

Surah 2. Al-Baqara

Asad: But Satan caused them both to stumble therein, and thus brought about the loss of their erstwhile state.²⁹ And so We said: "Down with you, [and be henceforth] enemies unto one another; and on earth you shall have your abode and your livelihood for a while!"³⁰

Malik: But Shaitan tempted them with the tree to disobey Allah's commandment and caused them to be expelled from Paradise, and We said: "Get out from here, some of you being enemies to others, and there is for you in the earth an abode and provisions for a specified period."

Pickthall: But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

Yusuf Ali: Then did Satan make them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said: "Get ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." ^{52 53 54}

Transliteration: Faazallahuma alshshaytanu AAanha faakhrajahuma mimma kana feehi waqulna ihbitoo baAAadukum libaAAadin AAaduwun walakum fee alardi mustaqarrun wamataAAun ila heenin

Khatab:

But Satan deceived them—leading to their fall from the blissful state they were in,¹ and We said, "Descend from the heavens to the earth as enemies to each other."² You will find in the earth a residence and provision for your appointed stay."

Author Comments

29 - Lit., "brought them out of what they had been in": i.e., by inducing them to eat the fruit of the forbidden tree.

30 - With this sentence, the address changes from the hitherto-observed dual form to the plural: a further indication that the moral of the story relates to the human race as a whole. See also surah {7}, note [16].

Both Adam and Eve were deceived, both sinned, and both were later forgiven. There is no concept of original sin in Islam.

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i.e., humans and Satan.

52 - "Iblis" in ii. 34 is apparently the Power of Evil, with the root idea of desperateness of rebellion. "Satan" in this verse is the Power of Evil, with the root idea of perversity or enmity. Note the appropriateness of the term on each occasion. Also, "slipping" from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state.

53 - God's decree is the result of man's action. Note the transition in Arabic from the singular number in ii. 33, to the dual in ii. 35, and the plural here, which I have indicated in English by "All ye people." Evidently Adam is the type of all mankind, and the sexes go together in all spiritual matters. Moreover, the expulsion applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for any number greater than two.

54 - Man's sojourn in this lower state, where he is partly an animal of this earth, is for a time. But he must fulfil his lower duties also, for they too are a part of his spiritual training.

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