

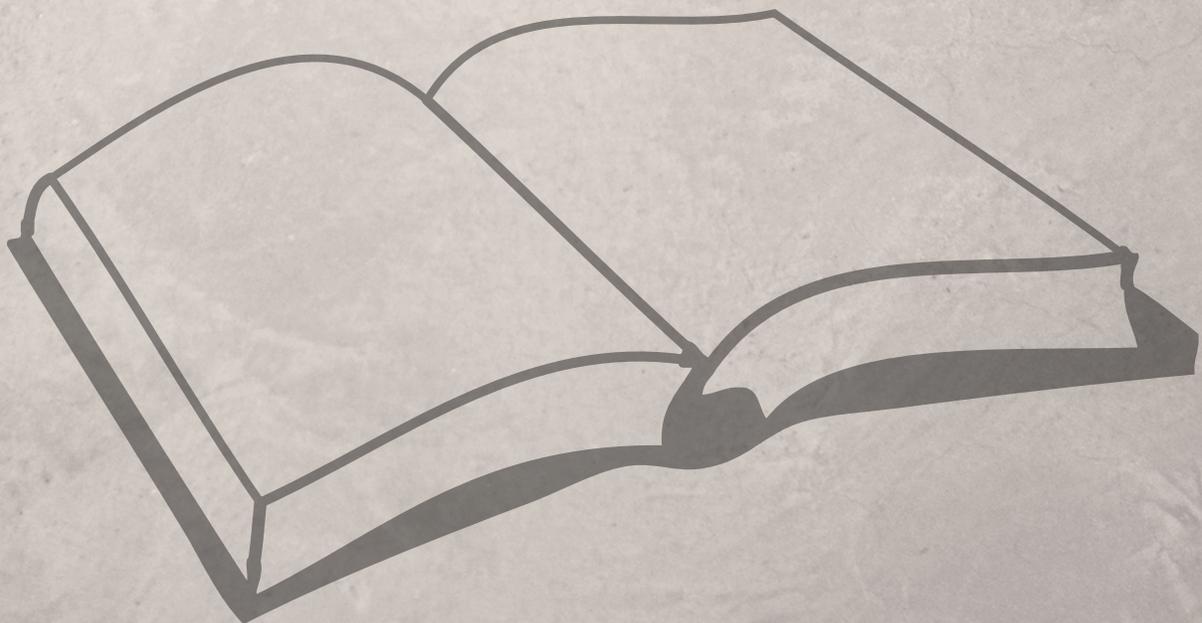
قصة آدم والملائكة
وفضل العلم

**THE STORY OF ADAM
& THE ANGELS
& THE VIRTUE OF KNOWLEDGE**

Ibn al-Qayyim

Miftah Dar as-Sa'aadah

Dar PDFs



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah ﷻ says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا
أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ
بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا
سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ (٣٢) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣) وَإِذْ قُلْنَا
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكٰفِرِينَ (٣٤)

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 exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know." (30) 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." (31) 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." (32) 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." (33) 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. (34)

[Surah al-Baqarah 2:30-34]

Ibn al-Qayyim رحمه الله said:

إن الله سبحانه لما أخبر ملائكته بأنه يريد أن يجعل في الأرض خليفة، قالوا له: { أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢) } [البقرة : ٣٠-٣٢] إلى آخر قصة آدم، وأمر الملائكة بالسجود له، فأبى إبليس فلعنه وأخرجه من السماء

When Allah ﷻ told his angels that He wanted to place on earth a human being with successive authority (khalifah), they said to him: {"Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know." (30) 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." (31) 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." (32)} until the end of the story of Adam. Allah ﷻ commanded the angels to prostrate to Adam [so they prostrated]. However, Iblees [who is from the Jinn] refused, so Allah cursed him and expelled him from paradise.



وبيان فضل العلم من هذه القصة من وجوه

أحدها: أنه سبحانه رد على الملائكة لما سألوا: كيف يجعل في الأرض من هم أطوع له منه؟ فقال: { **إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ** } فأجاب سؤالهم بأنه يعلم من بواطن الأمور وحقائقها ما لا يعلمونه، وهو العليم الحكيم، فظهر من هذا الخليفة من خيار خلقه، ورسله، وأنبيائه، وصالحى عباده، والشهداء، والصديقين، والعلماء، وطبقات أهل العلم والإيمان من هو خير من الملائكة، وظهر من إبليس من هو شر العالمين، فأخرج سبحانه هذا وهذا، والملائكة لم يكن لها علم لا بهذا ولا بهذا، ولا بما في خلق آدم وإسكانه الأرض من الحكم الباهرة

The virtue of knowledge is explained in this story in many ways:

Firstly, Allah ﷻ responded to the angels when they asked: How can He place on earth those who are more obedient to Him than them? Allah ﷻ said: **{Indeed, I know that which you do not know}**. He answered their question that He knows the apparent and unapparent affairs they do not know, and He is the All-Knowing, the All-Wise. From this human being will appear the best of His creation: His messengers, His prophets, the righteous of His servants, the martyrs, the truthful, the scholars, and the

different levels of the people of knowledge and faith; those who are better than the angels; and it became apparent from Iblees that he is the worst of the creation. So Allah ﷻ made evident the affair of Adam and Iblees, and the angels had no knowledge of this regarding Adam and Iblees or of the brilliant wisdom behind Adam's creation and his dwelling on the earth.



الثاني: أنه سبحانه لما أراد إظهار تفضيل آدم وتمييزه وفضله ميزه عليهم بالعلم، فعلمه الأسماء كلها ثم عرضهم على الملائكة فقال: { أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ } [البقرة : ٣١] جاء في التفسير أنهم قالوا: لن يخلق ربنا خلقا هو أكرم عليه منا، فظنوا أنهم خير وأفضل من الخليفة الذي يجعله الله في الأرض، فلما امتحنهم بعلم ما علمه لهذا الخليفة أقروا بالعجز، وجهل ما لم يعلموه، فقالوا: { سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ } [البقرة : ٣٢] فحينئذ أظهر لهم فضل آدم بما خصه به من العلم، فقال: { يَتَّادَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ } [البقرة : ٣٣] أقروا له بالفضل

Secondly, When Allah ﷻ wanted to make apparent Adam's preference, distinction, and virtue, He distinguished him from the angels with knowledge. Hence, He taught Adam all the names, then presented them to the angels and said: **{Inform Me of the names of these, if you are truthful}**. In the explanation of

these verses, the angels said: Our Lord will not create a creation that is more honorable to Him than us - so they thought that they were better than this human being whom Allah would appoint on earth. So when Allah ﷻ tested them with the knowledge of what He taught Adam, they acknowledged their deficiency and ignorance of what they did not know. 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}**. Then Allah displayed the virtue of Adam with the knowledge He bestowed upon him and said: **{"O Adam, inform them of their names." And when he had informed them of their names}**, they acknowledged his virtue.



الثالث: أنه سبحانه لما أن عرفهم فضل آدم بالعلم، وعجزهم عن معرفة ما علمه، قال لهم: { أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ } [البقرة : ٣٣]، فعرفهم سبحانه بالعلم، وأنه أحاط علما بظواهرهم وباطنهم، وبغيب السماوات والأرض، فتعرف إليهم بصفة العلم، وعرفهم فضل نبيه وكليمه بالعلم، وعجزهم عما آتاه آدم من العلم، وكفى به شرفا للعلم

Thirdly, When Allah ﷻ made known to the angels Adam's superiority in knowledge and their lack of knowledge regarding what He taught Adam, Allah ﷻ said to them: **{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}. So Allah ﷻ made them recognize this affair through knowledge, and that He encompassed all knowledge, that which is apparent and hidden, and the unseen of the heavens and the earth. So He caused them to come to this realization with knowledge and informed them of the virtue of His Prophet and the one whom He spoke to directly by way of knowledge and their deficiency regarding what was given to Adam of knowledge. This in itself exemplifies the eminence of knowledge.



الرابع: أنه سبحانه جعل في آدم من صفات الكمال، ما كان به أفضل من غيره من المخلوقات، وأراد سبحانه أن يظهر لملائكته فضله وشرفه، فأظهر لهم أحسن ما فيه وهو علمه، فدل على أن العلم أشرف ما في الإنسان، وأن فضله وشرفه إنما هو بالعلم

Fourthly, Allah ﷻ placed in Adam attributes of completion, such that he was better than the rest of the creation. Allah ﷻ wanted to show Adam's virtue and honor to His angels, so He revealed to them the best thing in Adam, which was his knowledge. Thus, Allah ﷻ indicates that knowledge is the most honorable thing in an individual and that a person's virtue and honor are only due to his knowledge.

[Miftah Dar as-Sa'aadah (1/224)]

Imam Abdur-Rahman Ibn Nasir as-Sa'di رحمه الله said:

We learn several things from these verses, which confirm that Allah ﷻ spoke and that He still speaks; He says whatever He wills and He speaks as He wills; and He is All-Knowing, Most Wise.

We also learn that if the wisdom behind some of the things that Allah ﷻ creates and some of the things that He commands is hidden to us, what we must do is surrender to Him, assume that it is our reasoning that is flawed, and affirm the wisdom of Allah ﷻ.

In these verses, we also see how Allah ﷻ cared about the angels and showed kindness to them by teaching them that which they did not know and pointing out to them that of which they were not aware.

These verses also teach us the virtue of knowledge from several angles:

For example, Allah ﷻ highlighted His knowledge and wisdom to His angels, and He highlighted to them the superiority of Adam, which was based on his knowledge; knowledge is the best characteristic that a person may have; and Allah ﷻ commanded the angels to prostrate to Adam as an honor to him, when his superiority in knowledge became clear to them.

From this passage we also learn that it is important to test others (by asking them questions first, before giving the answers,

instead of giving away information freely); if they are unable to answer when tested, then the one who is superior in terms of knowledge should tell them. This is more effective in proving the point.

We also learn from the contrast between the fathers of humanity and of the jinn; the superiority of Adam; the way in which Allah ﷻ honored him; the enmity of Iblees towards him; and other lessons.

[Taysir al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan]

والله أعلم
وصلَّى الله وسلَّم على عبده ورسوله محمَّدٍ، وآله وصحبه أجمعينَ

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