

Surah 2. Al-Baqara

Asad: He it is who has created for you all that is on earth, and has applied His design to the heavens and fashioned them into seven heavens;²⁰ and He alone has full knowledge of everything.

Malik: It is He Who has created for you all that there is in the earth; and directed Himself towards the sky and fashioned it into seven heavens. He has perfect knowledge of everything.

Mustafa Khattab:

He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has perfect knowledge of all things.

Pickthall: He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.

Yusuf Ali: It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens for He gave order and perfection to the seven firmaments; and of all things he hath perfect knowledge.

Transliteration: Huwa allathee khalaqa lakum ma fee alardi JameeAAan thumma istawa ila alssama'i fasawwahunna sabAAa samawatin wahuwa bikulli shayin AAaleemun

Author Comments

20 - The term sama' ("heaven" or "sky") is applied to anything that is spread like a canopy above any other thing. Thus, the visible skies which stretch like a vault above the earth and form, as it were, its canopy, are called sama': and this is the primary meaning of this term in the Qur'an; in a wider sense, it has the connotation of "cosmic system". As regards the "seven heavens", it is to be borne in mind that in Arabic usage - and apparently in other Semitic languages as well - the number "seven" is often synonymous with "several" (see Lisan al-'Arab), just as "seventy" or "seven hundred" often means many or "very many" (Taj al-'Arus). This, taken together with the accepted linguistic definition that "every sama' is a sama' with regard to what is below it" (Raghib), may explain the "seven heavens" as denoting the multiplicity of cosmic systems. - For my rendering of thumma, at the beginning of this sentence, as "and", see surah {7}, first part of note [43].

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