

## Surah 2. Al-Baqara

Asad: And We said: "O Adam, dwell thou and thy wife in this garden,<sup>27</sup> and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers."<sup>28</sup>

Malik: To Adam We said: "Dwell with your wife in Paradise and eat anything you want from its bountiful food from wherever you wish, but do not approach this tree, or you shall both become transgressors."

Pickthall: And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers.

Yusuf Ali: We said: "O Adam! dwell thou and thy wife in the garden and eat of the bountiful things therein as (where and when) ye will but approach not this tree or ye run into harm and transgression."<sup>50 51</sup>

Transliteration: Waqulnā ya ādamu oskun anta wazawjuka aljannata wakulā minhā raghadan haythu shitumā walā taqraba hathihi alshshajarata fatakoona mina al<sup>th</sup>thalimeena

Khatab:

We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers."

### Author Comments

27 - Lit., "the garden". There is a considerable difference of opinion among the commentators as to what is meant here by "garden": a garden in the earthly sense, or the paradise that awaits the righteous in the life to come, or some special garden in the heavenly regions? According to some of the earliest commentators (see Manar I, 277), an earthly abode is here alluded to - namely, an environment of perfect ease, happiness and innocence. In any case, this story of Adam is obviously one of the allegories referred to in [3:7](#).

28 - This tree is alluded to elsewhere in the Qur'an ([20:120](#)) as "the tree of life eternal", and in the Bible (Genesis ii, 9) as "the tree of life" and "the tree of knowledge of good and evil". For a tentative explanation of this allegory, see note [106] on [20:120](#).

50 - Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: "On earth will be your dwelling." Before the Fall, we must suppose Man to be on another plane altogether - of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. Perhaps Time and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge for man was given in that

perfect state fuller knowledge than he has now (ii. 31); it was the tree of Evil, which he was forbidden not only to eat of, but even to approach.

51 - "Zulm" in Arabic implies harm, wrong, injustice, or transgression, and may have reference to oneself; when the wrong is done to others it implies tyranny and oppression; the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the root word.

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