

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا

And when your Rabb said to the angels "I am going to place a deputy on the Earth", the angels said

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ

"Will you place there one who will create mischief and shed blood while we sing?

بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Your praises and glorify Your name?" Allah said I know what you know not.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ

He taught Adam the names of all the things then he presented the things to the angels and said

أُنَبِّئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

Tell me the names of those if what you say is true.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

"Glory to you" they replied, "We have no knowledge except what you have taught us." In fact you are the one who is perfect in knowledge and wisdom"

قَالَ يَتَّادِمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ

(He) Said O Adam Tell them the names. When Adam told them the names, (He) Said

لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

Did I not tell you that I know the secrets of the heaven and the Earth and I know what you reveal and what you conceal.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى

And when We ordered the angels "prostrate before Adam" They all prostrated except Iblees who refused

وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

In his arrogance and became a disbeliever.

وَقُلْنَا يَتَّادِمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

To Adam We said, dwell with your wife in paradise and eat anything that you want from its bountiful food from wherever you wish.

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

But do not approach this tree or you shall both become transgressors.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

But Shaytan tempted them with the tree and caused them to be expelled from paradise

وَقُلْنَا أَهْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

And we said get out from here, some of you being enemies to the other. And there is for you in the Earth and abode and provisions for a specified period.

فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ، كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

Then Adam received appropriate words from His Rabb and repented and Allah accepted his repentance. Surely Allah is the Most-Forgiving, the Most Merciful.

قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ

We said get out of here all of you. There will come to you guidance from me, those who accept and follow it

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

Shall have nothing to fear or to regret

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

But those who reject and deny our revelations will be the inmates of the hellfire. Wherein they shall live forever.

### Summary

وَأِذْ قَالَ رَبُّكَ and when said رَبُّكَ your Rabb. Now who is 'your' referring to? Your refers to the Prophet Muhammad (SAW) and the purpose of it is to show closeness. So said it to whom? لِلْمَلَائِكَةِ to the angels. What was said? قَالُوا They said (the angels said) إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً Indeed I am going to appoint a khalifa (which is a deputy) in the Earth. مَنْ يُفْسِدُ فِيهَا will you appoint or place in it (The 'it' refers to the Earth. مَنْ يُفْسِدُ فِيهَا) who will make mischief in it. (Again here the 'it' refers to the Earth) وَنَحْنُ نُسَبِّحُ and shed blood. On the contrary, وَنَحْنُ نُسَبِّحُ we glorify. بِحَمْدِكَ With your praise. Whos praise are we referring to here? Allah's praise. Along with your praises we proclaim your purity. وَنُقَدِّسُ لَكَ. And we sanctify you. قَالَ said. Now who is talking? Allah. إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ Indeed I know what you don't know.

وَعَلَّمَ And He taught. Here who is the 'he' referring to? Allah. Who did He teach? Adam. What did He teach? الْأَسْمَاءَ كُلَّهَا

All the names. The names of all the things. Then what did He do? ثُمَّ عَرَّضَهُمْ Then He presented them. What did He

present? All the things or people. Whom before did he present these things? عَلَى الْمَلَائِكَةِ To the angels. فَقَالَ Then said.

أُنَبِّئُونِي Tell me بِأَسْمَاءِ names هَؤُلَاءِ of all these things إِنْ كُنْتُمْ صَادِقِينَ if you are truthful ones.

If you are true in saying that there is no need to appoint a deputy. Then tell me the names of all these

things or people. قَالُوا سُبْحَانَكَ They said. The 'they' refers to the angels. We glorify you. لَا عِلْمَ لَنَا We have no knowledge

إِلَّا مَا عَلَّمْتَنَا except what you have taught us.

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ Indeed you are the one who is perfect in knowledge and wisdom. قَالَ Said. Who said?

Allah did. يَا آدَمُ، أَنْبِئْهُمْ O Adam Tell or inform them. Who? The Angels. What did Adam have to inform them of?

بِأَسْمَائِهِمْ Their names. فَلَمَّا So when. أَنْبَأَهُمْ He informed. Who informed? Adam. Who did he inform? The Angels.

بِأَسْمَائِهِمْ With their names, meaning the names of the things or the people. قَالَ Said أَلَمْ أَقُلْ لَكُمْ Did not I tell you? Allah

says this to the Angels. Allah says to them إِنِّي أَعْلَمُ indeed I know غَيْبَ السَّمَوَاتِ وَالْأَرْضِ the secrets of the heaven and the

Earth. وَأَعْلَمُ مَا تُبْدُونَ what you reveal or disclose وَمَا كُنْتُمْ تَكْتُمُونَ and what you conceal. وَإِذْ قُلْنَا And when We said. The 'we' refers to Allah. We all know that Allah is one but here it is written 'we'. The purpose of this is to show

the greatness of Allah. لِلْمَلَائِكَةِ To the Angels. What was said to them? أَسْجُدُوا لِآدَمَ To prostrate before Adam. Then

what did they do? فَسَجَدُوا The prostrated. إِلَّا إِبْلِيسَ Except Iblees. What did he do? أَبَى He refused.

He refused to do Sajdah. He refused to obey Allah's order. وَأَسْتَكْبَرَ And he assumed greatness. He acted

arrogantly. To whom was he arrogant towards? Towards man. وَكَانَ مِنَ الْكَافِرِينَ And he was from the disbelievers.

وَقُلْنَا And we said. The 'we' here again refers to Allah. يَا آدَمُ O Adam ائسكن dwell أَنْتَ وَزَوْجُكَ you and your wife. The

wife's name was Hazrat Hawa. Where are they to dwell? الْجَنَّةِ In paradise وَكُلَا and you both eat مِنْهَا from it. Here

the 'it' refers to paradise. رَغَدًا Freely حَيْثُ wherever شِئْتُمَا you two wish.

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ And do not go near this tree. The name is not mentioned. Or what will be the result?  
فَكُونَا You both shall become مِنَ الظَّالِمِينَ from those who transgress. فَآزَلَهُمَا الشَّيْطَانُ Then Shaytan tempted them both.  
عَنْهَا From it. This means that he tempted them both with the tree; the one Allah had warned them not to go near to.  
وَقُلْنَا وَمَا كَانَا فِيهِ He caused them both to be expelled from paradise. Where they two lived.  
عَدُوًّا لِبَعْضٍ لِبَعْضٍ Get down. This was said to Adam and Hawa and Shaytan. Some of you are for some enemies. There are three coming down. Some of you will be the enemies of other. So man will be the enemy of Shaytan and Shaytan will be the enemy of human, and human will be the enemy of human. وَلَكُمْ فِي الْأَرْضِ And for you in the Earth is an abode. مَسْكَنًا A place to say وَمَتَعْنَاكُمْ إِلَىٰ حِينٍ and benefit, enjoy إِلَىٰ حِينٍ for a specified period, not forever.

فَنَابَ So He (Allah) turned in some words كَلِمَاتٍ مِنْ رَبِّهِ Adam from رَبِّهِ then he learned فَلَمَّا عَلَّمْنَاهُ mercy Upon him (Adam). إِنَّهُ the one who is the biggest acceptor of repentance الرَّحِيمُ  
يَأْتِيَنَّكُمْ فَأَمَّا جَمِيعًا you all get down مِنْهَا from it (Jannah) أَهْبِطُوا We said قُلْنَا continuously merciful.  
فَلَا خَوْفٌ there هُدَاى my guidance هُدَاى a guidance فَمَنْ تَبِعَ so whoever followed مَنِّي from me  
وَالَّذِينَ كَفَرُوا they will be no fear عَلَيْهِمْ upon them وَلَا هُمْ يَحْزَنُونَ and not they they will grave. كَفَرُوا they disbelieve  
أُولَئِكَ أَصْحَابُ النَّارِ They will be the companions of the hell fire وَكَذَّبُوا and they belied بَيَّاتِنَا Our revelations. What will be their result?  
هُمْ فِيهَا خَالِدُونَ they will live therein forever.

### Tafsir

Initially we made this dua:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
and Allah replied to it by saying:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Then those who decided that they were going to accept the guidance, their qualities were told. Then Allah told us about the people who don't get guidance, The كافر, the منافق And the فاسق. After that Allah gave His recognition to man and He commanded us to worship Him. Allah also mentioned the numerous blessings, include the blessing of guidance, and he gave us a book that is free of any doubt. Then the incidence of man coming to his earth is mentioned.

A deed is right if its base is correct.

For instance if we believe that we were once apes and then we became human or if we believe any such superstition then we will not be able to identify ourselves or our status. And then our relationship with our creator won't be correct.

So think about it, if the base of the relationship between the creator and the creation is not right, then how will it be possible for a man to get guidance? And if he doesn't have the right guidance, then how will he reach his destination?

We know from verse 29, that this world was made for man, and everything that was created on this earth was for man.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

He created for you all that there is in the Earth.

**But then what was man created for?**

We were created for Allah.

**Why was man created and how was he sent to this Earth and why he was sent?**

وَأِذْ and when or and remember the time/incident. إِذْ indicates that an incidence from the past is being mentioned. قَالَ رَبُّكَ your Rabb said to الْمَلَائِكَةَ the angels إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً Indeed I am going to place a Khalifa on the Earth.

*The question that arises here is that why did Allah speak of His decision to the angels? Was He informing them? Was He seeking their advice? Or Was it to make them express their opinion on the subject?*

Allah did not mean to seek the advice of the angels nor was there any need for it. But He in His wisdom gave a mere statement in the form of a consultation in order to teach men the advisability of mutual consultation.

The Prophet Muhammad (SAW) was the messenger of Allah. All the information that he needed in order to deal with the affairs of this world could have been given or conveyed to him by means of revelation. Despite that the Holy Quran asks him to seek the advice of his companions. This was done so that the Islamic community learns this lesson from him and how mutual consultation should be established.

#### **What was the command for the Companions of the Prophet and the Muslim community in general?**

Their matters are decided by consulting each other. Man is also commanded to consult Allah in his matters. This consulting is called الاستشارة. It is said about the one who does الاستشارة that he is never unanswered. He is never disappointed.

So because the introduction of man in this world was an important and completely new thing, it had no other example, Allah showed his intention to His angels. إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً. خليفة is a successor or to be someone's deputy. It is a common misconception as people think that خليفة is the one who has power. The person with authority.

#### **So why man is called a خليفة here?**

Because:

1. Before mankind, Jinn lived on this earth. And there is a narration that says that Jinn were created 2000 years before man. The Jinn's did a lot of corruption; they spread mischief on the Earth. Remember that the intellect of the Jinn is very little compared to the humans. The mature one of them is like a 10 year old human child. There is a narration in which it says that Allah sent a group of Angels to the Earth, and they hit and struck the Jinn and pushed them towards islands and the seas (the places that were not inhabited). And then after that, man was sent.
2. Another definition of خليفة is generation after generation will come.

قَالُوا the angels said أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا will you place on the Earth, one who will make mischief in it. **Why did the angels think of this?**

Because man had freedom of choice, the same as the Jinn. The angels had experienced the Jinn before so they thought that another creation will be placed on the Earth and the result of that will be the same as the result was for the Jinn's. The Jinn were given freedom of choice and they caused mischief and corruption. **وَيَسْفِكُ الدِّمَاءَ** and the disorder will reach its limits and the result of this will be bloodshed.

Now think about it, the claim made by the angels that man will cause corruption and bloodshed, isn't it true?

**But we must remember that although man did a lot of mischief but did he spread anything other than mischief?**

Didn't thousands of Prophets' come to this earth? Weren't they any righteous ones that were born in this Earth? Didn't martyrs who gave their life up in the way of Allah come? Yes they came. All those people who despite having their own desires devoted themselves exclusively for their Rabb.

Yes there is more corruption today, but still along with it, reformation is also there.

**So was this an objection from the angels?**

No, it wasn't. the angels did not mean to raise an objection to a choice that Allah has made. The angels are such creations who do not sin. They are innocent, they do not argue with Allah. Arguing with Allah is actually committing a sin. They did not argue, but they showed their opinion. And giving an opinion is not wrong.

**وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ** and we glorify you and praise you and sanctify you. **So why did the angels say this?**

Allah has said that he created Angels and Jinn to worship him, so the angels questioned, if you have created us to worship you, why would you create humans because they will worship but they will also cause mischief. The angels said that they are already worshipping Him (Allah). In reply to this Allah said **قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ** Indeed I know what you do not know. **Why did Allah say this?**

Allah knew that man is not only created for Tasbeeh or Zikr. Man was created to populate this Earth. And in order to do that, he was given knowledge of the things on the Earth. If we just go and sit in the jungle and do Tasbeeh, yes we will worship Allah but we will not fulfill our purpose in this world. Allah previously said that the Earth was created for man. **وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا** and He taught Adam the names of all the things. What were the names off? Here there are two opinions:

1. Names of all the people in the world, pious and evil.
2. Names of all the things that are found in this Earth.

Prophet Adam learned the names of all the things because Allah had given him the capability to do so. **ثُمَّ عَرَّضَهُمْ** and then he presented them **عَلَى الْمَلَائِكَةِ** before the Angels. **فَقَالَ** Then said **أُنَبِّئُونِي بِأَسْمَاءِ هَؤُلَاءِ** tell me the names of these things or people **إِنْ كُنْتُمْ صَادِقِينَ** if you are truthful ones. **Truthful in what?** That you (the angles) are enough for Ibadah.



**What does this show?** Ibadah is not limited to rituals or doing Tasbeeh. It also includes learning and teaching. Gaining knowledge has a greater degree than just doing Tasbeeh. Obviously Zikr and Tasbeeh is excellent but if someone says that I don't want to learn or teach what is written in the Quran, I'll just stay home and pray Nafils, it is not right. The reason this book was sent to us was to gain knowledge.

The angels have not been given the capability to learn however Prophet Adam did. **قَالُوا** They said **سُبْحَانَكَ** Glory be to you. **لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا** we don't have the knowledge except what you have taught us. **إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ**

Indeed you are the one who is perfect in knowledge and wisdom. **قَالَ** Said **يَقَادُمُ** O Adam **أَنْبِئْتَهُمْ بِأَسْمَائِهِمْ** inform them of their names. Inform whom? The angels. The first knowledge that was given/taught to man was of this world. **what does this show?** It shows that gaining the knowledge of this world is not wrong.

What we learnt before is that the Rabb who sent this book also created this world. So if we read the book and according to Allah's will we gain the worldly knowledge and gain the worldly benefits from it; then it is not a sin. People who learn or teach the worldly knowledge, they should be respected. Our religion does not teach us to consider them as

inferior. This is because they are also participating in Allah's plans. **فَلَمَّا أَنْبَأَهُمْ** so when he told them (the angels)

**بِأَسْمَائِهِمْ** their names, what happened? Prophet Adam was ahead of the Angels in knowledge because of the superiority of knowledge that Prophet Adam was granted advancement. Prophet Adam was given preference over the angels on account of his superiority in the station of knowledge. **قَالَ** Said (Allah) **أَلَمْ أَقُلْ لَكُمْ** did I not tell you?

**إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ** indeed I know all the secrets of the heaven and the earth. Here the unseen refers to the fact that the Angels did know that humans had a greater ability to learn.

**وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ** and I know what you reveal and what you conceal. What did they reveal or what was on their tongues? We replace on the Earth one who will make mischief. What was in their heart? We are already worshipping and so we will do this work, the work that will be taken from the human, we will do it in a better way without making any mischief.

First Allah created Prophet Adam in the best form and then gave him knowledge and then gave him a place of honour, dignity (Sajdah was done to him).

What kind of Sajdah was it? It was a Sajdah of respect. It was not the prostration of worship. Remember that except Allah no one can be worshipped. It is not allowed to worship or prostrate to anyone except Allah. And also note the Shariah of the Prophet has forbidden us from doing Rukuh or Sajdah to anyone. Being humble is fine but not

bending, bowing or prostrating **وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا** and then We ordered the Angels to prostrate

before Adam, and then they all prostrated to Adam. This means that they acknowledged his greatness. **إِلَّا إِبْلِيسَ** Except

Iblees. **أَبَى** he refused. This commandment of prostration wasn't given only to the angels but to all the created beings that existed at that time; including the Jinn as well as the Angels. The root letters of إبليس are بلس. It means to disappoint or to be extremely hopeless. It means one who has lost all hope of receiving the grace of Allah.

It is said that he was from the Jinn's. Some narrations say that Iblees was a pious Jinn, he was a devoted worshipper and because of him doing that much Ibadah, he used to be with the Angels. So when the angels were commanded to do Sajdah, he was also there. **أَبَى** he refused. **وَأَسْتَكْبَرَ** and he assumed greatness. **Why did he do so?**

He said "I'm better than him. You created me from fire and you created him from the clay".

**وَكَانَ مِنَ الْكَافِرِينَ** and he was from the disbelievers. **Which كفر did he do?**

Refusing to obey. He did not deny Allah's existence. He did not deny Allah's being. He believed in Allah and worshipped him too. So what was he refusing?

From doing Sajdah. And the reason was arrogance, jealousy.

Iblees became an infidel. **Why?**

Because he had defied and challenged a divine commandment. And in his opinion he said that Prophet Adam was not worthy of it.

Allah questioned both the angels and Adam about naming the things. However only Prophet Adam was able to succeed in this test.

Then he was told **وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ** and We said O Adam, dwell with your wife in paradise. This is the second reward that Prophet Adam got from Allah (the first was knowledge), he was allowed to stay in paradise. The literal meaning of جنة is garden. The root letters are ج ن ن. This means to hide. جنة means garden that is densely covered by trees so that the Earth is hidden. The sunrays do not reach the Earth. There are two views about this جنة:

1. Some say that it is the same جنة where humans will go again.
2. Some others say that it is some other garden.

Some also say that is a garden of this world.

But whichever جنة it was Hazrat Adam and his wife were sent there and it was said to them **وَكُلَا مِنْهَا رَغَدًا** and eat from it abundantly. رغدا signifies provisions for which one does not have to work. Their life was totally free from all care. **أَحَيْثُ شِئْتُمَا** where you two wish but remember one thing **وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ** and do not approach this tree. شجرة means a tree with a strong trunk and it grows upwards, it has branches and leaves as well. Some people say that it was a wheat plant. But think about it; is wheat a tree or a plant? So using logic we know that the claim of it being wheat is wrong. We don't know what type of tree it was. It is not necessary to make specific what the Holy Quran has left vague.

Because knowing what kind of tree it was will not give us any kind of benefit. it is enough for us that they were stopped to go near it. **Why is this?**

All the stories in the Quran are not to tell us the names of the places, the purpose of these stories is so that people ponder, reflect, and take heed from it. The purpose of the stories in the Quran is that certain conclusions can be reached and to point out certain spiritual principles.

Along with this a warning was given. The warning was that if you eat the fruit of that tree فَتَكُونَا مِنَ الظَّالِمِينَ or you both shall become transgressors.

**Now what happened? How will Shaytan be in peace?**

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا The Shaytan slipped both of them because of the tree.

*A narration:*

When prophet Adam entered Jannah and he saw all the blessings in it, he said “I wished all these blessings stay with me forever.” So as soon as he desired for it, Shaytan got the chance and he whispered in his heart. He (Shaytan) went to them and started crying to tempt them. They (Adam and his wife) asked why you are crying. He replied by saying that he is so grieved that they will die one day. And you will leave all the blessings of the heaven. Upon hearing this, they were also upset and grieved. Then they asked is there any way we can live here forever? And then he said that he was going to tell them about a tree. He told them if they eat the fruit, the eternal bliss of paradise would be granted for them and they would never get old nor die. And so slowly he brought them near that tree. And then he swore that we wishes them well. He trapped them in his plot.

**So how did Shaytan get into heaven in order to tempt Adam and his wife? How did he reach there when he had already been expelled from it?**

Shaytan asked for a respite from Allah. He said to give him respite to mislead humans. So for that Allah said go, you are given the respite till Qiyamah (day of judgment).

The chance he got to go after Prophet Adam was due to the same respite, due to the same freedom and then on reaching there **what did he do?**

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا Because of that tree from which they were stopped, he took them to the same tree.

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ So he caused them both to be expelled from paradise. فِيهِ refers to all the comforts that they were

given in Jannah. وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ and we said get down from here, some of you being the enemies to the

others. اهْبِطُوا means you all get down. Some people say that it includes Prophet Adam and all his descendents and

some say it includes Prophet Adam, his wife and Shaytan. بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ Some of you being the enemies to the other.

This means that Shaytan will be the enemy of humans or humans will be the enemies of humans.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ and there is for you in the Earth an abode for a specified period.

Often people say “Oh I wish they hadn’t eaten the fruit and they wouldn’t have been expelled from Jannah.” But keep in mind that is only an assumption. Because Allah had mentioned in the beginning that he has created humans for the Earth. Indeed I (Allah) is going to place a deputy on the Earth. This means that humans were to come to this Earth at one point or another.

It is a different thing that if obedience was there, they would’ve come with honour. However they came with displeasure.

When Allah was displeased Prophet Adam felt remorse and he did Tawbah (repentance).

فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ For Tawbah, he learned the words from his Rabb. Allah saw the agony in the remorse from Prophet Adam, Allah accepted his repentance and taught him the words of a prayer allowing him to beg for pardon. نَلَقَىٰ means accepting and welcoming a person or a thing eagerly. Prophet Adam received the phrases taught by Allah with interest and happily. These verses are mentioned in Surah Al –A’raf Verse 23.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*O our Rabb we have wronged ourselves if you forgive us not and bestow not upon us your mercy, we shall certainly be of the losers.*

Any other interpretations of this scenario which doesn’t have any legit references is incorrect and goes against the Quran and against what Allah has told us. All prophets prayed to Allah and Allah alone.

When he called to his Rabb with these words فَتَابَ عَلَيْهِ So Allah accepted his Tawbah. إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ Indeed Allah is the most forgiving, the most merciful. Tawbah means to return, to repent. Allah turned means He turned to him in mercy. When a humans turns it means that he did Tawbah. For humans Tawbah means one who turns away from disobedience and sin and returns to obedience. When Tawbah is referred with Allah it means one who accepts repentance and turns to man with grace and mercy.

### What is Tawbah?

It means a return. It signifies a necessary combination of 3 things.

1. Acknowledging ones sin as a sin. Being ashamed of it. And feeling remorseful.
2. Giving up the sin all together.
3. Making up ones’ mind firmly never to indulge in it again.

If any of these three elements is missing the Tawbah is not genuine. It is not enough for one to simply utter the words of repentance unless the words are supported by remorse for the sins committed in the past and abstinence from them in the present and determination of not giving way to them in the future.

After accepting the Tawbah they were not told again to go to Jannah instead they were told to live in the world. Why?

Because they were created for this Earth. **قُلْنَا أَهْبَطُوا مِنهَا جَمِيعًا** We said go down from here all of you. Meaning that all the humans are to come to this Earth now.

**فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى** when there will come to you guidance from me **فَمَن تَبِعَ هُدَايَ** those who accept it and follow it **فَلَا خَوْفٌ عَلَيْهِمْ** shall have nothing to fear **وَلَا هُمْ يَحْزَنُونَ** nor they will grieve.

This verse promises tow great rewards to those who follow divine guidance:

1. They will have no fear
2. They will not grieve

Fear is the anxiety one feels apprehending some trouble/pain in the future.

### What is grief?

It is the sorrow arriving from the loss of something valuable.

These two rewards comprehend all possible forms of comfort and peace. This is only for those people who follow the guidance.

Jannah is a place where there will be no grieve and no fear. So whoever wants to go to Jannah must ignore all that Shaytan says and must follow all that Allah says. **Where can you find what Allah says?**

In this book of guidance (the Quran).

**وَالَّذِينَ كَفَرُوا** and those who denied/did not follow the guidance **وَكَذَّبُوا بِآيَاتِنَا** And they belied Our Ayahs **أُولَئِكَ أَصْحَابُ النَّارِ**

They are the companions of the hellfire. **هُم فِيهَا خَالِدُونَ** Wherein they shall live forever. This line was mentioned before as well but in that context it was for Jannah, here it is for the hellfire.

This just goes to indicate that Jannah and Hell both are eternal places to abide in. it is now up to us. What do we choose for ourselves?

Allah has created three types of creations:

1. Humans
2. Angels
3. Jinn's

Angels:

- They have only piety in them.
- They don't commit any sins
- They are innocent
- They don't have any choice of their own, they don't have freedom.

Jinn's

- Like humans, have the freedom of choice.
- They have the choice to do good or bad
- Mostly they are inclined towards evil.
- Their chief of leader is Iblees.

Humans (Khalifa)

- Freedom of choice
- They could do good or bad
- They are then tested: All of us have a test/trial that Allah has created for us. In the end the result is shown very clearly.

- On one hand it is said **فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ**
- On the other hand it is said **وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ**

A few questions:

**Was Prophet Adam created as a child or man?**

We come to know that he was created in the form of a man because he gained knowledge and also he used to talk. So if he was a child all of that would have been difficult.

**Both of them slipped (Prophet Adam and his wife (Hawa)), but Adam repented did his wife not repent?**

No, Adam learned those words, so when he learned obviously he wouldn't have read them himself but must have taught Hawa as well. He was not only a human he was also a Nabi (Prophet). So what a Nabi learns directly from Allah, he conveys it to all.

**It is a misunderstanding that angels questioned or they rejected?**

It was neither a question nor as it an objection. They just showed their opinion. Allah presented His plan before them so they gave their opinion.

**They were stopped from eating the fruit and before that they were told to not even go near it, why was this?**

It is forbidden in Islam that we are not to even go near the haraam things.

**In science we read that man was first an ape and then gradually he became a human, was Adam created as a human or was he created in some other form?**

Science says that man was first apes, this view is now rejected because the time period required to change from one species to another, that time period has not yet passed since man came to this Earth. Even the word Adam tells us that he was not an ape because apes have hair on their body and Adam is one with skin. And man since the beginning had skin. A misunderstanding is removed here; some think that Hazrat Hawa tempted Prophet Adam to eat the fruit but the Quran negates that, it says that they were both tempted by Shaytan.

Verse 35 **وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ** O Adam you and your wife both dwell. So at first it is said to Adam that he dwells and then it goes further on to say that your wife, too, should dwell with you.

So whose responsibility is it to provide the house?

Man's. The husband is responsible to provide a dwelling place for his wife. A wife must live in the house in which her husband lives. And then it is said **وَكُلَا** and eat. This indicates that the wife is not subservient to her husband.

**So what was the actual lesson in this Rukuh?**

**فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى** → **ذَلِكَ الْكِتَابُ لَارِيبَ فِيهِ** there comes to you guidance from me. What is this guidance?

It is **ذَلِكَ الْكِتَابُ** it is this book. So now what?

**فَمَنْ تَبِعَ هُدَايَ** who followed my guidance they get **فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** no fear and no grieve.

Allah says **فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى** there will come guidance from me. Everyone has to live on this Earth, eat and drink. Allah gave all the blessings and along with it he gave guidance.

**What do we do with this guide book?**

- We just read a few verses or some Surahs just to get some Barakah, some worldly comforts.
- Or we write a verse and wear it in the form of a charm.
- Or we hold it above the brides head while she leaves the parents house.
- Or we just read it in the month of Ramadan
- Or after one dies people sit and read for the one who has passed away.
- Hand calligraphies.
- We keep it high on the shelves.
- Some people only read the Arabic, not the translation. Or some just only read the translation.

Allah says whoever followed it; whoever acted upon it will have no fear and no grief.

Live with the Quran so that it will become a part of your life. **What will be its benefit?**

*Hadith: whoever reads the Quran frequently in his life (makes the Quran his friend), so when he dies the Quran will come in the form of a good friend will be with the one who died in his grave. It won't leave him alone.*

If Quran becomes your guard, if it is with you, if it is your companion in this world, so for such is

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ on Qiyamah you won't have any fear