

worship might be done that would not be done without the creation of these successive generations, such as jihad and so on; and so that the hidden potentials of the sons of Adam, both good and evil, might be demonstrated by means of testing them; and so that His enemies might be distinguished from His close friends, and His supporters from His opponents; and so that the hidden evil in the heart of Iblees, that was the main part of his character, might be made manifest – these are all great reasons, some of which, let alone all of them, would have been sufficient reason for that.

Because the statement of the angels was indicative of their feelings of superiority towards the successive generations that Allah was going to place on earth, Allah (ﷻ) wanted to explain to them the superiority of Adam so that they might acknowledge his status and see the perfection of Allah's wisdom and knowledge. So ﴿He taught Adam the names of all things﴾, and what these names applied to; in other words, He taught them words and meanings, to the extent that He taught them what to call large and small items.

﴿then He showed them﴾ that is, the things that were named ﴿to the angels﴾, as a test for them: would they know what these things were or not?

﴿and said: Tell me the names of these if you are right﴾, as you claim to be superior to these successive generations.

﴿They said: Glory be to You﴾ that is, it is not appropriate on our part to raise any objection to You or to go against Your command.

﴿we do not know anything﴾ whatsoever

﴿except what You have taught us﴾ by Your grace and kindness.

﴿verily You are the All-Knowing, Most Wise﴾; You encompass all things with Your knowledge, so nothing is hidden from You, even so much as a small ant or anything greater than that, on earth or in heaven.

The Most Wise is the One to Whom belongs perfect wisdom from which no creature is excluded; nothing of what He commands is beyond His wisdom. He has not created anything except for a reason