

Surah 2. Al-Baqara

Asad: And when We told the angels, "Prostrate yourselves before Adam!"²⁵ - they all prostrated themselves, save Iblis, who refused and gloried in his arrogance: and thus he became one of those who deny the truth.

Malik: When We ordered the angels: "Prostrate before Adam in respect," they all prostrated except Iblees (Shaitan) who refused in his arrogance and became a disbeliever.

Mustafa Khattab:

And ?remember? when We said to the angels, "Prostrate before Adam,"¹ so they all did—but not Iblīs,² who refused and acted arrogantly,³ becoming unfaithful.

Pickthall: And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

Yusuf Ali: And behold We said to the angels: "Bow down to Adam"; and they bowed down not so Iblis he refused and was haughty he was of those who reject Faith.⁴⁹

Transliteration: Waith qulna lilmalai_{ka}ti osjudoo li_{ad}ama fasajadoo illa ibleesa aba waistakbara wakana mina alkafireena

Author Comments

25 - To show that, by virtue of his ability to think conceptually, man is superior in this respect even to the angels.

28847 -

Prostration in this verse does not mean worship, but an act of respect. A similar occurrence can be found in Sûrah 12, where Jacob (?), his wife, and his eleven children knelt down before Joseph (?).

28848 -

Iblīs was the name of Satan before his fall from grace. Iblīs was not an angel, but one of the jinn (see 18:50). Jinn are another creation of Allah, similar to humans in that they—unlike angels—have free will, but are made of smokeless fire and live in another plane of existence.

28849 -

The command to prostrate was a test of obedience. Satan arrogantly refused to comply because he believed he was superior to Adam—arguing that Adam was made of mud while Satan was made of fire (see 7:12).

49 - The Arabic may also be translated: "They bowed down, except Iblis." In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not usually accepted in Muslim theology. In xviii, 50 Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word.

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Source : *Alim.org-Compare Translation-Surah 2-Ayah 34*