

Surah 7. Al-A'raf

Asad: Thereupon Satan whispered unto the two with a view to making them conscious of their nakedness of which [hitherto] they had been unaware;¹⁴ and he said: "Your Sustainer has but forbidden you this tree lest you two become [as] angels, or lest you live forever."¹⁵

Malik: But Shaitan tempted them so that he might reveal to them the private parts of their bodies which they had never seen before. He told them: "Your Rabb has forbidden you to approach this tree only to prevent you from becoming angels or immortals."

Mustafa Khattab:

Then Satan tempted them in order to expose what was hidden of their nakedness. He said, "Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals."

Pickthall: Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

Yusuf Ali: Then began satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever." ^{1005 1006}

Transliteration: Fawaswasa lahuma alshshaytanu liyubdiya lahuma ma wooriya AAanhuma min sawatihima waqala ma nahakuma rabbukuma AAan hathihi alshshajarati illa an takoona malakayni aw takoona mina alkhalideena

Author Comments

14 - Lit., "so as to make manifest to them that of their nakedness which [hitherto] had been imperceptible to them": an allegory of the state of innocence in which man lived before his fall from grace - that is, before his consciousness made him aware of himself and of the possibility of choosing between alternative courses of action, with all the attending temptations towards evil and the misery which must follow a wrong choice.

15 - Lit., "or [lest] you become of those who are enduring": thus instilling in them the desire to live forever and to become, in this respect, like God. See note [106] on [20:120](#).

1005 - The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36, where it is explained in n. 52.

1006 - Our first parents as created by Allah (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss.

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