

\Ta-Ha [20:120]

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّعَادِمُ هَلْ أَذُوكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا

يَبْلَى ﴿١٢٠﴾

But Satan whispered evil to him: he said, "O Adam! shall I lead you to the Tree of Eternity and to a kingdom that never decays?"

MUHAMMAD HUSAIN TABA TABAI (AR)

Then Satan whispered to him saying, *O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away.*

This verse refers to the entry of Adam and Eve into Paradise and the temptation by Satan due to which they had to leave the place. It then hints at God's first religious edict that those who follow His commands will benefit welfare and those who disobey His orders will cursed.

This incident has been recoded in both Surah Baqarah and Surah A'raf. The worldly state of man is detailed and tha God had made mankind the best of all creations, bestowing immeasurable boons and grace upon him, and gave him Paradise to reside in. They were asked to avoid things that would lead to this temporal world by obeying their desires. Mankind was made to swear an oath that he would never forget God and never obey the Satan. God asked humans not to follow Satan who adorns this world for them. Those who attach themselves to this world and Satan live only to fulfill their desire, and when he does this by accepting Satan in place of God the world and its hardships are revealed to him. The boons are slowly confiscated and when he tries to acquire something else, it goes beyond his reach. His hardships become more severe each day. He cures one malady only to replace it by another more serious one and in the end he is asked to get away from God's sight.

In the example of Hazrat Adam God shows that he was given Paradise as a station or respect and dignity till the event took place. This incident is before any religion, and had been imposed on mankind. His Paradise was a paradise in purgatory. He was advised and not commanded, but since he disobeyed the advice he was subjected to God's displeasure and this was the first religious punishment detailed in Surahs Baqarah and A'raf.

Satan means evil and it is due to his mischief that he has been called Iblis. The Tree of Paradise is that from which Adam was restrained by God. Al A'bli" means to waste away or become old or just opposite new.

It is said that the fruit of this tree granted immortality to the eater and “Mulk” here means kingdom that will never decay or be destructed. It is ancient in the sense that time does not affect it. We can thus say, Iblis said, *Shall I lead you to a Tree and a kingdom that will never waste away.* It refers to immortality and a never ending kingdom. His words “ La Yali” denotes benefits and is not used for stress as has been discerned and said by some people.

Verse 20 of Surah A'raf is the proof of what I have discussed above. It says, Satan said, “your lord did not forbid you this tree save you should become angels or one of the immortals.” This verse may also be interpreted as speaking about an immortal life and a never decaying kingdom.

The words, “And indeed We made a covenant with Adam before, but he forgot, and We found no firm will power in him.” This refers to the agreement that Adam would not eat the fruit of that tree.

Tafsir Qummi has quoted an Imam through Jameel bin Daraj and he says,

I asked how Adam was held responsible He had not forgot and how could he forget when he always remembered it - but Iblis said to him, “ The Lord did not forbid you this tree save you should become an angel or one of the immortals.”

This is the opinion of the person who believes that Adam had committed an oversight in its full connotation but Adam had no intention of disobeying God or sinning and some scholars of Islam have denied this. The Hadith related by Hamza Thumali from Imam Sadiq seems to be weak.

The Imam is quoted to have said,

God had taken a covenant from Adam that he should not go near that tree. Then came the time known to God that he would eat from that tree because he forgot. God said, *Indeed we made a covenant with Adam before, but he forgot and We found no firm will power in him.*

These are the words of Ibn Abbas, originally recorded in Durre Manthur from Zubayr bin Bakar and in Mubighat, to have said,

I asked Umar bin Khattab about the words, “ O you who believe! Ask not about things which if made plain to you may cause you trouble’. He said, “Some people of the Muhajirs had something in their lineage. One day they said, “By God we befriend the fact that God has revealed the Qur’an according to our heritage.” It was then that this verse was revealed.”

He then told me “Your friend Ali Ibn Abi Talib is a pious person but I fear that he may fall prey to self aggrandizement. By God I do not say that he is not just and that he has disobeyed during the time of the Messenger; not even Abu Jahal’s daughter whom he wanted to marry despite having Fatima “I said God has said about the oversight of Hazrat Adam, “We found on his part no firm will power.” My friend did not decide to disobey the Messenger but no one has the power to remove the thoughts that arise in the heart. the ordained person realizes the status of an idea not liked by God he restrains.

He said, “O Ibn Abbas, if a person enters the sea with you on an assumption and reaches the deep parts then he realizes and refrains.” He has based his assumption on the premise that inclination means the decision to commit sin. Adam did not remember his covenant while he ate the forbidden fruit and he did not decide to sin so he did not sin. Yes, he went against God’s command because Satan told him, “God did not forbid you to eat from that tree but that you would become like an angels or one of the immortals.” Now these explanations are far removed from the actual meanings of the verse and Ibn Abbas is a much greater person to be involved in such interpretations.

It is Masur bin Makramah who is credited with the Hadith that the Messenger was upset with Hazrat Ali because the latter wanted to marry Abu Jahal’s daughter while he was married to the Messenger’s daughter Fatima. This is recorded from him in Sahih Bukhari and Sahih Muslim.

It says, “Ali sent his wish to marry Abu Jahal’s daughter, when Fatima daughter of the Messenger was married to him. She came to the Messenger and said, that your people say that you are never angry regarding your daughters! This Ali wants to marry Abu Jahal’s daughter. Masur says, “The Messenger said, “Indeed Fatima is the light of my heart and I do not want that you put her to test. The daughter of the Messenger cannot live under the same roof with the daughter of an enemy of God.”

If we believe this Hadith then the fault will seem to lie with the Messenger but this seems to go against the directive of the Qur’an that permits a person to have three or four wives.

This verse has neither been over ruled nor edited by another verse. There is no cause to show that this was a special instruction in regard to Hazrat Fatima Zehra or that this verse had no been propagated earlier. **This Hadith seems to have been concocted only to tarnish the image of Hazrat Ali.** The Messenger had always been free of mistakes even in the days before he declared his ministry.

This Hadith purporting the error of Hazrat Ali is against those that confirm his infallibility like the Hadith Saqalain or Hadith Manzila or “Ali is with the Truth and the Truth is with Ali”, etc.

In Kafi and Allalus Sharaiih, Jabir bin Yazid narrates that Imam Sadiq explained the verse “And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power”, saying,

Adam was a party to the covenant about Muhammad and his infallible progeny, but he forgot and he did not do so internationally. He is called “Ululazm” because he made covenant for Muhammad and his infallible progeny.

This Hadith is connected with the Hadith in Kafi from Zurara who quoted Imam Sadiq about the Hadith that a covenant was taken from Adam and all the would be Messengers of God about His omnipotence, and Adam was found weak in his will power even though he was not intentionally disobedient. This is what this verse is all about.

This meaning is not Tafsir but an interpretation of hidden facts but has come as Tafsir in some commentaries like this Hadith of Jabir. Some Hadith have been declared as doubtful and some have been taken from the Imam and have been made part of the verse but this would be innovation as recorded in Manaqib.

Imam Muhammad Baqir has said, *“Indeed before the word, We had taken a covenant from Adam regarding the Holy Messenger and the infallible Imams.”*

There are other Hadiths too about the succession of the Ahlulbait.

Ibn Abi Sheba is recorded in Durre Manthur, together with Tibrani, Abu Nayim and Ibn Marduia that Ibn Abbas narrated

The Messenger said, “He who follows the Book of God in this world is guided by God and will be exempted from accounting on the Day of Judgment. God says, “Whoever follows My guidance shall neither go astray, nor fall into distress and misery.”

“neither go astray” is about this world, and “nor fall into distress and misery” is about the hereafter. the commentary on the previous verse confirms this.

The words “for him is a life of hardship” has been explained in Majmaul Bayan to mean the punishment in the grave. It has been confirmed by the hadiths of Ibn Masud, Abu Saeed Hazari and Suddi. Abu has explained it in another was. Abu Baseer is recorded in Alkafi that he heard Imam Sadiq say,

Anyone who believes and is wealthy but dies without performing the Hajj then God will raise him as blind.

He asked “Praise the Lord blind?” The Imam answered, “Yes, God will make them blind for the straight path.” Or that they will find the truth and the right path.

A similar Hadith is there in Tafsir Al Qummi from Muawiya bin Ammar and Saduq has narrated the same in an authoritative manner from Imam Sadiq. As per the Hadith they will be blind to the right path that takes us to salvation and we have read this in the commentary of the verse.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Adam was advised not to approach the tree if he wanted to live in the blissfulness he was in, otherwise he would have to leave it and go into the world to face its hardship and its tests and trials. Adam apparently chose the life of the world. See commentary of Baqarah: 30 to 38; Araf: 11 to 25; Hijr: 28 to 42; Bani Israil: 61 to 65 and Kahf : 50.

All his needs and comforts had been provided for in the life of bliss Adam and Hawwa were living in, but there is no mention of the heavenly bliss (the nearness and the pleasure of Allah) described as the greatest enjoyment in verse 15 of Ali Imran and verse 72 of Bara-at. Shaytan had no idea of such a place. He only saw the comforts of the place Adam was inhabiting and, out of spite and vengeance, decided to take him out from there and throw him in the land of test and trial, toil and hardship. Those who fail to understand the story of Adam should study the following facts to have a clear view:

Adam and his progeny were sent in this world to fulfil the covenant they made with Allah. For those who followed the guidance sent down by Allah it was a blessing.

Adam was created to represent Allah on the earth as His vicegerent (Baqarah: 30). His stay in the place of bliss (not the paradise) was temporary. Adam was not a weak-willed being who even was not able to control himself when Shaytan lured him through his wife. Certainly Allah would not choose such a weakling as His vicegerent whom the angels had to accept as their superior (Baqarah: 31 and 32). Allah has created man in the best mould (Tin: 4), and on account of this superiority He commanded the angels to prostrate before Adam (Baqarah: 34).

Ibrahim was chosen as an Imam for the whole mankind when he passed the test (Baqarah: 124). Adam established his superiority over the angels when he displayed the knowledge of the names Allah taught to him (Baqarah: 31). Adam also passed the test. Therefore the behaviour of Adam should be understood in the light of the test after completion of which he was appointed as the vicegerent of Allah. Verses 40 and 42 of Hijr; 65 of Bani Israil; 51 of Maryam and 33 of Ahzab assert that Shaytan has no authority over those servants of Allah who have been freed from the taint of evil and purified; and Adam was one of them, so there was no question of Shaytan misleading Adam after he was selected as the vicegerent of Allah. As Imam Ali bin Musa ar Ridha has pointed out these events (of test and trial) took place in the place of bliss where Adam was not yet aware of the names, therefore was not yet chosen as the vicegerent of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 120-121

Another name of Iblis is Satan, as the holy Qur'an says: "...They all prostrated except Iblis, ..." and "Then Satan whispered (evil suggestions) to him, ..."

It was before the rank of prophethood that Adam was whispered evil suggestions to. (At-Tafsir-ul-Kabir, by Fakhr-RAzi)

Sayyid-ibn-TaAwus in a delicate statement says that, at first, Satan came to Adam with the claim of guidance and said: "O Adam! Shall I guide you...a", and then he (Satan) caused them both to fall by deceit. (Sura Al-'A'raf, No. 7, verse 22)

Now, woe unto us! For, Satan comes to us from the beginning with the intention of deceiving us. The Qur'an says: "He said: 'Then by Your Might I will surely make them live an evil life, all'". (Sura Suad, No. 38, verse 82)_

However, Satan had decided to be an enemy of Adam, therefore he did not sit still, and, as the verse says:

" Then Satan whispered (evil suggestions) to him, saying: 'O Adam! Shall I guide you to the Tree of Eternity and to a kingdom that never decaysa"

In fact, Satan thought to what the willing of Adam was and he found that he wished an eternal life and reaching to an imperishable power. Therefore, in order to drive him to disobeying the command of Allah, he makes use of these two factors.

Finally, what should not be done was done. The verse in this regard, and that why their heavenly clothes wholly collapsed, says:

" So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, ..."

When Adam and Eve saw that event, they immediately made clothes for themselves out of the leaves of the trees of Heaven to cover the shameful parts of their bodies. The verse continues saying:

"...and they both took to stitching upon themselves leaves of the Garden. ..."

Yes, at last, Adam disobeyed his Lord and was deprived from His reward. The verse says:

"... And (thus) Adam disobeyed his Lord, and went astray."