

Surah 2. Al-Baqara

Asad: Thus, from wherever thou mayest come forth, turn thy face [in prayer] towards the Inviolable House of Worship - for, behold, this [commandment] comes in truth from thy Sustainer; and God is not unaware of what you do.

Malik: From whatever place you come forth, turn your face during Salah towards the Sacred Mosque; this is in fact a commandment from your Rabb. Allah is not unaware of what you do.

Mustafa Khattab:

Wherever you are ?O Prophet?, turn your face towards the Sacred Mosque. This is certainly the truth from your Lord. And Allah is never unaware of what you ?all? do.

Pickthall: And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.

Yusuf Ali: From whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. ¹⁵⁴

Transliteration: Wamin ḥaythu kharajta fawalli wajhaka shaṭra almasjidi alḥarami wainnahu lalḥaqqu min rabbika wama Allahu biḥafilin AAamma taAAamaloona

Author Comments

154 - The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim): now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle.

[View Page](#)

Source : Alim.org-Compare Translation-Surah 2-Ayah 149