

and He has not commanded anything except for a reason. Wisdom means putting things in the appropriate place. So the angels recognised the wisdom and knowledge of Allah and acknowledged their own inability to know the slightest thing. They also acknowledged Allah's grace towards them and His teaching them that which they did not know.

Then Allah said: ﴿O Adam! Tell them the names of these [things]﴾ that is, the names of the things that Allah had shown to the angels but they were unable to name them.

﴿When he had told them their names﴾, it became clear to the angels that Adam was superior to them, and they clearly saw the wisdom and knowledge of the Creator in creating these successive generations.

﴿[Allah] said: Did I not tell you that I know what is unseen in heaven and on earth﴾. This refers to what is hidden from us, so we do not see it. If He knows what is hidden or unseen, it is more appropriate that He knows what is visible.

﴿and I know what you disclose﴾ that is, show openly ﴿and what you conceal﴾.

Then Allah (ﷻ) commanded them to prostrate to Adam, as a sign of honour and respect to him and as an act of obedience and worship to Allah (ﷻ). So they obeyed the command of Allah and they all hastened to prostrate, ﴿except Iblees; he refused﴾ to prostrate. He was too arrogant to obey the command of Allah and he looked down on Adam and said:

﴿...Should I prostrate before one whom You have created from clay?﴾
(*al-Isrā'* 17: 61)

This refusal and arrogance on his part stemmed from the disbelief that was a fundamental component of his character. At that point his enmity towards Allah and towards Adam, as well as his disbelief and arrogance, became clear.