

***{But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. (36)}***

After Allah the Almighty allowed Adam and his pair to live in paradise, and told of what is allowed and what is forbidden. Satan started his mission. His mission was his profound hatred of Adam and his children and Allah the Almighty says: ***{But Satan caused them to deflect therefrom}*** meaning that Satan started his mission. That Satan made them slip but how did this happen when Allah the Almighty advised Adam and his pair not to follow Satan and He also informed them that Satan is their enemy.

Read Allah the Almighty's words:

***{Therefore we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil. (117)}***

Surat Ta-Ha (20)

Therefore the enmity is declared in the open and it is in advance. Let us assume that it is not declared in the open did Adam not witness the scene when Satan disobeyed the order of Allah and did not prostrate to Adam? Did he now know how much Satan was snobbish towards him? Satan said: ***{I am better than him}*** and his saying: ***{I will not prostrate to whom You created from clay}*** all this should have warned Adam that Satan will bring nothing good for him ever.

Allah the Almighty did not stop at the natural indications which stem from the stance taken by Satan in refusing to prostrate. However He the Almighty warned Adam and his pair that Satan is an enemy to both of them. So the Almighty said: ***{But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were}*** so from where did he expel them? The good living and the widest of blessings in heaven. And from the quietness and tranquillity and safety and their needs coming to them without any effort on their part. Therefore Allah brings another verse saying: ***{so let him not drive you both out of the Garden so that thou come to***

*toil*} and here we must ask why was not the plural sense used in this verse? Allah the Almighty wants to draw our attention to the duty of every man and woman in this life. The duty of the woman is to be a comfort for her husband when he returns home, she takes away his tiredness and exhaustion. As to the man he must work and provide food and residence for his wife and children. And work requires effort and movement.

And that how Allah the Almighty drew our attention to the fact that a man's mission in life is to work hard and suffer, he then comes to his family to relax and have peace and tranquillity. So if this was the truth why does the word adopt a different system? We say that the world is making itself suffer as employment for the woman is suffering for her as her place is in the home and she does not have time for anything else. Therefore, is she worked then that would be on account of her house and husband. And from here the suffering of the society begins the children are lost, the husband runs away to another wife who provides him with what he needs. Then society ends up in chaos.

Adam should have been alert to Satan and considers Adam the reason behind his ejection from the mercy of Allah so he would not listen to him and guards against him. So how did Satan make Adam and his pair slip? Allah the Almighty explained this to us in another Surat in saying:

***{Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals. (20)}***

Surat Al-Araf (7)

Therefore Satan was a lying when he said whomsoever eats from this tree will become King. And becomes eternal and will not die. Satan's luring is performed by whispering and lies so to beautify transgression, and Satan does not care what transgression is committed he wants you to become a transgressor in any possible way. However when one's self starts to insinuate to you to do wrong it desires something itself and this is the difference between the insinuation of Satan and the one coming from the self as Satan wants you to transgress by committing any wrong.

Therefore if you refrain from one angel he comes to you from another it was he who said to Adam: (shall I direct you to the tree of eternity and ever lasting kingdom), but this attempt did not succeed so he said to them: (your Lord did not forbid you from eating from this tree but only for one reason is so that you do not become angels and become eternal) what Adam missed was the fact that if this was true then satan would have eaten from that tree and would not have asked the Almighty to delay him until the day of judgment.

So what was it that made Adam fall into transgression? It was his forgetfulness and lack of conscience and the Almighty said:

***{And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power (115)}***

Surat Taha (20)

But is forgetfulness a transgression so that the Almighty would say:

***{Thus did Adam disobey his Lord, so he went astray (121)}***

Surat Taha (20)

Yes forgetfulness used to be a transgression in previous nations, and that is why the Prophet [PBUH] said (*my nation are will not be blamed for mistake forgetfulness and on what they have been forced*).

Both forgetful and transgression mean the same thing here. And the Almighty's saying:

***{(Allâh) said: "Get down, one of you is an enemy to the other [i.e. Adam, Hawwâ' (Eve), and Shaitân (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time." (24)}***

Surat Al-Araf (7)

That landing signalled the beginning of the human's settlement on earth to start his mission in life. And so long as the High and the Almighty had said: **{and on earth you shall have settlement and enjoyment until a given time}** it is therefore a limited life defined by time and size. And those who say that there must be a person whom we call the saviour so that he saves the world, by his crucifixion, from the sin committed by Adam we say to them: you did not understand anything about Allah. that is because the story here is a mistake that happened and a correction and the difference between he mistake and transgression is that mistake can be corrected but transgression is punished.

Adam committed a mistake and Allah corrected him so he received words from his Lord and He forgave him therefore there was no transgression after He taught him how to repent and Adam did repent to Allah. so what did Adam do so that we may say that there is a need to purify the world from the sin of Adam when he ate from the tree and is all the sins of the world from eating?

What brought about killings and murder, fornication rape back biting etc? So what they say is true then should not be a single transgression on earth so long as there is a saviour who offered himself for the sins of the world. However sins remain and who said that sins are inherited so that the whole world would inherit the sin of Adam? Allah the Almighty confirms that no person shall inherent the sin of another.

And the Almighty's saying: **{We said: land, one of you a foe unto the other}** the enmity here is between satan and the human. There is also enmity between the Jinns of believers and disbelievers<sup>1</sup> and it is this enmity that leads us to being active and alert. The orientalsits are enemies of Islam, but their enmity gives us energy so that we may research and reply to their claims and the soldiers of satan from humans are enemies of the believers and their enmity gives us immunity from falling into error and transgression that is so long as you have an enemy you attempt to supersede him by all means.

---

<sup>1</sup> An invisible being of fire

It is possible that human civilisations do not advance at the pace it does during times of conflict as during those times each foe tries to beat his opponent. States employ all its powers so that it may scientifically beat its opponent states such advances and leaps may well be used for murder and destruction. However, after the end of the war such advances are directed towards the betterment of the life of humans on earth that the disintegration of the atom was discovered during war. The missiles that got the man to the moon was the result of a war and the different scientific advancements in different fields in the United States and the Soviet Union were the result the enmity of one camp to the other.

The Almighty's saying *{land, one of you a foe unto the other}* land could mean from a higher place to a lower one or it could be a sentimental fall in that you say this person has fallen in my eyes since he carried out some act that person did not fall from a higher place to a lower place rather his value was lowered.

Distances does not mean near or far it could be that a person is sitting next to you and you feel distant from him that you do not feel him and there could be another person who is far away by hundreds of miles but is closer to your hear than the one sitting next to you. Regardless of the fall be it actual or sentimental it happened so that Adam may start his mission on earth and the enmity between belief and disbelief continues. Therefore after the transgression of Adam against the will of Allah, he and Eve fell on earth to start their lives on it. And the Almighty's saying (land) means that Adam, Eve and satan fell on earth after the completion of the trial of faith.

Allah the Almighty made it clear to Adam that satan is an enemy of his and does not want good to come to him and that he is a liar in all that he promises a human. Allah has decreed that life is temporary its abilities are limited and its enjoyment is ending and in His the Almighty's saying:

*{There shall be for you on earth a habitation and provision for a time}*.

So no one shall stay on earth but for a certain time decreed by Allah in whatever number of years he has to live then he will die and in that Allah warned Adam and his

children from taking this life as an aim and objective as its enjoyment is minor and its time is short.

---

***{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)}***

Adam and Eve came down to earth so that they may conduct their mission in the universe. And before they could start this mission Allah the Almighty made them go through a practical experience in the implementation of the curriculum and the luring of satan, He warned them that satan was their enemy. It would have been a must for Allah to introduce repentance for his worshippers after transgression was committed out of mercy for them. That is because the introduction of mercy is not out of mercy for the transgressor but for the whole of society and that is because if the human being transgressed and he knew that there was no repentance from his transgression and that he will be doomed in the hellfire for eternity he will continue with his criminality. That is because if there was no hope of being saved in the hereafter he will continue his transgression.

Who will suffer in this instance? The whole of society in which the transgressor lives and the most who will suffer are the believers because they are people of good deeds and forgiveness. And because Allah ordered them to be forgiving and read Allah the Almighty's words:

***{And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful (22)}***

Surat Al-Noor (24)

And His Almighty's saying:

*{And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do (237)}*

Al-Baqara (2)

And there are a large number of verses in the Holy Qur'an encouraging the believers to forgive and forgo. And the Prophet [PBUH] I was advised by my Lord of nine that I am advising you of:

(Advised me of faithfulness in secrete and in public, to be reasonable in spending when both poor and wealthy and to forgive whosoever who committed injustice towards me and to give whomsoever denied me and to maintain contact with whomsoever abandoned me and for my silence to be thought and my speech remembrance of Him and my vision a learning).

Had there not been repentance the whole of society would have suffered particularly the believers who were ordered to face assault with forgoing and injustice with forgiveness. Therefore, the finding of repentance by Allah the Almighty was a gift of mercy from Allah to the whole of humanity.

Allah the Almighty decreed repentance first and after He had decreed it the transgressor repented after that it would be for Allah the Almighty whether He accepts the repentance or not as he pleases. Read the Almighty's words:

*{Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful (118)}*

Surat Al-Tawba (9)

Adam received from his Lord words so he accepted his repentance. So is there transgression after the repentance of Adam and Allah the Almighty accepting that repentance? Some people say that Adam transgressed and Allah forgave him and Satan transgressed but Allah made him suffer eternally in the hellfire. We say: you did not understand what Adam did? He ate from the forbidden tree and when he realised that he transgressed and erred he did not insist on the transgression and did not reply to the order with another order rather he said oh Lord your order and your curriculum is righteous and just but I was unable to refrain myself so forgive me.

Adam admitted his guilt and admitted his weakness and admitted that the curriculum is righteous and just and asked for repentance from Allah the Almighty. However Satan replied to the order with another order and he said (*I am better than him You create from fire and You created him from clay*) he also said: (*I shall sit in waiting for them on Your straight path*) and said: (*by Your Might I will lure them all except your faithful worshippers*) so Satan replied to the order with another order he did not admit to his guilt and say Oh Allah my weakness succeeded over me and You are the truth and your words are the truth rather he said I will do so and so. And that is rejection of Allah.

Be warned not to reply with an order of Allah the Almighty with another order. So if you don't pray do not say what is the benefit of praying anyway. And if you did not perform the mandatory Islamic charity (Zakat) do not say that ordering Zakat is an unjust decree on those who are able to perform it. And if you did not implement the curriculum and laws of Allah do not say that these laws are no longer compatible with the modern world if you do so you would be considered a rejecter of Allah (may Allah give us refuge). Instead you say your decree of prayer is righteous, and the Zakat is righteous, and the implementation of the laws of Islam is righteous but I am unable to succeed over myself so please forgive my weakness of Lord of the worlds. If you do so you become merely a transgressor.

The difference between the transgression of Adam and Satan is that Adam admitted his sin and guilt whilst Satan replied to the order with another order. Therefore Adam transgressed but Satan rejected (may we be granted refuge in Allah from this). The Almighty says: {*Adam received words from his Lord so He forgave him*} those words

that Adam received the scholars wanted to define them, what were those words? Were the words said by Adam as in the Almighty's saying:

***{They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers (23)}***

Surat Al-Araf (7)

This gracious verse guided us to the fact that the sin of Adam was not one of insistence and snobbishness rather one of lack of consciousness, as to satan his sin was one of snobbishness insistence over the order of Allah the Almighty but when Adam disobeyed he immediately was humbled and broken so he said oh Lord Your order of me not to go near that tree is righteous and just but I could not beat my won self so Adam admitted Allah's lawfulness in decreeing matters but satan object to the order and said: *{am I to prostrate to whom You created form clay}*.

The words that Adam received from Allah the Almighty may have been: Oh Allah there is no Deity but You Glorified be You and all praise to You, I have done injustice to myself in abundance so forgive me You are the best of the forgiving or accept my repentance You best of those who accept repentance. Or he said: glorified be Allah and praise to Allah and there is no Deity but Allah. The important matter here is that Allah the Almighty inspired Adam with words so he draws closer to Him be this verse or other words. If we closely observe the fact that Allah taught Adam words so that He may forgive him, we would find that this is an important principle in the life of society. That is because Allah the Almighty, as we have previously said, did not decree repentance and gave us the good news that it will be accepted it would have been the case that the one who sins once will never go back on his sins rather he will continue committing them and the whole world would have suffered.

Allah the Almighty created us with a choice and not compelled. Compulsion is proof of Allah's ability but Allah wants us to come out of love and not out of compulsion and that is why He created us with a this choice. He gave us the power to reject and obey and so long as there is a choice then humans choose this or that.

Allah did not create human beings to choose good all along the way and humans who choose evil all the time as there are those of goodness who fall into evil at times and those who choose to do evil who might do good for once. The human was not created to choose absolute goodness or absolute evil that is why at times we forget and lack consciousness, or we transgress, and so long as the worshipper is faced by sins Allah the Almighty decreed repentance so that the worshipper does not give up on Allah's mercy and always repent and return to Allah and wisdom has it that (maybe a transgression leaves one broken and humble, better than obedience that leaves snobbishness and arrogance). And that is why when Adam landed on earth so to commence his mission in life, he did not have a single sin on his shoulders he sinned and Allah taught him words of repentance. Then he repented and Allah accepted his repentance.

And Allah the Almighty's saying: *{He is the Most Merciful and Most Forgiving}* the words most forgiving means that Allah does not take his worshippers with one single sin. That is because even if the Almighty forgave one sin of everyone of his worshippers he would have been the Most Forgiving. The amplification of this character comes from two angles, he first being that the act is repeated many times from a small number of people or from one person. or it happens once from a large number of people. Therefore, the amplification comes once in the event itself even if committed by one person and the other amplification comes in the act because the committers are a large number of people. Therefore Adam sinned once which requires Allah to be forgiving but Adam's children will be large in number so the amplification in number is required.

And Allah the Almighty's saying: *{He is the Most Merciful and Most Forgiving}* when a woman came to Omar Ibn al-Khattab screaming that her son was caught stealing and said to Omar that this was the first time her son commits theft, so Omar said to her: Allah is more Merciful with His worshippers than to take them by their first offence so he must have stolen before. And I challenge a criminal to have been caught the very first time he commits a crime.

The words Most Forgiving means that he observes once and twice and even three times, Allah overlooks His worshipper time after time, however of the worshipper

prolonged his transgression Allah will stop him at a limit and that is the meaning of forgiving. The Almighty is Forgiving by His Mercy as there are people who forgive you and continue to remind you of their forgiveness until such time that the one who was forgiven says: I wish you had not forgiven me and punished me instead of reminding me of your forgiveness every hour of every day. But the Almighty is Most Forgiving and Most Merciful He forgives the worshipper and with His mercy wipes off his sins.

---

***{We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve (38)}***

Allah the Almighty says in this verse: ***{We said: "Get down all of you from this place}*** and in Surat Taha the Almighty said ***{Said Get Down From Here}*** when Allah the Almighty spoke in the plural sense the speech was for all of Adam's children who were inside of him, He directed all of them to get down, Adam, Eve and their children. That is because every one of us until the day of Judgment in him or her has a piece of Adam and that is why our attention should be drawn to Allah the Almighty's saying:

***{And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam" (11)}***

Surat Al-Araf (7)

Here we observe that the speech is in the plural sense, so the Almighty did not say I created you then gave you shape then I told the angels to prostrate to Adam, Allah the Almighty wants to draw our attention to the fact that at the time of creation of Adam all his children were inside of him. He created them all and He pictured them all He then ordered the angels to prostrate to Adam. So were we all present? Yes we were in

Adam and that is why the Almighty says: **{Get Down All of You}** so that we realise that the speech for Adam and all his children until the day of Judgment.

On another occasion the Almighty says: **{Get Down (You Two) from Here All of You}** that is because the beginning of Adam's responsibility at that moment of landing on earth will start his mission in life and so long as there is a curriculum and implementation by a single person the responsibility becomes singular and plurality is not used here. The Almighty says: **{Get Down (Two of You) From Here All of You}** here we observe that the order to get down is directed to two people. Then the Almighty says **{All of You}** in the plural sense we say that so long as this is the beginning of the imposition of duty there are two sides who will face one another the first side is Adam and his pair, and the second side is satan. They are three, however, in the battle of faith they are two sides only Adam and his pair and their children are one team and satan is the other team it is as if Allah the Almighty wants to draw our attention to the fact that this landing is directly related to the curriculum and its implementation on earth. And in the curriculum Adam and Eve are insistent on obedience and satan is insistence on leading them to disobedience.

And in His saying the Almighty: **{then whenever there comes to you Guidance from Me}** here we observe that the Almighty after Adam had gone through the trial and fallen into transgression, Allah the Almighty taught him words of repentance and advised him that if he falls again to repent and Allah the Almighty will accept his repentance.

Therefore Allah the Almighty wants form Adam and Eve to inhabit the earth and start their mission on earth and Allah will direct them to good believing in His the Almighty's saying: **{then whenever there comes to you Guidance from Me}** guidance here has two meanings it either means the direction of good or the direction to the path that leads to good. And there is guidance in the form of assistance to having faith and an increase in it. Read the Almighty's saying:

**{While as for those who accept guidance, He increases their guidance and bestows on them their piety (17)}**

Surat Mohammed (47)

Guidance in this gracious verse means the guidance to the path which leads to good and that is why the Almighty says: **{and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve}**. What is fear and grieve? Fear is to expect harm coming to you and you have no ability to rid yourself of it so you become frightened of it. Grief is when you miss something that you desire and love and you wish for.

Allah the Almighty says in this verse: whosoever walked in the path of faith to which I have directed and brought down within my curriculum should not fear in that they will not miss any good so they are saddened for it that is because all the good is in Allah's curriculum so whomsoever follows the curriculum should not fear anything at all.

This directs us to an important social matter, as he who did not commit any offence would he be frightened? Never. As to the person who commits a crime would always be frightened because he is scared that he might be discovered and is eventually faced with harm which he has no ability to avoid. The straight person lives with no fear because fright is two types, either a guilt in which I am to blame and the person who follows a straight path does nothing to fear from or to be discovered or it may be a matter fallen on me by the will of my Creator and there must be a kind of wisdom behind it that I may realise and may not but I do accept it as whomsoever follows the guidance of Allah should not be frightened or saddened because he is not guilty of anything and did not contravene any law or deceive any person nor hide any crime so he is not frightened of anything. And if he was faced with a sudden incident his heart is at rest and assured and those who follow Allah are not scared and are not frightened for. And Allah the Almighty's saying: **{nor shall they grieve}** because he who lives in obedience to Allah's curriculum nothing will make him grieve that is because his will be in total submission to the will of his Creator so that everything that happens to him from Allah is good even if on the surface it does not seem to be so good. His (...) are all compatible and he is at peace with the universe and himself and the universe does not hear from him except remembrance of Allah and His obedience and

prayer. All of this is mercy as he is at peace with himself and at peace with his Lord and at peace with the society.

The society is always happy with the person who has faith and who does not corrupt the earth rather he does all that is good the believer is a blow of beauty that shines in the universe. A blessing and acceptance with all people and so long as the person is like that he will not lose what makes him happy at all. So if he is faced with incidents Allah has decreed upon him he receives them with nothing but thanks even if he does not know the wisdom behind them and be warned not to object to the judgment of Allah. Therefore he says: I thank you my Lord on all your judgments and your decrees, thanks in contentment with your decision and certainty in your wisdom.

Humans are excited by events but there is a difference between excitement for the incidents alone and excitement for incidents coupled by the wisdom of its creator. Therefore the Prophet [PBUH] taught us to be meticulous when he said: (that the eye may water and the heart may sadden and we do not say except what is acceptable to our Lord and we by your separation O Ibrahim are sad).

Observe how faith receives incidents the eye waters and the heart is not rock solid but there is within it some compassion and the heart is submissive to Allah appreciating His wisdom and will. Allah the Almighty does not want us to receive incidents with sadness alone but with sadness and faith together as Allah does not deny you to be sad but you should not separate the incident from the Creator and His wisdom in it. Therefore, when you go to the bones doctor he may break your bones so that he may cure them for you even if it hurts somewhat.

---