

Al-A'raf (The Heights) [7:20]

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَينِ
أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

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."

MUHAMMAD HUSAIN TABA TABAI (AR)

The Shaitan 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 you should become angels or become of the immortals.

And he (Satan) swore by Allah to them both "verily I am one of the sincere well wishers for you both.

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 stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them "Did I not forbid you that tree and tell you, "Verily Satan is an open enemy to you?"

"Al waswisa" means enjoining through soft murmuring.

"Al Muwara" means to screen something or to hide it or to screen with something that can hide .

"Al Sauwwa" is plural and is those parts of the body which is indecent to be exposed for it is shameful.

God says, *Satan said, the Lord did not forbid you this tree save you should become angels or become the immortals*

It means God felt it undesirable that Adam and Eve became immortals.

"Wal Malak" means to live peacefully. And this is also mentioned in the verse wherein God says that "eat from every tree in Paradise but the one forbidden."

In Majmaul Bayan there is an interpretation that says, it may be that Satan wanted to create a rift between the two so he said,, that the angels were asked not to eat from that tree, and if they ate they would be immortals. It is like if we tell someone, *I have not stopped you from but it has been banned for someone else.* This creates a great doubt in the one being tempted. Satan had said, “O Adam shall I lead you to the Tree of Eternity and to kingdom that will never waste away?”

The verse of Surah Ta Ha however dispels this notion for it says, “Then they both ate and their private parts appeared to them.” So he misled them with deception. Then they tasted of that tree. That which was hidden to them of their shame became manifest to them and they began to stick together leaves of Paradise over themselves.

And their Lord called out to them , “ Did I not forbid you that tree?” These words clearly prove that Adam and Eve at that moment were far from their Lord, because the word “Called” means to speak loudly to one far away. They were also far from the banned tree and the words “That tree” clearly denote this. It is also against Adam and Eve being Paradise because the words “approach not “ means that they were distant from it.

MIR AHMED ALI (AR)

(Verse 10)

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man.

So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

For verses 19 to 25 see commentary of al Baqarah: 21 to 38.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Satan tempted Adam and Eve in the feature of a friend and a benevolent one. He knew that whoever's shameful parts be manifest, the one should not remain in Heaven. The only way by which the private parts of Adam and Eve could become manifest was eating from the forbidden tree. So, Satan planned a plot that they might eat from that tree.

Thus, Satan prepared the necessary things of their banishment from heaven. He told them if they had eaten from that tree, they would have turned into the form of angels and they could remain in Heaven forever. He said that the reason of that prohibition was that they would not become angels, or would not dwell in Heaven for ever.

The verse says :

" Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he might manifest unto them that which was hidden from them of their shameful parts, and he said: ' Your Lord has not prohibited you from this tree except that you may not both become two angels or that you may (not) become of the immortals."