

the great month in which Allah bestowed the great blessing upon you, namely the Holy Qur'an, which contains guidance to that which is in your best interests in both religious and worldly affairs, explains the truth in the clearest manner, and distinguishes between truth and falsehood, guidance and misguidance, those who are destined for paradise and those who are destined for hell. So it should come as no surprise that a month of such blessings that Allah bestowed upon you should be a season of worship in which fasting is enjoined.

Having confirmed that and highlighted its blessings, and the reason why it is deemed so special, Allah (ﷻ) says: ﴿So every one of you who is present [at his home] during that month should spend it in fasting﴾. This indicates that fasting is obligatory for everyone who is able, healthy and not travelling.

Because the choice between fasting or paying compensation had been abrogated, Allah reiterated the concession that is granted to those who are sick or travelling, lest anyone think that this concession had also been abrogated: ﴿Allah intends for you ease, and He does not want to make things difficult for you﴾. That is, Allah (ﷻ) wants to make the paths that lead to attaining His pleasure very easy for you. Hence everything that Allah has enjoined upon His slaves is very easy.

If something happens to make it difficult, then there is another option to make it easier, either by waiving the obligation or by reducing it in some way.

﴿[He wants you] to complete the prescribed number of days﴾. This – and Allah knows best – is so that no one will think that the purpose of fasting Ramadan may be achieved by fasting only part of it. This notion is dispelled by the command to complete the number of days and to give thanks to Allah (ﷻ) when completing it, for enabling His slaves to do it, making it easy for them and explaining it to them, and to magnify Allah (by saying *Allāhu akbar* – Allah is most great) at the end of the fast. That also includes magnifying Allah from the