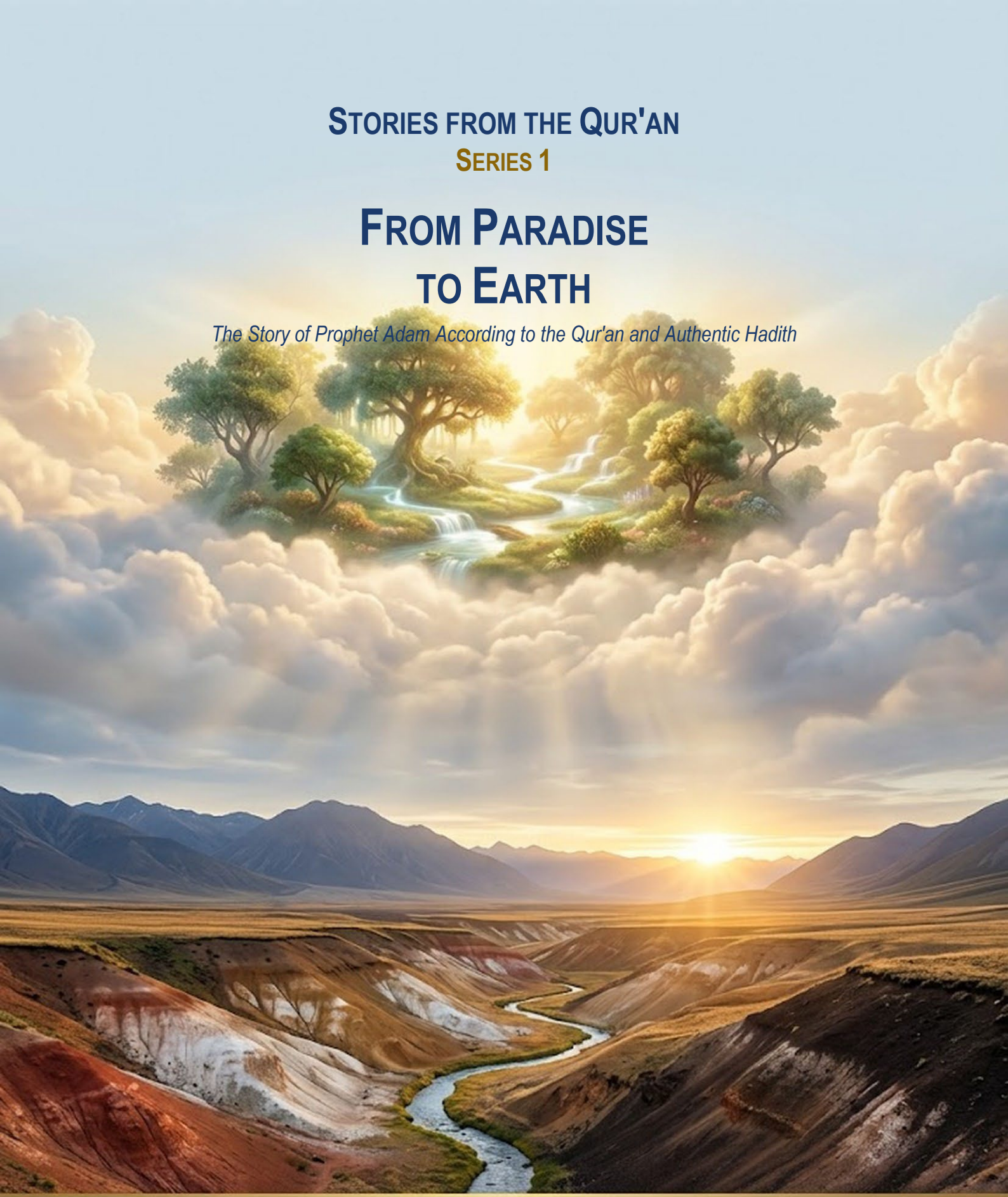
Stories from the Qur'an

Series 1

From Paradise to Earth

The Story of Prophet Adam According to the Qur'an and Authentic Hadith



Hj Che Alim Hj Che Haron
AK (Kelantan)
quranscience.my

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 1

FROM PARADISE TO EARTH

The Story of Prophet Adam According to the Qur'an and Authentic Hadith

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

"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."."

SURAH AL-A'RAF 7:23

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ACKNOWLEDGEMENT

All praise is due to Allah, the Lord who created Adam from clay, taught him the names of all things, and taught him the words by which to return to Him. Blessings and peace be upon the Messenger of Allah ﷺ, the master of the children of Adam — and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May Allah accept the repentance of our families as He accepted the repentance of our father Adam عَلَيْهِ السَّلَامُ, gather us again in our original home in Paradise, and make this knowledge ‘ilmun yuntafa‘u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict Prophet Adam عَلَيْهِ السَّلَامُ or any human being. It shows only **scenery**. At the top, **a radiant garden** floats behind soft clouds, with lush trees and **glistening streams**. Golden light from the garden descends gently through the clouds towards the earth.

Below stretches **a wide valley at dawn**. Its soil is layered in many colours: **red, white, brown and dark**, with a **small stream** flowing through it and mountains in the distance. **The garden above the clouds** symbolises Paradise, where Adam عَلَيْهِ السَّلَامُ and his wife were placed (2:35). **The light descending to the valley** symbolises the journey of ***"Go down…"*** (2:36) and the guidance promised to accompany mankind on earth (2:38).

The soil of different colours recalls the saying of the Messenger of Allah ﷺ that Adam عَلَيْهِ السَّلَامُ was created from a handful of earth taken from all of the earth, so his children came in many colours and temperaments (Jami' at-Tirmidhi 2955). **The light of dawn** is a beginning: the first day of mankind on earth, and the hope that the way back to that garden is always open. **The dark blue band** at the bottom, separated by **a fine gold line**, is the earth where we live, die and are resurrected (7:25), where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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FROM PARADISE TO EARTH

The story of Prophet Adam عَلَيْهِ السَّلَامُ is the story of the first human being, and it is also the story of every human being. It contains creation and honour, knowledge and trial, an enemy who swore to mislead, a slip, tears of repentance, and a long journey from Paradise to earth. The Qur'an tells it not as a bedtime tale, but so that we may know our origin, know our enemy, and know the way home.

The story is mentioned in **seven surahs**: Al-Baqarah, Al-A'raf, Al-Hijr, Al-Isra', Al-Kahf, Taha and Sad. Only one event is mentioned in **all seven**: the command to prostrate and the refusal of Iblis (Figure 1) — as if the Qur'an wants us never to forget the first sin committed against Allah: **arrogance**.

	Announced to the angels	Created from clay	Taught the names	Command to prostrate	Iblis refuses	Dwelling in Paradise	The forbidden tree	Repentance	Descent to earth
Al-Baqarah 2:30–39	✓		✓	✓	✓	✓	✓	✓	✓
Al-A'raf 7:11–25		✓		✓	✓	✓	✓	✓	✓
Al-Hijr 15:26–44	✓	✓		✓	✓				
Al-Isra' 17:61–65		✓		✓	✓				
Al-Kahf 18:50				✓	✓				
Taha 20:115–123				✓	✓	✓	✓	✓	✓
Sad 38:71–85	✓	✓		✓	✓				
Number of surahs	3/7	4/7	1/7	7/7	7/7	3/7	3/7	3/7	3/7

Figure 1: The events of the story of Prophet Adam عَلَيْهِ السَّلَامُ in seven surahs of the Qur'an (compiled from the text of the related verses).

The foundation of this story is the word of Allah comparing the creation of Prophet 'Isa عَلَيْهِ السَّلَامُ to the creation of Prophet Adam عَلَيْهِ السَّلَامُ. Both were created without a father; Adam عَلَيْهِ السَّلَامُ without a father or a mother. All by a single word: ***"Be!"***

SURAH ALI 'IMRAN 3:59

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾

Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.

Translation: Sahih International — quran.com/3:59

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THE METHOD OF THIS SERIES: ONLY THE QUR'AN AND AUTHENTIC HADITH

The stories of the prophets are often mixed with tales that come from the reports of the People of the Book, known as **Israiliyyat**. Some of them entered books of tafsir and children's storybooks, and came to be regarded as part of the true story. The Messenger of Allah ﷺ taught a balanced attitude towards such reports:

HADITH — SAHIH AL-BUKHARI, NO. 4485

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَقُولُوا {آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ} الآيَةَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The People of the Book used to read the Torah in Hebrew and explain it in Arabic to the Muslims. So the Messenger of Allah ﷺ said: **"Do not believe the People of the Book, nor disbelieve them. Say: {We believe in Allah and in what was revealed to us…} (to the end of the verse)."** (2:136)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from 'Uthman ibn 'Umar, from 'Ali ibn al-Mubarak, from Yahya ibn Abi Kathir, from Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Tafsir of Surah al-Baqarah, chapter {Say: We believe in Allah and what was revealed to us} (2:136), Hadith No. 4485.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4485

So the series **Stories from the Qur'an** holds to three principles. **First**, the stories are taken from the Qur'an and authentic Hadith only. **Second**, details not mentioned by the Qur'an and authentic Hadith are not included, even if they are well known. **Third**, archaeological findings are included only when they are truly solid and academically published. For Prophet Adam عَلَيْهِ السَّلَامُ, the reason there is no archaeological section is explained in Section 9.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

A SUCCESSIVE AUTHORITY ON EARTH

The story begins before Adam عَلَيْهِ السَّلَامُ was created, with an announcement before the angels.

SURAH AL-BAQARAH 2:30–33

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣١﴾

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

قَالُواْ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّيٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

Translation: Sahih International — quran.com/2:30-33

COMMENTARY ON VERSE 2:30 — THE KHALIFAH

First: The meaning of khalifah. ***"Indeed, I will make upon the earth a successive authority"***. Ibn Kathir explains that khalifah here means a people who succeed one another, generation after generation,

inhabiting and developing the earth. Mankind was created for the earth and entrusted to manage it according to the will of Allah. Tafsir Ibn Kathir 2:30

Second: The angels' question was not an objection. ***"Will You place upon it one who causes corruption therein and sheds blood"***? The scholars explain that the angels did not object to Allah. They asked to learn the wisdom, for they are creatures who ***"declare Your praise and sanctify You"***. Allah's answer was brief yet sufficient: ***"Indeed, I know that which you do not know"***.

COMMENTARY ON VERSES 2:31–33 — KNOWLEDGE THAT HONOURS

First: The names of all things. ***"And He taught Adam the names - all of them"***. Ibn 'Abbas رضى الله عنهما said that Adam عَلَيْهِ السَّلَامُ was taught the names of all things, even the smallest. In the long Hadith of intercession, people on the Day of Resurrection will come to Adam عَلَيْهِ السَّلَامُ and say: "You are the father of mankind; Allah created you with His hand, made the angels prostrate to you, and taught you the names of all things" (Sahih al-Bukhari 4476). Tafsir Ibn Kathir 2:31

Second: Knowledge as a sign of worthiness. The angels could not tell the names, and they said: ***"Exalted are You; we have no knowledge except what You have taught us"***. The first merit shown of Adam عَلَيْهِ السَّلَامُ was **knowledge**. So the honour of mankind begins with the knowledge Allah grants, and the manners of the knowledgeable are to acknowledge that all knowledge comes from Allah.

Third: The lesson for us. This announcement tells us that mankind was created for a purpose, not by chance. Before Adam عَلَيْهِ السَّلَامُ set foot on earth, his position as khalifah had already been decreed. The story of Paradise and the slip that follows is not a failure of Allah's plan, but part of the path to that purpose.

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CREATED FROM CLAY

The Qur'an names the material of Adam's عَلَيْهِ السَّلَامُ creation with several terms, each describing a stage.

SURAH AL-HIJR 15:26–29

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

And We did certainly create man out of clay from an altered black mud.

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾

And the jinn We created before from scorching fire.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud."

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

Translation: Sahih International — quran.com/15:26-29

SURAH SAD 38:71–72

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾

[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay."

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾

So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

Translation: Sahih International — quran.com/38:71-72

COMMENTARY — THE STAGES OF CLAY

The commentators gathered the terms used by the Qur'an: ***turāb*** (dust, 3:59), ***ṭīn*** (clay, earth mixed with water, 38:71), ***ṭīnin lāzib*** (sticky clay, 37:11), ***ḥama'in masnūn*** (altered black mud, 15:26) and ***ṣalṣālin***

kal-fakhkhār (dry clay like pottery, 55:14). These terms do not contradict one another; they describe earth passing through several stages until it became a complete body. Tafsir Ibn Kathir 15:26

SURAH AS-SAJDAH 32:7–9

ٱلَّذِىٓ أَحۡسَنَ كُلَّ شَىۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٍ ٧

Who perfected everything which He created and began the creation of man from clay?

ثُمَّ جَعَلَ نَسۡلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ٨

Then He made his posterity out of the extract of a liquid disdained.

ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٩

Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

Translation: Sahih International — quran.com/32:7-9

The verses of Surah As-Sajdah distinguish two ways of creation. Adam عَلَيْهِ السَّلَامُ was created **directly from clay**: ***"began the creation of man from clay"***. His descendants were created ***"out of the extract of a liquid disdained"***. Then both are united by the same gift: ***"breathed into him from His [created] soul"***, with hearing, vision and hearts. The verse closes with a gentle reproach: ***"little are you grateful"***. Tafsir Ibn Kathir 32:7

Then came the most honoured stage: ***"breathed into him of My [created] soul"***. A body from clay, a soul by the command of Allah. That is why a human being is always pulled in two directions: the pull of clay towards desire and the world, and the pull of the soul towards its Lord.

HADITH — JAMI' AL-TIRMIDHI, NO. 2955

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الْوَهَّابِ، قَالُوا حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الأَعْرَابِيُّ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الأَرْضِ فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الأَرْضِ فَجَاءَ مِنْهُمُ الأَحْمَرُ وَالأَبْيَضُ

وَالأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ ». قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه said: The Messenger of Allah ﷺ said: **"Indeed, Allah, Exalted is He, created Adam from a handful (of earth) that He took from all of the earth. So the children of Adam came according to the earth: among them are the red, the white, the black and what is in between; the gentle and the harsh; the bad and the good."** Abu 'Isa (al-Tirmidhi) said: This Hadith is hasan sahih.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Yahya ibn Sa'id al-Qattan, Muhammad ibn Abi 'Adi, Muhammad ibn Ja'far (Ghundar) and 'Abd al-Wahhab ath-Thaqafi, from 'Awf ibn Abi Jamilah al-A'rabi, from Qasamah ibn Zuhair, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Tafsir of the Qur'an, chapter on the Tafsir of Surah al-Baqarah, Hadith No. 2955. Also narrated by Abu Dawud (No. 4693).

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded sahih by Darussalam and Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:2955

SURAH AT-TIN 95:4

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

We have certainly created man in the best of stature.

Translation: Sahih International — quran.com/95:4

From lowly clay, Allah formed ***"man in the best of stature"*** (95:4). The honour of mankind is not in its material, but in the form Allah perfected, the soul Allah breathed, and the knowledge Allah taught. This is what Iblis failed to understand when he looked only at the clay.

This Hadith explains why the children of Adam differ in skin colour and temperament. The difference comes from different soil, not from different honour. It agrees with the word of Allah: ***"Indeed, the most noble of you in the sight of Allah is the most righteous of you"*** (49:13).

HADITH — SAHIH MUSLIM, NO. 2611

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ

اللَّهُ أَنْ يَتْرُكَهُ فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ يَنْظُرُ مَا هُوَ فَلَمَّا رَآهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لاَ يَتَمَالَكُ ».

TRANSLATION:

Anas رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When Allah fashioned Adam in Paradise, He left him for as long as Allah willed. Then Iblis began to circle around him, looking at what he was. When he saw that he was hollow, he knew that he had been created as a creature that would not be able to control itself."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaibah, from Yunus ibn Muhammad al-Mu'addib, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Hadith No. 2611a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2611a

Iblis observed the body of Adam عَلَيْهِ السَّلَامُ before the soul was breathed into it, and he saw a weakness: the body was hollow, needed food and drink, and could not fully control itself. Imam an-Nawawi explains that it means mankind is not protected from whispers and desires. From the very beginning, the enemy was already studying his target.

HADITH — SAHIH AL-BUKHARI, NO. 3326

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ الْمَلاَئِكَةِ، فَاسْتَمِعْ مَا يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ. فَقَالَ السَّلاَمُ عَلَيْكُمْ. فَقَالُوا السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَزَادُوهُ وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الآنَ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Allah created Adam, and his height was sixty cubits. Then He said: Go and greet that group of angels, and listen to how they reply to your greeting, for that will be your greeting and the greeting of your descendants. So Adam said: *As-salāmu 'alaikum*. They replied: *As-salāmu 'alaika wa raḥmatullāh*. They added *wa raḥmatullāh*. So whoever enters Paradise will be in the form of Adam, and the creation (of people) has continued to decrease (in height) until now."**

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Musnadi, from 'Abd ar-Razzaq ibn Hammam, from Ma'mar ibn Rashid, from Hammam ibn Munabbih, from Abu Hurairah رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the creation of Adam and his descendants, Hadith No. 3326. Also narrated by Muslim (No. 2841).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3326

COMMENTARY

This Hadith contains two lessons. **First**, the first words taught to mankind were **salam**: a prayer of peace and mercy. The greeting of salam we say every day is a direct inheritance from our father Adam عَلَيْهِ السَّلَامُ. **Second**, Adam عَلَيْهِ السَّلَامُ was created sixty cubits tall (about 27 to 30 metres if a cubit is estimated at 45 to 50 centimetres), and human height has continued to decrease since then. The people of Paradise will return to the original form and stature of Adam عَلَيْهِ السَّلَامُ.

The scholars mention that some matters in this Hadith belong to the unseen, which must be accepted because they come from the Messenger of Allah ﷺ with an authentic chain, even if we do not know their details. This is discussed again in the Archaeological Note in Section 9.

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THE ANGELS PROSTRATE AND IBLIS REFUSES

After Adam عَلَيْهِ السَّلَامُ was perfected, Allah commanded the angels to prostrate to him. All obeyed, except one.

SURAH AL-BAQARAH 2:34

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

Translation: Sahih International — quran.com/2:34

Surah Al-Baqarah mentions two qualities of Iblis in one verse: ***"He refused and was arrogant and became of the disbelievers"***. Refusal is born of arrogance, and arrogance leads to disbelief. Surah Al-A'raf then details the dialogue between Allah and Iblis.

SURAH AL-A'RAF 7:11–18

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾

[Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased."

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قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤

[Satan] said, "Reprieve me until the Day they are resurrected."

قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ ١٥

[Allah] said, "Indeed, you are of those reprieved."

قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦

[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path."

ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ١٧

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].

قَالَ ٱخۡرُجۡ مِنۡهَا مَذۡءُومٗا مَّدۡحُورٗاۖ لَّمَن تَبِعَكَ مِنۡهُمۡ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكُمۡ أَجۡمَعِينَ ١٨

[Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

Translation: Sahih International — quran.com/7:11-18

COMMENTARY ON VERSES 7:11–12 — A PROSTRATION OF HONOUR AND MISGUIDED LOGIC

First: A prostration of honour, not of worship. The scholars agree that the angels' prostration to Adam عَلَيْهِ السَّلَامُ was a prostration of honour and obedience to Allah's command, not worship of Adam عَلَيْهِ السَّلَامُ. Worship is for Allah alone; the One worshipped is Allah who commanded the prostration. Tafsir Ibn Kathir 2:34

Second: The first false analogy. ***"I am better than him. You created me from fire and created him from clay"***. Iblis compared the materials of creation and concluded that he was more honoured. Ibn Kathir quotes al-Hasan al-Basri and Ibn Sirin that the first to make qiyas (an analogy that rejects a clear text) was Iblis. He rejected a clear command with his own logic. Tafsir Ibn Kathir 7:12

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Third: Iblis blamed Allah. ***"Because You have put me in error"***. Iblis did not admit his fault; instead he attributed his error to Allah, then swore to block mankind ***"from before them and from behind them and on their right and on their left"***. Compare this attitude with that of Adam عَلَيْهِ السَّلَامُ in Section 6.

SURAH AL-HIJR 15:39–42

قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩

[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all."

إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ٤٠

Except, among them, Your chosen servants.

قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ٤١

[Allah] said, "This is a path [of return] to Me [that is] straight."

إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ٤٢

Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

Translation: Sahih International — quran.com/15:39-42

Fourth: Two weapons and one fortress. In Surah Al-Hijr, Iblis names his weapon: ***"I will surely make [disobedience] attractive to them on earth"***. He does not force; he **beautifies**. Sin is made to look beautiful, and obedience is made to look heavy. Yet Iblis himself admits his exception: ***"Your chosen servants"***, and Allah affirms: ***"Indeed, My servants - no authority will you have over them"***. The fortress against Iblis is sincerity in servitude.

SURAH AL-ISRA' 17:61–65

وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ قَالَ ءَأَسۡجُدُ لِمَنۡ خَلَقۡتَ طِينًا ٦١

And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

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قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾

[Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾

[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense."

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion."

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

Translation: Sahih International — quran.com/17:61-65

COMMENTARY ON VERSES 17:62–65 — THE TOOLS OF IBLIS

Surah Al-Isra' lists the tools of Iblis in detail. **First**, ***"incite [to senselessness] whoever you can among them with your voice"*** — every call that invites to sin. **Second**, ***"assault them with your horses and foot soldiers"*** — armies of jinn and men. **Third**, ***"become a partner in their wealth and their children"*** — wealth earned and spent unlawfully, and children raised far from Allah. **Fourth**, ***"promise them"***, while ***"Satan does not promise them except delusion"***. Yet the list ends: ***"And sufficient is your Lord as Disposer of affairs"***. Tafsir Ibn Kathir 17:64

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SURAH AL-KAHF 18:50

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۖ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

Translation: Sahih International — quran.com/18:50

COMMENTARY ON VERSE 18:50 — IBLIS WAS OF THE JINN

This verse explains the origin of Iblis: ***"He was of the jinn"***. Iblis was not a rebellious angel. Al-Hasan al-Basri said that Iblis was never an angel, not even for the blink of an eye. He was among the angels because of his worship, so the command included him. Tafsir Ibn Kathir 18:50

HADITH — SAHIH MUSLIM, NO. 2996

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدٌ أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « خُلِقَتِ الْمَلاَئِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ ».

TRANSLATION:

'A'ishah رضى الله عنها said: The Messenger of Allah ﷺ said: **"The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn Rafi' and 'Abd ibn Humaid, from 'Abd ar-Razzaq ibn Hammam, from Ma'mar ibn Rashid, from Ibn Shihab az-Zuhri, from 'Urwah ibn az-Zubair, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, Hadith No. 2996.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2996

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This Hadith distinguishes the three kinds of creation involved in this story: angels from light, jinn (including Iblis) from fire, and Adam عَلَيْهِ السَّلَامُ from what the Qur'an has described. Even angels created from light prostrated to a creature of clay, because what determines honour is the command of Allah, not the material of creation.

SURAH SAD 38:75–85

قَالَ يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ أَسۡتَكۡبَرۡتَ أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ٧٥

[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ وَخَلَقۡتَهُۥ مِن طِينٖ ٧٦

He said, "I am better than him. You created me from fire and created him from clay."

قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ٧٧

[Allah] said, "Then get out of Paradise, for indeed, you are expelled."

وَإِنَّ عَلَيۡكَ لَعۡنَتِيٓ إِلَىٰ يَوۡمِ ٱلدِّينِ ٧٨

And indeed, upon you is My curse until the Day of Recompense.

قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٧٩

He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٨٠

[Allah] said, "So indeed, you are of those reprieved."

إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ٨١

Until the Day of the time well-known.

قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٨٢

[Iblees] said, "By your might, I will surely mislead them all."

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إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾

Except, among them, Your chosen servants.

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾

[Allah] said, "The truth [is My oath], and the truth I say."

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

[That] I will surely fill Hell with you and those of them that follow you all together.

Translation: Sahih International — quran.com/38:75-85

In Surah Sad, Allah describes Adam عَلَيْهِ السَّلَامُ as ***"that which I created with My hands"*** — an honour not given to any other creature. Iblis still said: ***"I am better than him"***. Yet Allah gave a guarantee: Iblis has no power over ***"Your chosen servants"*** among the children of Adam.

HADITH — SAHIH MUSLIM, NO. 81

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلَهُ - وَفِي رِوَايَةِ أَبِي كُرَيْبٍ يَا وَيْلِي - أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"When the son of Adam recites a verse of prostration and prostrates, Satan withdraws weeping, saying: Woe to him! — in the narration of Abu Kuraib: Woe to me! — The son of Adam was commanded to prostrate and he prostrated, so Paradise is his; and I was commanded to prostrate and I refused, so the Fire is mine."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaibah and Abu Kuraib Muhammad ibn al-'Ala', from Abu Mu'awiyah, from al-A'mash, from Abu Salih Dhakwan, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 81a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:81a

This Hadith reveals the secret of Iblis' enmity. Every time a son of Adam prostrates, he is reminded of the moment he refused to prostrate. Our prostration is Iblis' repeated defeat. So whoever guards his prostration is completing what Iblis refused to do.

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DWELLING IN PARADISE WITH HIS WIFE

Allah placed Adam عَلَيْهِ السَّلَامُ and his wife in Paradise, with every blessing and one prohibition.

SURAH AL-BAQARAH 2:35

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿٣٥﴾

And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

Translation: Sahih International — quran.com/2:35

SURAH AN-NISA' 4:1

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

Translation: Sahih International — quran.com/4:1

COMMENTARY — A MATE FROM THE SAME SOUL

First: Created from Adam. ***"created from it its mate"***. The Qur'an does not mention the name of Adam's عَلَيْهِ السَّلَامُ wife; the name **Hawwa'** (Eve) comes from authentic Hadith. The purpose of her creation is stated in another verse: ***"that he might dwell in security with her"*** (7:189).

HADITH — SAHIH AL-BUKHARI, NO. 3331

حَدَّثَنَا أَبُو كُرَيْبٍ، وَمُوسَى بْنُ حِزَامٍ، قَالاَ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله

عليه وسلم « اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Enjoin one another to treat women well, for woman was created from a rib, and the most curved part of the rib is its upper part. If you try to straighten it, you will break it; and if you leave it, it will remain curved. So enjoin one another to treat women well."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Kuraib and Musa ibn Hizam, from Husain ibn 'Ali al-Ju'fi, from Za'idah ibn Qudamah, from Maisarah al-Ashja'i, from Abu Hazim al-Ashja'i, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the creation of Adam and his descendants, Hadith No. 3331. Also narrated by Muslim (No. 1468).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3331

Second: This Hadith is an exhortation to kindness, not a criticism. It opens and closes with the same command: ***"Enjoin one another to treat women well."*** Ibn Hajar al-'Asqalani explains that the Hadith encourages gentleness (***mudārah***) to win hearts, because that nature is how she was created, not a defect to be broken by force. Reflect also that the rib is the bone that protects the heart and lungs: close to the heart, and serving to protect.

SURAH TAHA 20:117–119

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿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."

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

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

وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

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

Translation: Sahih International — quran.com/20:117-119

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Third: The blessings of Paradise and an early warning. Allah told Adam عَلَيْهِ السَّلَامُ clearly that Iblis was his enemy and the enemy of his wife, then mentioned four blessings: ***"not to be hungry therein or be unclothed"***, and ***"you will not be thirsty therein or be hot from the sun"***. Four basic human needs — food, clothing, drink and shelter — are exactly what must later be earned with effort on earth.

HADITH — SAHIH MUSLIM, NO. 854

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ، - يَعْنِي الْحِزَامِيَّ - عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ « خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلاَ تَقُومُ السَّاعَةُ إِلاَّ فِي يَوْمِ الْجُمُعَةِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"The best day on which the sun rises is Friday. On it Adam was created, on it he was admitted into Paradise, and on it he was expelled from it. And the Hour will not be established except on a Friday."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Qutaibah ibn Sa'id, from al-Mughirah ibn 'Abd ar-Rahman al-Hizami, from Abu az-Zinad, from 'Abd ar-Rahman al-A'raj, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Friday Prayer, Hadith No. 854b.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:854b

The great events of this story — creation, entry into Paradise and expulsion from it — took place on a Friday. Every Friday is a weekly reminder of our origin and of the Day of Resurrection to come.

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THE WHISPER AND THE FORBIDDEN TREE

Iblis had sworn. Now he came with his subtlest weapon: the whisper.

SURAH AL-A'RAF 7:19–22

وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ١٩

And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."

فَوَسۡوَسَ لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ أَوۡ تَكُونَا مِنَ ٱلۡخَٰلِدِينَ ٢٠

But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١

And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."

فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢

So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

Translation: Sahih International — quran.com/7:19-22

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COMMENTARY ON VERSES 7:20–22 — THREE STEPS OF DECEPTION

First: A whisper promising something more. ***"Your Lord did not forbid you this tree except that you become angels or become of the immortal"***. Iblis did not say "Disobey!" He portrayed Allah's prohibition as something that blocks good, and sin as a path to perfection.

Second: A false oath. ***"Indeed, I am to you from among the sincere advisors"***. Iblis swore by Allah. Ibn Kathir quotes some of the scholars: "Whoever deceives us in the name of Allah, we will be deceived by him." The most dangerous enemy is the one who comes as an advisor. Tafsir Ibn Kathir 7:21

Third: Little by little. ***"So he made them fall, through deception"***. The word ***fa-dallāhumā*** carries the meaning of lowering little by little, like letting a bucket down into a well. Allah's prohibition was ***"do not approach this tree"*** — not merely "do not eat". The road to sin begins with "approaching".

SURAH TAHA 20:115

وَلَقَدۡ عَهِدۡنَآ إِلَىٰٓ ءَادَمَ مِن قَبۡلُ فَنَسِيَ وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا ١١٥

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

Translation: Sahih International — quran.com/20:115

SURAH TAHA 20:120–121

فَوَسۡوَسَ إِلَيۡهِ ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ لَّا يَبۡلَىٰ ١٢٠

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

فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ 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.

Translation: Sahih International — quran.com/20:120-121

COMMENTARY ON VERSES 20:115 AND 20:120–121

Allah describes what happened: ***"but he forgot; and We found not in him determination"***. In Surah Taha, Iblis' whisper is clearer: ***"the tree of eternity and possession that will not deteriorate"***. The

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same two desires are still used to tempt mankind today: **the desire to live forever** and **the desire for power**. Iblis called the forbidden tree "the tree of eternity"; in truth it led them out of the abode of eternity.

Notice too that the Qur'an does not name the kind of tree. Ibn Jarir at-Tabari, quoted by Ibn Kathir, explains that the correct position is to say it was a tree Allah forbade, without specifying its kind, because there is no authentic evidence about it, and knowing it brings no benefit. Tafsir Ibn Kathir 2:35

One more important point: in Surah Al-A'raf, all the verbs are in the **dual** form — both of them were whispered to, both ate, both covered themselves, and both sought forgiveness. In Surah Taha, the fault is attributed to **Adam** عَلَيْهِ السَّلَامُ: ***"And Adam disobeyed his Lord and erred"***. The Qur'an never blames Hawwa' alone, unlike the tales spread in the reports of the People of the Book.

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WORDS OF REPENTANCE

This is the moment that separates Adam عَلَيْهِ السَّلَامُ from Iblis. Both broke a command, but the paths they chose afterwards were completely different.

SURAH AL-BAQARAH 2:37

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

Translation: Sahih International — quran.com/2:37

SURAH AL-A'RAF 7:23

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

﴿٢٣﴾

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."

Translation: Sahih International — quran.com/7:23

COMMENTARY ON VERSES 2:37 AND 7:23 — WORDS FROM THE LORD

First: Those words are the prayer of 7:23. ***"Then Adam received from his Lord [some] words"***. Mujahid, Sa'id ibn Jubair, Abu al-'Aliyah and others explain that those words were the prayer: ***"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"***. Tafsir Ibn Kathir 2:37

Second: Repentance is also a gift from Allah. Adam عَلَيْهِ السَّلَامُ ***received*** those words from his Lord. Allah taught him how to repent, then Allah also accepted his repentance. So the very desire to repent is a sign of Allah's mercy.

Third: Three elements in the prayer. This prayer contains **admission** ("we have wronged ourselves"), **dependence** ("if You do not forgive us") and **fear** of loss. No excuses, no blaming others, no blaming destiny.

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SURAH TAHA 20:122

ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ ١٢٢

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

Translation: Sahih International — quran.com/20:122

This verse shows a beautiful ending: ***"Then his Lord chose him and turned to him in forgiveness and guided [him]"***. The mistake of Adam عَلَيْهِ السَّلَامُ was not the end of his story. It became a door to being chosen (***ijtibā'***), to accepted repentance and to guidance. Allah also says: ***"Indeed, Allah chose Adam"*** (3:33).

HADITH — SAHIH MUSLIM, NO. 2749

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ جَعْفَرٍ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"By the One in whose hand is my soul, if you did not sin, Allah would remove you and bring a people who would sin, then seek forgiveness from Allah, and He would forgive them."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn Rafi', from 'Abd ar-Razzaq ibn Hammam, from Ma'mar ibn Rashid, from Ja'far ibn Burqan al-Jazari, from Yazid ibn al-Asamm, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Repentance, Hadith No. 2749.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2749

This Hadith is not an encouragement to sin. It explains that human beings are creatures who can err, and Allah loves the servant who returns to Him. What destroys is not the mistake, but persisting in it like Iblis. This door remains open: ***"do not despair of the mercy of Allah. Indeed, Allah forgives all sins"*** (39:53).

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DESCENT TO EARTH

After the repentance was accepted, the command to go down to earth still stood. It was no longer merely a punishment, but the fulfilment of the role of khalifah announced from the beginning (2:30).

SURAH AL-BAQARAH 2:36

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

Translation: Sahih International — quran.com/2:36

SURAH AL-BAQARAH 2:38–39

قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve."

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾

And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.

Translation: Sahih International — quran.com/2:38-39

SURAH AL-A'RAF 7:24–25

قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

[Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."

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قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

Translation: Sahih International — quran.com/7:24-25

COMMENTARY — PROVISIONS FOR THE JOURNEY

First: An enmity that continues. ***"Descend, being to one another enemies"***. The enmity between mankind and Iblis began in Paradise and continues on earth until the Day of Resurrection.

Second: The earth is a temporary place. ***"And for you on the earth is a place of settlement and enjoyment for a time"***, and ***"Therein you will live, and therein you will die, and from it you will be brought forth"***. These three verbs sum up the whole human journey: living, dying and being resurrected.

Third: The promised guidance. ***"And when guidance comes to you from Me"***. Adam عَلَيْهِ السَّلَامُ was not sent down without a map. Allah promised guidance, namely revelation and the messengers, and whoever follows it — ***"there will be no fear concerning them, nor will they grieve"***.

SURAH TAHA 20:123–124

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ 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]."

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾

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.

Translation: Sahih International — quran.com/20:123-124

Surah Taha adds two opposing promises. For those who follow guidance: ***"will neither go astray [in the world] nor suffer [in the Hereafter]"***. For those who turn away: ***"he will have a depressed life"***. That constriction is not necessarily poverty; it may be a narrow heart despite abundant wealth.

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HADITH — SAHIH AL-BUKHARI, NO. 3409

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « احْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى أَنْتَ آدَمُ الَّذِي أَخْرَجَتْكَ خَطِيئَتُكَ مِنَ الْجَنَّةِ. فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالاَتِهِ وَبِكَلاَمِهِ، ثُمَّ تَلُومُنِي عَلَى أَمْرٍ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ ». فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « فَحَجَّ آدَمُ مُوسَى » مَرَّتَيْنِ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Adam and Musa argued. Musa said to him: You are Adam, whose mistake brought you out of Paradise. Adam said to him: You are Musa, whom Allah chose for His message and His speech; do you then blame me for a matter that was decreed for me before I was created?"** The Messenger of Allah ﷺ said: **"So Adam overcame Musa in argument,"** twice.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd al-'Aziz ibn 'Abdullah al-Uwaisi, from Ibrahim ibn Sa'd, from Ibn Shihab az-Zuhri, from Humaid ibn 'Abd ar-Rahman, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the death of Musa, Hadith No. 3409. Also narrated by Muslim (No. 2652).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3409

COMMENTARY — ADAM عَلَيْهِ السَّلَامُ AND MUSA عَلَيْهِ السَّلَامُ

How could Adam عَلَيْهِ السَّلَامُ argue by destiny? Is a sinner not forbidden from saying "it was destiny" to excuse himself? Imam an-Nawawi and the scholars explain that Adam عَلَيْهِ السَّلَامُ had repented and his repentance had been accepted. Musa عَلَيْهِ السَّلَامُ blamed him for the **calamity** of leaving Paradise, not for a sin already forgiven. So Adam عَلَيْهِ السَّلَامُ answered that the calamity had been decreed. Appealing to destiny is permitted when struck by calamity, but not to justify sins that have not been repented of.

This lesson is very close to our lives. When we err, we repent like Adam عَلَيْهِ السَّلَامُ. When calamity strikes, we accept it like Adam عَلَيْهِ السَّلَامُ. And we do not blame destiny for sins we still commit, because that is the way of Iblis: ***"Because You have put me in error"***.

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A MESSAGE TO THE CHILDREN OF ADAM

After telling the story of our father, the Qur'an immediately turns to us with the call ***"O children of Adam!"***

SURAH AL-A'RAF 7:26–27

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

Translation: Sahih International — quran.com/7:26-27

COMMENTARY ON VERSES 7:26–27 — CLOTHING AND AN UNSEEN ENEMY

First: Clothing as a blessing. The story of Adam عَلَيْهِ السَّلَامُ tells of private parts exposed and the leaves of Paradise used to cover them. So the first call to the children of Adam is about clothing: clothing to cover, clothing as adornment, and ***"the clothing of righteousness - that is best"***.

Second: The same enemy, the same methods. ***"let not Satan tempt you as he removed your parents from Paradise"***. That enemy ***"sees you, he and his tribe, from where you do not see them"***. He does not rest, and his weapons are still the same: whispers, false promises, and small steps towards what is forbidden.

FOUR CALLS OF "O CHILDREN OF ADAM" IN SURAH AL-A'RAF

After the story of Adam عَلَيْهِ السَّلَامُ in Surah Al-A'raf, Allah calls ***"O children of Adam!"*** four times in succession (7:26, 27, 31 and 35). The first two calls are explained above. The next two complete the message.

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SURAH AL-A'RAF 7:31

۞يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

Translation: Sahih International — quran.com/7:31

The third call: adornment for the mosque, and moderation. ***"take your adornment at every masjid"***, and ***"eat and drink, but be not excessive"***. The story of Adam عَلَيْهِ السَّلَامُ began with a prohibition of one tree amid overflowing blessings. His message to his children is still the same: enjoy what is lawful, and do not transgress the limits. Tafsir Ibn Kathir 7:31

SURAH AL-A'RAF 7:35–36

يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي فَمَنِ ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٣٥

O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٣٦

But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

Translation: Sahih International — quran.com/7:35-36

The fourth call: follow the messengers. ***"if there come to you messengers from among you relating to you My verses"***. This is the fulfilment of the promise given to Adam عَلَيْهِ السَّلَامُ on his descent to earth (2:38). Notice the quality of the wretched: ***"are arrogant toward them"*** — the same quality that destroyed Iblis.

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SURAH AL-A'RAF 7:172–173

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا
غَٰفِلِينَ ﴿١٧٢﴾

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا
فَعَلَ ٱلْمُبْطِلُونَ ﴿١٧٣﴾

Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done."

Translation: Sahih International — quran.com/7:172-173

HADITH — JAMI' AL-TIRMIDHI, NO. 3076

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَىْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ أَىْ رَبِّ مَنْ هَؤُلاَءِ قَالَ هَؤُلاَءِ ذُرِّيَّتُكَ فَرَأَى رَجُلاً مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ مَا بَيْنَ عَيْنَيْهِ فَقَالَ أَىْ رَبِّ مَنْ هَذَا فَقَالَ هَذَا رَجُلٌ مِنْ آخِرِ الأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ. فَقَالَ رَبِّ كَمْ جَعَلْتَ عُمُرَهُ قَالَ سِتِّينَ سَنَةً قَالَ أَىْ رَبِّ زِدْهُ مِنْ عُمُرِي أَرْبَعِينَ سَنَةً. فَلَمَّا انْقَضَى عُمُرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ أَوَلَمْ يَبْقَ مِنْ عُمُرِي أَرْبَعُونَ سَنَةً قَالَ أَوَلَمْ تُعْطِهَا ابْنَكَ دَاوُدَ قَالَ فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ ». قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"When Allah created Adam, He wiped his back, and from his back came every soul of his descendants that He would create until the Day of Resurrection. He placed between the eyes of each person among them a gleam of light, then He showed them to Adam. Adam said: O my Lord, who are these? He said: These are your descendants. Adam saw a man among them whose gleam between his eyes amazed him. He said: O my Lord, who is this? He said: This is a man from the last of the nations among your descendants; his name is Dawud. Adam said: O my Lord, how long a life have You given him? He said: Sixty years. Adam said: O my Lord, add forty years to him from my life. When Adam's life came to an end, the angel of death came to him. Adam said: Do I not have forty years of my life remaining? The angel said: Did you not give them to your son Dawud? So Adam denied, and his descendants deny; Adam forgot, and his descendants forget; and Adam erred, and his descendants err."** Abu 'Isa (at-Tirmidhi) said: This Hadith is hasan sahih, and it has been narrated through several routes from Abu Hurairah from the Prophet ﷺ.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abd ibn Humaid, from Abu Nu'aim al-Fadl ibn Dukain, from Hisham ibn Sa'd, from Zaid ibn Aslam, from Abu Salih Dhakwan, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Tafsir of the Qur'an, chapter on the Tafsir of Surah al-A'raf, Hadith No. 3076.

GRADE: SAHIH — Imam at-Tirmidhi graded it hasan sahih; graded hasan by Darussalam and sahih by Shaykh al-Albani.

Source: https://sunnah.com/tirmidhi:3076

COMMENTARY — THE COVENANT AND FORGETFULNESS

Verse 7:172 and this Hadith describe an event before we were born: all the descendants of Adam عَلَيْهِ السَّلَامُ were brought forth and testified that Allah is their Lord. The fitrah of tawhid is planted in every soul.

This Hadith also explains the word of Allah ***"but he forgot"***. Adam عَلَيْهِ السَّلَامُ forgot, and his descendants forget. That is why Allah sent messengers and revealed books as ***dhikr*** — a reminder. We are not blamed for forgetfulness, but we are required to return when reminded.

HADITH — SAHIH AL-BUKHARI, NO. 3334

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ، يَرْفَعُهُ « أَنَّ اللَّهَ، يَقُولُ لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ

شَيْءٍ كُنْتَ تَفْتَدِي بِهِ قَالَ نَعَمْ. قَالَ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لاَ تُشْرِكَ بِي. فَأَبَيْتَ إِلاَّ الشِّرْكَ ».

TRANSLATION:

Anas رضى الله عنه narrated, attributing it to the Prophet ﷺ: **"Allah will say to the person in the Fire with the lightest punishment: If you owned everything on the earth, would you ransom yourself with it? He will say: Yes. Allah will say: I asked of you something easier than that while you were still in the loins of Adam: that you would not associate anything with Me, but you refused except to associate others with Me."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qais ibn Hafs, from Khalid ibn al-Harith, from Shu'bah ibn al-Hajjaj, from Abu 'Imran al-Jawni, from Anas ibn Malik رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the creation of Adam and his descendants, Hadith No. 3334. Also narrated by Muslim (No. 2805).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3334

This Hadith strengthens the meaning of verse 7:172. The covenant of tawhid was taken while we were still in the loins of Adam عَلَيْهِ السَّلَامُ. Shirk is a betrayal of that very first covenant, and no ransom on the Day of Resurrection can replace it.

SURAH AL-ISRA' 17:70

۞وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

Translation: Sahih International — quran.com/17:70

This story closes with an affirmation of honour: ***"And We have certainly honored the children of Adam"***. This honour is Allah's gift to all the children of Adam. It is preserved through taqwa, and it is ruined by following the footsteps of the enemy who refused to prostrate.

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SURAH YA-SIN 36:60–61

۞أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٦٠

Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy?

وَأَنِ ٱعۡبُدُونِيۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٦١

And that you worship [only] Me? This is a straight path.

Translation: Sahih International — quran.com/36:60-61

THE FIRST SON OF ADAM

The story of Adam عَلَيْهِ السَّلَامُ on earth did not end with himself. The first trial of his children was the first murder, and the Messenger of Allah ﷺ reminded us of the consequences of the sin that was begun:

HADITH — SAHIH AL-BUKHARI, NO. 3335

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الأَعْمَشُ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تُقْتَلُ نَفْسٌ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ ».

TRANSLATION:

'Abdullah (ibn Mas'ud) رضى الله عنه said: The Messenger of Allah ﷺ said: **"No soul is killed unjustly except that the first son of Adam bears a share of its blood, because he was the first to introduce killing."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Umar ibn Hafs ibn Ghiyath, from his father, Hafs ibn Ghiyath, from al-A'mash, from 'Abdullah ibn Murrah, from Masruq ibn al-Ajda', from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the creation of Adam and his descendants, Hadith No. 3335. Also narrated by Muslim (No. 1677).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3335

This Hadith teaches a great principle: whoever begins an evil bears a share of the sin of everyone who follows it. The same is true of good. The story of the two sons of Adam is mentioned in Surah Al-Ma'idah (5:27–31), and is explained in Series 2 of this collection.

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WHAT THE QUR'AN DOES NOT TELL

Many details of the story of Prophet Adam عَلَيْهِ السَّلَامُ that we often hear are in fact not found in the Qur'an or authentic Hadith. Some are Israiliyyat, some are folk tales. Guided by the Hadith of Sahih al-Bukhari 4485, we neither believe nor disbelieve them, but we do not make them part of the story we hold to be true. The following table compares some well-known stories with what revelation actually states.

POPULAR STORIES AND WHAT REVELATION STATES

THE POPULAR STORY	WHAT THE QUR'AN AND AUTHENTIC HADITH STATE
The forbidden tree was wheat, grapes, figs or an apple.	The Qur'an only says "this tree" (2:35) without naming its kind.
Iblis entered Paradise hidden in the mouth of a serpent or helped by a peacock.	Not in the Qur'an or authentic Hadith. The Qur'an only says Satan whispered to them (7:20; 20:120).
Hawwa' tempted Adam, so women are the cause of mankind's fall.	Both were made to slip (2:36) and both sought forgiveness (7:23); the fault is attributed to Adam (20:121).
Hawwa' was created while Adam was asleep.	The Qur'an says she was created from Adam (4:1); the details of the circumstances are not in authentic Hadith.
Menstruation and the pain of childbirth are punishments on women for Hawwa's fault.	The Messenger of Allah ﷺ said of menstruation: "This is something Allah has decreed for the daughters of Adam" (Sahih al-Bukhari 294) — a decree, not a punishment.
Every human is born carrying Adam's inherited sin.	Adam's repentance was accepted (2:37), and "no bearer of burdens will bear the burden of another" (53:38).
Adam descended in India or Sri Lanka and Hawwa' in Jeddah, then they met at 'Arafah.	The Qur'an only says "the earth" (2:36; 7:24). No authentic text names the place.
Adam wept for hundreds of years until his tears became rivers.	No authentic source. The Qur'an says Adam received words, and his repentance was accepted (2:37).

The verse quoted in the sixth row is the word of Allah: ***"That no bearer of burdens will bear the burden of another"*** (53:38). The Hadith on menstruation can be found at Sahih al-Bukhari 294.

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WHY THERE IS NO ARCHAEOLOGICAL FINDING IN THIS STORY

SURAH AL-KAHF 18:51

مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا ٥١

I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

Translation: Sahih International — quran.com/18:51

ARCHAEOLOGICAL NOTE: A STORY NO HUMAN WITNESSED

This series includes only archaeological findings that are solid and academically published. For the story of Prophet Adam عَلَيْهِ السَّلَامُ, **no archaeological finding can be authentically linked** to its events. The creation of the first human, Paradise, the prostration of the angels and the whispering of Iblis are matters of the unseen. Allah Himself says that He did not make them ***"witness to the creation of the heavens and the earth or to the creation of themselves"*** (18:51).

Therefore, several popular claims are **not included** as evidence: marks like a footprint on the summit of **Sri Pada (Adam's Peak)** in Sri Lanka, which several other religions also claim as the footprint of their own figures; the **tomb of Hawwa'** in Jeddah; and various **tombs of Prophet Adam** عَلَيْهِ السَّلَامُ said to be in several different places. None of them has support from the Qur'an, authentic Hadith, or published archaeological research.

As for the height of sixty cubits (Sahih al-Bukhari 3326), Ibn Hajar al-'Asqalani in ***Fath al-Bari*** himself noted that the remains of the dwellings of earlier nations, such as the homes of Thamud, do not show extremely great height, and he admitted that he had not found a satisfactory explanation for this. Such scholarly honesty is an example: authentic Hadith is accepted, and what is not yet known is acknowledged as not yet known, without inventing evidence.

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The Hadith of the creation of Adam sixty cubits tall, Sahih al-Bukhari 3326 (see its commentary in Fath al-Bari).
https://sunnah.com/bukhari:3326

FROM PARADISE TO EARTH, FROM EARTH TO PARADISE

The story of Prophet Adam عَلَيْهِ السَّلَامُ and the story of Iblis run side by side. Both were commanded, both disobeyed, but their outcomes were far apart. The difference lies in what they did after the mistake.

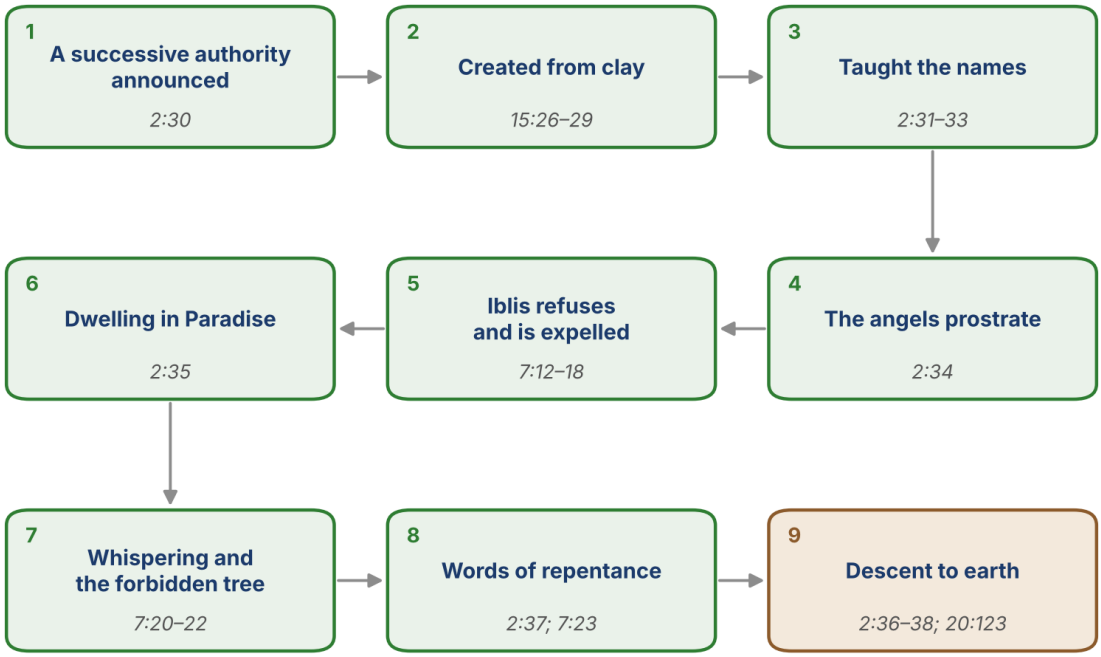


Figure 2: The sequence of events in the story of Prophet Adam عَلَيْهِ السَّلَامُ based on the verses of the Qur'an.

TWO PATHS AFTER A MISTAKE

THE PATH OF IBLIS	THE PATH OF PROPHET ADAM عَلَيْهِ السَّلَامُ
Refused and was arrogant (2:34)	Forgot and lacked determination, not defiance (20:115)
"I am better than him" (7:12)	"We have wronged ourselves" (7:23)
Blamed Allah: "Because You have put me in error" (7:16)	Blamed himself and sought forgiveness (7:23)
Asked for respite to mislead mankind (7:14)	Received words from his Lord to repent (2:37)
Expelled and cursed until the Day of Recompense (15:34–35)	Chosen, forgiven and guided (20:122)
Weeps when a son of Adam prostrates (Sahih Muslim 81)	His descendants who prostrate are promised Paradise (Sahih Muslim 81)

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LESSONS FROM THIS STORY

First: Our origin is one and honoured. We are all children of Adam عَلَيْهِ السَّلَامُ, created from the same earth though of different colours (Jami‘ at-Tirmidhi 2955), and honoured by Allah (17:70). There is no room to feel superior because of race or skin colour.

Second: Knowledge is the first honour. The first merit of Adam عَلَيْهِ السَّلَامُ shown before the angels was knowledge (2:31). The manners of the knowledgeable are to acknowledge that knowledge is from Allah (2:32).

Third: Arrogance is the first sin. The only event mentioned in all seven surahs is the refusal of Iblis to prostrate. The disease of “I am better than him” is still the cause of much corruption today.

Fourth: Know the enemy and his methods. Iblis promises eternity and power, swears as an advisor, and lowers his victims little by little (7:20–22; 20:120). Allah’s prohibition is “do not approach”, not merely “do not do”.

Fifth: A mistake is not the end. Adam عَلَيْهِ السَّلَامُ erred, then repented, then was chosen and guided (20:122). Allah loves the servant who returns to Him (Sahih Muslim 2749).

Sixth: The earth is a journey, not a destination. We live, die and are resurrected from the earth (7:25), and we are equipped with guidance (2:38). Paradise is the original home of our father; following guidance is the way back there.

CONCLUSION

The story of Prophet Adam عَلَيْهِ السَّلَامُ begins with an announcement before the angels and ends with a call to every child of Adam. Between the two lies the most basic lesson about being human: we were created honoured, we can err, we have an unseen enemy, and we have a Lord who taught us the words to return to Him.

The journey of Adam عَلَيْهِ السَّلَامُ was from Paradise to earth. Our journey is the reverse: from earth to Paradise. The provision for it was taught on the very first day: ***“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”***. May Allah make us among the descendants of Adam عَلَيْهِ السَّلَامُ who prostrate, who repent, and who return to our original home. Amin.

In sha Allah, the series **Stories from the Qur’an** continues with the stories of the prophets and earlier nations, with the same method: the Qur’an, authentic Hadith, and solid archaeological findings only.

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Sahih Muslim 2996 (the creation of angels, jinn and Adam). https://sunnah.com/muslim:2996

Sahih al-Bukhari 294 (menstruation as Allah's decree for the daughters of Adam). https://sunnah.com/bukhari:294

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

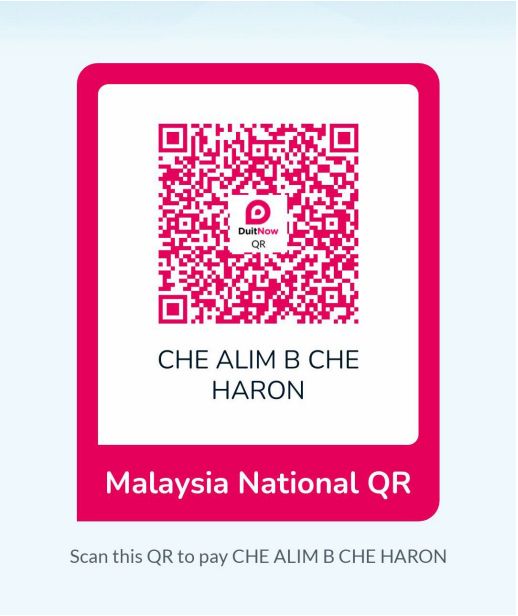
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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