

Surah 30. Ar-Rum

Asad: And He it is who creates [all life] in the first instance, and then brings it forth anew: ¹⁸ and most easy is this for Him, since His is the essence of all that is most sublime in the heavens and on earth, ¹⁹ and He alone is almighty, truly wise.

Malik: He it is Who originates creation, then repeats it; and it is easy for Him. To Him belongs the highest similitude in the heavens and the earth, and He is the All-Mighty, the All-Wise.

Pickthall: He it is who produceth creation, then reproduceth it and it is easier for Him. His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise.

Yusuf Ali: It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (We can think of) in the heavens and the earth: for He is Exalted in Might Full of Wisdom. ^{3533 3534}

Transliteration: Wahuwa allath_{ee} yabdao alkhalqa thumma yuAAeeduhu wahuwa ahwanu AAalayhi walahu almathalu alaAAAla fee alssamawati waalardi wahuwa alAAazeezu alhakeemu

Khatab:

And He is the One Who originates the creation then will resurrect it—which is even easier for Him.¹ To Him belong the finest attributes in the heavens and the earth. And He is the Almighty, All-Wise.

Author Comments

18 - Although this statement is phrased in almost exactly the same words as in verse {11} above (as well as in [10:4](#)), it evidently has here a more general purport, relating not only to man and man's individual resurrection but to the creation and constant re-creation of all life.

19 - Primarily, the term mathal denotes a "likeness" or "similitude", and hence is often used in the Qur'an (e.g., in the next verse) in the sense of "parable". Occasionally, however, it is synonymous with sifah, which signifies the intrinsic "attribute", "quality" or "nature" of a thing, concept or living being (cf. the reference to "the nature of Jesus" and "the nature of Adam" in [3:59](#)). With reference to God, who is "sublimely exalted above anything that men may devise by way of definition" (see [6:100](#) and the corresponding note [88]), the expression mathal clearly points to a quality of being entirely different from all other categories of existence, inasmuch as there is "nothing like unto Him" ([42:11](#)) and "nothing that could be compared with Him" ([112:4](#)): hence, the rendering of mathal as "essence" is most appropriate in this context.

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This is from a human perspective. Otherwise, both the creation of the universe and the resurrection of humans are easy for Allah.

3533 - Cf. xxx. 11 above, where the same phrase began the argument about the beginning and end of all things being with Allah. This has been illustrated by reference to various Signs in Creation, and now the argument is rounded off with the same phrase.

3534 - Allah's glory and Allah's attributes are above any names we can give to them. Human language is not adequate to express them. We can only form some idea of them at our present stage by means of Similitudes and Parables. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of.

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