

UNDERSTANDING THE QURAN
THEMES AND STYLE “
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CHAPTER 10:

ADAM AND EVE IN THE QURAN AND THE BIBLE

In Judaism, Christianity and Islam, Adam and Eve are the first human couple and foreparents of the human race, it is in the Bible, and the Qur'an, where accounts of their creation and lives appear. There is much in common between these accounts. They explain that Adam and Eve and the human race were created by God, sinned in the garden, saw their nakedness, and then came out of the garden, with enmity between Satan/the Serpent on the one hand, and the humans on the other, to live on earth. But the Bible and the Qur'an differ in their approach, the amount and type of information that they provide, and the objectives of the stories. These have consequences and bearings on the status of men and women, on the concept of God and the moral standing of human beings in this world and in their destiny beyond it.

Summary of the Texts

The Bible gives two different accounts of the creation of man in the Book of Genesis, the first in 1:26–31 **“²⁶ Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,^[a] and over all the creatures that move along the ground.”**

**²⁷ So God created mankind in his own image,
in the image of God he created them;
male and female he created them.**

²⁸ God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

²⁹ Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. ³⁰ And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

and the second, considered to be older, in
2:7 **⁷ Then the LORD God formed a man^[a] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.**
—5:5 **⁵ Altogether, Adam lived a total of 930 years, and then he died.**

Adam is also referred to in the New Testament writings of St. Paul

(1 Corinthians 15:22 as in the Adam all die, so in the Christ shall all be made alive,
45–47 ⁴⁵ Thus it is written, “The first man Adam became a living being”;^[e] the last
Adam became a life-giving spirit. ⁴⁶ But it is not the spiritual that is first but the
natural, and then the spiritual. ⁴⁷ The first man was from the earth, a man of
dust; the second man is from heaven.; **Romans 5** Death in Adam, Life in Christ

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man's sin. For the judgement following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of

grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass^[e] led to condemnation for all men, so one act of righteousness^[f] leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

) to explain the nature and scope of Christ's redemption of human beings.

The first Biblical account

In the first Biblical account, God decided to make man 'in Our own image, after Our likeness'. His purpose was that man would rule over the fish and birds and animals, and God blessed him to multiply. It is noted that God admired His creation: when God created each thing before man, we have the phrase 'God saw that it was good'. This is not repeated immediately after the creation of Adam, on the sixth day, but we do have the final statement that 'God saw everything He had made: it was very good'. It is also interesting that in this first account, God named every creation that He had made, terminology being very important from the beginning.

The second Biblical account

In the second Biblical account we find much more detail about Adam and Eve. God made man 'of the dust of the ground' and breathed into his nostril the breath of life, planted a garden East of Eden and placed man there. The Lord God made to grow every tree that was pleasant; the Tree of Life in the midst of the garden and the Tree of Knowledge of Good and Evil (there is a digression to mention the four rivers outside the garden). The Lord took the man and put him into the garden 'to dress it and to keep it', and commanded him:

**Of every tree thou mayst freely eat, but of the Tree of Knowledge of Good and Evil
thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die.**

genesis 2:16–17

In the second account, it is not good that the man should be alone: so God created a helpmeet for him, woman. The Lord created every beast of the field, and every bird of the air after the creation of Adam, and brought them to Adam to see what he would call them, and Adam 'gave names to every cattle, and to the fowl of the air', but still Adam could not find a 'helpmeet for him'. God caused Adam to sleep, and took one of his ribs and closed up the flesh in its place, and of the rib He made a woman and brought her to Adam. Adam said: 'This is now bone of my bone and flesh of my flesh: she shall be called woman.'

The serpent, which was subtle, asked the woman whether God had forbidden them to eat from every tree of the garden. She replied that they could eat, but that God had said: 'Of the tree which is in the midst of the garden ye may not eat, neither shall ye touch it, lest ye die.' The serpent tells her that they will not die, but on the contrary, if they eat it their eyes will be opened and they will be 'as gods, knowing good and evil'. So the woman ate of the tree (it is not clear which tree) and gave her husband 'and he did eat'. They became aware of their nakedness and when they heard the sound of God, walking in the garden, they hid. The penalty was for the serpent to crawl on its belly and eat dust to the end of its life, and enmity would be put between the offspring of the woman and the serpent. The penalty for the woman was that her pains would be multiplied in conception: 'in sorrow shalt thou bring forth children, and thy desire shall be to thy husband and he shall rule over thee.' As to Adam, he was told:

Because thou hast harkened unto the voice of thy woman and hast eaten of the tree, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou returnest to the ground, for out of it wast thou taken, for dust thou art and to dust shalt return.

genesis 3:17–19

And then Adam called his wife's name 'Eve' (Eve means life – the mother of all living).

The Lord said that man has become like one of us, knowing good and evil and that he might stretch his hand and eat from the tree of life and live for ever.

Therefore the Lord God expelled him from the garden to work on the earth from which he was taken.

genesis 3:23–4

Adam knew Eve and she conceived and bore Cain. It is interesting that this ‘knowledge’ came only after they left the garden. Then he knew her again and she bore Abel, and then Cain eventually killed Abel, and knew his woman who conceived his son Hanuk. Adam again knew his woman and she gave birth to Shith. Adam lived until he was 930, and following that there are lists of how long his children lived, etc.

In the Qur’an

The Qur’an, on the other hand, does not give a chronological account in the first chapter, but uses scenes from the story of Adam and Eve, distributed in different parts, and used for moral purposes within specific contexts. The creation of Eve is not linked to the narrative about the creation of Adam, but it is mentioned in separate sections of the Qur’an, and used for different purposes.² They vary in length, some over a page long, others only a few lines.

The first scene occurs in 2:30–39

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
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ
 مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
 فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
 قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know." And He imparted unto Adam the names of all things; then He brought them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true." They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art all-knowing, truly wise." Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [God] said: "Did I not say unto you, `Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all. that you would conceal'?" And when We told the angels, "Prostrate yourselves before Adam!" -they all prostrated themselves, save Iblis, who refused and gloried in his arrogance: and thus he became one of those who deny the truth. And We said: "O Adam, dwell thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers." But Satan caused them both to stumble therein, and thus brought about the loss of their erstwhile state. And so We said: "Down with you, [and be henceforth] enemies unto one another; and on earth you shall have your abode and your livelihood for a while!" Thereupon Adam received words [of guidance] from his Sustainer, and He accepted his repentance: for, verily, He alone is the-Acceptor of Repentance, the Dispenser of Grace. [For although] We did say, "Down with you all from this [state]," there shall, none the less, most certainly come unto you guidance from Me: and those who follow My guidance need have no fear, and neither shall they grieve; but those who are bent on denying the truth and giving the lie to Our messages - they are destined for the fire, and therein shall they abide.,

the second in 5:27-31

وَآتُلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ
لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ
لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِإِيدِي إِلَيْكَ لِأَقْتُلَنَّكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ
فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ

AND CONVEY unto them, setting forth the truth, the story of the two sons of Adam -how each offered a sacrifice, and it was accepted from one of them whereas it was not accepted from the other. [And Cain] said: "I will surely slay thee!" [Abel] replied: "Behold, God accepts only from those who are conscious of Him. Even if thou lay thy hand on me to slay me, I shall not lay my hand on thee to slay thee: behold, I fear God, the Sustainer of all the worlds. I am willing, indeed, for thee to bear [the burden of] all the sins ever done by me as well as of the sin done by thee: [but] then thou wouldst be destined for the fire, since that is the requital of evildoers!" But the other's passion drove him to slaying his brother; and he slew him: and thus he became one of the lost Thereupon God sent forth a raven which scratched the earth, to show him how he might conceal the nakedness of his brother's body. [And Cain] cried out: "Oh, woe is me! Am I then too weak to do what this raven did, and to conceal the nakedness of my brother's body?" - and was thereupon smitten with remorse.,

the third in 7:11-27

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ
قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ
قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ
قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ
قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
ثُمَّ لَا تَجِدُ فِيهِمْ وَمِنْ خَلْفِهِمْ وَمِنْ أَيْدِيهِمْ وَمِنْ بَيْنِ أَيْدِيهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ۖ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ
إِلَّا أَنْ تَكُونَا مَلَكَينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ
وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ
فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ
قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ
يَا بَنِي آدَمَ قَدْ أُنْزِلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا ۚ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ
يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا ۖ إِنَّهُ يَرَائِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Yea, indeed, We have created you, and then formed you; and then We said unto the angels, "Prostrate yourselves before Adam!" - whereupon they [all] prostrated themselves, save Iblis: he was not among those who prostrated themselves. [And God] said: "What has kept thee from prostrating thyself when I commanded thee?" Answered [Iblis]: "I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay." [God] said: "Down with thee, then, from this [state] -for it is not meet for thee to show arrogance here! Go forth, then: verily, among the humiliated shalt thou be!" Said [Iblis]: "Grant me a respite till the Day when all shall be raised from the dead." [And God] replied: "Verily, thou shalt be among those who are granted a respite." [Whereupon Iblis] said: "Now that Thou hast thwarted me," shall most certainly lie in ambush for them all along Thy straight way, and shall most certainly fall upon them openly as well as in a manner beyond their ken, and from their right and from their left: and most of them Thou wilt find ungrateful." [And God] said: "Go forth from here, disgraced and disowned! [And] as for such of them as follow thee - I will most certainly fill hell with you all! And [as for thee], O Adam', dwell thou and thy wife in this garden, and eat, both of you, whatever you may wish; but do not approach

this one tree, lest you become evildoers!" Thereupon Satan whispered unto the two with a view to making them conscious of their nakedness, of which [hitherto] they had been unaware; and he said: "Your Sustainer has but forbidden you this tree lest you two become [as] angels, or lest you live forever." And he swore unto them, "Verily, I am of those who wish you well indeed!" -and thus he led them on with deluding thoughts. But as soon as the two had tasted [the fruit] of the tree, they became conscious of their nakedness; and they began to cover themselves with pieced-together leaves from the garden. And their Sustainer called unto them: "Did I not forbid that tree unto you and tell you, 'Verily, Satan is your open foe'?" The two replied: "O our Sustainer! We have sinned against ourselves -and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!" Said He: "Down with you, [and be henceforth] enemies unto one another, having on earth your abode and livelihood for a while: there shall you live" - He added - "and there shall you die, and thence shall you be brought forth [on Resurrection Day]! O CHILDREN of Adam! Indeed, We have bestowed upon you from on high [the knowledge of making] garments to cover your nakedness, and as a thing of beauty: but the garment of God-consciousness is the best of all. Herein lies a message from God, so that man" might take it to heart. O children of Adam! Do not allow Satan to seduce you in the same way as he caused your ancestors to be driven out of the garden: he deprived them of their garment [of God-consciousness] in order to make them aware of their nakedness. Verily, he and his tribe are lying in wait for you where you cannot perceive them! Verily, We have placed [all manner of] satanic forces near unto those who do not [truly] believe; ,

Then 15:27-48

whereas the invisible beings We had created, [long] before that, out of the fire of scorching winds. And lo! Thy Sustainer said unto the angels: "Behold, I am about to create mortal man out of sounding clay, out of dark slime transmuted; and when I have formed him fully and breathed into him of My spirit, fall down before him in prostration! Thereupon the angels prostrated themselves, all of them together, Said He: "O Iblis! What is thy reason for not being among those who have prostrated themselves?" [Iblis] replied: "It is not for me to prostrate myself before mortal man whom Thou hast created out of sounding clay, out of dark slime transmuted!" Said He: "Go forth, then, from this [angelic state]: for, behold, thou art [henceforth] accursed, and [My] rejection shall be thy due until the Day

of Judgment!" Said [Iblis]: "Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!" Answered He: "Verily, so be it: thou shalt be among those who are granted respite till the Day the time whereof is known [to Me alone]." [Whereupon Iblis] said: "O my Sustainer! Since Thou hast thwarted me, I shall indeed make [all that is evil] on earth seem goodly to them, and shall most certainly beguile them-into grievous error - [all] save such of them as are truly Thy servants!" Said He: "This is, with Me, a straight way: verily, thou shalt have no power over My creatures- unless it be such as are [already] lost in grievous error and follow thee [of their own will and for all such, behold, hell is the promised goal. with seven gates leading into it, each gate receiving its allotted share of sinners. - VERILY, those who are conscious of God [shall find themselves in the hereafter] amidst gardens and springs, [having been received with the greeting,] "Enter here in peace, secure!" And [by then] We shall have removed whatever unworthy thoughts or feelings may have been [lingering] in their breasts, [and they shall rest] as brethren, facing one another [in love] upon thrones of happiness. No weariness shall ever touch them in this [state of bliss], and never shall they have to forgo it. ,

17:61-64

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا
 قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَآخْتَنَّكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا
 قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا
 وَاسْتَغْفِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ
 وَعِندَهُمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

AND LO! We said unto the angels, "Prostrate yourselves before Adam"- whereupon they all prostrated themselves, save Iblis. Said he: "Shall I prostrate myself before one whom Thou hast created out of clay?" (61) [And] he added: "Tell me, is this [foolish being] the one whom Thou hast exalted above me? Indeed, if Thou wilt but allow me a respite till the Day of Resurrection, I shall most certainly cause his descendants-all but a few-to obey me blindly! (62) [God] answered: "Go [the way thou hast chosen]! But as for such of them as shall follow thee - behold, hell will be the recompense of you (all), a recompense most ample! (63) Entice, then, with thy voice such of them as thou canst, and bear upon them with all thy horses and all thy men, and be their partner in [all sins relating to] worldly goods and children, and hold out [all manner of] promises to

them: and [they will not know that] whatever Satan promises them is but meant to delude the mind. (64)

18:50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ فَلَفِئَتْخِذُونَهُ
وَذُرِّيَّتَهُ أُولِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۖ بِئْسَ لِلظَّالِمِينَ بَدَلًا

AND [remember that] when We told the angels, "Prostrate yourselves before Adam," they all prostrated themselves, save Iblis: he [too] was one of those invisible beings, but then he turned away from his Sustainer's command. Will you, then, take him and his cohorts for (your), masters instead of Me, although they are your foe? How vile an exchange on the evildoers' part! (50)

20:116–126 **ARABIC** For [thus it was:] when We told the angels, "Prostrate yourselves before Adam!"- they all prostrated themselves, save Iblis, who refused [to do it]; (116)and thereupon We said: "O Adam! Verily, this is a foe unto thee and thy wife: so let him not drive the two of you out of this garden and render thee unhappy.(117) Behold, it is provided for thee that thou shalt not hunger here or feel naked, (118) and that thou shalt not thirst here or suffer from the heat of the sun." (119) But Satan whispered unto him, saying: "O Adam! Shall I lead thee to the tree of life eternal; and [thus] to a kingdom that will never decay?" (120) And so the two ate [of the fruit] thereof: and thereupon they became conscious of their nakedness and began to cover themselves with pieced-together leaves from the garden. And [thus] did Adam disobey his Sustainer, and thus did he fall into grievous error.(121) Thereafter, [however,) his Sustainer elected him [for His grace], and accepted his repentance, and bestowed His guidance upon him, (122) saying: "Down with you all from this [state of innocence, and be henceforth] enemies unto one another! None the less, there shall most certainly come unto you guidance from Me: and he who follows My guidance will not go astray, and neither will he be unhappy.(123) But as for him who shall turn away from remembering Me - his shall be a life of narrow scope and on the Day of Resurrection We shall raise him up blind." (124) [And so, on Resurrection Day, the sinner] will ask: "O my Sustainer! Why hast Thou raised me up blind, whereas [on earth] I was endowed with sight?" (125) [God] will reply: "Thus it is: there came unto thee Our messages, but thou wert oblivious of them; and thus shalt thou be today consigned to oblivion!" (126)

[For,] lo, thy Sustainer said unto the angels: "Behold, I am about to create a human being out of clay; **(71)** and when I have formed him fully and breathed into him of My spirit, fall you down before him in prostration!" **(72)** Thereupon the angels prostrated themselves, all of them together, **(73)** save Iblis: he gloried in his arrogance, and [thus] became one of those who deny the truth. **(74)** Said He: "O Iblis! What has kept thee from prostrating thyself before that [being] which I have created with My hands? Art thou too proud [to bow down before another created being], or art thou of those who think [only] of themselves as high?" **(75)** Answered [Iblis]: "I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay." **(76)** Said He: "Go forth, then, from this [angelic state] - for, behold, thou art henceforth accursed, **(77)** and My rejection shall be thy due until the Day of Judgment!" **(78)** Said [Iblis]: "Then, O my Sustainer, grant me a respite till the Day when all shall be raised from the dead!" **(79)** Answered He: "Verily, so [be it:] thou shalt be among those who are granted respite **(80)** till the Day the time whereof is known [only to Me]." **(81)** [Whereupon Iblis] said: "Then [I swear] by Thy very might: I shall most certainly beguile them all into grievous error – **(82)** [all] save such of them as are truly Thy servants!" **(83)** [And God] said: "This, then, is the truth! And this truth do I state: **(84)** Most certainly will I fill hell with thee and such of them as shall follow thee, all together!" **(85)**

There are some other verses that refer to individual scenes: 14:22–23 **ARABIC** And when everything will have been decided, Satan will say: "Behold, God promised you something that was bound to come true! I, too, held out [all manner of] promises to you -but I deceived you. Yet I had no power at all over you: I but called you-and you responded unto me. Hence, blame not me, but blame yourselves. It is not for me to respond to your cries, nor for you to respond to mine: for, behold, I have [always] refused to admit that there was any truth in your erstwhile belief that I had a share in God's divinity." Verily, for all evildoers there is grievous suffering in store. But those who shall have attained to faith and done righteous deeds will be brought into gardens through which running waters flow, therein to abide by their Sustainer's leave, and will be welcomed with the greeting, "Peace!",

36:60–64

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۚ أَفَلَمْ تَكُونُوا تَعْقِلُونَ
هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

Did I not enjoin on you, O you children of Adam, that you should not worship Satan – since, verily, he is your open foe (60) and that you should worship Me [alone]? This would have been a straight way! (61) And [as for Satan -] he had already led astray a great many of you: could you not, then, use your reason? (62) “This, then, is the hell of which you were warned again and again: (63) endure it today as an outcome of your persistent denial of the truth!” (64).

There are references to Adam and Eve in 4:1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O MANKIND! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!, 49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware. the parents of all human beings, and also in 7:189

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

IT IS HE who has created you [all] out of one living entity, and out of it brought into being its mate, so that man might incline [with love] towards woman. And so, when he has embraced her, she conceives [what at first is] a light burden, and continues to bear it. Then, when she grows heavy [with child], they both call unto God, their Sustainer, "If Thou indeed grant us a sound [child], we shall most certainly be among the grateful!" ...being created as the first married couple. given here a summary of some of the more important scenes, put together to form a continuous narrative.

In the first scene, readers are asked to remember the story:

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
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know." (30) And He imparted unto Adam the names of all things; then He brought them within the ken of the angels and said: "Declare unto Me the names of these [things], if what you say is true." (31) They replied: "Limitless art Thou in Thy glory! No knowledge have we save that which Thou hast

imparted unto us. Verily, Thou alone art all-knowing, truly wise." (32) Said He: "O Adam, convey unto them the names of these [things]." And as soon as [Adam] had conveyed unto them their names, [God] said: "Did I not say unto you, 'Verily, I alone know the hidden reality of the heavens and the earth, and know all that you bring into the open and all. that you would conceal?'" (33) And when We told the angels, "Prostrate yourselves before Adam!" -they all prostrated themselves, save Iblis, who refused and gloried in his arrogance: and thus he became one of those who deny the truth. (34).

2:30-34

In another scene Iblis (Satan) is asked:

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ
 مِنْ طِينٍ
 قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ
 قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
 قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ
 قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
 ثُمَّ لَا تَجِدُ لَاتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۚ وَلَا تَجِدُ
 أَكْثَرَهُمْ شَاكِرِينَ
 قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ
 أَجْمَعِينَ

[And God] said: "What has kept thee from prostrating thyself when I commanded thee?" Answered [Iblis]: "I am better than he: Thou hast created me out of fire, whereas him Thou hast created out of clay." (12)[God] said: "Down with thee, then, from this [state] -for it is not meet for thee to show arrogance here! Go forth, then: verily, among the humiliated shalt thou be!" (13) Said [Iblis]: "Grant me a respite till the Day when all shall be raised from the dead." (14) [And God] replied: "Verily, thou shalt be among those who are granted a respite." (15) [Whereupon Iblis] said: "Now that Thou hast thwarted me," shall most certainly lie in ambush for them all along Thy straight way, (16) and shall most certainly fall upon them openly as well as in a manner beyond their ken, and from their right and from their left: and most of them Thou wilt find

ungrateful." **(17)** [And God] said: "Go forth from here, disgraced and disowned! [And] as for such of them as follow thee - I will most certainly fill hell with you all! **(18)**

7:12-18

In a further scene God speaks:

And [as for thee], O Adam', dwell thou and thy wife in this garden, and eat, both of you, whatever you may wish; but do not approach this one tree, lest you become evildoers!" **(19)** Thereupon Satan whispered unto the two with a view to making them conscious of their nakedness, of which [hitherto] they had been unaware; and he said: "Your Sustainer has but forbidden you this tree lest you two become [as] angels, or lest you live forever." **(20)** And he swore unto them, "Verily, I am of those who wish you well indeed!" **(21)** -and thus he led them on with deluding thoughts. But as soon as the two had tasted [the fruit] of the tree, they became conscious of their nakedness; and they began to cover themselves with pieced-together leaves from the garden. And their Sustainer called unto them: "Did I not forbid that tree unto you and tell you, `Verily, Satan is your open foe'?" **(22)** The two replied: "O our Sustainer! We have sinned against ourselves - and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!" **(23)**

7:19-23

Thereupon Adam received words [of guidance] from his Sustainer, and He accepted his repentance: for, verily, He alone is the-Acceptor of Repentance, the Dispenser of Grace. **(37)**

2:37

Said He: "Down with you, [and be henceforth] enemies unto one another, having on earth your abode and livelihood for a while:**(24)** there shall you live" - He added - "and there shall you die, and thence shall you be brought forth [on Resurrection Day]! **(25)** 7:24-25

O children of Adam! Do not allow Satan to seduce you in the same way as he caused your ancestors to be driven out of the garden: he deprived them of their

garment [of God-consciousness] in order to make them aware of their nakedness. Verily, he and his tribe are lying in wait for you where you cannot perceive them! Verily, We have placed [all manner of] satanic forces near unto those who do not [truly] believe; **(27)** 7:27

Returning to the first scene (2:38–9), after sending them out of the garden, God tells them:

[For although] We did say, "Down with you all from this [state]," there shall, none the less, most certainly come unto you guidance from Me: and those who follow My guidance need have no fear, and neither shall they grieve; **(38)** but those who are bent on denying the truth and giving the lie to Our messages - they are destined for the fire, and therein shall they abide. **(39)** 2:38–9

Form and Language

The Biblical account is clearly in the form of a historical narrative. It occurs in the first book of the Bible in the story of the creation. The language is chronological and historiographical and the events of Adam's life are detailed, from his date of birth (on the sixth day) to the end (he died at the age of 930 years). However, there are no details after the fall except in relation to knowing his wife and producing his offspring. In the period before the fall, the second account in the Bible gives much more detail than the Qur'an, in the mode of a factual history. We have times, locations and descriptions of places, things and persons. This makes it difficult to assume that the story was meant from the beginning to be symbolic, and for numerous generations, up to Darwin, people would have treated it as historical fact. The presence of so many details gives rise to questions in the modern mind. For instance, does the serpent eat dust throughout its life? Was Eve created from Adam's rib? How did he know that she was 'flesh of his flesh', and was to be 'mother of all living'? Can the pains of pregnancy and birth now be taken to be a punishment for women?

The first account is more impressive in language, particularly in drawing attention to the profusion of God's creation and grace in blessing His creation so that they multiply, and does not contain such problematic details as those in the second account. Muslims, used to the Qur'anic ways, find nothing difficult to accept in the first account. In fact they would find the

language thrilling.

Although Adam and Eve are mentioned in many parts of the Qur'an, in different scenes, the language of the Qur'an makes it clear that these are not given as history in the same way as in the Bible. A scene normally begins with wa idh – '(remember) when', the omitted verb being understood as is a common feature in the Qur'an. This shows that it is mentioned rather for the lessons to be drawn from it and used in the context of the given chapters. The Qur'an gives far fewer physical details. There is no serpent, rib or special punishment of Eve. In the Qur'anic version, even such details as God forming Adam with His own hands and the number of days in which He created Heaven and Earth have to be understood, on the instructions of the Qur'an itself, symbolically because elsewhere in the Qur'an we are told that there is 'nothing like God' (42:11

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۚ يَذُرُّكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

The Originator [is He] of the heavens and the earth. He has given you mates of your own kind just as [He has willed that] among the beasts [there be] mates - to multiply you thereby: [but] there is nothing like unto Him, and He alone is all-hearing, all-seeing.; 5:103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

IT IS NOT of God's ordaining that certain kinds of cattle should be marked out by superstition and set aside from the use of man; yet those who are bent on denying the truth attribute their own lying inventions to God. And most of them never use their reason;; 112:3

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, and neither is He begotten;), and that 'a day with God is like 50,000 days of yours' (70:4

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

all the angels and all the inspiration [ever granted to man] ascend unto Him [daily,] in a day the length whereof is [like] fifty thousand years...). Because of the declared figurative nature of the language and the lack of detail in the Qur'an,

Darwin's theories of evolution did not have the same effect on the Muslims as they had in the West.

In the Bible the story refers to God in the third person whereas in the Qur'an God is the narrator, speaking in the first person, normally the plural of majesty, which gives the language a grand style, undiminished by physical details such as the nostrils in the following example. Compare:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

and when I have formed him fully and breathed into him of My spirit, fall you down before him in prostration!" ...

qur'an 38:72

with

God breathed the breath of life into his nostrils ...

genesis 2:7

The Qur'an is briefer and more inclusive, attributing Adam's knowledge to God's teaching. In the Qur'an, God taught Adam the names of all things; in the Bible animals, birds and sea creatures were brought before Adam and he gave them names.

The narrative tone and detail in the Bible story, on the other hand, puts it in a literary genre of its own, and makes it enjoyable as literature, appealing even to non-believers. The cunning of the serpent; God calling Adam who was hiding; God's admiration of what he had created, saying that it was good, and giving it a name; His making two shirts of skin for Adam and Eve and dressing them after the fall; details about the profusion of plants, animals and birds; breathing into Adam's nostril, all appeal on a human scale and make the account particularly endearing. However, these very details cause difficulty to some on the theological level and make many people, even Christians, in our times regard the story as no more than literature.

The Cause of the Fall

In the Bible, Adam lived in the garden happily in obedience to the commandments.

All his troubles started when the woman appeared. Although she was aware of the commandment, she was confused about which tree was which, saying they were forbidden to eat from the tree in the middle because, if they ate its fruit they would die, whereas the one in the middle was earlier stated to be the Tree of Life. Eve appears gullible, easily deluded by the serpent's cunning. Not only did she disobey, but she made sure that Adam shared the disobedience and also ate the fruit. Neither of them had the strength of character to take responsibility. She said, 'It is the snake that made me do it,' and Adam said, 'It is the woman You placed with me that made me eat.' Although we might now regard Eve's curiosity with more indulgence, in the Bible she is clearly condemned for her part in the fall.

In the Qur'an, Adam and Eve were admitted to the garden at the same time, and both were warned against eating the fruit of one tree, the nature of which is not specified. We do not have here the problem of why God should forbid Adam and Eve from eating from the Tree of Knowledge of Good and Evil, and why he should punish them for such knowledge. Does it mean that without knowledge they would remain in a state of innocence? In the Qur'an, it is clear that, from the beginning, man was meant to live on earth and even to have both the moral capacity to judge between good and evil and the freedom to choose between them, so that his success or failure are of his own making (2:30

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

AND LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know." and 76:3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Verily, We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful., 90:10

وَهَدَيْنَاهُ النَّجْدَيْنِ

and shown him the two highways [of good and evil]? and 91:8–10

قَالَهُمَا فُجُورَهَا وَتَقْوَاهَا
قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا

and how it is imbued with moral failings as well as with consciousness of God! To a happy state shall indeed attain he who causes this [self] to grow in purity, and truly lost is he who buries it [in darkness].

In the Qur'an, Satan deceived Adam and Eve together and in fact it is clearly said that Adam had forgotten God's commandment and lacked resolve (20:115

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

AND, INDEED, long ago did We impose Our commandment on Adam; but he forgot it, and We found no firmness of purpose in him.)

Whereas in the Bible Adam is told, 'Because you have listened to the voice of thy wife, and eaten of the tree ...', in the Qur'an Eve was not the cause of the fall, nor was there any serpent. In the Bible, Satan's temptation consists of a promise of immortality and God-like knowledge; to this the Qur'an adds promise of everlasting sovereignty, but in the Qur'an people are warned that Satan himself will admit, on the day of judgement, that his promise was false. He will say to those who followed him:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْهُومُونِي وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And when everything will have been decided, Satan will say: "Behold, God promised you something that was bound to come true! I, too, held out [all manner of] promises to you -but I deceived you. Yet I had no power at all over you: I but called you-and you responded unto me. Hence, blame not me, but blame yourselves. It is not for me to respond to your cries, nor for you to respond to mine: for, behold, I have [always] refused to admit that there was any truth in

your erstwhile belief that I had a share in God's divinity." Verily, for all evildoers there is grievous suffering in store.

14:22

The Punishment

In the Bible Adam was warned: 'But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die' (2:17 BIBLE). After Adam and Eve eat the fruit, however, there is no more mention of dying, unless we understand 'die' in the sense of 'become mortal'. Both Adam and Eve had this punishment. In addition, Eve had the double punishment of the pains of pregnancy and desiring her husband who would rule over her. Adam was to earn his living by the sweat of his brow. The earth was cursed (clearly for the mistake of the humans!).

Thistles and thorns are shown here to be part of the curse of God.

(Genesis 3:17–18) shows the punishments to be for eating of the forbidden Tree of Knowledge of Good and Evil. In verses 22–3, the expulsion was not the result of any disobedience, but a precaution on the part of God lest man might become immortal:

Lest he put forth his hand and take also of the Tree of Life and eat, and live forever:

therefore the Lord God sent him forth to till the ground from whence he was taken, so he drove out the man.

3:22–23

The serpent was punished by having to crawl on his belly and eat dust.

In the Qur'an, Adam and his wife were warned that if they ate from the tree they would be wrongdoers, and that if they listened to Satan, he would cause them to be deprived of the garden (2:35)

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 thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers."; 20:117

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى

and thereupon We said: "O Adam! Verily, this is a foe unto thee and thy wife: so let him not drive the two of you out of this garden and render thee unhappy.) The plan from the beginning was that they would live on earth (2:30

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 LO! Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know.") and we know that Satan had challenged God saying that he would do his best to mislead the humans. Placing Adam and Eve in the garden gave them their first experience of coping with this challenge. After they failed the test, they had to leave the garden but Adam and Eve both repented and were forgiven by God (2:37

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Thereupon Adam received words [of guidance] from his Sustainer, and He accepted his repentance: f

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

The two replied: "O our Sustainer! We have sinned against ourselves -and unless Thou grant us forgiveness and bestow Thy mercy upon us, we shall most certainly be lost!"). Their repentance was fully accepted in the Qur'an – nothing further was needed – and Adam indeed was then chosen to be the first prophet to receive guidance from God (3:33

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

BEHOLD, God raised Adam, and Noah, and the House of Abraham, and the House of `Imran above all mankind,..., and is counted among all the other prophets of Islam.

In Christian theology, Adam and Eve sinned and were punished themselves and in their offspring. In Christian theology this original sin persisted in the children of Adam to be remedied only by the Crucifixion of Jesus. In the Qur'an, Adam's sin, like anyone else's, is a personal liability and can only be redeemed by personal repentance:

53:38–41 that no bearer of burdens shall be made to bear another's burden; and that nought shall be accounted unto man but what he is striving for; and that in time [the nature of] all his striving will be shown [to him in its true light], whereupon he shall be requited for it with the fullest requital;

In the Bible, neither Adam nor Eve repented, nor were they rehabilitated in the Old Testament.

In the Qur'an, the pains which women suffer in pregnancy and childbirth, are cited many times in order to demand that kindness and gratitude be shown to mothers (e.g. 31:14–15 "And [God says:] 'We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his utter dependence on her lasted two years: [hence, O man,] be grateful towards Me and towards thy parents, [and remember that] with Me is all journeys' end. "[Revere thy parents;] yet should they endeavour to make thee ascribe divinity, side by side with Me, to something which thy mind cannot accept [as divine], obey them not; but [even then] bear them company in this world's life with kindness, and follow the path of those who turn towards Me. In the end, unto Me you all must return; and thereupon I shall make you [truly] understand all that you were doing [in life].'; 46:15–18 NOW [among the best of the deeds which] We have enjoined upon man is goodness towards his parents. In pain did his mother bear him, and in pain did she give him birth; and her bearing him and his utter dependence on her took thirty months. and so, when he attains to full maturity and reaches forty years, he [that is righteous] prays: "O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine with which Thou hast graced me and my parents, and that I may do what is right [in a manner] that will meet with Thy goodly acceptance; and grant me righteousness in my offspring [as well]. Verily, unto Thee have I turned in repentance: for, verily, I am of those who have surrendered themselves unto Thee!" It is [such as] these from whom We shall accept the best that they ever did, and whose bad deeds We shall overlook: [they will find themselves] among those who are destined for paradise, in fulfillment of the true promise which they were given [in this world]. But [there is many a one] who says to his parents [whenever they try to imbue him with faith in God]: "Fie upon both of you! Do you promise me that I shall be brought forth [from the dead], although [so many] generations have passed away before me?" And [while] they both pray for God's help [and say],

“Alas for thee! For, behold, God’s promise always comes true!” - he but answers, “All this is nothing but fables of ancient times!” It is [such as] these upon whom the sentence [of doom] will fall due, together with the [other sinful] communities of invisible beings and humans that have passed away before their time. Verily, they will be lost:).

When a woman protested to the Prophet Muhammad that, ‘Men go to war and have great reward for that, what do women have?’ he answered, ‘When a woman is pregnant, she has the reward of someone who spends the whole night praying and the whole day fasting, and when contractions strike her, nobody knows how much reward God gives her for having to go through all this, and when she delivers her child, for every suck it draws from her, she gets the reward of keeping a soul alive.’ According to the Prophet Muhammad, a woman who dies in childbirth is a martyr. There is no mention in the Qur’anic account that any of this is a punishment, nor that she will desire her husband and that he will rule over her. Mortality is not said to be a punishment, the earth was not punished, and Eve was not punished.

The Character and Status of Adam and Eve

In the Bible man was formed in the image of God. Eve was created to be Adam’s ‘helpmeet’ and he was placed in paradise before her. She was created from one of his ribs and God gave Adam his name, but not Eve. The Bible keeps referring to Eve as ‘his woman’. It was Adam who first defined her by gender as ‘woman’ 2:23 then gave her the personal name of Eve after she had caused ruin (3:20). She was made to desire him and have him rule over her.

In the Qur’an, we are not told that Eve is created from the rib of Adam, but people are told that God created them all from ‘one soul’ and from it God created its mate, and that through them ‘He bestrewed the earth with countless men and women’ (4:1 O MANKIND! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!).

'From it' is an ambiguous expression in Arabic which has resulted in two interpretations, each of which has supporting arguments: one takes it to mean 'part of' that soul, without any specification as to which part exactly; the other interpretation takes it to mean 'of the same kind'.

The purpose of creating the mate is that they should find repose in each other (7:189 IT IS HE who has created you [all] out of one living entity, and out of it brought into being its mate, so that man might incline [with love] towards woman. And so, when he has embraced her, she conceives [what at first is] a light burden, and continues to bear it. Then, when she grows heavy [with child], they both call unto God, their Sustainer, "If Thou indeed grant us a sound [child], we shall most certainly be among the grateful!"; 30:21 And among His wonders is this: He creates for you mates out of your own kind. so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think!) and, in fact, the need for comfort is mutual (2:187 IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. God is aware that you would have deprived yourselves of this right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the bounds set by God: do not, then, offend against them - [for] it is thus that God makes clear His messages unto mankind, so that they might remain conscious of Him.).

Eve is not given a personal name but, in the Qur'an, only Prophets have names, as a rule, and the only woman named is Mary because of the miraculous birth of Jesus.⁴ In the Qur'anic account of Adam, Eve is referred to as 'your spouse'.

In the Qur'an Adam is given great honour. God states: 'I have created man with my own hand, and breathed into Him of my own spirit.' God made Adam his viceroy on earth and taught him the names of all things, and by this knowledge he was placed above the angels. In the Bible things were brought before Adam to see what he would call them, and these were land animals and the birds of the sky. In the Qur'an, God accepted Adam's repentance and made him a prophet. He also honoured his children

(17:70 NOW, INDEED, We have conferred dignity on the children of Adam, and borne them over land and sea, and provided for them sustenance out of the good things of life, and favoured them far above most of Our creation:

In nearly every citation of the story in the Qur'an, it is mentioned that the angels were made to bow down to him.

Consequences of the Story: Male–female relations

In the second Biblical account, Adam lived in paradise on his own for some time. Unlike the first account, in the second animals and birds were created after Adam, because God said it was not good that he had no 'helpmeet'. Eve came after that, as the animals and birds were not enough but, in spite of God's good intentions, her arrival resulted in trouble for him, and he was punished because he listened to her and ate of the tree. In the Qur'an, we get the impression, from the succession of verbs and the conjunction 'and' that Eve was created soon after Adam:

It is He who created you of a single soul, and of it He created its mate, so that they may find repose.

7:189

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

IT IS HE who has created you [all] out of one living entity, and out of it brought into being its mate, so that man might incline [with love] towards woman. And so, when he has embraced her, she conceives [what at first is] a light burden, and continues to bear it. Then, when she grows heavy [with child], they both call unto God, their Sustainer, "If Thou indeed grant us a sound [child], we shall most certainly be among the grateful!"

They were placed in paradise together (2:35 And We said: "O Adam, dwell thou and thy wife in this garden, and eat freely thereof, both of you, whatever you may wish; but do not approach this one tree, lest you become wrongdoers."

and many other instances...

They clearly did give each other repose and neither was the cause of ruin for the other. In Islam, repose comes through marriage, and marriage is the way of the Prophet of Islam. He said, ‘Whoever shuns my way does not belong to me’. Celibacy and monasticism, far from being recommended, are described in the Qur’an as a human invention which could not be properly maintained (57:27)

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

And thereupon We caused [other of] Our apostles to follow in their footsteps; and [in the course of time] We caused them to be followed by Jesus, the son of Mary, upon whom We bestowed the Gospel; and in the hearts of those who [truly] followed him We engendered compassion and mercy. But as for monastic asceticism - We did not enjoin it upon them: they invented it themselves out of a desire for God’s goodly acceptance. But then, they did not [always] observe it as it ought to have been observed: and so We granted their recompense unto such of them as had [truly] attained to faith, whereas many of them became iniquitous.).

Likewise, the Prophet Muhammad, also denounced those who choose not to marry. He himself is an example to the Muslims in marriage. Indeed marriage is reckoned to be so good that men are even permitted to marry more than one wife, and both men and women are encouraged to remarry if they lose their spouse. Woman was not the cause of ruin in the first garden and, in the Qur’an, the company of women will be part of the reward in the final garden – paradise.⁶ Muslims, nurtured in this culture, would consider paradise without a spouse to be a dismal, desolate place, and no doubt if the Biblical Adam had not been given a ‘helpmeet’ he would have agreed! The ‘repose’ which is considered in the Qur’an to be the objective of creating spouses, is shown in Qur’anic teaching in the first garden, in this world, and in the final paradise – in short, always: man and woman cannot live without each other, otherwise they become unsettled, and worse.

The Employment of the Story in the Qur’an

Whereas the Bible leaves the reader to draw moral teachings from the story, which is used only at the beginning of the book, the Qur'an employs it regularly in support of its teachings on beliefs and conduct, making the connections clear.

First, it is used as proof of the power of God, as compared with human beings. It is one of God's signs that he was able to create human beings from dust and multiply them in this way:

30:20–1

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And among His wonders is this: He creates you out of dust – and then, lo! you become human beings ranging far and wide! And among His wonders is this: He creates for you mates out of your own kind. so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think!

Second, the 'creation from dust' is regularly used to demonstrate that He who could create the first person from dust could raise the dead from the dust. This is used at least six times in the Qur'an as an argument for the resurrection, which is one of the fundamental beliefs in Islam. Whereas in the Bible Adam is told, after the expulsion from paradise, 'You are made of dust, and to dust you will return' (3:18)

the Qur'an says, in the same situation:

20:55

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

out of this [earth] have We created you, and into it shall We return you, and out of it shall We bring you forth once again.

Third, in spite of being created out of dust, Adam in the Qur'an had the

spirit of God breathed into him and was taught the names of all things. God ordered the angels to bow down to him, because Adam knew more than them and was thus superior. This confirms the status of knowledge, much stressed in the Qur'an. 'It is those who know that are most aware of God' (35:28

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۖ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

and (as) there are in men, and in crawling beasts, and in cattle, too, many hues? Of all His servants, only such as are endowed with [innate] knowledge stand [truly] in awe of God: [for they alone comprehend that,] verily, God is almighty, much-forgiving.), and 'God raises the status of those who know' (58:11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O YOU who have attained to faith! When you are told, "Make room for one another in your collective life", do make room: [and in return,] God will make room for you [in His grace]. And whenever you are told, "Rise up [for a good deed]", do rise up; [and] God will exalt by [many] degrees those of you who have attained to faith and, [above all,] such as have been vouchsafed [true] knowledge: for God is fully aware of all that you do.).

Fourth, in the Qur'an the fact that Adam, like Jesus, was created without a father is used as an argument against those who used the virgin birth of Jesus to support their belief in his divine status (3:59 ARABIC Verily, in the sight of God, the nature of Jesus is as the nature of Adam, whom He created out of dust and then said unto him, "Be" - and he is.).

If Jesus were allowed divine status, this would compromise the most fundamental belief in Islam, which is the oneness of God.

Fifth, creation of all human beings from one male and one female is used in the Qur'an to support moral teachings, for instance, to stress that human beings are one family, in the context of dissuading them from injustice to the poor and weak (4:1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O MANKIND! Be conscious of your Sustainer, who has created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women. And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!). It is used to eliminate any sense of superiority, whether of class, tribe or race (49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware.).

Sixth, the connection of human beings with the earth is much stressed in the Qur'an. The repetition of the fact that we are created from earth strongly suggests this affinity with earth, and our responsibility towards it and dependence on it.

Seventh, Satan's refusal to admit Adam's superiority, and his challenge that he will do everything he can to mislead people, are frequently used to warn the children of Adam that Satan and his invisible hosts will tempt them and cause their ruin, just as he caused their parents to be deprived of the Garden. The Qur'an tells its readers that, on the day of judgement, God will question the children of Adam:

Did I not enjoin on you, O you children of Adam, that you should not worship Satan – since, verily, he is your open foe (60) and that you should worship Me [alone]? This would have been a straight way! (61) And [as for Satan -] he had already led astray a great many of you: could you not, then, use your reason? (62) "This, then, is the hell of which you were warned again and again: (63) endure it today as an outcome of your persistent denial of the truth!" (64)

36:62–4

When in hell, the Qur'an tells us that Satan will remind those who followed him:

ARABIC And when everything will have been decided, Satan will say: "Behold, God promised you something that was bound to come true! I, too, held out [all

manner of] promises to you -but I deceived you. Yet I had no power at all over you: I but called you-and you responded unto me. Hence, blame not me, but blame yourselves. It is not for me to respond to your cries, nor for you to respond to mine: for, behold, I have [always] refused to admit that there was any truth in your erstwhile belief that I had a share in God's divinity." Verily, for all evildoers there is grievous suffering in store. (22).

14:22

Eighth, Adam and Eve repent in the Qur'an and their repentance is accepted. In the Qur'an, God taught Adam the way to repent:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Thereupon Adam received words [of guidance] from his Sustainer, and He accepted his repentance: for, verily, He alone is the-Acceptor of Repentance, the Dispenser of Grace. (37).

2:37

In fact the prayer they use in their repentance was repeated by Moses after he murdered an Egyptian (28:16

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

[And] he prayed: O my Sustainer! Verily, I have sinned against myself! Grant me, then, Thy forgiveness!" And He forgave him - for, verily, He alone is truly forgiving, a dispenser of grace. (16)), and his repentance was accepted.

Another prophet, Dhi'l-Nin (21:87-8

وَذَا الثُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

AND [remember] him of the great fish when he went off in wrath, thinking that We had no power over him! But then heeded out in the deep darkness [of his distress]: "There is no deity save Thee! Limitless art Thou in Thy glory! Verily, I have done wrong!" (87) And so We responded unto him and delivered him from [his] distress: for thus do We deliver all who have faith. (88)), also used a similar formula, which

the Prophet Muhammad recommended to the Muslims. This is encouraging and optimistic, as the door of repentance is always open to believers,

prior to the point of their death. There is a promise from God that He will accept it. Indeed, in 25:70, God promises:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Excepted, however, shall be they who repent and attain to faith and do righteous deeds: for it is they whose [erstwhile] bad deeds God will transform into good ones - seeing that God is indeed much-forgiving, a dispenser of grace, (70).’ This path of repentance

open to Adam is open to anyone; in the Bible Adam and Eve erred and were punished, with a punishment which applies to all the following generations. Christianity has its collective remedy in the crucifixion of Jesus Christ.

The pedagogical function of the story in the Qur’an

The repetition of scenes from the story throughout the Qur’an makes it much more effective than if it were left at the beginning of Chapter 1, as in the Bible. God also calls on Muslims to read the Qur’an, learn it, and listen intently to it when it is recited. These stories are read daily in prayers and, in many Arab countries, listened to as recitations of the Qur’an on the radio and television, so that Muslims hear the whole book regularly from the beginning to the end. This keeps the story and its morals and lessons alive and effective in the minds of the believers.

The Concept of God

God’s power over all creation is common to both scriptures, and so is His grace in providing for Adam and Eve and their descendants. His plan appears more consistent in the Qur’an. From the beginning He intends that Adam and Eve will live on earth, knowing that they will cause trouble. He has warned them what harm Satan will bring to them, given them their first experience of this in the garden, and yet taught them how to repent and come back to Him. This lesson is put before their descendants as a warning against Satan, and the way is made clear to all those who follow the guidance, to return to the garden. Those who follow Satan, however, will end up deprived of the second garden, as their parents were of the first (7:27

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا ۖ إِنَّهُ يَرَакُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

O children of Adam! Do not allow Satan to seduce you in the same way as he caused your ancestors to be driven out of the garden: he deprived them of their garment [of God-consciousness] in order to make them aware of their nakedness. Verily, he and his tribe are lying in wait for you where you cannot perceive them! Verily, We have placed [all manner of] satanic forces near unto those who do not [truly] believe; (27); 14:22

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُم مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْهُومُونِي وَلُومُوا أَنفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ ۚ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

And when everything will have been decided, Satan will say: "Behold, God promised you something that was bound to come true! I, too, held out [all manner of] promises to you -but I deceived you. Yet I had no power at all over you: I but called you-and you responded unto me. Hence, blame not me, but blame yourselves. It is not for me to respond to your cries, nor for you to respond to mine: for, behold, I have [always] refused to admit that there was any truth in your erstwhile belief that I had a share in God's divinity." Verily, for all evildoers there is grievous suffering in store. (22); 36:60–4 Did I not enjoin on you, O you children of Adam, that you should not worship Satan – since, verily, he is your open foe (60) and that you should worship Me [alone]? This would have been a straight way! (61) And [as for Satan -] he had already led astray a great many of you: could you not, then, use your reason? (62) "This, then, is the hell of which you were warned again and again: (63) endure it today as an outcome of your persistent denial of the truth!" (64)).

The result of the mistake of Adam and Eve for themselves and all their offspring is more punitive and final in the Old Testament story than in the Qur'an.

There are more physical details about God in the Bible. He is heard 'walking' in paradise and He blows life 'into the nostril' of Adam, afterwards extracting a rib and filling its place with flesh. He also 'planted the garden eastward in Eden, and there He put the man whom He had formed' (2:8)

Such details enabled Christian artists to conceive an anthropomorphic

picture of Him, and to make Him appear in numerous genres, from mystery plays to films. In Christianity, he is even incarnate in Christ ('the Second Adam'). In the Qur'an, this is not the case and no such representation is permitted or seen in Muslim cultural history.

The Qur'an gives us the supreme example of God's liberal method of government. Satan is represented in opposition to God, yet he is given full freedom of expression and action to the end of the world. Satan says:

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

[And] he added: "Tell me, is this [foolish being] the one whom Thou hast exalted above me? Indeed, if Thou wilt but allow me a respite till the Day of Resurrection, I shall most certainly cause his descendants-all but a few-to obey me blindly! (62) 17:62

God said:

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا
وَأَسْتَفْزِرُ مَنِ اسْتَطَاعَتْ مِنْهُمْ بَصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجُلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ
وَعَدُهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

[And] he added: "Tell me, is this [foolish being] the one whom Thou hast exalted above me? Indeed, if Thou wilt but allow me a respite till the Day of Resurrection, I shall most certainly cause his descendants-all but a few-to obey me blindly! (62) [God] answered: "Go [the way thou hast chosen]! But as for such of them as shall follow thee - behold, hell will be the recompense of you (all), a recompense most ample! (63) Entice, then, with thy voice such of them as thou canst, and bear upon them with all thy horses and all thy men, and be their partner in [all sins relating to] worldly goods and children, and hold out [all manner of] promises to them: and [they will not know that] whatever Satan promises them is but meant to delude the mind. (64) "(And yet,) behold, thou shalt have no power over [such of] My servants [as place their trust in Me]: for none is as worthy of trust as thy Sustainer." (65)

17:63-4

This is just one example, but there are others. God knew that Adam was going to cause mischief on the earth and shed blood, and yet He created him, to the amazement of the angels. He gave humans the freedom to choose, err, and repent if they wish. This says much about freedom and

maturity of character. Humans are allowed to act and make their own mistakes, suffering only 'part of' the consequences (30:41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

[Since they have become oblivious of God,] corruption has appeared on land and in the sea as an outcome of what men's hands have wrought: and so He will let them taste [the evil of] some of their doings, so that they might return [to the right path]. (41))

in order to show them the error of their ways and allow them to learn God's better ones.

God does not make anyone suffer for the fault of anyone else.

Readers used to the Qur'anic story may find it difficult to understand why God should forbid Adam and Eve to eat or come near the Tree of Knowledge of Good and Evil, and then punish them when they have this knowledge, or why He should expel them, seemingly as a precaution against their eating of the Tree of Life and becoming 'like one of Us' in immortality, rather than because they had gained the knowledge of good and evil. Such readers may wonder why God did not take such a precaution with guarding the Tree of Knowledge, which also made man 'like one of Us in knowledge'?

Both scriptures, however, give us an explanation of the beginnings and destiny of the human race, of the purpose of God on Earth and His grace. They have inspired and will continue to inspire countless generations of people.