup> You would surely detest it. Have fear of

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Allah. Surely Allah is much prone to accept repentance, is Most Compassionate.

— Tafheem-ul-Quran

**[1]What is forbidden is not conjecture as such but excessive conjecture and following every kind of conjecture, and the reason given is that some conjectures are sins. In order to understand this command, we should analyze and see what are the kinds of conjecture and what is the moral position of each.**

**[2]One kind of conjecture is that which is morally approved and laudable, and desirable and praiseworthy from religious point of view, e.g. a good conjecture in respect of Allah and His Messenger and the believers and those people with whom one comes in common contact daily and concerning whom there may be no rational ground for having an evil conjecture.**

**[3]The second kind of conjecture is that which one cannot do without in practical life, e.g. in a law court a judge has to consider the evidence placed before him and give his decision on the basis of the most probable conjecture, for he cannot have direct knowledge of the facts of the matter, and the opinion that is based on evidence is mostly based on the most probable conjecture and not on certainty. Likewise, in most cases when one or the other decision has to be taken, and the knowledge of the reality cannot possibly be attained, there is no way out for men but to form an opinion on the basis of a conjecture.**

**[4]The third kind of conjecture, which is although a suspicion, is permissible in nature, and it cannot be regarded as a sin. For instance, if there are clear signs and pointers in the character of a person (or persons), or in his dealings and conduct, on the basis of which he may not deserve to enjoy one's good conjecture, and there are rational grounds for having suspicions against him, the Shariah does not demand that one should behave like a simpleton and continue to have a good conjecture about him. The last limit of this lawful conjecture, however, is that one should conduct himself cautiously in order to ward off any possible mischief from him; it is**

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not right to take an action against him only on the basis of a conjecture.

হে মু' মিনগণ! তোমরা অধিক ধারণা হতে বিরত থাক। কতক ধারণা পাপের অন্তর্ভুক্ত। তোমরা অন্যের দোষ খোঁজাখুঁজি করো না, একে অন্যের অনুপস্থিতিতে দোষ-ত্রুটি বর্ণনা করো না। তোমাদের কেউ কি তার মৃত ভাইয়ের গোশত খেতে পছন্দ করবে? তোমরা তো সেটাকে ঘৃণাই করে থাক। আল্লাহকে ভয় কর, আল্লাহ খুব বেশি তাওবাহ ফ্রবুলকারী, অতি দয়ালু।

– Taisirul Quran

হে ঈমানদারগণ! তোমরা অধিকাংশ অনুমান হতে দূরে থাক; কারণ কোনো কোনো অনুমান পাপ এবং তোমরা একে অন্যের গোপনীয় বিষয় সন্ধান করো না এবং একে অন্যের গীবত করো না [১]। তোমাদের মধ্যে কি কেউ তার মৃত ভাইয়ের গোশত খেতে চাইবে [২]? বস্তুত তোমরা তো একে ঘৃণ্যই মনে কর। আর তোমরা আল্লাহর তাকওয়া অবলম্বন কর; নিশ্চয় আল্লাহ তওবা গ্রহণকারী, পরম দয়ালু।

– Dr. Abu Bakr Muhammad Zakaria

April 14, Friday

9:103

حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ  
إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ



Take, [O Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allāh's blessings] upon them. Indeed, your invocations are reassurance for them. And Allāh is Hearing and Knowing.

— Saheeh International

Take Sadaqah (obligatory alms) out of their wealth through which you may cleanse and purify them, and pray for them. Indeed, your prayer is a source of peace for them. And Allah is (All-) Hearing, (All-) Knowing.

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— Mufti Taqi Usmani

[9:103] (O Prophet)! "Take alms out of their riches and thereby cleanse them and bring about their growth (in righteousness), and pray for them. Indeed your prayer is a source of tranquillity for them." Allah is All-Hearing, All-Knowing.

— Tafheem-ul-Quran

তাদের সম্পদ থেকে সদাকাহ গ্রহণ করবে যাতে তা দিয়ে তাদেরকে পবিত্র ও পরিশুদ্ধ করতে পার। তুমি তাদের জন্য দু 'আ করবে, বস্তুতঃ তোমার দু 'আ তাদের জন্য স্বস্তিদায়ক, আর আল্লাহ সবকিছু শোনেন সব কিছু জানেন।

– Taisirul Quran

আপনি তাদের সম্পদ থেকে 'সদকা' গ্রহণ করুন [১]। এর দ্বারা আপনি তাদেরকে পবিত্র করবেন এবং পরিশোধিত করবেন। আর আপনি তাদের জন্য দো' আ করুন। আপনার দো' আ তো তাদের জন্য প্রশান্তি কর [২]। আর আল্লাহ সর্বশ্রোতা, সর্বজ্ঞ।

– Dr. Abu Bakr Muhammad Zakaria

April 16, Sunday

2:261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ  
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ  
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a

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**hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing.**

**— Saheeh International**

**The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing.**

**— Mufti Taqi Usmani**

The example of those<sup>1</sup> who spend their wealth in the Way of Allah<sup>2</sup> is like that of a grain of corn that sprouts seven ears, and in every ear there are a hundred grains. Thus Allah multiplies the action of whomsoever He wills. Allah is Munificent, All-Knowing.<sup>3</sup>

**— Tafheem-ul-Quran**

**[1]** Here the discourse turns to the subject touched upon in verses 244 ff. above. Believers were urged to sacrifice life and property for the sake of the great cause in which they believed. It is difficult, however, to persuade those whose standard of judgement in respect of economic matters has not completely changed, to rise above either personal or narrow group interests and dispense their wealth wholeheartedly for the sake of a righteous cause. People who have a materialistic outlook and whose life constitutes an uninterrupted pursuit of money, who adore every single penny they have, and who can never stop thinking about their balance sheets can never have the capacity to do anything really effective for the sake of higher ideals. When such people apparently do spend money for

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the sake of higher moral ideals, it is merely an outward act which is performed after carefully calculating the material benefits which are likely to accrue either to them, to their group or to their nation. With this outlook a person cannot go one step forward along the path of that religion which requires man to become indifferent to considerations of worldly profit and loss, and constantly to spend time, energy and money to make the Word of God reign supreme. To follow such a course requires a moral outlook of an altogether different kind; it requires breadth of vision and magnanimity and, above all, an exclusive devotion to God. At the same time it requires that man's collective life should be so re-moulded as to become conducive to the growth of the moral qualities mentioned above rather than to the growth of a materialistic outlook and behaviour. Hence the three succeeding sections i.e. (verses 261-81 - Ed.) are devoted to enunciating instructions designed to foster such an outlook.

**[2]** A great many expenditures fall under the category of spending 'in the way of Allah', as long as this is done according to the laws of God and with the intention of seeking His good pleasure. This includes spending one's wealth to fulfil one's legitimate needs, to provide for one's family, to look after the needs of relatives, to help the needy and to contribute to the general welfare and to spread the true religion and so on.

**[3]** The greater the sincerity and the more intense the feeling with which one spends for the sake of God, the greater will be God's reward. It is not difficult at all for God, Who blesses a grain so that out of it seven hundred grains grow, to allow one's charity to grow in like manner so that the unit of money one spends will return seven hundred fold. This statement is followed by a mention of two of God's attributes. First is His munificence. His Hand is not clenched so as to restrain Him from recompensing man for

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his deeds to the fullest extent that he deserves. Second, God is All-Knowing. He is not unaware of what one spends and the spirit in which one spends. So there is no reason to fear that one will not receive one's due reward.

যারা আল্লাহর পথে নিজেদের মাল ব্যয় করে, তাদের (দানের) তুলনা সেই বীজের মত, যাথেকে সাতটি শীষ জন্মিল, প্রত্যেক শীষে একশত করে দানা এবং আল্লাহ যাকে ইচ্ছে করেন, বর্ধিত হারে দিয়ে থাকেন। বস্তুতঃ আল্লাহ প্রাচুর্যের অধিকারী, জ্ঞানময়।

– Taisirul Quran

যারা নিজেদের ধন সম্পদ আল্লাহর পথে ব্যয় করে তাদের উপমা একটি বীজের মত, যা সাতটি শীষ উৎপাদন করে, প্রত্যেক শীষে একশ শস্যদানা। আর আল্লাহ যাকে ইচ্ছে বহুগুণে বৃদ্ধি করে দেন। আর আল্লাহ সর্বব্যাপী- প্রাচুর্যময়, সর্বজ্ঞ [১]।

– Dr. Abu Bakr Muhammad Zakaria

### April 17, Monday and April 18, Tuesday

44: 3-6

44:3

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

Indeed, We sent it down during a blessed night.[1] Indeed, We were to warn [mankind].

— Saheeh International

[1]The Night of Decree (Qadr). See sūrah 97.

We have sent it down in a blessed night, (because) We had to warn (people).

— Mufti Taqi Usmani

We revealed it on a Blessed Night, for We were intent on warning; [1]

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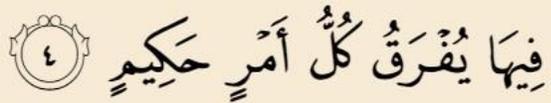
### — Tafheem-ul-Quran

[1]The meaning of taking an oath by the lucid Scripture has been explained in (E.N.1 of Surah Az-Zukhruf). Here also what has been sworn by is that Muhammad (peace be upon him) is not the author of this Book but We are the author, and this Book by itself is enough to provide a proof of that. Furthermore, it has been said that the night in which it was revealed was full of blessings. That is, the foolish and ignorant people, who have no idea of their own well being or otherwise, regard the revelation of this Book as a disaster for themselves and are deeply anxious as how to get rid of it. But, as a matter of fact, the Hour when We decided to send down this Book to arouse the heedless, was highly blessed for them and for all mankind.

আমি একে অবতীর্ণ করেছি এক বরকতময় রাতে, (কেননা) আমি (মানুষকে) সতর্ককারী।  
— Taisirul Quran

নিশ্চয় আমরা এটা নাযিল করেছি এক মুবারক রাতে [১]; নিশ্চয় আমরা সতর্ককারী।  
— Dr. Abu Bakr Muhammad Zakaria

44:4



Therein [i.e., on that night] is made distinct[1] every precise matter -  
— Saheeh International

[1] Or "is separated" or "apportioned," from what is inscribed in the Preserved Slate. The angels record and descend with whatever Allāh has decreed for the coming year.

In that (night), every wise matter is allocated  
— Mufti Taqi Usmani

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**(We revealed it on the Night) wherein every matter is wisely determined**

— Tafheem-ul-Quran

এ রাতে প্রতিটি প্রজ্ঞাপূর্ণ বিষয় স্থির করা হয়

– Taisirul Quran

সে রাতে প্রত্যেক চূড়ান্ত সিদ্ধান্ত স্থিরকৃত হয় [১],

– Dr. Abu Bakr Muhammad Zakaria

44:5

 **أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ**

**[Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]**

— Saheeh International

**through a command from Us. We were to send the Messenger**

— Mufti Taqi Usmani

by Our command.<sup>1</sup> Verily, We were set to send a Messenger

— Tafheem-ul-Quran

**[1]In Surah Al-Qadr, this same thing has been expressed thus: The angels and the Spirit (Angel Gabriel) descend in it with every decree, by the leave of their Lord. This shows that it is such a night in the divine administration of Allah in which He decides the destinies of the individuals and nations and countries and entrusts His decisions to His angels, who then implement them accordingly. Some commentators among whom Ikrimah is most prominent, have been involved in the misunderstanding that this is the 15th night of Shaban, for in some traditions it has been said that the destinies of people are decided during that night. But Ibn Abbas, Ibn Umar,**

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Mujahid, Qatadah, Hasan Basri, Saeed bin Jubair, Ibn Zaid, Abu Malik, Dahhak and many other commentators agree that this is the same night of Ramadan, which has been called lailat-ul-qadr, for the Quran itself has stated this, and where any Quranic statement exists, no other view can be formed on the basis of random reports. Ibn Kathir says: The traditions that Imam Zuhri has related from Uthman bin Muhammad that destinies are decided from one Shaban to the next Shaban is an indirect tradition and such traditions cannot be cited as against the clear texts of the Quran. Qadi Abu Bakr Ibn al-Arabi says: No Hadith in respect of the 15th of Shaban is reliable, either in respect of its merit, or about this that decisions with regard to the destinies are taken in it; therefore, they do not merit attention, (Ahkam ul-Quran).

আমার আদেশক্রমে, আমিই প্রেরণকারী,  
– Taisirul Quran

আমাদের পক্ষ থেকে আদেশক্রমে, নিশ্চয় আমরা রাসূল প্রেরণকারী  
– Dr. Abu Bakr Muhammad Zakaria

44:6

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

As mercy from your Lord. Indeed, He is the Hearing, the Knowing,  
— Saheeh International

as a mercy from your Lord, -Surely, He is the All-Hearing, the All-Knowing-  
— Mufti Taqi Usmani

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as a Mercy from your Lord.<sup>1</sup> Surely He is All-Hearing, All-Seeing,<sup>2</sup>

— Tafheem-ul-Quran

[1]That is, it was not only a demand of wisdom to send a Messenger with this Book but also of Allah's mercy, for He is the Provider, and Provider requires that not only should arrangements be made for nourishing the servants' bodies but they should also be afforded right guidance by knowledge, that they should be made aware of the distinction between right and wrong and that they should not be left wandering in darkness.

[2]The object of mentioning these two attributes of Allah in this context is to warn the people of the truth that He alone can give correct knowledge for He alone knows all the realities. Not to speak of one man, even if all men join to determine a way of life for themselves, there can be no guaranty of its being the right way, for even the entire mankind together cannot become all-hearing and allknowing. It does not lie in its power to comprehend all those realities whose knowledge is essential for determining a correct way of life. This knowledge is only with Allah. He alone is All-Hearing and All-Knowing. Therefore, He alone can tell what is guidance for man and what is falsehood, what is the truth and what is wrong, what is good and what is evil.

তোমার প্রতিপালকের অনুগ্রহ স্বরূপ তিনি সর্বশ্রোতা, সর্বজ্ঞ।

– Taisirul Quran

আপনার রবের রহমতস্বরূপ ; নিশ্চয় তিনি সর্বশ্রোতা, সর্বজ্ঞ–

– Dr. Abu Bakr Muhammad Zakaria

## Ramadan 2023

April 19, Wednesday and April 20, Thursday

سُورَةُ الْقَدْرِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ وَالرُّوحُ  
فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

রহমান রহীম আল্লাহ তায়ালা নামে—

১. আমি এ (গ্রন্থ)-টি নাযিল করেছি এক মর্যাদাপূর্ণ রাতে, ২. তুমি কি জানো সেই (মর্যাদাপূর্ণ) রাতটি কি? ৩. এ মর্যাদাপূর্ণ রাতটি হাজার মাসের চেয়ে উত্তম; ৪. এতে (ফেরেশতা ও তাদের সর্দার) 'রুহ' তাদের মালিকের (সব ধরনের) আদেশ নিয়ে (যমীনে) অবতরণ করে, ৫. (সে আদেশ বার্তাটি হচ্ছে চিরন্তন) প্রশান্তি, তা উষার আবির্ভাব পর্যন্ত (অব্যাহত) থাকে।

N.B: Please follow Tafsir books.

Note: The above-mentioned verses and translations are mainly taken from <https://quran.com/>.