

Surah 20 Verse 115

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.

'It is unfortunate today that the so called 'mistake' of Adam is applied to the prophet Adam (peace be upon him) by the classical scholars. It is an established principle in Islam that the prophets do not sin, their nature is pure and they are free from major errors. However, since they are human beings, they also make mistakes. Allah (God) considers the small mistakes of righteous servants as a big thing for the sake of discipline; however, these mistakes are not sins. Allah only considers them as big so that he can discipline those righteous servants of his to remain at their great level or increase further to a greater level. That is why, in the stories of the prophets, the Quran speaks of mistakes of the prophets in an authoritative manner. The mistake of Adam, according to me, was an administrative mistake as the story of Adam is an allegory. It is an established fact now that humans have evolved from a prior form (What is the Origin of Man, Maurice Bucaille, pg. 98) and that prophet Adam was not the first man but was the first prophet appointed to the first group of people after the completion of their evolution. Thus, when Allah (God) talks of the forgetfulness of Adam he is referring not to Adam but some miscreants among his people who had sinned against God. Something happened in their community that caused God's disappointment and Adam was blamed, not because he had sinned, but because he was the leader of his people and thus responsible for them. This is similar to how administrative mistakes work in governments today. Though an employee makes a mistake, the manager is blamed because he was responsible for the training of that employee.'

Surah 20 Verse 116

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused.

Surah 20 Verse 117

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾

So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

Surah 20 Verse 118

إِنَّ لَكَ أَلَّا يَجُوعَ فِيهَا وَلَا تَعْرِىٰ

Indeed, it is [promised] for you not to be hungry therein or be unclothed.

Surah 20 Verse 119

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

And indeed, you will not be thirsty therein or be hot from the sun."

As T.O. Shanavas writes, "From among the billions of stars in our universe, why would the Quran mention the sun's heat if the Garden of the Forbidden Tree was Paradise? Moreover, in every context (7:98, 20:59, 79:29 and 46, and 91:1), the word (daha) or its derivatives are used in the Quran only in situations related to the sun." Thus, he concludes that the Garden of the forbidden tree must have been on planets close to the sun, and the only possibility is, of course, the Earth. (Islamic Theory of Evolution, pg. 165).

Surah 20 Verse 120

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ



Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

According to Muhammad Asad:

This symbolic tree is designated in the Bible as "the tree of life" and "the tree of knowledge of good and evil" (Genesis ii, 9), while in the above Qur'anic account Satan speaks of it as "the tree of life eternal (al-khuld)". Seeing that Adam and Eve did not achieve immortality despite their tasting the forbidden fruit, it is obvious that Satan's suggestion was, as it always is, deceptive. On the other hand, the Qur'an tells us nothing about the real nature of that "tree" beyond pointing out that it was Satan who described it - falsely - as "the tree of immortality": and so we may assume that the forbidden tree is simply an allegory of the limits which the Creator has set to man's desires and actions: limits beyond which he may not go

without offending against his own, God-willed nature. Man's desire for immortality on earth implies a wishful denial of death and resurrection, and thus of the ultimate reality of what the Qur'an describes as "the hereafter" or "the life to come" (al-akhirah). This desire is intimately connected with Satan's insinuation that it is within man's reach to become the master of "a kingdom that will never decay": in other words, to become "free" of all limitations and thus, in the last resort, of the very concept of God - the only concept which endows human life with real meaning and purpose.

Surah 20 Verse 121

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى
ءَادَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

An allegory of the state of mind of a human being upon sinning and the utter helplessness they experience before their lord and thus their natural prayer: "They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." (Quran 7:23)

Surah 20 Verse 122

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

Then his Lord chose him and turned to him in forgiveness and guided [him].

Surah 20 Verse 123

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ
اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]."

Surah 20 Verse 124

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى



And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.