

## Surah 2. Al-Baqara

Asad: It was the month of Ramadan in which the Qur'an was [first] bestowed from on high as a guidance unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false. Hence, whoever of you lives to see<sup>158</sup> this month shall fast throughout it; but he that is ill, or on a journey, [shall fast instead for the same] number of other days. God wills that you shall have ease, and does not will you to suffer hardship; but [He desires] that you complete the number [of days required], and that you extol God for His having guided you aright, and that you render your thanks [unto Him].

Malik: It is the month of Ramadhan in which the Qur'an was revealed, a guidance for mankind with clear teachings showing the Right Way and a criterion of truth and falsehood. Therefore, anyone of you who witnesses that month should fast therein, and whoever is ill or upon a journey shall fast a similar number of days later on. Allah intends your well-being and does not want to put you to hardship. He wants you to complete the prescribed period so that you should glorify His Greatness and render thanks to Him for giving you guidance.

Mustafa Khattab:

Rama?ân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard ?to distinguish between right and wrong?. So whoever is present this month, let them fast. But whoever is ill or on a journey, then ?let them fast? an equal number of days ?after Rama?ân?. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful.

Pickthall: The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

Yusuf Ali: Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful. <sup>192 193</sup>

Transliteration: Shahru ramadana allathee onzila feehi alqur'anu hudan liln'asi wabayyinatin mina alhuda waalfurqani faman shahida minkumu alshshahra falyasumhu waman kana mareedan aw AAala safarin faAAiddatun min ayyamin okhara yureedu Allahu bikumu alyusra wala yureedu bikumu alAAusra walitukmiloo alAAiddata walitukabbiroo Allaha AAala ma hadakum walaAAallakum tashkuroona

### Author Comments

192 - Judgment (between right and wrong): Furqan - the criterion or standard by which we judge between right and wrong. See ii. 53 n.

193 - The regulations are again and again coupled with an insistence on two things: (a) the facilities and concessions given, and (b) the spiritual significance of the fast, without which it is like an empty shell without a kernel. If we relise this, we shall look upon Ramadhan, not as a burden, but as a blessing, and shall be duly grateful for the lead given to us in this matter.

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