

{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 secret of the heavens and the earth? And I know that which ye disclose and which ye hide. (33)}

The Almighty wanted to respond to the comment by the angels with regards to the creation of Adam and his succession on earth, and Allah the Almighty in His wisdom what is hidden from them. Therefore they did not realise this wisdom. Before He created Adam and made him a successor on earth knew all that was going to happen to Adam and his children until the day of judgment. And even after the day of judgment, as to the angels they did know all this because that is not within the bounds of their duties. And as we said before: everything is made easy for whom he was created. Therefore Allah the Almighty wanted to give the angels a picture that they passed judgment on Adam either because of a previous creation that inhabited the earth or because you predicted the unseen. And both are incorrect that is why Allah the Almighty at that moment made Adam exclusive when compared to the angels and that is why he taught all the names of everything. He then asked the angels to inform Him of these names but they said: that all knowledge comes from Allah alone. And because Allah did not teach them all the names they did not know them so Allah asked Adam to inform them of these names so he did. But he did not tell them because he learned them of himself or from knowledge that he had himself rather he told them by Allah teaching of them to him. Therefore Allah the Almighty says:

{We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing. (76)}

Surat Yusuf (12)

Therefore, Adam's knowledge in the names was because of Allah's the Almighty's will. And this will alone was what made Adam at that time know what the angels did not know. Here the Just the Almighty replied to what the angels said in that Adam was going to corrupt the earth, so He reminded them in His saying: ***{Have I not told you that I know the unseen in the heavens and the earth}*** in that Allah alone is the one who knows the unseen and the unseen here is the absolute unseen because there is proportionate unseen. Someone might steal my wallet and I do not know who stole it

therefore it is an unseen matter to me. However, it is known to the person who stole the wallet, and to the person who facilitated the act of stealing. Or if a decision has been made to promote someone and that person is yet to know of that decision. That is proportionate unseen matter, is not considered to be totally unseen. The absolute unseen is the one without introductions that might give a hint of what is about to happen. That is the unseen which surprises you and all those around you as it is sudden, that type of unseen knowledge is only known by Allah alone. And His Almighty's saying: **{And I know that which ye disclose and which ye hide}** it gives us a reason to pause. Did the angels say to Allah the Almighty: **{Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee}** did they actually say this and openly, or did they say within themselves but did not utter it. Allah the Almighty's saying: **{ which ye hide }** gives us an indication that they might have kept this to themselves and said it in secret. And did not reveal it and in any event had they said it openly or said it in secret Allah knew it because Allah the Almighty knows everything, and we do not want for this point to raise a dispute, why? Because in both instances whether it was said in secret or openly the situation is equated with Allah the Almighty therefore, there is no need to argue and or dispute.

{And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever. (34)}

Allah the Almighty gave His orders to the angels to prostrate to Adam, and this issue took long arguments. Some people said: how is that the angels prostrate for other than Allah? and prostrating is for Allah alone. And others said: does prostrating to Adam mean that they worshipped him? Another group said: prostrating to other than Allah is not allowed under any circumstances. We say to those people: you did not understand the meaning. Allah the Almighty after He made Adam distinct by teaching him all the names, Allah asked them to prostrate to Adam and here we must understand that the prostration to Adam was submission to the orders of Allah and not worshipping Adam. Allah the Almighty ordered the angels to prostrate it was not

Adam who ordered them. Adam does not have the right to order them the order came from Allah and whomsoever obeyed Him is a worshipper and whosoever disobeyed Him is a transgressor. And whomsoever returned the order with another order was a disbeliever.

So that we understand what worship is we say: that worship is to obey the order of Allah and to avoid His prohibitions. So whatever Allah told me to do: I will do. And whatever He told me not to do I will not do. That is because worship is the obedience of the creation to His Creator in his allowances and prohibitions. And that is why when we perform pilgrimage we kiss the black stone in the Kabba, and we stone the rock that represents Satan in the city of Mina. We kiss one stone but stone the other. That is what is meant by worshipping Allah and following His curriculum. What He ordered us to do we do nothing is holy for us except His orders and His curriculum. The angels did not prostrate to Adam rather they prostrated to the order of Allah to prostrate to Adam. There is a big difference between prostrating o something and prostrating to the orders of Allah. To prostrate to the orders of Allah the Almighty does not mean a contradiction to the curriculum because the foundation is the obedience of Allah, so did all the angels prostrate to Adam? No but only those angels who have a mission with him, and this mission was clarified by Allah the Almighty in saying:

{Lo! there are above you guardians, (10) Generous and recording, (11) Who know (all) that ye do. (12)}

Surat Al-Infitar (82)

And His the Almighty's saying:

{He uttereth no word but there is with him an observer ready. (18)}

Surat Qaf (50)

And His Almighty's saying:

{And those who govern the event, (5)}

Surat Al-Naziat (79)

Therefore there are angels who record the deeds of a human being and every word he utters and every action he takes. They also write these actions, and there are ones who guard against Satan and ones who perform the decrees of Allah in earth. All those have a mission with the human being. However the order of prostration did not include those high up from the carriers of the thrown and guardians of the heavens and form others who do not have a mission with humans. Therefore when Satan refused to prostrate Allah the Almighty said to him:

{He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted? (75)}

Surat Sad (38)

The Almighty's saying: ***{art thou of the high exalted}*** meaning were you form the high angels. The ones who were not included in the order for prostration, therefore the order to prostrate to Adam, like Allah's order to us to prostrate towards the Kabba during the performance of prayers, we do not prostrate to the Kabba itself. We rather prostrate to Allah's order to prostrate to the Kabba. Therefore the angels who were included in the order to prostrate did so excluding Satan who refused to so and went against the order of Allah.

Some people say: Satan was not one of the ones who were ordered to prostrate. That is because the order included the angels alone and Satan is not an angel. However he is from the Jinn as the Quran tells us in His Almighty's saying:

{all save Iblis. He was of the jinn, so he rebelled against his Lord's command (50)}

Surat Al-Kahaf (18)

We say that because Satan is one of the Jinn this was what mad him disobey Allah's command to prostrate. Had Satan been one of the angels, and they are all compelled to obedience, he would have had to obey the order of Allah and prostrate. But because he is from the Jinn who have a choice in obeying or not and that is how he was able disobey the order of prostration.

Therefore those who understood from this verse that Satan is from the Jinn so he was not included in the order to prostrate, we say to them: that the Just the Almighty informed us of the nature of Satan so that we may understand from which door of he entered transgression. That he entered from the door of choice that is open to both humans and Jinns in this lifetime only, and had Allah the Almighty decided that Satan was going to be compelled into submission then he would not have been able to transgress. However his transgression came about because he is a type of creation with a choice and it was that choice awarded to him that he used to transgress. This is a fact that we must understand. And that is how Allah the Almighty replies to anyone who thinks that Satan was not included in the order to prostrate to Adam because he was from the Jinn. Allah the Almighty says:

{He said: What hindered thee that thou didst not fall prostrate when I bade thee? (12)}

Surat Al-Araf (7)

Satan's disbelief and his eternity in the hellfire was because he responded to the order with an order of his own. And said:

{save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay? (61)}

Surat Al-Israa (17)

Satan's presence amongst the angels who higher in status than him more reason for him to prostrate. And so long as the order to prostrate came from above then it is implemented on those who are lower in status.

Satan (a.k.a Iblis) was known to be the [...] of the angels and he used to walk with pride amongst them. This excessive pride and snobbishness is what made him fall into transgression, and because Satan was given a choice he was proud and snobbish in his choice to worship Allah. This was before he was driven by his pride and snobbishness to disobey Allah and that is why at the same moment that the order was made to prostrate to Adam, Satan objected and did not strive against himself to obey the order of his Creator. Satan's transgression was the peak of transgression that is because he responded to the order, of Allah the Almighty, with an order of his own and thought that he was better than Adam. He did not commit himself to obey Allah but went ahead to commit another transgression. So Allah ejected him from His mercy and made him stoned. And when Satan came to know that he was ejected from the mercy of Allah he asked Allah the Almighty to keep him until the day of judgment, Satan swore by the might of Allah that he will lure the children of Adam. He specified the places from which this luring will come from, so he said:

{Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee). (17)}

Surat Al-Araf (7)

We find that directions, in human terms, are six. Left and right, front and back, above and below. However Satan only mentioned four as to the last two the above and below he is unable to come from or even near. As to the below that is the place for prostration and submission to Allah. as to the above is the place from which prayers and worship is raised and these two places Satan cannot come near. That how we know that Satan did not just refuse to prostrate but he responded to the order with an order and that is the initial stage of disbelief. After that he continued in his transgression by promising Adam and his children to lure them away from the path of Allah.

{And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers. (35)}

After Allah the Almighty created Adam and ordered the angels to prostrate to him and Satan's transgression and disbelief occurred. Allah the Almighty wanted Adam to carry out his mission on earth but before that Allah made him enter a practical trial about the curriculum that humans were going to follow on earth, and the luring he was going to be subjected to by Satan. Allah the Almighty and out of His mercy did not want Adam to begin his mission in being on the basis of a mere theory, that is because there is a difference between theory and practice.

You might hear something with which you agree but when it comes to practice you do nothing about it. Therefore the period in which Adam lived in paradise was to implement the mission of worship on earth. So that when he went out on his mission he did not go out on a mere theory rather he came out with practical curriculum in which he was faced with do and not do. What is allowed and what is not, the luring of Satan and transgression. After that he learns how to repent to ask for forgiveness and returns to Allah and for the sons of Adam to know that Allah never closes His door in front of the transgressors, instead He opens the door of repentance. Allah the Almighty allowed Adam to live in paradise and some people said: that was the paradise in which the believers will live eternally in the hereafter. And some said that had Adam did not transgress against the order of Allah we would all be living in paradise, we say to them no. the paradise of the hereafter is for the hereafter and no human will live in for a period of time then is ejected out of it but it just like how Allah described to us that it is for eternity. Anyone who enters it lives in an eternal blessing.

Then what was the paradise in which Adam and Eve live? That was the trial paradise or the place in which the trial of implementing the curriculum of Allah. and if we read the Holy Qur'an we find that Allah the Almighty used the word heaven (a.k.a paradise) on heavens of the earth. Heaven (a.k.a paradise) (in Arabic Jana) comes from the word (Jin) and it means concealment. That is because it has plenty of trees which conceal who lives in it so no one can see them. Within it there is plenty

blessings that give its inhabitants life so they do not need to go outside it. We find Allah's words in the Qur'an:

{Lo! We have tried them as We tried the owners of the garden when they vowed they would pluck its fruit next morning, (17) And made no exception (for the Will of Allah); (18)}

Surat Al-Qalam (68)

And that was the story of the two brothers who used to own a garden from the gardens of the earth so they denied the rights of the poor and the orphans. So Allah took the fruits of this garden and burned all of its trees. And in Surat Al-Kahaf there is the story of the owner of two gardens in Allah's saying:

{Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage. (32)}

Surat Al-Kahaf (18)

And that is the story of a man whom Allah gave two gardens, so instead of thanking Allah the Almighty for this blessing he disbelieved and denied the fact of resurrection on the day of judgment and the accounting of our deeds. And in Surat Saba you will read about the people of Saba whom Allah guided to the right path but they preferred transgression and disbelief. Read Allah the Almighty's words:

{There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord! (15) But they were in denial, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree. (16) This We awarded them because of their ingratitude. Punish We ever any save the ingrates? (17)}

Surat Saba (34)

And that how we find that Allah the Almighty in the Qur'an used the word heaven on the heavens of the earth and not only the heavens of the hereafter (a.k.a paradise).

Therefore when Allah told Adam:

{Dwell thou and thy wife in the Garden (19)}

Surat Al-Araf (7)

This is not the heaven of eternity rather, it is a heaven where he will practice the implementation of the curriculum of Allah. Therefore it cannot be said: how did Satan enter paradise after he transgressed, that is because this was not the eternal garden of paradise. We must be very alert to this fact so that it is not said that Adam's transgression ejected mankind from the eternal paradise. That is because Allah the Almighty before He created Adam specified his mission and said:

{And when thy Lord said unto the angels: Lo! I am about to place a viceroy(30)}

Surat Al-Baqara (2)

Adam was created to be a successor on earth and whosoever was righteous from his children will enter the paradise of eternity in the hereafter. And whomsoever entered paradise shall live in eternal bliss.

The Almighty says: ***{and eat ye freely (of the fruits) thereof where ye will}*** Allah the Almighty extended the heaven in which Adam and Eve lived with all that is needed to continue their life. Exactly like He created all the blessings needed for the continuation of Adam's life and that of his children before the start of human life on earth. So Allah the Almighty gives in His Lordship status as it is He who created. And it is who brought from a vacuum, and He guaranteed them what is required for their living from water, food, air and endless blessing. Allah provided the heaven that Adam and Eve lived in with all the facilities required for the continuation of their life before they lived in it. Similarly He provided the earth with the same facilities before Adam

inhabited it. Therefore the Almighty's saying: **{O Adam! Dwell thou and thy wife in the Garden}** this is a training period for the implementation of the curriculum.

Dwelling is the place in which a person relaxes and returns to all the time. one might travel for long periods and all the countries that you pass through during your travels cannot be regarded as a place of dwelling until such time that you return to your own house. That is the place that a man returns to after working and becoming tired in his life and wherever he goes he returns again to the place in which he lives to relax and the Almighty's saying: **{come not nigh this tree}** is a completion of the curriculum as there are orders and prohibitions dos and donts: **{Dwell thou and thy wife in the Garden}** is an order: **{eat ye freely (of the fruits) thereof}** is an order, **{come not nigh this tree}** is a prohibition and that was the first curriculum teaching the human being the acceptance of Allah the Almighty's orders and prohibiting what He the Almighty prohibited us from doing. All divine messages and curriculums of Allah on earth are orders and prohibitions.

That is how the Almighty guaranteed life for Adam, and not just life but also enjoyment in that it is open and available without exhaustion. We also observe that what is allowed is plentiful and what is prohibited is very little, all that was in the garden from food and drink was open and available for Adam and no restrictions save for one thing and one thing only. One tree amongst thousands of trees found in the garden, one tree that was prohibited.

If you observe the curriculum of the heavens to the earth we find that Allah the Almighty has provided and allowed us countless blessings but restricted very little. What Allah prohibited us from the blessings of the earth is the very little just like in the garden of Adam where everything was available and open except for one thing only. If we observe the use of words we find that Allah talks about Himself using the plural sense in saying: **{We said O Adam}** because Allah is one but the use of the word (**We**) is for greatness of Allah.

Therefore every order which comes from Allah the Almighty uses the character of greatness and pride. That is because every act requires a number of characters to be present in order for it to be performed. Therefore if you wanted to do some act then that would require from you strength, knowledge, ability and wisdom so there are

many characters required for the performance of an act. However when the Almighty talks about the witnessing of monotheism He says: (It is I who is Allah) and He does not say: We are Allah, because He the Almighty wants monotheism so when we come to a position of monotheism He uses the singular approach the one and only one. As to what was said on occasions He comes with the Pride and Greatness approach. And read His Almighty's saying:

{We have built the heaven with might, and We it is Who make the vast extend thereof}. (47)}

Surat Al-Dharyiat (51)

And when the Almighty wanted to praise Prophet Ibrahim said: ***{That Ibrahim was a nation}*** what is the meaning of nation here? He means that Ibrahim was all encompassment of all the good characters that are not present in one person but in an entire nation. Characters of goodness can be found in a nation. So one person is known for truthfulness, the other in bravery and the other in patients. So Allah the Almighty wanted to say that Ibrahim was a nation in that he held all characters of good.

And in His saying ***{We said O Adam}*** Adam is the first of humans created by Allah and the act (***reside***) needs two elements: quietness and peace and that the meaning of the word reside. The same word was used in the Qur'an for the wife. And if the place in which you reside loses these two characters then it does not become a residence. The wife was named a residence in His Almighty's saying:

{And of His signs is this: He created for you helpmeets from yourselves that ye might find residence in them, and He ordained between you love and mercy (21)}

Surat Al-Room (30)

That is because quietness, mercy, blessing is available in a good wife and the Almighty says:

{and pray for them. Lo! thy prayer is an assuagement for them}

Surat Al-Tawba (9)

What is meant here is peace and tranquillity and mercy. A person wants for there to be in his house comfort after exhaustion and Allah the Almighty says: **{reside you with your pair}** He could have said reside with your pair as the doer of an action is always hidden in sentences (in Arabic). However He chose to make the doer of the act visible in the word (you) and we must observe that the word pair is used for a single and who is like him or her and that is why the feminine word was not used. That is because is an order from Allah to be performed, read Allah the Almighty's words:

{whoso doeth right, whether male or female, and is a believer (40)}

Surat Ghafir (40)

Therefore they are equal from this prospective. This paradise what did Allah the Almighty make available for Adam and his pair in it? Read Allah the Almighty's words:

*{It is (vouchsafed) unto thee that thou hungerest not therein nor art naked, (118)
And that thou thirstest not therein nor art exposed to the sun's heat. (119)}*

Surat Ta Ha (20)

These are the elements that Allah provided Adam and his pair in the paradise of the practical trial of belief and the imposition of duty. And that is how we can observe that the description given by Allah the Almighty for this paradise in that it is not the final paradise that because there was a duty imposed whilst Adam was in it. The order was **{Do not come near that tree}** and in the final paradise there are no duties. Allah the Almighty allowed Adam and Eve to eat from whatever they liked in paradise and in paradise there are plenty of types (**of everything**) that is why He said: **{where ye will}**.

You cannot bring a person one or two types (of fruit) and you ask him to eat from whatever he liked because of the limited choice provided and the little choice provided makes the person get bored, therefore there must be lots of types for there to be variety of choice.

Then came the order to forbid in Allah saying: **{Do not come near that tree}** in that do not come near its place. But did the Almighty not say do not from that tree? That is because the Almighty, out of His mercy on Adam and His wife, that He did not want them to fall into the desire for transgression. Therefore has He said do not eat from that tree then they would have been allowed to go near it and it would have attracted them by its beauty that they would have gone near its fruit and they would have been attracted by its smell and attractive colours. Luring will take place and they would have extended their arms and ate from that tree.

However, Allah the Almighty knows the human soul if it was forbidden from something and it was not allowed to go near it this would provide better protection so that would commit the act. So when Allah the Almighty did forbid alcohol He did not say you are not allowed to consume alcohol then we would have sat with those who consume it or we would have traded in it and all this is a type of luring to drink alcohol, but He said:

{O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. (90)}

This Holy verse made us not even go near the places where there is Alcohol so we do not sit with those who consume it, and we do not trade in it so that we do not fall into transgression. So if you see a place where there is alcohol stay away from it immediately so that you are not lured by its appearance drawing you to do the same. Allah the Almighty when talking about forbidden matters He says: avoid and do not go near (i.e. do not come around it) that is because if it was absent from your mind you will not think about it so you will not fall into doing it. And that is why the Prophet [PBUH] said:

(between what is allowed and what is forbidden matters similar and they are not known by many people so whosoever guarded himself against the similar matters then he would have remained clear from similar matters and whosoever committed a similar matter has fallen into forbidden matter just like a sheep herder who is homing around the sheep (which belong to another) and is just about to steal from it however for every property there is an observer and Allah is vigilant and observant of His forbidden matter).

Some people used to drink alcohol and say that it has not been forbidden and there is no clear text forbidding it as the word forbidden was not used before it. We say that the words (stay clear or avoid) is stronger than the word forbidden. In fact to stay clear and to avoid means that you should not even look at it.

People disagreed as to the type of this tree (in paradise) is a tree of apples, orange, grapes or otherwise. We say this is not what is meant by the verse rather what is meant by the verse is the order to forbid. That is because the curriculum of Allah allows certain things and forbids others.

And the Almighty's saying: **{ye become wrong-doers}** wrong doing is taking the rights of others. At times wrong doing can be performed against oneself, read Allah the Almighty's words:

{And those who, when they do an evil thing or wrong themselves, remember Allah (135)}

Surat Al-E-Imran (3)

How could a person wrong himself? A person can wrong someone else but he never wrongs himself because he wants to give it all that it desires. And that is exactly what wronging oneself is because he gave it a quick desire during this lifetime it may have lasted for hours only. On the other hand he denied it an eternal blessing in the hereafter so as if he wronged it by giving it an eternal torment and painful torture for a quick desire and enjoyment one that is disappearing and can never be ever lasting. There are people who sell their religion for their life, however the worst of the wrong

doers is the one who sells his religion for the life of another. so he bears false witness so to satisfy his superior, or to become closer to a person with authority or commits a crime. Therefore His Almighty's saying: {*ye become wrong-doers*} refers to those who wronged themselves by objecting to Allah's commands.
