

﴿ TAFSEER ﴾

Nida'aatul Quran Lil Insi Wal Jan Shaykh Muhammad Al-Malki (*hafidhahullaah*)

CLASS 2 • 09-27-2011
{Tafseer of Al-Baqarah 2:33}

INTRODUCTION

After praising Allaah and sending the salaam and salaams on the Messenger of Allaah – our leader Muhammad, his family, companions and followers in goodness to the Last Day, our teacher welcomed the dear brothers and sisters to a new session of the Tafseer Course - *Nidaa`aatul-Qur'aan lil-Insi wal-Jaan* (The vocative calling of the Qur'aan to mankind and Jinn). The class today will cover the second call in the Qur'aan which is in Suurah Al-Baqarah 2/33:

﴿ قَالَ يَتَادُمْ أَنبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ
السَّمَوَاتِ 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]

THE EXPLANATION

In this aayah, Allaah Ta'Aalaa calls Aadam (alayhis-salaam) and Aadam is the father of mankind. He was the first man Allaah Ta'Aalaa created. Aadam was of sixty (60) arm lengths in height and when Allaah created him He said to the angels:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allaah) said: "I know that which you do not know." [Al-Baqarah 2:30]

Ibn Katheer (Rahimahullaahu Ta'Aalaa) said: *Allaah Ta'Aalaa informs the children of Aadam with the blessings that He has bestowed upon them that He mentioned them before the angels even before He created them and their father too.*

Allaah Ta'Aalaa said (which means): **And (remember) when your Lord said to the angels ...** it means: "O Muhammad (sallallaahu `alayhi wa sallam), remember this and mention it to your people; that Allaah said to the angels ... **"Verily, I am going to place (mankind) generations after generations on earth."**... He is going to create a creation and assign them on the earth as *khalaf* – generation after generation.

The angels said, ... **"Will You place therein those who will make mischief therein and shed blood..."** and some of the scholars of tafseer said that the angels said this because they meant from this type of creation there will be those who shed the blood and destroy and bring destruction to the earth and to the creation. This was not an objection to Allaah nor was it a kind of envy towards mankind, rather it was because of what they knew about the other creations that destroy and shed blood. This question from them was only to know the wisdom behind creating this type of creation. In his tafseer, Ibn Katheer said that some of the people of knowledge mentioned that they said that because of what they saw from the creatures that lived on the earth before mankind which were the jinn - they destroyed and shed blood. Ibn `Abbaas (Radhiyyaalaahu `anhumaa) said that *Verily the first creation to live on the earth were the jinn, but they caused destruction on it and shed the blood and killed one another so Iblees and who were with him of the worshippers (Iblees was one of the great worshippers from the jinn) fought them until he chased them away to the islands in the middle of the seas and to the mountains. The Allaah created Aadam and sent him down to the earth and caused him to live there.*

The saying of Allaah Ta'Aalaa (which means): **"I know that which you do not know."** means that Allaah Ta'Aalaa knows everything and whatever He does has wisdom behind it. He creates only for a wisdom and that is why He showed them that He knows more than they can know.

He said (which means): ...**"O Adam! Inform them of their names..."** Zayd ibn Aslam said, *Aadam then said to them: "You are Jibreel, You are Meek`aal, you are Israfeel ..."* and he named all the names of the angels and the other creations up until he reached the crow. And Mujaahid said, *He told them the name of the pigeon, the crow and the name of everything.* This is from the blessing of Allaah that He bestowed on Aadam that he made him knowing the names of everything, by the word and command of Allaah, "Be!" - then and there he knew all the names of everything.

...and when he had informed them of their names... After he told them their names and the names of the other creations (which the angels knew the names of some of them but they did not know the names of most of them, but Aadam knew the names of everything and that was only by the command of Allaah, "Be!"), then Allaah Ta'Aalaa said to the angels (which means): **"Did I not tell you..."** it means, "from before I told 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?"**

And this O brothers and sisters, indicates and emphasizes the great knowledge of Allaah Subhaanahu wa Ta`Aalaa which surrounds everything and in it is the proof that Allaah Ta'Aalaa is the One Who

named everything. And in this is the proof that Aadam (‘alayhis-salaam) did not know the names of everything by experience and dealings, but by the command of Allaah. Whosoever Allaah Ta’Aalaa wills to make know and show him things in reality, Allaah will do that with him. This is clarified by the saying of Allaah ‘Azza wa Jal:

﴿...وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ...﴾

... So be afraid of Allaah; and Allaah teaches you.... [Al-Baqarah 2:282]

No one can have knowledge of everything- even Jibreel (‘alayhis-salaam) – the chief of the angels and the messenger of Allaah from amongst the angels to the messengers of Allaah from amongst mankind - he did not know except what Allaah Ta’Aalaa caused him to know.

Although Aadam (‘alayhis-salaam) knew all the names of all the creations of that time that Allaah Ta’Aalaa made him to know, he did not know and could not have known that Iblees was cheating him when he swore by Allaah that he was only from the sincere advisors to him when he commanded him to eat from that tree which he swore that Allaah Ta’Aalaa only forbade it from Aadam so that he wouldn’t live permanently in the Jannah.

Allaah Alone is the One who can know the secrets of the heavens and the earth and no one else. As Allaah said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ...﴾

Say: "None in the heavens and the earth knows the *Ghaib* (unseen) except Allaah
[An-Naml 27:65]

And as Allaah Ta’Aalaa told the Prophet (sallallaahu‘alayhi wa sallam) to say:

﴿...وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ...﴾

...If I had the knowledge of the *Ghaib* (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me... [Al-A`raaf 7:188]

And that is why from what has been affirmed in the Islaamic Creed that no one knows the Unseen but Allaah. Whoever claims to know the Unseen is a kaafir and out of the boundaries of Islaam. The Muslim rulers must imprison such a one and question him for three days - showing him the sword and if he persists to claim knowledge of the Unseen then he must be killed according to the ruling of apostasy.

Concerning the saying of Allaah Ta`Aalaa (which means): **...and I know what you reveal and what you have been concealing...** Ibn `Abbaas (Radhiyyallaahu `anhumaa) said: *It means that although I (Allaah) know the secrets of the heavens and the earth, yet I know what you reveal and what you conceal and nothing can be hidden from Me. It is all the same to Me (Allaah) - whether you hide it in your chest or declare it with your tongue.* And by that they proved that Allaah Ta`Aalaa knows our secrets and Allaah knows about us what we don't know about ourselves. Every Muslim must know that Allaah Ta`Aalaa knows everything so he must be sincere with Allaah Ta`Aalaa in all that he says and all that he does and all that he avoids. As verily, fearing Allaah means to acknowledge that Allaah sees you and monitors you - so one must fear Allaah in the hidden and the open. This is the `Aqeedah of the Muslim - Allaah Ta`Aalaa is with us by His Hearing, His Seeing and by His Power. When the Muslim knows that, he will worship Allaah in the best way as it came in the hadeeth when the Prophet (Sallallaahu`alayhi wa sallam) was asked by Jibreel about Ihsaan and he (Sallallaahu`alayhi wa sallam) said:

... أَنْ تَعْبُدَ اللَّهَ أَنْتَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

'It is that you worship Allaah as if you can see Him, And if you can't see Him (i.e. worship Him as if you see Him), then (knowing that) verily, He sees you.' [Saheeh Muslim]

This does not mean that mankind can see Allaah in this worldly life, but it means that one needs to monitor himself before Allaah. And as when the Prophet (Sallallaahu`alayhi wa sallam) advised Ibn `Abbaas (Radhiyyallaahu `anhumaa):

يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظَكَ أَحْفَظِ اللَّهَ بَجِدِّهِ بُجَاهَكَ

'O young man, I shall teach you some words [of advice]: Be mindful of Allaah and Allaah will protect you. [At-Tirmidhee]

Our Shaykh ended the class by making du`aa for the students, praising and thanking Allaah Ta`Aalaa and sending salaam and salaam on the Messenger of Allaah, his family and companions.

✧ End of Class Two ✧