

Stories of the Quran – Adam (as) – Class #3

Story of Adam (as) in Surah Al Baqarah and Surah Al 'Araaf

Surah Al Baqarah (البقرة)	Surah Al 'Araaf (الأعراف)
<p>1. <u>Sin of Iblis</u>: (أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ) (And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers). The last ayah in Surah Al Baqarah is asking Allah (ﷻ) to grant us victory over the disbelievers and the shaitan is from the disbelievers. The last two ayat will be sufficient for the one who recites it at night. Surah Al Baqarah 286: (فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (and give us victory over the disbelieving people)</p>	<p>1. <u>Sin of Iblis</u>: Surah Al 'Araaf 11: (إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ) (except Iblīs (Satan), he refused to be of those who prostrated themselves.) and the last ayah of Surah Al 'Araaf is the angels prostrating, subhan Allah. Surah Al 'Araaf 206: (إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ) (Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.)</p>
<p>Ayat 35-37: وَقَلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقَلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦) فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)</p> <p>And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)." (35) Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (36) Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful (37)</p>	<p>Ayat 19-23: وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١) فَدَلَّهُمَا بِعُرْوَةٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْنِهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ (٢٢) قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَا مِنَ الْخَاسِرِينَ (٢٣)</p> <p>"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)." (19) Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals." (20) And he [Shaitân (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both." (21) So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?" (22) They said: "Our Lord! We have</p>
<p>2. <u>Addressing Adam (as)</u>: And We said, O Adam (وقلنا يا آدم). This type of address gives honor to Adam (as) because Allah (ﷻ) is addressing him.</p>	

	wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (23) 2. <u>Addressing Adam (as)</u> : And O Adam (ويا آدم), notice here 'We' is not mentioned.
3. <u>Command to eat</u> : * And eat (وكلا) (و) shows more honor and option. * It also says to eat (رغدا) – abundant. * It mentions (حيث شئتما)	3. <u>Command to eat</u> : * So eat (فكلا), the (ف) shows limitation. * The word (رغدا) is not mentioned in Surah Al 'Araaf * It mentions (من حيث شئتما)
4. <u>Details of the whispers of the shaitan</u> : are not mentioned in Surah Al Baqarah. It doesn't show honor when the details of the whispers of the shaitan are mentioned.	4. <u>Details of the whispers of the shaitan</u> : detailed tricks of the shaitan are mentioned in Surah Al 'Araaf. The shaitan wants us to be ungrateful and expose us inwardly and outwardly.
5. <u>To slip</u> : it mentions Iblis made them slip (فأزلهما) (الشيطان عنها). And (أزل) means to slip horizontally, you're not sinking down. This still keeps the theme of 'honor' in the surah.	5. <u>To slip</u> : in Surah Al 'Araaf, slipping is mentioned as (فدلاهما بغرور) which means to fall below, as if being pulled down, subhan Allah.
6. <u>No mention of the details of the sin, nor scolding</u> . Imagine Surah Al Baqarah is the first surah you're reading, so there's no scolding in the story.	6. <u>The sin is mentioned in details the effects of the sin and scolding for eating from the tree</u> .
7. <u>Seeking forgiveness</u> : Allah (ﷻ) inspired Adam (as) to make dua and repent (فتلقى آدم من ربه كلمات). Surah Al Baqarah mentions the story from the angle of repenting and making dua.	7. <u>Seeking forgiveness</u> : Surah Al 'Araaf mentions the story from the angle of committing the sin and the shame of it (ربنا ظلمنا أنفسنا)

May Allah (ﷻ) make us understand His Words. Ameen.