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March 2, Sunday

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.¹
— 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persons was revoked.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 3, Monday

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



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!)

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[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;¹ and that you should fast is better for you, if you only know.²
— Tafheem-ul-Quran

[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 সং কাজ করতে

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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 ফিদ্ইয়া- 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 4, Tuesday

2:185

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ
مِنْكُمُ 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 هَدَيْكُم وَلَعَلَّكُمْ تَشْكُرُونَ



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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 Ramaḍān [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. 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)

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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,¹ magnify Allah for what He has guided you to, and give thanks to Him.²

— Tafheem-ul-Quran

[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

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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 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 বর্ণনাক্রমে এবং সত্য-মিথ্যার পার্থক্যকারীক্রমে, 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

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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 আল্লাহ্র মহিমা ঘোষণা কর এবং যাতে তোমরা কৃতজ্ঞতা প্রকাশ কর।

– Dr. Abu Bakr Muhammad Zakaria

March 5, Wednesday

2:186

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.

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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

(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;¹ perhaps they will be guided aright.²

— 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

Ramadan 2025

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 6, Thursday

35:29

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ
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;

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— Tafheem-ul-Quran

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

– Taisirul Quran

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

– Dr. Abu Bakr Muhammad Zakaria

March 7, Friday

17:78

أَقِمِ الصَّلَاةَ لِذُلُوكِ 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.

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(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.

— Mufti Taqi Usmani

Establish Prayer¹ from the declining of the sun² to the darkness of the night;³ and hold fast to the recitation of the Qur'an at dawn,⁴ for the recitation of the Qur'an at dawn is witnessed.⁵

— 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.

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[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 salat-ul-isha, the isha prayer” and according to the other it will mean “the last limit of the time of salat-ul-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 salat-ul-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 salat-ul-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

Ramadan 2025

March 9, Sunday

4:1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ①

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom¹ you ask one another,² and the wombs.³ Indeed Allāh is ever,⁴ over you, an Observer.⁵

— Saheeh International

O men, fear your Lord who created you from a single soul, and from it created its match, and spread from the two, many men and women. And fear Allah in whose name you ask each other (for your rights), and surely, Allah is watchful over you.

— Maarif-ul-Quran

O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you.

— Mufti Taqi Usmani

O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women.¹ Fear Allah in Whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you.

Footnote - 1

What are the mutual rights of human beings, what are the principles on which a sound and stable family life can be established, are questions that are discussed a little further on in this surah. As an appropriate introduction to the subject, the

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surah opens by exhorting the believers to fear God and to avoid courting His displeasure, and by urging them to recognize that all human beings have sprung from the same root and that all of them are, therefore, of one another's flesh and blood. The expression 'Who created you from a single being (nafs)' indicates that the creation of the human species began with the creation of one individual. At another place, the Qur'an specifies that the one person from whom the human race spread in the world was Adam. (For Adam being the progenitor of mankind see Towards Understanding the Qur'an, (Surah 2, verses 31 f.) and (Surah al-A'raf: 11), etc. - Ed.) The details how out of that 'being' its mate was created are not known to us. The explanation which is generally given by the commentators of the Qur'an and which is also found in the Bible is that Eve was, created out of a rib of Adam. (The Talmud is even more detailed in that it states that Eve was created out of Adam's thirteenth rib on the left side.) The Qur'an, however, is silent on the matter and the tradition which is adduced in support of this statement does not mean what it is often thought to be. It is thus better that we leave the matter in the same state of ambiguity in which it was left by God, rather than waste our time trying to determine, in detail, the actual process of the creation of man's mate. The author alludes to, but does not quote, the text of the following tradition: Muslim, 'Rida'ah', 61 and 62; Tirmidhi, 'Talaq' 12; Ahmad b. Hanbal, Musnad, vol. 2, pp. 428, 449, 497, 530 and vol. 6, p. 279 - Ed.

— Tafheem-ul-Quran - Abul Ala Maududi

হে মনুষ্য সমাজ! তোমরা তোমাদের প্রতিপালককে ভয় কর, যিনি তোমাদেরকে একটি মাত্র ব্যক্তি হতে পয়দা করেছেন এবং তা হতে তার জোড়া সৃষ্টি করেছেন, অতঃপর সেই দু'জন হতে বহু নর-নারী ছড়িয়ে দিয়েছেন এবং তোমরা আল্লাহকে ভয় কর, যাঁর নামে তোমরা পরস্পর পরস্পরের নিকট (হাক্ক) চেয়ে থাক এবং সতর্ক থাক জ্ঞাতি-বন্ধন সম্পর্কে, নিশ্চয়ই আল্লাহ তোমাদের উপর তীক্ষ্ণ দৃষ্টি রাখেন।

— Taisirul Quran

Ramadan 2025

March 10, Monday

2:201

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

— Saheeh International

And there is another among them who says: "Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of Fire."

— Maarif-ul-Quran

Yet there is another among them who says: "Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire."

— Mufti Taqi Usmani

There are others who say: "Our Lord, grant us what is good in this world and what is good in the World to Come, and protect us from the chastisement of the Fire."

— Tafheem-ul-Quran - Abul Ala Maududi

লোকেদের মধ্যে কিছু লোক এমন আছে, যারা বলে থাকে, হে আমাদের প্রতিপালক! আমাদেরকে দুনিয়াতেও কল্যাণ দাও এবং আখেরাতেও কল্যাণ দাও এবং আমাদেরকে জাহান্নামের আযাব হতে রক্ষা কর।

— Taisirul Quran

March 11, Tuesday & March 12, Wednesday

2:255

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اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allāh - there is no deity except Him, the Ever-Living,¹ the Self-Sustaining.² Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them,³ and they encompass not a thing of His knowledge except for what He wills. His Kursī⁴ extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High,⁵ the Most Great.⁶

— Saheeh International

Footnote - 1

Whose life is perfect, complete and eternal, without beginning or end, and through whom all created life originated and continues.

Footnote - 2

Dependent on none for His existence while being the sustainer and administrator of all created existence.

Footnote - 3

Allāh's knowledge encompasses every aspect of His creations in the past, present and future.

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Footnote - 4

Chair or footstool. It is not to be confused with al-‘Arsh (the Throne) , which is infinitely higher and greater than al-Kursī.

Footnote - 5

Above all of His creations and superior to them in essence, rank and position.

Footnote - 6

Whose greatness is unlimited, beyond description or imagination.

Allah: There is no god but He, the Alive, the All-Sustaining. Neither doze overtakes Him nor sleep. To Him belongs what is in the heavens and what is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursi (chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. And he is the High, the Supreme.

— Maarif-ul-Quran

Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them; while they encompass nothing of His knowledge, except what He wills. His Kursiyy (Chair) extends to the Heavens and to the Earth, and it does not weary Him to look after them. He is the All-High, the Supreme.

— Mufti Taqi Usmani

Allah, the Ever-Living, the Self-Subsisting by Whom all subsist, there is no god but He.¹ Neither slumber seizes Him, nor sleep;² to Him belongs all that is in the heavens and all that is in the earth.³ Who is there who might intercede with Him save with His leave?⁴ He knows what lies before them and what is hidden from them, whereas they cannot attain to anything of His knowledge save what He wills them to attain.⁵ His Dominion⁶ overspreads the heavens and the earth, and their upholding wearies Him not. He is All-High, All-Glorious.⁷

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— Tafheem-ul-Quran - Abul Ala Maududi

আল্লাহ, তিনি ছাড়া সত্যিকারের কোন উপাস্য নেই, তিনি চিরঞ্জীব, সর্বদা রক্ষণাবেক্ষণকারী। তাঁকে তন্দ্রা ও নিদ্রা স্পর্শ করে না। আকাশমন্ডলে ও ভূমন্ডলে যা কিছু আছে, তাঁরই। কে সেই ব্যক্তি যে তাঁর অনুমতি ছাড়া তাঁর নিকট সুপারিশ করে? তিনি লোকদের সমুদয় প্রকাশ্য ও অপ্রকাশ্য অবস্থা জানেন। পক্ষান্তরে মানুষ তাঁর জ্ঞানের কোনকিছুই আয়ত্ত করতে সক্ষম নয়, তিনি যে পরিমাণ ইচ্ছে করেন সেটুকু ছাড়া। তাঁর কুরসী আকাশ ও পৃথিবী পরিবেষ্টন করে আছে এবং এ দু'য়ের রক্ষণাবেক্ষণ তাঁকে ক্লান্ত করে না, তিনি উচ্চ মর্যাদাশীল, মহান।

— Taisirul Quran

March 13, Thursday

2:177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

— Saheeh International

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Righteousness is not that you turn your faces to the East and the West; but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth, despite its love (47), to relatives, and to orphans, the helpless, the wayfarer, and to those who ask, and (spends) in (freeing) slaves and observes the prayers and pays the Zakah; and those who fulfill their promise when they promise and, of course, the patient (48) in hardships and sufferings and when in battle! Those are the ones who are true and those are the God-fearing. (Verse 177) (47) Or, out of His love'. (48) Reflects the emphasis the Holy Qur'an has given to al-sabirin الصابرين by changing the case from nominative to objective.

— Maarif-ul-Quran

Righteousness is not (merely) that you turn your faces to the East and the West; but righteousness is that one believes in Allah and the Last Day and the angels and the Book and the Prophets, and gives wealth, despite (his) love for it, to relatives, and to orphans, the helpless, the wayfarer, and to those who ask, and (spends) in (freeing) slaves and observes the Salāh (prayers) and pays Zakah-and (the act of) those who fulfill their covenant when they enter into a covenant, and, of course, those who are patient in hardship and suffering and when in battle! Those are the ones who are truthful, and those are the God - fearing.

— Mufti Taqi Usmani

Righteousness does not consist in turning your faces towards the east or towards the west;¹ true righteousness consists in believing in Allah and the Last Day, the angels, the Book and the Prophets, and in giving away one's property in love of Him to one's kinsmen, the orphans, the poor and the wayfarer, and to those who ask for help, and in freeing the necks of slaves, and in establishing Prayer and dispensing the Zakah. True righteousness is attained by those who are faithful to their promise once they have made it and by those who remain steadfast in adversity and affliction and at the time of battle (between Truth and falsehood). Such are the truthful ones; such are the God-fearing.

— Tafheem-ul-Quran - Abul Ala Maududi

তোমরা নিজেদের মুখ পূর্ব দিকে কর কিংবা পশ্চিম দিকে এতে কোন কল্যাণ নেই বরং কল্যাণ আছে এতে যে, কোন ব্যক্তি ঈমান আনবে আল্লাহ, শেষ দিবস, ফেরেশতাগণ, কিতাবসমূহ ও নাবীগণের প্রতি এবং আল্লাহর ভালবাসার্থে ধন-সম্পদ আত্মীয়-স্বজন, ইয়াতীম-মিসকীন, মুসাফির ও যাদ্ধাকারীদের এবং

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দাসত্বজীবন হতে নিষ্কৃতি দিতে দান করবে এবং নামায কাযিম করবে ও যাকাত দিতে থাকবে, ওয়া'দা করার পর স্বীয় ওয়া'দা পূর্ণ করবে এবং অভাবে, দুঃখ-ক্লেশে ও সংকটে ধৈর্য ধারণ করবে, এ লোকেরাই সত্যপরায়ণ আর এ লোকেরাই মুত্তাকী।

— Taisirul Quran

March 14, Friday

39:53

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ 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

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Tell them, (O Prophet): “My servants¹ who have committed excesses against themselves, do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful.”²

— Tafheem-ul-Quran

[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

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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 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 গোনাহ ক্ষমা করে দেবেন। নিশ্চয় তিনি ক্ষমাশীল, পরম দয়ালু [১]।'

– Dr. Abu Bakr Muhammad Zakaria

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March 16, Sunday

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,¹ but there is pardon and a great reward for those that believe and work righteous deeds.²

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

– Taisirul Quran

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

– Dr. Abu Bakr Muhammad Zakaria

March 17, Monday

59:21

لَوْ أَنزَلْنَاهُذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

— Saheeh International

Had We sent down this Qur'an to a mountain, you would have seen it humbled, burst apart out of awe for Allah. And such examples are cited by Us for the people, so that they may ponder.

— Maarif-ul-Quran

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Had We sent down this Qur'ān to a mountain, you would have seen it humbled, burst apart out of awe for Allah. We cite such examples for people, so that they may ponder.

— Mufti Taqi Usmani

Had We sent down this Qur'an upon a mountain you would indeed have seen it humbling itself and breaking asunder out of fear of Allah.¹ We propound such parables to people that they may reflect.

— Tafheem-ul-Quran - Abul Ala Maududi

আমি যদি এ কুরআনকে পাহাড়ের উপর অবতীর্ণ করতাম, তাহলে তুমি আল্লাহর ভয়ে তাকে বিনীত ও বিদীর্ণ দেখতে। এ সব উদাহরণ আমি মানুষের জন্য বর্ণনা করি যাতে তারা (নিজেদের ব্যাপারে) চিন্তা-ভাবনা করে।

— Taisirul Quran

March 18, Tuesday

15:9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ۙ

Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian.

— Saheeh International

We, Ourselves, have sent down the Dhikr (the Qur'an), and We are there to protect it.

— Maarif-ul-Quran

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We are there to protect it.

— Mufti Taqi Usmani

As for the Admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians.¹

— Tafheem-ul-Quran - Abul Ala Maududi

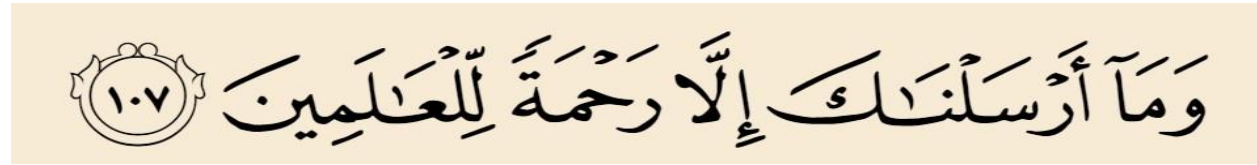
নিশ্চয় আমিই কুরআন নাযিল করেছি আর অবশ্যই আমি তার সংরক্ষক।

— Taisirul Quran

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March 19, Wednesday

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

March 20, Thursday

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

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

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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

March 21, Friday

49:12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ
رَّحِيمٌ

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

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

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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 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 ক্ববুলকারী, 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

March 23, Sunday

41:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims."

— Saheeh International

And who can be better in words than the one who calls towards Allah, and acts righteously and says, "I am one of those who submit themselves (to Allah) "?

— Maarif-ul-Quran

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Who can be better in words than the one who calls towards Allah, and acts righteously and says, “I am one of those who submit themselves (to Allah)”?

— Mufti Taqi Usmani

And who is fairer in speech than he who calls to Allah and acts righteously and says: “I am a Muslim”?¹

Footnote - 1

After consoling and encouraging the believers, now they are being exhorted towards their real duty. In the preceding verse they were told: Being firm in the service to Allah and standing steadfast on this way after adopting it is by itself the basic good, which makes man a friend of the angels and worthy of Paradise. Now they are being told: The next thing which wins man the highest place of honor is that he should do good deeds himself and should invite others to the service of Allah, and even in the environment of severe antagonism where to proclaim Islam is tantamount to inviting hardships for oneself, one should firmly say that one is a Muslim. To understand the full significance of these words, one should keep in view the conditions in which they were said. The conditions were that anyone who proclaimed to be a Muslim would feel as if he had stepped into a jungle of beasts, where everyone was rushing at him to tear him into pieces. More than that, if anyone opened his mouth to preach Islam he would feel as if he had called on the beasts to come and devour him. Such were the conditions when it was said: A person's believing in Allah as his Lord and adopting the right way and standing steadfast on it is indeed a great and fundamental good, but the greatest good is that man should boldly say that he is a Muslim and should invite others towards Allah's service, fearless of the consequences, and while performing this duty should remain so pure and pious in conduct and character that no one should have a cause to find fault with Islam and with those who uphold it.

— Tafheem-ul-Quran - Abul Ala Maududi

কথায় ঐ ব্যক্তি থেকে কে বেশি উত্তম যে (মানুষকে) আল্লাহর দিকে আহ্বান করে, আর সৎ কাজ করে এবং বলে, ‘আমি (আল্লাহর প্রতি) অনুগতদের অন্তর্ভুক্ত’।

— Taisirul Quran

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8:2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

— Saheeh International

Certainly, the believers are those whose hearts are filled with fear when (the name on Allah is mentioned; and when His verses are recited before them, they increase them in faith and in their Lord they place their trust.

— Maarif-ul-Quran

Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned; and when His verses are recited to them, it makes them more developed in faith; and in their Lord they place their trust.

— Mufti Taqi Usmani

The true believers are those who, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them their faith grows,¹ and who put their trust in their Lord;

Footnote - 1

A man's faith grows as he is able to confirm and submit to the command of God which he comes across. This is especially so where he submits to commands which go against his own personal predilections. A man's faith attains great heights if instead of trying to twist and distort the commands of God and the Prophet (peace be on him), he develops the habit of accepting and submitting to all the commands of God and the Prophet (peace be on him); if he strives to shape his conduct to the teachings which go against his personal opinions and conceptions, which are contrary to his habits, interests and convenience, which are not in consonance with

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his loyalties and friendships. For if he hesitates to respond positively to God's command, his faith is diminished. One thus learns that faith is not a static, immobile object. Nor is every, act of belief, or unbelief, of the same quality. An act of belief may be better or worse than another act of belief. Likewise, an act of unbelief may differ in quality from another act of unbelief. For both belief and unbelief, are capable of growth and decline. All this concerns the essence of belief and unbelief. However, when belief and unbelief are mentioned as a basis for membership of the Muslim community or in connection with legal rights and responsibilities as necessary corollaries of that membership, a clear line of demarcation has to be drawn between those who believe and those who do not. In this respect the determination of who is a believer and who is not will depend on the basic minimum of belief regardless of quality of belief. In an Islamic society all those who believe will be entitled to the same legal rights and will be required to fulfil the same duties regardless of the differences in the quality of their faith. Likewise, all unbelievers - regardless of the differences in the quality of their unbelief - will be placed in the category of unbelievers disregarding the question whether their unbelief is of an ordinary quality or an extremely serious one.

— Tafheem-ul-Quran - Abul Ala Maududi

মু'মিন তো তারাই আল্লাহর কথা আলোচিত হলেই যাদের অন্তর কেঁপে উঠে, আর তাদের কাছে যখন তাঁর আয়াত পঠিত হয়, তখন তা তাদের ঈমান বৃদ্ধি করে আর তারা তাদের প্রতিপালকের উপর নির্ভর করে।

— Taisirul Quran

March 24, Monday

25:74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ
وَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٤٣﴾

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes¹ and make us a leader [i.e., example] for the righteous."

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Footnote - 1

i.e., a source of happiness due to their righteousness.

— Saheeh International

- and those who say, "Our Lord, Give us, from our spouses and our children, coolness of eyes and make us heads of the God-fearing.

— Maarif-ul-Quran

- and those who say, "Our Lord, Give us, from our spouses and our children, comfort of eyes, and make us heads of the God-fearing."

— Mufti Taqi Usmani

who are prone to pray: "Our Lord! Grant us that our spouses and our offspring be a joy to our eyes,¹ and do make us the leaders of the God-fearing."²

— Tafheem-ul-Quran - Abul Ala Maududi

Footnote - 1

The most distinctive characteristic of the true servants is their eagerness for prayer to Allah. In (verse 65) their prayer for their own salvation and in (verse 74) their prayer for their wives and children have been cited: Our Lord, make our wives and children true believers so that they should practice righteousness and become a source of comfort for us. Their prayer shows that the true servants of Allah are more concerned about the salvation of their beloved ones in the Hereafter than the enjoyment of the world.

Footnote - 2

It should be noted that this characteristic has been cited here to show that the true servants had sincerely believed in the message. That is why they were so concerned about the faith of their beloved ones. It should also be kept in mind that many of the near and dear ones of the believers had not as yet embraced Islam. If a husband had embraced Islam, the wife was still an unbeliever, and if a youth had accepted Islam, his parents and brothers and sisters were still involved in disbelief, and vice versa. Therefore, the true servants wept and prayed for them, whenever the picture of their horrible state in Hell came before their eyes.

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আর যারা প্রার্থনা করে : হে আমাদের প্রতিপালক! আমাদেরকে এমন স্ত্রী ও সন্তানাদি দান কর যারা আমাদের চোখ জুড়িয়ে দেয় আর আমাদেরকে মুত্তাকীদের নেতা বানিয়ে দাও।

— Taisirul Quran

March 25, Tuesday and March 26, Wednesday

44: 3-6

44:3

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ

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]

— 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

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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.

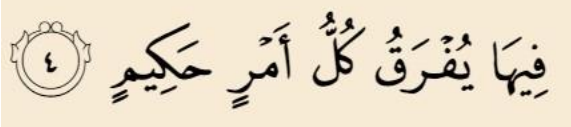
আমি একে অবতীর্ণ করেছি এক বরকতময় রাতে, (কেননা) আমি (মানুষকে) সতর্ককারী।

– 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

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

— Tafheem-ul-Quran

এ রাতে প্রতিটি প্রজ্ঞাপূর্ণ বিষয় স্থির করা হয়

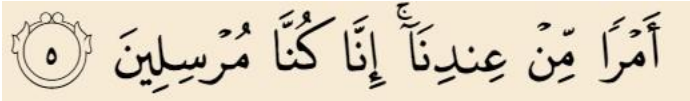
– Taisirul Quran

সে রাতে প্রত্যেক চূড়ান্ত সিদ্ধান্ত স্থিরকৃত হয় [১],

– Dr. Abu Bakr Muhammad Zakaria

44:5

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[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.¹ 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, 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

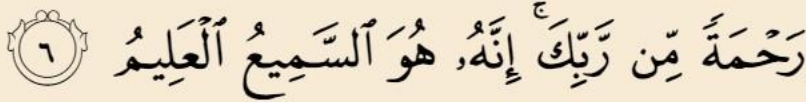
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are taken in it; therefore, they do not merit attention, (Ahkam ul-Quran).

আমার আদেশক্রমে, আমিই প্রেরণকারী,
– Taisirul Quran

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

44:6



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

as a Mercy from your Lord.¹ Surely He is All-Hearing, All-Seeing,²
— 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

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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

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March 27, 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﴾ نَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ
فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

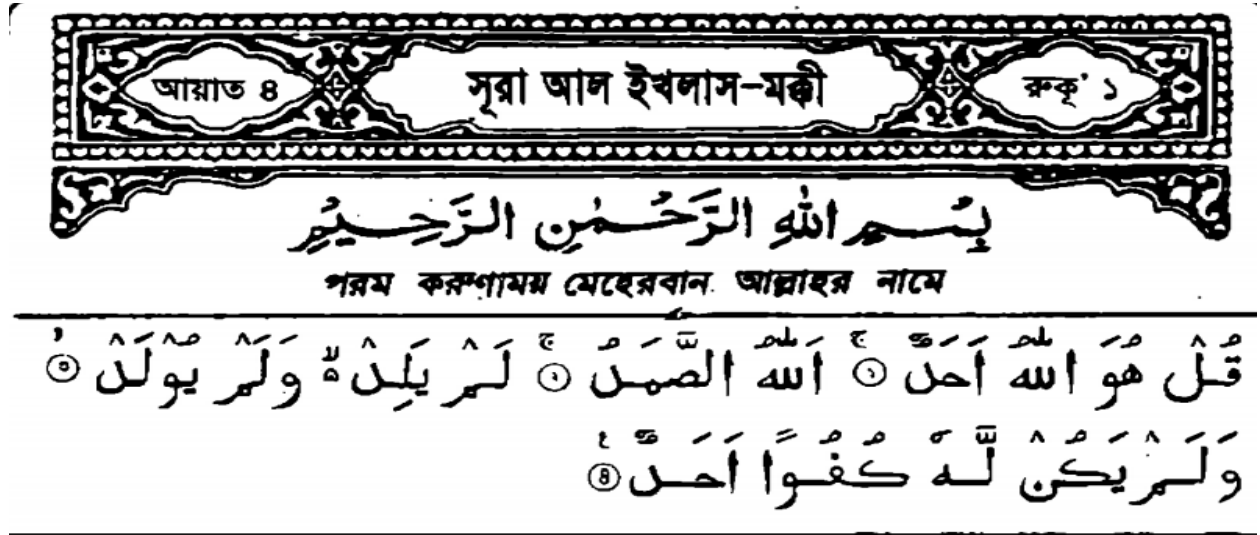
রহমান রহীম আল্লাহ তায়ালার নামে—

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

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March 28, Friday



বলো,^১ তিনি আল্লাহ,^২ একক।^৩ আল্লাহ কারোর ওপর নির্ভরশীল নন এবং সবাই তাঁর ওপর নির্ভরশীল।^৪ তাঁর কোন সন্তান নেই এবং তিনি কারোর সন্তান নন।^৫ এবং তাঁর সমতুল্য কেউ নেই।^৬

2:201

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝ (২:২০১)

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

— Saheeh International

And there is another among them who says: "Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of Fire."

— Maarif-ul-Quran

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Yet there is another among them who says: “Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire.”

— Mufti Taqi Usmani

There are others who say: “Our Lord, grant us what is good in this world and what is good in the World to Come, and protect us from the chastisement of the Fire.”

— Tafheem-ul-Quran - Abul Ala Maududi

লোকেদের মধ্যে কিছু লোক এমন আছে, যারা বলে থাকে, হে আমাদের প্রতিপালক! আমাদেরকে দুনিয়াতেও কল্যাণ দাও এবং আখেরাতেও কল্যাণ দাও এবং আমাদেরকে জাহান্নামের আযাব হতে রক্ষা কর।

— Taisirul Quran