

Explanation of Al-Baqarah Surah Verses: 31-39

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{وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ}

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." (Al-Baqarah 2:31)

Allah [Exalted be He] has taught His prophet Adam, the father of humans, the names of everything, then He displayed those things to the angels and asked them to tell Him their names if they, truly, have knowledge of things.

{قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ}

"They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (Al-Baqarah 2:32)

They (i.e. the angels) said (admitting their incapability):

Subhaanaka (Glory be to You) which means: we glorify You in a way that none can ever attain anything of Your Knowledge except that which You will.

"it is You, the All-Knower, the All-Wise.":

Al-Aleem (the All-Knower): He Who has the vast comprehensive knowledge of everything that happened and that which will happen of His deeds and the deeds of His creatures.

Al-Hakeem (the All-Wise): He Who has the perfect wisdom. And wisdom means: placing the thing in its proper place. There is also another meaning for The Hakeem: He Who has the perfect power and control.

{قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ}

"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 Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" (Al-Baqarah 2:33)

Allah [Exalted be He] said: "O Adam! Tell the angels about the names of the things that I have displayed to them."

When Adam told the angels about the names, Allah [Exalted be He] said to the angels, admonishing: "I have told you that I know what have been concealed from you of the heavens and the earth. And I know, in addition to My knowledge of the unseen in the heavens and the earth, what you reveal by your tongues and that which you hide within your inner selves, so nothing can be concealed from Me.

Ibn Katheer (may Allah have mercy upon him) said: "In this position Allah [Exalted be He] has mentioned the preference and nobility of Adam over the angels as He favored him with the knowledge of the names of everything. This took place after the angels' Sujud (prostration) to Adam, but Allah has advanced this chapter to suit what came between the position of nobility of Adam and the angels' unawareness of the wisdom behind creating the kaleefah, when they asked about that, so Allah told them that He knows that which they do not know."

{ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ }

"And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblîs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (Al-Baqarah 2:34)

"We said to the angels": i.e. Allah [Exalted be He] said to His angels and "We" the plural form is used for glorification.

"Prostrate yourselves before Adam.": Allah [Exalted be He] commanded His angels to prostrate themselves before Adam (peace be upon him). All of them obeyed and prostrated except Iblîs. Therefore the obedience was for Allah and the prostration was for Adam, so Allah honored him by this prostration. Imam At-tabaree said:"The angels' prostration to Adam was an honor to him and obedience to Allah, yet it was not a kind of worship to him."

"except Iblîs (Satan), he refused and was proud": "Iblîs": is the father of Jinn likewise Adam is the father of mankind. "Proud": i.e. he was too proud and arrogant to prostrate before Adam.

"and was one of the disbelievers": i.e. he became a disbeliever because he refused to prostrate out of his arrogance.

Imam At-tabaree (may Allah have mercy upon him) said (1/544, Hajar): "Although this is a report from Allah about Iblîs, it is also a scolding for the likes, of Iblîs, from among the humans who are proud to submit to Allah's commands, avoid what He warned against, and accept the rights that He has obligated for each other. From among those who were arrogant and proud to surrender to Allah's order and submit to His decree which made it obligatory upon them to fulfill the rights of others were the Jews and their rabbis (Jewish scholars) who used to live in and around Medina to which the Prophet (peace be upon him) has migrated. Those Jews and rabbis rejected the Prophet and belied him although they were well-aware of his characteristic features and knew that he was the last messenger of Allah. Yet, they were too proud to acknowledge his Prophethood and submit to his obedience. All of that was because of their transgression and hatred of him. Therefore Allah [Exalted be He] has scolded them by this report about Iblîs and how he refused to prostrate before Adam because of his (Iblîs) transgression and envy."

{وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ}

"And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zâlimûn (wrong-doers)." (Al-Baqarah 2:35)

The name of Adam's wife is Hawwaa' (Eve) as reported in the sound hadeeth which was narrated by Bukharee and Muslim on the authority of Abu Hurairah (may Allah be pleased with him) who said:

"Allâh's Messenger (peace be upon him) said: Had it not been for Bani Isra'il, food would not have become stale; and had it not been for Hawwaa' (Eve), a woman would never have acted unfaithfully toward her husband."

"but come not near this tree or you both will be of the Zâlimûn (wrong-doers).": "this tree": Allah [Exalted be He] pointed to a certain tree and He alone knows its type. However, the lack of this knowledge does not affect or harm us. "or you both will be of the Zâlimûn (wrong-doers).": i.e. if you eat from this tree you shall hurt yourself by committing the sin.

{فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ}

"Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity

between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (Al-Baqarah 2:36)

"Then the Shaitân (Satan) made them slip therefrom (the Paradise)": The Shaitân seduced Adam and Hawwaa' and urged them to eat from the tree so he was reason for slipping them from Paradise.

"and got them out from that in which they were": Allah, in fact, is The One Who got them out, but He ascribed it to the Shaitân because he was the cause for getting them out through his temptation. Ash-shanqitee (may Allah have mercy upon him), in " 'Adhwaa'ul bayan" (Surah: Ta-Ha), said:

"And know that there is a well-known ambiguity concerning the satanic insinuation to Adam and his wife as someone may say: "Allâh has got Iblîs out from Paradise disgraced and expelled, so how could he return back to the Paradise so as to insinuate to them?". The interpreters (Mufasssirun of Qur'an) have also mentioned the story of the snake and that Iblîs entered into the snake's body and the latter entered the Paradise while the angels who are the guardians of Paradise did not notice that. However, all of that is from among the *Isra'eeliyyat* (Israelites' reports) and, in fact, there is no ambiguity concerning that because Iblîs might have stood outside the Paradise near its edge so as he could make Adam hear his insinuation or because of the possibility that Allah has let Iblîs enter Paradise in order to examine Adam and his wife. Yet it was not for the honor of Iblîs. So, this is not impossible and the Qur'an has told us that Iblîs talked to Adam and swore to them so as they ate from the tree."

"We said": i.e. Allah [Exalted be He] said.

"Get you down, all,": The address is for Adam, Eve and Iblîs.

"with enmity between yourselves.": Satan is the enemy of Adam and Eve.

"... and an enjoyment for a time.": i.e. until the last hour comes and not for ever.

{قَتَلَقَىٰ آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ}

"Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful." (Al-Baqarah 2:37)

Allah [Exalted be He] granted Adam Words of repentance and Adam accepted them and repented to his Lord. So, Allah accepted Adam's repentance and forgave him. Those Words are Allah's say: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the

losers."

"Verily, He is the One Who forgives (accepts repentance), ": "Attawwaab" means: He accepts repentance from His slaves a lot; and His forgiveness is through guiding them to repent and accepting that repentance.

"the Most Merciful.": Mercy is for believers only.

Definition of Tawbah (repentance):

Tawbah lingually means: returning back and legally means: the returning back from the sin to the obedience of Allah.

Tawbah Ruling: It obligatory at once for Allah [Exalted be He] says: "O you who believe! Turn to Allâh with sincere repentance!" and for other evidences.

Tawbah Conditions:

- 1- Abandoning the sin.
- 2- To regret what has happened.
- 3- To determinate sincerely not to go back to sin.
- 4- It has to be done within the time limit of the Tawbah which is before the agony of death and before the sun rises from the west.
- 5- To free himself from grievances of others and give back the rights to their owners.

{فُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ}

"We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." (Al-Baqarah 2:38)

"We said: "Get down all of you from this place (the Paradise),": i.e. Adam, Eve and Iblîs as proceeded and their descendents.

"then whenever there comes to you": i.e. if the guidance comes.

"Guidance from Me,": The revelation or inspiration of God to His prophets and messengers.

"and whoever follows My Guidance,": whoever follows what has been revealed through the books of Allah and what has been brought by the messengers.

"there shall be no fear on them": There shall be no fear on them on the day of resurrection as they shall be safe, away from the agonies of that day and away from the punishment of Allah [Exalted be He]. They shall not fear His torture because they obeyed Him in the day life.

"nor shall they grieve.": i.e. for what they have lost in the day life from among the pleasures and benefits.

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ}

"But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever." (Al-Baqarah 2:39)

"But those who disbelieve and belie": who deny My Ayât and belie My messengers.

"Our Ayât": Allah's proofs and evidences of His Lordship and Monotheism and what the messengers have come with.

Those who disbelieve and belie the Ayât shall be the inhabitants of the hellfire forever and shall not come out of it.